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For "The Friend."

JAQUELINE PASCAL.

The history of the French community of Port-Royal is well known. Its members fell under condemnation and persecution because of their partiality for the doctrines of Jansenius, which, in truth, savoured rather of Protestantism than Romanism. Two successive popes had condemned them, and in the "Constitution," as it was called, pronouncing this judgment, had specified five propositions as heretical.

In 1661, a form of submission was prepared by ecclesiastical authority, for the signatures of the Port-Royalists, of whom Jaqueline Pascal was still one. It was in the following terms:—"I sincerely submit to the Constitution of Pope Innocent X., of May 31, 1653, according to its true sense, as defined by the Constitution of our Holy Father, Pope Alexander VII., of October 16, 1656. I acknowledge myself bound in conscience to obey this Constitution, and I condemn from my heart, and with my mouth, the doctrines of the five propositions of Cornelius Jansenius, which are contained in the book entitled 'Augustinus,' which both these popes and the bishops have condemned; and this doctrine is not of St. Augustine, which Jansenius has falsely set forth; but contrary to the true sense of the holy doctor." The Port-Royalists could not sign this, because "they did not believe the propositions were in Jansenius, and they did not believe that Jansenius had misrepresented St. Augustine" . . . . . "the work being in Latin, they could not declare what its contents might be, for they had not even read it; they knew however that no one had pointed out the propositions, as condemned, in the work itself."

A compromise was suggested, and it was eagerly caught at by some leading men of the Jansenist party. "Arnauld and Nicole, for the sake of the nuns, were in favour of a signature to be given with certain reservations, but Blaise Pascal, though confined to his bed by illness, determined at all hazards to abide by the truth. He felt convinced that the Pope, by condemning the work of Jansenius, not only proved that he misunderstood its meaning, but virtually condemned the doctrine of justification by faith and salvation by grace, which the apostles taught, and for which the primitive church and St. Augustine had contended. It grieved him, he said, to find himself in a strait between God and the Pope, but he could not sanction the sacrifice of truth to expediency, knowing such a course to be wrong, and believing it to be useless. Arnauld and Nicole urged that it was disrespectful to the Pope and the bishops to assert that they had condemned the doctrines of grace, as well as prejudicial to the doctrines themselves, to have it generally known that they were given up by the great mass of ecclesiastics in authority, and only defended by a small clique. But Pascal was stubborn in his unconscious Protestantism, and would not admit any consideration as superior to the duty of maintaining God's truth against all odds. He did not object however to the nuns' signing the modified formulary, provided they made a distinct exception in favour of the meaning of Jansenius, and of the doctrines of grace. The last conference was held in his chamber, when the majority of those present, yielding to the influence of Arnauld and Nicole, voted for the signature. 'Seeing which,' says Margaret Perier, 'M. Pascal, who loved truth more than all things else, and who, in spite of his weakness, had spoken with great earnestness in order to impress his own convictions upon the others, was so overcome with grief that he became suddenly faint, and lost both voice and consciousness. Great astonishment ensued, and remedies were eagerly applied, after which the gentlemen all went away, except M. de Roanner and M. Domat (Pascal's most intimate friends), and Etienne Perier. When Pascal had quite recovered his senses, Madame Perier asked him what had occasioned the swoon? He replied, when I beheld so many persons to whom I believe that God has made known his truth, and who ought to be its defenders, thus giving way, I confess to you such a feeling of distress came over me, that I could not bear it, nor keep myself from fainting.

In this conjuncture, Jacqueline Pascal manifested the same intrepid disposition as her brother. Indeed, the women of Port-Royal, as a general thing, displayed more decision and courage than the men. Witness the expressions with which Angélique, though bowed under the weight of age and infirmity, sustained the drooping spirits of the desolate nuns. 'What! do I see you in tears? My children, what do those tears mean? Have you no faith? Are you afraid of the wrath of men? They are but flies, who spread their wings and make a little noise. You hope in God, how then can you be alarmed? Believe me, if we fear him, all will go well.' Or her reply to the Dutchess de Luynes, who was congratulating her on the possession of so much courage, 'Madame, so long as God continues to be God, I shall hope in Him and not be afraid.'" The nuns at length "submitted to the decision of their confessors, and signed the qualified declaration." Even Jaqueline, not yet prepared to throw off the yoke of Romish bondage, after a long struggle, added her signature under protest. Her grief was such that her health failed, and in less than four months after this forced compliance, she was in the grave. Before signing, she sent a full and able exposition of her objections to Arnauld, which it is the object of this narrative to introduce to the notice of the reader.

(To be continued.)

A person who undertakes to raise himself by scandalizing others, might as well sit down on a wheelbarrow and undertake to wheel himself.

From "Household Words."

PEATAL AGGRESSION.

Once upon a time, no one can say how long ago, there were, if wise men say true, broad, shining lakes and smaller ponds in the middle of Ireland, where now there are no such lakes at all. The middle of Ireland is a mass of limestone, with heights and hollows, which vary its surface in all manner of ways, from sea to sea; from the Irish Channel to the Atlantic. How this stone foundation is covered now, we may see by and by. Let us first look at it under its ancient aspect, as far as our very scanty knowledge enables us to do so.

First—some thousands of years ago—we see from such a point of view as Kildare, ridge behind ridge of hills retiring to the north-west; and on these hills, thick forests of oaks, beeches, elms, ash, and fir. These woods are terrible places for wolves. In the vales there are fresh green pastures lying between the lakes and ponds; and here cattle are seen grazing by day, and swine come out from the woods at evening, to pass the night near the dwellings of men. These dwellings are a sort of box, open at one side. They are made of oak logs or thick planks; with the roof flat, and a sort of shelf laid all through the middle, dividing the house of nine feet high into two rooms, each four feet high. Nothing being known of nails as yet, grooves and holes are made with a stone chisel; and the pieces of wood are fitted together, so as to make a strong box of twelve feet square, where the people may sleep, and find shelter in bad weather. It is not a place for cooking; and that is the reason why we see a little path, paved with stones, leading away from the dwelling to some place behind, where a smoke is rising from the ground. This place is the family hearth-stone, made of freestone slabs, nicely laid. There are logs of wood burning; and in the ashes are roasting, if we are not mistaken, acorns, and chesnuts, and roots. And what a quantity of nut-shells one may see scattered about! It is late autumn, and the people are in a hurry, evidently, to get on with that strange work that they are doing in the middle of the water. What *are* they about, those strange little men, with their very small heads, and their dress of skins of beasts merely strapped about them, and their mallets—mere stones, with a wooden handle run through any accidental hole? Look at those two getting into their boat. Can one call it a boat—a mere skin stretched over a frame? Off they drift. And what for? Are they beavers making a dam? They are driving in stockades, and plastering them with mud. They are certainly making an island: and there is a second artificial island! and far away, in the middle of that river to the north, there is a third. When they have made their circle of piles, they bale out the water and put in stones, and wood, and earth, till they have an island high and dry. Very odd! when they have hills and green pastures ready made to their hands. Winter is coming, and they are afraid of the wolves by night, and, perhaps, of foes by day. See how they settle themselves, huddled together on the island, with their boats hung up to dry on the stockades!

What now? Music? A procession? It is

either a wedding, or a royal feast, or something of that kind. What a glittering of gold! Look at the diadems of gold, and the curious round plates as large as the palms of my hands, fitting close to the cheek-bones. It is a becoming head-dress, is it not? And so is the circle—like a twisted cord—of gold round the men's heads, and round their waists. Those ornaments, like cymbals, hung round their necks, and the heavy finger-rings of the same shape, and the neck-plates are all very well to show how much gold people can hang about them; but they are not very pretty. But you see these people have got hold of at least one metal. Of more than one? True! That man has a sword—a bronze sword—just like the old Greek. Their bronze will not bear an edge that will split or saw wood, I suppose; but it may give a very ugly thrust in a hand-to-hand fight. Has that little child got one? He seems to be flourishing a sword about. No; it is only a toy—a wooden sword; but it is just like the bronze one, at this distance. Now, they are going to feast. There are the roasted animals steaming away! To think that the smell should be wafted to our nostrils across this great space of centuries! What a pity they have no salt, though! They do not seem to miss it. They might find some, not so very far off, if they had any longing for it. Hark! how the wild beasts howl from the forest, as the scent of the feast is borne on the evening breeze, and the fires from the islands shine broad and red over the surface of the waters. See by that light how the revellers are making a clearance, throwing the bones and refuse into the water over the stockade. That is one convenience, to be sure, of living on an artificial island. But I should be afraid that something useful—tools, arms, utensils, even people—would slip over now and then, and go to the bottom.

Look at that long string of wild fowl winging their way to the south, showing clear against the last red light of the western sky. Listen to the bustle of the wild swans in the sedgy creeks of the lake. Is that the raven's night cry, ringing hard, as from a solid firmament? Peep into the covert, and see what is doing there. Here are deer crouched down in the withering fern. I wonder they can sleep, with foes so near. What shakes the ground, as with the tread of Goliath? It is not a giant, with a pine-tree for his staff, that is coming from between the hills, but, as it were, a branching oak moving towards the water? . . . . . What a creature! The elk of fable, beside which the cattle show like dogs, and the young fawns like mice. As it bends to the brink, what a shadow it casts far into the lake; and how the fishing-boats draw off to the further shore! Something humbler is it that you want me to see—something very small and mean? Is it the snake under the fallen leaves, or, . . . It is under the water, you say. Is it the salmon, come up from the sea, lurking in its sandy cove under the shadow of the bank? Is it . . . Nothing of that kind, you say, but a very small thing, with a very small movement, which is destined to outlast and to bury all the living creatures we have seen, with their posterity, and even these oaks of a thousand years, rooted firm in the everlasting hills. And what is this very small thing? That little moss?—that tiny plant which the child with the wooden sword could pluck up with his finger and thumb? O yes; we will watch it—for two or three thousand years, if you please.

Small and silent as it is, I see it does grow and work diligently. Here is where it began—here, where this water-hen's nest stopped the flow of this little drip into the cove. Here sprang the moss; and see how its filaments are now spread among all the vegetation on the bank, and how it is stealing out all along the margin of the lake, even covering its bottom for some way in. Already it intercepts and soaks up the smaller tributaries that feed the lake. Already it holds, as in a sponge, the water of the lake itself. By absorbing its supplies, and at the same time encroaching upon its bed, it is actually starving the lake. See, in half a century, it is perceptibly smaller; and, instead of the sandy and pebbly beach, which was so pretty and convenient, there is now a margin of wet sponge, which it is not easy to cross. There is a natural bridge—that fallen tree: it was the little moss that gave us that bridge. That yew stood firm, a few years since. The soaking of the sour water about its roots loosened them, and down it sank by its own weight. Yes—you promised me that the moss should bury everything; and I see that it is creeping about the fallen yew—growing up among its branches. At the rate of an inch and a half a year, is it growing? Then the poor yew will be soon covered up—away from human sight for ever. Not so? Are we to see it again? Well, time will show. But I see no oaks down, as you promised. Their turn is by and by, is it? Ay, I see that they are rooted differently from the firs and other inferior trees; they stand rooted each in its own hillock of gravel and firm soil: they may resist the moss for a good while.

But what is to become of this whole district, if the moss goes on unchecked? It is higher now than the surface of the lake. It is rising in the middle, and sending back the waters where there is no channel for them; so that they soak and loosen the soil far and wide. The cushion is climbing the stockade, and will quite cover the island soon; and nobody will resist this, for the place has long been deserted—there being no approach to it now but over a shaking bog, which is neither land nor water. The live cushion is creeping over the green sward where the cattle used to graze. Some of those strange old cattle, unwilling to give up their pasture, venture to pick their meals there still. There! there goes one poor animal, down to death! She was deceived by the greenness of that knoll, and, committing her weight to it, down she went—the deeper, the more she struggled in the slough, till the black mud closed over her horns. I am certain I saw that heavy oak shake. See! down it goes, with a snap and crash, and a plunging sound as it buries itself in the wet moss. Its roots are still firm, you see: it was the trunk that snapped, and now it lies along on its bed of sponge, ten feet thick. Now that one has gone, more will quickly follow. I see now how the little moss may lay low, and bury the mighty forest.

What now? What is all this? The little moss grows very greedy and impatient. What a slide there was! Half an acre of parasitic soil pushing on over what was once the track of the royal boats; and from the cracks and chasms a bubbling up of hideous black mud, rolling on and actually surrounding that old house that we saw building. The bog had long ago begun to grow up about it, but now it is to be buried in this pitchy stream of decayed vegetation. See how the mud fills up the house, and how it flows on to the hearthstone, and covers up everything, leaving only a level black surface, on which vegetation will soon again sprout and spread.

A century passes away, and the house is covered deep; and the oak is hidden, both the scraggy root and the fallen trunk. The mossy surface is strong enough now to bear the tread of small animals; and some one of them has dropped an acorn in a favourable spot, where it sprout and grows; so that an oak strikes root on a level considerably higher than the old one, even directly over it. There is a new layer of firs, and more are tumbled down from their places on the hills. There is a new race of people in the land, who do not suspect that there was ever a lake occupying the space usurped by the ambitious and devouring moss. These people wear steel arms and curious dresses, and have come from abroad, and those unaccountable round towers which appear here and there must, one would think, have been built by them. Then comes in another race, with iron armour and utensils, and new wars and ways. How generation after generation, race after race, comes to the edge of the moss, and tries to set foot on it, and draws back, because it is a treacherous slough! And how they pursue their enemies to the shelter of the forest, and slay them and the wolves together! And how, when this is found dangerous and troublesome, they fell whole acres of the woodland, to destroy the harbourage of man and beast; and the moss grows and spreads, and rises all the while, to receive whatever falls from the hills, and swallow up all that lies at their base! Ah! there is to be a new prey for the cruel moss in consequence of this felling of the woodland. Fugitives, outlaws, rebels, must have a place of refuge. The limestone hills are laid bare, and a rough grass, which affords no shelter, is soon the only covering of the ridges. See how the hunted fugitives learn by necessity to walk where wolf and wild-cat would not venture! First, they shoe themselves with light boards, or plates of wicker-work, and go fearfully into the swamp; but soon they learn how to pick their way from clump to clump of moss and heath, and can go best barefoot. They find out dry spots where they can hide their heads and kindle a sod to warm themselves, secure from being followed by armed men whose weight would sink them. One has ventured, and presently sunk, stifled in black mud: there sticks his body, without other burial. Another has tried, and perished at once—drowned in dark-brown water. Day by day, for scores of years, must their bones dissolve in the juice of the bog—the skull melting and evaporating, and the brain and muscle shrivelling up, and the skin turning to leather in this natural tanpit. The antique cattle are lying far below, the modern men near the surface,—the hazel with its nuts, the oak with its acorns, the yews and firs in successive layers, all tanning together in this mighty tanpit of four thousand acres, without break.

And what is to be the end of it? Is the moss to go on growing, till it has swallowed up all Ireland? Oh no; for a wall is enough to stop its growth; and there are strong rivers to stop it in more directions than one. This bog will not outgrow its four thousand acres; and indeed, if that space does not satisfy the ambition of the little moss, it is hard to say what would. The change is sad and dreary enough. Instead of forests, we see hills, carpeted, it is true, with oats and grass, but without a single tree. We see, instead of gleaming lakes and bright alluvions between, a dingy, brown expanse, tufted with hillocks, and . . . But what is this? What are these people doing?

What are they doing? They are visiting the little moss with retribution. It is very late, after thousands of years: but the hour of retribution has come at last. There are plenty of people engaged in undoing the work of so many ages, and beginning a new era on this spot which has seen so many changes. Which corner shall we look at first?

(To be concluded.)

EXTRACT FROM LETTERS OF MARY JANE GRAHAM.

It seems to me that all the Lord's dealings with his redeemed children speak this language, "Cease ye from man." Put not your trust in any earthly comforter. Lean not on any arm but the arm of your Beloved. "For the hearts of the people" of this world "are full of idols." Self is the great idol that is loved and honoured more than God. Then comes a multitude of lesser things, all subservient to this one; and if some little corner in the heart is reserved for God, or if the shadow of a throne is set up, where he may sit on solemn occasions, at the pleasure of the great idol, then they think all is going on well; and God loved as much as He could reasonably expect to be loved by creatures who have such a press of business on their hands. But, my beloved friend, we may not do so. God has purchased us for his own inheritance; will have our whole heart and our whole dependence; and though we must rejoice in the friends he gives us, yet we must not think we cannot do without them, or that we should go on better if we had more of their help. Christ is all sufficient, and teaches, comforts, and reproves in his own time and way, and by his own means, without any need of our direction. In looking back to every event of my life, since I have known something of the grace of God, I find that there never has been anything on which I very much depended, but He has straightway removed or embittered that thing, or in some way made it useless to me, till I returned to place my whole dependence on Him. But let us not accuse our dearest Lord of acting unkindly towards us in sending these disappointments; for he only takes away other helps and props to make room for Himself. He loves us too well to suffer any rival in our affections. I have read your letter over and over again, and scarcely know how to answer it, or what to make of it. Oh, that you had some better counsellor than I! for I know not how to advise you. I fear lest you should think me strict and gloomy, if I tell you all I think; but I will tell you since you desire it; and I know that God is able and willing, too, to give you joys so much superior to every worldly amusement, that you will wonder you could ever think them worth a thought. I must say then, that the world and worldly amusements appear to me inconsistent with the character of a real Christian; and that we never can enjoy happy converse with God till we give them up. The Christian is described in the Scriptures, as the "temple of the living God." Now, where the Holy One takes up his abode, surely that heart must be sanctified and set apart from every common use, and devoted to his service. But can God and the world reign in the same heart? or, as it were, reign by turns? Shall we admit the Lord of Glory in the morning, and shut him out in the evening, while we are going to a place of amusement? for we may be well assured He will not go with us there. The spirit of the world, which reigns in such places, is quite opposite to His spirit; and "the friendship of the world," which is there sought, is enmity with God. I know this would be called uncharitable; but I do not wish to be more charitable than the Bible. And surely experience proves it to be true; for go into any fashionable assembly whatever, and there begin to speak of those things of which we ought to talk, "when we are sitting in the house, and when we walk by the way, and when we lie down and when we rise up," and see if politeness itself can suppress a smile at your strange and unwarrantable impertinence in forcing the attention of the company to subjects which they are met for the very purpose of forgetting. No, my dear young friend, that cannot be a proper place for a Christian, where religion is the thing that must not be named; and where even something in our hearts will tell us that such subjects are out of place. Neither can you say, your own heart may be as well employed there as elsewhere; for the very sweetest meditation on heavenly things (if we could thus meditate in the midst of vanity) would be spoiled by the thought that there were none who enjoyed like communion with ourselves; and we should soon have, like Joseph, to "seek a place to weep in," to weep over our companions and friends, who are thus "feeding on ashes," and delighting themselves in things which cannot profit.

(To be continued.)

God Pruneth the Vine of our Affections.

A vine, which is one of the most fruitful of trees, (made use of by God to compare the Christian unto,) if it be left to its natural growth, unregarded and unpruned, shoots forth into many superfluous branches and stems, and spendeth its most generous strength that way, and so becometh weak and fruitless. If God should leave the best Christian to the vicious exorbitancies of his own heart and affections, and not curb and prune them, and retrench the extravagancy of his desires, his strength would be spent on that which profiteth not, and he would soon grow barren and useless. There is need that, both by his returning grace, he reduce and limit our desires; and that by the sharp knife of affliction, he cut short and check their excesses. When mine heart doth irregularly run after vanity, let the smart of thy hand correct my wandering, and tame the wildness of my affections. It is better I should bleed by thy pruning hook, than be cut down by the axe as withered and fruitless, and cast into the burning! —*Spiritual Bee.*

A Case of Conscience.

Some twelve years ago, a wagon-shop, belonging to a Mr. Kline, at Eaton, Ohio, was burned to the ground. About the same time, a building at West Alexandria was likewise consumed by fire. None of the conjectures at the time concerning the origin of the fires were correct; the real originator was not suspected. Twelve years had elapsed, and the disasters mentioned had been almost forgotten. Last week, says the Eaton Register, came a weary footman from Pennsylvania, leaning on a staff, and entered the house of Mr. Kline. Time and trouble had brought so great a change in the man's appearance, that, though formerly known to his entertainer, he was not recognized until he had told his name. He was the man who had set fire to both the aforementioned buildings! His object had been plunder, but he says his nefarious enterprise resulted in nothing but disappointment. Peace nor enjoyment has he known since the commission of those crimes. Afflicted by the pangs of a guilty conscience, and feeling that he could not die in peace without confessing and atoning for his crimes, he came for the latter purpose. He confessed his guilt, and expressed his equal willingness to receive either punishment or forgiveness, whichever should be preferred by those whom he had injured. It was deemed more noble to forgive than to chastise, and the penitent was permitted to "go, and sin no more." The unhappy man then proceeded to West Alexandria, and was there told that the man whom he sought, and whose building he had fired, had moved to Indiana. The penitent then resumed his pilgrimage in that direction.—*Daily paper.*

The man who thinks before he speaks, stands *above* his antagonist.

For "The Friend."

THE CROSS OF CHRIST.

The Lord appeared inwardly to console David's soul, that waited for his help, and to deliver it from the temptations and afflictions that were ready to overwhelm it, and gave him security and peace. Therefore he says, "The Lord hath established my going;" that is, fixed his mind in righteousness. Before, every step he took, bemired him, and he was scarce able to go without falling. Temptations assailed him on all hands; but he waited patiently upon God; his mind retired, watchful and intent to his law and Spirit; and he felt the Lord incline to him. His needy and sensible cry entered Heaven, and prevailed; then came rescue and deliverance, (in God's time, not David's,) strength to go through his exercises, and surmount all his troubles. For which he tells us, "A new song was put into his mouth, even praise to our God." It was a song of God's making and putting, and not his own.

Another time we have him crying thus: "As the heart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before him?" This goes beyond formality, and can be tied to no lesson. We may by this see, that true worship is an inward work; the soul must be touched and raised in heavenly desires, by the heavenly Spirit, and that the true worship is in God's presence. "When shall I come and appear." Not in the temple, nor with outward sacrifices, but before God in his presence. The souls of true worshippers see God, make their appearance before him; and for this they wait, they pant, they thirst. O how is the greater part of Christendom degenerated from David's example! No wonder that this good man tells us, "truly, my soul waiteth upon God;" and then gives it in charge to his soul so to do; "O my soul, wait thou upon God; for my expectation is from him." As if he said, none else can prepare my heart, or supply my wants; so that my expectation is not from my own voluntary performances, or the bodily worship I can give him; they are of no value: they can neither help me, nor please him. But I wait upon him for strength and power to present myself so before him, as may be most pleasing to him; for he that prepares the sacrifice, will certainly accept it. In two verses he repeats it thrice, "I wait for the Lord, my soul doth wait. My soul waiteth for the Lord, more than they that watch for the morning." Yea, so intently, and with such unweariedness of soul, that he says in one place, "Mine eyes fail, while I wait for my God." He was not contented with so many prayers, such a set worship, or a limited repetition. He leaves not till he finds the Lord and the comforts of his presence; which brings the answer of love and peace to his soul. Nor was this his practice only, as a man more than ordinarily inspired; for he speaks of it as the way of worship amongst the true people of God, the Spiritual Israel, the circumcision in heart of that day. "Behold as the eyes of servants look to the hand of their masters, and as the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord our God, until he have mercy upon us." In another place, "Our soul waiteth for the Lord, he is our help and shield. I will wait upon thy name, for it is good before thy saints." It was in request with the truly godly of that day, and the way by which they came to enjoy God, and worship him acceptably.

From his own experience of the benefit of waiting upon God, and the saints' practice of those times, he recommends it to others. "Wait upon the Lord, be of good courage, and he shall

strengthen thy heart: wait, I say, upon the Lord." Wait in faith and patience, and he will come to save thee. Again, "Rest in the Lord, and wait patiently upon him." Cast thyself upon him; be contented; and wait for him to help thee in thy wants: thou canst not think how near he is to help those that wait upon him. O try, and have faith. Yet, again, he bids us "wait upon the Lord, and keep his way." Behold the reason so few profit! they are out of his way, and such can never wait rightly upon him. Great reason had David for what he said, who had with so much comfort and advantage met the Lord in his blessed way.

The Prophet Isaiah tells us, that though the chastisements of the Lord were sore upon the people for their backslidings, yet in the way of his judgments, in the way of his rebukes and displeasure, they waited for him, and the desire of their soul (that is the great point) was to his name, and the remembrance of him. They were contented to be chid and chastised, for they had sinned; and the knowledge of him in this way, way very desirable to them. But did he not come at last, and that in mercy, too? Yes he did, and they knew him when he came; a doctrine the brutish world knows not. "Lo, this is our God, we have waited for him, and he will save us." O blessed enjoyment! O precious confidence! Here was a waiting in faith which prevailed. All worship, not in faith, is fruitless to the worshipper, as well as displeasing to God. This faith is the gift of God, and the nature of it is to purify the heart, and give such as truly believe "victory over the world." But they go on: "We have waited for him, we will be glad, and rejoice in his salvation." The Prophet adds: "Blessed are all they that wait upon God." And why? "For they that wait upon the Lord, shall renew their strength;" they shall never faint, never be weary. The encouragement is great. O hear him once more: "For since the beginning of the world, men have not heard, nor perceived by the ear, neither hath the eye seen, O God! besides thee, what he hath prepared for him that waiteth for him." Behold the inward life and joy of the righteous, the true worshippers! those whose Spirits bowed to the appearance of God's Spirit in them, leaving and forsaking all that it appeared against, and embracing whatever it led them to.

New Jersey, Eighth mo., 1854.

There is the same difference between people now as there was between the Egyptians and Israel of old. Multitudes are buried alive under a cloud of thick darkness; but all the Lord's people have light in their dwellings. Ah! how many great and fair houses are there without the heavenly inhabitant! It might be written upon their doors, "*God is not here*;" and when you go in you may be sure of it, for there is neither *peace* nor *truth* within the walls.

Intercourse with the Poor.—"I am glad you have made acquaintance with some of the good poor. I quite agree with you that it is most instructive to visit them; and I think you are right in what you say of their more lively faith. We hold to earth and earthly things by so many links of thought, if not of affection, that it is difficult to keep our view of heaven clear and strong; when this life is so busy, and therefore so full of reality to us, another life seems by comparison unreal. This is our condition, and its peculiar temptations; but we must endure it and strive to overcome them, for I think we may not try to flee from it."

From the National Era.

THE HERMIT OF THE THEBAID.

O, strong, upwelling prayers of faith,
From inmost founts of life ye start—
The spirit's pulse, the vital breath
Of soul and heart!

From pastoral toil, from traffic's din,
Alone, in crowds, at home, abroad,
Unheard of man, ye enter in
The ear of God.

Ye brook no forced and measured tasks,
Nor weary route, nor formal chains;
The simple heart that freely asks
In love, obtains.

For man the living temple is:
The mercy-seat and cherubim,
And all the holy mysteries,
He bears with him.

And most avail the prayer of love,
Which, wordless, shapes itself in deeds,
And wearies Heaven, for naught above
Our common needs.

[At noon, the Thebaid hermit leaned
O'er record of Christ's loving word:]
Was it an angel or a fiend,
Whose voice he heard?

It broke the desert's hush of awe,
A human utterance, sweet and mild,
And, looking up, the hermit saw
A little child.

A child, with wonder-widened eyes,
O'erawed and troubled by the sight
Of hot, red sands and brazen skies
And anchorite.

"What dost thou here, poor man? No shade
Of cool, green downs, nor grass, nor well,
No corn nor vines." The hermit said:
"With God I dwell.

"Alone with Him in this great calm,
I live not by the outward sense:
My Nile his love, my sheltering palm
His providence."

The child gazed round him. "Does God live
Here only?—where the desert's rim
Is green with corn, at morn and eve,
We pray to him.

"My brother tills beside the Nile
His little field; beneath the leaves
My sisters sit and spin the while
My mother weaves.

"And when the millet's ripe heads fall,
And all the bean-field hangs in pod,
My mother smiles, and says that all
Are gifts from God.

"And when to share our evening meal,
She calls the stranger at the door,
She says God fills the hands that deal
Food to the poor."

Adown the hermit's wasted cheeks
Glistened the flow of human tears:
"Dear Lord!" he said, "Thy angel speaks,
Thy servant hears."

Within his arms the child he took,
And thought of home and life with men;
And all his pilgrim feet forsook
Returned again.

The palmy shadows cool and long,
The eye that smiled through lavish locks,
Home's cradle hymn and harvest song,
And bleat of flocks.

"O, child!" he said, "thou teachest me
There is no place where God is not;
That love will find where'er it be,
A holy spot."

He rose from off the desert sand,
And, leaning on his staff of thorn,
Went with the young child, hand in hand,
Like night and morn.

They crossed the desert's dreary line,
And heard the palm-tree's nestling fan,
The Nile bird's cry, the low of kine,
And voice of man.

Unquestioning, his childish guide
He followed, as a small hand led
To where a woman gentle eyed,
Her distaff fed.

She rose, she clasped her truant boy,
She thanked the stranger with her eyes:
The hermit gazed in doubt and joy
And dumb surprise.

And lo!—with sudden warmth and light
A tender memory thrilled his frame;
New-born, the world-lost anchorite
A man became!

"O, sister of El Zara's race,
Behold me!—had we not one mother!"
She gazed into the stranger's face:
"Thou art my brother!"

"Taught by thy child, whom God hath sent,
That love is more than fast or prayer,
I come, toil, care and pain, content
With thee to share."

Even as his foot the threshold crossed,
The hermit's better life began;
Its holiest saint the Thebaid lost,
And found a man!

J. G. W.

For "The Friend."

The Snare of Wealth.

"I was sitting in a Friend's house in Dublin, with several elders and brethren, and it sprung afresh in my heart to say to them, that the Lord would make this earnestness of getting the riches of this world, in the end unto many with whom he hath long striven, and often faithfully warned of the danger thereof, that they might be weaned from the same, even as the flesh that God gave to the Jews in the wilderness, when they slighted the bread which he gave them from heaven, and lusted after the flesh-pots, onions, and garlic in Egypt." *W. Edmundson.* "And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague." Num. xi. 33. Is there no plague within our camp? Have not many forsaken the fountain of living waters, and hewed to themselves cisterns, broken cisterns, that can hold no water? Is not the great strife to become rich in this world, even with many who want to be active in the visible church, and who may value themselves on account of their riches, and think to add to their power by it? But what changes have taken place in some instances, where wealth had given great influence!

From the Annual Monitor for 1854.

WILLIAM TAYLOR.

William Taylor, of York, deceased First month 21st, 1853, aged 85 years—

Was born at Greenwich, in 1768; he was nephew to Green the astronomer, who accompanied Captain Cook on his voyages of discovery in the southern hemisphere. William had another uncle, who was a partner in an extensive pottery at Leeds; to this uncle he was sent while a boy. On his way he passed through London, at the time of Lord George Gordon's riots, and saw many houses burning which had been set on fire by the lawless mob. The journey from London to Leeds was performed in the stage wagon, which, on this occasion, travelled eight days and two of the intervening nights.

William worked in the pottery for several years, and then returned to London, where he was employed in a large glass and china warehouse.

When he was about eighteen years of age, trade became much depressed and several of the hands were in consequence discharged, and William amongst them. He then enlisted into the army, and three days afterwards the regiment he had joined sailed for the East Indies. He was in India during the war with Tippoo Saib, and on one occasion he, with some others, intercepted three men, who were afterwards ascertained to have been sent by Tippoo Saib on an errand of destruction, and who were galloping furiously towards the object of their vengeance. One of these men, on being intercepted, set upon William Taylor, and would have killed him, but at the moment when the sword of the infuriated man was upon William's breast, a pistol shot from an English soldier brought the man off his horse, and William escaped. He was also at the siege of Seringapatam, in 1792. Referring to this he said, "I saw the sun rise that morning, and thought I may never see it set; but at that time I was called off to an outpost, where I could hear and see the engagement from a distance. If I had fallen that day, I should have been lost to all eternity." These deliverances, though he was then in an unconverted state, made a deep and lasting impression on his mind. He remained in India about eight years, and the experience he gained during this period convinced him that in war there is a direct violation of the precept of Christ, "All things whatsoever ye would that men should do to you, do ye even so to them;" and that it is a system of robbery and outrage on a large scale; he was shocked moreover at the intemperance and licentiousness prevalent in the army. He often expressed thankfulness in his latter days that something always occurred by which he was kept from active service in battle, as this left him the consoling reflection of never having killed a fellow creature; and he mentioned with regret having seen many in India, who presumed to call themselves Christians, conduct themselves with less circumspection than the Mahomedans or the Gentoos, and other native tribes. When about twenty-six, he obtained his discharge and returned to England in a large ship of war; the children of an officer, who were sent home for education being committed to his care during the voyage. On the passage, which occupied ten months, the ship put into St. Helena, and took thirteen Dutch vessels, which made no resistance to the royal marauders. In the anticipation of a conflict with these vessels, he was solicited to assist, but he excused himself by querying, who would take care of the children committed to him if he should be killed in the fight? The immediate cause of his return to England was the promise of a relation to leave him some property if he would do so. This promise was not fulfilled, but, speaking of the disappointment many years after, William said, "It was no matter; it brought me from India, and if I had staid among so much wickedness I might have lost my soul." On arriving in England he returned to Leeds, where he again became engaged in the pottery. Here he was salesman for many years, until, in connection with an attempt on the part of the owners to sell it, the affair was thrown into chancery. The commencement of a chancery suit has too often been equivalent to the shutting up for ever from the parties then interested in it the property involved, as the settlement has frequently been delayed till long after the decease of those originally concerned in it; and as respected William, who had invested what he possessed with the concern, the result was much the same as if he had been robbed of his property; for though he lived many years after, the suit remained unsettled, and he often expressed it as his opinion, that neither he nor any of his relations would ever see its termination. In the meantime, he had married Esther Jepson, a pious woman, professing with the Society of Friends. She united with her husband in labourious industry to obtain a provision for their old age; and when their little property was thus unexpectedly swallowed up, William said, "We cried sore, but we found it was of no use; so we looked to the Lord for help, and tried to do our best."

Though William Taylor was a man of more than ordinary reflection, he did not become alive unto God till after returning from India. Speaking, a few days before his decease, of the circumstances of his awakening to the importance of eternal things, he said, "I was sitting alone and in silence in the house, when about twenty-seven years of age, and an awful sense of divine things came over my mind. This was a visitation of God's Spirit, and it led me to seek a Saviour." To former visitations of Divine grace William had not yielded. He remarked, that they had been to him as "as the Light shining in darkness; but the darkness comprehended it not." There is reason to believe, however, that the convictions of Divine grace, though not before yielded to, had, nevertheless, an enlightening effect on his understanding, and if he had finally turned away from them, they would doubtless have increased his everlasting condemnation. But, happily, now he "was not disobedient to the heavenly vision; a great change was wrought in him, and he began to attend the meetings for worship of Friends. Soon after this he received a visit from Mary Watson, of Waterford, Mary Ellis, of Gildersone, and Elizabeth Copeland, of Leeds, who, as ministers of the gospel, were paying religious visits to the Friends of Leeds, in their families, and to such persons as attended the meetings of Friends. In their visit to William, they were brought into close sympathy with his religious state; and Mary Ellis, especially, was enabled so to minister to him and to encourage him in a faithful attention to the guidance of the Spirit of Truth, made known to him in the secret of his own heart as materially to help him in his Christian course.

After leaving the pottery at Leeds, William and Esther Taylor engaged in different kinds of service. For many years they were in the employment of the farmers of the post-horse duty, keeping, successively, various toll bars, including that on the bridge over the Ouse, at York; and, when that was removed, the one at Ferrybridge. Subsequently, and when considerably advanced in years, they removed to a cottage attached to Friends' meeting-house at Pontefract. In this situation, as well as when employed at the toll-bars, they were evidently growing in grace, and though of rough exterior, there was much of Christian circumspection and of that spirit of godliness about them, which not only attracts and unites Christians one to another, but which also often draws the irreligious to think of their own course, and to wish for a better state. Esther died and was buried at Pontefract, in 1841. William continued to reside in the lone cottage till 1851. Among the evidences of his love to the Lord, may be noticed the pleasure he took in keeping the meeting-house in order and in attending the meetings held in it, as well as occasionally those of Ackworth, Leeds, and other places, to which he often walked for this purpose. He was diligent in reading his Bible, and books detailing the religious experience of those who had trodden the Christian's path before him, and in waiting upon the Lord, the feeling of whose love he spoke of as being often very comforting to him when sitting alone and in silence.

He had now been for some years a member of the Society of Friends, and beloved by those who knew him for his uprightness and integrity. Age had rendered him no longer able to provide for himself, and his own means were insufficient for his maintenance; he therefore gratefully accepted the help of the Society in the supply of his wants. His friends being uneasy at his living alone, when having become liable to frequent attacks of illness, he returned to York in his eighty-third year, and became an inmate in the family residing in the cottage at the Friends' burial ground. Here his kind, cheerful, pious conversation and Christian example, were instructive and engaging; and he took pleasure in calling on the sick in the neighbourhood. One of his poor neighbours, aged upwards of eighty years, becoming unable to read, he often called and read the bible to her, occasionally adding a few pertinent remarks. This he continued to the day of her death. Having great pleasure in reading the bible himself, this exercise of Christian love was particularly grateful to him.

In the summer of 1852, he had an attack of illness, from which it did not seem likely he would recover; but alluding to the probability of his decease, he said to a friend who called to see him, "I am very happy. My peace is made." His health, however, improved; and on another friend remarking his improvement, he said, "I thought I was going; at least I hoped so." And speaking of the maternal attention paid him by one of the friends with whom he resided, he said, "It was very kind of Providence to raise up for me a mother; I did not expect to have a mother in my old age." As soon as he was able he got to meeting again, walking with a brisk step, unlike a man of eighty-five years, the age to which he had now attained. Another attack of illness soon succeeded, attended by pains so violent, that he said he did not know at times how to bear it, but that it was little to what his Saviour had suffered for him. In allusion to the state of his mind, he remarked, "I am very comfortable, very happy. I do not wish to live, and I do not wish to die, but just to wait till my Master pleases." He often prayed for patience and for Divine blessings upon himself and his fellow creatures, including those whom, in the darkness of the war spirit which prevailed in his early days, he had been trained to regard as enemies, but whom he now saw in the light of the gospel to be also children of the same Universal Parent with himself, and fellow objects of the redeeming love and mercy of his own Saviour; among these he often enumerated "the Frenchmen, the Dutchmen, and the poor blacks," whom he remembered with much interest.

Looking back upon his past life, and afresh recognizing the goodness and mercy which had followed him, and had granted him the evidence of his sins being forgiven for Jesus's sake, he said, "I am a five hundred pound debtor, but there is one who cares for me." At another time he spoke with great thankfulness of the mercy of his God and Saviour, who, he remarked, would lead all unto the truth that would submit to be led by the Spirit. The comforting influence of the love of God in Christ Jesus was often sensibly felt in sitting by the bed of this good old man, who entertained a very humble view of himself.

First month 9th, 1853. On a friend calling and finding him again down stairs, and very cheerful, he said he had passed through some severe discipline since they last met; that he had been in dreadful pain of body and stripped of all comfort of mind, but that

it had been good for him; and referring to his Saviour he said, "The good Samaritan found me out, and brought me comfort again by his Holy Spirit, and now I am better."

On the 16th, after reading aloud a portion of Holy Scripture and sitting a considerable time in silence with his eyes closed, he opened them and said, "I think Friends will be about leaving meeting. I have had a good meeting." Soon after, he was again taken ill, and on the 19th he conversed about the probability of a few days finishing his journey, and said he felt it to be "a brave thing to have a Saviour's arm to lean upon."

From this time he became rapidly weaker, but maintained his usual patient, cheerful, and thankful temper of mind. He passed a restless night on the 20th, and the following morning breathed with difficulty, but spoke cheerfully to those around him. In the afternoon, he became easy, but increasing feebleness in his breathing showed that the close of life was drawing on. He became unable to speak, but on the friend with whom a few days before he had conversed on the probability of his journey being nearly at an end, entering the room and laying a warm hand on the cold ones of the dying man, which were folded over his breast, he opened his eyes, looked at him, and smiled. There was a language in this smile which seemed to say, "The happy hour of departure for my heavenly Father's house is come:" and again closing his eyes, he passed away like one falling asleep.

Though walking in an humble path through life, and filling no conspicuous station in the church or in the world, the lengthened testimony borne by such a life and crowned by such a stingless death, is a powerful evidence of the value of true religion, and of its divine origin, as well as a striking comment upon the declaration, "The path of the just is as the shining light, that shineth more and more unto the perfect day."

There are critical times of danger. After great services, honours, and consolations, we should stand upon our guard. Noah, Lot, David, Solomon, fell in these circumstances. Satan is a footpad: a foot-pad will not attack a man in going to the bank, but in returning with his pocket full of money.

A Willow Dock.—At La Crosse, Michigan, a dock is in course of construction, made entirely of willow twigs, in bundles twelve feet long and one foot thick, each containing about one hundred trees, and it will take fifty-thousand bundles to complete the dock. It is said the willows will sprout and grow, rooting firmly together, thereby forming a living superstructure, which will last for ages, without the least tendency to decay. Docks like these occur very frequently on the banks of the Rhine, in Germany.

A Snow Arch.—The newspaper called the "State of Maine," published at Portland, says that one of the greatest curiosities ever witnessed at the White Mountains, is now to be found at "Tuckerman's Ravine," about three miles from the Glen House. It consists of an arch of pure snow, spanning the brook that tumbles over the rocks from the summit of the mountains. The ravine is the receptacle of all the snow that blows from the top of Mount Washington, and there can be no doubt that during the winter it accumulates to the depth of several hundred feet. As the brook begins to run in the spring, it wears its way through under the snow, which gradually melts away at the approach of summer, making the cavity larger and larger. On Seventh mo. 16th, this ravine was visited by several gentlemen, one of them being an engineer, by whom the arch was measured. It was found to be 180 feet long, 84 wide, and 40 feet high, on the inside, and 266 feet long and 40 feet wide on the outside. The snow forming the arch is twenty feet thick. The gentlemen walked through the arch in the bed of the brook, and ate their dinner at the foot of the cataract, which falls a thousand feet down the side of the mountains. The arch is on the south-east side of the mountain, and is exposed to the rays of the sun during most of the day. Last year it remained until Eighth mo. 16th, when a warm rain of several days' continuance melted it away.

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 406, vol. xxvii.)

THOMAS MUSGRAVE.

Thomas Musgrave was an inhabitant of Yorkshire, England, who, being called to the work of the ministry, laboured extensively therein. Samuel Smith, in his History of Friends in Pennsylvania and New Jersey, states that he was in this country on a religious visit about the time that John Delavall was convinced of Friends' principles, and he intimates that the ministry of Thomas Musgrave and Jonathan Tyler were effective towards his convincement. If so, he must have been in America about the year 1685 or '86. In 1687, he was labouring in Ireland, and again, in 1694, in which latter year he came to America. His visit appears to have been throughout the whole country, and, when in Maryland and Virginia, Richard Gove, a minister of Philadelphia, was his companion. His labour at the Yearly Meeting of Philadelphia, in 1695, is stated in the epistle from that body to London to have been of good service.

After finishing the work assigned him by his Divine Master in America, he returned to England, where he continued until the year 1699, when, believing the path of duty for him led to a settlement in Pennsylvania, he left his native country early in the summer. During the passage a pestilential fever broke out on board the ship, and he was one of fifty who died on the sea. About twenty more died after the ship reached the Delaware.

When the true dedicated follower of the Lord Jesus Christ is called home to his eternal resting-place, it is a matter of little moment where he is when he receives the summons, or what the attendant circumstances of his burial may be. The call is in mercy extended, and the reward of faithfulness through the mercy of God in Christ Jesus, is sure.

RICHARD HOSKINS.

This friend appears to have been a physician in the island of Barbadoes, where he suffered various distraints on account of fines laid on him because of his Christian testimonies against war and an hireling ministry. Early in the year 1697, he settled in Philadelphia with his wife Esther and family. Esther was one of those mentioned as valuable Friends, who were carried off by the malignant distemper of 1699.

Richard, although following his very confining profession, did not suffer the concerns of this world to prevent his filling up his religious duty as a minister of the gospel, but laboured therein at home and abroad.

Early in 1698, Richard Hoskins visited the meetings in New England, and towards the close of summer those in Maryland and Virginia. Beside these he was in various important services that year, one of which was to prepare an epistle to Friends in the island of Jamaica, inciting them to faithfulness in supporting the testimonies of Truth.

In the First month, 1699, he was liberated to visit England in the service of Truth, taking Barbadoes on his way thither. After fulfilling his duty at Barbadoes, he proceeded to England, where he entered into the field of gospel labour. After some service therein his health failed him, and he found a home and nursing at the house of his friend, William Ellis, at Airton. But kind care and attention could not restore him, and in 1700, perhaps near its close, he was released from further labour in the church militant.

HUGH ROBERTS.

From accounts preserved by his descendants, it appears that Hugh Roberts was born in Wales, in the year 1650. His father died in his childhood, and the care of his education and early discipline was left to his mother, who was a pious woman, and one well calculated to control and rightly direct her children. Hugh, in after life writing of her, says, "My mother was a religious woman since I can remember, which is about forty years. She kept good order in her family and amongst her servants, being a widow some years before, and so continued all the rest of her days. She walked then amongst the Presbyterians, and had a great zeal for God, and was much esteemed by these people. In the year 1662, she was convinced of Friends' principles, though there were none of that persuasion then in the part of Britain [Penllyn] where she lived. Friends hearing of her convincement came from far to visit her. Many of her neighbours were also convinced of the principles she held, and a meeting was set up at her house; on which account she was summoned before the Bishop's court, where she held a great deal of discourse with him. Soon afterwards a mighty persecution arose, which she bore with great courage. The informers took from her for a fine of *fifteen shillings*, for holding two meetings, four oxen that were valued at *fifteen pounds*. She was cast into prison divers times, often had irons put upon her, and was once kept in a dungeon with murderers for several days and nights. But none of these things alarmed or disheartened her, or weakened her testimony. She had great confidence in the Lord, and loved his truth and people. We were five children, and were convinced of God's blessed Truth; and that mostly by our mother's faithfulness thereunto, for surely she was a good example unto us."

Such is Hugh Roberts's account of his mother, and the manner of his own convincement. He was soon called on to bear a testimony for the truth himself, in word and doctrine, and to show his sincerity in his faithfulness under persecution. He had received an excellent education, and was in various ways qualified for usefulness amongst men.

When William Penn was about receiving the grant of the province since called Pennsylvania, of King Charles II., he consulted his friend Hugh Roberts, who agreed to purchase a large tract of land in the as yet unseen country. He was also one who met the proprietary at London, to devise the conditions of the original plan for the settlement of the newly acquired land.

He came to Pennsylvania in the year 1682, being then in the thirty-second year of his age. A number of his countrymen from Wales came with him; and his estate being west of the Schuylkill, at the place since called Merion, he settled there, many of his friends purchasing around him.

(To be continued.)

R. Shackleton to Mary Dudley.

BALLITORE, 6th of Ninth mo. 1788.

My Dear Friend:—I am by no means satisfied with myself, but I am delighted with the prospect of my earnest, solicitous, importunate petitions being answered, that if I should never be of any material service in religious society, that I might but be preserved, thrown by in any obscure corner, so as not in Divine displeasure, and that the visited rising generation might be a generation to serve the Lord God of their forefathers in their day, and to lift up the ensign of his Truth among the nations. I salute thee, my dear friend, returned from that unfrequented, uncultivated field of labour in which thou has been employed.* Thy dedication, thy sacrifice was noble, and I trust has been acceptable. Thy debility and infirmities of body, as well as of mind, are perfectly known to him with whom we have to do, and he estimates in his just balance the measure of our devotedness and obedience. May he reward thine with the blessing of preservation, and if such be his will, may an increase of ability, both natural and spiritual, be experienced by thee, that so thy beautiful gift may be fully and forcibly exercised to the praise and honour of the Great Giver who has done so great things for thee, to the edification of the churches, and to the gathering of the other sheep to the fold of Christ. Our beloved E. P. is, it may well be imagined, much in my thoughts. I trust she is of the weighty, ponderous grain, which every ruffling, whiffling wind will not agitate. The perturbation of her mind, from various causes, has no doubt been great, and the nailing to the cross attended with agonizing pangs; but thou canst tell her that by continuance in faithfulness and obedience, the pain to the natural part will decrease, and courage and confidence abound; so that, as the apostle says of the daughters of Abraham and Sarah, she will "do well," and "not be afraid with any amazement." We had the company of dear Mary Ridgway and Jane Watson here for a few days. Mary was rather poorly in health, but mended in spirits, and lively in the exercise of her gift; she is faithful, so she is happy; and though wave succeeds wave, she emerges clean, clear, and bright.

Farewell, my dear friend, R. S.

"He has not an Enemy in the World."—Hasn't! Well, we are sorry for him! For he has mighty little character who has no enemies. He is nobody who has not got pluck enough to get an enemy. Give us rather, as our ideal of virtue and manliness, one who has many enemies—one who has made them by his manhood and downright sincerity, candor, and fearless love of the thing he sees to be right. The man of earnest purposes, strong will, and love of principle, for its own sake, must have enemies. But this, so far from being ill, is to him a good. The strong tree is more deeply rooted and fastened in the soil by the blast than the summer breeze. A man never knows how much there is of him, until he has confronted and braved bitter opposition.

Efficacy of Cold Water.—On Fourth day, 13th inst., the house of William H. Moody, of Standish, Maine, was struck by lightning, which demolished the chimney, burst a large hole in the ceiling of the sitting-room, smashed the stove and broke the door. It struck a daughter of Wm. Moody's, six years old, on the back of the neck, the side, and leg to the foot, leaving a discoloured mark half an inch wide, the whole distance. Cold water was at once copiously applied to the apparently dead girl, who, in twenty minutes from the time she was struck, revived, and is expected to recover.

* The visit to France and Germany performed by M. D., S. R. Grubb, &c.

THE FRIEND.

NINTH MONTH 16, 1854.

We have received the following information respecting

OHIO YEARLY MEETING.

Ohio Yearly Meeting convened at Mount Pleasant on Second-day, the 4th inst., the meeting for ministers and elders having met on the previous Seventh-day. Owing to sickness having prevailed at Mount Pleasant, exaggerated reports of which had widely spread, and to the great drought prevailing throughout many parts of the State, obliging some to remain at home in order to provide daily both food and water for their cattle, the meeting was smaller than usual. Ministers and their companions were present, with certificates or minutes from several other Yearly Meetings. On calling the representatives, they were found to be all present. After reading the reports from the respective Quarterly Meetings, and the certificates and minutes sent from the Select Meeting, objection was made by some individuals to proceeding further with the business, while two Friends belonging to the smaller body in New England, then present, remained in the meeting. This brought the subject of the division in New England into discussion, and a wide difference in sentiment thereon among the members was apparent. Many charges were made against different individuals who, it was said, encouraged intruders to come into the meeting, and reflections cast upon the clerk as sympathising with them, &c., when one of the Friends from New England rose and stated to the meeting the circumstances that had brought them there, and exonerated the clerk from all responsibility for their presence. Several Friends adverted to the tried situation in which the meeting had long been placed, some stating that a large portion of it could not consent to the exclusion of the members of the smaller body in New England, and they had never raised any objection to the presence among them of members of the larger body, and those who held different views from them, ought to act in a similar manner. The clerk referred to the course pursued by the meeting in different years, under circumstances similar to the present, that he had repeatedly set aside his own feelings, and gone as far as he conscienciously could in delaying the transaction of the business of the meeting because of the objections raised, and that now those offering the objection were at liberty to make the meeting as they considered select, if it was done in a proper manner, but it could not be expected that the whole business of the Yearly Meeting should be delayed by the objections raised. After much expression, it was concluded to adjourn; previous to which a minute was made, directing the representatives to confer together, and, if way should open for it, bring forward the name of a Friend for clerk, and another for assistant.

Third-day the 5th. The meeting being opened and the report of the representatives called for, a Friend stated to the meeting they had conferred together, and a portion of them had concluded to propose Jonathan Binns for clerk. Another Friend immediately rose and informed the meeting he had been authorized by the representatives to report they could not agree on persons to be nominated for clerk and assistant.

[When the representatives met, twelve out of the forty-two urged the nomination of the Friends named above, to which the others would not agree, and concluded to report the representatives were were not united in bringing forward any names.]

Unity with the appointment of Jonathan Binns was now expressed by several, and he called on to go up and take his seat at the table; and James B. Bruff being mentioned as assistant, his appointment was united with by the same individuals. In the meantime, a large number expressed their disunity with these disorderly proceedings, and the clerk informed those who urged the individuals named to the table, that their whole proceeding was a violation of the discipline and usage of the Society, and would, if carried out, separate them from it. He then informed the meeting he would make a minute in accordance with the course heretofore pursued by that Yearly Meeting under similar circumstances. While he was making this minute, Jonathan Binns and James B. Bruff went up and occupied the usual seat of the assistant clerk. The clerk now read the minute, recording the report of the representatives that they were unable to agree to bring forward any name, and therefore that the Friends under the appointment were continued in the respective stations, viz. Benjamin Hoyle for clerk, and Wm. S. Bates for assistant. This minute was united with by as large a portion of the meeting as is usual, and the assistant clerk was requested to take his seat at the table. Several, who said it was known they united in sentiment, as to the two bodies in New England, with those who were striving to place a new clerk at the table, now entreated them to desist, warning them that it must inevitably result in separation, and that they could not go with them into it. They desired them to allow at least one more night for reflection, before they went so far as to make their measures past recall, and to try other modes of relief. Friends also entreated them to desist from their disorganizing course, and warned them that if persisted in, it must separate them from the Society of Friends. But it was evident the whole movement had been agreed on beforehand by a few who were determined to carry it through. The meeting was informed by one of the representatives that during their meeting on the subject of clerks, some of their number, who were now urging the appointment of a new clerk, had stated that the withdrawal from the meeting of those whom they called intruders, would not remove the difficulty, and that the clerk had disqualified himself for his station. Several of them in the meeting admitted this was correct.

Jonathan Binns read a minute, purporting to appoint himself clerk, and J. B. Bruff assistant. Wm. S. Bates informed the meeting that he considered himself the regularly appointed assistant clerk of the meeting, but that the meeting knew how he was situated in regard to his friends, and therefore he desired it, in consideration for his feelings, to excuse him from taking his seat at the present time.

When the Yearly Meeting adjourned, which it did by minute to ten o'clock the next morning, those who had separated from it staid behind, and thus declared their secession from Ohio Yearly Meeting of Friends.

The next morning the Separatists met at eight o'clock, and a part of the female members of the Yearly Meeting met at the same time. In the women's meeting, the representatives had reported they could not agree in proposing Friends for clerk and assistant, and those occupying those stations had been continued therein as heretofore. When that meeting adjourned on Third-day, it was to meet

at the same time at which the mens' meeting should conclude to convene. Those who went with the Separatists met at eight o'clock, while the others constituting the Yearly Meeting met at ten o'clock, and finding that the clerk was not present, they appointed a Friend to act in that capacity for the meeting, and another to assist her. Since which time the meeting has continued its regular business.

Fourth-day the 6th. The meeting met at ten o'clock, and appeared to be nearly one fourth smaller than the day before.

It being thought best to call over the representatives, twenty-seven answered to their names, the meeting being informed that one other was detained by indisposition. It is supposed the remaining fourteen have gone with the Separatists.

A minute of the separation of some of the members from Ohio Yearly Meeting was adopted, and a committee appointed to draw up a statement of the manner in which it was effected.

Epistles from London, Dublin, and Yearly Meetings on this continent, (North Carolina not having come to hand,) were read, and a committee appointed to essay replies thereto.

The minutes of last year respecting the establishment of a new Quarterly Meeting, out of the three lower Monthly Meetings now belonging to Stillwater, together with the report of the joint committee of men and women Friends appointed to visit those meetings made last year, were read, and after a time of solid deliberation, it was concluded to adopt the recommendation of that committee, to grant the request made, and a committee was appointed to attend the opening of the new quarter. A committee was appointed to bring forward the names of Friends to fill four vacancies in the Meeting for Sufferings, which had existed for a considerable time. Other committees, for different services, were also appointed. The meeting adjourned to Fifth-day afternoon at 3 o'clock.

Fifth-day. The meeting assembled pursuant to adjournment. The statement of the manner in which the separation was effected, was read and referred for future consideration.

The state of the Yearly Meeting as exhibited by the answers to the queries, was brought before it, and pertinent counsel and encouragement given.

Further information will be hereafter given.

The meeting closed solemnly on the 9th inst.

SUMMARY OF EVENTS.

EUROPE.—Liverpool dates to the 26th ult. Philadelphia and Baltimore flour, 31s. to 32s. The London money market was easy. Consols had advanced to 94¾.

The War.—Immediately after the surrender of Bomersund, General de Hilliers, accompanied by Earl Grey, left for Stockholm, with the view, it is supposed, of urging Sweden to declare herself on the side of the Western Powers. The French troops at Bomersund were suffering terribly from cholera. The Russian forces are still concentrated on the Pruth, and the Turks have their head-quarters at Bucharest. Russia has prohibited the export of grain into Austria. The Turks had sustained a disastrous defeat near Kars, in Asia; according to the Russian account, a great number were taken prisoners, and three thousand left dead on the field. The cholera was on the decline at Varna, but was raging at Adrianople and other places with great violence, in consequence of which the French troops intended for Turkey had been ordered to return to Gallipoli. In this contest, so far, pestilence has laid low many more than the sword. The French division under General Canrobert, had lost three thousand men by cholera. The losses of the English were also heavy, and many of the officers had been sent home broken down in health. At Varna a conflagration, attributed to Russian incendiaries, had destroyed about one third of the city.

SPAIN.—At the last accounts was subsiding into quietness. It is supposed the ministers will contrive to let the Queen Christina escape from the country.

ITALY.—The work of clearing the monastic establishments of their inmates is rigorously proceeded with at Turin, on the plea of the buildings being required for sanitary purposes. There are in Turin thirteen monasteries and ten convents, and it is said that if the wishes of the nation are regarded, the monks and nuns will never be permitted to return to them. Two-thirds of the inhabitants of Naples have emigrated on account of the cholera; among its victims have been the Duke of Lieto and others of high rank. At Genoa, there are still over 100 cases of cholera daily.

HOLLAND.—The crops this year are remarkable for excellence.

CHINA.—On the 16th ult., the clipper North Fleet arrived at San Francisco in forty-four days from China, bringing intelligence that the city of Canton was surrounded by the insurgents, and that the foreign residents had all left.

SANDWICH ISLANDS.—By the last arrival from California, we are informed that a treaty for the annexation of the islands to the United States had been concluded by the U. S. Commissioner. The treaty, it is stated, was forwarded on the 16th ult. by mail to Washington.

NEW BRUNSWICK.—The cholera has abated in this province. The crops of all kinds are unusually good.

UNITED STATES.—*Specie movements.*—The receipts of gold at the Mint in Philadelphia, for the first eight months of the present year, are only $28,476,579; being nine millions less than in the first eight months of last year, and three and a half millions less than in the same part of 1852. The disparity may in part be accounted for by the establishment of the San Francisco Mint, much of the coinage of which is shipped directly to Europe and New York. The exports of specie in the same period have been about thirty millions, corresponding nearly with the total receipts from California.

The Drought and the Crops.—A daily paper of large issue, which professes to have taken pains to obtain correct information on these points, says, "The result is a conviction that the injury which has been sustained is greatly exaggerated, and that not only is a famine impossible, but even any very considerable scarcity." It is however certain that large sections of country have suffered greatly. "In general terms, it may be said that the drought has raged severely in the Ohio valley, and partially injured the Middle and Eastern States, but entirely passed over the south and southwest.

The Chicago Daily Tribune of the 4th inst. says, "Advices from the corn crop throughout the West and South are coming in more favourable. In the western portion of Ohio, including the Miami and Sciota bottoms, and all the north-western part of the State, the corn promises well, and will yield an average crop. In the northern portion of Indiana and Illinois, the crop is also good; and the same remarks will apply to Michigan, Iowa, Minnesota, and the northern part of Missouri. From the Southern States the accounts are very encouraging, so that taking the whole West together, there is no cause for alarm, nor is there much safety in speculations based upon a failure of the corn crop. We hear of no place, however, where the potato crop is good, or even middling. In central Missouri, Illinois, and Indiana, and in south Kentucky, and the north-west part of Tennessee, north-eastern portion of Ohio, and western Pennsylvania, there is no doubt that the drought has proved very disastrous to corn and potatoes, and in these sections there will be a scarcity." The injury to the crops of corn and potatoes, in the Middle and Eastern States, is so unequally distributed as to make it difficult to estimate the deficiency, but the writer first quoted is of opinion that a fair average would not show more than a fifth wanting from the usual yield. It is believed that the wheat crop of the present season, viewing the country as a whole, and allowing for partial failures, has been quite a large one, and it is also computed that fair stocks of last year's maize still remain.

Losses by Fire.—During the Eighth month many fires occurred in various parts of the United States. The total losses from this cause are believed to exceed $2,500,000.

Coal in the Ohio.—The lowness of the river has made accessible a vein of coal in the bars opposite Cincinnati, on which a large number of persons lately found profitable occupation; some of the men engaged in this water mining, it is said, were procuring $10 worth of coal in a day. They are obliged to work in water from two to three feet deep.

Pennsylvania.—The canal navigation of this State has not suffered any interruption for want of water during the present dry season. The Johnstown Reservoir has come into use this year for the first time as a feeder of the western division. At the commencement of the season it contained eighty feet of water, which a few days since was reduced to forty-eight feet.

Philadelphia.—According to the record kept at the Pennsylvania Hospital, the mean temperature of the Eighth month was 75½°, which is more than 2½° above the average of the corresponding month for the last twenty-nine years. The highest temperature in the month was 96°, and the lowest 57°. The amount of rain was 0.84 inches, which is less than has fallen in any Eighth month since 1834, when only 0.62 inches fell.

The deposits of gold and silver at the mint during the the Eighth month, amounted to $3,272,000, and the coinage to $5,308,836, of which $360,000 was silver.

There were 234 interments last week, of which 17 were from cholera.

New York.—Interments last week, 732, of which 129 were from cholera.

California.—From this distant State we have news to the 16th ult. The agricultural interests are stated to be much depressed, in consequence of the low prices of produce, the current rates scarcely meeting the expense of gathering, sacking, and transportation. Salt has been discovered in great abundance in Los Angelos county, and coal in considerable quantities in Bellingham Bay.

New Orleans.—There were 160 deaths from yellow fever in the ten days ending 3d inst.

Savannah.—There were 123 deaths in this city for the week ending 7th inst., that is about one for every sixty of the present population. A similar ratio applied to Philadelphia, would give a weekly mortality of more than eight thousand.

FEMALE TEACHER WANTED.

A Teacher is wanted for Friends' female school, at Woodbury, N. J. For one well qualified to teach the ordinary branches of a good English education, a liberal compensation will be secured. Apply to George M. Paul, or Wm. R. Tatum.

YARDLEY WARNER proposes to reopen his school on the 30th of Tenth month next; and can accommodate six or eight Girls as boarders; to these, with about the same number of Girls as day scholars, the school will be limited. For Terms, &c., apply early.

Address, Warren Tavern P. O.,
Chester Co., Pa.

A TEACHER WANTED,

For the Girls' second arithmetical school at West-town Boarding School. Apply to Anne Tatum, Woodbury; Sidney Coates, 330 Arch st.; Elizabeth Peirson, 254 N. Fifth st.; or Sarah Allen, 146 Pine st.

Evening Schools for Adult Coloured Persons.

WANTED.—A Principal and three Assistant Teachers for the men's school, and a Principal and four Assistants for the women's school. Application may be made to either of the undersigned. John C. Allen, No. 179 S. Fifth street; William L. Edwards, No. 37 Arch street; Samuel Allen, No. 134 S. Front street.

RECEIPTS.

Received from Samuel Townsend, Chatham, Pa., $2, vol. 28; from Joshua B. Pusey, $2, vol. 28; from Amos Battey, agent, Vt., for George Harkness, Benjamin Macomber, Russell Taber, and Benj. Taber, $2 each, for vol. 27. "Omitted Eleventh month, 1853, from Benj. Macomber, $2, vol. 26."

DIED, at the residence of her son, John Livezey, in Philadelphia, Eighth month, 1st, ABIGAIL LIVEZEY, in the 92d year of her age, a member of Frankford Monthly Meeting of Friends, Penna. For a number of years she has been unable to mingle with her friends in public worship; but whilst she retained her faculties, her love for the truth as it is in Jesus, abounded. We trust her redeemed spirit has been admitted into the mansion of everlasting rest.

—— at Germantown, Pa., on the 24th of Seventh month last, LYDIA L., wife of David Scull, in the 52d year of her age, a member of Philadelphia Monthly Meeting. Through the course of a lingering and suffering indisposition, this dear friend gave frequent evidence that her mind was stayed upon her God, and there is the consoling belief to those who remain, that she hath fallen asleep in Jesus.

—— on the 25th ult., at his residence in this city, after a short illness, LEWIS WALKER, in the 88th year of his age, for many years a much esteemed member of Western District Monthly Meeting.

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For "The Friend."

JAQUELINE PASCAL.

(Continued from page 1.)

Jaqueline's letter on the *Formulary* was long: some parts, chiefly illustrative of her objections, will therefore be omitted. It was addressed to Mere Angelique, the female head of Port-Royal. After a few introductory words, she says: "The feelings of the entire sisterhood upon this subject are now unanimous. Yet we distinctly understand the pretence that the requisition of our signatures only binds us to submission to the church, that is, to silence on matters of fact, and belief in matters of faith. But the time for this has gone by. Most of us heartily wish that something worse had been demanded, because, if it were worse, we should all feel at full liberty to reject it, while as it is, many will be almost constrained to accept it, and false prudence or real cowardice will cause many others to embrace it as an easy mode of procuring safety for the conscience, and for the body as well. But for my own part, I am convinced that in such a course there can be safety neither for body nor soul. Truth is the only real Liberator, and she makes none free but those, * * * * * who bear witness to her with a fidelity that entitles them to be acknowledged as the true children of God the True.

I cannot any longer conceal the regret which gives my very soul when I see persons to whom God has committed his own truth so unfaithful to it, and, if I may be allowed the term, destitute of the courage necessary to brave suffering and even death by its open confession.

I am well aware of the reverence that is due to the authorities of the church. I would gladly lay down my life in order to preserve that reverence inviolate, just as in the present juncture, I am prepared, by God's help, to die for the confession of my faith, but it seems to me that nothing can be easier than to unite the two. What is to prevent us—what is to prevent every ecclesiastic cognizant of the truth, from answering, when the formulary is presented for signature, 'I know that I am bound to respect their Lordships the Bishops, but my conscience does not allow me to subscribe the statement that anything is contained in a book which I cannot discover in that book,' and then quietly to await the result? What are we afraid of? Banishment and dispersion, the seizure of property, prison, death if you will,—but are not these things our glory, and ought we not therein to rejoice?

Let us either give up the gospel, or let us carry out its principles and esteem ourselves happy in suffering for the truth's sake. But we may perhaps be cast out from the church! True, and yet who does not know that *no one can be really detached from the church except by his own will?* The Spirit of Jesus Christ is the tie that binds his members to himself and to one another, and though the outward signs of that union may be taken from us, its effect cannot be taken so long as we retain the spirit of love, without which no one is a living member of that holy body. Is it not plain, therefore, so long as we do not erect altar against altar, while we are not wretched enough to form a schismatic church, and while we continue within the limits of simple remonstrance, and meek endurance of persecution, that the charity which leads us to love our enemies, must of necessity attach us to the church by inviolable bonds. Our enemies alone will have excommunicated themselves, since the divisions they are trying to produce do but sever the bond of charity which once united them to Jesus Christ, and rendered them members of his body. Alas! my dear sister, what joy ought we not to feel, if we are permitted to endure some special reproach for Christ's sake! But there is too much pains taken to prevent this, when truth is so skilfully painted with the colours of falsehood, that she cannot be recognized, and the most keen-sighted can with difficulty detect her. . . . . I pray God this day rather to strike us all dead, than suffer such an abomination to be introduced into the church! I find it difficult, dear sister, to believe that this sort of wisdom comes from the Father of lights, for it seems far more like a revelation of flesh and blood. Forgive me, my dear sister, I beg. I speak in the agony of a grief which I am certain will kill me, unless I have the consolation of seeing that some are willing to come forward as martyrs for the faith, to protest either by refusal or by flight against the acts of others, to become themselves champions of the truth. Not that I am desirous that any uncalled for declarations should be made, especially at the present time, when the enemies of truth are so envenomed and powerful. By the way the condemnation of Jansenius is by no means the only question in debate. His condemnation includes that of the doctrine of our Saviour's grace. If, therefore, our age be so degenerate that none are found willing to die in defence of a righteous man, is it not far more dreadful to think that no one is disposed to suffer for the sake of righteousness itself?

(To be continued.)

From "Household Words."

PEATAL AGGRESSION.

(Concluded from page 2)

Here are men probing the bog, to find a good place to dig in on their own account. They trench deep; and, having pared away the loose fibrous sponge, near the top, find beneath a brown peat, which they know will be worth digging out. But below that again is a black peat of a closer grain; and this goes down and down, blacker and denser with every foot, from having borne the weight of more centuries, and the pressure of a thicker overgrowth. Into the trench dribbles and drips the black water, which has been imprisoned so long—too far below the sunshine to be evaporated, and too far away from any natural channel to flow down into any stream. It is hardly like water now—salt, astringent, and spirituous; but it will still reflect the blue sky from its surface, and it can run away down hill, as fast as ever. As it dribbles out and runs away, the banks of the trench sink, and the soil becomes more compact. The poor come to slice the peat away, and cut it into oblong pieces like bricks, and set the pieces on end in little groups to dry; and when they are dry, pack them into a sort of large hamper, which is fastened on a truck drawn by an ass or pony—the whole being dignified with the name of a car. There goes the train of cars along the road—the burial procession of the little moss, which is being carried to its funeral pile.

What is that group of buildings at the edge of the bog—the tall chimney—the brick houses—the curious range of metal pipes, dripping and splashing with water—and the yards, with sheds, and tubs of black liquor, and spirituous and pungent smells hanging all about, and men, bearded and begrimed, flitting about the place?

Why, this is the very centre of retribution, whence vengeance goes forth against the usurping moss. This is the head-quarters of those who have pledged themselves to the utter annihilation of the destroyer. These are the premises of the Irish Peat Company . . . . They undertake so to deal with the peat moss as that it shall be utterly decomposed, and every part turned to use. They have taken in hand five hundred acres of this bog; and there, scattered as far as one can see, are one hundred labourers—men, women, and children. The trenches are so wide and deep as to be like little canals. The depth is already fourteen feet; and it is understood that it is to go down to thirty-two feet. To the eye, the mass of peat appears inexhaustible. There are the men, barelegged in the trenches, slicing the vegetable earth and throwing it up, to be caught by the "catchers" above, who, for sixpence a day, receive and deliver the sods. They are the women who, for sixpence a day, place or set up the sods, and turn them to dry. There is something picturesque in the wild scene; the brown waste in clear contrast with the blue hills; the lines and patches of sunlight, catching a bunch of yellow weeds or purple heather here—a little pool there—a group of women or of diggers elsewhere. These people say that it was quite another sight last February, when the scene was wrapped in flame. They say it was a frightful sight; but it must have been, as a mere spectacle, very grand. A man had carried out a live sod into the bog with him, to light his pipe. It was far away from the Company's land: but fire observes no boundaries. The man piled up his little heap of fuel about his sod, and blew up the spark. It was a windy day; and the heap burst into flame, and the flame burst away to seize upon any thing that would burn. The spikes of fire shot up the slopes of the turf stacks of the Company. The stakes (called clamps) were burned from the top downwards—no less than sixty-eight of them. The flame went leaping, running, and dancing towards the buildings, and threatened to devour them; but

they were saved. It was the river that stopped the mischief at last, and not till six hundred pounds' worth of damage had been done. This was a great blow to the Company; though no triumph to the little moss. Fewer people have been employed since; the tone of the establishment is relaxed, and its spirits are lowered. But its demolition of the works of the little moss is as thorough as ever, within the scope of its operations. There is the great furnace, into which air is perpetually blown by the steam-engine. If we peep within certain slits in the furnace door, we see the gases alight, fuming and dancing—blue and yellow—keeping every thing within reach at a mighty heat. Elsewhere there is the tar, oozing hither and thither: and the oils in casks, scenting the air; and the paraffine, of which candles are to be made, but which now is seen in the form of yellow waxy cakes, blistered and unshapen, and lying between oily woollens. It has had some of its oil pressed out; but it is to be steamed and bleached, and squeezed in the hydraulic press, before it is fit to make such candles, as those which were lighted, as a specimen, on the table of the House of Commons. And there lies a lump of salt—salt got out of the vegetable decay of the spot where the ancient inhabitants ate their food without salt. There is not much in this salt, however, that would give a relish to food. It is worse than the flakes that whiten the shores of the Dead Sea. The minutest grain poisons the palate and throat for many hours. And there is a great heap of slag—the black, light, shining refuse of the small part of the peat that is actually burnt. Here is the little moss so treated as to come out, for human use, in the forms of sperm, oils, salt, spirit, and gases. This is being used up, indeed! . . . . . .

What is doing in that far corner of the bog, quite out of sight of the Peat Works? A man digging for fuel is carefully extracting sundry logs of wood. The scraggy roots and lighter branches he puts aside to dry; they are fir, and their fate is to be burnt, as people burn cannel coal in England, for the sake of the cheerful blaze in the autumn evenings. Why are the digger and his wife covering up so carefully those blocks of black wood? They are oak, those blocks, and worthy of so careful and gradual a drying as will prevent their splitting. If they split and crack, they will be good for nothing but the fire: if carefully and successfully dried, they will sell at a good price to the carvers. So yonder log is covered with damp sods; and the wife will come pretty often and look to it—turning it, and shading it, and, at last, sunning it, till it is absolutely dry, and so tough that it will not splinter under any treatment. And then it will go into the bare garret in Dublin, and some of it into the comfortless prison where the reckless artist who can make his two guineas a day is confined for debt. In such places, breathed upon by many sighs, will this Irish ebony be carved and perforated, and beautifully wrought, into forms of the extinct Irish wolf-dog, and the national oak, and shamrock, and round tower, and harp, and whatever is Irish. Beautiful ink-stands, and paper-knives, and snuff-boxes, and little trays come out of these long-drowned oak logs; and they are of an everlasting wear. A great number of wood-carvers make from ten shillings to two guineas a day as their share of the profits from the destruction of the fabric of the little moss.

But what now? See the people running from far and near, and clustering round the ditch in the bog! On they come, in a sort of huddled procession, carrying something. A mummy! actually a mummy! but not swathed like those of Egypt, nor embalmed, except in the primitive antiseptics of the place. He is clad in the skin of a beast, and has a sort of sandal on his feet. He is a man of an ancient race. But we must not judge of the stature of his race by his. He is almost as light as a doll, and as small as a child of ten years old. Well he may be, for his bones were all gone, centuries ago—dissolved in the juices of the bog. His head is just as hard as the rest of him. He is a piece of stiff leather, through and through, from his wasted foot to his shrunk crown. He was one of the first persons murdered by the little moss—probably as he was coming home to his hearthstone from fishing in the narrowing lake, or hunting on the wooded hills. His lot now is to be made a show of in a Dublin museum; and there, alas! to have his leather limbs filched, bit by bit, by persons who believe mummy to be a fine cure for the falling sickness; till at length, to preserve any remains of this antique citizen, he is locked up carefully under the charge of learned men.

This is not the last of the treasures which the moss is compelled to yield up—not by many. Again and again, the surveyors and their men, who are exploring the land and deepening the rivers, gather about some new mystery or marvel. What is this brown floor on which the spades strike, at a depth of twenty feet from where the surveyor is looking down? The surveyor scrambles down to see. The edge of the floor is found, and they dig down nine feet further, declaring that they have found a cupboard twelve feet square. It is the old house, to be sure, that stood so prettily upon the green. They are finding the paved pathway to the hearthstone, and now the hearthstone; and now they are picking up the charred nuts that were gathered to be eaten thousands of years ago. Instead of being eaten, the destiny of those nuts was to lie in tan for tens of centuries, and then to lie on the shelves of a cabinet for successive generations to wonder at. Something more touching than that is going on at some distance. What can be a more transitory affair than a child's toy? We talk of childhood itself as transient, gone while we are admiring it; and its toys are childhood's experience of transience. Yet here is the toy—the wooden sword—that was wielded by a little hand hundreds of generations back. That hand, probably hardened in war and the chase, was dissolved ages ago; and here is the wooden sword, brown, polished, entire, singular in its antique shape, and mysterious as to a certain knob upon it, but otherwise fit to be made a toy again. No child is to have it, however. It has become a grave affair by lapse of time, and it is to lie among the treasures of the Royal Irish Academy for the consideration of the learned. Truly, here the great and the small have lain down together. The mock sword lay lightly, as if put down upon a cushion. Here is something so firmly bedded in, that it seems to be rooted in the rock below. Here are bones, but they are like guarled limbs of a great tree. It takes a dozen men, with ropes and strong arms, to move the mass. Then up it comes—an awful head of an unknown beast. Can it be the head of a beast? Feel for the spine; dig down along the expanse of shoulder, and the depth of limb. It is the skeleton of an animal. When a naturalist sees a bone or two, he pronounces it an extinct elk, and when it is set up, men gaze up from below, and walk between its legs, and talk wonderingly of the days when the earth contained such gigantic creatures as these. The sea has them still; and in far climates there is the elephant; but that little Ireland should have been trodden by these hoofs—how eloquent it makes our philosophers about the olden time, when the elk came to drink at the margin of our lakes!

At different stages of the cuttings, the woods reveal themselves—some growing (as may be calculated) a hundred years under the roots of others. The compactness of the lowest soil may be judged of by this. In this compact soil lies a stem, its wood of the closest grain. It is the yew that we saw fall one of the first victims of the moss. Where is it last seen in the block? In a garret, where a young artist lays it across his bench and saws a slice off it laboriously, and indents it with his chisel to show a stranger from over the sea how fine is the chocolate-coloured grain, and how well-tempered are the tools required to carve such a rare piece of ancient yew.

If the natural lake and woods have been absorbed and devoured, it is no wonder that the artificial islands are dissolved. The stream is to flow here again, and the people are deepening the channel. In doing so, they come upon a curious variety of old treasures, scattered abroad. The more modern iron and steel weapons have been found on a higher level—such as were light enough to be borne up by the little moss. The heavier ones, and the most ancient bronze weapons, are found the last—sunk in the soil under the bog. Around are picked up bones—the bones of the cattle and game eaten at the ancient feasts; and skins which may have covered boats, or served as clothing. Last of all—down in the sand half buried in the clay, there is a shining of gold. Those old ornaments are there, once more glancing to the sun now that it is too late ever to know what was the race that wore them, and why they were shaped and worn as they were. Here are the cheek-plates, and the diadems, and the gorgets, and the heavy cymbals, and the strange rings, and the twisted coronals and belts. Here they are! and when they too are locked up in a metropolitan museum, we may consider the little moss pulled up by the roots, and visited with its full retribution.

The long series of ages is past; the valleys have been filled up with sponge, four thousand acres large; and they are in the course of being cleaned out again. What then? Will the lakes and ponds be brought back, and the woods made to spring afresh upon the hills? Will all things be as they were before, except the men who live there? No: such a restoration as that is a thing that never happens. We should like to see some woods in the hollows, and on the ridges; but there are none planted yet. Where the lake was, the soil is ploughed up, and drained, and fertilised; and the valley will in time be smiling with waving corn and green pastures. Where there were fish, there will be flocks. Where there were perishable islands, there will be human dwellings. Where there was the howling of wolves, there is already the lowing of herds. Where there were murderous conflicts with barbaric swords, there will be reaping and binding by men armed with nothing worse than the peaceable sickle. So we may hope it will be in the end; but there are hundreds of acres of desolation to clear away first. It is only in prospect and in purpose that we have yet plucked up the little moss by the roots.

The Whale's Dread of Swordfish.—I recollect, one beautiful morning in October, when hundreds of huge whales, both young and old, were enjoying themselves in their native element, and were often seen leaping out of it like salmon, and falling with a thundering noise as if they had nothing to fear, a "school" of swordfish was observed in the offing, and in less than half an hour the whales were on their flight, and far out of our sight.—*Sutherland.*

"For The Friend."

SLAVERY.

Among the evils incident to and inseparably connected with this unrighteous system, are the poverty and ignorance entailed upon a large proportion of the white population. This view of the subject is well exhibited in the following remarks of the Philadelphia Ledger:

"*Education at the South.—Ignorance at the Polls.*—A Georgia paper asserts that forty-one thousand white citizens of that commonwealth are unable to read. A Virginia paper declares that in the "Old Dominion" there are eighty thousand in the same predicament. Moreover, the evil is conceded to be a growing one. In Virginia, for instance, the number in 1840 was only sixty thousand, while in Georgia, at the same period, it was but thirty thousand. It thus appears that in each of those States the number of uneducated whites is increasing more rapidly than the entire population.

"What is true, in this respect, of these two Southern commonwealths, is true, to a greater or less degree, of every republic below Mason and Dixon's line. Few, if any, can be in as good a condition as Georgia, for that commonwealth, by its greater attention to productive industry, has earned for itself the title of the "Empire State of the South." South Carolina, Alabama, and Mississippi, if not North Carolina also, must, in fact, be far worse off. It is not saying too much, therefore, to assert that ignorance is spreading everywhere below the Potomac, and that as liberty is only safe where the voters are educated, the national republic runs a constantly increasing risk, from a quarter hitherto little suspected.

"It may seem strange at first sight, to a Northern reader, that ignorance can thus extend itself at the South. The error, however, arises from the popular notion that every white man in that section of the country is rich, and capable, consequently, of educating his children at his own expense. But the fact is that a few hundred thousand men, probably not over three hundred thousand, monopolize all the wealth of the South. To be a farmer in Pennsylvania or Massachusetts, much less in a Western State, demands comparatively little money. But to be planter in the Carolinas, in Mississippi, or in Texas, requires a large capital. With able-bodied slaves, at a thousand dollars a piece, it takes a small fortune to till even an ordinary-sized estate, the more especially as slave labour is less thrifty than free, and therefore calls for a larger number of hands to work a given quantity of acres. The comparative idleness in which the master lives, tends, moreover, to foster habits of luxury and extravagance. As a general rule, in consequence, most planters are a year ahead of their crop: that is, they live this season, on the anticipated profits of the next. Such a system involves wide-spread bankruptcy, whenever what is called a *crisis* occurs; and indeed is as fertile in breeding decayed gentlemen as ever was the absentee system of Ireland.

"Nor is this all. The system of slave-labour exhausts land, and can only be maintained by continually bringing a virgin soil under cultivation. The old tobacco farms of the middle slave States, and the deserted cotton fields of the Carolinas testify to this fact. There is a continual impulse, in the South, towards new territories, because the old soils annually grow poorer, and finally cease to repay the planter. The result of all this is that families are incessantly being impoverished. Those who see their perils in time, and emigrate to the virgin soils of the Southwest with their slaves, arrest ruin, at least for a few generations; but those who remain, after struggling for awhile to save themselves, by mortgaging their lands or selling a few servants, sink at last to hopeless beggary. Is it a wonder, therefore, that ignorance is spreading at the South? The children of the families becoming impoverished in this generation, added to the offspring of those who grew poor in former ones, accounts for *the otherwise anomolous fact*, that ignorance increases, on the other side of the Potomac, on the showing of the Southern newspapers themselves, faster than the population.

"The difficulty of applying a remedy, it is apparent, is in exact proportion to the deep-seated character of the evil. We see no road open for the South except a liberal provision for public schools by the legislatures of the several States. The rich there must educate the poor, the nation, if not themselves, suffer from the neglect.

For "The Friend."

Coffee Leaf Tea.

Some attention has been latterly attracted to the leaves of the coffee tree, which, it is stated, can be procured most abundantly and cheaply, and, it is asserted, will furnish a beverage as pleasant and useful as the coffee berry. From an article in a late London paper, it appears that Dr. Stenhouse had made a chemical examination of the coffee leaves, and found them to contain more cafeine (Theine) than the berries, the former averaging 1.14 per cent. of theine, the latter from 0.80 to 1 per cent., leading to the inference that the stimulating and nutritious qualities of the leaves must be at least as great as those of the berries. The dried coffee leaves examined were from Sumatra. Dr. Stenhouse says of them, "The sample had a deep brown color, and consisted of the leaves of the coffee tree mixed with fragments of stalks. The leaves had been strongly roasted, in rather a rough manner, and consequently acquired a slightly empyreumatic odour. In this respect they pretty closely resemble Paraguay tea, the leaves and twigs of the Ilex paraguayensis, which is subjected to a somewhat similar process. The coffee leaves, when digested with boiling water, yielded a deep brown infusion, which in taste and odour, closely resembled an infusion of a mixture of coffee and tea." It is evident that the care and skill exercised in the preservation of the leaves, in the roasting and even the manner of making the infusion, are likely greatly to affect the quality of the beverage. Dr. Stenhouse states that the leaves can be imported into England at a cost of less than two pence per pound. Dr. S. also examined the Paraguay tea (Mato,) and found it yielded on an average 1.23 per cent. of theine. Good black tea from China he found yielded 2.13 per cent. of theine. *

The Great Wants in a City.—There is in this great city, all the time, two great wants,—the one of poor, earnest, ambitious men, young and old, in want of place; and the other, of well-off, suffering employers, in want of just such place men. Men often nearly starve here for the want of something to do, and well-off men work themselves almost to death in need of these very place men. The difficulty comes from there being no way of bringing the two classes together. The employer cannot—will not, and dare not, pick up every straggler that comes along, and they who are in pursuit of place, begin with such high hopes and demands, that they ruin their chance of employ in the very outset,—and hence, can get nothing to do. In a city like this, there is always work enough for men unembarrassed with families to do—work that would at least keep them alive, until they could show what they were good for,—and such work, as when they demonstrate themselves to be fit for it, will make them comfortable and perhaps rich.—*N. Y. Express.*

For "The Friend."

In reading in last week's number of the "The Friend," a piece headed "Encouragement to the seed of the righteous," it was comforting to believe the Head of the church has raised up, and is qualifying sons and daughters in different meetings, to fill the vacant places of those, who having faithfully served the Lord in their day, are gathered to the reward prepared for the righteous at the end of the race. And though there may be cause to mourn the church is deprived of many upright pillars in this time of sifting and discouragement, "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?" Let us rather gird up the loins of our minds, and watch unto prayer, and whatsoever our hands find to do, do it with our might. And though weakness may be ours, yet strength is laid on One that is mighty to save and able to deliver. And while many of the beloved youth are ensnared and captivated, with the delusive pleasures of this fading world, the testimonies held by our worthy predecessors will not be permitted to fall to the ground for want of supporters, for there are many hidden ones, who have been holding back, who will have to come forth and show themselves on the Lord's side, that our Zion may again arise in her ancient beauty. O the times call for increased diligence, that the enemy may not entrap the feet of the unwary. Let those who are placed as watchmen and watchwomen on our walls, make straight steps to their feet, for there are many watching for the halting of these. We may be ready to say with the prophet Elijah, "I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life to take it away;" yet a remnant will be preserved; for what said the Lord unto him: "I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." Let the weak be encouraged to hold on their way, trusting in the Lord. "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. 'The Eternal God is thy refuge, and underneath are the everlasting arms:' Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency."

Philada., Ninth mo. 11th, 1854.

Motion.—The common watch ticks 17,160 times an hour, and as a good watch will sometimes run one hundred years, in that time it would tick 15,042,456,000 times. The watch is made of hard metal, but we can tell you of a curious machine, which is made of something not so hard as brass or steel—it is not much harder than the flesh of your arm—yet it will beat more than five thousand times an hour, one hundred and twenty thousand times a day, and 43,830,000 a year. It will sometimes, though not often, last one hundred years; and when it does it beats 4,383,800,000 times. One might think this last machine, soft as it is, would wear out sooner than than the other, but it does not. We will tell you one thing more. You have this little machine about you. You need not feel in your pocket, for it is not there. It is in your body, you can feel it beat; it is—your heart.—*Selected.*

For "The Friend."

"In Him all Fulness Dwells."

There are a multitude of apparently desirable things which require arduous labour, that yield nothing but disappointment when obtained. The reason of this, few seem enabled to discover, and most are apt to charge some adventitious circumstance with the cause of the deficiency. Much wealth does not possess the prize towards which so many aspire, for those possessing it may be so harrassed by anxiety and perplexity, as to be tired of existence, and even sunk into an irremediable dejection, and a permanent mental gloom. Learning of itself is also defective in furnishing what is substantially beneficial, for after an acquisition of all that can be known by the most unremitting assiduity, the student will find himself greatly deceived if he depend principally upon this to promote his happiness; for still he may remain beclouded by selfishness; and pride with its attendant evils, anger, envy, and emulation, remain unsubdued, and so prominently obtrude themselves, as entirely to prevent that serene enjoyment, which is realized by the ransomed and redeemed from the corruptions of a vain world. Others again may seek in gaiety and pleasure the means of diverting the mind and wresting the thoughts from a serious consideration of accountability, till these wear away and lose their charm, and like vessels that will no longer hold anything refreshing, become empty of all that can satisfy.

The only pure and regenerating principle, is that which teaches to pursue good and reject evil. By yielding obedience to this word of life, help is given to live in a devout and waiting state of mind; here the thoughts are severed from an idolatrous love of the things of time, and by the way of the cross there is a knowledge of entering as upon a new existence, wherein we experience our affections and desires to be changed, and from a life of emptiness and want, one of peace and fulness to be enjoyed. It is only by and through our Lord and Saviour Jesus Christ, "in whom all fullness dwells," as He is mercifully pleased to clothe us with a portion of his life-giving presence, that anything truly substantial is conferred: it is then that the toil-worn traveller finds a place of rest and satisfaction, which could not be found in any worldly pursuit. This holy unction the experienced Christian regards as the substance of enjoyment, and finds that it must grace every temporal blessing to make it truly valuable. If through honest endeavours and the Divine permission, we are favoured with the good things of this life, and know them to be sanctified to us, they possess the means of imparting a real satisfaction, which greatly contrasts with a sordid and unsavoury disposition.

Then how forcibly is caution enjoined, when mercifully possessed of a little of the true substance, and an experimental evidence of regard by Him, in whom all fulness dwells, that we do not neglect to follow in the way of his leadings, as a matter of the highest necessity, seeing that all acquisitions, unless savoured with his Spirit, come short of yielding any real quietude or actual comfort in this temporary abode. For it may be well for us to remember, "if we sin wilfully after that we have received the knowledge of the Truth, there remaineth no more sacrifice for sins." (Heb. x. 26.) Still an apparent devotion even then might exist, with endeavours to climb up some other way, instead of entering by the door into the true fold. Paul reminded Timothy, that "if a man also strive for masteries, yet is he not crowned, except he strive lawfully. The husbandman that laboureth must be first partaker of the fruit."—(2 Tim. 2 ch. 5, 6 vrs.)

State of New York.

Ship Building on the Clyde.

The Scientific American states, on the authority of the London "Artizan," that "since March, 1853, there have been built, or are now building on the river, no fewer than 265 vessels, of which 87 were sailing vessels, and the rest, 178, steamers. Of this large number, only 31 are built of wood; all the rest, 234, are of iron. Of the steamers, 47 were built with paddle wheels, and 131 were screw propellers. The total tonnage of these vessels amounts to 166,804 tons. The river Clyde, or that portion of it on which these vessels have been built, or are building, is in length twenty miles, from Greenock to Glasgow." Probably in no other part of the world embracing such a small extent of territory, were so large a number of steamers built. The district would seem to be the steamship shop of the world; the vessels referred to having been constructed for parties of many different nations.

Selected.

TRUST IN GOD.

"If thou hast ever felt that all on earth
Is transient and unstable; that the hopes
Which man reposes on his brother man
Are oft but broken reeds; if thou hast seen
That life itself is 'but a vapour,' springing
From Times upheaving ocean, decked perhaps
With here and there a rainbow, but full soon
To be dissolved and mingled with the vast
And fathomless expanse, that rolls its waves
On every side around thee;—if thy heart
Has deeply felt all this, and thus has learned
That earth has no security; then go
And place thy trust in God. The bliss of earth
Is transient as the coloured light that beams
In morning dew drops. Yet a little while,
And all that earth can show of majesty,
Of strength or loveliness, shall fade away
Like vernal blossoms. From the conqueror's hand
The sceptre and the sword shall pass away;
The mighty ones of earth shall lay them down
In their low beds, and death shall set his seal
On beauty's marble brow; and cold and pale,
Bloomless and voiceless, shall the lovely ones,
Go to the 'congregation of the dead.'
* * * * But the power
Of God, his goodness and his grace, shall be
Unchanged, when all the worlds that he has made
Have ceased their revolutions. When the suns
That burn in yonder sky, have poured their last,
Their dying glory o'er the realms of space,
Still God shall be the same—the same in love,
In majesty, in mercy:—then rely in faith,
In faith on Him, and thou shalt never find
Hope disappointed, or reliance vain."

MARY OF BETHANY.

BY W. W. CALDWELL.

She sat within the lonely room,
Where last in life her brother lay,
Ere fell that dark and cheerless gloom
That shadowed all her weary way.

Her eyes were dim with frequent tears,
No gleam of hope can Mary see,
Till like a voice from heaven she hears—
"The Master comes and calleth thee."

Oh! then, a sweet and peaceful calm
Stilled the deep anguish of her mind;
With eager steps she sought the balm
Which there alone her soul could find.

And lowly at the Saviour's feet
She knelt in trusting faith, and cried,
In accents low and sadly sweet—
"Hadst thou been here, he had not died."

Her words the fount of memory stirred,
And filled with tears his pitying eyes;
And soon by Lazarus' grave she heard
The voice that bade her brother rise!

O! happy thou, with loving heart,
Thus all thy grief on Christ to lay!
Thine was indeed the better part
Nor life, nor death, could take away!

Congregational Herald.

Speed on Railways.—Mr. Meigs has recently published a book, in which he states that the Emperor Nicholas, of Russia, has taken the first great step in the construction of railways which looks to the attainment of the highest practical speed in travelling on them. Instead of opening narrow cuts and going round every obstacle, the road from St. Petersburg to Moscow, five hundred miles, is made on a straight line, and opened two hundred feet wide, so that the running engineer can see everything on the way. The gauge of the track is broad, and the locomotive is on wheels of large diameter, and the signals and time are perfectly fixed, and the roads crossing the track are shut off by gates as the trains approach. In this way a speed of one hundred miles an hour is obtained.

"After so many years of uninterrupted activity, to be imprisoned, to be silenced, and almost incapable of writing or reading, is more wearisome than even the pain that often accompanies it. And yet hence the following instruction may be gathered:—How much activity belongs to some natures: and that this nature is often mistaken for grace. How much we are called to suffer as well as do the will of God. When I have bid one of my children sit down quietly, and remain silent, during my pleasure, I enjoin him a much more difficult task than the most active service; and yet I expected it to be done, because I ordered it. How is it that I have not yet learnt to sit still when I am bid."—*Cecil.*

About three hours before the death of the well-known James Hervey, he affectionately addressed his friend, Dr. Stonehouse, on the importance of his everlasting concerns, and entreated him not to be overcharged with the cares of this life; but to attend, amidst the multiplicity of his business, to the one thing needful, adding:—

Which done, the poorest can no wants endure;
And which not done, the richest must be poor:

Upon the nearer approach of dissolution, being raised a little in his chair, he said, with great serenity and sweetness in his countenance, "Lord now lettest thou thy servant depart in peace according to thy most holy word, for mine eyes have seen *thy* most precious and comfortable salvation. Here Doctor is my cordial; what are all the cordials given to support the dying, in comparison of that which arises from the promises of salvation by Christ? This, this, supports me!"

An Example of Industry.—The Baltimore Patriot says, that Samuel Williams, a coloured man, has one of the finest farms in Washington county, Md. The Hagerstown Herald states that, at the age of 38 years, he was a slave in Stafford county, Va., but subsequently purchased his freedom from his own earnings. He then bound himself to years of servitude until he could purchase his wife and children, which he accomplished when he was 50 years of age. He now owns a farm, worth $10,000, and personal property amounting to several thousand more, all earned by his own labour. He is now 73 years of age.

Singular Stock.—Robt. Scott, of Woodford county, Ky., who owns one of the splendid farms of that region, has a large pond of water upon his domain, by which he has half domesticated a flock of wild geese. He first procured eleven and cropped their wings, which reclaimed them for the season. They migrate northward in the spring, and return in the fall with their full-fledged young. The flock now numbers two hundred and eighty, and it increases annually.

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 6.)

HUGH ROBERTS.

Hugh Roberts was a man of much activity of mind, and was employed by his fellow citizens in public life, being one of the council of the Province. He however was principally concerned, after knowing his own calling and election made sure, to fill up his measure of service for his Divine Master, in the church militant, as a minister of the gospel, and as one called and prepared for the exercise of Christian discipline in religious meetings.

After being some years in Pennsylvania, he deemed it right to pay a visit to his native country, to remain for awhile among his friends and relatives. His friends of Haverford Monthly Meeting, held Fourth month 14, 1688, gave him a certificate to take with him, of which this is a transcript.

"To all Friends and people, everywhere, to whom this may come, Know ye, that whereas our dear friend and brother, Hugh Roberts, of the township of Merion, in the county of Philadelphia, in Pennsylvania, in America, having had an inclination upon his mind a considerable time to visit his friends and relations in his native country, in Wales, and having laid it before our Monthly Meeting, to which he doth belong, and Friends having nothing against it, this is therefore to certify all, that we have endeared love for our friend and brother, with true unity and fellowship, having had experience of his faithfulness to Truth, and his carefulness in walking answerable unto it, both in life and conversation, having been serviceable amongst us, and a helper in the work of the Lord, and of good report and esteem amongst men, and we believe clear upon the account of marriage, or anything relating to it.

"And now, that the powerful presence of the Lord our God may go along with him, to preserve and guide him (if it be his will) to us again, is the earnest desire of your dear friends and brethren in the everlasting Truth, and well wishers to all mankind."

Hugh Roberts remained in Great Britain two years during which time he married* Elizabeth John, a valuable Friend, of Llwyn y Branar, in Wales. They were married in 1689, and in 1690 came over to their home in Pennsylvania. Many Welsh Friends accompanied them. Hugh Roberts was now much given up to attend his Master's business, and to work his will, not permitting the new and endeared connection he had formed in life to prevent his going from home wherever religious duty led. He was one of the ministering Friends who signed the testimony against George Keith, and he felt closely united with those who not only professed the truth, but manifested a concern to oppose error.

Of his various religious journeys to strengthen Friends in the faith, and to labour for the instruction and convincement of others, northward and southward on this American continent, we know little more than that they embraced all parts where there were were any Friends from Virginia to New England.

A concern having been for some time on his mind to pay a religious visit to England and Wales, he spread the matter before his Monthly Meeting, who, on the 17th of Tenth month, 1696, gave him the following certificate addressed—

"To our dear friends and brethren in England, Wales, and elsewhere.

"Entirely and truly beloved Friends,—

"The tender salutation of our dear love in the blessed and unchangeable Truth, is unto you, whom the Lord hath gathered by the eternal arm of his power, in this his gospel day of free love and salvation, and our sincere breathings unto the Lord are, that he may keep and preserve you, and us, with all his people, to the end of our days. Our dear and well beloved friend, Hugh Roberts, being drawn forth to visit you, and having laid it before us, we, having unity therewith, could do no less upon Truth's account, and in his behalf than to give this following account concerning him, viz., That he is a man, whose innocent life and blameless conversation doth adorn the gospel of our Lord and Saviour, Jesus Christ, of which the Lord hath made him a serviceable minister, and hath owned him by his blessed power and heavenly presence, to the comforting, refreshing, and confirming of many, and is well owned by his people also. He is a man well beloved among whom he lives, where the Lord hath made him a pillar in his church, and very serviceable in divers respects. He is one that the Lord hath made willing to spend and be spent for Truth's sake. His service hath not been only amongst us, and in this province, but also in New England, Long Island, East and West Jersey, Maryland, and Virginia. His services and sufferings, when in our native land, divers of us were acquainted with, which are also known to many of our Friends and brethren there. He hath stood firm in his testimony, as at other times, so also in the time of the late separation and division,* in these parts. Our sincere desires and humble prayers are unto the Lord, that he may keep, preserve, and accompany with his Divine power and blessed presence, in this his intended journey, and at all other times, with us, and all his people everywhere, to the glory of his great name, comfort and edification of his church and people, to the convincing of many that are yet strangers to the blessed way of Truth."

Some time towards the close of the First month, 1697, Hugh Roberts took leave of his family, and proceeded towards James river, in Virginia, to embark for England. He had a tedious journey to the ship, occupying several weeks. Samuel Carpenter and John Ascue accompanied him to the Susquehanna river, from whence he proceeded to West River, thence to the dwelling of Richard Harrison. Richard Harrison and the neighbouring Friends sent him forward with a man and two horses to the Potomac river, where he was left at the house of one not in profession with Friends, who entertained him with great kindness for two days and nights, until a passage offered for getting him over the Potomac, at that place six miles broad. Those who ferried him across, would take no pay for his passage, but he found it impossible to procure a horse to convey him to the Rappahannock. He accordingly was obliged to walk thither through the woods. In his solitary journey he reached the house of a Captain Taylor, who proved very hospitable and kind, furnishing him food, and putting him over the river. On the other side of the Rappahannock he procured a man and horse, and was taken forward fourteen miles. Being then left, he proceeded for six miles to the house of a Friend where he had been on one of his religious journeys. Thus it was, sometimes walking and sometimes waiting for conveyances, that weeks were consumed in reaching the mouth of James river, where he met the vessel he was to sail in. But the vessel had to wait for her consorts, nothing less than a fleet, under an armed convoy, venturing in that time of war and piracy to put to sea. At the expiration of fifteen days from his reaching the vessel, they sailed, it being the 7th of the Third month. The voyage was then accounted rather a short one, occupying only 46 days.

He diligently occupied his time for about two years in visiting the meetings of Friends, and in various gospel labours in different parts of England. Among other neighbourhoods visited was Penllyn, his native place. He thus describes what occurred there. "I desired notice might be given to as many of my old acquaintance and relations as they conveniently could inform, that I did not expect to remain long, and so go on my way. I knew abundance would be willing to see me, and I was desirous to see them at meeting, rather than at any other place, for I had a secret hope, that some of them would be reached. This place was chiefly set before me before I went from home, and blessed be the name of the Lord, he did not only require me to go, and leave them that were near and dear to me, but also enabled me, by his power and wisdom, to perform the work and service he had for me to do, for which my soul is more engaged unto him than ever. In this meeting the Lord in a wonderful manner opened my heart and mouth, to proclaim his truth, and the way of it, and that in great tenderness, so that the witness of God was reached unto, I believe in all that were present, and many were convinced of God's truth and way. Oh, what shedding of tears there was amongst young and old! Truth was uppermost and over all. Blessed and magnified be the name of the Lord for ever."—(*To be continued.*)

* He was a widower, having been married early in life. His first wife died before he removed from Wales.

* Under George Keith.

COLOUR OF THE MEDITERRANEAN.

The usual tint of the Mediterranean Sea, when undisturbed by accidental or local causes, is a bright and deep blue; but in the Adriatic a green tinge is prevalent; in the Levant Basin, it borders to purple; while the Euxine often has the dark aspect from which it derives its modern appellation. The clear ultramarine tint is the most general, and has been immemorially noticed, although the diaphanous translucence of the water almost justifies those who assert that it has no colour at all. But notwithstanding the fluid, when undefiled by impurities, seems in small quantities to be perfectly colourless, yet in large masses it assuredly exhibits tints of different intensities. That the sea has actually a fine blue colour at a distance from the land cannot well be contradicted; nor can such colour, however influential the sky is known to be in shifting tints, be considered as wholly due to the reflection from the heavens, since it is often of a deeper hue than that of the sky, both from the interception of solar light by the clouds, and the hues which they themselves take. This is difficult to account for satisfactorily, as no analysis has yet detected a sufficient quantity of colouring matter to tinge so immense a body of water; wherefore Sir Humphrey Davy's supposition of an admixture of iodine cannot be admitted, for its presence is barely traceable under the most careful analysis. Those who contend for their being no colour at all, may remind us that the blue rays are the most refrangible; and that being reflected in greatest quantity by the fluid (which, because of its density and depth, causes them to undergo a strong refraction) they cause a tint which is only apparent. Be that as it may, seamen admit of one conclusion, namely, that a green hue is a general indication of soundings, and indigo blue of profound depth.—*The Mediterranean, by Admiral Smith.*

From "Chambers's Journal."

Customs and Manners Under the Water.

Science has become intimate with animal life on the land—even with those creatures that are too minute to be seen with the naked eye; but, till recently, the ocean appeared to baffle its researches, and in its turn to say to man in the hollow and mysterious voice that threatens as well as charms: "Thus far shalt thou go and no farther!" But all was in vain. Science, which explores the further heavens, was not to be arrested in its progress by the waters; and moving steadily onwards in this new direction, it has now invaded the depths of the sea, and examined, with its calm, observant eye, the forms and manners of its inhabitants. This has not been accomplished by means of perilous adventure—and, indeed, no perilous adventure could have achieved the feat. The French zoologist who proposed, some time ago, to pay a domestic visit to the fishes of the Mediterranean, provided with a water-tight dress and a breathing-tube, would have come back doubtless well able to furnish a pleasing superficial sketch, but quite ignorant of those minute details of individual life which form the materials of natural history.

This is well illustrated in a beautiful little work now before us, in which the author declares that the records of animals which form the foundation of all our correct generalization, are strictly biographical.* He traces an idiosyncrasy in the lower orders of creation somewhat akin to that of man; remarking that the shepherd recognizes every sheep of his flock by its face—that the groom is a physiognomist in horses—and that he himself comprehends the expression of birds. By this alone he was able, while in Jamaica, to tell one from another the wild doves in his cages, although they were perfectly alike in colour.

* * * * * * * *

To visit the inhabitants of the sea, in the constrained manner that would have been compulsory in a being formed like man, would have been of little use as regards biographical details. What, then, was to be done? To bring them to us, to be sure, since we could not go comfortably to them—to have them up in a witness-box and make them give an account of themselves. But it was necessary to do this in a particular way, for fish are no more at their ease out of the water, than we are under it; it was necessary to bring a portion of their element with them, and to have all their little comforts about them, such as stones, sand, mud, and marine plants; it was necessary, in short, for the purposes of science, to have *a piece of the sea* laid upon our table: and, being necessary, this was done. The principle upon which the Aquarium is constructed—the mutual dependance of animal and vegetable life, the former supplying the carbonic acid essential to the latter, and the latter the oxygen essential to the former—is already known to our readers; and we have only to add, that the desired portion of the sea, with its animals, plants, rocks, and sand, is contained in a glass tank, and that thus the philosopher has nothing to do but to sit down in his night-gown and slippers, and watch the goings on, and pry into the family secrets—using his lens when necessary—of the inhabitants of the deep.

To preserve the transparency of the tank would seem a difficult matter, from the floating myriads of spores or seeds of the algæ that are constantly finding a resting-place on the glass, and trying to curtain the whole from the water's edge to the bottom. To avert this danger, we employ a couple of little slavies, the common periwink, and as common top (*Trochus*); and these creatures go constantly about, shearing away the tender growth of vegetation as soon as it is formed, and taking the crop in lieu of wages. Mr. Gosse watched, through his pocket-lens, a top at his work; and this was the *modus operandi:* "At very regular intervals, the proboscis—a tube with thick fleshy walls—is rapidly turned inside out to a certain extent, until a surface is brought into contact with the glass having a silky lustre: this is the tongue. It is moved with a short sweep, and then the tubular proboscis infolds its walls again, the tongue disappearing, and every filament of conferva being carried up into the interior from the little area which had been swept. The next instant—the foot meanwhile having made a small advance—the proboscis unfolds again, the tongue makes another sweep, and again the whole is withdrawn; and this proceeds with great regularity. I can compare the action to nothing so well as to the manner in which the tongue of an ox licks up the grass of the field, or to the action of a mower cutting down swath after swath as he marches along. The tongue with which the confervoid plants are swept away is a curious instrument: "It is, in reality, an excessively delicate ribbon of transparent cartillaginous substance or membrane, on which are set spinous teeth of glassy texture and brilliancy. They are perfectly regular, and arranged in three rows, of which the middle ones are three-pointed, while in each of the outer rows, a three-pointed tooth alternates with a larger curved one, somewhat boat-like in form. All the teeth project from the surface of the tongue in hooked curves, and all point in the same direction. The action of this sort of tongue is that of a rasp, the projecting teeth abrading the surface of the plants on which the animal feeds, just as the lion is said to act with the horny pupillæ of his tongue on the flesh of his victim.

Among the strange animals described by our author as inhabiting his Aquarium, is the cephalopod called the *Sepiola vulgaris;* a curious little creature, which, when first taken from its native haunts, betrays much agitation, but finally suspends itself in mid water, "like a brown moth hovering over a flower," with its protuberant eyes gazing on either side. "While thus hovering motionless in the water, the sepiola presents a fair opportunity for observing its curious transitions of colour, which are great and sudden. We can scarcely assign any hue proper to it. Now it is nearly white, or pellucid, with a faint band of brown specks along the back, through which the internal viscera glisten like silver; in an instant the specks become spots, that come and go, and change their dimensions and their forms, and appear and disappear momentarily. The whole body—arms, fins, and all—the parts which before appeared free, display the spots, which, when looked at attentively, are seen to play about in the most singular manner, having the appearance of a coloured fluid, injected with constantly varying force into cavities in the substance of the skin, of ever-changing dimensions. Now the spots become rings, like the markings of a panther's skin; and as the little creature moves slightly, either side beneath the fin is seen to glow with metallic lustre, like that of gold-leaf seen through horn. Again the rings unite and coalesce, and form a beautiful netted pattern of brown; which colour increasing, leaves the interspaces a series of white spots on the rich dark ground. These and other phases are every instant interchanging, and passing suddenly and momentarily into each other with the utmost irregularity. But here is a change! One is hovering in quiescence, his colour pale, almost white; one of his fellows shoots along just over him: with the quickness of thought, the alarmed creature turns from white to a uniform deep brown, the rich full colour suffusing the skin in a second, like a blush on a young maiden's face. The hue is very beautiful; it is the fine, deep sienna-tint of tortoise-shell; a substance which, indeed, the mingling clouds of brown and pellucid horn closely resemble in the intermediate phases of colour.

(To be concluded.)

* The Aquarium: an Unveiling of the Wonders of the Deep Sea. By Philip Henry Gosse, A. L. S., etc. London: John Van Voorst, 1854.

For "The Friend."

The Traffic in Church Livings.

"The market for church livings continues to be well supplied, and the demand appears to be brisk. During the past month, fifty-eight advowsons, or next presentations, have been offered for sale by public auction, or through private agency, and the aggregate annual value of these amounts to £27,600; forty-six have been offered in exchange for others, of the annual value in the aggregate, of £17,140; twenty-two have been inquired for by intended purchasers, of the annual value in the aggregate, of £12,112; and it appeared that an extensive business is done in property of this description, through the medium of lists privately circulated." — *London Daily News.*

The preceding statement of an English paper excites surprise, that in a country so enlightened as England, and containing so many honest and zealous advocates of the Christian religion, such shameless traffic in professedly sacred things should be still tolerated. The fact is probably explained by its being one of the incidents attached to a corrupt system, which grew up in days of comparative darkness; and which the conservative feeling, so strong in English character, has so far prevented from being dealt with according to its merits, and the prevailing judgment of the better classes of the people.

Dislike to Controversy.

"I quarrel with no man for his religion; I am no bigot. Every one may hold whatever sentiments he chooses, so far as I am concerned; and if there is one thing I hate beyond another, it is religious controversy."

Such were the very liberal views expressed by B——, on an occasion when an attempt was made to controvert some exceedingly erroneous doctrines which certain false teachers were propagating.

B—— was himself a professor of religion, and yet gloried in the liberality or toleration which excused him from defending the cause of Truth, when most bitterly assailed. He seemed never to doubt that his position was a right one, and that in maintaining it he was vastly superior to those who thought the faith once delivered to the saints worth contending for. He never suspected, what was the true state of the case, that his extreme generosity was nothing less than indifference to the Truth. Like many professors, his religion was nominal; and as he had no practical appreciation of the Truth as a source of consolation and triumph to his own soul, he could, or would, see no difference in the various forms of faith. All were alike to him, and he was even intemperate in his condemnation of those who firmly insisted on a difference. He never engaged in a religious controversy, for the simple reason that he felt not the slightest interest in the matters at issue. His tolerant spirit failed him under other circumstances. In matters of business, he was tenacious even to obstinacy in his opinions;

and in politics, he was one of that class of partizans who could find no terms sufficiently denunciatory to characterize his opponents. He would have regarded the man as a traitor to his country who could calmly say, "I quarrel with no man for his politics. Every one may hold what sentiments he pleases, so far as I am concerned, and if there be one thing which is the object of my special abhorrence, it is political squabbles." As a politician, his heart was in the matter; as a religionist, he was contented with an empty profession. He could be extremely tolerant about things in which he felt no interest; in other matters, his charity failed him.

In this, B—— is the type of a class. There are hundreds who can violently quarrel for an unimportant opinion, who are horrified at religious controversy. They can take delight in a partizan political paper, with all its distortions and misrepresentations, and are particularly entertained when the characters of political opponents are torn into shreds; but when they see in a religious newspaper an earnest defence of that truth which the Son of God came down from Heaven to teach for our eternal salvation, they denounce it as bigotry, and profess to be scandalized by such a desecration of religion!

Our object is not to encourage the spirit of religious controversy. It is greatly to be lamented that there ever should be occasion for it. Neither are we disposed to defend the human passion and infirmity which often mingle with a legitimate defence of the Truth; but we wish to detect and expose the true motives of those who, under a pretence of liberality, would sacrifice Truth to its enemies, and who would weaken the hands of its defenders, by denouncing them as disturbers of the peace. They can contend for a dollar, because they know its value; they have not a word to say in behalf of the Truth, because to it they have never affixed any value. Their tolerance is sheer indifference; they are willing cheerfully to sacrifice that in which they feel no hearty interest.—*The Presbyterian.*

Gleanings.

"A Southern Remedy for the Abolition Movement."—The spirit in which the newspaper organ of the administration is conducted has often offended conservative men of all parties, but we have noticed few more flagrant illustrations of it than an editorial recently published under the above head. The Union says:—

"We have to call the attention of the reader to a very remarkable communication, taken from the New Orleans Delta, on the subject of *the revival of the African slave trade*—an alternative which now begins to acquire significance from the savage violence and inhuman threats of the fanatics of the free States. This article is from the pen of Dr. Cartwright, of New Orleans. . . . . His argument is so full, clear, and convincing, that we give it to our readers without another word."

A large portion of this essay is a mere diatribe against the British in the East Indies, and the British in the West Indies; the tyranny of the British everywhere. This is the favourite tactic of a certain class of politicians; they have so little faith in the good sense of the people, that they imagine any atrocity may be covered up by abusing the British. The Doctor, after thus preparing, as he imagines, the minds of his readers, proceeds to develop his plan, as follows:—

"'If Connecticut, Vermont, Massachusetts, Western New York, and the Ohio reserve will continue to be the dupes of British policy, and force upon the country a dissolution of the Union, it is but right and proper that one of the consequences of disunion, which their blind fanatacism has disqualified them from seeing, should be made known to them in advance; and that is, that the South would be compelled, in self-defence, to revive the African slave trade on a grander and more extensive scale than the world has ever witnessed. General Huston has proved that negro slaves in war (the more the better,) are an element of invincible strength, and not of weakness, as abolitionists vainly suppose. All our wars prove it. The history of the revolution proves that Washington's army in Pennsylvania and New Jersey, at the most gloomy period of the war, when the government had neither money nor credit, was kept together and supported with provisions, made, while the war was going on, by Virginia negroes; and that Burgoyne's captured army was sent from the north into the heart of the slaveholding region for safe keeping.

Our present slaveholders are not numerous enough to contend against the combined armies of the non-slaveholding States and Great Britain. The South could and would, if driven to the wall, raise an army, if need be, of any number of men, in addition to her own citizen soldiery. *There are negroes enough in Africa,* and land enough in tropical and tropicoid America, to enable the South to guaranty to each and every warrior she might see proper to call to her aid, a hundred slaves and a thousand acres of land, as a bounty for services during the war. She could thus pay an army of five hundred thousand of the fiercest warriors in the world, without exhausting her resources of American lands and African negroes. She would be compelled, likewise, to give the free negroes of the West India islands, Central and South America, the alternative of slavery or death. The decree of God, that Japhet, the white man, shall be enlarged, and Canaan, the negro, shall be his servant, cannot be made a nullity by the combined power of a world in arms to prevent it.'"

Here is the Southern remedy for the abolition movement, distinctly presented by a venerable Southern doctor, and earnestly recommended by the organ of the administration.—*Abridged from the New York Commercial.*

It is not very long ago that the British parliament were informed, on high authority, that the slave trade was virtually at an end. Now parliament is assured by the British Consul at Havana, (Crawford,) that the trade in slaves to Cuba was more active in 1853, than for eleven years before, 1844 excepted. During the past year eleven or twelve ships landed between 9,000 and 10,000 slaves from the coast of Africa.

A Cuban, who is vouched for by Joseph Hume, a member of parliament, as one of the largest proprietors of the island, says:—"The treaties have proved to be inefficient, because interested parties have contrived to influence the Spanish government, and to make them believe that the slave trade is necessary and indispensable in Cuba. With respect to the twenty-five or thirty British cruisers on the African coasts, it is notorious that they are of little or no use in preventing the trade, because, in spite of them, some hundred thousand of slaves have been introduced into Cuba, and continue to be now introduced in large numbers. British commissioners and judges residing in Cuba are equally inefficacious, because, although they witness the illegal traffic daily, they have no power at all in the island, and have not the means to prosecute actively, or to interfere with the slave traders.

By report of the Secretary of the Treasury on steamboat accidents during the first half of the present year, it appears that 65 boats were lost, 10 by collision, 18 by fire, 5 crushed in the ice at St. Louis, 23 snagged, 8 exploded, and 1 lost at sea. The number of lives lost was 516, and the amount of property two and a quarter millions dollars.

Of these boats, 52 were lost on the rivers of the southern and western states, 1 on the lakes, 1 in New Jersey, none on the Hudson, and none in all New England. Either our northeastern boats must be better built, or more carefully guided than those of our neighbours. We use low pressure and they high. Ours cost the most, but considering the loss of two millions worth of theirs in six months, which is cheaper?—*Albany Journal.*

THE FRIEND.

NINTH MONTH 23, 1854.

We intend giving further particulars of Ohio Yearly Meeting, when we receive the printed minutes. A letter, referring to the latter part of the week, says:—"We have not had such a quiet orderly meeting for a great while; and if I may be allowed to come to a conclusion, must say, that there was spread over the meeting such a covering of solemnity, that no other than our Divine Master could have produced by his presence."

SUMMARY OF EVENTS.

EUROPE.—News to the 2d inst. Throughout Great Britain the weather had been favourable for the harvest, and a large portion of the crops had been secured. The yield is abundant, and bread stuffs were rapidly falling in price. Philadelphia and Baltimore flour had declined in Liverpool to 28s. per bbl. The money market was easier, and the British funds continued to advance. The accounts of the state of trade in the manufacturing districts were favourable. The potato crop of Ireland is thought to be very large; the Belfast Mercury says its magnitude is certainly very much beyond that ever before known in the country, and thinks £15,000,000 a low estimate of its value.

The cholera continues its ravages in various parts of Europe. The Baltic fleet was suffering severely from this cause. On the 10th ult., twenty-four ships arrived at Varna with fourteen thousand troops, 1500 of whom were sick with cholera. In the Dobrudscha the French troops have lost 7000 men out of a division of 14,000.

The War.—The loss of property by the fire at Varna amounted to £500,000, and included large supplies of provisions for the army. The departure of the long threatened expedition for the Crimea was said to be fixed for the 30th ult. It was to consist of 50,000 French and English, and 20,000 Turks to be conveyed in 600 transports. The allies have abandoned Bomarsund, and re-embarked the troops; it is supposed to make a descent on Finland, west of Helsingfors. In the Swedish Diet the House of Peasants proposed a petition to the King, to take measures to prevent the Aland Islands from returning to the dominion of Russia. The German papers announce the approaching conclusion of a treaty, offensive and defensive, between Austria and the Western Powers, the preliminaries being settled.

FRANCE.—The corn market was tending downwards; the price of wines was advancing, in consequence of the very unfavourable accounts of this year's vintage.

SPAIN.—A decree confiscating the property of Queen Christina has been issued, under the cover of which she has left Madrid for Portugal, with the sanction of the government. Much of her wealth is safely invested in foreign securities. A few barricades were erected in Madrid, when it became known that she had escaped; but these were pulled down by the National Guards. The government was taking measures to suppress the republican clubs.

BARBADOES.—A late letter from this Island gives the number of deaths from cholera, up to that time, as 18,000, or one in eight of the entire population. The disease continued its ravages, the deaths, over the Island, being thought to average about 100 per day.

UNITED STATES.—*Growth of Commerce.*—In 1789, the tonnage of the United States amounted only to 201,562; in 1853, it had grown to 4,407,011 tons.

The war in Europe appears to increase the emigration from Germany. During the eight months ending 1st inst., no fewer than 116,400 Germans arrived at New York, many of whom are said to be men of capital.

Manufacture of Paper.—There are 750 paper mills in the United States, producing about 270,000,000 pounds of paper, worth on an average of ten cents per lb., twenty-seven millions of dollars. The cost of rags consumed is estimated at sixteen millions of dollars.

Violent Storm.—About the 7th inst., a storm of wind and rain commenced on the Florida coast, and during the succeeding three days extended northwards along our whole seaboard, and to a considerable distance inland. It was more violent and longer in duration at Savannah and Charleston than at points further north. Great damage appears to have been sustained by the planters in the destruction of their rice crop. At Charleston, the injury to the city wharfing and to merchandize, is estimated at 300,000 dollars. Various disasters to shipping along the coast are reported.

California.—The San Francisco papers state, that the supply of labour generally, in California, is now in advance of the demand, and its value has consequently declined. Joiners, workers in metals, and seamen are among the classes whose labour is best paid. There has been a great falling off in the import trade. From First month 1st to Eighth month 8th last, there arrived at San Francisco, 117 ships from the Atlantic ports of the United States, and from other parts of the world, 168—total, 285; while, in the corresponding period of 1853, the arrivals from the United States, were 232, and other parts of the world, 361—total, 583.

Nebraska.—On the 19th ult., Lieut. Grattan, with an interpreter and twenty-six soldiers from Fort Laramie, were killed by the Indians encamped in the vicinity. The catastrophe appears to have been caused by the rash and violent manner in which the party attempted to arrest one of the Indians, who had been charged with a petty depredation upon the property of an emigrating party of Mormons.

Louisiana.—The sugar crop of the year is set down in Champomier's annual statement at 449,324 hhds., weighing nearly 500,000,000 pounds. The number of sugar-houses in Louisiana is stated to be 1437, of which 956 are worked by steam power.

Savannah, Ga.—The deaths for the week ending 12th inst., number 210. On the 12th inst., there were 51 interments, 34 of which were from yellow fever. The cholera has made its appearance in the rice plantations on the Savannah river.

Charleston, S. C.—The deaths for the week ending 11th inst. numbered 116, including 76 of yellow fever.

Pittsburg, Pa.—During the last week, cholera made its appearance in a highly malignant form, and a large number of persons having been attacked, much alarm was felt. The most recent accounts represent the disease as abating.

Columbia, Pa.—The cholera broke out in this town, on the 8th inst., producing a panic and the hasty removal of the greater part of the inhabitants. About eighty persons died in the first four days after its appearance; since then the mortality has been smaller, and the early abatement of the disease is hoped for.

New York.—From the semi-annual report of the Chief of Police, it appears that this city contains 6,885 places at which spirituous liquors are sold; of these 3917 are licensed, 2968 unlicensed, and 3087 are open on the first day of the week. During the last six months the number of arrests for criminal offences was 25,110. Of the arrests, 48 were for murder; 12, arson; 35, forgery; 115, burglary; 115, passing counterfeit money; 572, grand larceny, and the remainder mostly for petty larceny, assault and battery, and drunkenness.

Interments last week, 675, of which 124 were from cholera.

Philadelphia.—Interments last week, 226, of which 11 were from cholera.

AGENTS FOR "THE FRIEND."

MAINE.
William Hill, North Berwick.
MASSACHUSETTS.
James Austin, Nantucket.
George M. Eddy, New Bedford.
Israel Buffington, Fall River.
George F. Read, Salem.
William B. Oliver, Lynn.
VERMONT.
Amos Battey, Starksboro'.
RHODE ISLAND.
Charles Perry, Westerly.
NEW YORK.
Henry Robinson, 568 Water street, N. Y.
John F. Hull, Stanfordville.
David Bell, Rochester.
Frederick Mills, Lowville.
John King, Ledyard.
Thomas Bedell, Coxsackie.
Francis H. Williams, Jacksonville P. O.
Henry Knowles, Smyrna, Chenango co.
Smith Upton, Clinton Corners, Duchess co.
NEW JERSEY.
William Mickle, Woodbury.
John Bishop, Columbus.
David Roberts, Moorestown.
Joel Wilson, Rahway.
Benjamin Sheppard, Greenwich.
William Carpenter, Salem.
PENNSYLVANIA.
George Malin, Whiteland.
Joshua B. Pusey, Londongrove.
Jesse J. Maris, Chester.
Joel Evans, Springfield.
James Moon, Attleborough, Bucks co.
Thomas Mendenhall, Benton P. O., Columbia co.
Daniel P. Griffith, Brownsville, Fayette co.
Jacob Haines, Muncy, Lycoming co.
Daniel Thompson, Strickerville P. O.
MARYLAND.
Joseph J. Hopkins, Baltimore.
Dr. Thomas H. Worthington, Darlington, Harford co.
VIRGINIA.
Robert White, Barber's ⋈ Roads, P. O.
Aaron H. Griffith, Winchester.
NORTH CAROLINA.
John Russel, New Garden.
David Beard, Westminster.
OHIO.
James Taylor, Cincinnati.
Ezekiel Bundy, Barnesville, Belmont co.
Elisha Stubbs, West Elkton, Preble co.
Jehu Fawcett, Salem, Columbiana co.
Gersham Perdue, East Monroe, Highland co.
Aaron L. Benedict, Bennington, Delaware co.
Joshua Marmon, Zainesfield, Logan co.
William Foulke, Pennsville, Morgan co.
Caleb Bracken, Flushing, Belmont co.
John Hunt, P. M., Martinsville, Clinton co.
Samuel B. Smith, Smyrna, Harrison co.
Joshua Maule, Colerain, Belmont co.
Mark Willets, Smithfield, Jefferson co.
Jesse Hall, Harrisville, Harrison co.
Asa Garretson, Somerton, Belmont co.
Dr. George Michener, Chester Hill, Morgan co.
INDIANA.
Beriah Kenyon, Richmond, Wayne co.
John S. Harned, P. M., Canton, Washington co.
Joel Parker, P. M., New Garden, Wayne co.
MICHIGAN.
Joseph Gibbons, Raisin, Lenawee co.
IOWA.
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The Committee to superintend the Boarding School at West-town, will meet in Philadelphia, on Sixth-day, the 6th of next month, at 7 o'clock, P. M.

The Committee on Instruction meet at 4 P. M., and the Committee on Admissions at 5 P. M., on the same day.

The Visiting Committee attend the semi-annual examination of the schools, on Third, Fourth, and Fifth-days of the same week. THOMAS KIMBER, Clerk.

Philad., Ninth mo. 23d, 1854.

Select Schools for the Children of Friends.

Primary Schools for Children of both sexes are kept in the Northern and Western Districts, in school-rooms attached to the respective Meeting-houses. The Boys' mathematical school is situated on Cherry street, between Eighth and Ninth, and that for Girls' on St. James street, near Sixth. These valuable seminaries, to which the attention of Friends has been recently called, by a circular address of the committee charged with their care, are now in session, and open for the reception of pupils.

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DIED, of Pulmonary consumption, at the residence of her father, in West Philadelphia, on the 12th of Eighth month last, REBECCA, daughter of Joseph FOX, in the 27th year of her age. Although of a quick, lively disposition whilst in health, during her sickness, calmness and resignation appeared to be the clothing of her spirit; and her relatives have a consoling hope, that the work which her heavenly Father had begun, was carried on by Him and finished in righteousness, to whom be all the praise.

——, in this city, on First-day, the 3rd instant, SARAH ROCK, in the seventy-ninth year of her age, a member of Philadelphia Monthly Meeting of Friends for the Northern District. In the latter days of her pilgrimage, this dear Friend was concerned to be found in a deep indwelling with the seed of Divine life. On her death-bed she was queried with, if she would not like to see a ministering Friend, whose name was mentioned. She said, "*Yes; if the Master sends her;*" but declined having her invited; she had learned the important lesson, "to cease from man." It may be truly said, she possessed a meek and quiet spirit; and to her was verified the language, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season."

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For "The Friend."

JAQUELINE PASCAL.

(Continued from page 9.)

"I do not wish for any one to make a public profession of faith, for unquestionably, in the present state of affairs, yes and of persons also, whom God has left to become the slaves of their own will and passions, nothing short of a miracle could save the truth from condemnation. And the more clearly we explained that truth, the more occasion of sin should we furnish to those who are obstinately bent on condemning it. But what I do desire is, that while strictly observing all proper deference towards the powers that be, and making neither accusations nor reproaches, there should at the same time be a firm determination of giving no reason to believe that the truth itself has been condemned, or even evaded. For I ask you, dear sister, in God's name, to tell me what difference you can find between these evasions and the offering of incense to an idol, as defended by the pretext of having meanwhile a crucifix hidden in one's sleeve.*

"You will perhaps say that this does not concern us, because of our own private formulary. But I have two things to say on that head. One is, that St. Bernard teaches us, in his admirable manner, that the most insignificant member of the church not only may but *ought* to cry aloud and spare not, when he sees the bishops and pastors of the church in such a state as we behold them now. Who, says he, can blame me for calling out, though I am but a feeble sheep, if I try to awaken my shepherd when I see him asleep, and on the point of being devoured by a wild beast? Even were I so ungrateful as not do this out of love and gratitude, ought not a sense of my own peril to prompt my utmost efforts to arouse him. . . . I do not say this in reference to our spiritual fathers and friends; I know that they themselves detest every species of duplicity quite as much as I do, but I say it in reference to the general condition of the church, and to justify the deep interest I take in this matter, both to you and to myself.

"My other answer is, that hitherto I have not been able to give my thorough approval to your formulary as it is. I should like to have a change made in two places. The first at the beginning, because it seems hard for persons like us to offer so freely to give an account of our faith. I would do this, however, with a little preamble, explaining away the consequences and the unseemliness of such a confession; for there is no question, but that this whole affair of the required signature and declaration of faith is a usurpation of power, which brings very dangerous consequences in its train, more especially as it is demanded by authority of the king: now I do not consider that private individuals ought to resist that authority, but neither ought they to yield to it without some intimations that they do so, not out of ignorance, or because it is their duty, but as submitting to endure wrong rather than occasion scandal. The second is towards the close, where I would rather not mention the decisions of the vatican; for though it is true that we submit to those decisions in matters of faith, yet the vulgar confound fact and right by reason of ignorance, and interested persons choose to confound them by reason of self-will, and thus they are looked upon as one and the same thing. What effect, then, would your formulary produce except to make ignorance believe and malice assert that we have agreed to everything, and that we condemn the doctrines of Jansenius? . . . . . .

"A comparison occurs to me, which may serve to illustrate my idea upon the decisions of the Holy See. Though every one knows that the mystery of the trinity is one of the prominent articles of our faith, which St. Augustine would unquestionably coufess and willingly sign, nevertheless if his native country were in possession of a pagan prince, who wished to have the unity of God denied, and a plurality of deities acknowledged, and supposing that some of the Christians, in order to quiet the commotions excited by such a proceeding, were to compile a formulary of faith on the subject, running thus: 'I believe that there are several persons to whom we may give the name of God, and address our prayers,' without any further explanation, would St. Augustine sign it? Assuredly I do not believe he would. Still less do I think he *ought* to sign it. . . . . You can easily make the application. It may be said that our authority is not of the same weight as St. Augustine's, and that, in fact, it is of no weight at all. To this I answer in the first place, that I have only mentioned St. Augustine by way of reference to the reply given by you a few days ago, when I stated my difficulties, which was, that our fears would only be laughed at, and that St. Augustine would sign the paper that we were so much afraid of. But what I say of St. Augustine, I say also of you and of myself, and of the least important in the church, for *the feebleness of our influence does not lessen our guilt if we use that influence against the truth.* Every one knows, and M. de St. Cyran says it in a thousand places, that the least truth of religion ought to be as faithfully defended as Christ himself. Where is the Christian who would not abhor himself, if it were possible for him to have been present in Pilate's council, and if, when the question of condemning our Saviour to death arose, he had been content with an ambiguous way of stating his opinion, so that he might appear to agree with those who condemned his Master, though his words in their literal meaning, and according to his own conscience, tended to an acquittal.

"Is not the sin of St. Peter trivial in comparison of so extreme a timidity, and yet how did he regard that sin through his whole after life? And we are also to note well, that his was only the sin of a private believer, who did not say, as in the present case, 'This man is a sinner, he is worthy of death, crucify him,' who did not even pretend to say it. But what he said was, simple, 'I know not the man.' Follow this comparison to its last results, I beseech you.

"My letter is only too long already. This, dear sister, is what I think about the formulary. I see clearly that it need not contain a full confession of faith, but I should like to have what it does contain, clearly and distinctly expressed. For ignorant as we are, all that we can reasonably be required to sign is a testimonial to the sincerity of our belief, and to our perfect submission to the church, to the Pope as its supreme head, and to the Archbishop of Paris as our superior, stating that although we do not consider it right to demand an account of their faith in this matter from persons who never gave any occasion for that faith to be called in question, nevertheless in order to avoid the scandal and the suspicions to which our refusal might give birth, we do hereby testify, that esteeming nothing so precious as the treasure of a pure and unadulterated faith, and willing to yield our lives for its preservation, we desire to live and die as humble daughters of the Catholic church, believing whatever she believes, and ready at all times to die in defence of her least important truths. If they are satisfied with this, well and good; if not, for my part I shall never sign any other, if it please God. This is all that I think we ought to concede, let what will happen. Poverty, dispersion, imprisonment, death, all these seem as nothing to me compared with the anguish of my whole future life, if I should be wretched enough to make a league with death, instead of profiting by such an opportunity of paying to God the vows of fidelity which my lips have pronounced.

"Let us pray to God for one another, my dear sister, that he would more and more strengthen us and make us humble, since humility without fortitude, and courage without humility, are equally pernicious. Now, more than ever, we should recollect that the fearful have their place with the perjured and the abominable.

"Do not be shocked at my complaints that so little notice has been taken of our scruples. This gave me no trouble whatever. I am used to be treated as a child, and God grant that it may be so always. But the subject led me thither undesignedly, and I do not regret it, because if similar circumstances should ever occur again, it will be known that we are not to be satisfied with the assurance that our scruples are ridiculous, while no reasons are assigned. . . . . .

"I believe, my dear sister, that it is needless for me to say I make no objection whatever to the *words* of your formulary, and that I do not care what terms are used, provided no reason be given to think that we censure either the grace of Jesus Christ or him who has so well explained its doctrines.

"Therefore, in adopting the words—'believe all

* The Jesuits allowed their converts in India and China to pay outward homage to idols, provided that they referred that worship mentally to an image of Jesus Christ hidden under their clothes.

that the church believes,'—I have omitted—'and condemn whatever she condemns;'—though I do in reality condemn what the church condemns, but I do not believe it a fitting time to say so, lest the church should be confounded with the present decisions. Even as M. de St. Cyran says, that the pagans having placed an idol on the very spot where once stood the cross of our Lord, the Christians would not go thither to worship, lest it should be supposed that they were worshipping the idol."

(To be continued.)

From "Chambers's Journal."

Customs and Manners Under the Water.

(Concluded from page 14.)

The Black Goby is a ferocious little cannibal, about three inches long. Like other robbers and murderers, he loves the dark, lurking at the bottom under the shelter of rocks and weeds. If very hungry, however, he will dart up even to the surface to seize his prey; but turning instantly, he will dive down again into his lair. A youngster of the same tribe, but of a different family, was put into the tank, and unfortunately caught the eye of the skulking goby, who at once made a dash at him, and caught him by the tail, ingulfing it in his capacious throat. "The Blackie glared like a demon, as with dilated head, he held fast his victim, clutching further and further holds by repeated jerks: the delicate pellucid head of the unfortunate prey, projecting from the cavernous mouth, panted and rolled its eyes in pain, but there was no escape; for now nothing was visible but the head, when the ferocious victor shot under an umbrageous weed, and on my next sight of him all traces of his meal was gone."

Among the denizens of the Aquarium was rather a rare animal, the strawberry-crab, so called from its being studded with pink tubercles on a white ground; and between this creature and the ourang-outang, Mr. Gosse traces a somewhat striking analogy. "The strawberry-crab," says he, "is a *climber*. If it were a terrestrial animal, I should say its habits are *arboreal*. True, it now and then wanders over the bottom of its abode with slow and painful march, the hind feet held up at an angle above the level of the back; but generally it seeks an elevated position. We usually see it in the morning perched on the summit of some one of the more bushy weeds in the Aquarium, as the *Chondrus* or *Phyllophora rubens*, where it has taken its station during the night, the season of its chief activity, as of most other crustacea. It interested me much to see it climb: seizing the twigs above it by stretching out its long arms alternately, it dragged up its body from branch to branch, mounting to the top of the plant deliberately, but with ease. While watching it, I was strongly reminded of the ourang-outang at the Zoological Gardens; the manner in which each of these very dissimilar animals performed the same feat was so closely alike as to create an agreeable feeling of surprise."

Every page of this fascinating work is quotable; but perhaps nothing will be read with more pleasure than the account of the *Aphrodite*, or sea-mouse. "In the Aquarium the sea-mouse crawls restlessly to and fro, and round the margin of the bottom; once or twice I have seen it essay to burrow under the fine gravel, but generally it lives exposed. It is uninteresting in its manners, though the brilliance of its changing colours will always attract admiration. Perhaps it is most beautiful by candle-light, when red and orange reflections predominate; by day, pearly greens and blues prevail. This difference is owing to the position of the light, and the angle at which it is reflected. Thus, if the eye glance along the bristles towards the light, which is reflected at an obtuse angle, the reflected rays will be lilac, passing into ultra-marine; if the angle of reflection be a right angle, the rays will be green; if the light be between the observer and the animal—not directly, but obliquely, so as to make the angle of reflection more or less acute—the reflections will take yellow, orange, scarlet, and crimson hues."

The most curious part of the sea-mouse is the expiratory machinery. "As it crawls, the *Aphrodite* usually elevates the tail, which is so folded together as to form a deep groove beneath. By watching this, we see now and then ejected a stream of water, with considerable force. I found that the jet occurred once in twenty-five seconds, with punctual regularity. This is a respiratory act. The grooved orifice through which the jet is poured is not the termination of the intestine, as we may at first suppose, but the exit of a capacious chamber, which is external to the body, though concealed. A very marvellous and quite unparalleled structure here comes into view. If we take a sea-mouse into our hand, we see the whole breadth of the back occupied by a woolly substance, closely resembling felt, and formed by the interlacing of fine hairs. If we insert a penknife into the tail-groove, and slit up this felt-like cover, we expose an ample cavity running the whole length of the animal, the floor of which is the true skin of the back, on which are set two rows of large overlapping plates, or membranous scales (*elytra*.) The dense tissue of interwoven hair resembling felt acts as a filter for the water to be respired, straining off the earthly particles held in it, which thus accumulate in its substance, and impart that peculiar dirty appearance which it possesses. The scales, according to Dr. Williams, are periodically elevated and depressed. In the former action, the water permeates the felt and fills the vacuum formed between them and the back. As soon as it is full, they collapse, and the filtered fluid, now deprived of its oxygen, is forcibly expelled at the anal groove."

Mr. Gosse throws much new light upon the manners of the soldier-crab, a creature destitute of the usual defensive armour of his tribe, but making up for the want by courage and address. He seizes upon any empty shell of suitable size, and makes it his habitation; and it is curious to observe him in the Aquarium becoming discontented with his house, and looking out for a new one. This process, however, has been frequently described; but it is less known that the soldier has generally a fellow-lodger inside, while the roof of his dwelling, the spire of the shell, is often the chosen abode of an anemone. This extraordinary creature is a parasite, although it has been known to exercise some volition in choosing its site. When displaced from a shell, it will plant itself on a stone by means of its suckers; but of its own good-will, it would always get upon the roof of another individual's wagon, and so enjoy the pleasure of being carried. The anemone resembles a tall, thick pillar, surmounted by a fringe of tentacles, that wave gallantly at every motion of the Sinbad chosen for his porter by this Old Man of the Mountain. The companion who chums inside with the soldier is a worm—but we will allow our naturalist to introduce him: "While I was feeding one of my soldiers by giving him a fragment of cooked meat, which he, having seized with one claw, had transferred to the foot-jaws, and was munching, I saw protrude from between the body of the crab and the whelk-shell, the head of a beautiful worm (*Nereis bilineata*), which rapidly glided out round the crab's right cheek, and, passing between the upper and lower foot jaws, seized the morsel of food, and retreating, forcibly dragged it from the crab's very mouth. I beheld this with amazement, admiring that, though the crab sought to recover his hold, he manifested not the least sign of anger at the actions of the worm. I had afterwards many opportunities of seeing this scene enacted over again; indeed, on every occasion that I fed the crab, and watched its eating, the worm appeared after a few moments, aware, probably, by the vibrations of its huge fellow-tenant's body, that feeding was going on. The mode and the place of the worm's appearance were the same in every case, and it invariably glided to the crab's mouth between the two left foot-jaws. I was surprised to observe what a cavern opened beneath the pointed head of the *nereis* when it seized the morsel, and with what force comparatively large pieces were torn off and swallowed, and how firmly the throat-jaws held the piece when it would not yield. Occasionally, it was dragged quite away from the crab's jaws, and quickly carried into the recesses of the shell: sometimes, in this case, he put in one of his claws, and recovered his morsel; at others, he gave a sudden start at missing his grasp, which frightened the worm and made it let go and retreat; but sometimes the latter made good his foray, and enjoyed his plunder in secret. The worm is itself a striking and even handsome animal; and there is in its colours and their distribution—two bright white lines running through the whole length on a light red ground—a curious similarity to the colouring of the crab." This worm, we may add, is much prized by fishermen as bait; and so commonly is it found in the companionship above described, that at Weymouth they always break the shells tenanted by the soldier-crab to look for it.

The common cockle one would think, has not much more facility of voluntary motion than the anemone; but in reality its gymnastic feats are of some note. The tuberculated cockle, however, the giant of the tribe, is quite a formidable vaulter; and when a number of them are thrown into a heap, they seem to defy the riot act. Our author once turned out some of these creatures into a dish, as he knew they liked the air sometimes; but by and by when the family were quietly reading, an awful uproar commenced among them, as if a crowd of flint-stones were battling and rattling over one another. We must now have done, however; many of our readers will doubtless get the volume for themselves, and, independently of its other merits, they will find it a fitting ornament for the drawing-room table, on account of the gorgeous chromo-lithographs with which it is illustrated. Some will likewise find it important to be able to obtain in so agreeable a way, full instructions for forming a marine aquarium, with the cost of the different sizes.

Number of Slaves in the World.—The African Institute at Paris—an association for the diffusion of civilization and Christian light in Africa—has issued a circular in which the number of blacks held in slavery in different countries is stated at seven and a half millions, of which 3,095,000 are in the United States, 3,250,000 in Brazil, 900,000 in the Spanish Colonies, 85,000 in Holland Colonies, 140,000 in the Republics of Central America, and 30,000 in European establishments in Africa.

Artesian Well.—The well at Belcher's refinery, St. Louis, has been bored to the depth of 2,200 feet. At 700 feet they struck salt water; at 1,500 a sulphur spring, which has poured forth the best sulphur water ever since. They are boring on to get the pure element.

"For The Friend."

"Cast all Crowns at His Feet."

It is necessary to be guarded against the error into which some professing Christians have fallen, respecting the propitiatory sacrifice, who believe it to be sufficient for them without an earnest engagement of mind on their part; and that though their lives may not evince the regulating and restraining influences of the Redeemer's love, subduing all vicious practices, and bringing every lofty imagination and evil desire into captivity, in accordance with the Divine requisition, as it is inwardly made known, yet that all will be well with them in the end. The obvious tendency of this doctrine is to settle many down at ease, and to promote a careless, indifferent, and idle life, to whom the language would be applicable: "Wilt thou know, O vain man, that faith without works is dead?" Here there is danger of reposing too much on a literal faith, which is overcome by the world, a mere assent to an outward and theoretical belief in Gospel truths, and a profession of acting in the name of Christ Jesus, the only hope of glory, without witnessing his blessed power to operate upon the heart "converting the soul."

It is highly important to avoid acting in our own will and wisdom, by yielding to the idea that our exertions as men and creatures will bring us into a state of acceptance; that we must adopt certain formulas with the most scrupulous accuracy, and preach and pray without waiting for a qualification; at the same time, taking much praise to ourselves for indefatigable exertions, as we are willing to believe, in our Christian duties. Here there is a proneness to boast in self-complacency of the great good which our own hands have effected. But alas! this unhappy state of mind will allow pride to increase from a dependance on works without the only true and living faith, till like one formerly who died a miserable death in consequence of not giving God the glory, there is danger of being pleased with an acclamation similar to this: "It is the voice of a God, and not of a man." A constant exercise must be maintained, lest like some who warmed themselves by the sparks of a fire of their own kindling, there may yet be a lying down in sorrow, and that there may be a renewed preparation of heart experienced from the Lord, who alone can qualify for the right performance of every service in the church, so that in our public endeavours to serve Him, He may condescend to bless our labours and exercises to his own honour, and for our eternal well-being. Before we can arrive at a profitable state, there must be a humble desire to dwell under the qualifying impressions of the preparing hand, and an unfeigned acknowledgment, that "except the Lord build the house, they labour in vain that build it." We must know that no service is acceptable to One, whose wisdom is infinite, and whose ways are past finding out, unless He call for it at our hands, and strengthen and steady them for the work; for He alone can cause us both to will and to do according to his own good pleasure. As we witness old things to be done away, and all things to become new, through the operations of the Saviour's love, we are prepared to show forth unto others "*our faith by our works;*" and by adhering to this our holy and blessed faith, know a redemption from all iniquity; and that a crown of glory is laid up for us eternal in the heavens. In this condition we have a view of the infinite goodness and mercy of the holy Redeemer, our weak, undone, and entirely helpless state, before we felt that we were made joyful partakers of the one faith and baptism, through the one blessed Lord, knowing experimentally an inward cleansing from every spiritual pollution, and that He died that ignominious death upon the cross, that we might lay hold of eternal happiness, rejoicing in the hope, that because He lives we live also. As we come to this, we shall be prepared to ascribe, "blessing, and honour, and glory, and power, unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." Here all human wisdom and power wither and fade, and we realize, that if any good is done, it is not of ourselves, but has been effected by and through the Holy One of Israel, to whose righteous sceptre we are enabled reverently to bow in humble submission, and then only can we "*cast all crowns at his feet.*"

State of New York.

Passing Events.

The Christian should be an interested and discriminating observer of passing events, not to be unduly elated by what may appear encouraging, or seriously depressed by circumstances of an opposite character; but ever regardful of the supreme governance of God, who controls all events, and disposes of them in such a manner as to accomplish his own ultimate purposes. Those who are not under the habitual influence of religious principles, confine their speculations to mere temporalities, and have neither the ability nor wish to trace the consequences of daily occurrences beyond the period in which they themselves live, and in ony other relations than as they may affect their own temporal interests. In commerce, politics, and general trade, the most significant occurrences are interpreted within these narrow limits, as they may affect these several interests. Thus, one is endeavouring to solve the problem of the probable results of existing wars on the general interests of commerce, while others, contemplating the giant strides of our country, and the unprecedented increase of its population, are chiefly occupied in speculating on the political complexion of its future. We do not regard these as trivial or unsuitable subjects of consideration; far from it; we only postpone them to those which are less thought of, although of much greater moment. The Christian, as we conceive his position and character, is taught to regard all providential occurrences as having an important bearing upon man's spiritual destiny, and the ultimate successes of Christ's kingdom. Nothing, in his view, happens by chance, and nothing which forms a link in the chain of providences, by which God's ultimate purposes are to be accomplished, is to him insignificant.

Terrible as are the wars which are now raging, and disastrous as are their effects on individuals and communities, he can trace in them the hand of God, who, in this way, as in others, punishes sin and breaks down the obstacles which have been reared by man's wickedness to oppose the progress of his kingdom. He can await the final results with confidence, and he can believe in their certainty, although he may not live to see them. Vice and false religion are the two great foes of God, which he must and will finally subdue, and their defeat may be near when their triumph seems to be greatest. When the "kings of the earth set themselves, and the rulers take counsel together against the Lord and against his anointed," how easily can he unseat them, and hurl them to destruction! He can use them as instruments for the punishment of the sins of the people, and he can use the people, in turn, to break their yoke, and wrest from them their sceptres. He may punish nations which have disregarded the claims of his precious truth, by making them the victims of ruinous delusion; and he may again arouse the people from their lethargy, and arm them with vigour to shatter in pieces the systems of false religion which have so cruelly held them in bondage. Of one thing we feel confident, that there is a true religion in the world, which is the source of the highest present happiness and the guaranty of unspeakable future blessedness, of which most men are utterly regardless at present, infatuated as they are by the artifices of Satan; but which shall ultimately prevail, exerting its now comparatively dormant power over all hearts and minds, and, in the end, triumphing gloriously over all opposition. With such reflections every Christian mind should become familiarized. They are as comforting as they are true, and amidst all the tumults of earth they afford a blessed and secure refuge.—*The Presbyterian.*

For "The Friend."

THE CROSS OF CHRIST.

"If those wants that are the subject of prayer were once agreed upon, (though that might be a weighty point,) yet how to pray is still of greater moment than to pray; it is not the request, but the frame of the petitioner's spirit. The *what* may be proper, but the *how* defective. As I said, God needs not be told of our wants by us; he must tell them to us; yet he will be told them from us, both that we may seek him, and that he may come down to us. But when this is done, to this "man will I look, saith the Lord, even to him that is poor, and of a contrite spirit, and that trembleth at my word." To the sick heart, the wounded soul, the hungry and thirsty, the weary and heavy laden ones; such sincerely want an helper.

Nor is this sufficient to complete Gospel worship; the fourth requisite must be had, and that is faith, true faith, precious faith; the faith of God's chosen, that purifies their hearts, overcomes the world, and is the victory of the saints. This is that which animates prayer and presses it home, like the importunate widow, who would not be denied: or she to whom Christ said, "O woman, great is thy faith." This is of the highest moment on our part, to give our addresses success with God. Yet it is not in our power, for it is the gift of God: from him we must have it; and with one grain of it more work is done, more deliverance is wrought, and more goodness and mercy received, than by all the runnings, willings, and toilings of man with his inventions and bodily exercises. This duly weighed, will easily show why so much worship brings so little profit to the world, as we see it does, viz., true faith is lost. They ask, and receive not; they seek, and find not; they knock, and it is not opened unto them. The case is plain; their requests are not mixed with purifying faith, by which they should prevail, as good Jacob when he wrestled with God prevailed. The truth is, the generality are yet in their sins, following their hearts' lusts, and living in worldly pleasures, being strangers to this precious faith. The reason rendered by the deep author of the Epistle to the Hebrews, of the unprofitableness of the word preached to some of those days, is, its "not being mixed with faith in them that heard it." Can the minister then preach without faith? No: and much less can any man pray to purpose without faith, especially when we are told, "That the just live by faith." For worship is the supreme act of man's life; and whatever is necessary to inferior acts of religion, must not be wanting there.

This may moderate the wonder in any why Christ so often said to his disciples, "O ye of little faith!" Yet he tells us that one grain of it, though as little as that of mustard, one of the least of seeds, if true and right, is able to remove mountains. As if he had said, there is no temp-

tation so powerful that it cannot supply. Therefore, those who are captivated by temptations, and remain unsupplied in their spiritual wants, have not this powerful faith; that is the true cause. So necessary was it of old, that Christ did not many mighty works where the people believed not; and though his power wrought wonders in other places, faith opened the way: so that it is hard to say, whether that power by faith, or faith by that power, wrought the cure. Let us call to mind what famous things a little clay and spittle, one touch of the hem of Christ's garment, and a few words out of his mouth did, by the force of faith in the patients. "Believe ye that I am able to open your eyes?" Yea, Lord, said the blind, and they saw. To the ruler, "Only believe;" he did, and his dead daughter recovered life. Again, "If thou canst believe;" I do believe, says the father, help my unbelief; and the evil spirit was chased away, and the child recovered. He said to one, "Go, thy faith has made thee whole;" and to another, "Thy faith has saved thee; thy sins are forgiven thee." And to encourage his disciples to believe, when they were admiring how soon his sentence was executed upon the fruitless fig-tree, he tells them, "Verily, if ye have faith, and doubt not, ye shall not only do this, which is done to the fig-tree; but also, if ye shall say unto this mountain, be thou removed and cast into the sea, it shall be done; and all things whatsoever ye shall ask in prayer, believing, ye shall receive."

But some may say, it is impossible to receive all that a man may ask. It is not impossible to receive all that a man, that so believes, can ask. The fruits of faith are not impossible to those who truly believe in God, who makes them possible. When Jesus said to the ruler, "If thou canst believe," he adds, "all things are possible to him that believeth." But some will say, it is impossible to have such faith. But Christ's answer to the infidelity of that age, will best confute the disbelief of this. "The things that are impossible with men, are possible with God." It will follow, then, that it is not impossible with God to give that faith; though, it is certain, that "without it, it is impossible to please God; for so the author to the Hebrews teaches. And if it be impossible to please God, it must be so to pray to God, without this precious faith. But some may say, what is this faith, that is so necessary to worship, and that gives it such acceptance with God, and returns that benefit to men? I say, it is an holy resignation to God, and confidence in him, testified by a religious obedience to his holy requirings, which gives sure evidence to the soul of the things not yet seen, and a general sense and taste of the substance of those things that are hoped for; that is, the glory which is to be revealed hereafter. As this faith is the gift of God, so it purifies the hearts of those that receive it. The Apostle Paul is witness, that it will not dwell, but in a pure conscience. He therefore in one place, couples a pure heart and faith unfeigned together: in another, faith and a good conscience. James joins faith with righteousness, and John with victory over the world. "This," says he, "is the victory which overcomes the world, even your faith." The heirs of this faith are the true children of Abraham, though the uncircumcision in the flesh, for they walk in the steps of Abraham, according to the obedience of faith, which only entitles people to be the children of Abraham. This lives above the world, not only in its sin, but righteousness; to which no man comes, but through death to self, by the cross of Jesus, and an entire dependence, by him, upon God. Famous are the exploits of this Divine gift; time would fail to recount them; all sacred history is filled with them. But let it suffice, that by it the holy ancients endured all trials, overcame all enemies, prevailed with God, renowned his truth, finished their testimony, and obtained the reward of the faithful,—a crown of righteousness, which is the eternal blessedness of the just.

New Jersey, Ninth mo. 1854.

The Greyhounds of Africa.

Nothing evinces more the aristocratic tastes of the Arabs of Sahara, than their treatment of their greyhounds. Here, as in all other Arab countries, the common dog, whatever the utility of his employment in protecting the tents and flocks, is still regarded a contemptible and troublesome servant—a disagreeable necessity. The greyhound alone, as the companion of his chivalrous pastimes, is treated by the Arab with affectionate attention and respect. While, therefore, the faithful watch-dog is driven forth from the tent, treated as a vulgar brute, and allowed to seek his food among the offal and bones that have been thrown out, the greyhound sleeps in the men's apartment, on a carpet beside his master, or even on his bed. He is abundantly but carefully fed with kooskoos; and in summer, cakes are made for him of milk and stoned dates, which are said to be highly tonic. If a thorough bred animal, he will not drink out of a dirty vessel, nor will he taste milk in which any one has put his hands. He is defended from the cold with coverlets like the horse, the Arabs having no objection to his being sensitive in this respect—it is an evidence of high blood. They delight in decking him with ornaments, and make for him collars of cowry shells, to which they attach talismans to secure him from the blight of an evil eye.

At the age of forty days the pups are removed from the mother, and fed with goats' or camels' milk, mixed with dates and kooskoos.

At the age of three or four months, the education of the greyhound is begun by the children starting jerboas, or small deer, and inducing him to give chase. He soon becomes so fond of this pastime, that he will bark round the holes, to induce the youngsters to renew the sport. The next game on which he is tried is the hare; then the young gazelle. At the end of a year he has attained his full strength, and is advanced to be the companion of the master of the tent, who teaches him to hunt the full sized gazelle. The Arab talks to him as a human being; "Listen to me, friend; thou must bring me some venison; I am tired of eating nothing but dates;" whereupon the dog leaps, wheels about, and intimates as plainly as possible, that he understands his master's wish, and is abundantly willing to comply.

When the dog perceives a herd of thirty or forty gazelles, he trembles with joy, and looks wistfully at his master. "Ha! young Jew," says the Arab, "thou wilt not say this time that thou hast not seen them." He then unties an ox-skin, and refreshes the body of the dog with a sprinkling of water. The impatient animal turns on him an imploring eye; he is loosed on the game, and bounds away; but yet conceals himself, crouches down if he is perceived; makes a zigzag course; and it is not till fairly within reach that he darts, with all his strength, choosing the finest of the herd as his victim. When the hunter cuts up the gazelle, he gives the dog part of the loin; if he were offered any refuse, he would reject it with disdain.

A thorough bred hound will hunt with no one but his master; and he manifests due self-respect in his choice of a prey. If on loosing him his master has pointed out a fine gazelle, and he has succeeded only in taking a small and middling looking one, he seems to feel the reproach that attaches to the failure, and sinks away ashamed instead of claiming his accustomed share. He always accompanies his master when visiting, and shares whatever hospitalities he receives. By his extreme cleanliness, the kindliness of his manners, and his respect for the usages of society, he shows himself worthy of the attention thus bestowed on him. When the Arab returns home after a somewhat prolonged absence, his dog makes a single bound from the tent to the saddle, and welcomes him with caresses.

The greyhound of Sahara is very superior to that of the coast. He is tall and fawn-coloured, has a thin muzzle, black tongue and palate, large forehead, short ears, muscular neck, very soft hair, no paunch, dry limbs, and the muscles of the croup well marked. A pretty good one is considered worth a fine camel; but those which take the largest gazelles will bring as much as a horse. A family hunter, however, is never sold: an Arab would almost as soon think of selling one of his sons. When he dies, it is a time of mourning in the tent; the women and children weep and lament as for a member of the family.

A SHOWER.

BY RALPH HOYT.

In the valley that I know,
Happy scenes!
There are meadows sloping low,
There the fairest flowers blow,
And the brightest waters flow
All serene;
But the sweetest thing to see,
If we ask the dripping tree,
Or the harvest-hoping swain,
Is the rain.

Ah, the dwellers of the town,
How they sigh!
How ungratefully they frown,
When the cloud-king shakes his crown,
And the pearls come pouring down
From the sky!
They descry no charm at all
When the sparkling jewels fall,
And each moment of the shower
Seems an hour.

Yet there 's something very sweet
In the sight,
When the crystal currents meet,
In the dry and dusty street,
And they wrestle with the heat,
In their might!
While they seem to hold a talk
With the stones along the walk,
And remind them of the rule,
To "keep cool!"

But in the quiet dell,
Ever fair,
Still the Lord doeth all things well,
When his clouds with blessings swell
And they break a brimming shell
On the air;
There the shower hath its charms,
Sweet and welcome to the farms,
As they listen to its voice,
And rejoice!

LINES

Written by John Berridge, and pasted on his study clock.

"Here my master bids me stand
And tell the time with either hand:
What is his will, is my delight,
To tell the hours by day or night;
Master, be wise, and learn of me
To serve thy God, as I serve thee."

In all things consider thine own ignorance, and gladly take occasion to be taught;
But suffer not excess of liberality to neutralize thy mental independence.

TUPPER.

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 13.)

HUGH ROBERTS.

During his travels he met at Bristol with his dear friend William Penn; of their interview he says, "We were not a little glad to see each other. We were together but a short time, and parted very unwillingly; the weight of my service then drawing me to Monmouthshire, in Wales, whither I hastened."

His heart was drawn in affectionate Christian concern towards his children, and he addressed an epistle to them from England, of which some extracts are given:

"Dear children,—This is to let you understand that I am in health, also that my love is unto you, desiring you to fear the Lord in the days of your youth,—which is the best counsel I can give. I know it to be better than all the riches of the world. None can understand or know the value of it, but those that taste thereof. It is the beginning of wisdom, the only means to keep clean from the corruption and vanity of the world. Therefore, my request to you above all is, that ye fear the Lord! Secondly, shun vain, light, and airy company, nor suffer such to come unto yours. Rather follow them that are sober, and who fear God. The company of such will be a help to bring you nearer to the Lord. Thirdly, I desire you frequently to wait on God, to beg and beseech him for grace and wisdom to walk justly before him, by which my soul hath received much good. Fourthly, I desire you to read the Scriptures, and Friends' books. On First-day, especially, after meeting, read, rather than go to old or young, that may draw you to lightness. Fifthly, go in time to meetings, and when there, desire of the Lord to enable you to perform your duty, to love and to serve God, and worship him in purity and truth, not in form or show only, for that will not serve turn in Heaven, nor on the earth. I warn you that ye avoid the vain and idle; do not keep the company of such; I believe you will not be untried in this respect. I do not mean those only who make no profession, but such as make profession, and are out of the *possession* of the virtue which is in the Truth. Such are most dangerous. From such company withdraw and shun it.

"I desire each of you to take a copy of this letter, and act only so, but desire strength of the Lord to fulfil what I have requested of you, which, if you do, it will be a greater joy to me, than if you had all the treasure of the world. I must conclude, because I cannot add for weeping; who am your dear father, whose care is over you.

HUGH ROBERTS."

In both of his visits to Europe, Hugh Roberts was accompanied by his friend and fellow-labourer in the Gospel, John Bevan. As we do not find the latter taking a certificate as a minister, it may be that he was not acknowledged as such at that time.

Hugh Roberts returned from England about the close of 1698, but was not permitted long to rest at home. At the General Meeting of Ministering Friends, held First month 4th, 1699, he obtained a certificate for religious services in New England. Who accompanied him on this labour of love, we do not find any record. At the Meeting of Ministering Friends in the Seventh month of the following year, he was liberated for labour in Maryland, and there away; and John Bevan was set at liberty to accompany him.

His last service of this kind was performed early in 1702, to the meetings of Friends in New England. This labour was accomplished to his satisfaction, and the edification of those amongst whom he travelled, notwithstanding his growing weakness of body. Soon after his return home, he was relieved from work in the church militant.

We subjoin the testimony of his friend, John Bevan, concerning him:

"Truth in the inward parts God loves, and those that love it and give way to the operation thereof, are made precious and lovely in the sight of God, and he makes them instrumental in his hand for the good of others; among whom was my dear friend and brother, Hugh Roberts deceased, who was qualified by God's power, to be a serviceable instrument to the churches of Christ in our parts of America. He came to this country about eighteen years since; we were near neighbours and entirely loved each other, not having had a cross word, nor I believe an hard thought one of another, at any time since our first acquaintance. Having passed through many trials and exercises, he could by experience speak a word in season for the encouragement of weary travellers; his doctrine often "dropping as the dew, and distilling as the small rain upon the tender plants," for in the openings of life, "things new and old" came forth of the treasury of wisdom, which gladdened our hearts and comforted our spirits in a sense of God's love, who is the author of all good to his people. He was zealous for good order in the church, serviceable in the discipline, and skilful in accommodating differences. And it is my desire, that we, especially of that meeting he belonged to, and the adjacent meetings, which mostly received the benefit and advantage of his labour of love, may lay to heart and consider our loss of him, and in the sense thereof, may breathe and cry unto the Lord, who is the repairer of breaches, to raise up instruments in his room, for carrying on of his great work that he hath begun in the earth, to his own praise, who is alone worthy of the same forever.—I was twice with him over sea, and in many places in our native land, also in Maryland, and in his last journey to visit Friends on Long Island, Rhode Island, and New England, where he had good service. And though he was often very weakly, yet his heart was bent to accomplish the work the Lord laid upon him, which he was enabled to perform to his great comfort and satisfaction.

"On our return homeward, being sick and in much pain, he told me at the house of our Friend John Rodman, on Long Island, *nothing lies in my way as an obstruction to hinder my peace and well being with God.* He afterwards came home, and a few days before his departure, a dear Friend taking leave of him said, "I believe thy deep trials and exercises are near at an end, and that peace and joy everlasting will be thy portion from the Lord." In much brokenness of heart and sense of the sweet presence of God upon his spirit, he answered, *I am satisfied thereof, and can bless my God for it.*

"He died the 18th of the Sixth month, 1702, and on the 20th was interred at Merion, after which a large meeting was held, wherein the Lord's presence was sweetly enjoyed, and several living testimonies borne concerning his faithfulness to God, and Friends' satisfaction of his eternal well-being. JOHN BEVAN."

We read that in certain climates of the world, the gales that spring from the land, carry a refreshing smell out to sea; and assure the watchful pilot that he is approaching to a desirable and fruitful coast, when as yet he cannot discern it with his eyes. And, to take up the comparison of life to a voyage, in like manner it fares with those who have steadily and religiously pursued the course which Providence has pointed out to them. We shall sometimes find by their conversation towards the end of their days, that they are filled with peace, and hope, and joy; which, like those refreshing gales and reviving odours to the seamen, are breathed forth from Paradise upon their souls; and giving them to understand with certainty, that God is bringing them unto their desired haven.

For "The Friend."

Despondency, Short-sighted.

A writer in the North British Review of the Eighth month, this year, says:—"We recently ventured, at the close of some long conversations with a retired philosopher and statesman, who, for many years, was the first minister of a great kingdom, to ask him the following question:—'You have lived through some of the most interesting and troubled times of human history; you have studied men contemplatively, as well as acted with them and governed them; you have long had the fate of your own country, and a portion of that Europe, in your hands. What feeling is strongest in your mind as you look back and look forward—hope or despondency for your country and the world—contempt and disgust, or affection and esteem, for your fellow-men?' His reply was, as nearly as we can recall it, this:—'I do not feel that my experience of men has either disposed me to think worse of them, or indisposed me to serve them; nor, in spite of failures which I lament, of errors which I now see and acknowledge, and of the present gloomy aspect of affairs, do I despair of the future. On the contrary, I hope; I see glimpses of day-light; I see elements of rescue; I see even now faint dawnings of a better day. The truth I take to be this:—The march of Providence is so slow, and our desires are so impatient; the work of progress is so immense, and our means of aiding it so feeble; the life of humanity is so long, and the life of individual men so brief, that what we see is often *only the ebb of the advancing wave*; and thus discouragement is our inevitable lot. It is only history teaches us to hope. No! I feel no disgust, no despair; my paramount feeling is simply a sense of personal fatigue. I am weary of the journey and the strife. *Ego Hannibal, peto pacem.*'

"Yet the statesman who spoke thus had witnessed stranger catastrophes, had encountered deeper discomfitures, had steered through mirier ways, had witnessed more cruelty, more cowardice, more tergiversation, more corruption—had seen more splendid glory tarnished, more gorgeous hopes frustrated, more brilliant promises belied, than any previous period of modern history could have displayed; but he was profoundly acquainted with the past annals of other countries as well as of his own; and one of the most unquestionable and encouraging facts which these annals bring out into day, is full of promise and of consolation, viz., the gradual improvement in the character of public men,—the higher standard of morality they set before themselves,—and the far greater purity which the world exacts from them now than formerly. This is seldom perceivable from year to year—not always even from generation to generation—not always and at all times in every country—but no one who compares age with age, will hesitate to record it as one of the great truths of history."

Murder in New Orleans.—The True Delta says that though there is on an average, a murder committed in New Orleans every *twelve hours*, there have been but two convictions for the crime in *eight years*.

From the Annual Monitor for 1854.

Ann Lucas.

Ann Lucas, of Hitchin, a minister, widow of William Lucas, deceased Second month 27th, 1853, aged 83 years.

The daughter of Samuel and Hester Bowley, was born on the 8th of Ninth month, 1769, at Cirencester, in Gloucestershire, where her family had lived for several generations. In the early days of our religious society, John Roberts records, that Richard Bowley, her direct ancestor, was fined £20 for preaching, and £20 for attending a meeting in Friends' meeting-house, in that place. Her father was actively engaged in business, which took him a great deal from his family; but under the care of a religiously concerned, judicious and tender mother, Ann, who in early life was very delicate, but possessed a mind of no ordinary strength, grew up a serious and thoughtful child; desiring, at times, above all things, to serve God, and to be useful to her fellow-creatures. Her return from school was marked by increased submission to the power of religion, and she became more qualified for usefulness in her family, and amongst her numerous acquaintances and friends, to whom she was a bright example of dedication to what she believed to be her duty.

In a memorandum found after her decease, she says: "In a religious opportunity in a friend's family, when I was about eighteen, under the ministry of a friend, a strong impression took hold of my mind, which I hardly know how to describe,—the subject being unexpected, and not alluded to in what was expressed by the minister; —it was, that I should be sometime required to yield to a similar service. I well remember the force with which it was presented, and the effect it had to bring me under great conflict of mind. There was a desire to be faithful, if such were my line of duty; yet there was also a disposition to shrink from the exposure, and an unwillingness to surrender the will; neither was there, I apprehend, a preparation of heart for such an engagement. Therefore much tossing succeeded, and continued for seven years, before I gave up to it, although I had, during that interval, been sometimes on the very point of giving up, and condemnation and sorrow were the consequences of disobedience." But to this period of trial, succeeded one of clearer perception, and more simplicity and faithfulness in following the leadings of the good Shepherd; and she became increasingly qualified for the work of her Lord and Master, whom she had so anxiously desired to serve. She was acknowledged a minister in 1793, in the 29th year of her age.

About three years previous to this period, she undertook, under a sense of duty, the care of a day school for Friends' children, which was about to be relinquished in her native town; and this service was marked by the judicious treatment of her pupils, and her solicitude for their best welfare.

In this engagement she continued till near the time of her marriage with William Lucas, of Hitchin, which took place on the 15th of Eleventh month, 1798. Her husband was a man little known beyond the immediate circle of his friends, but within that circle he was greatly esteemed and beloved. With a cultivated mind, and good literary taste, strongly attached to country pursuits, fond of natural history, of a generous disposition, a lover of peace, an humble Christian, and a consistent friend,—he lived to a good old age, and his memory is precious.

Thus united, these beloved Friends, in their circumspect walk through the varied scenes of life, in a course of active usefulness, were living witnesses to the reality of religion, and proved, what our early Friends were concerned to testify, that Christianity is not a mere barren theory or speculative system, but a vital principle, purifying the heart by faith, and leading unto all righteousness.

Ann Lucas was not called upon to travel much as a minister, but was long known for her services in our religious Society. Her diligience in her own meeting and neighbourhood in the exercise of her gift, her concern for the right maintenance of our discipline, and her readiness to sympathize with the afflicted, and assist those who in any way needed her help, were conspicuous traits in her character. The clearness of her judgment, for which she was always remarkable, rendered her a truly valuable counsellor, and many brought to her their cares and sorrows, as to a bosom friend, in whom they could entirely confide, and who would give them such counsel as was best suited to their need. She had clear views of Christian doctrine; and an unwavering attachment to our peculiar testimonies, and was enabled to serve the church on various critical occasions.

She was several times clerk to the women's Yearly Meeting, and a regular attender of it for many years. She had often, on these occasions, a conspicuous part to take; not by the expression of many words, but by the few fitly spoken, under the influence of the Holy Anointing, and with a judgment and tact as to time and place almost peculiar to herself; which increased her influence and contributed much to the edification of the church. At the same time, her whole bearing gave the impression to those who knew her, that the experience of every year was deepening her in true Christian humility.

Ninth month, 1839, she writes: "My seventieth birth-day. Is there oil in the vessel, with the lamp? If not, it is not a time to slumber, or sleep, but earnestly to seek for it, where it can alone be had."

It was evident that she was accustomed to examine herself by a high and holy standard, and that close was her self scrutiny and watchfulness whilst very fearful of transgressing the law of love, and charity in her judgment of others. Yet, in watching over others for good, she was faithful and honest towards them; and her tenderness in administering reproof was such, that she seldom gave offence, but often produced grateful feelings in those to whom she felt bound to hand a word of admonition.

She was ready to unite with her neighbours in many objects of general utility, and diligent, when her health permitted, in visiting the poor, more particularly those who were suffering from illness The wants of these she supplied with a liberal hand.

In 1846, she was deprived by death of her beloved husband. For about twelve months he had been the object of her tenderest care, and she deeply mourned her loss. From that time, though diligent in the attendance of her own meeting, she withdrew from the more extended sphere in which she had been occupied. But her faculties continued unimpaired, her interest in her friends undiminished; her spiritual life seemed vigorous as ever, and brighter and clearer was her vision in things pertaining to salvation. In humble submission to the Divine will, she endeavoured in faith and patience to support the increasing weight of infirmity, which, as she advanced in years, at times almost bore down the enfeebled frame. She suffered much from want of sleep, though her wakeful hours were often seasons of peace and comfort.

In 1849 appears the following memorandum: "On looking back to some omission of apprehended duty in early life, I have seen, and much regretted, that my mind had not been more clearly directed to the *constraining love of Christ*, as the only sufficient motive for obedience to his requisitions. And I am glad to believe that of later times the youth of our Society are better instructed on this important point, and that it will assist them to prove that declaration of an apostle,—'We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ.'"

The following remark is without date: "True simplicity is indeed beautiful; but by looking for examples of it in our fellow-creatures, and measuring ourselves by them, we are in danger of falling short of the right standard. It is only to be attained by close attention to the teachings of the Spirit of Christ, in the heart, bearing in mind that memorable reply to the inquiry, 'And what shall this man do?' 'What is that to thee? Follow thou me.'"

She continued gradually declining, till the 25th of Second month, 1853, when a slight cold suddenly prostrated all her bodily powers. With her usual clearness of discernment, she perceived that her end was near, but was not able to converse much. To one of her grand-children, she said,—"Thou art the eldest of the family; there is a great deal in *that*. I know I have not held *my* place as I should. I hope you will not depart from the testimonies and practices of Friends; I have never seen occasion in my long life to deviate from them; I believe the New Testament sets forth our views very clearly." At another time, she remarked,—"Nothing can exceed the awfulness of an unseen world. I have but one hope, that set before us in the Gospel."

She spoke of her love to her friends, being undiminished, saying,—"I have been very much favoured to receive great love and kindness." She referred her children to the passage in Isaiah,—"In returning and rest ye shall be saved; in quietness and in confidence shall be your strength," and made some appropriate remarks to others who were present, indicative of her affectionate interest in their welfare. Her beautiful consideration for others appeared to the last, and she was anxious that the convenience of Friends should be consulted in reference to her funeral. After expressing something of this sort, she sunk into a quiet slumber, and while all her children were surrounding her bed, she peacefully expired.

Deeply as a large circle of children and grandchildren mourn the loss of a tenderly interested parent, sorrowfully as the church regards the vacant place, once filled by a firm and upright pillar, there is abundant consolation, in the belief that her day's work was done; that as a good and faithful servant, yet, having her sole dependence placed on redeeming mercy, she has entered into the joy of her Lord. And loud is the call on survivors, when another prophet is thus removed from the church militant, to be prepared to receive the mantle so quietly and peacefully laid down, to seek for a large measure of that Spirit which qualified her, and many others, for the service of their day; that, through individual faithfulness, "our cords may be lengthened, and our stakes strengthened, that the place of our tent may yet be enlarged."

The Price of Freedom.—The diamond for the finding of which a Brazilian slave received his freedom a few months since, has been deposited in a London banking house. It weighs 254 carats, and its estimated value is £280,000—or, in round numbers, $1,400,000.

The Blessedness of a Lowly Mind.—The greater the submission, the more grace. If there be one hollow in the valley lower than another, thither do the waters gather. The more lowly we are in our own eyes, the more lovely we are in the sight of God. When to ourselves we are despicable, to Him, through Christ, we are acceptable. We are unworthy: let us be lowly. Job was coming near to the blessing, when he said, "I am vile; what shall I answer Thee."—*R. Younge*, 1655.

When the elephant went up the lake on the steamer Lady Elgin, a few days since, we remarked that the huge traveller might be a somewhat ugly customer on board a boat. It appears that on the passage the wheelsman suddenly found difficulty in changing the boat's course. For, tug and pull, and bear on as much as he would, the wheel would not budge an inch.

"Port helm!" cried the captain.

"Aye, aye, sir," responded the wheelsman.

But still the helm was "hard a starboard," and the boat was taking a turn into the middle of the lake. The captain railed, and the mate made for the wheel-house. Pushing the man aside, he took hold himself. It was of no use—the mate was no more successful than the wheelsman.

"Port helm! Can't you see where the boat is going?" shouted out the captain.

The mate declared that something was the matter with the wheel, as he could not stir it. The thing was perfectly inexplicable. The engine was stopped, and master, mate and all hands went below to see what could be the matter. After a search of some minutes, it was discovered that Mr. Siam, the "Elephant" of the menagerie, not liking the noisy rattling of chains overhead, had taken upon himself the responsibility of giving a new "turn" to affairs. With his trunk wound around the chain, he was holding on with the grasp of a vice, and it was with some difficulty that the keeper persuaded him that such liberties could not be allowed. It is said that he behaved quite well during the rest of the voyage.—*Buf. Com. Adv.*

When the Temple of Solomon was to be erected, all the materials were in the first instance hewn into shape, and polished for their uses; and when afterwards they had been put together, without a sound in the house of any tool of iron, beautiful was the harmony which resulted from the *fitness*. So would it be with Christians, were they fully subject to the Divine power, which would level their pride, abate their prejudice, and polish down their roughness. Their junction with Him, on whom depends the security of the whole building, and their union with each other, would be more *complete* than it is at present. The holy temple would arise and spread in its true beauty and harmony, and the inextinguishable flame of love would diffuse a generous glow of warmth and brightness through the whole sacred edifice.

"No hammer fell, no ponderous axes rung,
Like some tall palm the mystic fabric sprung,
Majestic silence!"

Party Spirit.—Party spirit environs and contracts many hearts, separates many families, divides many societies, undermines real religion, incapacitates for sweet communion with God, and encourages self confidence and other evil passions.

Keep in the peaceable spirit of the Lamb, which will wear out all contention, and give the victory over that earthly spirit, which leads to separation and strife.—*G. Fox.*

THE FRIEND.

NINTH MONTH 30, 1854.

In one of our late numbers, in the "Summary of News," it was stated on the authority of another paper, that during the late drought a vein of coal had been discovered in the Ohio river, opposite Cincinnati. A letter from that city, says this is "a mistake, as we are geologically below the coal formation." It adds, that "owing to the extreme low water this summer, the sand has been washed off of coal sunken from flat boats, some years since. As stated, a good business has been done collecting this coal. There is also a curious machine worked by horse power, dredging the same bar for boulders, which have been brought to the city in large quantities, and used for paving our streets."

A communication from a respected Friend, relative to certain articles printed at different times in our journal, which appear to her "lacking in that Divine spirit of charity, which would rather seek to cover the multitude of little weaknesses, often seen among the truly great, rather than give them in strong colours to a world prone to rejoice in iniquity," has been received, and read with careful attention. We unite with our Friend generally in the views expressed by her, and desire that personal remarks holding up the weaknesses and failings of any may never find a place in our pages, except where we conscientiously believe important good may result to others from the publication of them. In the present day, there are so many departures from the principles and practices of our forefathers, manifested by some who claim still to be Quakers, that unless earnest and vigorous appeals on behalf of the Truth are made, and the attention of Friends awakened to the changes going on around them, by instances cited and commented on, there is great danger, that after a time the members generally may come to consider the doctrines and practices of the lapsed professors as the primitive form of Quakerism, or at least as near it as is consistent with the spirit of the nineteenth century. We have far greater pleasure in "holding up the Truth" "in its beauty," than in descanting on the errors and weaknesses of those departing from it. But we have a testimony against error; and we do believe, that in bearing it firmly, openly, and consistently, we are doing far more towards promoting true love and spiritual unity, than by so screening the wrong with a mantle of charitable forgetfulness, as to hide its deformities. An overflowing of miscalled charity, has led some to think there is little evil in departures from the Truth, except that which springs from their rebuke and exposure.

We then, in conducting the journal, desire to do it in the spirit of love, yet under a sense of the duty devolving upon us as Christian men, members of the religious Society of Friends, and anxiously desiring its prosperity, of contending for the faith once delivered to the saints, when we see its principles forsaken, or attacked by any.

We are glad of the freedom exercised by the Friend in thus writing to us, and acknowledge the kindly appreciation expressed by her of much published in our journal.

SUMMARY OF EVENTS.

EUROPE.—News from England to the 9th inst. During the previous week, a small advance in flour and grain had taken place, the former being 1*s.* higher. The board of trade returns for the month ending Eighth month 5th, indicate a general activity in business. The exports for the month had been unusually large, especially in metals. Prince Albert, and the Kings of Portugal and Belgium had visited the Emperor Napoleon at the French camp at Boulogne, where an army of 100,000 men are assembled. The object of the visit seems to have been to manifest their respect and friendly feeling towards the head of the French nation.

The War.—There is nothing of moment from any of the scenes of warlike operations. The Russian government declines further negotiations on the basis proposed by the Western Powers. The Russians having retired behind the Pruth, and the Austrian army having entered the Principalities, it is considered improbable, that further engagements will take place, in that quarter, between the Turks and Russians this year. The cholera is said to have abated in both armies.

UNITED STATES.—*The Slave-trade.*—The captain of the brig Julia Moulton has been arrested at New York, on the charge of having been engaged in the slave-trade. He is charged with having taken 660 negroes on board his vessel on the African coast, a few months since, which were subsequently landed in Cuba. Another individual in New York (said to be highly respectable) has also been arrested on the charge of fitting out the vessel for the nefarious business.

Foreigners.—A certain degree of jealousy and prejudice has probably always existed between portions of our native citizens and those of foreign birth; but this unchristian feeling has latterly been excited to unusual activity, especially in some of our large cities. Recently a series of riotous conflicts between these classes have occurred in New Orleans, which have been attended with destruction of property and loss of life, and similar outrages have disgraced some other cities.

Texas.—Information has been received from the frontiers, that the Southern Camanches, and other tribes of Indians were making preparations to settle upon the lands set apart for them. These lands are all located upon the waters of the Brazos. This river and also the Big Wachita are said to flow through a vast field of gypsum or plaster of paris. The latter stream and some of the tributaries of the Brazos have their sources in immense hills of this substance, the strata in some places being four hundred feet in thickness. Some bands of Indians are still hostile, and continue their depredations. The town of Galveston was suffering severely from yellow fever. The present population of Texas is estimated at five hundred thousand. There are fifty-four newspapers published in the State.

Florida.—The Seminole Indians, who refuse to emigrate, and persist in their determination not to leave the swampy districts hitherto occupied by them, are said to be few in number, the tribe not being able to muster two hundred warriors. They appear to be peacefully disposed, but apprehended difficulties between them and the settlers are made the pretext for keeping a large military force constantly in the Peninsula.

Wisconsin.—The Attorney-General of the United States is preparing to carry the Booth case, (in which the Wisconsin Court decided against the constitutionality of the Fugitive Slave Law,) up to the Supreme Court.

New York.—On the 19th inst., there were 777 vessels, exclusive of river craft lying at the wharves. This is said to be the largest number of vessels in port for many months. Freights to Europe are much depressed. The exports of specie continue very large. Deaths last week, 625, of which 86 were from cholera.

Philadelphia.—Deaths last week, 272, of which 20 were from cholera.

Pittsburg, Pa.—It was hoped last week, that the cholera was abating, but such did not prove to be the case. In the first eight days after its appearance, 500 persons died, and on the 21st inst., 74, showing a fearful prevalence of the terrible malady; on the 22d, there were 45 deaths.

Columbia, Pa.—The cholera has nearly ceased here; about 120 persons died of the disease during the short period it prevailed.

New Orleans.—The mortality in this city continues large. In the week ending 10th inst., there were 484 deaths, of which 284 were from yellow fever. In the week ending 17th inst., there were 340 deaths from fever.

Savannah, Ga.—The white population has been reduced to about 1600 persons, and yet the fatal malady which prevails, still finds a large number of victims, the deaths for the last week numbering 189 of all diseases.

Augusta, Ga.—This city has been nearly deserted by the white inhabitants on account of the fever.

Charleston, S. C.—On the 21st and 22d instant, 37 persons died of yellow fever, and in the week ending 16th inst., there were 160 interments, 127 of which were from yellow fever. The coloured population, which forms the larger portion of the inhabitants, are quite healthy. During the week in which the mortality

reached 160, only twelve blacks died, one of which was from fever.

Miscellaneous.—The Reciprocity Treaty has received the sanction of the Provincial Parliament of Canada; that of the British government has been already given. The Legislatures of New Brunswick and Nova Scotia have yet to act upon it.

The remonstrance of the British government against the Greytown outrage, which has been received at Washington, is said to be very moderate in its tone.

Such is the scarcity of printing paper in the United States, that the New York Sun has imported paper from France, paying a duty of thirty per cent.

The State of Costa Rica (Central America) having offered a bounty for the destruction of the locusts, which have ravaged the country, up to Seventh mo. 24th last, 3000 sacks each weighing sixty pounds, had been presented for the purpose of obtaining the bounty. The sacks contained about 150,000,000 locusts.

Emigrants from Texas, Arkansas, and other States, are said to be already on their way to the Mesilla valley, recently purchased from Mexico by the United States, with a view to select the best locations.

INDIAN CIVILIZATION.

The committee is desirous of engaging the services of a well qualified Friend to teach the school at Tunessassah—also, one to aid in carrying on the farm, superintending the school, &c. Friends who may feel concerned to engage in either of those stations, are requested to make early application to Joseph Elkinton, No. 377 S. Second street, or Thomas Evans, No. 180 Arch street, Philadelphia, or Ebenezer Worth, Hamerton, Chester county, Pa., or Thomas Wistar, Fox Chase, Philadelphia co., Pa.

Philad., Ninth mo. 20, 1854.

RECEIPTS.

Received from Isaac Huestis, O., $2, vol. 28, for Jesse Hiatt, $2, vol. 28; from G. F. Read, agt., Mass., for Stephen A. Chase, $6, vols. 26, 27 and 28, for Josh. Buxton and D. Buffum, $2 each, vol. 28; from S. Hobson, agt., O., for Thos. Bundy, $4, vols. 27 and 28, for Joel Garretson, $3 to 27, vol. 26; from J. Mathews, P. M., Som., N. Y., for Josh. Haight and Jacob Haight, $2 each, vol. 28; from Dl. P. Griffith, agt., Pa., for Jon. Sharpless, $2, vol. 27, Wm. Darlington, $2, vol. 28; from Stephen K. Church, N. Y., $2, vol. 28.

Select Schools for the Children of Friends.

Primary Schools for Children of both sexes are kept in the Northern and Western Districts, in school-rooms attached to the respective Meeting-houses. The Boys' mathematical school is situated on Cherry street, between Eighth and Ninth, and that for Girls' on St. James street, near Sixth. These valuable seminaries, to which the attention of Friends has been recently called, by a circular address of the committee charged with their care, are now in session, and open for the reception of pupils.

WEST-TOWN BOARDING-SCHOOL.

The Summer Session of the School will close on Sixth-day, the 6th of Tenth month. The pupils will return to Philadelphia on that day, by way of West Chester. The cars will arrive at the depot, about half past 9 o'clock.

The Winter Session of the School will commence on Second-day, the 6th of Eleventh month next. The pupils will be conveyed by railroad to West Chester, where conveyances will be in waiting to take them and their baggage to the School, on the arrival of the morning and afternoon cars, on Second-day, the 6th, and Third-day, the 7th of Eleventh month. The cars will leave the depot, south side of Market street, above Eighteenth street, (formerly Schuylkill Fifth,) at half past 7 o'clock, A. M., and 3 o'clock, P. M. The agent of the School will be at the railroad depot, on Second and Third-day *afternoons*, and will furnish pupils with tickets, and accompany them to West Chester. Those who go by the *morning* train, will be furnished with tickets by a person in attendance. To those who procure tickets as directed, the fare from Philadelphia to the School, including baggage, will be one dollar, which will be charged to the scholar at the School. All baggage should be distinctly marked West-town, and with the name of the owner, and should be sent directly to the railroad depot.

The West-town office is at Friends' bookstore, No. 84 Arch street, where all small packages for the pupils left before 12 o'clock on Seventh-days, will be forwarded. *All letters* for the pupils and others at the School, should be sent by *mail*, directed to *West-town Boarding School, West Chester P. O., Chester Co., Pa.* Postage should be *pre-paid*, and packages should be distinctly marked and put up in a *secure manner*, so that their contents will not be liable to be lost by handling. The stage will leave West Chester during the *Winter Session*, for the School, on Second, Fourth, and Seventh-days, on the arrival of the *morning* cars from the city, and from the School to West Chester, on the same days, to meet the morning cars to Philadelphia. The fare for each passenger to and from West Chester *by the stage*, will be 25 cents. When special conveyances at other times are provided at the School, an extra charge will be made.

West-town, Ninth mo., 1854.

A Stated Meeting of the "Philadelphia Association of Friends for the Instruction of Poor Children," will be held at the Committee-room, Arch street Meeting-house, on Second-day evening, Tenth month 2nd, at 8 o'clock.

EDWARD RICHIE, Clerk.

West Grove Boarding School for Girls.

This School is situated in London Grove, Chester county. Accessible daily from Philadelphia and Baltimore, by railway and stage, via Newark and New London. The locality is pleasant, retired and healthful. The course of instruction embraces all the useful branches of an extended English Education, including Linear and perspective Drawing. Lectures, illustrated by experiments, are given weekly. The Sessions commence on the first Second-day in the Fifth and Eleventh months respectively, and continue twenty weeks. For further particulars,

Address, THOMAS CONARD, Principal.
West Grove P. O., Chester county, Pa.

WEST-TOWN SCHOOL.

The Committee to superintend the Boarding School at West-town, will meet in Philadelphia, on Sixth-day, the 6th of next month, at 7 o'clock, P. M.

The Committee on Instruction meet at 4 P. M., and the Committee on Admissions at 5 P. M., on the same day.

The Visiting Committee attend the semi-annual examination of the schools, on Third, Fourth, and Fifth-days of the same week. THOMAS KIMBER, Clerk.

Philad., Ninth mo. 23d, 1854.

MARRIED, at Friends' Meeting-house, in Fallsington, on Fifth-day, the 21st instant, MORTON A. WALMSLEY, of Byberry, Philadelphia, to ELIZA H., daughter of James Moon.

DIED, at Hudson, N. Y., on the 16th of Eighth month, 1854, ANN, wife of Hiram Macy, in the 46th year of her age, a much esteemed member of Creek Monthly Meeting. This dear Friend, during her residence amongst us, so far as could be judged by others, led a peaceable, gentle, and innocent life. Faithful and affectionate as a wife, discharging her duties as a mother with exemplary fidelity, kind and generous to the poor, cordially sympathising with the sick and the afflicted, diligent in the attendance of all our meetings for religious worship and discipline, and serious and weighty in her deportment in them, she appeared to those who watched her external conduct to be very near to the kingdom of God. At the commencement of the protracted illness, which finally terminated in her death, "He who searcheth the heart, and trieth the reins," and "who is of purer eyes than to behold iniquity without abhorrence," was mercifully pleased to strip away all disguises, and reveal to her the true condition of her heart. She saw, at length, in the clear light of the Spirit's teachings, that she had been an "unprofitable servant," and that the comparative blamelessness of her external conduct was no sufficient passport to heavenly mansions, without the baptism of the "Holy Ghost and of fire," and a true and experimental acquaintance with Christ as her Saviour. Her spiritual understanding being opened to discern on the one hand the hidden corruptions of her own heart, and on the other the infinite purity of the Divine law, she was plunged into the deepest affliction lest her day of grace had passed away. She entreated those around her to pray for her, saying, "I am such a sinner!" "O, I am such a sinner! will He accept me?" At another time she exclaimed, "O, I am so weak in faith; I have not served him as I ought." "My practice has fallen far short of my profession."—But He who doth not "willingly afflict the children of men," was, in his own good time, graciously pleased to arise for her help, and bestowed upon her the glorious liberty of the children of God. Christ was now revealed to her as *her* Saviour, and she was permitted to receive "beauty for ashes, the oil of joy for mourning, and a garment of praise for the spirit of heaviness." She could now testify with humility, yet with much assurance, that "she was not afraid to die. The sting of death is taken away. I feel the arms of Jesus round me; O blessed Jesus! I feel that he *is* with me, and will carry me through the dark valley of the shadow of death. Thy rod and thy staff they *do* comfort me." She earnestly disclaimed any merit in herself, but attributed the great work, which had been wrought in her soul, wholly to the unmerited mercy of God in Christ Jesus, repeating frequently these lines—

"Nothing in my hand I bring
Simply to thy cross I cling."

She said with much feeling, "I come to thee in the simplicity of a little child; if I perish, I perish at the foot of the cross."—During her protracted sickness, she gave much pertinent and savory Christian counsel to her husband and children, as well as to other branches of the family, exhorting them not to follow the vain fashions of the world, nor to trust in uncertain riches, but to follow the Lamb whithersoever He might lead them so that they might all meet a reunited family in heaven.—As her life gradually ebbed away, the fervency of her love towards God and man perceptibly increased, unconfined to family or friends; it embraced the whole world in its grasp, and she longed earnestly, that all, without exception, should taste of that grace, which filled her own bosom with such unspeakable joy. On one occasion when she believed herself dying, she took the hand of a coloured domestic, and exhorted her to follow Christ with fidelity, assuring her that God was no respecter of persons, and that both black and white would unite in singing the song of Moses and the Lamb.—Thus, without fear and in calm and tranquil confidence in the efficacy of a Saviour's blood, our dear sister passed away from earth, to join as we humbly trust the church triumphant in heaven.

——, in Johnston, R. I., on the 18th of Eighth month last, PATIENCE CHACE, widow of Oliver Chace, late of Tiverton; a worthy and exemplary member of Swansey Monthly Meeting, aged 74.—The life of this dear Friend has been marked by severe trials in the loss of two husbands and a lovely daughter. Through her daily watchfulness and earnest seeking for Divine support, she was enabled to bear up under these repeated bereavements. She was through life a diligent attender of meetings, and endeavoured by all suitable and consistent means to bring up her children in plainness, and the simplicity of the truth, and to encourage them in the attendance of religious meetings. She was faithful in the maintenance of the doctrines and principles as held and promulgated by ancient Friends. She was, in the true sense of the word, a peace-maker, and ever ready to throw the veil of charity over the faults of others; her great and sole aim was to live the life of the righteous, and we doubt not that she obtained it. Her sickness which was short but severe, was marked with peculiar calmness and resignation. Several times, in the agony of her distress she would petition to be released, but closed by saying, 'Not my will but thine, O Lord, be done.' On the day of her death, and not many hours previous thereto, she inquired of one of her family, where this passage of Scripture was, adding she believed it was in Isaiah, and then repeated it. 'Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins.' After a little quiet, one present inquired of her, if she had anything on her mind she wished to communicate; she answered, she did not know that she had, and added, 'I have been striving through life to prepare for the change, which seems near, by discharging my duty to all, according to the ability given. A daughter remarking, 'Mother, thou hast been giving us instruction all thy life, and hast fully done thy duty.' She replied, '*I believe it it is so;* I see but little to do.' She had an unwavering trust and confidence in the mercy and goodness of her Redeemer: this was apparent to all who beheld her, and caused one present to exclaim, 'How glorious it is to behold the fear of death overcome!' Her love was unbounded; she desired it to all her dear friends everywhere, and particularly to the little company composing the meeting where she attended, at Fall River.—Thus has a mother in Israel passed from works to rewards, and her family and friends have the consoling assurance, that she was prepared, through the mercy of God in Christ Jesus, to join the angelic host in singing the praises of redeeming love.

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For "The Friend."

JAQUELINE PASCAL.

(Concluded from page 17.)

Jaqueline, on reflection, thought it would be more honourable as well as truthful to send this letter to M. Arnauld, hoping that he would not feel hurt at the severe terms in which she had expressed herself, although her remarks touched him more nearly than they did any one else. She therefore enclosed her letter on the formulary in another, which ran as follows:

"At Eve, June 23, 1661.

"My Father,—The ordinary rules of politeness would require of me many compliments, and the expression of much delight at having an opportunity of writing you, since, as you are aware, it is so rare a pleasure; but in truth the state of the church and of our dear mother [the Abbess Angelique], deprives me of the heart to attempt such civilities. And besides, my father, I should be very unjust to your kindness, did I imagine that you could think it possible for my regard for you to vary. The command you have sent us in the note received this morning, gives me a suitable occasion of doing something to which I have hitherto been prompted only by internal desire, which is not always a safe guide. Yesterday, my father, after having received the communion with a very sad heart, on account of what has transpired, I felt, while returning thanks, or rather while sighing out my soul before God, a strong desire to write down all my thoughts on the matter, or at least the chief of them, for many quires of paper would not contain the whole. Not knowing whom to address, I bethought myself of sister Angelique, and to her I at once indited this long letter, first invoking God and his Holy Spirit on behalf of the persons, who should answer it, and afterwards writing what I had to say without premeditation as fast as my pen would move. Your note of to-day enabled me to finish it with more courage, and I send it to you as it is, my father, because I cannot find time to write it over again, and address it to yourself.

"You will see that it is written with a margin. If you will have the kindness to answer each paragraph upon that margin, I shall feel greatly obliged; but if you prefer to write a separate answer, and if you think fit, after reading it yourself, to send it to sister Angelique, I will inform her that I have asked you to do so. . . . . You will perceive, my father, that I have felt and expressed no little indignation at the proceedings, for it appeared to me that, apart from the right, which each one has to take his own view of things, and sustain it with what reasons he can, it was my privilege to speak with more freedom than others, on account of one [her brother] who is so much concerned in the matter. I am beyond measure delighted with his zeal, and I cannot but think that it is the work of God's Spirit inspiring him to do that which will relieve the consciences of a large number of persons, who would otherwise suffer themselves to be led as sheep to the slaughter. For in times like these, when it were useless to hope that those, in authority over the church at Paris, would be courageous enough to set an example of martyrdom, it was worthy the piety of some to devise a way whereby it became possible to avoid doing anything in opposition to the truth." [The declaration now required contained no false assertion, yet was so expressed as to admit of a false interpretation.] "But," continues Jaqueline, "it does appear to me, my father, that what suffices for some, would be a terrible falling short in others. It is all very well to have things arranged as they now are, provided that persons possessing more courage, are permitted to go further, and provided that it is not pretended we are to be saved by concealing the truth, and being satisfied with not openly *censuring* it, although we do not *apparently* censure it. Truly, my father, this seems like an imitation of those who say that we are not obliged to love God, and it is enough if we do not hate Him. But if I begin to argue again, it will be difficult for me to stop. Forgive me, therefore, my father; and do not imagine, I beg, that though I seem courageous, nature does not dread the consequences,—but I trust that grace will support me, and indeed I almost seem to feel its power even now. I entreat you most humbly, my father, to implore this grace on my behalf."

The illness of Angelique exempted her from the necessity of signing. She made however one more effort in behalf of Port Royal, by addressing a long and eloquent letter of remonstrance to the Queen. After several weeks of severe bodily and mental anguish, she expired on the 6th of Eighth month, 1661, aged 70. Among her last words were these: "Oh, Jesus! Thou art my God; Thou art my righteousness; Thou art my strength; Thou art my all!"

Dufargis d'Augennes, the prioress, shared the opinions and scruples of the sub-prioress, Jaqueline. Arnauld, instead of feeling annoyed at the strong objections of the two nuns, did his best to answer them, in a letter which has not been preserved. His high authority had such weight, that all the members of Port Royal signed, the prioress and Jaqueline adding yet another protest, in order to clear their consciences in some degree. Notwithstanding which the remorse of these two noble women was so great, that both became seriously ill. The prioress was with difficulty restored to health. Jaqueline sank under her sufferings, and according to the presentiment expressed in her letter, died of a broken heart, after an illness of three months. When Blaise heard the tidings, though she was the being most dear to him on earth, he merely said, "God give us grace to die as well!" And he ever afterwards maintained the same admirable spirit of resignation to the appointments of Divine providence. When thinking of the peculiar circumstances under which his sister died, he often exclaimed, "Blessed are the dead, provided they die in the Lord;" and when he saw his sister Perier in continued sorrow over a loss, which she keenly felt, he told her that it was not right.

For "The Friend."

THE UTTERMOST FARTHING.

The exacting disposition, which is found so generally to prevail in religious society, as well as in the world at large, affords abundant evidence of the unregenerate and selfish condition of the hearts of men, which no profession, however high, is able to disguise; and it is this which is seeking to build up a wall of partition in the church. A want of subjection to the cross of Christ, causing a full surrender of our own wills to the peaceable government of his holy Spirit, is leading us away from the foundation upon which we profess to build, to a dependence upon human strength and reason, to enable us to carry our own selfish points, under the profession of zeal for the Truth, without the manifestation of the fruits of the Spirit, against which there is no law, and by which the true followers of the Lamb are to be known.

The long-suffering, forbearance, and forgiveness of our holy Head are forgotten, in our dealings one with another, and many, being desirous of vain-glory, are engaged in provoking one another, and envying one another, seeking to the uttermost, the end of their own selfish wills, to the promotion of confusion and every evil work; and thus is the ever blessed Truth trampled under foot, to the grief of those who are prepared to feel for the affliction of the church, and silently and quietly to suffer for its sake.

The extremes into which opposing views are found to lead, are evidences of the necessity of gospel restraint, and Christian charity, without the exercise of which the unity of the Spirit in the bond of peace cannot be known, and without which every effort to hush the storm of human passion will prove unavailing. But when the stubborn will is made to bow in submission to the love and power of Truth, even opposing views may be entertained and expressed, without jarring or commotion of feeling; and thus might the enemy of Zion's peace be kept out, while we reasoned and took counsel together, respecting those things, about which we should not strive. "The servant of the Lord must *not* strive; but be gentle to all men, apt to teach, *patient*, in *meekness* instructing those who oppose themselves; if God will peradventure give them repentance to the acknowledging of the truth: and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." The convincing of gainsayers is a gradual forbearing work, and he that believeth will not be hasty, but patient and long-suffering.

In speaking of a Yearly Meeting which he attended, where the power of Truth was largely extended, to the strengthening of the honest-minded, John Woolman says, in respect to a testimony of the meeting in the support of which he had at other meetings stood almost alone, "observing

now the increasing concern in our religious Society, and seeing how the Lord was raising up and qualifying servants, for his work, not only in this respect, but for promoting the cause of Truth in general, I was humbly bowed in thankfulness before him; and that now though there were different ways of thinking amongst us, in some particulars, yet, if we mutually kept to that Spirit and power, which crucifies to the world, giving up our hearts to fear and serve the Lord, true unity may still be preserved amongst us. If such who were at times under sufferings on account of some scruples of conscience, kept low and humble, and in their conduct in life, manifested a spirit of true charity, it would be more likely to reach the witness in others, and be of more service in the church, than if their sufferings were attended with a contrary spirit and conduct. In this exercise, I was drawn into a sympathizing tenderness with the sheep of Christ, however distinguished one from another in this world; and the like disposition appeared to spread over others in the meeting. It arose in my mind to show how deep answers to deep in the hearts of the sincere and upright; though in their different growths all have not attained to the same clearness in some points relating to our testimony." At another time he remarked, "True charity is an excellent virtue: and to labour sincerely for their good, whose belief in all points, does not agree with ours, is a happy state;" and again, in a case where his view was not adopted in a meeting; "I did not see it my duty to *press* for an alteration; but felt easy to leave it all to Him who alone is able to turn the hearts of the mighty, and to make way for the spreading of Truth on the earth by means agreeable to His infinite wisdom."

There seems to be in the writings of all true believers, but one unvarying testimony to the power of good and evil in producing their like; and Samuel Fothergill, in enlarging upon the love and unity which ought to subsist between brethren, remarks, how cautious ought we to be of saying anything detracting one of another—of saying, "Report," say they, "and we will report it;" and how great ought to be the care on the minds of Friends, lest at any time they should be led to speak in any way to lessen any elder, minister or overseer, or any others before their children; and of what hurtful consequence such conduct might be to the youth in fixing prejudices in their minds that could not be easily removed; so he would have Friends keep to that wisdom, which is from above, and then that implacable disposition would be removed, which *insists* upon whatever it thinks right, saying, "I will have rigid justice; I will be paid to the uttermost farthing;" and not giving up anything for peace's sake. He much desired that all such feelings might not have any place, and that none might give way to such a spirit of resentment, but be willing to suffer, rather than to contend; this was the true way to live in peace.

The spirit of forbearance which was manifested by these, and many other devoted and faithful servants of our Divine Master, must needs commend itself to every sincere seeker after Truth, who is desiring the exaltation thereof above all selfish purposes and ends,—the success of which, can only bring suffering and reproach upon the church, and sorrow and shame upon individuals, who are unwilling to suffer for its sake, and who would—rather than to yield their own selfish views, or sacrifice their own feelings—witness the subversion of good order to the producing of sorrow and confusion.

If such as these would pause and reflect upon the design of the great Head of the church in gathering us together, as a people—which was to testify of his goodness and power, and to promote "peace on earth, and good will to men," and not to bite and devour one another—they must needs condemn their course as being opposed to His will; and then, beholding themselves as the enemies of Christ and his salvation—which we profess to seek through obedience to His cross—they would, it is to be hoped, seek for reconciliation unto God, and one unto another, forgiving one another, as they would desire to be forgiven. "If ye forgive not men their trespasses, neither will your heavenly Father, who, by his pardoning grace, forgiveth all who desire Him, ten thousand talents oftener than we forgive a fellow servant a hundred pence—forgive yours. Blessed are the merciful, for they shall obtain mercy."

TANNING.

The ancient process of tanning requiring a long period of time to produce leather, numerous processes have lately been set forth, and many of them tried on a working scale, for the purpose of shortening this lapse of time. Although the end has been attained in a variety of ways, yet the quality of the leather has proved so inferior, that the slower process is still preferred for the finer qualities. The deterioration has been nearly, but not, however quite, in direct proportion to the reduction of time in tanning, so that we may hope that methods will be devised for shortening the time without losing in quality. It is true that we are not thoroughly acquainted with the exact nature and progress of the change which a hide undergoes in its transformation, but we believe, on sufficient grounds, that it consists in the simultaneous metamorphosis of the hide into a gelatinous material and its combination with tannin. In some kinds of tanning, alumina, or aluminous salts, seems to act the part of material and its combination of tannin. It has been found that an elevated temperature hastens the transformation; that strong liquors, or the injection of liquors by force, hasten the combination of tannin. The same ends appear to be also attained by the free use of lime, whereby the hide is swelled and its pores opened. The precise action of acid is not well ascertained, except that the process is shortened. These are the main principles by which a shortened process of tanning has been accomplished. Where lime has been freely used, acid generally follows, and the hide is so puffed and porous, that tanning becomes expeditious; but the hide has been torn and rent asunder, and the organized structure must be necessarily impaired, and the strength and firmness of the leather consequently diminished. It will be observed that in the older processes the change was so slow that the organized structure of the skin was not impaired; that but little matter was removed from the hide, while a quantity was added to it. In accelerating the change, a portion of the matter is removed by solution while undergoing transformation, before it can unite with, and becomes fixed by, the tannin. Hence the greater looseness and levity of leather prepared by the more modern and rapid processes. It may perhaps be stated as an ascertained fact, that leaving the hide in the vats during two years instead of one, the increase of weight and quality thereby, compensates for the loss of time, by paying a fair interest on the capital invested.

A patentee, in Lond. Jour. xxxvi. 310, proposes a combination of the white leather (alum and salt) process, with the tanning process by means of catechu. Another (Lond. Jour. xxxvi. 319) suggests the use of sulphuret of calcium instead of lime for unhairing.

Since liming tends to lengthen tanning, by preventing the more rapid union of tannin with gelatin, Turnbull treats the hides after liming with a concentrated solution of sugar, so that the access of air is prevented during the action of the bark-liquors on the hides, and the formation of gallic acid thereby prevented. In this manner the same amount of leather is obtained in fourteen days from 100 lbs. of oak-bark as has been heretofore obtained in 18 months from 800 lbs. of bark.

TANNIN.—Kampfmeyer states as a result of his comparative experiments with oak-bark, alder bark, catechu, divi divi, that sole leather tanned with divi divi is, in dry weather, about as good as the oak tanned, but that in wet weather it is inferior. It may, nevertheless, be used in conjunction with oak bark.

Elsner states that in Wallachia, Moldavia, and Transylvania, the root of the tormentil or septfoil is largely and successfully employed in tanning, and that its value is shown by chemical analysis, which gives 17 to 34 per cent. tannin in it.

The best method of determining, practically, the amount of tannin in a substance is that proposed by Pelouze, which is to hang a strip of hide (freshly deprived of hair and ready for the tan-vat) in a tannic solution, and keep it there until it ceases to increase in weight. This increase is tannic acid, the gallic being left in the solution. —*Prof. J. C. Booth, in the Scientific American.*

Half a Century In Bed.

Susan Pierson, of Bridgehampton, Long Island, died February 24th, "in her 72d year, *and the fifty-second year of her extraordinary confinement.*" Thus was announced in the Observer of April 27th the death of one of the "excellent of the earth."

Her case was peculiar; it is probable it has no parallel. For more than fifty years she did not set her foot upon the floor, and in all that time did not sit upright in bed. One year of that time was spent in a neighbour's house, with which exception the extent of her travels in fifty years was from one corner of her room to another, once a week, in some strong man's arms. This change was always attended with an almost entire loss of voice, from which she did not recover until after a night's repose. The best medical skill and all her patrimony were expended in vain endeavours to restore her to health. The upright posture always and immediately produced violent retching. All hopes of her being restored to her former health were long since abandoned.

All who knew the deceased knew her as "Aunt Susie," and all who knew her knew an humble, truthful, *cheerful* child of God. It was the privilege of the writer to see her frequently. Rarely, if ever, has he seen more strongly developed these two traits of Christian character, viz., adoring views of God, and humble views of herself.

All her property being consumed, she was dependent. It was touching to hear her speak in gratitude of the goodness of God in providing her so good a home, and so many mercies.

For the most part she did not suffer pain. She had all the time of her confinement, excepting one year, the untiring attentions of an inseparable sister, a Christian woman, who survives her, about eighty years of age.

"Aunt Susie" lived a quiet, retired life, but not an idle nor a useless life. She was industrious in the use of her knitting-needles, almost her only employment. Her Bible was her constant companion, and was not out of her hands or out of reach for half a century. She was an instance of the divine faithfulness, a monument of God's mercy, and a trophy of his grace.—*N. Y. Obs.*

For "The Friend."

THE CROSS OF CHRIST.

Having in previous essays shown that the Lord's people have been in all ages of the world a self-denying people, living under the influence of the cross of Christ; not doing their own wills, in their own time, but ever labouring carefully to know the will of God; patiently waiting for ability to fulfil all his requirements, in his own time and way: I feel a deep and weighty concern of mind, that the Society of Friends, in America, England, Ireland and Scotland, and wherever they may exist, as a religious body of people, may be favoured to put on strength in the name of the Lord God of Hosts; and in his power, to arise and shake themselves from the dust of the earth; putting off the old man, with all that appertains to him; and individually be willing to come under the crucifying power of Christ Jesus, the new and heavenly man, the Lord from heaven a "quickening Spirit;" daily bearing the cross, and letting the light of the glorious gospel of Christ so shine, that honest inquirers may see it, and "glorify our Father who is in heaven."

Now as "Zion" is to be "redeemed with judgment, and her converts with righteousness," and as the time is come that "judgment must begin at the house of God," it appears to me, it is incumbent on ministers and elders to begin a reform in themselves and in their families, letting their moderation appear in all things; being good examples to the flock in keeping to sound Scripture doctrine without equivocation; keeping their spiritual eye open to see what the Holy Ghost shall show them; and their spiritual ear open to hear the language of the Spirit to the churches, so that they may, by their right stepping along in the path of self-denial, and in the right ordering and training of their families in the simplicity of the gospel of Christ, say cheeringly to Friends and others, "Follow us, as we follow Christ."

About the year 1656, George Fox wrote the following epistle to Friends in the ministry:

"Friends,—In the power of life and wisdom, and dread of the Lord God of life, and heaven and earth, dwell; that in the wisdom of God over all ye may be preserved, and be a terror to all the adversaries of God, and a dread, answering that of God in them all, spreading the truth abroad, awakening the witness, confounding the deceit, gathering up out of transgression into the life, the covenant of light and peace with God.

"Let all nations hear the sound by word or writing. Spare no place, spare no tongue nor pen; but be obedient to the Lord God: go through the work; be valiant, for the truth upon earth; tread and trample upon all that is contrary. Ye have the power, do not abuse it, and strength and presence of the Lord; eye it, and the wisdom; that with it you may all be ordered to the glory of the Lord God. Keep in the dominion; keep in the power over all deceit; tread over them in that, which lets you see to the world's end, and the utmost parts of the earth. Reign and rule with Christ, whose sceptre and throne are now set up, whose dominion is over all to the ends of the earth; whose dominion is an everlasting dominion, his throne an everlasting throne, his kingdom an everlasting kingdom, his power above all powers. Therefore this is the word of the Lord to you all: 'Keep in the wisdom of God,' that spreads over all the earth; the wisdom of the creation, that is pure from above, not destructive. For now shall salvation go out of Zion, to judge the mount of Esau; now shall the law go forth from Jerusalem, to answer the principle of God in all; to hew down all inventors and inventions. For all the princes of the earth are but as air to the power of God, which you are in, and have tasted of: therefore live in it, that is the word of the Lord to you all; do not abuse it; keep down and low; and take heed of false joys, that will change. Bring all into the worship of God. Plow up the fallow ground; thresh and get out the corn; that the seed, the wheat, may be gathered into the barn: that to the beginning all people may come; to Christ, who was before the world was made. For the chaff is come upon the wheat by transgression, he that treads it out is out of transgression, fathoms transgression, puts a difference between the precious and the vile, can pick out the wheat from the tares, and gather into the garner; so brings to the lively hope the immortal soul into God, out of which it came. None worship God, but who come to the principle of God, which they have transgressed. None are plowed up, but he who comes to the principle of God in him, that he hath transgressed. Then he doth service as to God; then is the planting, watering, and increase from God. So the ministers of the Spirit must minister to the Spirit that is in prison, which hath been in captivity in every one; that with the Spirit of Christ, people may be led out of captivity up to God the Father of spirits to serve him, and have unity with him, with the Scriptures, and one with another. This is the word of the Lord to you all, a charge to you all in the presence of the living God; be patterns; be examples in all countries, places, islands, nations, wherever you come; that your life and conduct may preach among all sorts of people, and to them. Then you will come to walk cheerfully over the world, answering that of God in every one; whereby in them ye may be a blessing, and make the witness of God in them to bless you: then to the Lord God you shall be a sweet savour, and a blessing. Spare no deceit. Lay the sword upon it; go over it. Keep yourselves clear of the blood of all men, either by word or writing; and keep yourselves clean, that you may stand in your throne, and every one have his lot, and stand in the Ancient of Days. The blessing of the Lord be with you, and keep you over all the idolatrous worships and worshippers. Let them know the living God; for teachings, churches, worships must be thrown down with the power of the Lord God, set up by man's earthly understanding, knowledge and will. All this must be thrown down by that which gave forth the Scriptures; and who are in that, reign over it all. That is the word of the Lord to you all. In that is God worshipped, that brings to declare his will, and brings to the church in God, the ground and pillar of truth; for now is the mighty day of the Lord appeared, and the arrows of the Almighty gone forth; which stick in the hearts of the wicked. Now will I arise, saith the Lord God Almighty, to trample and thunder down deceit, which hath long reigned and stained the earth. Now will I have my glory out of every one. The Lord God Almighty over all in his strength and power keep you to his glory, that you may come to answer that of God in every one. Proclaim the mighty day of the Lord of fire and sword, who will be worshipped in spirit and in truth; and keep in the life and power of the Lord God, that the inhabitants of the earth may tremble before you: that God's power and majesty may be admired among hypocrites and heathens, and ye in the wisdom, dread, life, terror, and dominion preserved to his glory; that nothing may rule or reign but power and life itself, and in the wisdom of God ye may be preserved in it. This is the word of the Lord God to you all. The call is out of transgression, the Spirit bids come. The call is now from all false worships, and from all inventions and dead works, to serve the living God. The call is to repentance, to amendment of life, whereby righteousness may be brought forth, which shall go throughout the earth. Therefore ye that be chosen and faithful, who are with the Lamb, go through your work faithfully in the strength and power of the Lord, and be obedient to the power; for that will save you out of the hands of unreasonable men, and preserve you over the world to himself. Hereby you may live in the kingdom that stands in power, which hath no end; where glory and life is."—*George Fox.*

New Jersey, Ninth mo. 1854.

Words of the Wise.

"The words of the wise are as goads, and as nails fastened by the masters of assemblies."—Eccl. xii. 11.

True happiness consists in dependence on God; it is to have no will of our own.

It is far less difficult to act well than to suffer in silence.

No one knows anything of himself till he is tried. Trial is the touchstone of character.

Dost thou love controversy? Suspect thy charity. Dost thou abhor all controversy? Suspect thy Christianity.

The deepest religious feeling makes the least noise, but its principle and action are steadfast and intense.

Experience proves, that an uninterrupted and extraordinary flow of prosperity is more fatal to generosity or interest in others, than anything else that can befall man here below.

If we would not fall into things unlawful, we must sometimes deny ourselves in those that are lawful.

Christians might avoid much trouble and inconvenience if they would only believe what they profess—that God is able to make them happy without anything else.

The best evidence of strength in grace, is to bear much with those who are weak in it.

Where sins lie heavy, crosses lie light; and on the contrary, where crosses lie heavy, sins lie light.

The afflictions of Christians are neither great nor long; for what can be great to him that counts the world nothing, and what can be long to him that counts this life but a span?

Many speak as if they thought the whole of religion consisted in activity; whereas the *patience* of the saints is equally honourable to God, and often exhibits to a greater advantage the lustre of a Christian profession.

Prayer is like our food. The natural life is weak and ready to faint if we eat little, and without appetite; the spiritual life declines when we have no hearty desire to pray, and are not affected with this decay.

To fight for our religion is forbidden: it is equally forbidden to dispute for it in a fighting temper. But we are not forbidden to deny ourselves for it—to labour for it—to suffer for it—to die for it.

As they, who for every slight infirmity take physic to repair their health, do rather impair it; so they, who for every trifle are eager to vindicate their character, do rather weaken it.

Victory alone shall wear the crown. We must not only fight, but overcome.

Clocks.—Connecticut has twenty-eight clock factories, employs 1,279 hands in the manufacture, has $1,000,000 capital invested, and makes annually 790,000 clocks. One-fourth of these timekeepers find a market in England.

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 21.)

JOHN ROBERTS.

John Roberts, born at Llanidloes, in Montgomery county, South Wales, was, before his removal to Pennsylvania, a member of Radnor Monthly Meeting, and a minister of the Gospel of Christ. He appears to have crossed the ocean with Hugh Roberts, in 1698, when that valuable minister returned from his religious visit to England. He settled at Haverford. In a brief biographical minute relative to him, prepared by the Monthly Meeting he belonged to, it is said that the certificate he brought from Wales, "signified Friends' unity, with his testimony, and also his good life and conversation. He came to Pennsylvania in the year 1698, and belonged to Haverford meeting. He was taken sick at the Yearly Meeting of Burlington, and died in Philadelphia, [towards the close of the Seventh month,] 1702, in the sixty-sixth year of his age. [His burial was on the first day of the Eighth month.] We can truly say whilst among us, his life was fresh and green, and that he greatly delighted in the peace and unity of the brethren, and was serviceable amongst us in many respects."

JOHN SIMCOCK.

John Simcock was born in England, about the year 1639. His residence was at or in the neighbourhood of Stoak, in Cheshire, where, after he grew to manhood, he received the Truth, was made a confessor thereof, and a sufferer therefor, by fine and imprisonment. Of his education we know nothing, and of his convincement not much. It appears, however, from his declaration on his death-bed, that his mind had been brought under exercise, with earnest desires that the Lord would make known his way of truth to him. Having been bowed in solemn prayer, he threw himself on a bed, and immediately he heard as it were a voice speaking to him. Through the revelation of that voice, he was in a little time satisfied that the people called Quakers professed the way of Truth, and were walking therein. Being thus brought into the knowledge of the Truth, he was faithful thereto, and grew in grace.

In the year 1670, he, with various others, were fined for their religious meetings at Stoak and the neighbourhood. Thomas Badcock, the active persecutor, being taken sick, was brought under distress of mind for what he had done, particularly as respected John Simcock. Being grievously burdened in conscience, he sent for John, who visited him in love,—freely forgiving the injury he had received, and under the constraining influence of heavenly charity, praying to the Lord that his persecutor be forgiven by him.

Having received a gift in the ministry of the Gospel, he often suffered for exercising it. At one time he had £41 taken from him for preaching, at another time eight cows and eleven heifers, worth £90, and was fined also on other charges; and was imprisoned for eighteen months for accompanying his wife to a public place of worship.

About the year 1682, he removed to Pennsylvania, and settled in Chester county. Smith says of him: "His services here as one of William Penn's first council, one of his first commissioners of property, and one of his most trusty and trusted friends in the government, and afterwards as speaker and member of the assemblies, seems to have been very considerable. And his station as an approved minister among his brethren, through a long course of time, rendered him still more useful."

Although much made use of by his Friends on important services in the church, and highly esteemed for his work's sake, he was not one who put himself forward; neither claimed he honour of men. When he saw people spreading themselves abroad, and making much ado as if they were acting or suffering for Truth's sake, he would say sometimes, "Truth needs no images." He was one who kept the concerns of this life in proper subordination, and this was what enabled him when suffering for the Truth the spoiling of his goods, to bear it patiently. At one time, when his persecutors were seizing and driving away much of the stock of his farm, his servant maid, who was not a Friend, looking with wonder at his quiet endurance, exclaimed, "How can you stand by and see them drive away so many cattle." In reply, he said, it did not trouble him "more than if they had been so many geese." In the words of one of his daughters, "he seemed to be of the Apostle's mind, and could rejoice because he was counted worthy to suffer for the name of Jesus."

One of the testimonies given forth concerning him says, "He was as a nursing father in Israel, and tender over the seed of God. Wherever he saw it in the least appearance, he was a cherisher of it, although it might be in the young. He was a man who abhorred deceit and hypocrisy ever since I knew him. I have known him nearly forty years, and this I may say of him, that God, through Christ Jesus our Lord, made his ministry sound, edifying and helpful to me, and many others in the church of Christ. God had endowed him with a spirit of discernment and wisdom beyond many in spiritual things.

"He was a great sufferer for Truth's sake, both in imprisonment and loss of goods in Old England. When it pleased the Lord to send his wife to the steeple houses to speak to the priest, or people, or for a sign, he went with her. For this they were both cast into prison, and continued there many months. The Lord made him willing to travel in Truth's service pretty much. Notwithstanding his great sufferings and travels, he was no ways chargeable to any, but was helpful to those who stood in need. He said before he died, "he never took a penny on account of his service or suffering of any person whatsoever."

John Simcock was one of the three persons appointed to visit George Keith, by the General Meeting of Ministers and Elders, on account of the false charges made against them by him, and he was also one of the committee who prepared the testimony of that body against him. Of his travels in the ministry, we have no certain account, but find abundant traces of his services in meetings for discipline. He appears to have been wise in counsel, skilful to oppose gainsayers, and prompt to support the Truth, and attack error. Thus he passed along, honoured by his friends, and lightly esteemed only by apostates from the Truth. His daughter says of him, "He was a man for God; yea, I may say, he was a man of God. He was very serviceable in his day and generation, ready and willing to serve Truth, and lend a helping hand to them that were weak. Many times he had a word of counsel and good advice to speak unto those that stood in need, which was very refreshing and comfortable to them. I know he was a man that was much concerned that good order and discipline might be kept up in the church of Christ. He will be greatly missed by the faithful who knew him, and were inwardly acquainted with him;—it may be the unfaithful may not seem to miss him so much."

(To be concluded.)

From the Christian Advocate and Journal.

Curiosities of Natural History.

EFFECTS OF POISON ON PLANTS.

Dr. Salisbury, of Albany, recently communicated to the American Scientific Association some experiments on plants, which illustrate the analogy existing between animal and vegetable physiology. Dr. Salisbury extracted the poison of a dead rattlesnake, a small portion of which he inserted in the plant by moistening it with the blade of a knife, with which he wounded a lilac, a horse-chesnut, a corn-plant, and a sun-flower. In sixty hours after the infliction of the wound they began to manifest symptoms of poisoning; and in a few days all the leaves above the wound were dead. In about fifteen days they manifested convalescence, and nearly all recovered from the injury.

THE SLEEP OF ARCTIC PLANTS.

M. Seemann, the naturalist of Kellett's Arctic Expedition, states a curious fact respecting the condition of the vegetable world during the long day of the Arctic summer. Although the sun never sets while it lasts, plants make no mistake about the time when, if it be not night, it ought to be, but regularly as the evening hours approach, and when a midnight sun is several degrees above the horizon, droop their leaves and sleep, even as they do at sunset in more favoured climes. "If man," observes M. Seemann, "should ever reach the pole, and be undecided which way to turn when his compass has become sluggish, his time-piece out of order, the plants which he may happen to meet will show him the way; their sleeping leaves tell him that midnight is at hand, and at that time the sun is standing in the north."

LONGEVITY OF THE GOOSE.

An English paper (the Leicester Mercury) says: Mr. Everett, farmer, of Kirby Lodge, near Rockingham, has a goose which he vouches to be at least ninety-three years old. It has been on his farm full fifty years, and passed the former part of its life on the farm adjoining. It is a large fine fowl, with a head and neck as white as snow, and has hatched a brood of goslings from its own eggs. Mr. E. has a book stating its age and history, which he can authenticate. If we were to pluck a quill from this antiquated goose, and write its biography, it might not be an uninteresting record. The echoes of the Scotch rebellion had scarcely ceased when it first peeped from beneath its shell into the wide world, and possibly its immediate ancestor smoked at the festive board at the coronation of the first George. It cackled at the Gordon riots, and hissed when Wilks was made a state prisoner. It was hatching with the first French revolution, and screamed when Napoleon le Grande threatened to invade our shores, and also when Castlereagh was made Prime Minister. Like many other bipeds it has brooded over scores of eggs, and grown no wiser from experience, but though year after year has flown by, they leave her the "giddy goose" still.

NEST OF THE TARANTULA.

The nest of a tarantula (spider) has been found in California, of most singular construction. It is about three inches in length by two in diameter, built of adobes, the wall being nearly half an inch thick. Inside is a projection, which nearly divides it into two apartments, about an inch in diameter. The inside is lined with a white downy substance, not unlike velvet, and presents one of the cleanest and most tidy little households imaginable. But the most curious part of it is the door, which fits into an aperture and closes it

hermetically. The door is secured by a hinge, formed of the same fibrous substance as the lining of the house, and upon which it swings with freedom. The nest is occupied by a dozen little tarantuls, which appear to subsist upon a yellow secreted substance that appears upon the wall of the front apartment. The arrangement of the door for the protection of the little inmates indicates great instinctive architectural knowledge. It is the intention of the finder to forward this curiosity to the Smithsonian Institute at Washington.

"For The Friend."

Iowa.

From two communications received from Iowa, we take the following extracts:

"The health of this part of the State has been good so far this season.

"We had it rather dry through the past fall, winter and spring, though not very dry; but since the fore part of the Fifth month last, rain has been very seasonable here, and for about forty or fifty miles south of us; beyond that, southward, it has been very dry, so much so, that it is estimated there will not be over five bushels of corn to the acre on many fields in the south part of the State. From the appearance of our rivers from that direction, and from information received, I suppose it has been quite wet further north. We have accounts by letter and otherwise of its being quite dry in places east, and generally where very dry, it is sickly.

"Here, from the fertility of soil and favourable season, our crops are abundant, wheat and oats good; corn, potatoes, clover, grass, and the vine crop in general, such as melons, pumpkins, cucumbers, beans, &c., over an average good crop. Native fruits more than the inhabitants can use,—plums now ripe, and have been for weeks, and will be till frost. We have a great variety of them in shape, size, colour, and time of ripening; some measuring four inches in circumference.

"The season has been unusually warm; my thermometer has stood above 90° more of the time this summer than ever before since I had one. Our prevailing prairie breeze prevents hot weather from having the same effect on the system here as further east."

The other is from Mahasum County:

"I have been a resident here for nearly eight years, so let me state a little of what I believe of these parts. Our winters are dryer here than in some other parts, but we have cold winds that come off the large prairies, and sometimes bring considerable snow. Most of the rain in these parts comes in the Fifth and Sixth months, and sometimes there are great freshets until in the Seventh month.

"I believe that if we do not keep upon the watch, we may sometimes set forth the advantages of a new country too high. I am aware that in this day of ease and prosperity, as to outward religion and property, it is very necessary that the love of the world is not uppermost in our moving, and I am well convinced that many do move, who had better stay [at their former homes] unless they feel a duty, more forcible, than [acquiring] property or popularity, which I fear [influence] too many.

"When we move, it is natural for us to wish to have some or all of our relations and valued friends again, for in many instances we settle where our neighbours are but few, or they are from different States, and of no religious profession, or of a different sort [from our own,] and as like begets its like, we and our children mingle with them, as Ephraim of old did, unless we keep up the watch, and take up a good resolution as Joshua of old, saying, 'As for me and my house, we will serve the Lord.'

"Some may say that the author of this does not like Iowa, but I feel at home here, and I know that the Lord has blessed us here, although our trials are not to be told at this time, neither is the truth to be spoken at all times; but if we do say anything, let us speak nothing but the truth, so et our yea be yea, and our nay nay.

Ninth mo. 14th, 1854.

Interesting from South Africa.

By letter from John G. Willis, Esq., United States consul at Loanda, southwest coast of Africa, to a friend in this city, we have some interesting information concerning an interior exploration of that portion of Africa, to the following effect:—

"On the 1st of June, Dr. Livingston, of England, arrived at Loanda, all the way from the Cape of Good Hope, through the centre of Africa. He started from one of the missions in the vicinity of the Cape, about twenty-seven months before, and had been given up for lost, as no news of him had been received from the time he left, up to the day that he arrived at Loanda. He describes the interior as very pleasant, and with a good climate, the land being high.

"His route was north until he got into the latitude of Loanda, when he shaped his course for that place. A short time after so doing he found the height of land was decreasing—so much so, that in a few days he descended 2,000 feet. His health was good until he commenced nearing the coast, after which he was unwell a great part of the time. Up to the 7th of June (the date of the letter,) he was confined to the house, but was improving every day.

"Dr. Livingston brought to Loanda twenty-seven negroes, who were given to him as a 'guard' by one of the chiefs in the interior, and his intention is to return to the Cape by land—partly to endeavour to make further discoveries, and partly to return the negroes.

"For many days he was in a forest, so dense that the light of day could hardly be discerned, and he was obliged to set the guard to work cutting down the trees, so that he could see the stars to take an observation. He started with many cattle, but lost all by flies. He was obliged for many days to live on the fruit of some of the trees, which fruit resembled the gourd. He has the latitude and longitude of every place of importance that he has seen; but as regards the country being a second edition of California or Australia, he does not say much.

"He was attacked by wild beasts only once during the route. That encounter was with a lion, which, as soon as he got the doctor's arm between his teeth, was wounded by one of the guard. The lion immediately left the doctor, and attacked the guard, wounding one in the leg and another in the arm; but, after his third spring, he fell down and died.

"Dr. Livingston was not much more fortunate in his intercourse with the natives, some of whom, as he approached the coast, took all his clothes, with the exception of a single very necessary garment; and he was obliged to use all his influence, and make a great many promises, in order to retain that.

"In the interior, where a white man had probably never been before, he was received by the different chiefs in great state, and was offered much hospitality. He speaks the language of the natives of the interior, which is entirely different from that of those about Loanda.

"It is understood that a report of his travels will be forwarded to the Geographical Society of London, as soon as an opportunity offers, and the doctor is able to put his notes in a proper shape."
—*Salem Register, August* 17.

Selected.

"HE CARETH FOR US."

BY COL. BLACKER.

"No man careth for my soul."—Psa. cxlii. 4.

'Twas thus that Salem's minstrel king
In plaintive strain was heard to sing,
When friends were false, and threatening foes
Disturb'd his wearied soul's repose.
Thus we, ourselves, are ready found,
When sorrows lower our path around,
With him in like desponding strain,
To lift our voices and complain,
Impatient of our lot, and prone
Our wayward fortunes to bemoan;
Mid real or imagined ill,
In bitterness despairing still.

And what though earthly friends may prove
Regardless of the claims of love?
What though no human hand is nigh
To wipe the tear from sorrow's eye,
Though sharper than the serpent's fang
Ingratitude may deal the pang?
O! shall we deem us all bereft,
No caring friend to aid us left?
No: there is One, whose guardian care
It is the Christian's bliss to share;
Whose angel-wings are round us spread,
When dangers threaten, friends are fled;
Whose saving power and love divine
Through all his dealings brightly shine.
Faith points to him, and him alone,
When earthly comforters are flown.
What but that care for worthless man
Devised redemption?—wondrous plan!
That care impell'd the sinner's Friend
From realms angelic to descend,
His heav'nly glories to forego,
Changed for a pilgrimage of woe.
For O, the life of pain he led,
With scarce a shelter for his head,
Despised, rejected of his own,
Still as the "Man of sorrows" known!
What but his anxious care for thee,
O sinner, nail'd him to the tree,
And sent, the work of love to crown,
The comfort-bearing Spirit down?
And has he ceased that care to feel,
Desponding mortal, for thy weal?
Say, dost thou dream his shorten'd arm
No longer shields thy soul from harm?
No: still he bids thee come, and prove
The boundless treasures of his love.

At times, to wake the slumb'ring soul,
The thunders of his warning roll;
But oftener far his mercy's call
Is heard in whisper "still and small."
His watchmen still the summons give,
"Weak child of error, turn and live."
And wilt thou not, lost as thou art,
Obdurate, heedless, slow of heart—
Wilt thou the proffer'd mercy spurn,—
Wilt thou not, prodigal, return?—
Be deaf to that persuasive voice,
That courts thee, sooner, to rejoice?
No; "heavy-laden," sin-oppressed,
Haste to the haven of thy rest:
Come ere thy coming be too late,
When closed at last is mercy's gate:
Address to him the grateful prayer,
Who thus has made thy soul his care.

"A solitary blessing few can find;
Our joys with those we love are intertwined,
And he whose helpful tenderness removes
The obstructing thorn that wounds the breast he loves,
Smooths not another's rugged path alone,
But scatters roses to adorn his own."

"*Fear* never sways a manly soul,
For *honest* hearts 'twas ne'er intended,
They, only they, have cause to fear,
Whose motives have their God offended."

For "The Friend."

IMPATIENCE.

Perhaps few persons are sufficiently aware of the importance of avoiding impatience in times of trial. When in the line of apprehended duty we meet with crosses and reverses, or from other circumstances which we are unable to prevent, are brought under affliction, patience is greatly required. These peculiar junctures seem to call for special care, lest we give ourselves up to impatience, and thereby lose the happy effect upon the disposition, which these troubles otherwise might have, were they properly borne. Patience, in many instances, seems almost to neutralize trouble, or so far to mitigate it, when a quiet acquiescence in the Divine will is sought for, as to render the mind contented and resigned under it, while there continues to be a faithful and confiding adherence to the Great Preserver of His people. In times of affliction, we may not always be permitted to see the great good, which is intended in best wisdom, and the marvellous mercy wherewith seasons of probation are fraught, and how they are dispensed and controlled for our advancement heavenward, perhaps effecting the suppression of something in us, which is of the natural and corrupt vine, capable only of bearing wild grapes: yet as we are properly concerned to dwell in the patience and faith of the saints, through condescending love, we are often permitted afterwards to see that all those trials have wonderfully wrought towards the consummation of our eternal happiness, as well as to our best interest and comfort in this state of existence. While suffering under them, we have perhaps put up our petitions for relief, and been comforted therein, though not relieved in the way we should naturally desire. I believe our heavenly Father, in His tender mercy and loving kindness, at times hears our prayers when he may see it best for our good in His inscrutable wisdom to withhold what we desire. As men we are short-sighted and frail, and are apt to regard temporal acquisition, fleshly ease, indulgence and unbroken prosperity in secular concerns, as things meet to be coveted, when in reality these may often prove as snares, having a tendency to lull into a fatal security, solacing in our lost and undone condition, never permitting us to be awakened by inquietude to our said situation, unredeemed from the corruptions of sin, so that we might adopt the language of a beloved apostle formerly, when he said, "O wretched man that I am, who shall deliver me from the body of this death!"

But how consoling is the truth, that our blessed Lord and Redeemer, who is touched with a feeling of our infirmities, does not delight in afflicting His children; and that the willing and obedient taste continually of His unfailing mercy, knowing all the reproofs of instruction to be kindly, gently and tenderly administered, and that the rod of correction is only extended to bring them into greater oneness, and more intimate connection with that eternal Power, of whom the Psalmist spoke when he exclaimed, "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise Him, who is the health of my countenance, and my God."

But how blighting in the harvest of spiritual good, is impatience, and how it disqualifies and weakens in the heavenly race. Our intercourse with our Friends, both social and religious, is much interrupted and broken off by it, and it very much precludes profitable access to an erring brother, in that disposition of mind, which would furnish an opportunity of availingly reaching him, by dispassionately upholding living truths to his view, or clearly unfolding the mystery of iniquity to his understanding.

It is important, however, not to blend impatience with that uneasiness and concern which many may feel, in consequence of proving recreant to the clear convictions of Truth, while they continue to disregard or tolerate wrong things in their midst, which they have seen in the light of Christ to be of an unjust and oppressive character. In consequence of not keeping "the faith," such experience a falling away from the saving knowledge, of their Lord and Saviour Jesus Christ, inwardly revealed, till there is imminent danger of the "light within them, becoming darkness." In this state of mind, impatience would gain the ascendency, and that true and heavenly patience would be greatly weakened, which is spoken of by the apostle to the Romans in this passage. "*Tribulation worketh patience, and patience experience*, and experience hope: and hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us."

New York, Ninth mo. 1854.

For "The Friend."

Review of the Weather for Ninth Month, 1854.

The first ten days of the month were very warm, during which time there was no rain, except a slight sprinkle on the 4th.

The drought continued very severe in places,—particularly in some of the Western States.

On the 10th and 11th, nearly two inches of rain fell at this place, and two and one-third inches on the 14th and 15th; so that the ground was again pretty well soaked, and the landscape assumed a more lively aspect. The morning of 17th was clear, and some frost was seen in low places. The mornings were rather cool during the remainder of the month, with frost occasionally. There was no rain after the 15th, and the roads are becoming quite dusty, and the country rather dry again.

The average temperature of the month was 66½°; amount of rain 4.442 inches. Last year the average temperature for Ninth month was 65¼°, and amount of rain 5.989 inches.

West-town B. S., Tenth mo. 1st, 1854.

Days of month	TEMPERATURE. Minimum.	Maximum.	Mean.	Mean height of Baro. from sun-rise to 10 P. M.	Direction and force of the wind.		Circumstances of the weather for Ninth month, 1854.
1	63	89	76	29.68	E. to S. E.	1	Generally clear.
2	62	78	70	29.65	S. E.	1	Foggy do.
3	60	90	80½	29.61	N.W. to S.W.	2	Do. do.
4	69	87	78	29.64	N. E. to S.	2	Somewhat cloudy.
5	67	87	77	29.62	S.W. to S. E.	1	Mostly clear.
6	72	91	81½	29.58	S. W.	2	Do. do.
7	68	84	76	29.58	S. W. to N.	3	Generally cloudy.
8	69	86	77½	29.56	W.	4	Some clouds.
9	72	89	80½	29.42	S. W.		Do do rain in eve.
10	55	78	66½	29.36	S. E. to N. E.	2	Rainy—cloudy.
11	50	65	57½	29.62	N.W. to S.W.	1	Clear—some clouds.
12	52	72	62½	29.31	S. W.	1	Foggy—cloudy—clear.
13	65	76	70½	29.73	N. E. to S. E.	3	Mostly clear.
14	62	71	66½	29.65	S. E.	2	Cloudy—very rainy
15	62	72	67½	29.56	N. W.	1	Clear and salubrous.
16	51	66	58½	29.81	N. to N. W.	2	Do. do.
17	36	66	51	29.91	N. to E.	2	Frost—clear—cool.
18	49	70	59½	29.74	S. W.	2	Do. do. do
19	60	77	68½	29.50	S. W.	3	Do. cloudy.
20	55	72	63½	29.52	S.W. to N.W	4	Some clouds.
21	44	57	50½	29.83	N. W.	3	Clear.
22	39	64	51½	29.97	N.W. to S.E.	3	Do
23	44	67	55½	29.85	S.	2	Do.
24	46	72	60	29.63	S. W. to S.	1	Do.
25	62	74	63	29.54	S. E. to S.	1	Do.
26	55	75	65	29.55	S. E. to S. W.	1	Foggy—clear.
27	59	80	69½	29.54	S. W.	1	Do. do.
28	62	78	70	29.55	S.W. to N.W.	1	Clear.
29	54	70	62	29.77	S. E. to N.	2	Do.
30	42	64	53	29.88	S. W.	2	Do.

Do not quarrel with your friends; there are more than enough enemies in the world for every Christian to strive against.

A Mighty Procession.—What a mighty procession has been marching toward the grave during the past year! At the usual estimate, since the 1st of January, 1853, more than 31,500,000 of the world's population have gone down to the earth again. Place them in long array, and they will give a moving column of more than 1300 to every mile of the globe's circumference! Only think of it! ponder and look upon these astounding computations! What a spectacle, as they move on, tramp, tramp, tramp—forward! upon this stupendous dead march!

"Art is long, and time is fleeting,
And our hearts, though strong and brave,
Still, like muffled drums, are beating
Funeral marches to the grave!"

Friends' Writings.—A thirst for good will naturally lead to good. To excite this thirst, then, seems the first object. To a mind not thirsty, Friends' writings are, I believe, often very dull and insipid; to a mind in which the thirst is excited, they are indeed as a brook by the way—*very precious, very sweet, very reviving.*—*W. Grover.*

Slaveholder's Argument.—The Governor of Alabama, in his message to the Legislature, suggested the passage of a law to prevent the separation of husband from wife, and parent from children, in the sale of slaves. This truly humane proposal excites the ire of the Richmond Enquirer, which thus gives its opinion in the case:

"This recommendation strikes us as being most unwise and impolitic. If slaves are property, then should they be at the absolute disposal of the master, or be subject only to such legal provisions as are designed for the protection of life and limb. If the relation of master and slave be infringed for one purpose, it would be difficult to fix any limit to the encroachment. If the slaveholder yield one point to the demands of Abolition fanaticism, he will but embolden the spirit which he aims to conciliate, and will be driven to some more substantial concession."

We feel great pity for the man who can pen such lines; pity that he so mistakes the sentiments of his northern brethren, but stronger pity that there could be any exhibition of such littleness of soul in a white man. We are thankful that he is not our father or son, or the husband of our daughter.—*Sun.*

THE FRIEND.

TENTH MONTH 7, 1854.

OHIO YEARLY MEETING.

Having received a printed copy of the minutes of Ohio Yearly Meeting, we have transferred from it the statement made by that meeting of the facts relating to the recent secession from it.

We shall give further extracts from the minutes in our next number.

As representations calculated to make a wrong impression have been widely and industriously circulated, we give the following additional information which has been communicated to us, in order that the whole subject may be placed in its true light.

When the Representatives were together for the purpose of choosing a clerk and assistant, the twelve who proposed the name of J. Binns for the former station, declined acceding to the report agreed upon by the thirty, viz., that "the Representatives could not agree on any name to be reported," because they said, it would necessarily result in the continuance of Benjamin Hoyle for clerk. This proves conclusively that they were

fully aware of the principle having been established in Ohio Yearly Meeting, that when the Representatives could not agree on names to be brought forward, it was tantamount to the appointment of those who held over from the previous year.

After the Friend informed the meeting that *part* of the Representatives had agreed to propose the name of Jonathan Binns, and the other Friend reported *on behalf of the Representatives* that they could not agree to bring forward a name, the Clerk, having first inquired of the latter Friend whether he was authorized by the Representatives to make that report, and been answered in the affirmative, stated to the meeting that that was the only report before the meeting, and he should minute it, which he did; and the information given of what the twelve Representatives who nominated J. Binns had concluded to do, was never received or entertained by the Yearly Meeting as a report upon which it was proper for it to act.

The Clerk called the attention of those who were urging the meeting to appoint J. Binns clerk, to the facts, that the minute of the Yearly Meeting directed the Representatives to bring forward the name of a Friend for clerk, *if way should open for it;* that when the difficulty relative to the appointment of clerk, in consequence of the Representatives not being able to agree, first occurred in Ohio Yearly Meeting, Benjamin Ladd, a Friend for whose judgment they professed to have a high regard, had expressed in that meeting his conviction, that under such circumstances the continuance of those who were in the stations of clerk and assistant, was a settled principle and usage in the Society, and the only safe ground on which the meeting could act; and that Ohio Yearly Meeting at that *time united in that conclusion, and had now for several years acted upon it, and therefore their whole proceeding was a violation of the deliberate judgment of the Yearly Meeting, as well as a violation of the order and usage of the Society, and if persisted in, must result in separating them from the Yearly Meeting.

When the Clerk made the minute of his continuance, and the continuance of Wm. S. Bates in their respective stations, it was done in conformity with the before mentioned decision of the Yearly Meeting; he was bound by that decision to do so, and had no discretion in the matter; and that minute was fully united with by a much larger number of the members of the meeting than at any time spoke in favour of Jonathan Binns.

It is true that but four persons spoke in direct opposition to the appointment of Jonathan Binns, because, as before said, his nomination, under the circumstances, was not, and could not be received or entertained by the meeting. The opposition to it was, however, abundantly and decidedly manifested by the continued efforts made to show those who urged it, that thereby they were separating themselves from the Yearly Meeting, and to warn them of the sad consequences that must result therefrom. When at one time, a Friend proposed, that those who favoured the appointment of J. Binns, having spoken again and again, should keep quiet for a little time, and allow others to express their opinions respecting it, another Friend immediately replied, No, Friends, this is a separation, they have taken it on their own shoulders, we can say nothing to their appointment, we can have nothing to do with the matter; and on this ground no further expression took place.

A number of those who afterwards joined in the Separation, did themselves declare before the meeting, that it was a Separation, and that they so considered it. One of the chief leaders having said that their measures did not necessarily lead to a Separation, another, equally influential among them, arose and said, [the substance is given, though the precise words may not be used,] they need not try to deceive themselves, or one another; that this measure, if carried out, must lead to a Separation, and all who engaged in it must prepare themselves to take that responsibility and meet the consequences. Another of the same party told them, that the course they were pursuing already amounted to a Separation, and though he united with them in many points, yet rather than put his hand to the plough to turn one furrow in a Separation, he would stay altogether at home with his family.

One of them said, this thing had been got up by a few out of doors, and they had undertaken a business beyond their ability to manage, and he desired them to stop before it was too late. Another expressed that he thought it hard, so many of their own friends should speak so discouragingly to them, and keep saying they *were so few in number*, that he believed it was time a *Separation* had taken place, for they could not unite with the others, nor consent that B. Hoyle should serve the meeting as clerk. Sentiments similar to these, which are given to show that they themselves considered their act one of Separation, were expressed in the meeting by many others of the Separatists, and a proposition was made by more than one of them, for a committe to be appointed by "each party," who should endeavour to reconcile the difficulty, so that they need not separate; but they were told, that so long as they entertained the proposition of appointing Jonathan Binns for clerk, they were engaged in a Separation, and the Yearly Meeting could take no notice of their proposition, but if that was abandoned, and the two individuals who had gone into the place usually occupied by the assistant clerk returned to their proper seats, then the meeting could take the proposal under consideration.

Whatever may be said to gloss over the action of those who Separated from Ohio Yearly Meeting, we think no person who values the order and discipline of our religious Society, and its preservation from schism, on a calm and candid consideration of all the circumstances attending this mournful event, can fail to perceive that the nomination and appointment of Jonathan Binns were the acts of a party, irregular, and subversive of the judgment of Ohio Yearly Meeting previously come to, and long acted on, destructive of the organization and harmony of the whole Society, and an act of Separation from the Yearly Meeting.

Minute on the Separation.

"A Separation of some of the members from Ohio Yearly Meeting having occurred during its sitting on the 5th inst., it becomes our duty, briefly but plainly to record the facts which led to and attended its consummation, in order that our absent brethren of this, and of other Yearly Meetings, may be correctly informed respecting it.

"The Yearly Meeting was opened as usual, on Second-day, the 4th inst. Benjamin Hoyle, who had served it in that capacity for several years, acting as clerk, and William S. Bates as his assistant. The representatives being called, all answered to their names. After reading the reports from the respective Quarterly Meetings, and the certificates or minutes for ministers and their companions, from other Yearly Meetings, objection was made by some Friends to the meeting proceeding further with its business, while two Friends, members of the smaller body in New England, then present, remained in the meeting. The objection being strongly urged by a few, and many unkind reflections cast upon the Clerk for not requesting them to withdraw, one of those Friends arose and stated the circumstances under which he and his companion were there, and exonerated the Clerk from the responsibility. The Clerk being repeatedly called on to make the meeting select, rose and directed its attention to the trying circumstances under which it had long been placed, respecting the two bodies claiming to be New England Yearly Meeting, owing to the difference of sentiment and feeling on the matter among the members, and the course heretofore pursued under these circumstances; and he stated that those who objected to the presence of those two Friends, were at liberty to make the meeting select, according to their application of the term, provided it was done in a manner conformable with our peaceable principles; but it was unreasonable that the whole Yearly Meeting should be detained from transacting its business on account of the objection made.

"Objection being continued, the meeting concluded to adjourn; and the Clerk made a minute requesting the Representatives to confer together, and *if way should open for it*, propose a Friend to serve the meeting as Clerk, and another as assistant.

"The meeting then adjourned. When the Representatives met, it was soon apparent that they could not agree to nominate Friends for the respective stations. Twelve out of the forty-two Representatives wished to have two Friends proposed, to whom twenty-eight decidedly objected, while the other two said they could not unite with the measure. Finally, the great body of the Representatives united in reporting to the Yearly Meeting, that they were unable to agree in bringing forward any name, leaving it with that meeting to pursue the course, which, under similar circumstances, in accordance with the long-established usages of the Society, it has heretofore adopted, in both the men's and women's meeting, viz., the continuance in the stations of clerk and assistant, of the two Friends occupying them.

"After the opening of the Yearly Meeting on the 5th instant, the report of the Representatives being called for, a Friend arose and said, the Representatives had conferred together, and a portion of them had agreed to propose the name of a Friend for clerk, and mentioned the name of the Friend urged by the twelve among the Represen-

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* This was in 1846. There had been a proposition made among the Representatives in that year for those who approved of continuing B. Hoyle as clerk, to draw up and sign a report to that effect, but those who were opposed to him, (being of the same party who are now in favour of Jonathan Binns,) objected to it, on the ground, that such a course *might lead to a minority report*, which would be entirely out of order.

In 1847, the report of the Representatives was, "unable to agree," and the incumbents were continued. In 1848, the same. In that year the assistant clerk being sick, the Representatives were instructed to confer together again, in order to offer the name of a Friend for that station. They afterwards reported they had conferred together and it was "*the prevailing sense*" that Robert H. Smith should be proposed. The party who now sustain J. Binns, objected to his appointment on the ground *that the Representatives were not agreed*, and although the expression in favour of his appointment far exceeded the opposition made, it was thought best not to deviate from the established practice of the Yearly Meeting, and Wm. S. Bates was continued in the station. It was in that year that the meeting adopted the form of minute, instructing the Representatives to propose names "if way opens."

In 1849, the Representatives agreed, and B. Hoyle and Wm. S. Bates were reappointed clerk and assistant. In 1850 they did not agree, and the clerk and assistant were continued. In 1851, the Representatives agreed, and B. Hoyle and Wm. S. Bates were reappointed clerk and assistant. In 1852 they were unable to agree, and the clerk and assistant were continued. In 1853, they were unable to agree, and the clerk and assistant were again continued.

tatives, and objected to by them as before stated. Another Friend then informed the meeting, that he had been deputed on behalf of the Representatives to report to the meeting, they could not agree in bringing forward any name for clerk or assistant.

"Several persons now expressing their unity with the appointment of the Friend named as clerk, and of another Friend as assistant, whose name was now mentioned, the Clerk of the Meeting informed them, that their proceeding was altogether out of order, contrary to the discipline and usage of our religious Society; and to the course which Ohio Year Meeting had pursued for several years past, under the same circumstances.

"Much noise and confusion was made by a few individuals, who urged the persons named to go up and take a seat at the table: all which was decidedly objected to by a large number. The Clerk informed the Meeting he would make a minute in accordance with the practice of the Yearly Meeting, which he did, recording the report of the Representatives, that they could not agree in proposing a Friend for clerk or assistant; and that consequently the two Friends who were acting for the Meeting in those stations, were continued by it therein, viz., Benjamin Hoyle as Clerk, and William S. Bates as assistant. This minute was fully sanctioned by a large expression of the meeting, and the disorderly individuals repeatedly warned that by persisting in the course they had begun, they would separate themselves from the Society, and earnestly entreated to give up their separating, disorganizing measures. It was stated by them that the withdrawal of the two Friends from New England would not remove the difficulty, as they said the Clerk had disqualified himself for the office, and must be displaced. After much solicitation the two persons named as aforesaid went up into the seat of the assistant clerk, and the one named for clerk made a minute purporting that he was appointed to the station. When the Yearly Meeting adjourned, the Separatists remained behind; and thus the separation from Ohio Yearly Meeting was effected by them. Since then, we are informed, these disorderly individuals have continued to meet, and being joined by a portion of the female members of this Yearly Meeting, have assumed the name of Ohio Yearly Meeting of Friends, to which they have no just claim."

SUMMARY OF EVENTS.

EUROPE.—News from England to the 16th ult. There had been little change in the prices of bread stuffs. London has been severely visited with cholera, four thousand persons having died of the disease, in the three weeks ending 8th ult.

The War.—The expedition against Sebastopol sailed on the 4th ult. It is described as being of the most formidable character. The fleet mustered 25,000 sailors and 3000 cannon. The land forces, conveyed in 700 transport ships, numbered 74,000 men, of whom 35,000 are Turks, and 10,000 Egyptians. The expedition, it was thought, would reach the shores of the Crimea by the 10th ult. The Russians are said to have made ample preparations for the defence of this important stronghold. The city is fully garrisoned, and they have a large number of troops in camp. The defence has been entrusted to Prince Menschikoff. Gen. Krusenstern has ordered the inhabitants of Odessa to reduce the city to ashes, if the allies should attempt to take it, and then retire to Tirospol. A new levy of ten men in the thousand had been ordered throughout the western portion of the Russian Empire.

Orders calling home the Baltic fleet to England, created an apprehension, that the Russian fleet will escape from the Baltic, and commit depredations on the commerce of England and France. A portion of the French troops had returned from the Baltic to France. The fortifications at Bomarsund had been totally destroyed.

Prussia informs the Germanic Diet of her resolution to remain neutral. There is said to be a complete rupture between Persia and the Porte.

FRANCE.—The cholera in Paris was rapidly abating. A new French loan of 400,000,000 francs is proposed.

SPAIN.—Republicanism is reported to be extremely active in Spain, and another outbreak is apprehended. The Republicans are said to be well organized throughout the kingdom.

CHINA.—The overland mail had arrived at Trieste, bringing dates from Calcutta to Eighth mo. 12, and from Canton to Seventh mo. 20. The insurgents had taken several places near Canton, and were threatening that city, where great confusion existed.

CHILI.—Valparaiso papers to Eighth mo. 15 have been received. The winter has been severe, and accompanied with cold and protracted rains; but these are regarded as likely to increase the productions of the soil, and an abundant season is anticipated in consequence. The most lively attention is said to have been awakened among the intelligent classes of society, by an attempt to re-establish the Jesuits in Chili; a bill for that purpose having been presented and sustained by fourteen members of the Senate.

BOLIVIA.—The American minister is stated to have negotiated a treaty for the navigation of the rivers flowing into the Amazon, which was to be presented to the Bolivian Congress for ratification.

CANADA.—The 71st Regiment has embarked for Liverpool; other troops also are to be withdrawn, and not replaced.

UNITED STATES.—*Health of Cities.*—With the exception of New Orleans, in which the yellow fever continues its ravages, there has been a general abatement of the epidemics from which several of them have recently suffered. At Pittsburg the mortality from cholera has been greatly lessened, and at Savannah, Charleston, &c., the yellow fever appears to be subsiding.

Loss of Steamship City of Philadelphia.—This fine vessel, which was intended to replace the City of Glasgow in the Liverpool and Philadelphia line, has been wrecked in her first attempt to cross the ocean. She sailed from Liverpool near the close of the Eighth month, with a large cargo and about 600 passengers; and on the 14th ult., about 11 P. M., the night being dark and raining heavily, she ran ashore in Chance Cove, near Cape Race, Newfoundland. The passengers were all safely landed, and some of the cargo has been secured, but it is supposed that the ship will prove a total loss.

California.—At the latest dates a numerous overland immigration was arriving, and also great numbers of Chinese. The heat in many parts of the interior had been intense, the thermometer being at from 104° to 114° for several successive days.

Vermont.—The Supreme Court has decided that the prohibitory liquor law of this State is constitutional. It had been assailed on the ground of its submission to the people.

New York.—The expenses of the city for the year ending Seventh mo. 1 last, including the amount paid into the sinking fund, exceeded six millions of dollars. The expense of street cleaning averages about a thousand dollars a day, and the cost of lighting the city, about 775 dollars a night. The grand jury have found upwards of eleven hundred bills against persons for selling liquor without license; they have also found bills against the Mayor of the city for granting licenses to improper persons.

Pittsburg, Pa.—About 800 persons died of cholera in the first two weeks after its appearance; the disease then began to subside, and has now almost disappeared.

Philadelphia.—There were 237 interments last week, of which 10 were from cholera.

Miscellaneous.—The Opening of Japan.—Com. Perry writes to the Secretary of the Navy, that he has examined the ports of Simola and Hakodadi, which are to be opened for the vessels of the United States; and with respect to geographical position, convenience of ingress and egress, and commodiousness for all the purposes required, they cannot be surpassed.

A terrible storm visited the coast of Texas on the 18th ult., which continued for four days, and caused the destruction of a vast amount of property. Several vessels and many lives were lost. The town of Matagorda was destroyed, except three houses. The crops of sugar cane and cotton sustained great injury.

Apples are said to be abundant in Massachusetts, and the supply of potatoes good.

A return just issued of the population of Ireland, shows that the number of inhabitants has decreased two millions in the past five years.

It has been estimated that the rice planters of the South have suffered a loss of $3,000,000 by the storm, which raged from the 7th to the 10th ult.

A suspension bridge over the Mississippi at St. Anthony's Falls is nearly completed.

The railway connection between Lexington, Ky., and our eastern cities, has been made continuous, by the completion of the Lexington and Covington railroad.

It is stated that several cargoes of flour have been reshipped from Liverpool for New York.

On the 30th ult., a census of the inhabitants of Savannah was taken; the number of residents at that time was found to be 6285 whites and 5491 blacks.

The interments on that day were only four in number.

WEST-TOWN BOARDING-SCHOOL.

The Winter Session of the School will commence on Second-day, the 6th of Eleventh month next. The pupils will be conveyed by railroad to West Chester, where conveyances will be in waiting to take them and their baggage to the School, on the arrival of the morning and afternoon cars, on Second-day, the 6th, and Third-day, the 7th of Eleventh month. The cars will leave the depot, south side of Market street, above Eighteenth street, (formerly Schuylkill Fifth,) at half past 7 o'clock, A. M., and 3 o'clock, P. M. The agent of the School will be at the railroad depot, on Second and Third-day *afternoons*, and will furnish pupils with tickets, and accompany them to West Chester. Those who go by the *morning* train, will be furnished with tickets by a person in attendance. To those who procure tickets as directed, the fare from Philadelphia to the School, including baggage, will be one dollar, which will be charged to the scholar at the School. All baggage should be distinctly marked West-town, and with the name of the owner, and should be sent directly to the railroad depot.

The West-town office is at Friends' bookstore, No. 84 Arch street, where all small packages for the pupils left before 12 o'clock on Seventh-days, will be forwarded. *All letters* for the pupils and others at the School, should be sent by *mail*, directed to *West-town Boarding School, West Chester P. O., Chester Co., Pa.* Postage should be *pre-paid*, and packages should be distinctly marked and put up in a *secure manner*, so that their contents will not be liable to be lost by handling. The stage will leave West Chester during the *Winter Session*, for the School, on Second, Fourth, and Seventh-days, on the arrival of the *morning* cars from the city, and from the School to West Chester, on the same days, to meet the morning cars to Philadelphia. The fare for each passenger to and from West Chester *by the stage*, will be 25 cents. When special conveyances at other times are provided at the School, an extra charge will be made.

West-town, Ninth mo., 1854.

INDIAN CIVILIZATION.

The committee is desirous of engaging the services of a well qualified Friend to teach the school at Tunessassah —also, one to aid in carrying on the farm, superintending the school, &c. Friends who may feel concerned to engage in either of those stations, are requested to make early application to Joseph Elkinton, No. 377 S. Second street, or Thomas Evans, No. 180 Arch street, Philadelphia, or Ebenezer Worth, Hamerton, Chester county, Pa., or Thomas Wistar, Fox Chase, Philadelphia co., Pa.

Philad., Ninth mo. 20, 1854.

RECEIPTS.

Received from Thos. Bowman, O., $2, vol. 28; from Joshua Maule, agt., O., $2, vol. 28, for Israel Steer, $2, vol. 28, and James Steer, $2, vol. 28; from Jehu Fawcett, agt., O., for Mary Warrington, Josiah Fawcett and A. Stratton, $2 each, vol. 27, and for Sarah Hole and Jos. Painter, $2 each, vol. 28; from C. E., for Geo. Smith, Abm. Smith and Geo. Gilbert, Pa., $2 each, vol. 28, for Thos. Penrose, $2, vol. 27, for Henry Lupton, O., $3 to 52, vol. 27; from Asa Garretson, agt., O., $2, vol. 28, for M. Bailey, $1 to 52, vol. 28, for John Doudna, $2, vol. 28; from John Brantingham, Iowa, $2, vol. 28.

DIED, at the residence of her husband, on the 17th of Ninth month, 1854, ELIZABETH B. MOORE, wife of Robert Moore, and daughter of William Bailey, (deceased,) in the 49th year of her age; a member of Sadsbury Particular and Monthly Meeting, Lancaster county, Pa. We have the consoling belief, that the closing period of this dear Friend was peace.

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From the Leisure Hour.

SUBTERRANEAN ROME.

Of the multitudes that throng the streets of Rome, mingling in the revelry of the carnival, or gazing with awe upon the colossal ruins of departed greatness, very few think of a city beneath their feet, by which not only a great part of the city is undermined, but whose ramifications stretch far out into the adjoining Campagna. If we may believe the Roman ciceroni, who, however, are not altogether trustworthy in the matter, the galleries and passages of this city extend for twenty miles. Certain it is that the excavations of the far-famed Roman catacombs—for to these we refer—are of vast and unknown extent. Seroux d'Agincourt, who devoted several years to exploring their dark and interminable recesses, describes an adventure which illustrates their immensity. It happened in that branch which reaches from the church of St. Agnes to the river. "These catacombs," he says, "had long been closed, and I had them opened in hopes of finding monuments. My undertaking was unsuccessful, and it involved me in extreme peril. My guides, as well as myself, were lost for more than an hour. We had the utmost difficulty in keeping our lights from being extinguished, and seemed on the point of ending our lives there. The same accident happened to my old friend M. Robert; and my draughtsman, M. Machiavelli, was once exposed to the same danger. Montfaucon, in his 'Diarium Italicum,' relates a similar accident to another Frenchman and himself. We made our escape from the catacombs at last, by discovering one of the openings which served for the purposes of letting down bodies in the first ages of Christianity." These holes for the lowering of bodies and the admission of light and air are numerous; and, together with chasms where the superincumbent soil has given way and fallen in, are dangerous pitfalls to the incautious horseman.

The catacombs of Rome originated, we may mention, in excavations for building material. The imperial city stands upon a soil of volcanic origin, which has extensive beds of travertin and other rocks, so soft as to be easily worked, and yet hard enough for the architect's purpose. Layers of sand likewise occur, which is greatly valued from its cohesive properties when made into mortar. With the very earliest ages of the city the work of excavating these beds and layers began, and materials for the greater part of the buildings on the surface were thus procured from the quarries beneath. This continued for many centuries, until the soil under and around the city has been burrowed into a network of galleries and passages, which are sometimes two or three deep, each of them being generally about eight feet high by four or five wide.

These dark and dreary caverns were once populous, but not with the living. Beneath imperial Rome was a necropolis—a city of the dead. Slaves, poor strangers, and others, who from any cause were excluded from family sepulchres, were buried here;* and here, too, the Christians brought their dead. The bodies of the martyrs, mangled in the amphitheatre, mutilated by the sword, burnt at the stake, here found rest, till the avarice of Papal Rome invaded the sanctity of the tomb, and dragged thence, ruthlessly and indiscriminately, crumbling skeletons and rotten grave-clothes, to replenish her coffers by their sale as relics. There exists, we may observe, at Rome, a society of twenty-four persons who are called *Cavatori delle Catacombe*, whose sole business it is to explore the catacombs and supply the demand for the remains of martyrs and saints. By a whimsical arrangement, they are paid out of the fees received from the sale of indulgences for marriage within the prohibited degrees.

It is their connexion with the early and persecuted church, however, which invests the catacombs with their deepest interest. They afforded a refuge for the Christians when living, and a place of sepulture when dead. Either by the conversion to the new faith of some of the quarrymen who worked in these subterrancan recesses, or by the consignment to these sepulchral vaults of some of the enslaved Christians (many of whom we know to have been condemned to work in the quarries), the persecuted church gained free access to the spot. Sheltered far underground, the melody of their hymns could not reach the upper air. Superstitious terrors rendered their enemies loth to follow them into this abode of death; and, if pursued, faithful guides acquainted with the intricacies of the place enabled them to baffle pursuit in the dark and tortuous passages. Some, indeed, of the galleries seemed to have been blocked up by artificial means, so as to render the more distant ramifications almost inaccessible; and sheltered in them, some of the early Christians, for a series of years, eluded the pursuit of their sanguinary persecutors. Hippolytus, a Christian fugitive, was thus for a long time hidden, being supplied with food by the children of his sister Paulina, who, with her husband Adrian, though heathens, were yet faithful and kind to their relative. The unconverted state of the latter, living in the darkness of heathenism, preyed upon Hippolytus' mind; and gratitude for their kindness, as well as affection for their children, who were the messengers of their bounty, rendered him growingly anxious that they should come to the knowledge of the truth. He therefore concerted a plan with his fellow fugitives for the detention of the children when they next came. The parents were thus compelled to seek them in the catacombs, where, after many efforts, they themselves at length yielded to the arguments and entreaties of their brother, and were baptized by Stephen, Bishop of Rome, who had long been a resident in the subterranean hiding-place. Being eventually discovered and seized, they all received the crown of martyrdom together.

Dark and intricate as these recesses were, they did not always afford a secure retreat. Guiseppe Sanchez asserts that, in the catacombs which he describes, several hundreds took refuge from the Diocletian persecution, and being pursued were put to death on the spot. Three bishops of Rome, Xystus, Stephen, and Caius, are also said to have suffered martyrdom there; the last, after residence in them for eight years.

For the purposes of worship, several passages into vaulted chambers were enlarged, and we can still discover indications of the religious assemblies, in fonts for the administration of baptism, slabs of stone on which the eucharistic bread and wine were placed, and sacred symbols inscribed on the walls. How inexpressibly affecting must have been the meetings for worship here! cut off by a frightful abyss from the abodes of living men—surrounded by the dead—the torch dispelling for a little space the sepulchral gloom which encirled the band of worshippers, with a wall of darkness so dense as to seem solid—while the silence of the grave is broken at intervals by hymns of joy and triumph, and by the words, "I am the resurrection and the life; whoso believeth in me shall never die." Suddenly the tramp of men and the clatter of arms are heard sounding along the vaulted aisles. In an instant the torch is extinguished, a few suppressed whispers are heard, and the guides have led the faithful band beyond the reach of danger. Or, perhaps, there has been treachery, and every avenue has been occupied by the soldiers. Driven like frighted deer from point to point, the toils close around them; and young children, timid virgins, brave young men, and aged pastors, are alike cut down with ruthless cruelty! A Christianity that endured perils like these joyfully, must have been—in most cases at least—a real, not a nominal thing.

The name of cemetery, derived from a Greek word meaning a bed-chamber or sleeping-place, has been given to the excavations we have described, in consequence of their having been the spot where the Christians interred their dead. The idea that death itself was, to the true Christian, but "a falling asleep," was thus brought to mind by the very name given to the body's final resting-spot. Numerous inscriptions have been discovered, marking the graves of the members of the primitive church; and these little mementos, unimportant as they may have appeared at the time, furnish very important historical evidence as to the state of feeling prevalent among the poor and illiterate Christians in early times. Dr. Maitland, adverting to this subject, admirably says: "The fathers of the church live in their voluminous works; the lower orders are only represented by these simple records, from which, with scarcely an exception, sorrow and complaint are banished; the boast of suffering, or an appeal to the revenge-

* Dr. Maitland, in his very valuable and interesting volume, "The Church in the Catacombs," seems to deny this; but the very passage he quotes from Horace is sufficient to prove it.

ful passions, is nowhere to be found. One expresses hope, another faith, a third charity. The genius of primitive Christianity, 'to believe, to love, and to suffer,' has never been better illustrated. These 'sermons in stones' are addressed to the heart, not to the head—to the feelings rather than to the taste." These inscriptions are sometimes so rude in execution, so ungrammatical in construction, and so incorrect in spelling, as to render it difficult to determine their meaning; but this rather increases than diminishes their value, since it proves them to be the natural and spontaneous utterances of illiterate believers.

The graves are niches cut in the rocky walls, one above another, in which the bodies were deposited, and then closed with slabs. These occur generally in three tiers, and the total number of interments must have been immense. M. d'Agincourt speaks of them as forming millions.

Many of these graves have been opened, but on most of them time, as might have been expected, has done its devastating work. "It would be difficult," says the French writer just named, "to form an exact idea of the remains of a human body reduced so nearly to annihilation. A little white dust showed where the head, the bones of the shoulder, thighs, knees, and ankles had been. This dust showed the direction of the bones, but it was not a body, not even in skeleton, that we saw; they were vestiges, hardly to be traced, and at a breath the whole disappeared."

For "The Friend,"

THE CROSS OF CHRIST.

It appears to me, that no part of the Society of Friends have more need to dwell daily under the influence of the cross of Christ than ministers and elders, who profess to believe in the doctrines and precepts of the Lord Jesus Christ, as handed down to us in the holy Scriptures, written by holy men of old, through the inspiration of the Spirit of Christ, the holy Head of the church, from whom every qualification for service in the church must come. It requires great reduction of self, and abasement of soul, to be prepared even to receive the truths of the gospel. It is said in Scripture, "I charge you, O ye daughters of Jerusalem, that ye stir not up, nor awake my love till he please." Here appears to be the place and beginning of every rightly prepared offering. The soul being sensible of its want, retires inward to its beloved, who hears all our cries, and knows all our wants, and who alone can prepare our offerings, and enable us to offer them with acceptance. It surely behooves the living members of the church of Christ, thus to dwell in all lowliness of mind; with their eye singly to Him their adorable Head and High Priest, who was made higher than the heavens, and continues to be set down on the right hand of the throne of the Majesty in the heavens; "the Minister of the sanctuary and of the true tabernacle which the Lord pitched, and not man." Now we are come to the latter house, (the glory of which was far to excel that of the former,) built of living stones, fitted by the power of Truth, without the noise of a tool upon them, and brought together into their proper places, and cemented together by the love and power of the great Master Builder, who rightfully presides over this house, as the glorious Head of his family, and dispenses talents and gifts to every one, to be improved to His honour, and for the edification of the church, by gathering souls to God, turning the people from darkness to light, and from the power of Satan, unto the power of God. Showing them their undone state and condition, until they cease from their own works, and bow their necks to the yoke of Christ; that they may indeed witness through the mercy of God their Saviour, all wrong things, yoked down and laid in the dust; their hearts plowed up and broken into tenderness, and prepared to receive the truths of the blessed gospel of peace and salvation. Witnessing the life of Jesus raised up in their souls; their minds quickened by the power of Truth, and set on heaven and heavenly things, and thus made willing to leave the things that are behind, and to press forward towards the mark of the prize for the high calling of God in Christ Jesus; so that they may be enabled from time to time to bring forth fruit unto holiness, and in the end to reap everlasting life.

As this is the great work and end of gospel ministry, it surely is a great and weighty work, and of such vast importance, that no man or woman can possibly perform it, except as their minds are enlightened by the light of Christ; and they thereby shown the states of those to be ministered to, and then afresh moved by Christ to declare what he has given them in charge, to deliver to the people, in the power and demonstration of the Spirit; rising in the life, keeping to it, and ending in it.

Now, if no minister can effectually preach the Word of life, but by the "unction from the holy One!" ought not the elders to keep to the same "anointing," that it may teach them how to judge of the soundness of the ministry, whether it be rightly timed, and delivered in the power of Truth, or is dead and lifeless; or whether too much is said, or not enough. These are weighty matters, and I believe if ministers and elders sufficiently dwelt under the weight of their calling, they would more frequently be baptized into oneness, by the holy Spirit; and a lively concern would be daily felt by the former, whenever they were called upon to exercise their gifts, that they might speak as the "oracles of God," and in the ability which He gives. Their ministry would tend to the edification of the church, and to the building up of the body in faith and love. But a dry, lifeless ministry, is worse than none.

The elders would be exercised with and for the ministers, that they might keep to their gifts, and that the Truth might have the dominion. A minister told me, that being at a meeting in the course of a religious visit, where he had hard work to get along, he observed to his companion, (who was an elder,) after the meeting broke up, what hard work he had had, who replied, "I knew it; thou preached, and I prayed."

If elders would faithfully attend to their own concern, (not listening to others,) and when they feel something to say to a minister, do it in a right way and spirit, it would have a salutary effect. I sincerely hope they may be encouraged so to do. I. Peuington, speaking of ministers and elders, says, "They must be called by God. The minsters under the law, this was their warrant; they were called and appointed of God. So the apostles and ministers, in the first publication of the gospel, were appointed by Christ. They must receive ability and power from God. The elders that were to help Moses, were to receive of his Spirit. Under the law, the priests were to be anointed with the outward literal oil, and the ministers of the gospel are to be anointed with the inward spiritual oil. Their work is spiritual; and how can they perform it, but by the anointing, by that presence, guidance, life, virtue, and power of the Spirit, putting itself forth in them? The apostles themselves, who had been taught by Christ, who knew his conversation and doctrine, who were eye-witnesses of what they were to publish, and had received an authority and commission from Him, yet were not to go forth merely upon this call and commission, but to wait for power from on high; and they must abide in the power, keep in the power, feel the motion, virtue, and assistance of the power in all their work and service. They must neither pull down, nor build up, nor watch over or oversee the flock in their own wisdom, in their own spirit, in their own wills; but in the anointing, in the light and guidance of the Lord. Indeed, unless ministers of the gospel be in the spirit, in the life, and in the power; how can they minister to the nature, to the spirit, to the life in the body? They may minister outward knowledge, to the man's wisdom, but to edify the church, they are to minister life from the living fountain, from the Head, from the Spirit of Christ in them, to every member, and so are to be good stewards to the flock, giving every one their portion in due season."

New Jersey, Ninth mo., 1854.

Interesting Facts in Natural History.

We sometimes feel that the innumerable facts, continually presented to the mind of the observer by nature, are almost too lightly regarded. The calm indifference with which men familiar to the external features of nature, are accustomed to regard facts as important as any extant, seems almost a species of stoical blasphemy. The law of life is by far the most marvellous in natural science, and especially in that department where, from the minuteness of forms, study has heretofore been very limited. We allude to Entomology. A little observation in this department will unfold to the student a series of wonders unsurpassed by the gigantic exhibition of phenomena presented in Niagara and Vesuvius.

Not the least astounding among these facts is the extraordinary multiplicity of species—innumerable diversity of forms connected with animate nature. The larger forms, such as are daily presented to us, seem comparatively limited, and we easily comprehend the reason; if they were very numerous so must be their means of subsistence. But as only a certain amount of subsistence can be gleaned from a square mile, under the most favourable conditions, and that amount is not large, the existence of the larger forms comprises extremely limited numbers. But when we descend to Entomology and Conchology, we are confused with the almost innumerable diversity of species and variety. Of the beetle alone there has been ascertained no less than thirteen thousand branches of this one family. When surveying these apparently disgusting insects, what an idea of creative power might we gather from a knowledge like this? The study of every branch of the insect creation presents the same fruitful reflection.

Lyonnet, a French naturalist, spent several years in examining the structure of a single insect, and left the work unfinished, thus showing the exceeding delicateness of the structure. In the body of an insect, about an inch in length, M. Strauss has enumerated three hundred and six pieces, composing the structure of the outer envelope; four hundred and ninety-four muscles, for putting these in motion; twenty-four pairs of nerves to animate them, and forty-eight pairs of trachæ, or breathing organs, equally ramified and divided, to convey air and sustenance to this complicated tissue.

We regard the common house-fly as a contemptible insect—but how important an object of study its structure may be, can be learned from the fact that its eye is one of the most singular and curiously constructed mirrors that science has yet invented, or study discovered. The number

of lenses in its eye is numbered at six or seven thousand—in the eye of a dragon fly, twelve thousand—the eye of a butterfly, seventeen thousand. The house-fly's wing has a power of six hundred strokes in a single second, which can propel it thirty-five feet, while the speed of the swiftest race horse is but ninety feet per second—more than a mile per minute. The beauty of the butterfly is proverbial; but how much more intense should be our admiration when we learn that it is a thing of 34,000 eyes, and that in a single wing there have been found 100,000 scales! The wings of many insects are of such extreme tenuity that 50,000 of them, placed over each other, would not compose the thickness of a quarter of an inch; and yet, thin as they are, each is double, so that the actual laminæ here would be 100,000.

We often see in pools of water small bits of elongated straw and wood, seemingly having the power of motion. With what interest has science invested these, when we find that each elongated tube is the home of a caddis-worm, which is ultimately to become a worm or fly—such as the ephermon fly, whose peculiar characteristics we have before noticed. These worms are exposed to the ravages of birds and fishes, and hence they glue together small bits of wood and straw to make a house for shelter; and when the frail castle is too buoyant, they add a piece of gravel to preserve the balance, in order that the castle shall not be burdensome nor too buoyant. We regard the web of a common spider as the trifling excrescence of a disgusting insect—but it is an object of intense curiosity when we reflect that each thread is composed of 4000 threads, and that 4,000,000 of these small threads would not make a cord thicker than a single hair from a man's head! There is one species of spider that lives in water, in a house of air, like a diving bell; and another builds a house in the ground, with a door upon elastic hinges, which keeps it constantly shut.

Pennsylvania Coal in London.—The Railroad Journal learns that a movement is about being made to introduce anthracite coal into use in London, and arrangements are in progress for the importation of it into England from Pennsylvania. It is said that the English bituminous coal is retailed there this summer at seven dollars and twenty-seven cents; that last winter it was retailed at ten dollars and eighteen cents per ton, and will probably be higher the coming winter. The writer suggests, that with our anthracite coal, our grates for burning it should be sent, as they differ somewhat from those now in use in London. Stoves, he believes, will not be tolerated in England, but the grates will be acceptable. He concludes by saying that "Londoners," he is convinced, will give the thing a fair trial, and it only wants this to make them give up "revelling in their own smoke." He has been in this country, and understands the subject well, particularly the difference in the quality of the two coals. If their bituminous coals sell at the above prices, the greater duration of our anthracite must certainly render it far more economical to the people of London.

Pulse of Various Animals.—The pulse of several domestic animals, as given by Vatel, in his "Veterinary Pathology," is nearly as follows:—Horse, from 32 to 38 pulsations per minute; ox or cow, 25 to 42; ass, 48 to 54; sheep, 70 to 79; goat, 72 to 76; dog, 90 to 100; cat, 110 to 120; rabbit, 120; Guinea pig, 140; duck, 126; hen, 140.

The Mormon Emigration.

The committee on emigrant ships, in the course of their inquiry, examined Mr. Richards, who described himself as "President of the church of Jesus Christ of Latter-day Saints in Great Britain," and "agent and passenger broker." In the course of his evidence he said—"We have about 60,000 members of our community in this country, including children. The country is divided into districts, each with its president, and the work of proselytism is proceeding quite satisfactorily. Our converts are more from dissenting bodies than from the Church of England. It is not a condition of conversion that they should leave this country within a certain time, but it is authoritatively advised that they should emigrate and gather to the main body in Utah, where our numbers are between 40,000 and 50,000. I engage vessels for the emigration; I sent 2,702 persons out this year from Liverpool for Utah, but 700 of them were from the continent. The cost is about $100 per head. They pay the cost of their passage if they can, but we have a fund for the emigration of poor persons who can be well recommended as moral characters and industrious people—mechanics who will be qualified to increase and enhance the interests of the community. About $90,000 have been applied this year in assisting emigration; most of the money was supplied from Utah. Those who are aided undertake to repay the advance when their circumstances will allow.—*London paper.*

The Umbrella Bird.

The next morning my hunter arrived, and immediately went out in his canoe among the islands, where the umbrella birds are found. In the evening after dark he returned, bringing one fine specimen. This singular bird is about the size of a raven, and is of a similar colour, but its feathers have a more scaly appearance, from being margined with a different shade of glossy blue. It is also allied to the crows in its structure, being very similar to them in its feet and bill. On its head it bears a crest, different from that of any other bird. It is formed of feathers more than two inches long, very thickly set, and with hairy plumes curving over at the end. These can be laid back so as to be hardly visible, or can be erected and spread out on every side, forming a hemispherical or rather a hemiellipsoidal dome completely covering the head, and even reaching beyond the point of the beak; the individual feathers then stand out something like the down bearing seeds of the dandelion. Besides this, there is another ornamental appendage on the breast, formed by a fleshy tubercule, as thick as a quill and an inch and a half long, which hangs down from the neck, and is thickly covered with glossy feathers, forming a large pendant plume or tassal. This also the bird can either press to its breast, so as to be scarcely visible, or can swell out so as almost to conceal the fore part of its body. In the female the crest and the neck plume are less developed, and she is altogether a smaller and much less handsome bird. It inhabits the flooded islands of the Rio Negro and the Solimoes, never appearing on the main land. It feeds on fruits, and utters a loud hoarse cry, like some deep musical instrument; whence its Indian name, Ueramimbe—"trumpet bird." The whole of the neck, where the plume of feathers springs from, is covered internally with a thick coat of hard, muscular fat, very difficult to be cleaned away—which in preparing the skins, must be done, as it would putrify, and cause the feathers to drop off.—*Wallace's Travels on the Amazon.*

Selected.

Be not conformed to this world.—Every command in Scripture can be evaded, every doctrinal assertion perverted, plausibly and handsomely, if we set about it in good earnest. Many there are who praise the principle of self-denial in general, and condemn it in its peculiar applications, as too minute, scrupulous, and severe, but let not any think that small which has a bearing upon the kingdom of Christ. The severest part of self-denial consists in encountering the disapprobation, the envy, the hatred of one's dearest friends, All who enter the strait and narrow path in good earnest, soon find themselves in a climate extremely uncongenial to the growth of pride. How strikingly obvious is the truth that Christ has never honoured the leaders of worldly fashion (while they remained such) by appointing them leaders in his cause.

Christian Life. — How sweet a life might Christians live, could they but bring their hearts to a full subjection to the disposing will of God! to be content not only with what he commands and approves, but also with what he allots and appoints! It was a sweet reply a woman once made upon her death-bed to a friend that asked whether she were more willing to live or die? She answered, "I am pleased with what God pleases." "Yea," said her friend, "but if God should refer it to you, which would you choose?" "Truly," said she, "if God should refer it to me, I would refer it to him again." Ah, blessed life, when the will is swallowed up in the will of God, and the heart at rest in his care and love, and pleased with all his appointments!

Lord, I would, I do submit,
Gladly yield my all to thee;
What thy wisdom sees most fit,
Must be, surely, best for me.

Only when the way is rough,
And the coward flesh would start,
Let thy promise and thy love,
Cheer and animate my heart.

"*In thy light shall we see light.*"—Psalm xxxvi. 9.—Of outward testimony it is said, every word shall be established by two witnesses, (Matt. xviii. 16.) But truths presented to the mind in the Divine light, require no such evidence: they produce a distinctive assent, and leave no more room for doubt and conjecture, than when in the clear sunshine we see any person or thing with which we are well acquainted.

Augustine.—I went out of the way like a wandering sheep, seeking that externally which was within me. I traversed the street and the ways of this great world, looking after thee, my God, and I found thee not, because I sought thee not aright, and therefore did not arrive at the spot where thou art to be found; I sought thee without and thou art within me; I sought thee afar off, and thou art near at hand; I should have met with thee at once had I sought thee where thou art.

"*I will be as the dew unto Israel.*"—Hosea, xiv. 5.—As the dew falls when all is still, when all is wrapt in silence, so it is in the silence of all flesh, with its noisy workings, that this sacred unction distils upon the soul, and causes it to *grow as the lily, and cast forth his roots as Lebanon.*

It is our own fault, if our greatest trials do not turn out to be our greatest advantages.

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 28.)

JOHN SIMCOCK.

Being taken sick, and lying at the house of his son Jacob at Springfield, waiting to be released, John Simcock gave utterance to many comforting expressions. On one occasion, after telling those around him he had a few words to deliver them, he thus spoke: "In the beginning was the Word, and in that Word is life, and this life is the light of men. This Light, though some may and do slight it, is sufficient for a leader and conductor in the way to eternal salvation. I am a living witness of it. As John holds it forth to us, it is God, by which all things were made that was made. Yea, by this Word man was created after the image of God, in the state of innocence and true holiness, and so was placed in heavenly paradise. But man, by giving ear, and hearkening to the voice of the subtle serpent, lost the innocency and purity in which he was created, and so became as a degenerate plant, fallen from that state of holiness. But the great, gracious and merciful God, out of his own bounty and kindness, in consideration of the lost and miserable estate mankind were in, promised a Seed which should bruise the head of the serpent. This is the Seed of the covenant, and living Word which in due time took upon it the seed of the woman; fulfilling the blessed promise made, that the seed of the woman should bruise the head of the serpent. Hereby man comes to be restored out of the state of the fall, and redeemed from under the power of darkness, and brought into blessed fellowship with his Maker; wherein his love is true to God, and God the Father, through the Son of his love, embraces his redeemed in the arms of his loving kindness. Therefore, my friends, live in love, that you may be seen to be children of the Word, and as such, who, through the holy begetting of the Divine power of the heavenly Saviour, may ever be found dwelling in the love of God. See that you be sure to endeavour to keep to the Spirit of Jesus Christ, which is love indeed, and will keep you in that peace and love which he gives his followers. I am a witness that it will keep in true and perfect love. If you keep to the Spirit of Christ, you will be dwellers together in love unto the end of time. This true love is a mark and badge of true discipleship, and [distinguishes] those who are followers of the Christ, the blessed, powerful, and eternal Saviour of the world; he, who gave his life to be a holy ransom for mankind.

"I am sorry I cannot have an opportunity to come to your meeting, to signify my love in Christ Jesus, and to say to them, to see that they live in true love, that they may be seen to be of those who are walking in the holy commands of our blessed Saviour and eternal Redeemer, Christ Jesus, the end of whose coming was to put an end to sin, and to bring in everlasting righteousness. So all might come to live together in heavenly love, in the holy love which travails and labours for the peace, welfare, and everlasting good of all.

"Now I desire my love may be remembered to Friends in general, and it is the desire and earnest prayer of my soul, that the heavenly spring of true love, and the stream of Divine life may ever be known to spring and run amongst those who would be accounted children of God and followers of Christ Jesus, our blessed Lord and eternal Savi ur, who laid down his life as a ransom for fallen man, and an atonement for all them that would come to God by Him, the living Word and promised Seed of the covenant."

On another time, addressing his son Jacob, he said, "I have had many hard besetments with the enemy of my soul, since I knew the Truth, and have been in many straits and difficulties, and in great combats and buffettings for the trial of my faith. But the keeper of Israel is near to all them that wait upon and truly put their trust in him. And their faith being made strong in him, they are able to make war against the adversary of souls, and to fight the good fight of faith. For them is laid up a crown of eternal and endless joy, peace, and heavenly comfort, and glory. I may say in truth, that I have kept this living faith, and my soul has renewed cause to magnify the name of my holy Redeemer and powerful Saviour, in whom my faith has been made strong at this time. Holy, living praises forever be ascribed and given to His ever blessed name."

During his illness, after mentioning to his daughter-in-law some particulars relative to his being led into the way of Truth in his youth, he spoke of the trials and besetments of the Christian, and the Lord's gracious purpose in permitting them to befal his children; to prove their love, faith and obedience. He spoke of Job and his varied afflictions, and added, "The end of all the Lord's dealing with his people in sending trials and hard besetments, is for the making man more pure, and that everything of self may be brought down, and removed out of the way, that so nothing may remain that will separate between man and his Maker."

Looking towards his close, he said, "There is nothing of terror or fear of death upon me, but I desire, if it be the Lord's will, that I may be removed out of this world." He added, he believed that he should be taken, saying in former sicknesses, he had seen that he should recover, but it was not so with him in this.

He died in peace, First mo. 27th, 1703.

KATHARINE VANDEWOESTYNE.

Of this Friend and her labours in the ministry we know little. She belonged to Dublin Monthly Meeting, Pa., which embraced Germantown, her place of abode. A minute of Dublin Monthly Meeting runs thus: "Katharine Vandewoestyne, a Dutch maid, came from Zealand, in Europe, to live in Pennsylvania, and there was convinced of the Truth, and received a part of the ministry. Deceased in Germantown the 27th of First month, 1704."

ELIZABETH JACKSON.

Elizabeth Palmer, widow, came from Kingston-upon-Thames, to Philadelphia, in the year 1682, bringing her family with her. Amongst her children was a daughter, Elizabeth, the subject of this memoir. In the Fourth month, 1684, the mother married Thomas Fitzwater, a Friend in the ministry, who was esteemed one of the valuable of that day. What effect his fatherly care and admonition had upon his step-daughter we know not, but she grew up into the spiritual stature of a mother in the church.

In the Third month, 1687, Elizabeth Palmer was married in Philadelphia, to Isaac Ricketts. They did not live very long together, for we find her in 1694, "a widow," with one child, but the time when she became so we do not know. In the Eighth month, 1695, she was married to Ralph Jackson, a valuable Friend and sound minister of the Gospel. Elizabeth had passed through various conflicts spiritually, and outward trials were not wanting, to prepare her for the work whereunto she was called. Some time after her first marriage, about 1690, her brother George, who probably was a mariner, was taken captive and carried as a slave to Barbary, where he was detained in servitude many years. Great exertions were made for his release, and for that of many other captives there who professed with Friends. Funds were raised by Friends of meetings in Chester county, and Philadelphia county, and remitted to England for George Palmer's release, but many difficulties were in the way of prompt relief. However, in or about the year 1698, his liberty was purchased.

Elizabeth Jackson was much esteemed by her friends, and was very useful in meetings for discipline. A minute concerning her closes thus:—"Raised up in testimony here, and *well received*. She departed this life the 25th of Fifth month, 1704."

Perilous Mountain Ascent.

It has long been known that some of the peaks of the mountain ranges in Oregon are of great height. Our California exchanges received recently, bring us very interesting accounts of the ascent of one of the loftiest of these, called Mount Hood, which has now been ascertained, by actual measurement, to be full 18,361 feet in height. This is the highest peak on the North American continent, and one of the highest in the world. The party which made the ascent was composed of a Mr. Dyer and Capt. Travaillot, who left Portland on the 4th of August, for the purpose, but were afterwards joined by Mr. Lake, Captain Burlow, Judge Olney, and others. After getting above the snow line it was discovered, by means of a telescope, that the mountain is volcanic, smoke being seen to issue from the summit. On the 8th the ascent of the upper mountain commenced on the south-east by east side. After ascending several thousand feet over continuous snow fields at an angle of almost fifty degrees, three of the party, Major Hallam, Capt. Travoillot and Judge Olney, gave out, and had to stop in consequence of dizziness, caused by the rarified atmosphere. From thence upward, the angle was more steep, until it reached 70½°, an Indian being the guide, and the road lying along a ledge of rocks perpendicular with the mountain. At 2½ o'clock, P. M., on the 8th, the summit was attained, and was found to be extremely narrow, and crescent shaped. From this peak mountain tops five hundred miles distant were distinctly seen. The peak of Mount Hood is thus described by the account before us:

"We found the top similar to that of Mount Helen's—extremely narrow, laying in a crescent shape. Mount St. Helen's facing the north-west by a crescent, while Mount Hood faces the south-west. The sharp ridge on top runs from the south-west to the north, making a sharp turn to the west at the north end. The main ridge is formed of decomposed volcanic substances, of a light reddish colour, with cones from 20 to 50 feet high at intervals of a few rods.

"These cones or rocks are full of cracks or fissures, as if they had been rent by some convulsion of nature at a remote period. Between these cones there are numerous holes, varying from the size of a common water bucket, down to two or three inches in diameter. Through these *breathing holes*—as we shall call them—and through the crevices in the rocks there is constantly escaping hot smoke or gas of a strong sulphuric odour. In passing over the ridge for near half a mile we discovered a large number of these breathing holes; through some the heat was more intense than in others.

"We did not carry up a thermometer; there-

fore, we could not get the exact degree of the heat; but from holding our hand over several of them, we have no doubt that the thermometer would have shown "boiling heat" in some of them."

For "The Friend."

Thoughts suggested by the State of our Society.

While many are the discouragements of this day, and many our deficiencies and short-comings, so that we are almost prepared to adopt the language of the prophet, "The whole head is sick, and the whole heart faint, from the sole of the foot, even unto the head, there is no soundness in it, but wounds, and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment;" yet is it not of vital importance, both to our well-being as a religious society and as individuals, that we allow not the consideration of this state of things so to occupy our hearts, as to prevent us from being engaged day by day in the work of our soul's salvation. Truly, it is only as we become purified "by the washing of regeneration and renewing of the Holy Ghost," that we can be made living members of the church of Christ.

Soundness in faith alone cannot make us such, neither will a strict conformity to all our testimonies; the *inward* part must be made clean, there must be a yielding to that which can alone purify and cleause, and were this now to become the engagement of each member of the militant church, how soon might our wounds be healed; while, on the contrary, if we are depending upon what may be done in a society capacity, or upon what we may do as members of society, there is little ground to hope for better days.

When the account of a recent separation in a neighbouring Yearly Meeting reached us, it seemed to me a renewed call to each one to examine his or her foundation, and to see whether it was placed upon that Rock against which storms beat in vain. Oh! that we might be found individually looking to the great Head of the church for guidance and support, not trusting in any arm of flesh, not indulging unprofitably in anticipations of the future, but endeavouring humbly to rely upon Him who, we cannot doubt, gathered our early Friends from the "lo heres" and the "lo theres," and united them together in one faith.

As we are thus engaged, access to the throne of Grace, will at seasons be mercifully granted, when we will not only be found interceding for preservation for ourselves and those uniting with us, but a liberty will also be felt to plead for those who have gone astray, whose eyes have become dimmed, and who "know not what they do." How would this restrain from any indulgence in an unchristian spirit towards any; not that it would induce a show of false love, but there would be a partaking in measure of that love, in which our dear Redeemer prayed for those who crucified him. "Father, forgive them, they know not what they do."

Some seem unable to distinguish between that love which desires the good of all, and that precious unity which is alone experienced by the living members in the church of Christ. It is quite possible to exercise the former towards those with whom we cannot unite in gospel fellowship, and without any sacrifice of principle to show forth the fruits of the Spirit, ("meekness, long-suffering," &c.,) towards those differing from us.

There is much instruction in perusing the writings of our early Friends, in observing that the further they advanced in their heavenly journey, and the more fully they were convinced of the Truth as professed by us, the more did "the meekness and gentleness of Christ" become conspicuous in their characters.

Let it then be our individual concern to "walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; *endeavouring* to keep the unity of the Spirit in the bond of peace;" and while we shrink not from contending nobly for the faith once delivered to the saints, when it may be required of us so to do, yet let it be done in that spirit which, proceeding from Christ, can alone draw to Him, remembering his injunction to the disciples formerly,—"Be ye wise as serpents, and harmless as doves." B.

Ninth mo. 21st, 1854.

Selected.

TOO LATE.

BY ABDY.

Too late—too late! How heavily that phrase
Comes, like a knell, upon the shuddering ear,
Telling of slighted duties, wasted days,
Of privileges lost, of hopes once dear
Now quenched in gloom and darkness. Words like these
The worlding's callous heart must penetrate;
All that he might have been in thought he sees,
And sorrows o'er his present wreck—too late.

Too late—too late! The prodigal, who strays
Through the dim groves and winding bowers of sin;
The cold and false deceiver, who betrays
The trusting heart he fondly toiled to win;
The spendthrift, scattering his golden store,
And left in age despised and desolate,
All may their faults confess, forsake, deplore,
Yet struggle to retrieve the past—too late.

Too late—too late! O dark and fatal ban,
Is there a spell thy terrors to assuage?
There is, there is! but seek it not from man:
Seek for the healing balm in God's own page;
Read of thy Saviour's love, to him repair;
He looks with pity on thy guilty state;
Kneel at his throne in deep and fervent prayer,
Kneel and repent, ere yet it be—too late.

Too late—too late! That direful sound portends
Sorrow on earth, but not immortal pain;
Thou mayst have lost the confidence of friends,
The love of kindred, thou mayst ne'er regain;
But there is One above, who marks thy tears,
And opes for thee salvation's golden gate;
Come, then, poor mourner, cast away thy fears;
Believe, and enter—it is not too late!

Ridicule.

It is a miserable weakness to be afraid of ridicule. Yet too many dread a sneer or a laugh more than they do anything else, and will sacrifice their most deliberate convictions to the finger of scorn. This is especially true of the young, or of sensitive natures at any age. The base know this and take advantage of it, by making their intended victims run the gauntlet of ridicule. Do they wish to lead a young man away from the influence of home, from the counsels of his parents, and from the paths of virtue? They jeer at him for being "tied to his mother's apron strings," as they call his natural gratitude for the care taken of him in childhood; or they call him "a prig," because he will not degrade himself to their low level; or they mock at him for thinking a father's experience wiser than theirs. The most sacred emotions are oftenest assailed with the greatest virulence. Where argument cannot go, ridicule steps in. Voltaire mocked where he could not reason, and Bolingbroke jeered when eloquence failed. In every period of history, that age which has been fertile of great satirists, has been rotten to the core, and has preceded one of open profligacy, if not decay and ruin. Juvenal sneered when Rome was dying. Swift's sardonic smile was cotemporary with the debauched age of George the First.

What is true on a great scale, and of nations, is as true in regard to the single individual. Disguise it as we may, there is something of nobility of character wanting in us, when we sacrifice truth for the sake of ridicule. We are false to ourselves if we permit the pointed finger, the sly innuendo, or the loud laugh of scorn to affect our opinions, or control our conduct. And if it is weak to fear ridicule, it is base to employ it, at least against truth. A sneer may terrify a coward, but yet cannot convince him: but a brave man fears nothing except doing wrong.

Rates of Labour in San Francisco.

Below we give a table of the rates of labour in this city which we have compiled with great care and considerable trouble, and which may be relied on as correct. It is the fullest which has ever been published here, and gives the rate, we believe, of every trade or occupation in which regular journeymen are employed. There are some tradesmen, such as engravers, who work solely by the piece, and for whom we can furnish no regular standard of rates. It must also be borne in mind that for one man employed there are two or three looking for work; and also that a good fast workman will obtain a situation at $10 a day, when a poor hand would not get a place at $2.

Blacksmiths, per day, $6; do. helpers, 4; ship smiths, 6; do. helpers, 4; turners, 3 a 5; coppersmiths, 3 a 5; brass founders, 5; lock makers, 5; gas fitters, 7; boiler makers, 5 50 a 6; pattern makers, 5 50 a 6; moulders, 5 50 a 6; finishers, 5 50 a 6; plumbers, 6 a 8; gun smiths, 5; watchmakers, 6 a 10; jewellers, 6 a 10; chasers 8 a 12; lapidaries, 9 a 10; carriage makers, 6; wheelwrights, 6; harness makers, 5; house carpenters, 5 a 9; shipwrights, 6 a 8; joiners, 6 a 8; boat builders, 8; caulkers, 8; stone masons, 7; bricklayers, 8; hodmen, 4; plasterers, 7; brickmakers, per month and found, 50 a 90; do. moulders, 75 a 100; do. burners, 125 a 150; lime burners, 60 a 75; butchers and slaughterers, 100; deck-hands, (steamboats), 60; engineers in chief, 250; do. assistants, 150; stokers, 70; waiters, 40; mates, 150; pilots, 200; cooks, 100; tailors, 75; shoemakers, per day, 2 a 5; hatters, 10; cartmen, 4; draymen, per week, 25; stevedores, per day, 6; house and sign painters, 6; lumbermen (in yard) per month, 100; mill sawers and planers, 100; pump and block makers, per day, 5; sail makers, 6; riggers, 6; coopers, 5; granite cutters and dressers, 5 a 6; quarrymen, (freestone,) 4; ballast cutters, 2 50 a 3; millers, 6; bakers, per month and found, 75 a 100; hostlers, 60; printers, per week, 50, or 1 25 per 1000 ems; bookbinders, per day, 6; do. folders, 3; pile drivers, 4 a 6; lithographers, 5 a 6; waiters in hotels, per month and found, 50 a 65; porters in stores, per month, 100 a 125; upholsterers, paper hangers, &c., 85 a 100; barbers, 100 a 140; day labourers, per day, $2 50 or 1 50 and found; servant girls, per month, 30 a 60.—*S. F. Prices Current.*

A Melancholy Avowal.—Bulwer, the novelist, in a letter to a gentleman in Boston, said, "I have closed my career as a writer of fiction. I am gloomy and unhappy. I have exhausted the powers of life, chasing pleasure where it is not to be found."

The more fully the Christian is persuaded of the justice of his own cause, the greater his magnanimity in the exercise of forbearance.

Some Facts in regard to Irish Emigration.

The Journal of Commerce says, America has contributed most successfully to the recovery of Ireland from that, at one time, hopeless state of depression, disorganization and degradation, which made her at once the curse and the shame of England.

"During the last seven years, this country has been receiving the poor Irish at the rate of about 220,000 a year. About a million and a half of her pauper population has, during that short period, found a home in our happier land—of that very population which could scarcely find subsistence of any kind in their own country, and which was felt as an incubus, and did indeed constitute a canker upon the United Kingdom. We gave them liberty, protection, and a comfortable livelihood—blessings to which they had, in a great measure, been strangers all their lives before. We afforded them the opportunity not only of helping themselves, but of assisting also their poor relations and friends whom they had left behind. The amount of money sent back from this country to Ireland by her poor emigrants, for the assistance of their connections there, is one of the most striking phenomena which her strange case presents. It is ascertained, through the medium of Anglo-American banking houses, that from the year 1848 to 1853, the amount has gone on gradually increasing from about two millions and half to upwards of seven millions of dollars a year! A return now before us makes a total of £4,351,000 sterling for that period —the amount for the last year alone of the return being £1,404,000 sterling, or upwards of seven millions of dollars. Thus, in five years, have these poor people been able to save out of their earnings, and send back to the Old Country, about twenty-one millions and three quarters of dollars. A calculation has been made that, supposing these sums to have been sent over by the emigrants of six months' or twelve months' previous dates, it amounts to about twenty dollars transmitted by each emigrant—a sum quite sufficient, with that which is known to be transmitted by private hands, to defray the whole cost of emigration—so that America, not Ireland, practically pays the expenses of Irish emigration to the United States. Thus, in a two-fold degree, are we aiding in the recovery of Ireland from the sad condition into which she had sunk."

Count upon troublesome occurrences, but keep the spirit quiet within.—*P. Henry.*

THE FRIEND.

TENTH MONTH 14, 1854.

We have received "Remarks on the appointment of the clerks in Ohio Yearly Meeting, in 1854," published in pamphlet form, and to be had at the store of J. Penington, Fifth street, below Market; and at the office of The Friend. We shall publish it in our next number.

OHIO YEARLY MEETING.

"Fourth-day morning, the meeting assembled near the hour adjourned to.

"The Assistant Clerk not being present, Nathan Hall is appointed to serve the meeting in his absence.

"A Separation having taken place in the meeting yesterday, brought on by a small portion of the Representatives, who, (contrary to the settled usage and practice of this meeting, when the Representatives have been unable to come to an agreement on names to offer as clerk and assistant,) forced names for those stations on the meeting, which, being supported by a portion of the meeting, led into this state of things. It is therefore thought proper that the circumstances of the case should accompany our Epistles to the other Yearly Meetings with which we are in correspondence. To prepare a statement thereof, the following Friends are appointed, to produce it at a future sitting, to wit: Robert H. Smith, George Gilbert, Joseph Edgerton, William Foulke, and Benjamin Hoyle.

"The names of the Representatives were again called over, twenty-seven answered, and the illness of the wife of another prevented his being present at this sitting;* fourteen did not answer, who, it is supposed, went with those who seceded from the meeting yesterday.

"The printed general Epistle from our brethren in London, the written one from that Yearly Meeting, from Dublin, New York, Philadelphia, Baltimore, and Indiana, have come to hand, and were read to our satisfaction. To prepare returning essays of epistles to those meetings and to North Carolina, from which none has come to hand the present year, the following Friends were appointed, to wit:† . * * *

[At this stage of the business the Clerk informed the meeting he had received a communication from an association at Poplar Ridge, in the State of New York, claiming the character of New York Yearly Meeting of Friends, accompanied with the request of the clerk of that body that it should be fairly laid before the Yearly Meeting; and that having said so much, he had performed his duty. It was decided without a dissenting voice, that the Yearly Meeting had nothing to do with it.]

"Salem Quarterly Meeting requests an explanation of that part of the discipline relating to the application of a person to be reinstated into membership by acknowledgment, who is and has been residing several years within the compass of another Monthly Meeting; therefore† * * * are appointed to unite with a committee of women Friends in examining the clause of discipline referred to, and report their judgment thereon to a future sitting.

"A minute was received from the Meeting for Sufferings, informing that Joseph Williams, a member of that body, had removed beyond the limits of the Yearly Meeting; the following Friends are appointed to confer together, and propose to a future sitting the name of a Friend to be appointed in his place, and also the names of four other Friends to fill the vacancies heretofore reported to this meeting, to wit:† * * * * * * * * are appointed to audit the treasurer's account, report to another sitting the state thereof, the sum necessary to be raised the ensuing year, and the name of a Friend for treasurer.

"The minute of last year, referring the consideration of the establishment of a Quarterly Meeting at Pennsville, coming under deliberation, it was solidly considered, and the proposition made to this meeting by our committee last year, that they were united in believing it would be best to grant the request, was fully united with, and a Quarterly Meeting is established, (having the concurrence of the Women's Meeting,) to be held at Pennsville, on Fifth-day preceding the fourth Seventh day in the First, Fourth, Seventh, and Tenth months, the meeting of Ministers and Elders the day preceding.

"Stillwater Quarterly Meeting, at its next session, is requested to direct that the Monthly Meetings of Pennsville, Chesterfield, and Plymouth, convene at Pennsville at the aforesaid time, in the First month next, in the capacity of a Quarterly Meeting; to which body their reports are to be forwarded; and that meeting is directed to forwards its reports to this meeting next year. And Joseph Hobson, Nathan Cook, Nathan Hall, Benjamin Hoyle, Robert Miller, and Thomas Bowman, are appointed to unite with a like committee of women Friends in attending the opening of that meeting, and make report of their care next year.

"Stillwater Quarterly Meeting shall, after its next session, assemble at Stillwater, on the Fourth day after the fourth Seventh-day in the Second, Fifth, Eighth, and Eleventh months; the meeting of ministers and elders the day preceding.

"The committee continued last year to receive contributions, to be applied in purchasing chemical and philosophical apparatus for our boarding school, report that the additional sum of $15 has been received, and paid over to the superintendent.

"Adjourned to 3 o'clock on Fifth-day afternoon.

"Fifth-day afternoon the meeting again assembled.

"The queries were read, and the answers from the quarters, and were solidly considered. * * *

"In the consideration of the state of Society, as brought into view by the reports from the quarters, the meeting was introduced into exercise, and a desire was felt that all our members might walk worthy of our high and holy calling; in order to which, it is indispensably necessary to obey the Spirit of Truth in our hearts, which will lead out of all error, giving us to see the stratagems of an unwearied enemy to lead us from under the daily cross, into the spirit, manners, and customs of the world, whereby the spiritual growth of individuals is greatly retarded, and the beauty and harmony of the church of Christ obstructed. As we are faithful to the Divine gift, we shall feel the force of the Apostle's exhortation, 'Forsake not the assembling of yourselves together, as the manner of some is; but exhort one another, and so much the more as ye see the day approaching.' Deficiency herein, as well as a lack of right concern when assembled, are evident marks of the want of true love to God, and of lukewarmness as respects the salvation of the soul.

"The duties devolving on parents were impressively brought into view, and they were encouraged to faithfulness in early exercising that authority which Divine Providence has given them, in subjecting the wills of their children to suitable restraint, and also instilling into their tender minds the love of our heavenly Father; thus combining suitable restraint, salutary precept, and a pious example, which may, through the Divine blessing, be a means of drawing them unto Christ, that he may lay his hand upon them and bless them.

"The frequent reading of the holy Scriptures, both in private and in families, with a solemn pause for retirement, is still felt, as on former occasions, to be a salutary practice; and Friends were encouraged to increased attention thereto, believing that as the mind, on these occasions, is humbly turned to Him of whom they testify, he will at times open to our minds the beauty and excellency of these invaluable writings, to our edification and comfort.

"The faithful maintenance of the testimony which our Society has always borne against an

* This Friend attended the remaining sittings of the meeting.

† The names of committees are omitted for brevity.

hireling ministry, performed in the time, will, and wisdom of man, remains to be felt to be of great importance to us as a religious body, as well as to the cause of vital Christianity. We would, therefore, earnestly but tenderly exhort our dear Friends not to give their attendance where such a ministry is exercised. Remember the obligations which rest upon us, who are the successors of a faithful people that were subjected to much suffering on account of this truly Christian testimony, that in all things we may be found walking in the footsteps of the flock, and enabled to grow up unto Him in all things who is the head, even Christ.

"The committee appointed yesterday on the reference from Salem Quarterly Meeting, made the following report, which is united with; and the portion of the discipline alluded to is to be so acted upon.

"The committee on the reference from Salem Quarter report, that they have conferred together, and are united in believing that the discipline, as it now stands, clearly implies that the application for reinstatement into membership is to be made to the Monthly Meeting within the limits of which the individual resides.

"Signed on behalf of the Committe,

"Asa Branson,

"Rachel Green.

"The committee charged with the nomination of Friends to fill the vacancies in the Meeting for Sufferings, are desired to confer together, and propose the name of a Friend for correspondent with other Yearly Meetings, to fill the vacancy occasioned by the death of our late Friend, Benjamin W. Ladd.

"Our Boarding School Committee, believing it would tend to the best interests of that institution, propose in their report, that an addition be made to their number. The following Friends are therefore appointed to consider the subject, and if way opens, propose to a future sitting, such number of Friends as they may deem useful, to wit; * * *

"Then adjourned to 10 o'clock tomorrow morning.

"Sixth day morning, the meeting met agreeably to adjournment.

"The meeting being brought under feelings of sympathy with our subordinate meetings in the peculiarly trying position in which some of them may be placed, arising out of the secession that has taken place from this meeting, and desiring that they may be strengthened in the support of the discipline, in the meekness and gentleness of Christ, and to abide in his love and forbearance, believes it right to set apart a committee to visit them as way may open, and give them such assistance as they may receive ability for, to wit: * * * * * and they are at liberty to request such adjournments of some of the monthly meetings, as may suit their convenience in attending them.

"The committee for the service, proposed that Joseph Stanton, Edmund Bailey, Elisha Hollingsworth, Jehu Fawcett, and Asa Branson, be appointed members of the Meeting for Sufferings. The proposition was united with, and the clerk directed to furnish that meeting with a transcript of this minute.

"That committee also offered the name of Nathan Hall for correspondent with other Yearly Meetings, which was united with, and the appointment made.

"The joint committee of men and women Friends appointed for the service, offered the names of * * * to be added to the Boarding School Committee, who were united with and appointed.

"The Quarterly Meetings report that there are 1,960 children within our limits, of a suitable age to attend school; that there have been forty-eight schools taught by members, and under the care of monthly meetings, varying as to time from three to eight months duration; that 1,019 children have attended them, and 781 have been attending district or public schools; and of the remaining 160, some have been attending schools of other descriptions, not under the care of our Society; some have been receiving instruction at home, and some not getting education since last year. Our Quarterly Meetings are desired to give renewed attention to this concern; and it is affectionately desired that Friends may become increasingly united in the maintenance and support of schools, consistent with the advice of this meeting in past years; and Quarterly Meetings are requested to report the state thereof to the meeting next year.

"The minutes of the Meeting for Sufferings since last year were read, and its proceedings approved. And that body is encouraged to give such attention to subjects relating to our religious Society, and for the promotion of the general good, as may seem to claim their attention.

"The committee on Indian concerns made the following report. Our Quarterly Meetings are desired to raise and pay over to Nathan Hall (treasurer of the committee,) their respective proportions of the sum named.

"'Report. No report from the committee on Indian concerns having come to hand, we are unable to inform the Yearly Meeting of the present state of that concern. We are united in proposing that the sum of three hundred dollars be raised, as heretofore, to aid in carrying out the object of the Yearly Meeting.

"'Signed, Nathan Hall, Clerk.'

"The committee to settle with the treasurer, made a report, which was approved, and N. P. Hall appointed treasurer.

"Nathan Hall and Parker Askew are appointed to cause to be reprinted 1000 copies of the General Epistle from London, and to have printed 500 copies of the minutes of this meeting, for the use of subordinate meetings, divide them among the quarters, and defray the expense by a draft on the treasurer.

"A short memorandum of the dying sayings of Elisha Bye, late a member of Chesterfield Monthly Meeting, introduced by the reading of the minutes of the Meeting for Sufferings, was now read. On this occasion, feelings of increased solemnity were spread over the meeting.

"The committee charged with conducting our Boarding School, made the following report, which was satisfactory; and the propositions for extending the present vacation, and fixing the price of board and tuition, were approved and adopted."

From the report we take the following:—

Average number of pupils during winter session, ninety.

Receipts,	$3,742 36
Expenditure,	3,633 09
Balance,	$109 72

Average of pupils during summer session, thirty-five.

Receipts,	$1,382 60
Expenditure,	1,300 42
Balance,	$22 18
Balance in favour of the school for the year,	$131 45
Expenditure for improvements and repairs,	243 38
Deficiency for the year,	$111 93

"'Owing to the high price of provisions, the committee concluded, at the opening of last session, to charge for board and tuition at the rate of sixty-eight dollars per year, as formerly established; and we suggest to the Yearly Meeting the propriety of the price being fixed at that sum in future.

"'Meetings for worship have been regularly held in the Institution, to a good degree of satisfaction.

"'The committee believe that an advantage would arise in having two weeks added to the vacation after Yearly Meeting; which, if adopted, will make the winter session to consist of twenty-four instead of twenty-six weeks; to take effect before the opening of next session.

"'The committee believe it right again to call the attention of Friends to plainness and simplicity of attire, in fitting out their children about to enter school. The duty of the superintendents, when it becomes necessary to make changes in the dress or otherwise, of the pupils, is not only an unpleasant task, on their part, but hardly fails to exert an unfavourable influence on the scholars.

"'A violation of the rules of the school has been more frequently attempted in the introduction of sack coats, and coats and waistcoats with falling collars; and we believe that the modern mode of making pantaloons for the boys, together with the shape of some parts of the female dress, are equally objectionable.

"'We desire that the advice on this subject, contained in the report of last year, may claim the serious attention of Friends, and that they become increasingly concerned to co-operate with the committee in endeavouring to carry out the concern of the Yearly Meeting, in the establishment of the Institution.

"'And while we would not wish to discourage a proper intercourse between parents and others, with the inmates of the school, we believe that visiting on the afternoon of the First-day of the week, when it can reasonably be avoided, is not of advantage.'

"Seventh day morning. At the hour adjourned to, the meeting met.

"Recurring to a conclusion come to yesterday, in regard to the extension of the present vacation of our Boarding School, and under the apprehension it may not become fully and timely known throughout the Yearly Meeting, the meeting now concludes to leave the subject undecided, that if scholars should be offered for reception, the acting committee may be at liberty to open the school at the former time for the present year.

"The committee appointed at a former sitting to prepare a statement of the circumstances of the secession from this meeting on the 5th inst., produced the following, which being fully united with, was directed to be attached as a postscript to our epistles to the other Yearly Meetings.

[This statement was published in our last number.]

"Essays of epistles, as directed to be prepared at a former sitting, were now read; they were approved and directed to be signed by the clerk, and placed with the correspondents, to be seasonably forwarded to the Yearly Meetings to which they are severally addressed.

"Having experienced the calming and solemnizing influence of the holy Head of the church, to be spread over us, under which, we trust, the business of this meeting has been resulted and

brought to a close; with feelings of thankfulness for the favours vouchsafed, the meeting concluded; to meet again, at the appointed time and place, next year, if the Lord permit."

SUMMARY OF EVENTS.

EUROPE.—News from England to the 23d ult. There had been some advance in breadstuffs; Baltimore and Philadelphia flour selling from 31*s.* 6*d.* to 32*s.* 6*d.* The cholera is said to be abating in London. The deaths from all causes for the week ending 16th ult., were 2836—a decline from the previous week of 577; from cholera there were 1549—a decline of 501. The total deaths from cholera this season had been 7669.

The War.—It is officially announced by the French and English governments, that 58,000 men of the Crimea expedition had been landed on the 14th, without opposition, at Eupatoria, and immediately marched upon Sebastopol. The transports then returned to Varna for 14,000 additional French troops. The Russian fleet had again run into Sebastopol, and part of the allied fleet had arrived off that port. It was reported that the batteries of Odessa had again been bombarded. Anapa and Kersch are already blockaded. The evacuation of Moldavia by the Russians, is now complete. Greece has made submission to the Porte, and offers a treaty of commerce. The reported rupture between Turkey and Persia is officially contradicted. The French fleet in the Baltic is to return to France. On the 12th ult., a powder magazine exploded at Perekop. There is said to have been great loss of life on the part of the Russians; two vessels of the allies were also damaged. English officers have been sent to the Turkish army in Asia.

SPAIN.—Affairs are unchanged. The capital is represented by private letters to be tranquil as regards the surface of things; but the government has to contend against both Republican and Carlist intrigues, and doubts are expressed of the firmness and energy of Espartero.

CHINA.—The dates from Hong Kong are to Seventh mo. 23. Numerous pirate fleets are said to be cruising all over the east coast, and one numbering 50 junks crowded with men, had lately congregated within 40 miles of Fu-chau. The accounts seem to be less favourable for the insurgents. In Shanghai, they were reported to be suffering from want and sickness, and dissensions were springing up among them. The *North China Herald* publishes extracts from the *Pekin Gazette*, up to Sixth mo. 11., from which it would appear that the insurgents had made no advance northward, nor had they gained any advantages in the few skirmishes that had taken place. New books and new revelations put forth by them, are described by the *Herald* as being "blasphemous, silly and absurd." "The eastern and western kings respectively personate the Holy Spirit and Jesus Christ, and among the chiefs generally ignorance and imposture contend for mastery."

MEXICO.—This unsettled and ill-governed country seems of late never to be without an insurrection, in some quarter. The last accounts represent the government forces as successful, against the opponents of Santa Anna, in Northern Mexico; the revolutionists had been defeated at Victoria, but were keeping up a guerilla warfare.

CUBA.—The new Captain, General Concha, has relaxed the censorship of the press; he has also issued a circular, in which he says the slave trade must and shall disappear. The walls which at present surround Havana, are to be taken down, and the boundaries of the city extended.

WEST INDIES.—The cholera has nearly disappeared at Jamaica and Barbadoes. Trinidad and St. Lucia still suffer from the disease, but the other islands are comparatively healthy. In Grenada, 3735 persons had died of cholera, in a population of about 33,000. At St. Lucia, about 1100 persons had already died.

UNITED STATES. — *Kansas.* — A newspaper, the Kansas Herald, has been established at the town of Fort Leavenworth. The editor gives a very favourable account of the soil and climate. The country is well-watered by numerous streams, the tributaries of the Missouri and Kansas. The lands in the vicinity of these streams, are covered with a heavy growth of valuable timber, and the soil of both prairie and timber land is said to be highly fertile, being a rich dark mould. About five thousand settlers had arrived in the territory, and large numbers were reported to be on their way.

New York.—The foreign imports at this port for the first nine months of the present year amount to $152,392,746, and the foreign immigration for the last month numbered 28,356. Interments last week, 516, including 41 of cholera.

Philadelphia.—The disaster to the steamship City of Philadelphia is attributed to the derangement of the ship's compasses by the attraction of the iron of which the vessel was composed. The compasses, six in number, were adjusted in Glasgow and Liverpool, but on the voyage no two of them were found to agree. The deposits of gold at the U. S. mint during the Ninth month amounted to $2,680,000. The coinage for the same period consisted of $2,654,793 in gold, $300,000 in silver, and $2,734 in copper coin. According to the record kept at the Pennsylvania Hospital, the mean temperature of the Ninth month was 69½° which is 4° above the average for the last 29 years. The highest temperature was 93½° on the 6th, and the lowest 46° on the 22d. Rain for the month, 3.80 inches, 3.40 of which fell on the 10th. Interments last week, 210, of which 8 were from cholera.

New Orleans.—The fever is abating. The total mortality for the week ending 2d inst., was 420, including 269 of yellow fever.

Miscellaneous.—A letter from the captain of the British ship of war Devastation, dated Aug. 1, 1854, states that he found three vessels, under American colours, at the uninhabited island of Aves, in lat. 15° 40′ N. and long. 63 36 W., and one day's sail from St. Croix, shipping guano, of which he reports there is about 200,000 tons on the island, the quality being but slightly inferior to the Peruvian.

There is a large emigration this season from Virginia to the Northwestern States.

The potato crop in Wisconsin is large and excellent. The California branch mint coined during the Eighth month $1,100 pieces of the value of $1,052,200.

It is asserted that the President of the Spanish Republic of Dominica has ceded or leased the exclusive occupation and use for the term of one hundred years, of the Bay of Samana and adjacent lands to the U. S. government for a naval station.

The crop of hops in Otsego county, N. Y., the present year, is valued at $450,000.

Coal of good quality has recently been discovered at Corunna, Michigan, 100 miles from Detroit. Ten thousand bushels have already been taken out, and it is now being turned at the rate of five hundred bushels per day.

The Connecticut clock-makers are, at the present time, said to be filling large orders for China and Japan.

Train crushed in a Tunnel.—A frightful accident occurred lately on a railroad near Leeds, Eng., by the falling in of a portion of a tunnel during the passage of a train with a large number of passengers. Two of the cars were buried, and it was a considerable time before they could be extricated. Notwithstanding their extreme peril, and suffering from alarm, it was found that none of the persons in the cars had been killed, and but few seriously injured.

Immense freshets have visited several of the interior counties of Mississippi. Bridges and buildings have been carried away, and the roads rendered impassable for nearly a week. Many cattle were drowned, and much damage done to the crops. The rain fell without intermission for six days.

WEST-TOWN BOARDING-SCHOOL.

The Winter Session of the School will commence on Second-day, the 6th of Eleventh month next. The pupils will be conveyed by railroad to West Chester, where conveyances will be in waiting to take them and their baggage to the School, on the arrival of the morning and afternoon cars, on Second-day, the 6th, and Third-day, the 7th of Eleventh month. The cars will leave the depot, south side of Market street, above Eighteenth street, (formerly Schuylkill Fifth,) at half past 7 o'clock, A. M., and 3 o'clock, P. M. The agent of the School will be at the railroad depot, on Second and Third-day *afternoons*, and will furnish pupils with tickets, and accompany them to West Chester. Those who go by the *morning* train, will be furnished with tickets by a person in attendance. To those who procure tickets as directed, the fare from Philadelphia to the School, including baggage, will be one dollar, which will be charged to the scholar at the School. All baggage should be distinctly marked West-town, and with the name of the owner, and should be sent directly to the railroad depot.

The West-town office is at Friends' bookstore, No. 84 Arch street, where all small packages for the pupils left before 12 o'clock on Seventh-days, will be forwarded. *All letters* for the pupils and others at the School, should be sent by *mail*, directed to *West-town Boarding School, West Chester P. O., Chester Co., Pa.* Postage should be *pre-paid*, and packages should be distinctly marked and put up in a *secure manner*, so that their contents will not be liable to be lost by handling. The stage will leave West Chester during the *Winter Session*, for the School, on Second, Fourth, and Seventh-days, on the arrival of the *morning* cars from the city, and from the School to West Chester, on the same days, to meet the morning cars to Philadelphia. The fare for each passenger to and from West Chester *by the stage*, will be 25 cents. When special conveyances at other times are provided at the School, an extra charge will be made.

West-town, Ninth mo., 1854.

INDIAN CIVILIZATION.

The committee is desirous of engaging the services of a well qualified Friend to teach the school at Tunessassah—also, one to aid in carrying on the farm, superintending the school, &c. Friends who may feel concerned to engage in either of those stations, are requested to make early application to Joseph Elkinton, No. 377 S. Second street, or Thomas Evans, No. 180 Arch street, Philadelphia, or Ebenezer Worth, Hamerton, Chester county, Pa., or Thomas Wistar, Fox Chase, Philadelphia co., Pa.

Philad., Ninth mo. 20, 1854.

FRIENDS' ASYLUM.

Committee on Admissions.—Samuel Bettle, Jr., No. 101 North Tenth street; Charles Ellis, No. 95 South Eighth street, and No. 56 Chestnut street; William Bettle, No. 14 South Third street; John C. Allen, No. 179 South Fifth street, and No. 227 North Front street; Horatio C. Wood, No. 210 Race street, and No. 37 Chestnut street; William Thomas, No. 242 North Fifth street, and No. 49 South Wharves; Townsend Sharpless, No. 187 Arch street, and No. 32 South Second street; John M. Whitall, No. 161 Filbert street, and No. 138 Race street.

Visiting Managers for the Month.—John C. Allen, No. 179 S. Fifth street; William Bettle, No. 244 N. Sixth street; John M. Whitall, No. 161 Filbert street.

Superintendent.—Dr. Joshua H. Worthington.

Matron.—Elizabeth B. Hopkins.

RECEIPTS.

Received from Japhet Leeds, N. J., $2, vol. 28; from John Sheppard, Benj. Sheppard and Margt. Miller, N. J., $2 each, vol. 27; from John King, agt., N. Y., for Francis Armistead, Job Otis, Wm. King, Jos. Chase, and Chas. Gifford, $2 each, vol. 28, for N.D. Tripp, $2, vol. 27; from St. B. Smith, agt., O., $2, vol. 28, for Robt. Holloway, $2, vol. 27.

MARRIED, on the 5th inst., at Friends' Meeting-house, on Arch street, JOHN H. STOKES and LYDIA L. JONES, both of this city.

DIED, at his residence, in East Bradford, Chester co., Pa., on the 21st of Fourth month, 1854, in the 64th year of his age, JOHN JAMES, a member of Birmingham Monthly Meeting.

——, at the residence of her father, on the 16th of Seventh month, RACHEL P., wife of Samuel C. M. Grew, and daughter of Absalom and Rachel Hoge, of Flushing, Belmont county, Ohio, in the 32d year of her age. When told by her physician, a short time before her death, that her disease, (an affection of the lungs,) precluded all hopes of recovery, she seemed much affected, and remarked to her husband, that she had not looked towards being well, but hoped she would have mended so as to have been taken to her own home, and had the oversight of the raising of her dear little boy, awhile longer, but that hope must now be given up. For some days after, she seemed under much exercise, and told her family she could hardly express what she had passed through; she had felt as if all support was withdrawn, and that she had nothing to lean upon; said she had prayed earnestly that that state might not continue; and on her sister asking if she felt more comfortable in her mind, she replied, "Yes, yes, I feel different now, and can say in sincerity, 'Not my will, but thine be done.'" In conversation with a friend, the night before her death, she spoke of her past exercises, and said she believed that her prayers had been accepted; she now felt resigned to the Divine will, and love for every body. On Seventh-day afternoon she alluded to her increased weakness, and remarked to a friend, "Oh, if I had anything more to do, I could not do it now." Her suffering was at times severe, yet she was preserved in patience, and when the time for release came, she quietly passed away; and we have the consoling trust, that He whose compassion faileth not, hath in mercy gathered her to rest.

——, on the 17th of Ninth month, 1854, ESTHER PAINTER, widow of Samuel Painter, in the 98th year of her age; a member of Birmingham Monthly Meeting, Chester co., Pa.

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OHIO YEARLY MEETING.

Remarks on the Appointment of Clerks in Ohio Yearly Meeting, 1854.

Ohio Yearly Meeting convened on Second-day, the 4th of Ninth month, 1854.

The clerks of the preceding year, Benjamin Hoyle and William S. Bates, according to custom, acted as the officers of the meeting. It was organized by calling the names of the representatives and reading the authenticated records of their appointment by the respective Quarterly Meetings. After a session of three or four hours, the meeting adjourned to Third-day morning, at 10 o'clock.

In the evening, after the close of the first sitting, the representatives met, agreeably to the direction of the Discipline, to choose a clerk and an assistant. There were forty-two of them. Twenty-eight were in favour of reporting to the Yearly Meeting the names of Benjamin Hoyle for clerk, and of William S. Bates for assistant. Twelve of them favoured the nomination of Jonathan Binns for clerk, and James B. Bruff for assistant. Neither being willing to yield their candidates, it was proposed to report to the meeting that they could not agree on any names to offer. This was advocated by the twenty-eight, and opposed by the twelve; the latter stating that such a report, under the usage of the Yearly Meeting, would be equivalent to the continuance of B. Hoyle and W. S. Bates, for another year.

On Third-day morning as soon as the meeting was opened, a Friend arose and stated that he had been desired by a part of the representatives to propose Jonathan Binns for clerk, and James B. Bruff to assist him.

Another Friend immediately arose, and stated that he had been requested by the representatives to report that they had been unable to agree on any names to offer to the meeting for clerk or assistant.

The friends of Jonathan Binns expressed their approval of his appointment.

The clerk of the meeting stated that agreeably to the usage of that meeting for several years past, they could receive no other report than that made by the latter Friend, and this was equivalent to a continuance of the present clerks; to which effect he should now make a minute, it being conformable to the settled practice of the meeting.

Several Friends stated that the attempt by a small part of the representatives to nominate a clerk without the consent of their colleagues, and to force an appointment on the meeting, was an act of separation, and must result in a secession from the Yearly Meeting. They accordingly advised that those who were favourable to proceeding in an orderly manner, agreeably to the settled custom of the Yearly Meeting, should take no part in the matter of J. Binn's nomination, but leave it to his party, it being wholly the act of a separate body, and no part of the business of Ohio Yearly Meeting. Several of those who favoured J. Binns, openly declared that it was a separation.

After a short time, Benjamin Hoyle made a minute stating the fact that the representatives had not been able to agree, and that according to the practice of that meeting, the present clerks were continued for another year. When this minute was read there was a large expression of unity with it—more than is usual on the appointment of clerks.

Jonathan Binns afterwards made a minute appointing himself clerk and James B. Bruff assistant.

Some time after this, at the suggestion of a Friend, and with the approbation of a large number, Benjamin Hoyle made and read a minute adjourning the meeting to ten o'clock next morning, and he and those who adhered to the previous usage of the meeting, withdrew, forming about two-thirds of the assembly, while Jonathan Binns and his friends remained behind.

—

There can be no doubt, that under the Discipline of Ohio Yearly Meeting, the constitutional mode of electing a clerk, is through the choice of the representatives, confirmed by the Yearly Meeting. The words of the Discipline are:—

"The representatives from the Quarterly Meetings, both men and women, are annually to *choose* a clerk and an assistant, at the close of the first sitting of the meeting for discipline, whose names are to be reported at the opening of the next sitting."

Where the representatives fail to make such choice, and the mode prescribed by the Discipline cannot be carried into effect, it is obvious that the Yearly Meeting, in which the legislative power is exclusively vested, must prescribe the course to be pursued to supply the failure.

It would be an unauthorized and unwarrantable assumption, for a part of the representatives, or any other functionaries or members of the meeting, to forestall its judgment, and strike out for themselves a mode by which they should choose to remedy the evil.

For several years past, the representatives of Ohio Yearly Meeting, have repeatedly been unable to agree in choosing a clerk and assistant. This fact being reported to the meeting, that body, in the exercise of its prerogative, has decided by common consent, that agreeably to "ancient usage," the old clerk and assistant should be continued in office; and recorded this conclusion on its minutes, as the rule in such case.

The same state of things occurred in Philadelphia Yearly Meeting in 1827, when William Jackson, one of its oldest and most valued members, stated that he had attended Yearly Meetings of the Society of Friends for about sixty years, including London and Dublin, and most of those on the American continent; and that the uniform practice had been for the old clerks to continue to serve the meeting, until new ones were appointed. Philadelphia Yearly Meeting accordingly continued the clerks of the preceding year. What amount of precedents he may have had for his assertion, is not important. Those who know his character for integrity and truthfulness, and his long and extensive acquaintance with the meetings and Discipline of the Society, will receive his testimony in its fullest latitude, and as of high authority. It is sufficient for our purpose, however, that in every known instance in the Society, where the constitutional method of choosing a clerk has failed, the Yearly Meeting so situated has uniformly directed the continuance of the incumbents in office.

Instead of adopting any change in the method prescribed for the selection of candidates, it has preferred to allow the Discipline to remain unaltered, and as the most natural and proper mode of meeting the difficulty, has continued those in office, who had been chosen when the representatives and the meeting were harmonious in the selection.

With regard to what constitutes a precedent of authority and value, it may be remarked, that, where a religious society has followed a uniform course of action in any given case, embracing as many as six or seven distinct occasions, and extending over a period of more than twenty years, and where it has deliberately recorded on its minutes, that course of action as proper to be pursued in such case, it must be received as establishing a precedent of the highest authority.

Within the last eight years the representatives of Ohio Yearly Meeting, have several times reported to it that they could not agree on any names for clerk and assistant; and as often, that meeting has recorded its decision, that the proper course to take in such circumstances, was to continue the clerks of the preceding year.* This surely may be deemed sufficient to establish an

* The first year in which the representatives of Ohio Yearly Meeting reported that they were unable to agree, was 1846. Our late friend, Benjamin W. Ladd, was the first who spoke on the occasion, and remarked: "There is no alternative; the Friends under the appointment of clerks must be continued." The meeting decided that this was correct, and it was so recorded. He advocated the same rule in the Yearly Meeting of Ministers and Elders, and, under its operation, continued to be the clerk of that meeting until his decease.

In 1847 and 1848, the reports of the representatives were similar, and the decision each time the same. In the latter year, however, the assistant clerk being prevented by sickness from acting, the meeting instructed the representatives again to confer together, and propose a name to the next sitting to fill the vacancy. They did so, and reported that it was their prevailing sense to offer the name of R. H. Smith, as assistant clerk. The meeting did not adopt the report, because the representatives were not united. The party who in 1854 nominated J. Binns, in opposition to the sense of two-thirds of the representatives, then strongly objected to the appointment of R. H. Smith, on the ground that the representatives *were not agreed* in proposing him, and therefore the meeting could not appoint a new officer.

In 1849 the representatives were agreed, and B. Hoyle and Wm. S. Bates were reappointed. In 1850 they reported "not agreed." In 1851 they agreed, and the same Friends were reappointed. In 1852–3, they were unable to agree.

authoritative precedent, and to determine what should be the action of the meeting, in any future case of similar character, until, by the same common consent, the meeting should adopt some other plan.

The representatives to the meeting in 1854 again disagreed. Nearly one-third of them were in favour of Jonathan Binns for clerk and of James B. Bruff for assistant, while the others preferred the continuance of Benjamin Hoyle and William S. Bates, and neither portion was disposed to yield to the other.

It will not be asserted by any one cognizant of the facts, that the Yearly Meeting itself was in a condition harmoniously to appoint a clerk. There was an irreconcilable difference of opinion as to the candidates, and no disposition manifested by either side to yield to the other. What then was to be the result? Was the meeting to be dissolved and broken up, because the members differed in opinion on the choice of officers? Certainly not. The obvious course, dictated by sound sense and a proper regard to the rights of all, was, for the clerks, who had been placed at the table by the consent of all parties, to continue to serve the meeting until new ones could be regularly nominated and approved by it. Such, says William Jackson, is the usage of Society, and such too it is shown to be by the minutes of Ohio Yearly Meeting in every similar instance which has occurred, since the testimony of William Jackson was delivered.

The opinion of Judge Ewing, a candid and impartial observer is of the same tenor. Alluding to Philadelphia Yearly Meeting when similarly circumstanced in 1827, he says, "Suppose the representatives had wantonly, or in neglect of their duties, omitted to propose names to the meeting. Was all further proceeding at an end? Was the meeting closed? The Book of Discipline, it is true, prescribes no guide or directory under such circumstances. But ancient custom, founded on the obvious dictates of reason, had established in this respect an operative law. The clerk and his assistant of the preceding year were to act; and, without any new appointment or induction, were authorized to continue and discharge their appropriate functions, until the names of other persons were regularly brought forward and united with, or, in other words, appointed."

Ancient custom, says the Judge, founded on the obvious dictates of reason, had established an operative law. This law is, that in such circumstances as then existed, the clerks of the preceding year are to continue and discharge the functions of their respective offices, until the names of other persons are *regularly brought* forward and united with.

It will hardly be pretended by any one that the names of Jonathan Binns and James B. Bruff were regularly brought forward, or that they were united with by the meeting. It is true, that in the meeting of the representatives, their names were proposed and considered, but they were objected to by about two-thirds of the whole number, and that objection was not withdrawn. It is obvious that they were not united with there, nor was any choice in the sense of the Discipline made; yet the twelve or fourteen who favoured their appointment, regardless of the objections of their colleagues, and in contradiction to the recorded sense of the meeting for several previous years, reported their names to the next sitting. Such a procedure is neither prescribed nor sanctioned by any rule of discipline or usage in the Society, nor does the action of any Yearly Meeting of Friends furnish a precedent to countenance or support it. The conclusion is therefore irresistible, that the nomination of J. Binns and J. B. Bruff was wholly irregular, the unauthorized act of a party, and contrary to the established and recorded practice of the Society.

It is true that the representatives only *propose*, and the meeting *appoints* the clerks. If the representatives fail to propose a clerk, that failure does not in any degree impair the authority of the meeting to make an appointment.

But the query naturally arises, did the meeting, as a body, appoint Jonathan Binns, or even entertain the irregular nomination of him and his associate?

It is apparent that it did not, because the larger portion of the members present were opposed to it; it was protested against as an act of separation, as contrary to established usage and order, and while the minority, who favoured his acting, were expressing their approbation, the majority of the meeting approved the continuance of the old clerks according to previous custom. When, in conformity with former usage, the minute continuing the clerks of the preceding year was made and read, there was a large expression of unity with it; which was further evinced by the greater part of the meeting withdrawing with B. Hoyle when he read the minute adjourning the meeting, thereby acknowledging him in the most unequivocal manner as the clerk of the Yearly Meeting. It is clear, therefore, that the meeting of the representatives did not choose J. Binns for clerk, nor did the Yearly Meeting appoint him. The whole proceedings were the unauthorized acts of a part of the members only, unsupported by discipline or usage, and in opposition to the conclusion of the meeting recorded in previous years, and can be viewed in no other light than as a separation from the Yearly Meeting.

There is another important defect in the proceeding. Benjamin Hoyle was still at the table, the acknowledged clerk of the meeting, until a successor was duly appointed. It was his province to gather the sense of the meeting, and record the conclusion it had come to, had it concurred in the appointment of Jonathan Binns. But the nominee of the minority of the representatives, invading the province of the regular officer of the meeting, made the minute, recording himself as clerk. The appointment of Jonathan Binns, therefore, is destitute of this official requisite to constitute it an act of the meeting, and must be viewed as wholly unofficial and ex parte in its character.

If the principle were once admitted, that in our meetings for discipline, an individual may thus usurp the station, and invade the duties, of the regularly appointed officer of the meeting, it must lead to scenes of anarchy and misrule wholly incompatible with the Christian character.

That any member of a Yearly Meeting has the right, of his own motion, to propose to the body the name of a Friend for clerk, is an assumption not warranted by Discipline or usage. The nomination of clerk to the Yearly Meeting has never been held to be an open one for the meeting at large. Occasional nominations may have been so made, when it was only to supply the temporary absence, for a short time, of the regular clerk. But the office of clerk being considered one involving important and responsible trusts, in order to guard against injudicious or improper nominations, the Discipline enjoins that in all meetings of record, whether inferior or superior, the selection should be made by a committee. Even if that committee, whether the representatives or others, fail to nominate, it is not competent for any member, of his own volition, to obtrude a candidate upon the meeting. It is easy to perceive that such a practice might lead to great confusion. Every member claiming an equal right to nominate, numerous candidates might be proposed, without reference to their fitness for the office, and a scene of disorder arise disgraceful to religious society. It is the prerogative of the meeting alone to direct what course shall be adopted, when the committee to whom the subject was delegated fail to accomplish the object of their appointment.

That Jonathan Binns might have been taken up and appointed by the meeting, without previous nomination, as the meeting of representatives could not agree, would not be questioned, if the meeting had harmoniously decided that this was the proper course to take in the dilemma. But it did not so decide. No proposition was considered or made to depart from the conclusion it had previously come to and recorded in similar cases. The subject of a change in its mode of procedure did not engage its attention. Both the nomination and the appointment were unauthorized by the Discipline, by the usage of the Society, and by the meeting, and therefore lack the elements which can alone give them validity.

It is alleged that the names of B. Hoyle and W. S. Bates were not proposed to the meeting as clerks. It is true that they were not directly reported as the nominees, nor had they been during several previous years, though their continuance in the stations was acquiesced in by all. The majority of the representatives in 1854 showed more deference to the objections of the minority than these did to theirs. They knew that the meeting of the representatives had not agreed in choosing a clerk, and they could not, in truth and with fidelity to the trust reposed in them by the meeting, do any other than state the fact. To the making of this statement, the friends of J. Binns strongly objected, in the meeting of the representatives, because they said it would be equivalent to proposing the continuance of the present clerks for another year. They fully understood it so, and attempted to forestall the action of the meeting by the earlier nomination of their own candidates. The Yearly Meeting at large had the same understanding, having for years acted upon that rule, and therefore there was no necessity for the formal proposition of those names. They were already the regular clerks of the meeting, chosen by general consent, and the representatives and the meeting being unable to agree upon any change, the recorded decisions of former years, as well as usage and reason, dictated that they should continue and discharge their appropriate functions.

Were the principle admitted that when a difference of sentiment as regards the candidates arises among the representatives, it is proper and valid for a minority to disregard the objections of their colleagues, and report the name of the person whom they deem suitable, it must lead to confusion and anarchy. If twelve out of forty-two may do so, the same rule would apply to six or three, or the right may be claimed even by a single one. As the advocates of each candidate would have equal rights, and each representative as strong a claim as any of his fellows to press his favourite upon the notice of the meeting, it would be distracted and perplexed by a diversity of nominees, with but little probability of a suitable selection. If, as in Ohio Yearly Meeting none were willing to yield in favour of others, but each party to urge the appointment of their own favourite, the meeting must be divided into as many fragments as there are pertinacious and unyielding contestants and self-appointed clerks.

It is easy to perceive that the principle involved in the nomination of J. Binns by the small minority of the representatives, and the attempt to

impose him upon the meeting as clerk, is one which, if adopted and carried out, must soon make a wreck of the Society.

It is alleged that very few persons in the Yearly Meeting objected to the appointment of Jonathan Binns.

Friends who were disposed to adhere to the course adopted by the Yearly Meeting on similar occasions in former years, declared the nomination of J. Binns by the minority of representatives to be contrary to the order of Society, and an act of separation, in which the Yearly Meeting could not participate; and Friends were advised to take no part in the proceedings and to give no sentiment on the nomination, it being the act of a separate body. This course was adopted, and accounts for the silence of those who could not unite with the irregular nomination. Several of those who favoured the general views of the party who nominated J. Binns, distinctly stated that it was an act of separation from the Yearly Meeting. One of them said that rather than join in it he would go home, and seclude himself from Society; and another who was conspicuous among them remarked that none need to please themselves with the idea that it was not a separation, for it was such; and proposed that before going further, they should pause and see if some arrangement for an amicable adjustment of difficulties could not be made, before the act of separation was fully consummated. Others responded in unison with the sentiment that the nomination and appointment were acts of separation, but seemed disposed to go on. It is obvious that both sides viewed it in the same light, as a separation from the Yearly Meeting.

We may briefly recapitulate some of the principal points in these remarks, as follows, viz.:—

First, That the constitutional mode of appointing its clerk, according to the Discipline of Ohio Yearly Meeting, is by the choice of the representatives, confirmed by the meeting.

Second, That when this mode fails, the Yearly Meeting is the only body which has the right to prescribe what course shall be pursued to accomplish the end.

Third, That the constitutional method, having on several occasions failed in Ohio Yearly Meeting, in consequence of the disagreement of the representatives as to the candidates, that body has exercised its prerogative, and in every such case has decided that the proper course to take was to continue the old clerks; which has accordingly been done, and sanctioned by minute duly recorded.

Fourth, That the representatives to the Yearly Meeting in 1854, forty-two in number, again disagreed, twenty-eight of them being in favour of reporting the names of the old clerks, viz., Benjamin Hoyle and William S. Bates, and twelve of them advocating the nomination of Jonathan Binns and James B. Bruff.

Fifth, That the majority of the representatives proposed to report to the Yearly Meeting that they could not agree on any names to offer to it; to which report the minority objected, because they said that under the established usage of the Yearly Meeting, in former years, it would be the same thing as continuing the old clerks for another year.

Sixth, That this minority, without the knowledge or consent of their colleagues, reported their candidates to the meeting.

Seventh, That the majority of the representatives, in conformity with the true state of the case, and former precedents, reported to the Yearly Meeting that the representatiives could not agree on any names to offer to it, for the stations of clerk and assistant.

Eighth, That the clerk of the Yearly Meeting, in obedience to its former decisions and practice for seven or eight years, and to the general usage of Society, made a minute, continuing the old clerks for another year, with which minute there was a large expression of unity by Friends present.

Ninth, That Jonathan Binns made a minute appointing himself clerk, and James B. Bruff assistant, which was approved and supported by his friends.

Tenth, That the clerk of the Yearly Meeting, and several other Friends, declared the nomination and appointment of Jonathan Binns to be an act of secession from the Yearly Meeting, in which that body could take no part, and several of J. Binns's friends admitted that it was so.

Eleventh, That his nomination and appointment are not sanctioned by any discipline, usage, or precedent in the Society, but are repugnant to all these, and subversive of the harmony, order, and integrity of our religious Society.

Twelfth, That his nomination was not united with by the meeting of the representatives, nor was his appointment approved by the Yearly Meeting, or recorded by its regular clerk, and therefore it lacks all the essentials which are necessary to give it validity.

Thirteenth, That they were in direct contradiction to the conclusion and practice of Ohio Yearly Meeting, as recorded on its minutes for some seven or eight years.

Fourteenth, That by the statements of both sides, it is clearly apparent that Ohio Yearly Meeting in 1854, was not in a condition harmoniously to appoint a clerk; and the mode of supplying it with this officer, and enabling it to go on with its business, dictated alike by sound sense, by established usage, and by a due consideration for the rights of all, was to continue the clerks who had been appointed when agreement of sentiment prevailed.

Fifteenth, That the larger part of the meeting united with and approved this course, as was manifested by their expressed sentiments in the meeting, when the regular and acknowledged clerk made a minute to this effect, and also by their withdrawing, when he adjourned the Yearly Meeting; while the adherents of Jonathan Binns, remained behind.

The only conclusion, therefore, consistent with the established order and usages of the Society, is, that Benjamin Hoyle is the regular and duly appointed clerk, and that the body continuing and acting with him as its officer, is the Yearly Meeting of Friends of Ohio.

Should the Society, or any part of it, acknowledge Jonathan Binns as the clerk, and the body acting with him as the Yearly Meeting, it would tend to break down good order and government in the proceedings of meetings for discipline, furnish a dangerous precedent to its members, on any occasion of dissatisfaction or disagreement, to bring forward, in the same irregular manner, the names of clerks to suit their own purposes, and thus encourage and multiply these sorrowful and blighting separations within its borders; than which hardly a greater or more desolating evil, or one more deeply to be deplored, can afflict our beloved Society.

A Diamond has recently been found in Manchester, Virginia, which is said to be worth three or four thousand dollars. A scientific examination shows that it refracts; and if rubbed on dry cloth or leather acquires positive electricity, and on being suddenly removed from the sun's rays into the dark, it sends forth sparks of light resembling small blazing stars.

Anecdote respecting John Crook.

We republish the following, by request. It has before appeared in the columns of "The Friend;" but may be profitably reperused.

"Our friend John Griffith informed Robert Dudley, that John Crook, one of the earliest and most distinguished ministers among the people called Quakers, was remarkable on many accounts, especially during the violent persecution in the reign of Charles II., a large participation whereof fell to this Friend. It was observable that his gift in the ministry was such, that he frequently, in those times of great affliction, whilst free from imprisonment, continued his declaration in public meetings for upwards of three hours; during the whole of which such an increasing degree of authority attended, as to convince many of his auditory, that nothing short of a Divine commission could produce the baptizing effects of his ministry. In consequence, many were joined to the Society of which he was a member, through his labours, who became ornaments thereof.

He outlived those days of dark intolerance some years, much beloved from the remembrance of his past services, and sufferings for the noble cause of religion; and he frequently appeared in the meetings of Friends, in very long testimonies of sound doctrine and pleasing expressions. But some deeply exercised minds among his friends, observed with concern, that the energy of melting virtue, which had attended his gospel labours in former times, to their great consolation, was now very little, if at all, felt to accompany his ministry.

Two of these Friends, who stood in the station of elders, feeling their minds engaged to it, from a sense of duty, waited on him; and with all the tenderness and deference due to his age, experience, and great worth, communicated their fears to him on this head, and intimated their wish, that he would look at this matter, and seek to that gracious Being in whose service he had been so successfully engaged for many years, for his blessed counsel on the subject; desiring him at a suitable time, to favour them with the result of his deliberations on what they had laid before him.

He received their communications with great meekness; and after some weeks he waited on them, in a broken, tender frame of mind, letting them know, with many tears, that their brotherly, or rather fatherly conduct towards him, was a kindness that he should never forget; and that on deep thoughtfulness respecting the matter referred to him, he found there was ample cause for their fears; and that he looked upon them as the messengers of love from his great Master, to warn him of his dangerous situation.

He next related to them how he then found that in those times of public tranquillity, he had gradually and imperceptibly slidden off from receiving his ministry through that pure, unmixed channel, by which he had formerly received it. The spring of the ministry, he said, during the fiery trials of persecution, flowed so copiously through him, that he felt but little labour to come at it; but in these latter days of the church's tranquillity, from the love he felt for the cause, he delivered words as they occurred to him in the public assemblies, which, till their kind intimations to him, he did not perceive, proceeded only from his natural powers as a man, and did not, as formerly, flow from the Divine spring and gift of gospel ministry. Of this, he said, he was now fully convinced, and returned praises for his great deliverance where first due, and gratitude to them as instruments thereof.

He continued for three years after this quite silent as a minister; and about the expiration of

that time, he again broke forth in a few words, just as at first appearing in the ministry. He was gradually enlarged in his testimonies to the comfort and edification of his friends; and was at all times very careful, ever after, not to exceed that measure of Divine opening, with which he was favoured in the exercise of his gift."

For "The Friend."

In Patience Possess ye your Souls

At times of outward or inward commotion, there is nothing more salutary to the mind, than inward wrestling for quietness of spirit, that the reasonings and strivings of carnal wisdom may be subdued, to the silencing of the flesh, which is at enmity against the Truth. To enter into the closet of the heart at such seasons, and there abide in patient waiting, and quiet exercise of spirit, is the part of true wisdom, and the only means of securing the Divine blessing, for it is not to this man, or that man, that we are to look for deliverance, but to the Lord alone, who will openly reward the secret prayer of his dependent children.

There is nothing in human policy or wisdom, that is able to still the troubled waters, when we are tossed to and fro upon the waves of temptation, so that our souls are terrified with the view of apparent danger, but our only safety is in keeping close to Him, in humble faith, who is able to rebuke the winds and the waves, and thus to save us from the threatening wreck. But oh, what humility and patience are requisite, in order to enable us to abide with the Captain of our salvation in his temptations, and not to be offended in Him, who, when he was reviled, reviled not again; and when he suffered, persecuted not them that offended against him, but meekly bore the contradiction of sinners, seeking not theirs but them, that he might bring them as a good shepherd into the heavenly fold, and not as a hireling, leave them to the ravages of their wicked enemy.

What was written aforetime was written for our learning, and it will be well for us, if this has not been done in vain—if the lessons of long suffering and patience which we have been taught by our Divine Master, be not allowed to pass unheeded, by us who profess to be his followers in the way of the cross; bearing with him the reproach of the wicked, who fain would have us put on the armour of Saul in warring against the mighty. But what will all our profession avail us, if we have not the Spirit of Christ, for without this we are none of his, however much we may outwardly appear to men as his followers. If we deny not ourselves in all that we do as his servants, our labours will not be crowned. If we tarry not at his bidding, or go forth when he does not send us, sorrow and shame will be our portion, and the end of our running will be discord and confusion. However zealous we may feel for the promotion of Truth, we must patiently tarry at Jerusalem until endued with power from on high, before any qualification can be witnessed for availing labour; and without this, all our profession, activity and zeal, will be worse than fruitless.

Unauthorized labour in the church, is a fruitful source of discord, and many for want of patience to abide the Master's time for reformation, are exercised in their own will, time, and way, to bring it about, little regarding the order of the Gospel; while those, who, from living experience, have known the salutary advantage of time and patience, in the work, are concerned to move only as they are moved therein—according as it is written, "He that believeth shall not make haste." Contention and strife cannot be healed by haste and heat, but the humble exercise of faith and patience, will work marvelously for those who are engaged therein, enabling them to remove mountains of opposition and prejudice, so that the power of Truth may have free course, and be exalted above all the heights of human passion and wisdom, to the promotion of "peace on earth, and good will to men."

It is an easy matter to contend, in our own wills, for the truths of the gospel; to make the outward appearance of simplicity, so as to find our way into the favour of the mere professors, but to know our wills slain upon the cross, and to contend for the faith, once delivered to the saints, in the spirit of Christ, is quite another thing. The difference is plain to all those, who, by abiding inward, are gifted with true discernment, and thereby qualified to testify against the wisdom and workings of the flesh, which seek to be exalted above the pure witness for Truth in the heart, and beget an impatient and untempered zeal. Those who are exercised by this zeal, are of the number whose time is always ready, who disregard the injunction, to judge nothing before the appearing of the Spirit of judgment, which shall bring to light the hidden things of darkness, and enable to renounce our fellowship therewith. But if we patiently abide the time of His coming who is Head over all things to his church, and whose works alone can praise him, he will raise up "judges as at the first, and counsellors as at the beginning," who, judging not by the seeing of the eye, nor the hearing of the ear, shall judge righteous judgment, in the fear of the Lord. It is "the Lamb and his followers who shall have the victory."

Misunderstanding.—Misunderstanding comes of a respectable family, and has a *half* sister distinguished for her good sense and solidity, but she herself, though not a little fond of reasoning, always takes the *perverse* side of any question; she is often seen with one of her intimates, *Misrepresentation*, who is a great tale-bearer, and goes about from house to house, telling people what such a one says of them behind their backs. Misrepresentation is a notable story-teller, and can so *change*, *enlarge*, and *dress up* an anecdote, that the person to whom it happened shall not know it again; how *many friendships have been broken by these two*, or turned into bitter enmities! The *latter* does a great deal of *varnish* work, which wonderfully sets off her paintings, for she pretends to use the pencil; but her productions are most miserable daubings, and it is the *varnish* alone which makes them pass to the most common eye. Though she has colours of all sorts, *black* varnish is what she uses most. As I wish you to be very much on your guard against this personage whenever you meet her in company, I tell you she is to be distinguished by a very ugly leer; it is quite out of her power to look *straight* at any object.—*Barbauld's Letters, &c.*

The Imperial Canal of China.—One of the most extraordinary works of art in the world is the Imperial Canal of China. This wonderful structure, which was built by the Mongul Emperor, Kublai Khan, extends from the vicinity of Pekin, at which city the same emperor fixed the seat of government, to the Yang-tse-Kiang river, a distance of more than six hundred miles, to the southward. The canal is in some places tunnelled through heights, and at others it is carried through lakes and over marshes and low grounds by means of stupendous embankments. Rivers feed it, and goodly ships sail on its waters. It is used not only as a great commercial highway, but as an irrigator and drain to the country through which it flows, and renders available much land that would otherwise be useless. The canal exhibits sound practical skill, and even genius, on the part of its constructors, and, as a work of labour, it is gigantic. It is one of the greatest of those great works which are to be met with in China on a larger scale than in any other country in the world.

The vanity of young men in loving fine clothes, and new fashions, and valuing themselves by them, is one of the most childish pieces of folly that can be, and the occasion of great profuseness and undoing of young men. Avoid curiousness, and too much expensiveness in your apparel; be comely, plain, cleanly, not curious or costly, it is the sign of a weak head-piece to want every new fashion.—*Hale.*

Selected.

THE BELIEVER AND HIS ECHO.

Believer. True faith producing love to God and man,
Say, Echo, is not this the gospel's plan?
Echo. The gospel's plan.
Believer. Must I my faith in Jesus constant show,
By doing good to all, both friend and foe?
Echo. Both friend and foe.
Believer. But if a brother hate and treat me ill,
Must I return him good, and love him still?
Echo. Love him still.
Believer. If he my failings watches to reveal,
Must I his faults as carefully conceal?
Echo. As carefully conceal.
Believer. But if my name and character he tears,
And cruel malice too, too plain appears;
And *when* I sorrow and affliction know,
He loves to add unto my cup of woe;
In this uncommon, this peculiar case,
Sweet Echo, say must I still love and bless?
Echo. Still love and bless.
Believer. Whatever usage ill I may receive
Must I still patient be and still forgive?
Echo. Still patient be and still forgive.
Believer. Why, Echo, how is this? thou 'rt sure a dove.
Thy voice will teach me nothing else than love.
Echo. Nothing else than love.
Believer. Amen, with all my heart; then be it so,
It 's all delightful, just and good I know,
And now to practice, I 'll directly go.
Echo. Directly go.
Believer. Things being thus; then let who will reject,
My gracious God most surely will protect.
Echo. Surely will protect.
Believer. Henceforth on Him I 'll put my every care,
And both my friend and foe embrace in prayer.
Echo. Embrace in prayer.
Believer. But after all these duties, when they are done,
Must I, in point of merit, then disown,
And rest my soul on Jesus Christ *alone?*
Echo. On Jesus Christ *alone.*
Believer. Echo, enough! thy counsel to my ear
Is sweeter than to flowers the dew drop's tear.
Thy wise instructive lessons please me well,
'Till next we meet farewell, farewell.
Echo. *Farewell, Farewell.*

Tempered by humbleness and charity, honesty of speech hath honour;
And mingled well with prudence, honesty of purpose hath its praise:
Trust payeth homage unto truth, rewarding honesty of action:
And all men love to lean on him who never failed nor fainted,
Freedom gloweth in his eyes, and nobleness of nature at his heart,
And Independence took a crown, and fixed it on his head:
So, he stood in his integrity, *just* and *firm* of purpose,
Aiding many, fearing none, a spectacle to angels and to men.—*Tupper.*

Many are the dangers and temptations compassing a bad man's presence:
The Upas hath a poisonous shade, and who would slumber there?
Wherefore *avoid them if thou canst; only* under Providence and duty,
If thy lot be cast with Kedar, patiently and silently *live to their rebuke.*—*Tupper.*

For "The Friend"

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 36.)

SARAH KIRKBRIDE.

It is always a pleasant and heart cheering, although a not uncommon thing, to find children of pious and devoted Christians, running with alacrity in the paths which their parents have trodden before them to glory and to virtue. Among such may be numbered Sarah, daughter of that valuable Friend, Mahlon Stacy, one of the early settlers of New Jersey, of whom we shall hereafter have somewhat to say. Sarah Stacy appeared to submit to the visitations of the holy Spirit in childhood, was dutiful to her parents, virtuous in her actions, and an example of early piety. The piety which marked her youth, was not lost amid the temptations of riper age, but shone brighter, and grew more settled and confirmed, as her faith was more and more tried. When she reached maturity, she was married to Joseph Kirkbride, of Bucks County, a minister of the Gospel, on whose services in his Master's cause in labouring to spread the knowledge of the Truth, and his devotedness in forwarding the interests of his fellow men, we shall hereafter dwell.

Sarah Kirkbride was taken sick in the Ninth month, 1703, and from the memorial of her, appears to have been two years in declining health.

"In the time of her sickness she uttered many living and weighty expressions, desiring to be dissolved, saying, 'I have not been afraid of death these many years; death is no terror unto me; my God hath taken away its sting.' She being under great weight of bodily affliction, and seeing her husband under trouble for her, said, 'My dear, if it please the Lord to strip thee of thy meet-help again, my God will be thy rock, he hath been thy stay hitherto, and he will never leave thee. The Lord will bring me to his holy hill, and I shall praise him upon Mount Zion, with the saints and holy angels.'

"She again said, 'I shall praise thee, O my God, and my Christ, world without end.' Soon after, her husband was moved to pray by her, that the Lord would be pleased to support and strengthen her in her distress and great affliction, and to bear up her exercised soul, and to make them truly willing to submit to his holy will, whether in life or death; at which words she said, 'Amen, Amen.' A little after, her husband asked her how she did, she said, 'I am sweetly comforted in my affliction; the Lord is exceedingly good to my soul.' Many more good expressions she uttered upon several occasions, that cannot be remembered. The evening before she departed this life, some friends being come to see her, she said, 'I am weak of body, but the Lord is very good to my soul, and hath filled me with his love; but my bodily weakness is such, that it renders me incapable of praising him as I ought to do.' To her husband she said, 'The Lord hath heard thy prayers for me this morning, and hath satisfied my soul to the full;' more she said to the same purpose, taking her husband's children by the hand, embracing them, and exhorting them to fear the Lord, and to love and obey their father; and said, 'He hath been a good father to you.' A little before she died, she said, 'My God, I come, I come;' and soon after she departed this life, and is entered into that rest that will never have an end.

"She died the 28th of the Ninth month, 1705, aged twenty-nine years."

BARBARA BEVAN.

Barbara Bevan was the daughter of John Bevan, of Trevrygg, Wales, a Friend in the ministry, who settled in Pennsylvania about the year 1683. She was educated as a Friend by her religiously concerned parents, and through the visitations of Divine grace, was remarkable for her circumspect deportment in early life. In a memorial concerning her, it is said that, "When but six years of age, [she] diligently kept to Friends' meetings, and was dutiful to her parents, loving to her relations and neighbours, and for her orderly behaviour in meetings, well beloved by the faithful who were acquainted with her." Notwithstanding the merciful visitations and preservations thus experienced, as she grew older, the enemy of all righteousness, laboured to draw her away from the stability of the truth, into a love of vain things, and at times through her weakness, he prevailed over her. These slips,—for she was mercifully kept from settling down in vanity,—were causes of great grief and exercise of mind to her, under the gracious reproofs of instruction with which the Lord visited her.

"It pleased the Lord to visit her with sickness of body when about sixteen years of age, and to show her state and condition to her, and let her see as she afterwards declared, that the form of truth, and the profession of it only, would not satisfy without possession; and that she had great need of a Saviour; and that the pleasures and delights here below were but as dross and dung in comparison to God's salvation and life-giving presence; and that there was but one way to obtain it, which is, as she said, by giving up in obedience to the Lord, that he might work and operate in her heart, who had many times begat desires and breathings in her soul after him."

About the time of this sickness, a dispensation of the ministry of the Gospel was committed to her, and she laboured faithfully, although then but in her sixteenth year. As she grew older in the Truth, she travelled through parts of East and West Jersey, zealously advocating her blessed Saviour's cause, being heartily concerned for his honour. Wherever she went, her ministry, being set off by the Christian circumspection of her conduct, was well received. She was at this time, her friends say, "An honest, sober, virtuous young woman, zealous for the holy name and truth of God, and greatly desired and travailed for the exaltation and spreading thereof, labouring that all might come to love, and live therein, and order their lives and conversations by it, which she came to know and experience in her own heart, by the divine power of God."

Early in the year 1704, she, with her father and mother, who also appears to have had a gift in the ministry, returned into her native country, bearing a certificate from the meeting of ministering Friends in Philadelphia, addressed to the meetings of England and Wales.

Of their preservation on this voyage we shall hereafter give an account in some notice of the life of her father. After reaching England, Barbara Bevan visited Friends in North and South Wales, travelling about six hundred miles whilst performing the service. Her labour of love, during this journey, is said to have been "well received, and effectual to many."

"She was sound in doctrine, and the savour of life attended her declaration, and she was a pattern and example in her conversation amongst those she conversed with; and at Monthly Meetings she exhorted Friends to be faithful in their testimony against tithes, and to keep clear of the world's spirit, and the fashions thereof. After she sickened, she had some meetings in the family where she was, and earnestly exhorted them to beware of an easy state and lukewarm condition; and admonished to wait often upon the Lord, that they might get something in store against a trying time. She was sensible her time was not to be long, and declared she was not afraid to die. Seeing some of her relations weep, she said, 'Why weep ye on such an occasion?' The day before she departed, she spoke in like manner to her father, mother, and relations then about her, 'I love you all, and have a love to the family.'

"She had an easy passage, and departed this life the Seventh-day, in the evening, being the 26th of the Eleventh month, 1705; and on the 28th of the same month, her body was accompanied by relations, friends, and neighbours, to the meeting-house at Trevrygg, where there was a good meeting, to the satisfaction and comfort of many then gathered, and after meeting she was buried. Aged about twenty-three years; a minister about seven."

Her father says of her, "She was of good service on Truth's account, the short time she remained in the body; her innocency and sweet behaviour preached truth wherever she came. It is my comfort and satisfaction, that she left a good savour, and has finished her course in peace with her Maker, and is gone to the eternal rest in the mansions of bliss and joy, to laud and magnify him forever.

Selected.

George Fox's Testimony respecting the Spirit of Separation.

"My dear Friends,—Keep your first love in the truth, power, and seed of life in Christ Jesus; for this last night, as I was lying in my bed at Amsterdam, I had a great travail in the holy seed of life and peace, and my spirit was troubled with that spirit of strife and separation. I saw it was a destroying spirit, and did seek not only to get over the seed, but to destroy it, and to eat out the minds of the people from it by strife and contention; and under pretence of standing for the ancient truth, its work is to root it out and destroy the appearance of it, to set up itself. It is a creeping spirit, seeking whom it can get into; and what it cannot do itself it stirreth up others to do, and setteth their spirits on float, with the dark wisdom to destroy the simple. This spirit is managed by the prince of the air, and leadeth some to do things they would have been ashamed to have done, as men, which doth unman them; and they would not have suffered them, if they had kept to the tender principle of God, which leadeth to peace. It is a despising, backbiting, secret-whispering spirit, a sower of dissension, and a taker of advantage of all prejudiced spirits that are disobedient to their first principle and love of truth, and begetteth into hatred; so it begetteth all into that spirit, whose work is to destroy both the good within and the good order without. Nay, it would, if it could, destroy the government of Christ and the order of the gospel, to set up its own will and spirit, which is not of God; and, under pretence of crying down man, is setting up man, and gathering into a separation of disobedient men, who float above their conditions. This spirit, which neither liveth in the truth nor its order, but opposeth them that do, I cannot express it as I see it and its work, whose end will be accordingly. Therefore, friends, I am to warn you all that have not lost your simplicity, not to touch it, nor to have any unity with it, lest you be defiled, lose your conditions of your eternal estate, and your everlasting portion; and that your inward man, which is after God, may be preserved, and Christ may reign in all your hearts. And they

that are joined with them, it will be very hard for them ever to come down to truth in themselves, and to see their own conditions, and to have that spirit of strife and contention (which eateth as a canker) brought down in them; which is carnal, and slayeth the tender babe, which was once begotten in themselves. The Philistine is got up in them, that stoppeth the wells and springs, maketh a great bustle, and is crying up men, and pleading for them instead of Christ. So, friends, strive not with them, but let those take them that cry them up. Keep you to the Lord Jesus Christ with his light, that cometh from him, that he may be your Lord, and ye in him may be all in unity, in one light, life, power, and dominion in Christ, your Head. The God of peace and power preserve you all in Christ Jesus, your Saviour, and out of and from that mischievous spirit which is idle and slothful, as to the work of the Power, Spirit, and Light of God and Christ. Its very act worketh strife and disturbance against the peace of the church of Christ. It thinks in its wilfulness, stubbornness, and unruliness to set up itself, and in that to have peace; but destruction will be the end of it: and it is sealed for the fire and eternal judgment. Therefore let Christ the Seed be the head and crown of every one of you, that nothing may be between you and the Lord God. Be not deceived with vain, feigned, or rough words; for Satan is transforming himself as an angel of light to deceive, but God's foundation standeth sure, and God knoweth who are his, and will preserve his upon the rock and foundation of life, in his peaceable truth and habitation, that in the same they may grow. Keep out of strife and contention with it, after ye have borne your testimony in the Lord's power and truth against it, then keep in the truth; for it hath a life in scribbling, strife, and jangling, because it would enlarge its hell, and bring others into its misery with the airy power, and would get power over the good, and disjoin people from it, and so commit rapes upon the simplicity by its subtilty. But I do believe the Lord will defend his people, though he may try them and exercise them with this spirit for a time, as he hath done in days past, in other vessels it hath made use of as it doth of these now, who have a more seeming fair outside, but foul, rough, and rugged enough within, against the Seed Christ, as ever were the Pharisees to destroy it. They, under a pretence of preaching Christ, are destroyers and crucifiers of him, and killers of the just, not only in themselves, but are endeavouring with all their might to destroy it in others where it is born. Pharaoh and Herod slay the young Jews in the spirit as the old did: I feel it worrying of them. That is got up to be king, which knew not suffering Joseph. But God will plague him, and the Seed will have more rest, and be better entertained in Egypt than under Herod, into whom old Pharaoh's spirit is entered. He that hath an ear to hear, let him hear, and an eye to see, let him see how this spirit hath transformed in all ages against the just and righteous; but mark what hath been its end. The Seed reigneth; glory to the Lord God over all for ever! His truth spreadeth, and Friends here are in unity and peace, and of good report, answering the good or that of God in people. My desires are, that all God's people may do the same in all places, that the Lord may be glorified in their bringing forth much fruit that is heavenly and spiritual. Amen. G. F."

"Amsterdam, the 25th of the
"Seventh month, 1677."

Affected sanctity is a blot upon the face of piety.

From the Leisure Hour.

The Blood Parasite.

It is well ascertained that the peculiar colours exhibited by lakes and other pieces of water, under certain conditions, are in general due to the presence of minute vegetable and sometimes animal productions. Such simple organisms as the lowest tribes of freshwater algæ, which represent the zero of vegetable life, are found in every situation suitable for their development; even the rain and the dust of the atmosphere are thickly impregnated with such microscopic beings. One of these minute productions,—*Protococcus nivalis*,—is developed in the snow of northern regions, to which it communicates the colour of blood, and is hence called "red" or "bloody snow." This simple plant, consisting only of a single cell, which propagates itself by division into a number of separate cells, has been long known by botanists; but another production allied to it, or at least presenting a resemblance in general appearance, and certainly not less remarkable, has just been brought into notice by M. Montagne, in a paper published in the "Annals of Natural History," for October, 1852.

M. Montagne observes:—"An extraordinary phenomenon has just passed under my eyes, to which I beg to call the attention of the academy for a moment. I had already some knowledge of it from two Memoirs which have treated of it specially, but had never witnessed it previously. Moreover, this phenomenon is so rare, that I am not aware of its having ever been mentioned in this country. I am speaking of the development of a parasite, either animal or vegetable, which, under certain circumstances, attacks alimentary substances, especially pastry, communicating to them a bright red colour, resembling that of arterial blood. According to the interpretation of several historical facts given by M. Ehrenberg, who has published a very interesting and erudite work upon this production, its appearance in the dark ages must have given rise to fatal errors, by causing the condemnation of unhappy victims to capital punishments for crimes of which they were totally innocent. It is, in fact, to this phenomenon that we must refer all those instances of blood found in bread, on consecrated wafers, etc. which the credulity of our fathers attributed to witchcraft, or regarded as prodigies of fatal presage."

M. Montagne happened to be with M. Aug. Le Prévost at the Château du Parquet in July, 1852, when the temperature had been exceedingly high for about ten successive days. It was there that the curious production was observed, and, no doubt, the continued warmth of the atmosphere was instrumental in providing the conditions suitable for its development. "The servants, much astonished at what they saw, brought us half a fowl roasted the previous evening, which was literally covered with a gelatinous layer of a very intense carmine red, and only of a bright rose colour where the layer was thinner. A cut melon also presented some traces of it. Some cooked cauliflower which had been thrown away, and which I did not see, also, according to the people of the house, presented the same appearance. Lastly, three days afterwards, the leg of a fowl was also attacked by the same production."

From a microscopic examination M. Montagne concluded it to be the same thing which had been observed by M. Ehrenberg, viz., a minute animalcule, bearing the scientific title of *Monas prodigiosa*. This was confirmed by a specimen from Dr. Rayer, which had been developed upon cooked rice, and submitted by that gentleman to M. Montagne's examination some years ago. The individuals which compose the substance are so exceedingly small as to require a magnifying power of 800 diameters to see them satisfactorily. Their diameter was measured at one-seven-hundredth of a millimeter!

M. Montagne mentions, that the "parasite" is propagated with great facility, when sown under favourable conditions, in cooked rice for example, placed between two plates, or in closed vessels. M. Sette does not agree in the opinion of it being an animalcule, but rather regards it as a fungus—Zoogalactina imetropha.

This production, though so very minute, is not entirely without its economical uses. An ingenious chemist of Padua, M. P. Col, has been successful in the application of it to the tinging of silk in the various shades of rose colour, the tint being very delicate.

The Goodness of the Deity.

It is a happy world after all. The air, the earth, the water, teem with delighted existence. In a spring noon or a summer evening, on whichever side I turn my eyes, myriads of happy beings crowd upon my view. "The insect youth are on the wing." Swarms of new-born *flies* are trying their pinions in the air. Their sportive motion, their wanton mazes, their gratuitous activity, their continual change of place without use or purpose, testify their joy and the exulation which they feel in their lately-discovered faculties. A *bee* amongst the flowers in spring is one of the most cheerful objects that can be looked upon. Its life appears to be all enjoyment, so busy and so pleased; yet it is only a specimen of insect life, with which, by reason of the animal being half-domesticated, we happen to be better acquainted than we are with that of others. The *whole winged* insect tribe, it is probable, are equally intent upon their proper employments, and, under every variety of constitution, gratified, and perhaps equally gratified, by the offices which the Author of their nature has assigned to them. But the atmosphere is not the only scene of enjoyment for the insect race. Plants are covered with aphides, greedily sucking their jhices, and constantly, as it should seem, in the act of sucking. It cannot be doubted but that this is a state of gratification. What else should fix them so close to the operation, and so long? Other species are *running about*, with an alacrity in their motions which carries with it every mark of pleasure. Large patches of ground are sometimes half-covered with these brisk and sprightly natures. If we look to what the *waters* produce, shoals of the fry of fish frequent the margins of rivers, of lakes, and of the sea itself. These are so happy that they know not what to do with themselves. Their attitudes, their vivacity, their leaps out of the water, their frolics in it (which I have noticed a thousand times with equal attention and amusement,) all conduce to show their excess of spirits, and are simply the effects of that excess. Walking by the sea-side, in a calm evening, upon a sandy shore, and with an ebbing tide, I have frequently remarked the appearance of a dark cloud, or rather very thick mist, hanging over the edge of the water, to the height, perhaps, of half a yard, and of the breadth of two or three yards, stretching along the coast as far as the eye could reach, and always retiring with the water. When this cloud came to be examined, it proved to be nothing else than so much space filled with young *shrimps*, in the act of bounding in the air from the shallow margin of the water, or from the wet sand. If any motion of a mute animal could express delight, it was this; if they had meant to make signs of their happiness, they could not have done it more intelligibly. Suppose, then, what I have no doubt of, each individual of this number to be in a state

of positive enjoyment; what a sum, collectively, of gratification and pleasure have we here before our view!

The *young* of all animals appear to me to receive pleasure simply from the exercise of their limbs and bodily faculties, without reference to any end to be attained, or any use to be answered by the exertion. The appearance of satisfaction with which most animals, as their activity subsides, seek and enjoy rest, affords reason to believe that this source of gratification is appointed to advanced life, under all or most of its various forms. In the species with which we are best acquainted, namely, our own, I am far, even as an observer of human life, from thinking that youth is its happiest season, much less the only happy one: as a Christian, I am willing to believe that there is a great deal of truth in the following representation given by a very pious writer, as well as excellent man*:—"To the intelligent and virtuous, old age presents a scene of tranquil enjoyments, of obedient appetite, of well-regulated affections, of maturity in knowledge, and of calm preparation for immortality. In this serene and dignified state, placed as it were on the confines of two worlds, the mind of a good man reviews what is passed with the complacency of an approving conscience, and looks forward, with humble confidence, in the mercy of God, and with devout aspirations, towards his eternal and ever-increasing favour."

But it will be said that the instances which we have here brought forward, whether of vivacity or repose, or of apparent enjoyment derived from either, are picked and favourable instances. We answer, first, that they are instances, nevertheless, which comprise large provinces of sensitive existence; that every case which we have described is the case of millions. At this moment, in every given moment of time, how many myriads of animals are eating their food, gratifying their appetites, ruminating in their holes, accomplishing their wishes, pursuing their pleasures, taking their pastimes! In each individual, how many things must go right for it to be at ease; yet how large a proportion out of every species is so in every assignable instant! Secondly, we contend, in the terms of our original proposition, that throughout the whole of life, as it is diffused in nature, and as far as we are acquainted with it, looking to the average of sensations, the plurality and the preponderancy is in favour of happiness by a vast excess. In our own species, in which, perhaps, the assertion may be more questionable than any other, the prepolleney of good over evil, of health, for example, and ease, over pain and distress, is evidenced by the very notice which calamities excite. What inquiries does the sickness of our friends produce; what conversation their misfortunes! This shows that the common course of things is in favour of happiness; that happiness is the rule, misery the exception. Were the order reversed, our attention would be called to examples of health and competency, instead of disease and want.

One great cause of our insensibility to the goodness of the Creator is the very *extensiveness* of his bounty. We prize but little what we share only in common with the rest, or with the generality of our species. When we hear of blessings, we think forthwith of successes, of prosperous fortunes, of honours, riches, preferments, *i. e.* of those advantages and superiorities over others, which we happen either to possess, or to be in pursuit of, or to covet. The common benefits of our nature entirely escape us. Yet these are the great things. These constitute what most properly ought to be accounted blessings of Providence; what alone, if we might so speak, are worthy of its care. Nightly rest and daily bread, the ordinary use of our limbs, and senses, and understandings, are gifts which admit of no comparison with any other. Yet, because almost every man we meet with possesses these, we leave them out of our enumeration. They raise no sentiment; they move no gratitude. Now, herein is our judgment perverted by our selfishness. A blessing ought in truth to be the *more* satisfactory —the bounty at least of the donor is rendered more conspicuous—by its very diffusion, its commonness, its cheapness; by its falling to the lot and forming the happiness of the great bulk and body of our species, as well as of ourselves. Nay, even when we do not possess it, it ought to be matter of thankfulness that others do. But we have a different way of thinking. We court distinction. That is not the worst; we *see* nothing but what has distinction to recommend it. This necessarily contracts our views of the Creator's beneficence within a narrow compass, and most unjustly. It is in those things which are so common as to be no distinction, that the amplitude of the Divine benignity is perceived.—*Paley.*

* Father's Instructions, by Dr. Percival, of Manchester, p. 317.

THE FRIEND.

TENTH MONTH 21, 1854.

In our Summary of Events will be found a notice of the total loss of the steamer Arctic, while on her way from Liverpool to New York, and the consequent destruction of very many human beings, who, with but little warning, were called from time into eternity, meeting death in one of its most dreaded forms. This event seems to have awakened a feeling of sorrowful interest in the community, deepened, and rendered more poignant among those who are called to mourn over the sudden and unexpected loss of near and dear friends, towards whose return after long absence, they may have been looking with fond anticipation of mutual delight. For many years the noble steamers plying between the American and European ports, have been passing and repassing so constantly, so rapidly, and apparently so safely, that the public has been ready to give itself up to believe, that the danger of ocean navigation has been removed, or at least so far lessened, as to render a voyage across the Atlantic a matter of such trifling importance as to require little reflection, and about which nothing more than pleasure or interest was to be consulted. But within the last year, the loss successively of six of as fine steamships as the art and skill of man has as yet been able to construct, while pursuing their accustomed track between Europe and America, has given sad and conclusive evidence, that the peril, if lessened, is by no means overcome. We are well aware that death awaits us all wherever we may be situated, and that the watchful eye of an overruling Providence is upon those who go down to the sea in great ships, as well as on those who are passing away their time on land; and dependence on his guardian care is not limited to place or time; nevertheless there are dangers peculiar to the sea,—to trusting anything of man's construction on the bosom of the boisterous and unfathomed deep,—which ought to bring the question home seriously to every one proposing to encounter them, whether while so doing, they will be in their proper place, and can rest upon the assurance, that the object and motive of their purposed voyage are such as meets the approbation of the great Preserver of men. Paul and Jonah were both in a storm at sea, but under very different circumstances. Many of the incidents related by those who have escaped from the wreck of the Arctic, are of the most thrilling character, and the escapes themselves seem almost miraculous. Many highly esteemed citizens were on board of her, few of whom there is reason to believe have been saved; but it is impossible to determine who of those not yet heard of, has or has not been rescued; and as vessels going to far off countries, may have picked up some one clinging to portions of the wreck, and carried him or her with them, the feelings of families from whom it is to be feared some endeared member has been torn, will long be kept in a state of harrowing suspense, perhaps more hard to bear, than the certainty that death had speedily released them from suffering. The intense solicitude of those who are thus suffering, cannot be appreciated by any who have not experienced a similar bereavement, and the public mind would seem freely to sympathise with them, and to mourn over the untimely exit of those who are known to be lost. But the unsanctified human heart is deceitful above all things, and a tissue of inconsistencies. While this community is sorrowing over the premature death of those who perished with the Arctic, and not a few are appalled at the thought of so many receiving the sudden summons to the bar of eternal justice, another steamer has come in, bringing intelligence that a great battle has been fought, wherein thousands upon thousands were left dead upon the field; sent out of the world in all the heat and passion of deadly conflict; and that England and France are resounding with acclamations of joy at the event, and preparing to return thanks to the Prince of Peace for their successful efforts in destroying so vast a multitude of human beings. What can more forcibly illustrate the natural depravity of the human heart, or more clearly evince its utter selfishness, than this disposition to glory over such wholesale murders, when attended by, or resulting in, some supposed advantage for ourselves. We doubt not that the intelligence of the loss of the Arctic, and the death of the many who were engulphed when she went down, will be received in England and France with feelings of sorrow for the lost, and sympathy for the bereaved relatives, left to mourn their sudden and awful death; while, at the same time, they are rejoicing at a victory that has cost the lives of thousands, and made thousands of widows and orphans to bewail the destruction of those on whom, under Providence, they were dependent for the means of existence. The spread of the light, and humanizing virtue of the religion of Christ, seems slow; and much, very much, remains to be accomplished before the simple but comprehensive rule, laid down by him, will be allowed to govern in the affairs of the world, and man everywhere learn to love his neighbour as himself. As this spirit prevails, war, with its atrocities, will be done away, and human suffering, wherever or however it may arise, will always call forth unfeigned regret and sympathy.

SUMMARY OF EVENTS.

EUROPE.—News from England to the 30th ult. The corn market was firm, with a slight advance in wheat and flour.

The War.—No battle, between the allies and the Russians, had taken place, at the latest dates from the Crimea. The Tartar population of the country are said to sympathise with the invaders, and twelve thousand Tartars had offered themselves to the allies, as volunteers, and had been accepted. An official bulletin, dated 16th ult., states that the allies had intended, the next day, to attack an intrenched camp of 10,000 Russians posted in the direction of Sebastopol; but that the camp had been raised in the night, and the Russians fell back towards the city. The health of the troops was good.

It was expected that a general engagement would take place, before Sebastopol, in the course of a few days. The actual place of landing for the main body of invaders, it appears, was twenty miles south of Eupatoria, and only thirty miles from Sebastopol.

The Russians were intrenching their winter quarters along the line of the river Pruth. The viceroy of Egypt had given orders to despatch ten thousand additional troops, to take part in the war in the east. In the Baltic the French and English fleets had separated, and the former sailed for France; it is however asserted, that Revel is to be bombarded by the English fleet before its departure from the Baltic.

Four Days later.—The Baltic brings intelligence of a series of sanguinary battles in the Crimea, on the 21st ult., and succeeding days, the result being the fall of Sebastopol, and the destruction or capture of a great part of the Russian fleet. The first battle took place at the heights of Alma, where 50,000 Russians were entrenched with a strong force of cavalry and artillery. This position was carried at the point of the bayonet, and with a loss to the allies of 2800 men, killed and wounded. The Russians, under Menschoff, rallied on the river Katcha, and were again defeated and driven to the entrenchments behind Sebastopol. Another rally took place here, and a third battle was fought on the 24th ult., in which the Russians were for the third time defeated. The Russians then fled into the city, which was beleagured by sea and land. On the 25th ult., Fort Constantine, after an obstinate defence, was carried by storm, and blown up. The city and fleet were then bombarded. Ten Russian ships of the line were burned and sunk, and the remaining forts were carried one after another, and 800 guns were silenced. Twenty-two thousand prisoners were taken on the garrison capitulating, and the Russian loss in dead and disabled is estimated at not less than 18,000 in Sebastopol alone. The latest despatch says, that Prince Menschikoff with the shattered remnant of his forces, had surrendered, and that the French and English flags wave in triumph over Sebastopol.

RUSSIA.—A new issue of paper money amounting to six millions of roubles, had been made. The discontent among the Russian people is said to be increasing, and even threatening to bring on a revolution.

DENMARK.—The dissensions between the King and the people of Jutland respecting the Constitution, were continued.

ITALY.—The Papal government has concluded a loan of four millions of crowns with the Rothschilds. The cholera was committing great ravages at Massena.

CHINA.—The overland mail brought dates from Canton to Eighth mo. 5, at which time the siege was continued, and business suspended. There were no arrivals of tea. Canton was expected in a few days to be in possession of the insurgents. Whampoa and vicinity was by them.

MARQUESAS ISLANDS.—Late intelligence represents that the islands were being rapidly depopulated by intestine wars. The missionaries had met with but little success, and were about abandoning their positions.

AUSTRALIA.—The Melbourne Argus of Fifth month 26, says, "We are enabled again to report favourably of the condition and prospects of the country. The present season hitherto has been a remarkable and pleasing contrast to that of last year. Large quantities of agricultural land have been purchased, and fencing has been going on with vigour, on most of the lines of road. Agricultural labourers and implements, and seed, wheat and oats, have been in great demand, and it is certain that a large additional breadth of land will this year be put under crop."

UNITED STATES.—*Loss of the Steamship Arctic.*—The Arctic left Liverpool on her last voyage for New York, on the 20th ult., with 233 passengers. The crew and employees of the vessel numbered about 150. On the 27th ult., at noon-day, the steamer being about 50 miles distant from Cape Race, N. F., and the fog dense, she came in collision with the French propeller Vesta, receiving injuries which caused her to go down in a few hours afterwards. The number saved is not yet fully ascertained, as some persons may have been rescued by passing vessels, and a considerable time may elapse before all are heard from. The facts, however, point to the conclusion that a large part of the crew, and nearly all the passengers, including many estimable and respected citizens, some of whom were residents of New York and our own city, have perished by this awful catastrophe. The Vesta returned to St. John, N. F.; she lost thirteen of her men in a boat, which was run down by the Arctic, after the collision.

California.—Dates to the 16th ult. The Chinese were arriving at the rate of from 500 to 1000 every week. The overland immigration was not so numerous as in former years. In San Francisco, magnificent structures were being erected in every quarter of the city. The Jewish residents had recently built two costly synagogues. The miners are said to be doing well in every section of the country. There is the usual dismal record of murders, lynching, suicides, and assaults throughout the State.

Kansas.—The Alton Courier states that the Mormons are about forming a settlement in Kansas. About 200 families from Alton and St. Louis were preparing to start. The spot selected for settlement is in the interior, about 100 miles from the town of Kansas. The object is said to be to form a stopping place for the poorer class of Mormon emigrants, that they may rest and recruit before proceeding to Salt Lake City.

New Orleans.—The fever continues to abate. The first lot of new sugar was brought in on the 3d inst., and sold at five cents. Flour had suddenly fallen $1.25 per bbl.; good Ohio selling at $6.25.

Philadelphia.—Interments last week, 216, of which 9 were from cholera. The number of admissions into the Blockley Almshouse last year was 7012; the average number in the house at one time has been 1828; the average cost of maintenance $1.43 per week for adults, and 1.02 for children.

Gas from Wood.—A series of experiments at the Northern Liberties Gas Works, are said to have demonstrated the advantages of this mode of obtaining gas, which has been latterly adopted in some of the cities of Germany. The process is a patented one, and is said to be simple, though very different from that applied to coal. The new gas burns with a clear sharp steady flame, brighter than coal gas, and produces little if any soot. It is free from the disagreeable odor of the coal gas, its smell more nearly resembling ether, or old and mellow cider. A cord of wood produces more gas than a ton of coal.

Miscellaneous.—The steamer E. K. Collins was destroyed by fire on the night of the 8th inst., whilst on her passage from Detroit to Cleveland. A large number of passengers were on board, most of whom were rescued by the propeller Finney; but twenty-three persons lost their lives either by drowning, or in the flames.

The Texas tornado was more severe at Houston, Lynchburg and San Antonio, than at Galveston, and great destruction was done at those places.

Slavery.—The conference of the Methodist church recently in session at Cincinnati adopted resolutions recommending the repeal of the Fugitive Slave law, the re-enactment of the Missouri Compromise, and "that persons holding slaves for gain, or for their own convenience in any way, with the intention of perpetuating the bondage of the slave, should not be received into the Methodist church, nor suffered to remain therein."

Popery in Ireland.—Last year's return shows a total number of 2466 priests in Ireland. From emigration and other causes they have, it is stated, diminished fully one half in the last six years.

Bears in Canada.—These animals having been driven from the woods by the scarcity of food occasioned by the drought and fires, have of late been numerous in some parts in the open fields. One farmer, it is stated, had lost 29 cattle, carried off by bears; others have suffered in like manner, though not to such an extent.

Steamship Disasters.—These have been alarmingly numerous the present year. The following are the names of those running from ports in the United States, lost within that time:—San Francisco, from New York for California; City of Glasgow, from Liverpool for Philadelphia; Humboldt and Franklin, from Havre for New York; City of Philadelphia, from Liverpool for Philadelphia; and the Arctic, from Liverpool for New York. The loss of life by three of these steamers is probably about one thousand persons. The losses of the others were mostly of property only.

RECEIPTS.

Received from Jesse Hall, agt., O., for F. Davis, Isaac Brown, W. Hall, and Parker Hall, $2 each, vol. 28, for Rachel Miller, $2 to 27, vol. 28; from Dr. W. W. Townsend, Pa., $2, vol. 27; from G. F. Read, agt., for Jos. Nichols, $2, vol. 28, for Rufus Churchill, jr., $2, vol. 28; from John Patten, O., $2 to 27, vol. 28, for Jos. Patten, $2, vol. 28; from Sl. Stephen, Io., $2, vol. 28; from J. Maule, agt., O., for B. Hoyle, jr., $4, vols. 27 and 28; from Geo. M. Eddy, agt., Mass., $2, vol. 28, for Benj. Tucker, T. K. Wilbur, Step. Swift, Job Eddy's est., Lydia Taber, Susan Smith, Mercy Gifford, and F. Taber, jr., $2 each, vol. 28, for J. & S. Tucker, and G. Wilbur, $2 each, vol. 27; from Joel Cook, Md., $2, vol. 28; from J. M. Reeve, $2, vol. 27, W. F. Reeve, $2, vol. 27, Emmor Reeve, $4, vols. 26 and 27.

WEST-TOWN BOARDING-SCHOOL.

The Winter Session of the School will commence on Second-day, the 6th of Eleventh month next. The pupils will be conveyed by railroad to West Chester, where conveyances will be in waiting to take them and their baggage to the School, on the arrival of the morning and afternoon cars, on Second-day, the 6th, and Third-day, the 7th of Eleventh month. The cars will leave the depot, south side of Market street, above Eighteenth street, (formerly Schuylkill Fifth,) at half past 7 o'clock, A. M., and 3 o'clock, P. M. The agent of the School will be at the railroad depot, on Second and Third-day *afternoons*, and will furnish pupils with tickets, and accompany them to West Chester. Those who go by the *morning* train, will be furnished with tickets by a person in attendance. To those who procure tickets as directed, the fare from Philadelphia to the School, including baggage, will be one dollar, which will be charged to the scholar at the School. All baggage should be distinctly marked West-town, and with the name of the owner, and should be sent directly to the railroad depot.

The West-town office is at Friends' bookstore, No. 84 Arch street, where all small packages for the pupils left before 12 o'clock on Seventh-days, will be forwarded. *All letters* for the pupils and others at the School, should be sent by *mail*, directed to *West-town Boarding School, West Chester P. O., Chester Co., Pa.* Postage should be *pre-paid*, and packages should be distinctly marked and put up in a *secure manner*, so that their contents will not be liable to be lost by handling. The cars will leave West Chester during the *Winter Session*, for the School, on Second, Fourth, and Seventh-days, on the arrival of the *morning* cars from the city, and from the School to West Chester, on the same days, to meet the morning cars to Philadelphia. The fare for each passenger to and from West Chester *by the stage*, will be 25 cents. When special conveyances at other times are provided at the School, an extra charge will be made.

West-town, Ninth mo., 1854.

TEACHER WANTED,

A well qualified Teacher to take charge, at the close of the present year, of the "Sheppard School" for Coloured Girls on Randolph street. Applications in writing may be addressed to Edward Richie, Clerk of the Board of Trustees, No. 173 Vine street.

A meeting of "The Female Society of Philadelphia for the Relief and Employment of the Poor," will be held at the "House of Industry," No. 70 N. Seventh street, on Seventh-day, Eleventh mo. 4th, at 3½ o'clock.

Philad., Tenth mo. 17th, 1854.

MARRIED, at Friends' Meeting (Sixth street), on Third-day, the 10th inst., EDWARD SNOWDON, to ANNA J., daughter of the late Joseph Dixon.

——, at Friends' Meeting at Fallsington, on the 12th inst., JONATHAN CHACE, of Philadelphia, to JANE C., daughter of James and Jane Moon, of Bucks co., Pa.

——, at Friends' Meeting-house, Plymouth, Montgomery county, Pa., on Fifth-day, the 12th inst., JOSIAH F. JONES, of Germantown, to HANNAH, daughter of Josiah Albertson, deceased, of the former place.

DIED, on the 3rd of Tenth month, 1854, after a few days' sickness, JOSEPH EVENS, of Cropwell, New Jersey, a beloved member and elder of Upper Evesham Monthly Meeting of Friends, in the eighty-second year of his age. This dear Friend frequently adverted to the death of his wife, which had occurred one year before, and on returning from meeting, (having remarked that day was the anniversary of her burial,) he was seized with paralysis, which deprived him of the power of articulation, and of the use of his limbs generally, though the mental powers seemed unimpaired; he appeared calm and peaceful throughout; and when enabled to speak, he said, "I long to go home." As strength was afforded, he imparted counsel to his children; and was fervent in supplication that if consistent with the Divine will, the work might be finished and cut short in righteousness. Such a holy solemnity covered those around his bed, especially as the close drew near, as afforded to their minds an evidence, that through the mercy of God in Christ Jesus, his purified spirit as it passed quietly and calmly away, was permitted to join that innumerable multitude whose robes have been washed and made white in the blood of the Lamb, in singing the song of the redeemed for ever and ever.

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From the Leisure Hour.

A Glance at the Rise and Progress of the Potter's Art in Britain.

Before entering the manufactory of the potter, and witnessing the manifold operations which centuries of experience have brought to their present degree of perfection, it behoves us, for the better understanding and appreciation of his art and mystery, to take a brief glance at its past history. The trade of the potter is probably as old as any that has ever been practised under the sun. Some of the most ancient relics and remains of thrones and dynasties, which have long since vanished from the earth, consist of specimens of his plodding and peaceful labours; and it is a suggestive reflection, that while the ancient monarchs of the world, the mighty men of renown, who, lured by the lust of conquest, fleshed their swords in the blood of the innocent and defenceless, have been, in fulfilment of the divine threat, "dashed to pieces as the potter's vessel"—the "potter's vessel," the frail and fragile clay modelled by the hand of industry, has survived the very records of their mad ambition, and remains the sole witness of their forgotten glory. The pursuit of the potter is mentioned, and that not as a novelty, by the oldest writers, both inspired and uninspired, whose productions have come down to us. Both Moses and Homer revert to his art by way of illustration, but neither of them supplies any information as to its origin; and we are left free to speculate as we list, both as to the mode and the period in which the natural conveniences afforded by the shells of the sea-shore, the horns of animals, or the outer coverings of the gourd or the nut, were substituted or supplemented by the vessel of clay dried in the sun or baked in the fire. In all probability, the first rude invention was the combined result of necessity and accident. When man first began to subject the flesh of animals to the action of fire, he must have performed the operation upon the bare soil, and he could not have repeated the experiment many times without discovering the fitness of certain kinds of earth for the formation of what must have been so great a desideratum as a water-tight vessel. But we must abandon all such speculations as these, or our limits will be exhausted before we have got to the bottom of a single pot.

It is supposed by some writers that earthen vessels were in use before the construction of even the rudest dwellings, and the supposition seems probable; the fact, that bricks have been discovered of a more ancient date than any pots whose age can be identified, being no proof that earthen vessels were not first formed, since they are so much more perishable. Recent discoveries in America prove that a race long ago extinct and forgotten in that country practised the art of pottery. Indian vases have been dug up on the shore of the Mosquito river, and the remains of ancient potteries have been traced in the Black river; and some of the American antiquities bear witness to an excellence in the art both as to design and manufacture, hardly surpassed in the productions of the present day. Again, in Egypt, the wares of the potter are found deposited with mummies; some of them are glazed with a blue colouring, which is found upon analysis to be produced by oxide of cobalt, the same material used for that purpose at the present day. The Phœnicians, it is well known, exported earthenware and glass vessels to most parts of the then known world, twelve hundred years before the Christian era. They traded with Britain for tin at a very ancient period; and it is conjectured that many rude specimens of urns, beakers, and bowls, dug up in opening barrows in some parts of this country, are Phœnician wares, as they are incontestably not Roman, but of a date long anterior to the Roman invasion. A colony of Phœnicians migrated from Tyre a thousand years before the Christian era, and, settling at the foot of Mount Vesuvius, commenced the manufacture, among other things, of earthen vessels, which they brought to such a state of excellence and perfection as succeeding artists have rarely equalled. They subsequently assumed the name of Etruscans, and from them the Corinthians are supposed to have obtained their skill in the art at a later period.

Although there are yet existing many traces of the skill of the British in the manufacture of pottery, yet, so far as we can ascertain, the oldest pottery in England, unquestionably such, of which any vestiges yet remain, was assuredly Roman. About two leagues from the shore of the Isle of Thanet, in a part of the Margate Roads called the Queen's Channel, there is a shoal known by the characteristic name of the "Pudding-pan Sand," and doubtless so called from the fact, that there, numbers of earthenware vessels of a rude shape and rough material have been repeatedly fished up by the nets of fishermen, most of them bearing impressed upon them the Roman name *Attilianus*. It was at first thought that these wares must have constituted the freight of a Roman vessel which foundered or was wrecked upon the spot; but this conjecture was abandoned when the nets of the fishermen subsequently brought up bricks cemented together, showing plainly that a building must have existed there at a former period. Reference was then made to Ptolemy's Geography, and it was found that a small island once occupied the site, which must have been afterwards submerged by the sea. The fact, therefore, would appear to be established that a pottery stood upon the island, and was managed and owned by Attilianus. It is said that Wedgwood, the first of the Staffordshire potters who marked his goods with his own name, took the hint from the ancient Roman.

Coming down to modern times, the continental nations appear to have taken the lead in the production of first-class pottery; the Venetians, the Germans, the French, and the Hollanders having attained to a high degree of excellence before the English were in a condition to rival them. Notwithstanding the claims made by some of the local historians of Staffordshire for the antiquity of the practice of the art in their district, it appears to us that it is not satisfactorily traced to a period even so far remote as three centuries ago; that is to say, not as an art peculiar to the locality, and as affording the means of subsistence to the inhabitants. There is reason for believing that even so late as the latter part of the seventeenth century, the pottery district was confined within the immediate neighbourhood of the then small town of Burslem, which at that period was famous for the manufacture of its butter-pots, a coarse, cylindrical, unglazed vessel, used for the package of butter for the London and other markets, and made from the clay dug on the spot. Though the business carried on in the potteries at the present moment comprises every branch in the manufacture of earthenware goods, from the lowest and commonest ware of the cottager to the most exquisite and artistic productions fitted to adorn the palace of the sovereign; and though the goods there manufactured traverse the ocean in every direction, and are found for sale in almost every civilized market in the world; yet the vast improvement shown in the power of production, and the immense commerce which has resulted from it, may be considered as having sprung into existence from a comparatively insignificant germ, within little more than the last hundred years. There can be little doubt that the earliest practice of the potter's art in Staffordshire owed its rise as much to the necessities of the inhabitants as to the facilities afforded to the manufacture by the soil. The northern part of this county, consisting of a soil having chiefly a clay bottom, responded but scantily to the labours of the husbandman, and its remoteness from the seats of commerce rendered the demand for labour depressingly low. The abundance of fine clays of various hues and textures, naturally suggested to a people shut out from profitable employment the idea of turning these materials to account. The cheapness of coal, too, which some two or three centuries ago was as low as a shilling a ton, offered the means necessary to pursue the manufacture of earthenware. Further, the marl for making fire-brick and "saggers" (supposed to be a corruption of the word "safe-guards,") or cases in which earthenware is burnt in the kiln, being everywhere easily attainable, all the requisites for the manufacture of a simple kind of ware were at hand. The trade thus born of necessity was carried on in a ratio corresponding with the simple wants of the inhabitants for a long series of years. Up to nearly the close of the seventeenth century, however, though the trade had for many generations afforded the means of support to the numerous families engaged in it, the quantity of goods manufactured was so inconsiderable that they were nearly all disposed of to needy hawkers, who carried them on their backs all over the country. "At that period," says a contemporary historian, "a potter's oven was ordinarily about eight feet high, and six feet wide, of a round coped form;" this oven or kiln was shel-

tered round about with a wall of clods and broken pots, or old saggers, and roofed over with boughs and sods—very different from the kiln of the present day, as we shall see by-and-by. The Staffordshire ware was then of the coarse yellow, red, black, and mottled kinds, made from the clays found in the neighbourhood—its body being formed of the inferior sorts of clay, and afterwards coated with those of a finer colour or texture, mixed with water and blended together, producing an ornamental surface resembling some kinds of marble-paper. The common glaze was produced by lead ore finely pulverized and sprinkled on the pieces of ware before firing; sometimes with the addition of a little manganese for the sake of the brown colour it communicates; and sometimes, by way of improvement, the potters used calcined lead instead of lead ore, but sprinkled on in the same inartistical manner.

When William of Orange freed this land from the peril of impending popery, and drove the recreant James the Second for shelter to the court of France, he opened England to the enterprise of his countrymen. Among others who came over to try their fortunes, two brothers of the name of Elers found their way from Holland to the north of Staffordshire. It was about the year 1690 that they established a pottery at Bradwell in the neighbourhood of Burslem. They introduced a new kind of glaze, which they effected by casting into the kiln when the fire was at its greatest heat a quantity of common salt, which occasioned a superficial vitrification of the clay. These Hollanders astonished the natives of Staffordshire still further by the production of another species of ware in imitation of the unglazed red china from the east; and they arrived at such a degree of excellence that some of their tea-pots sold at the price of a guinea each. They introduced also a black variety obtained by the addition of manganese to their clays. Their skill in their art is attested by the specimens of their labours which yet remain. The Elers subsequently fled from the inquisitive spirit of the Staffordshire men, but not before, in spite of all their precautions—and they used many—their secret had been furtively abstracted from them, and they had been compelled unwillingly to furnish instruction to their rivals in trade. The story goes, that an unscrupulous workman feigned himself a drivelling idiot, and having thus got access to their works, took careful note of their proceedings, and having obtained the desiderated knowledge, communicated it to his employers. The Elers removed to the neighbourhood of London, but leaving behind them the secret they so much wished to guard. The new glaze with salt was speedily succeeded by most important improvements in the composition of the ware itself: the art of mixing different kinds of clays together and in combination with other materials began to be practised and understood; but it was mainly to the introduction of flint, as an element in the composition of pottery, that the advance of the art was due. This took place about the year 1720, when Mr. Astbury, a potter, of Shelton, stopping on his journey to London at an inn at Dunstable, happened to notice the close and delicate texture of some burnt flint-stone when mixed with water, which had been prepared by the ostler of the inn as a remedy for the diseased eye of his horse. He immediately conceived the idea of mixing it with clay for the purposes of his trade, and upon making the experiment it was found to succeed beyond his expectations. At first, having calcined the flint, he pounded it to powder in a mortar; but this process was found too tedious when ground flint became generally in demand. A wind-mill was erected by Brindley for the purpose of grinding it in a dry state, and he altered and adapted water-mills to the same use. The dry grinding of flint was practised for above forty years, notwithstanding that the operation was so fatal to those engaged in it, owing to the particles of flint which they inhaled, that they were seldom known to survive the second year of their engagement. It was not till 1771, when Wedgwood was in the height of his prosperity, that the practice obtained of grinding the flint with water—a suggestion originating with a plumber and glazier, named Benson, and by the adoption of which the danger and the mortality were avoided.

(To be concluded.)

Solidified Milk.

The last number of the American Medical Monthly contains an account of a visit made by a committee of medical gentlemen appointed by the New York Academy of Medicine, to the establishment of Mr. Blatchford, at Armenia, N. Y. (some thirty miles east of Poughkeepsie) where "solidified milk" is prepared. If the opinions expressed in the article referred to, respecting the value of this new description of food, are well founded, the juvenile population, at least, of this city, may indulge in hearty self-congratulations; for "swill milk" has already committed appalling ravages in their ranks. The editor describes the process of solidification as follows:—

To 112 lbs. of milk, 28 lbs. of Stuart's white sugar, were added, and a trivial proportion of bicarbonate of soda, a teaspoonful, merely enough to ensure the neutralizing of any acidity, which in the summer season is exhibited, even a few minutes after milking, although inappreciable to the organs of taste. The sweet milk was poured into evaporating pans of enamelled iron, embedded in warm water heated by steam. A thermometer was immersed in each of these water baths, that by frequent inspection, the temperature might not rise above the point which years of experience have shown advisable.

To facilitate the evaporation, by means of blowers and other ingenious apparatus, a current of air is established between the covers of the pans and the solidifying milk. Connected with the steam engine is an arrangement for stirrers, for agitating the milk slightly whilst evaporating, and so gently as not to *churn* it. In about three hours the milk and sugar assumed a pasty consistency, and delighted the palates of all present. By constant manipulating and warming, it was reduced to a rich, creamy looking powder; then exposed to the air to cool, weighed into parcels of a pound each, and by a press, with the force of a ton or two, made to assume the compact form of a tablet (the size of a small brick) in which shape, covered with tin foil, it is presented to the public.

Some of the solidified milk which had been grated and dissolved in water the evening previous, was found covered with a rich cream. This, skimmed off, was soon converted into excellent butter. Another solution was speedily converted into wine whey, by a treatment precisely similar to that employed in using ordinary milk. It fully equalled the expectations of all, so that solidified milk will hereafter rank among the necessary appendages of the sick room. In fine, this article makes paps, custards, puddings and cakes, equal to the best milk; and one may be sure it is an unadulterated article, obtained from well pastured cattle, and not the produce of distillery slops; neither can it be watered.

For our steamships, our packets, for those travelling by land or by sea, for hotel purposes, or use in private families, for young or old, we recommend it cordially, as a substitute for fresh milk.

We look with interest for the scientific report of the committee of the Academy of Medicine, in which we hope for an exposition of the domestic, culinary, and hygienic properties of solidified milk.

Wool Growing in South Carolina. — The Charleston Mercury says that the experiment of rearing fine breeds of sheep, for wool, in the upper part of South Carolina, promises to be completely successful. J. D. Wagener, R. F. Simpson, and other gentlemen in Pickens have engaged in it, and they seem to have established the facts that sheep flourish in that region remarkably well, that they can be raised at trifling cost compared with that of the wool growing regions of the North, and that the quality of the wool of the choice European breeds does not degenerate. Mr. Wagener has taken an active part in this enterprise, and has imported a stock of the famous Saxon sheep, which is found to thrive well in Pickens. Specimens of wool of his raising were transmitted to one of the largest manufacturers of New England, who pronounced a most favourable judgment on them, and rated them at the top of the market. The Mercury attaches no slight importance to the introduction of wool-growing in the upper districts, which, properly followed up, will prove a source of wealth to that part of the State.

"A man may for years engross a considerable share of public attention, and enunciate his opinions to large and gaping audiences, and with voluminous pamphlets, and iterate interminable speeches, and yet, after all this, effect slight amount of tangible good. The results of his life may bear no comparison with those achieved by an earnest-minded honest-hearted person, moving in a limited sphere, and dwelling in comparative seclusion. Apt similitudes, and flowing sentences are forgotten. Deeds remain. It is the persevering labour that adds to the comfort of the community. It is the working bee who augments the resources of the hive."

Things to think about.—Congress, at the session which has just terminated, appropriated upwards of sixty-seven millions of dollars, of the money of the people. We are at peace with all the world, yet between twenty-four and twenty-five millions of this sum has been devoted to the public defence: say—

For the army, 10,375,000; for the navy, 9,851,000; for West Point, 140,000; for fortifications, 964,000; and for building steam war vessels, 3,000,000.

While for agricultural purposes there was not appropriated *one solitary cent!* Yet, every body knows what a large number of the tax-payers, who contributed to this sixty-seven millions, are *agriculturists.*—*Germ. Tel.*

Glass Bricks.—Among the more recent inventions patented by manufacturers, we hear of one by Mr. Summerfield, of the glass works, Birmingham Heath, England, for what are termed chromatic glass, or glass-faced grooved bricks. By Mr. Summerfield's process, red or any other clay can be combined with glass, and this will secure durability, entire resistance to moisture, and give an ornamental appearance to the building. The form of the brick is, also, by means of a groove at the side and end, made so as to add greatly to the strength of the erection, the joints by this means being brought so close together, and the mortar acts as a dowell from the shape of the groove.—*Lond. Builder.*

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 45.)

ESTHER COOPER.

Of this Friend we know little, except that she was in good standing amongst the valuable ministers of her day, and one who was concerned to be found faithful in the exercise of the gift committed to her. At what time she came forth in the ministry we know not, but she had a portion of trial to fit her for the work. Her husband was one who went into the separation with George Keith, and whose estrangement from Friends must have been cause of great concern to her. But he was restored, and perhaps the testimony which he gave against himself may have sufficient historical importance to merit a place here.

"Dear Friends,—I am constrained to give forth this testimony against myself, for caution to others, desiring that none may be tossed to and fro, as I have been, sometimes holding this opinion, sometimes that opinion, and sometimes neither.

"O Friends, how have I been hurried from mountain to hill in self-conceited imaginations, and in the exaltation of that serpentine wisdom in which I strove furiously in the dark night of apostacy that has been over me, vainly endeavouring to overturn the way and work of the Lord. In this 'blackness of darkness,' I find I was a wanderer from the presence of God, and subject to all the twistings of Satan. But blessed be the Lord who hath once more extended his rod of correction in mercy, and hath not left my soul in hell, but has let me see my dangerous condition. Glory to his holy name for ever! Now, Friends, I do assure you that for a time I thought myself safe, and in that time I abused Friends and the Truth, with all the calumnies and opprobrious speeches and actions I could invent, being persuaded by the devil and his agents, that I did well. In so doing, I neither spared cost nor pains. But blessed be the Lord who found me out in the height and full career of these blind and wicked practices. That very day I read that paper* so irreverently before a great congregation there met and gathered to worship the Lord. To the grief of my heart I remember with what rigour I introduced it in the window where I stood. When I had so done, people being gathered in the streets of Burlington into many companies disputing, and I as hot as any, having some respite, I went into George Hutchinson's house, and to George Keith in a chamber there, where I found him alone. Now said I, 'George, why art thou here, and we are at war in the streets.' He answered, knocking one hand upon another, 'I have done with them, and I hope, when we die, they and I shall not both go to the same place.' These words, at that very instant, struck such amazement upon me, that I trembled, saying within myself, he hopes well for himself, but bad for them, surely this man wants charity."

"I say in the presence of God, and in the sincerity of my heart, I am truly sorrowful for my outgoing, and I do condemn, and let it be condemned, all and everything that I have been concerned in, wherein the truth of God hath suffered or his people. Particularly the late separation with all the whimseys, and notions thereof, and all the writing and printing of that kind, and all the scandalizing and laying open friends and brethren, whether true or false, as knowing it unchristian;—with all those revolution-doctrines,* and non-belief of the perpetuity of the damned in hell. I desire that the Lord may forgive me; and blessed be his eternal name, I feel in measure that he hath. He hath seen my exercises, and given ear to my cry, when no eye saw me but his alone. Blessed be his name for ever. I can say he hath once more given me an earnest of his love, otherwise I had sank under the weight of my burden. O he hath let me feel his rod which hath driven me to make this confession. I have not done it of my own will, neither am I driven (thereto) by others. Glory to his name for ever, can my soul truly say. Friends, I can say to the praise of God, and in behalf of the Truth, that I have felt the ancient arm of love to the refreshment of my soul, since I set my face homewards again, at times; but in an especial manner in this great assembly, (wherein) the Lord made me willing to take shame to myself that he might have the praise, and truth be cleared. O Friends, take it from one that speaks his experience, and can say the overshadowing love of God is *wanting* amongst those that are gone from you, notwithstanding their boasting. What shall I say, this is the truth, and there is not another, and the panting of my soul is that the Lord may bring out many more, as he hath me, many of whom I know [departed] through me, and with me fell into the pit or gulf. God forgive me, for being so forward an instrument in that wicked work, which produced such bad effects, and protect me with his holy protection from henceforth. Friends, great hath been my exercise, since the Lord drove me home again, all which I took patiently, knowing my deserts.

"Now, Friends, that you will forgive and forget as much as in you lies, all that I have acted, spoken, or done against the truth of God, or his people in general, and against any particular Friends; some of which are *gone* to their own home. O I desire when I finish my course, my soul may rest with their's, and I desire I may be received into the unity of the church. Your distressed brother, JAMES COOPER, Jr."

"Philad., 19th of Seventh mo., 1695."

This paper was presented by James Cooper to the Yearly Meeting held in Philadelphia, and the reception of it was minuted. He afterwards became a useful member of the Monthly Meeting of Philadelphia, and one in good repute.

Esther Cooper was much made use of in the discipline of our religious Society, and we can trace some of her labours in the ministry. In the Seventh month, 1701, she was set at liberty to visit the meetings of Friends in Maryland and Virginia, and a valuable minister, named Elizabeth Key, bore her company. In the Third month, 1704, she had the unity of her friends in a prospect of service about Egg Harbour, and again she had Elizabeth Key for her companion. She appears to have frequently visited the meetings near Philadelphia. We find her with another fellow labourer in the gospel, Mary Lawson, visiting the meetings at Plymouth, Byberry, Abington, and Frankford—with Martha Chalkley, at Germantown, Gwynned, and Abington. We can trace her at these meetings many times, sometimes, having the company of Hugh Durborough, sometimes of his wife Elizabeth, sometimes of George Gray, sometimes of Sarah Goodson, all of whom were ministers in good esteem. We can follow her in her labours of love until about the middle of the year 1706, after which our only trace of her is this short minute.

"Esther Cooper, wife of James Cooper, departed this life, the 13th of the Tenth mo. 1706. She was raised in testimony here."

* This paper was a challenge from George Keith to the Yearly Meeting then sitting at Burlington, to hear "an appeal" which he had printed. James Cooper, although the door of the meeting-house was open, climbed up into one of the windows, and read part of it whilst that ancient and honourable Friend, Thomas Janney, was at prayer. This act he might well call irreverent.

* George Keith's doctrine of transmigration of souls.

From the Edinburgh Review.

European Emigration to the United States.

Nations, like individuals, have their times for self-examination, when they pause, survey their positions, glance back upon the past, study the lessons of experience, and gird themselves up for the future. In the summer of 1850, about a year before the last enumeration of the population of Great Britain and Ireland, the marshals of the United States of America were occupied simultaneously throughout the Republic in ascertaining the number, colour, nativity, sex, occupation, habits, and wealth of its scattered population, and in collecting information concerning its resources. The full results of this work still rest in the official receptacles; but the Report of the Superintendent, made in December, 1852, gives an abstract of what the "Seventh Census" will be when finished. The complete work, for some unknown cause, is yet unpublished.

A large part of Mr. Kennedy's Report is occupied with the subject of the Foreign Immigration into the United States. Although incomplete and sometimes, we believe, inaccurate, it furnishes the means for arriving at conclusions as to what has been and is, and gives us grounds for speculation as to what will be.

Most readers are familiar with the chart prefixed to modern editions of "Gibbon's Decline and Fall," exhibiting the march of the barbarian tribes upon Rome. The exaggerations of the press have accustomed us to speak of the modern "exodus" from famine, want, and plethora of labour, as if it were a similar movement. As ship after ship leaves Liverpool, London, Havre, Rotterdam, Hamburg, and Bremen, crowded with emigrants for America, we picture that country yielding itself a prey to an ignorant peasantry. We see them in imagination transferred to its shores and invested, by the magic of an oath, with the attributes of citizenship; and we turn with sorrow from the contemplation of the probable annihilation of the principles of Constitutionalism in the clashing with Democracy. Nothing can be more unfounded than such fears.

The United States census of 1790, taken before any acquisition of territory, exhibited a population of 3,221,930 freemen, and 697,897 slaves. There were then thirteen states, in twelve of which, it appears, that slavery existed; its feeble life in New York, New Jersey, Pennsylvania, Connecticut, and Rhode Island, has long since been extinguished. In 1803, the French province of Louisiana, including most of the country west of the Mississippi, was added to the Union. Florida was purchased from Spain in 1819; Texas was annexed in 1844; and New Mexico and California acquired by conquest and treaty in 1848. Five slave states, two free states, and six territories, have been created out of all this country. Two new free states have also been admitted to the Union from the territory of New England since the formation of the Federation, and five free and four slave states from the country west of the Alleghanies assigned to the Republic by the treaty of 1783; thus making in all, at present, sixteen free states, with 142 representatives in Congress, and 32 senators; and fifteen slave states, with 91 representatives and 30 senators.

The total population of the United States, in 1850, was over 23,000,000; of which nearly

18,000,000 were native whites, over 2,000,000 foreign born, 39,000 were of unknown nativities, and 3,200,000 were slaves. It appears that, between 1840 and 1850, 1,569,850 foreigners arrived in the United States; from whence we should conclude, even in the absence of other evidence, that the emigration before 1840 was comparatively small. It began, on a large scale, only in 1847. From 1820 to 1830, the average number arriving was only 20,000 a-year; from 1830 to 1846, about 70,000 a-year. In 1847, the famine desolated Ireland; and the revolutions on the continent, which unsettled the channels of labour, followed the next year. The immigration increased, under the pressure, to 240,000 in 1847, and to 300,000 in 1850; and it is now estimated at the Census Office, that "the total number of immigrants into the United States since 1790, living in 1850, together with descendants, amounted to 4,304,416," which we shall assume to be the complete foreign addition to the population of the country between 1790 and 1850.

All this has, and is to have, a great effect upon the relations between slave and free labour. The free coloured population appears to have increased 10.96 per cent. during the decade just past; the slave population, 28.81 per cent; and the whites, 38.28 per cent.

The regular decrease in the augmentation of the free blacks, is one of the remarkable features of the progress of races in America. From 1790 to 1810, the Northern States, under the influence of climate and the spirit of freedom engendered by the revolution, were emancipating, or preparing to emancipate, their slaves; and the ratio of increase of the free coloured population consequently greatly exceeded that of the whites or slaves. The following decade the per centage diminished; but was increased again, from 1820 to 1830, by the entire abolition of slavery in New York, and a large emancipation in New Jersey, Maryland, and Virginia. In the succeeding decade it fell off again; and, in the last, as we see, it fails to reach 11 per cent.; and this, notwithstanding the manumission of 1,500 and the flight of 1,000 slaves a-year; if the year 1850, for which alone returns on this head are made, be an example of the general course of things. In some of the States—New York, for instance—the number has actually diminished; in others—like the New England states—it has done little more than remain stationary; while in others, on the Canada borders, and with stong abolition sympathies—Michigan and Ohio, for instance—it has decidedly increased.

There can be but one solution to this—the degraded social position into which the negro is forced by the prejudices of the whites of the North, and particularly of European immigrants. There is no physical reason why the black race should not increase as fast, and faster even, than the white. The experience of the slave States proves this, where, in spite of a degradation for which no amount of personal comfort can compensate, they faithfully fulfil the Divine command to "multiply and replenish the earth."

In Massachusetts, they would seem to have everything in their favour—freedom, plenty of work, equality of laws and rights; and yet his family has increased only 4.5 per cent. in the ten years. The truth is, the free negro in the United States, with all his freedom and political equality, has no reality of either. His colour stamps him for ever in unjust popular prejudice, which is stronger than law, with the caste of labourer; and not labourer alone, but degraded labourer, whose mother, and brother, and cousin are slaves, and who ought to be one himself; and, if the truth must be told, all this makes Sambo rather a good-for-nothing fellow. He neglects his family, is unthrifty, gets behind-hand, and before long finds himself quite at the foot of the social ladder. Meanwhile Pat has been coming in from Ireland, and has stepped over him; and, in astonishment at finding somebody underneath himself, he becomes the worst tyrant that the poor black has to endure. The inveterate dislike of an Irishman to a negro is as well known as it is remarkable.

But, while the free black of the North, in spite of his theoretically better condition, has barely held his own in some of the States, his southern cousin has been increasing his family at a great rate. Whether it be that, with plenty to eat, and, in the absence of care, his shackles sit lightly on him, or whether it be that he stifles his sorrows in domestic pleasures, we do not stop to inquire. It appears that, from some cause, the natural increase of the slaves has been as great, and greater even, than that of the whites; so that, without foreign immigration, the relative numbers of the two races, and the relative weight of the two sections of the Union, would not have been materially changed in the sixty years. We do not take into account the trifling difference in the proportion made directly by the acquisition of territory, as the total number of slaves and freemen was small in each case at the time of the annexation, and the effect upon the general result was more than balanced by the abolition of slavery in the North. Annexation has undoubtedly strengthened the "institution," by giving it new States to govern and new fields to cultivate; but not essentially by an actual addition to the number of slaves. Neither do we take into special account the larger per centage of the slave increase from 1800 to 1810, created by the prospective abolition of the slave trade in 1808; because the proportion of slaves to whites of native descent, in 1810, was almost exactly the same as in 1850. In 1800 the proportion was as 1 to 4.94; in 1810 as 1 to 4.78; and in 1850 as 1 to 4.76, deducting in each case the number of immigrants and descendants of immigrants since 1790 from the total white population. This great increase of a population held unjustly in a state of bondage, with freedom and activity all around them, is a remarkable feature in history, and suggests the possibility at some future day of an attempt at a forcible reclaimer of their rights, when they shall decidedly outnumber their masters. If such a struggle should ever come, it would be short-lived and deadly, and could terminate only in the annihilation of the weaker black.

Before 1794 it seemed that this species of labour was about to die out in the natural course of events. In three of the northern states it had perished; in five more it lived only upon sufferance; and in the South public sentiment would have abolished it if a feasible way had been proposed. Whitney then invented the cotton-gin; and the export of cotton, in 1793 less than five hundred thousand pounds, trebled in 1794, increased to six millions in 1795, reached eighteen millions in 1800, two hundred and eighty millions in 1830, and nine hundred and twenty-seven millions in 1850. African bondage became profitable. The planters of Alabama, Mississippi, Georgia, and the Carolinas, bear the sin before the world; but Liverpool, Lowell, Manchester, and New York, furnish the money which prolongs and extends the system.

In spite of these influences so favourable to slavery, the foreign immigration is gradually affecting the balance of power in the Federation. In 1800 the total population of the slave states was 48 per cent. of that of the Union, and their representation was 45 per cent. of the House. In 1830 they had 45 per cent. of the population, and 41 per cent. of the representation; and in 1850 but 41 per cent. of the former, and 39 per cent. of the latter. It requires no prophet to foresee that the same disturbing causes will continue as long as the peasants and artizans of Europe can command cheap homes, high wages, and an improved social position in the New World as easily as they now do.

(To be continued.)

The famed Mocha Coffee.

Mocha has for over fifty years been the principal seat of the coffee trade of Yemen, although Aden is now entering upon a successful rivalry for the eminence which a monopoly of this branch of eastern commerce might give to any seaport that can secure it. Coffee began to be a common beverage in Arabia about the beginning of the fifteenth century, and the Arabians have since sedulously cultivated and jealously prohibited the exportation of this native plant of Yemen. It has however been introduced from here into other countries without the anticipated injury to the wealth and property of Arabia, as Mocha coffee is still regarded the most excellent and expensive coffee cultivated.

The coffee plant grows sixteen or eighteen feet high, with an upright stem covered with a little brown bark. Its branches grow horizontally and opposite, crossing each other, and form a pyramidical appearance. The leaves grow on the opposite side of the branches, to the length of four or five inches, and to half that width in the middle. The flowers, growing in bunches at the junction of the leaves, are white, maturing first into green, then red berries, resembling bunches of cherries, each of which contain two kernels. But one crop is annually produced, which is gathered in the months of January and February. For the purpose of being dried in the sun, the gathered coffee is spread on the house-tops, or cleared spaces of ground, where it is frequently watered to open the koke, or shell, which is always separated by grinding before packing. The coffee raised at Annas and Sana, which is held in the best estimation, is generally dried upon temporary floors, covered with a compost of clay and cow ordure, which protects the coffee from vermin, and also gives it a permanent yellowish colour. How perceptibly such a compost may affect the taste of the coffee would doubtless be a matter of inquiry with the tidy, cowloving Hindu housewife, who uses a solution of it to purify her parlours, ornament her walls and door-ways, and for numerous other purposes.

Large quantities of coffee arrive at Mocha, from March to the latter part of July, from the coffee districts within twenty days' journey. Camels are employed in its transportation, each of which carries about six hundred pounds, contained in two sacks. They are driven in long trains of fifty or more, arranged one behind another, the head of each being tied to the tail of the camel immediately before him. Thus arranged but few drivers are necessary.

All coffee from the country is first taken to the custom-house, a large building 150 feet square, near the sea gate, where it is stored to be inspected by the governor, who visits the custom-house daily. Here, also, the duties are fixed, at the rate of seven per cent. On Arabian exports and imports, two and a half per cent. on English, and three per cent. on American imports. A double duty is imposed on smuggled goods. From the custom-house the coffee is taken to the gowdowns

or warehouses of the merchants, several of which are attached to the walls of the custom-house and rented by the government. There it undergoes the process of being cleared from pebbles and dirt by means of sieves. Those who do this tedious work of garbling, though expert in their calling, earn but the value of five or six cents daily, a portion of which earnings is paid to one of their number who acts as their overseer, and to whom the purchaser must complain if he has any fault to find. An active man may garble two or three bales in a day, and a smart woman half as much. Having been cleaned, the coffee is packed in bags for exportation, and if good, should be free from white and black kernels, and have an aromatic smell.

But few Arabs, and those of the wealthier class, indulge as a general habit in the luxury of coffee. It has often been disputed whether coffee does not come under the prohibition of the Koran, which forbids the use of strong and inebriating liquors, as it is a well known fact that the fumes of coffee have some effect on the imagination. Its use is, however, generally tolerated, and many Arabs say "that a dish of coffee and a pipe of tobacco are a complete entertainment." They drink it without either milk or sugar, after it has been pounded fine in a mortar and then steeped. All classes use a very palatable beverage made from the koke, or coffee shell, which goes by the name of *kawha*. It can be obtained at the numerous and much frequented coffee shops, where

Well seasoned bowls the gossip's spirits raise,

for half a cent a quart.—*George Creamer's Notes of Travels.*

OMENS.

Poict. I hope we shall have another good day to-morrow, for the clouds are red in the west.

Phys. I have no doubt of it, for the red has a tint of purple.

Hal. Do you know why this tint portends fine weather?

Phys. The air, when dry, I believe, refracts more red, or heat-making, rays; and as dry air is not perfectly transparent, they are again reflected in the horizon. I have observed generally a coppery or yellow sunset to foretel rain; but, as an indication of wet weather approaching, nothing is more certain than a halo round the moon, which is produced by the precipitated water; and the larger the circle, the nearer the clouds, and, consequently, the more ready to fall.

Hal. I have often observed that the old proverb is correct—

A rainbow in the morning is the shepherd's warning:
A rainbow at night is the shepherd's delight.

Can you explain this omen?

Phys. A rainbow can only occur when the clouds containing, or depositing the rain, are opposite to the sun,—and in the evening the rainbow is in the east, and in the morning in the west; and as our heavy rains, in this climate, [England] are usually brought by the westerly wind, a westerly wind indicates that the bad weather is on the road, by the wind, to us; whereas the rainbow in the east proves that the rain in these clouds is passing from us.

Poict. I have often observed that when the swallows fly high, fine weather is to be expected or continued; but when they fly low, and close to the ground, rain is almost surely approaching. Can you account for this?

Hal. Swallows follow the flies and gnats, and flies and gnats usually delight in warm strata of air; and, as warm air is lighter, and usually moister than cold air, when the warm strata of air are higher, there is less chance of moisture being thrown down from them by the mixture with cold air; but when the warm and moist air is close to the surface, it is almost certain that, as the cold air flows down into it, a deposition of water will take place.

Poict. I have often seen sea-gulls assemble on the land, and have almost always observed that very stormy and rainy weather was approaching. I conclude that these animals, sensible of a current of air approaching from the ocean, retire to the land to shelter themselves from the storm.

Orn. No such thing. The storm is their element; and the little petrel enjoys the heaviest gale, because, living on the smaller sea insects, he is sure to find his food in the spray of a heavy wave, and you may see him flitting above the edge of the highest surge. I believe that the reason of this migration of sea-gulls, and other sea birds to the land, is their security of finding food; and they may be observed, at this time, feeding greedily on the earth worms and larvæ, driven out of the ground by severe floods; and the fish, on which they prey in fine weather in the sea, leave the surface and go deeper in storms. The search after food, as we agreed on a former occasion, is the principal cause why animals change their places. The different tribes of the wading birds always migrate when rain is about to take place. . . . The vulture, upon the same principle, follows armies; and I have no doubt that the augury of the ancients was a good deal founded upon the observation of the instincts of birds. There are many superstitions of the vulgar owing to the same source. For anglers, in spring, it is always unlucky to see single magpies, but *two* may be always regarded as a favourable omen; and the reason is, that in cold and stormy weather one magpie alone leaves the nest in search of food, the other remaining sitting upon the eggs or the young ones; but when two go out together, it is only when the weather is warm and mild, and favourable for fishing.

Poict. The singular connections of causes and effects, to which you have just referred, make superstition less to be wondered at, particularly amongst the vulgar; and when two facts, naturally unconnected, have been accidentally coincident, it is not singular that this coincidence should have been observed and registered, and that omens of the most absurd kind should be trusted in. In the west of England half a century ago, a particular hollow noise on the sea coast was referred to a spirit or goblin, called Bucca, and was supposed to foretell a shipwreck: the philosopher knows that sound travels much faster than currents in the air, and the sound always foretold the approach of a very heavy storm, which seldom takes place on that wild and rocky coast, without a shipwreck on some part of its extensive shores, surrounded by the Atlantic.

Phys. All the instances of omens you have mentioned are founded on reason; but how can you explain such absurdities as Friday being an unlucky day, the terror of spilling salt, or meeting an old woman? I knew a man of very high dignity, who was exceedingly moved by these omens, and who never went out shooting without a bittern's claw fastened to his button-hole by a ribbon, which he thought insured him good luck.

Poict. These, as well as the omens of death-watches, dreams, &c., are for the most part founded upon some accidental coincidence; but spilling of salt, on an uncommon occasion, may, as I have known it, arise from a disposition to apoplexy, shown by an incipient numbness in the hand, and may be a fatal symptom; and persons, dispirited by bad omens, sometimes prepare the way for evil fortune; for confidence in success is a great means of insuring it. . . . .

Hal. I have in life met with a few things which I found it impossible to explain, either by chance coincidences or by natural connections; and I have known minds of a very superior class affected by them—persons in the habit of reasoning deeply and profoundly.

Phys. In my opinion, profound minds are the most likely to think lightly of the resources of human reason; and it is the pert superficial thinker who is generally strongest in every kind of unbelief. The deep philosopher sees chains of causes and effects so wonderfully and strangely linked together, that he is usually the last person to decide upon the impossibility of any two series of events being independent of each other; and in science, so many natural miracles, as it were, have been brought to light—such as the fall of stones from meteors in the atmosphere, the disarming a thunder cloud by a metallic point, the production of fire from ice by a metal white as silver, and the referring certain laws of motion of the sea to the moon—that the physical inquirer is seldom disposed to assert, confidently, on any abstruse subjects belonging to the order of natural things, and still less so on those relating to the more mysterious relations of moral events and intellectual natures.—*H. Davy.*

The Chinese Yam has been introduced in Paris, from China, which the chemists and experimentists say possesses all the requirements of the potato, and may take the place of that plant as a culinary vegetable.

Selected

GLORY TO GOD ALONE.

Oh loved! but not enough—though dearer far
Than self and its most loved enjoyments are;
None duly loves thee, but who, nobly free
From sensual objects, finds his all in thee.

Glory of God! thou stranger here below,
Whom man nor knows, nor feels a wish to know;
Our faith and reason are both shock'd to find
Man in the post of honour—Thee behind.

Reason exclaims—"Let every creature fall,
Ashamed, abased, before the Lord of all;"
And faith, o'erwhelm'd with such a dazzling blaze,
Feebly describes the beauty she surveys.

Yet man, dim-sighted man, and rash as blind,
Deaf to the dictates of his better mind,
In frantic competition dares the skies,
And claims precedence of the only wise.

Oh lost in vanity, till once self-known!
Nothing is great, or good, but God alone;
When thou shalt stand before his awful face,
Then, at the last, thy pride shall know his place.

Glorious, Almighty, First, and without end!
When wilt thou melt the mountains and descend?
When wilt thou shoot abroad thy conquering rays,
And teach these atoms, thou hast made, thy praise?

Thy glory is the sweetest heaven I feel;
And, if I seek it with too fierce a zeal,
Thy love, triumphant o'er a selfish will,
Taught me the passion, and inspires it still.

My reason, all my faculties, unite,
To make thy glory their supreme delight;
Forbid it, fountain of my brightest days,
That I should rob thee, and usurp thy praise!

My soul! rest happy in thy low estate,
Nor hope, nor wish, to be esteem'd or great;
To take the impression of a will divine,
Be that thy glory, and those riches thine.

Confess him righteous in his just decrees,
Love what he loves, and let his pleasure please;
Die daily; from the touch of sin recede;
Then thou hast crown'd him, and he reigns indeed.

Cowper.

From the British Friend.

An Epistle to my dear friends in the Truth, everywhere, who have obtained precious faith through the righteousness of God, and our Saviour Jesus Christ.

"Out of the abundance of the heart the mouth speaketh," and I am about to utter, as I can, the thoughts that arise :—Ye see the distress we are in, through degeneracy, as a religious society; we who were, in the morning of our day, as the planting of the Lord, and whom He would have made like the remnant of Jacob, spoken of by the prophet Micah, as "a dew in the midst of many people."

My spirit mourneth that those who prefer Jerusalem above their chief joy, are so few and so far separated from each other, that their voice is hardly heard amidst all the shakings that are in the earth. But thanks be unto God, this little remnant, though unknown to each other in the body, are well known by the Chief Shepherd of the sheep. To them the promises of God in Christ Jesus are yea and amen for ever! He will bring about His own gracious purposes, and will make of a little one a thousand, and of a small one a strong nation.

Strength consists in purity of heart, the result of repentance towards God, and faith towards our Lord Jesus Christ, in the full reception of Him who died for us, and operates within us, to purify us unto himself. Ye hear the Lord's voice calling unto his people to yield obedience to the power and the teachings of His Spirit; to enter into the closet of the heart, that there ye may seek for closer communion with Him; watching thus unto prayer, He will preserve your souls alive to glorify Him through the varied trials and overturnings of your day. Let none, therefore, faint who have obtained mercy, seeing "the long-suffering of God is salvation;" but rather let them draw near in humility of soul, and say unto Him, "Lord, what wilt thou have me to do?"

May we, my dear friends, continue in the faith, grounded and settled, and be not moved away from the hope of the gospel, which was preached to every creature under heaven; whereof Paul declared he was made a minister, according to the dispensation of God which was given him to fulfil the word of God, "even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints: to whom God would make known what is the riches of this mystery among the Gentiles; which is, Christ in you, the hope of glory."

From one who, though blind as to the outward and nearly deaf, is yet often deeply exercised in spirit on behalf of the church, and for the enlargement of her borders. BENJAMIN BISHOP.

Strood, Ninth month, 1854.

For "The Friend."

The Victoria Bridge at Montreal,

Over the St. Lawrence will certainly be the most remarkable work of the kind in the Canadas, we might say in the whole world. It reminds us of some of the old Roman works, such as the ancient aqueducts which span the valleys of Italy, in their grand and gigantic proportions, more than of an ordinary bridge over a river.

The chain pier at Brighton, erected by Captain Brown, and stretching from the cliffs out into the sea, was, if our memory serves us rightly, one of the first of these light and beautiful structures. The Suspension Bridge at Hammersmith, on the Thames, by the same engineer, and the *Pont des Arts*, at Paris, followed, and about the same time the Menai Suspension Bridge, over the straits of that name, connecting the island of Anglesea with the Welsh main. The Hungerford Suspension Bridge over the river Thames, by the younger Brunell, for foot passengers, followed, but it remained for the genius of Robert Stephenson to devise a bridge able to bear the ponderous weight of locomotives, passenger carriages, luggage vans, and mineral and cattle trucks across an arm of the sea, or a still broader river.

Stephenson adopted the tubular form, after careful experiment, as the one best calculated to sustain the immense pressure to which the bridge would be exposed. The success of the Britannia Bridge across the Menai straits has fully justified the adoption of the same plan for the Victoria Bridge. Each of the tubes will be 19 feet in height at the end, whence they will gradually increase to 22 feet 6 inches in the centre. The width of each will be 16 feet, or 9 feet 6 inches wider than the rail track.

The bridge will consist of 25 spans or spaces for navigation between 24 piers (exclusive of the two abutments) for the support of the tubes. The centre span will be 330 feet wide, and each of the other spans will be 242 feet wide. The width of each of the piers next to the abutments will be 15 feet, and the width of those approaching the two centre piers will be gradually increased, so that these two piers will each be 18 feet wide. Each abutment is to be 242 feet long and 90 feet wide, and from the north shore of the St. Lawrence to the north abutment there will be a solid stone embankment (faced in rough masonry towards the current) 1200 feet in length. The stone embankment leading from the south shore of the river to the south abutment will be 600 feet long. The length of the bridge, from abutment to abutment, will be 8000 feet, and its total length from river bank to river bank will be 10,284 feet, or 186 feet less than two English miles.

The total weight of iron in the tubes will be 10,000 tons, and they will be bound and riveted together precisely in the same manner and with similar machinery to that employed in the Britannia bridge. A capital of $270,000 has been invested in machinery and various appliances at the quarries above Montreal, whence most of the stone used is procured, and in the construction of steamtugs and barges to convey it to the site of the bridge. The piers close to the abutments will each contain about 6000 tons of masonry. Scarcely a block used in the construction of the piers will be less than seven tons, and many of them will weigh fully ten tons each. In addition to the abundant use of the best water cement, each stone is clamped to its neighbours in several places by iron rivets, and the interstices between the rivets and the blocks are filled up with molten lead. The total amount of masonry in the piers will be 27,500,000 cubic feet, or 205,000 tons weight.

This work bids fair to be as durable as that of the Coliseum or the Appian Ways, which have stood the wear and tear of time and of traffic for more than two thousand years, and which still continue to exist as monuments of the skill and industry of man. It is a thing worthy of note, that in a new and rising country, only known to civilized man for two or three hundred years, monuments should arise to mark the progress of the age, and to compete in the world's esteem, with similar works constructed two or three thousand years ago.

Unless unforeseen difficulties arise, the first railway train will pass over the broad St. Lawrence by the summer of 1858. The commercial advantages will consist in the fact, that the Victoria Bridge will bring into direct communication, without break of guage or bulk, the products of Canada West, and of Michigan, Illinois, Iowa, Wisconsin, and all the western states of the Union. Reciprocity will have opened the door of international communication, and the requirements of traffic will be cheaply and expeditiously met by the iron road and its tubular bridge. The promoters of this undertaking allege that they will be able to convey produce and all commodities more cheaply and expeditiously than by any other existing route, whether of rail or of water; and they must be doubtless strong in the faith, as its cost is to be about seven millions of dollars, or about one-seventh of the total expense of building the 1112 miles comprising the Grand Trunk Railway of Canada, with which it is connected. A few years hence, and this very bridge probably will become one of the greatest attractions to the tourist and the traveller.

The Colossus of Rhodes, under which the pigmy shallops of former ages could pass, was esteemed one of the wonders of the Old World. But an iron bridge spanning a river two miles in width, giving safe passage to hundreds of tons of weight between its iron sides, and permitting ships of the largest tonnage to pass beneath its elevated arches, is an achievement still more remarkable for the New World, and is worthy of the young giant rising in the west.

A Great Bore.

The St. Louis Democrat of a late date has a very interesting account of the progress made by Mr. Belcher, of that city, downward toward the centre of the earth, in search of pure water for his extensive sugar refinery. His Artesian well, commenced six year ago, has now reached the depth of 2,200 feet, being, it is said, the deepest in the world, the one at Grenelle, near Paris, being sunk 1,961 feet, and another one in France reaching the depth of 2,150 feet.

The drill has thus far passed through a constant succession of the most stubborn rocks, with the exception of a stratum of soft slate of 100 feet, and it is now on its way through yellow sandstone. A steam engine of twenty-five horse power is used to work the drills, the diameter of the bore being five inches. The Democrat says :—

The kinds of drills used are various, some being adapted for pulverizing the rock, others for hooking up soft substances; and then there is an instrument called a rimmer, used for cutting the sides of the bore to make it round and smooth. Tubes are also used containing valves, which catch the loose particles of rock and carry them to the top of the well. The drilling rods are made of stout oak wood, are about two inches in diameter, and thirty-two feet long, having iron screws and fastenings at the ends by which a continued rod may be formed of any length.

The presence of one or more persons is constantly required for the purpose of turning the drill around in the bore, as its vertical motion continues. At present the operators are engaged in enlarging the cavity at the point where the soft slatestone occurs, for the purpose of introducing a copper tube to prevent the continual caving in of the soft parcels which are constantly sloughing from the sides. We were told that this falling in of the blue slatestone had left a cavity as large as a good-sized house. We believe it is the intention to introduce copper pipes from the top to the bottom of the well, as soon as it is finished, although the hard rocky sides would seem to make it unnecessary. The object to be gained by this is to shut out the various kinds of waters from the sides, so that the pure stream from the bottom may reach the top without any mixture.

At the depth of 700 feet a vein of salt-water was struck, and at 1,500 feet an immense vein of

sulphur water burst forth, which has been running ever since its discovery in a large stream from the mouth of the well. This water is the same as that of the Blue Lick Springs, in Kentucky, and possesses a purity and freshness of taste quite superior to that which reaches us in barrels and casks. It is carried off by a large sewer leading to the river. It seems too wasteful that such profuse quantities of this celebrated water should be permitted to flow away; but the refinery needs the clear unadulterated element, and it must have it and nothing else. Other medicinal waters have been discovered, we believe, but they have been of little consequence.

[As Friends in Philadelphia and other large cities are liable to be put to the same inconvenience in relation to burial-grounds, as is alluded to in the following minute of the Meeting for Sufferings in London, and as Friends here are likewise suffering great loss for some of our members resorting to cemeteries held in common with others where several of the testimonies of our religious Society are set at naught, we commend the views set forth to the consideration of our readers.—*Ed.*]

At a Meeting for Sufferings, held the 4th of Eighth Month, 1854.

The bills which have from time to time been introduced into Parliament, in reference to interments in populous places, have engaged the attention of this meeting and its committees; and efforts have been, on several occasions, assiduously made on its behalf to obtain modifications of the proposed enactments.

The legislature having now, by successive enactments relative to burials, both in the metropolis and throughout the rest of England, (15 & 16 Vic. cap. 85, and 16 & 17 Vic. cap. 134,) authorized the Queen in council, in cases in which it may be judged desirable with reference to the public health, to direct the closing of existing burial-grounds and regulate the formation of new ones; and these acts having already been put in force on several occasions, this meeting thinks it desirable that the attention of Friends generally should be turned to some of the practical bearings of the subject.

An order in council is requisite both for this authoritative closing of existing burial-grounds, and for restraining the opening of new grounds in a town or district, and in such orders a future day is named from which the order is to take effect. It is, moreover, expressly provided that the burial-grounds "of the people called Quakers used solely for the burial of the bodies of such people," shall not be included in any such general order, unless expressly mentioned therein.

As, however, the interval is often short between the issuing of the order and the time mentioned for its taking effect, and as it may occur that on the issuing of such order our members may be invited to join with their neighbours in taking prompt measures for supplying the deficiency of accommodation occasioned by the closing of existing grounds, it seems desirable that Friends should have previously well considered the circumstances in which they may be placed, and be prepared for the course which it may be most advisable to pursue.

It is not unlikely that the members of other religious bodies will, in many, if not in most instances, avail themselves of the public cemeteries already formed, or hereafter to be formed, and which will probably become much more general throughout the country.

Such a course will, however, it is apprehended, be perceived by Friends to be open to objections and difficulties as a substitute for their separate burial-grounds.

The providing of separate burial places, where interments might be conducted with due solemnity, and at the same time with perfect simplicity, formed a very important feature of the religious arrangements of our forefathers. The superstitious distinction between what is termed consecrated ground and unconsecrated ground, and the use of various ceremonial and formal observances in public parochial burials, were prominent causes of the provision of separate places of interment. But in addition to the avoidance of these serious objections, positive advantages have, we believe, in many ways, flowed from the distinct character of burials among Friends in their own grounds.

The use of distinct burial-grounds for our members and those in profession with us, is calculated to preserve simplicity in the mode of conducting interments, and it has an improper bearing on the upholding of our testimony against worldly conformity in various respects.

These occasions have often proved times of great solemnity, in which true spiritual worship has been performed and gospel ministry has been freely exercised, and in which neither restriction of time nor the distraction of surrounding objects has operated to dissipate the mind. And we believe that we should not be overstating the case, if we were to add that the possession of separate places of interment has proved in practice more consonant to the best feelings of the connexions and descendants of the deceased, as well as more satisfactory to the members of our Society at large than any other arrangement could have done.

We are aware that the difficulty as to the distinction between what is called consecrated and unconsecrated ground is obviated in a large number of the public cemeteries, and it may be thought by some that part of the other difficulties above alluded to may be guarded against by purchasing and using a distinct portion of a general cemetery. We fear, however, that with such a course of procedure many of the latter difficulties would practically be found to exist in full force, and that other disadvantages not immediately foreseen may also result from it. We would, therefore, strongly encourage our Friends, in their several meetings wherever it can be accomplished, still to provide distinct burial-grounds for their own use; and where this cannot be immediately done, we would advise them seriously to consider whether they cannot submit to some inconvenience in resorting to more distant burial-grounds not likely to be closed.

It should be borne in mind with what zeal and liberality our early Friends made provision for this object; and we believe that an adherence in this respect to the practice almost invariably pursued by them, and by those who have succeeded them down to the present time, will be found most likely to conduce to the continuance of simplicity in our mode of conducting interments, and to the avoidance of the accompaniments too commonly attached thereto by the vain customs of the world, as well as to guard against any infringement of our Christian testimonies on the subjects of worship and ministry, on such occasions.

(Copy) JAMES BOWDEN,
Recording Clerk.

Kentucky seems to have a large anti-slavery population. A Presbyterian clergyman of Lewis county, John G. Fee, states that there are now organized in that State twenty anti-slavery churches, and that there is an increasing demand in that region for anti-slavery preachers and documents. Thus, while the Kentucky slaveholders are colonizing Kansas, their own State is gradually changing ground.

Bears in St. Lawrence County, N. Y.

Either from the fires in the woods, or some other cause, the bears in various sections of the country have left the cover of the woods and taken to the fields. At Pierpont, St. Lawrence County, on Sunday week, a Mr. Claflin met one near his house, which stood his ground, notwithstanding "he tried what virtue there was in stones." Before he could get a gun it was dark, and bruin "vamosed the ranch." On Wednesday, William Irish, a man 70 years old, drove a bear across Racket river, and shot him. The bear dressed weighed 300 lbs. The same day a larger one was chased through town, going right through doors and yards that lay in his course, starting women and children, and making men belligerent, and although surrounded by thirty of them, he went his way, with a bad opinion of white folks' hospitality to strangers from the woods. The same night a bear was caught in David Randall's corn field—or, rather, he caught the trap—and to find him, a dog was sent for by a boy, who encountered another bear in the road while returning, which concluded to go back to the woods, as the dog would not, and the boy could not prevent him. The bear that undertook to carry off the trap was followed, found, and a general fight ensued. Mr. Randall shot him three times without killing, and Mr. Claflin tried to hit him with a hatchet, but found his antagonist too good a boxer. He knocked the hatchet out of his hand, and offered a fair fight empty handed. Mr. C. declined, but as the bear was determined, he had to run, when another of the party fired with better effect. The last shot was by Moses Leonard, who has killed 40 bears, 34 panthers, and 200 wolves, in his time, besides "small varmint." On Monday following, (Sept. 4,) another bear was killed with five balls, fired by Henry Hepburn and Mike Stewart, in a corn field in Pierpont. And about noon, the same day, another was trapped and dispatched by a Mr. Cook and Mr. Weller, the latter getting a bad bite in trying to secure him alive. This makes seven bears in this neighbourhood within less than a week, four of which have bit the dust, of which we have had this summer a great supply.

THE FRIEND.

TENTH MONTH 28, 1854.

By the returns from the counties throughout the State, it appears that a majority of those who voted at the last election are opposed to the enactment of a "prohibitory liquor law" in Pennsylvania. This result is attributable to various causes. No doubt unwillingness to be deprived of the means to gratify a depraved taste for ardent spirits, has influenced a large number to oppose sanctioning the passage of such a law, while others have been actuated in their opposition by what they consider their interest, desiring to continue a traffic in intoxicating drinks, by which they may accumulate money, though it is at the expense of the morals, the health, and the comfort of the great majority of those who deal with them; and others again, have either directly given their votes against prohibition, or declined lending it their aid, because they think the State has no right to interfere in the supplies of a man's table,

or prescribé by legislation what he shall or shall not eat and drink.

The evils of intemperance are so enormous, the direct connection between the use of alcoholic drinks and crime so apparent, and the vast accumulation of taxes rendered necessary, to attempt to prevent or to punish this crime, has become so burdensome to the community, that we are not without hope some way will yet be devised and adopted, by which the scourge that is now openly and unblushingly protected and cherished in its desolating course among us, may be reached, and if not completely banished, be at least so enfeebled and circumscribed, as to relieve our community from a great part of the wretchedness it has been so long inflicting on it.

We hope the advocates of temperance will not relax in their efforts, but draw encouragement from the smallness of the majority against positive prohibition, which we think makes the inference fairly deducible, that a vast majority of the people would give their support to the most stringent laws regulating the sale of intoxicating liquors, which do not absolutely prohibit their being sold among us for drink.

SUMMARY OF EVENTS.

EUROPE.—The steamship Africa brings Liverpool dates to the 7th inst., and the intelligence that the reported successes of the allies in the Crimea, which had caused such exultation in France and England, had been greatly exaggerated, and were in fact for the most part, without a shadow of truth. There are authentic accounts of the battle of the Alma, and the defeat of the Russians at that point; but all the various telegraphic despatches relating to alleged subsequent transactions, as the storming of Fort Constantine, the destruction of the Russian fleet, and the capture of Sebastopol, &c., were pure fancy sketches, so skilfully put together as to have obtained general credence.

The battle of the Alma, it would seem, was not gained without heavy sacrifices. The loss of the French is stated at 1400 men and 60 officers—the English over 2000 men and 96 officers, killed and wounded. The losses of the Turks who formed the centre of the attacking army, is not given. The Russian loss is estimated at 6000 to 10,000, the smaller number being probably nearest the truth. 3000 Russians were taken prisoners. The steamers Andes and Vulcan conveyed 620 of the wounded to Constantinople. On the 27th ult., the allied army was within ten miles of Sebastopol, and commanded the approaches to the place. Prince Menschikoff was still in the field with 30,000 men, expecting reinforcements, forty battalions of which, it is stated, have already entered the Crimea. The cholera is reported to be very severe in the garrison of Sebastopol. The allies were sending more troops into the Crimea, which is evidently destined to be the theatre of much bloodshed and human misery.

ENGLAND.—At Liverpool, American flour was in fair request, Western Canal selling at 32s. and 33s. Allen and Anderson, the largest American grain dealers in London, have failed. Their liabilities are stated to be between £300,000 and £400,000. Edward Oliver, the great Liverpool shipping merchant whose failure for an immense amount was recently announced, is likely, by the aid of his friends, to be "carried through."

The export trade of Great Britain continues prosperous and increasing. During the first eight months of the present year, the exports amounted to over sixty-seven millions pounds sterling. In the corresponding months of last year, the exports were about fifty-eight millions, and in 1852, something more than forty-seven millions. On this state of things, the "London Times" remarks, "that whatever horrors, and waste of money, war brings in its train, it leaves at least untouched the great sources of our national wealth."

A great fire occurred at New Castle on the 6th inst., attended with a terrific explosion and the loss of many lives. It broke out in a worsted manufactory, and spread to a sulphur and saltpetre establishment, giving rise to an explosion, which was heard for a distance of twenty miles. The damage to property is estimated at about one million sterling.

SICILY.—The ravages of cholera have been terrible at Messina. Of the 5000 soldiers composing the garrison, 2000 had perished, and almost all the police. Five thousand and sixty-eight persons died, from the 23d to 28th of Eighth mo., and in a short space of time the deaths numbered 13,000.

UNITED STATES.—The result of the elections lately held in Pennsylvania, Ohio, Indiana, &c., is generally regarded as indicating the popular disapprobation of the Nebraska bill, and of the course pursued by the national administration in that and other measures.

Texas.—The complaints of Indian depredations continue. There is a large immigration this fall, and great numbers of persons are settling on the fine lands within the limits of Peter's Colony. The canal at the mouth of the Colorada river, an expensive government work, is likely to prove a failure.

Pennsylvania.—At the recent election a vote of the people was taken, *for* or *against* the passage of a law prohibiting the manufacture and sale of intoxicating drinks. The returns from the whole State show a majority of about 3000 against prohibition. The city of Philadelphia and most of the counties voted for such a law, but the scale was turned by the heavy majorities on the other side given in a few counties, more especially, those in which a German population predominates.

New Orleans.—The yellow fever was rapidly abating; the deaths for the week ending 16th Inst., were 272, including 134 of the epidemic.

New York.—Nearly 6000 immigrants arrived on the 22d inst. Interments last week, 447, of which 22 were from cholera.

Philadelphia.—Interments last week, 164, of which 8 were from cholera.

Miscellaneous.—Sir John Franklin.—The Governor of the Hudson's Bay Company announces the discovery of the remains of Sir John Franklin and his party. The information was conveyed in a despatch from Dr. Rae, dated York Factory, Aug. 4th. The despatch states that Franklin and his companions perished from starvation, in the spring of 1850, to the northwest of Fox river.

Dutch Slavery.—Discussions have taken place in the Dutch parliament, respecting emancipation in the Dutch Colonies. Numerous petitions have come in for that purpose. The number of slaves in the Dutch Colonies, is about 53,000—namely, 39,000 in Surinam, 19,400 in Curacoa and other W. I. islands, and the remaining 3600 in the East India Colonies.

The Arctic Expedition.—A letter has been received from the second Grinnell Expedition, in search of Franklin, under command of Dr. Kane. The health of the expedition continued good, and a determination to perseverе in endeavouring to ascertain the fate of Franklin, animated all the party. According to the plan agreed upon before the Advance left the United States, her arrival here may be looked for early next month.

Dreadful Mortality.—A letter from an officer of the U. S. steamer Saranac, dated at Spezzia, Sept. 18th, says that when he was at Constantinople, the combined English and French forces had lost *some thirty thousand men* by cholera, and they were still dying in great numbers. One English frigate lost one hundred and seventy men during one night.

Insurance on the Arctic.—The Arctic was insured in England for £60,000 sterling, and in this country for $310,000.

A Grand Jury in Charleston, S. C., recommend that the African Slave trade be legalized by repealing all existing laws against it.

Apples.—James Upton, of Greece, N. Y., an extensive agriculturist, has shipped twenty thousand barrels of apples to New York, by canal, this season.

A Long Ship.—The American clipper ship Romance of the Seas, of Boston, from Canton, is the longest ship that has ever entered the London dock. She has just discharged a cargo of teas at the western quay.

British Authors. There are in Great Britain 1844 persons engaged as authors, editors, or writers—1738 males and 105 females; of this number 1195 are located in the metropolis.

Navigation of the Amazon.—The government of Brazil is considering a bill for the opening of the Amazon to all nations. It is thought the bill will pass the present session.

Popery.—The Cardinal Vicar of Rome has issued an edict, in which, after attributing the cholera to the sins of the Romans, he directs that the finger of St. Peter, the arm of St. Roe, the heart of St. Charles, and other relics, shall be exposed to the adoration of the faithful, in order to avert the wrath of the Almighty.

New Treaty with the Chippewas.—The Sault St. Marie Journal gives the particulars of a new and important treaty made with the Chippewa Indians. By this treaty an extensive tract of country at the northwest extremity of Lake Superior, of about 7,000,000 acres, is acquired. The land is particularly valuable for its mineral stores, being thought to be rich in copper.

RECEIPTS.

Received from Wm. A. Robinson, R. I., $2, vol. 27; from A. W. Smith, L. I., $2, vol. 29; from H. Knowles agt., S. N. Y., for B. Boss, J. J. Peckham, H. A. Knowles Alm. A. Knowles, and J. P. Carpenter, $2 each, vol. 28 from Wm. Mickle, S. C. Paul, R. Jones, James M. Saunders, N. J., $2 each, vol. 28; from Jehu Fawcett, agt. O., for Job Warren, Richd. B. Fawcett, and Hannah Boulton, $2 each, vol. 28, for Ed. Bonsall, senr., and Mary J. Fawcett, $2 each, vol. 27, for D. Whinery, $2 to 21, vol. 27; from Mead Atwater, N. Y., $2, vol. 29, for A. H. Deuel, $4, vols. 27 and 28, for Mary Brownell. Levi H. Atwater, B. Bowerman, and Eliza. Underwood $2 each, vol. 28; from Amos Battey, agt., for David Hallock, $2, vol. 27, Jarvis Hoag, $2, vol. 27, and John Dakin, $2, vol. 28; from James T. Frame, agt., Io., for J. H. Painter, $2, vol. 28; from Wm. B. Oliver, agt. Mass., for A. Keene, $2, vol. 27, for N. Breed, $2, vol. 27, for V. Meader, $2, vol. 28; from Dawsey Cope, Pa., for Benj. Gilbert, Isaac Price, Amos Cope, Mercy Cope, and Melissa Cope, $2 each, vol. 28; from John French, O., $2, vol. 28, Saml. French, $2, vol. 28, and Zadock S. French, $2, vol. 27.

Cor.—Ninth mo. 16th, Benj. Taber, $2, vol. 28.

WEST-TOWN BOARDING-SCHOOL.

The Winter Session of the School will commence on Second-day, the 6th of Eleventh month next. The pupils will be conveyed by railroad to West Chester, where conveyances will be in waiting to take them to the School, on the arrival of the morning and afternoon cars, on Second-day, the 6th, and Third-day, the 7th of Eleventh month. The children will get their baggage the day after their arrival. The cars will leave the depot, south side of Market street, above Eighteenth street, (formerly Schuylkill Fifth,) at half past 7 o'clock, A. M., and 3 o'clock, P. M. The agent of the School will be at the railroad depot, on Second and Third-day *afternoons*, and will furnish pupils with tickets, and accompany them to West Chester. Those who go by the *morning* train, will be furnished with tickets by a person in attendance. To those who procure tickets as directed, the fare from Philadelphia to the School, including baggage, will be one dollar, which will be charged to the scholar at the School. All baggage should be distinctly marked West-town, and with the name of the owner, and should be sent directly to the railroad depot.

The West-town office is at Friends' bookstore, No. 84 Arch street, where all small packages for the pupils left before 12 o'clock on Seventh-days, will be forwarded. *All letters* for the pupils and others at the School, should be sent by *mail*, directed to *West-town Boarding School, West Chester P. O., Chester Co., Pa.* Postage should be *pre-paid*, and packages should be distinctly marked and put up in a *secure manner*, so that their contents will not be liable to be lost by handling. The stage will leave West Chester during the *Winter Session*, for the School, on Second, Fourth, and Seventh-days, on the arrival of the *morning* cars from the city, and from the School to West Chester, on the same days, to meet the morning cars to Philadelphia. The fare for each passenger to and from West Chester *by the stage*, will be 25 cents. When special conveyances at other times are provided at the School, an extra charge will be made.

West-town, Ninth mo., 1854.

TEACHER WANTED,

A well qualified Teacher to take charge, at the close of the present year, of the "Sheppard School" for Coloured Girls on Randolph street. Applications in writing may be addressed to Edward Richie, Clerk of the Board of Trustees, No. 173 Vine street.

A meeting of "The Female Society of Philadelphia for the Relief and Employment of the Poor," will be held at the "House of Industry," No. 70 N. Seventh street, on Seventh-day, Eleventh mo. 4th, at 3½ o'clock.

Philad., Tenth mo. 17th, 1854.

MARRIED, on Fifth-day, the 19th inst., at Friends' Meeting-house, Parkersville, WILLIAM H. WALTER, of Kennett, to EDITH B., daughter of Alban Webb, of Pennsbury, Chester co., Pa.

DIED, in Lynn, Mass., on the 22d of Seventh month, SARAH J., wife of William B. Oliver, aged 40 years; a member of Salem Monthly Meeting of Friends.

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From the Leisure Hour.

A Glance at the Rise and Progress of the Potter's Art in Britain.

(Concluded from page 50.)

But we are anticipating. Upon the introduction of flint in combination with the clays a marked and rapid improvement began to be manifest in the productions of the English potters. A number of spirited individuals, having capital at command, now engaged in the trade, and extended its operations. In addition to the commoner articles in use for commercial and domestic purposes, they began to manufacture handsome tea-services and dinner equipages: they no longer carried on these operations in hovels and sheds, but erected substantial manufactories of brick, roofed in with tiles; they travelled abroad to collect information, and imported moulds and models from France, which they turned to good account at home. Many realized competent fortunes by their industry; and not a few failed altogether in their experiments and speculations, and finally abandoned the pursuit. Meanwhile the art continued to progress, and considerable quantities of the productions of Staffordshire began to find their way into the foreign markets, notwithstanding the increased amount required for home consumption. Unhappily, as the potters increased in prosperity they relaxed in care, and competing furiously with each other in cheapness of production, inundated the markets, about the middle of last century, with such vast quantities of inferior goods as almost to ruin their character, not only with foreigners, but also with consumers at home. The French naturally took advantage of such a state of things, and having succeeded in the manufacture of a white ware much more elegant in form and better glazed than our own, shipped it in large quantities to this country, where for a time it completely superseded the productions of Staffordshire, which at that period few persons of taste would admit to their tables. This luckless position of the English potters, which seemed to threaten the overthrow and final ruin of their trade, did not, however, endure for many years. As we have mentioned in a previous article, Josiah Wedgwood in 1763 produced his celebrated "queen's ware," which at once retrieved the character of the English manufactures, and in due course of time restored the lost trade and gave it a greater impetus than ever. In the introduction of his new ware, Wedgwood adopted the surest means of improving his trade and enriching himself: he manufactured his goods in the best possible manner, and he sold them cheap. The queen's ware was not only handsome in design, but was proof against any change of temperature, however great or sudden; it was not glazed with the salt glaze, which experience had shown to be lamentably defective, but with a fluid glaze, the use of which is said to have been first introduced by Enoch Booth, of Tunstall, much improved by William Littler, of Brownhills, but brought to its greatest perfection by Wedgwood himself.

We need not dwell upon the progress of the art of pottery from the time of Wedgwood down to the present day. In point of fact, it is questionable whether any improvements of very great importance in the composition of the material from which the common ware is made have taken place since his time. Various new applications of the potter's art to building, domestic, and commercial purposes have doubtless arisen, and are continually arising; and some of these we may have occasion to notice. Great improvements have taken place, too, in matters of general design and ornamentation, much to the advantage, it cannot be doubted, of the popular taste, which unhappily in this country has to be led, and rarely leads, to the appreciation of elegance. But the great and noticeable fact in connexion with the pottery trade is its enormous increase and extension, which have enabled a district, which little more than a hundred years ago barely maintained five thousand inhabitants, to find employment and the means of comfort for a population exceeding, it is now supposed, a hundred thousand. But before proceeding to quote a few statistics which will throw a little light on this remarkable social phenomenon, we must turn our attention briefly to the subject of porcelain, which as yet we have forborne to mention.

The origin of the manufacture of porcelain has been satisfactorily traced to the Chinese, who have excelled in the art for we know not how many centuries. We need not here recapitulate either the facts which are known, or the fables which are circulated, relative to their modes of manufacture. It imports us little to know whether they bury their materials in the ground for a hundred years before they use them; and whether, in the combination of their pe-tun-tse and kao-lin, which stand in the stead of our flint and clays, they make use of hoa-che or not. We must leave these interesting questions to philosophers who have the means of investigation at command, and unlimited space for the report of their conclusions on the subject. Father d'Entrewlles may rest in his grave, for us, and the porcelain tower of Nankin must have its praises sung by some other historian. It is enough for us that certain discoveries in the science of practical chemistry, which were made about the year 1700, established the simple facts that unmixed earths are infusible by any heat to which we can subject them, but that aluminous earths in combination with silex, when exposed to the action of a fierce fire, become chemically united; and that when alkaline earths in certain proportions are added, the result is a dense vitrified substance sufficiently resembling the porcelain of China, and adapted to the same uses. It is on this principle that the manufactures at Dresden in Saxony and at Sèvres near Paris were founded. The first porcelain ever manufactured in England was made at Bow, and simultaneously at Chelsea, near London: the body of the ware was composed of a mixture of sand from Alum Bay, of clay, and powdered flint glass; it was coated with a leaden glaze. This kind of ware, which was first made about 1744 or 1745, was much prized and sought after. In 1748, we find the manufacture removed to Derby, and flourishing under the management of a Mr. Duesbury, an artist of marked talent. In 1751, Dr. Wale established a manufactory at Worcester, which still exists: to this gentleman is attributed the invention of printing upon the ware by transferring printed patterns upon the biscuit, a process which we shall have occasion to describe in a future paper. In the same year, Messrs. Littler, Yates, and Baddeley made experiments in the same manufacture in Staffordshire, but at first without success, at least in a commercial sense, Mr. Littler being ruined by the speculation; and it was not till fourteen years after that Messrs. Baddeley and Fletcher succeeded in the manufacture at Shelton. By this time Wedgwood, having settled the question of the superiority of the English in the produce of common wares, was experimenting in the higher branches of the art, and pursuing those practical researches which led eventually to his splendid reproductions of antique vases, and the invention of the exquisite jasper wares. In 1768, Mr. Cookworthy, a chemist of Plymouth, took out a patent for the manufacture of porcelain by a process more facile in operation and more certain in result than any which had been hitherto practised. It was mainly through the introduction of Cookworthy's process that the making of porcelain was at length completely established in Staffordshire. Since the year 1772 it has been practised with more or less success by most of the potters of the district: though it is said that the first firm who turned the porcelain to good account were the Messrs. Hollins and Co., of Shelton; they having obtained by purchase an interest in the patent of Cookworthy. In 1800, Josiah Spode, of Stoke, produced a porcelain superior to any before known in England, and very nearly approaching in excellence to that made at Sèvres. He is said first to have introduced the mixture of calcined and ground bones with the paste. He realized a large fortune by the business, and retired to a noble mansion which he built at Penkhull in the neighbourhood of Stoke. His manufactory is now the property of Alderman Copeland.

When porcelain is coloured by the mixture of metallic ingredients, as in the jasper ware of Wedgwood, it is called stone-ware; when it is free from colouring matter and is transparent, it is called china. Of china there are two sorts—the hard and the tender. The hard china is that of the east and of Saxony; its glaze is of earthy materials, and in the process of glazing it is submitted to a heat of such intensity as to vitrify the entire mass; thus the glaze does not form a coating to the ware, but is in a manner incorporated with it, and the surface appears like a stone polished by a lapidary. This process is one of much hazard, as it is attended with the danger of melting the goods in the act of vitrification. The tender china is that which

is mostly made in England; its glaze is less hard, and may be scratched with a steel point, to which the hard china would be impervious: it is glazed with a mixture harder than that used for earthenware, but in a fire not sufficiently intense to endanger the integrity of the goods. Many of the foreign manufacturers are now imitating the caution of the English, and making soft or tender instead of hard china.

Among the later improvements in connexion with this department of the plastic arts is the combination of the beautiful material which forms the substance of the porcelain statuary, of which numberless exquisite specimens may be seen in the shop-windows of dealers in works of art in the metropolis, and in the collections of the curious. The Duchess of Sutherland, it is said, was the first to perceive the adaptation of this material to the purposes of statuary, and to encourage its use. She directed the attention of Gibson to it, who declared it the next best thing to marble, and had a reduced copy of his Narcissus made of it at Copeland's manufactory. It is a matter of doubt or of dispute as to whom the invention of this exquisite material is due: it is largely used by most if not all of the principal potters in Staffordshire; but it is evident that it is not, and need not be, prepared after any very rigid formula, inasmuch as it differs essentially in transparency, in texture, and in colour, in various establishments.

Having thus taken a hasty glance at the rise and progress of the pottery trade, we shall conclude this paper by quoting a little statistical information, for which we are chiefly indebted to an admirable article on the subject, which appeared in the "Times" in the autumn of 1851, and which may serve to acquaint the reader with the manufacturing status of the potteries in our days.

The following is a statement of the probable annual consumption of articles in the Staffordshire Potteries:—

	Per Ann.
Ball clay, from Devon and Dorset .	45,000 tons.
China clay (Cornish) . .	14,000 "
Cornish stone and flint . .	24,000 "
Straw (for packing) . .	16,000 "

The population in 1851 was reckoned at 90,000; but from the rapid increase by immigration it is supposed now to exceed 100,000.

The coals consumed annually in manufactures amount to no less than 468,000 tons, some of the pot-works consuming as much as 60 tons a day each; the consumption in colleries and mills is not less than 282,000 tons; making altogether 750,000 tons of coals per annum used for pottery purposes. The mills supply the smaller establishments with materials ready ground and fit for use, as only the larger manufacturers grind their own. Every potter, however, prepares his own glazes, which, if he choose, he can have ground at the public mills.

The entire value of the goods made annually in the potteries is estimated at 1,700,000*l.*; of this the large amount of 1,300,000*l.* represents the value of the exports, leaving goods to the amount of 400,000*l.* for home consumption. The value of the gold annually consumed in the ornamentation of china and earthenware is about 36,000*l.*

Of the pottery of Staffordshire which is exported, more than one-third goes to the United States; and the rest finds its way in various bottoms to the following places: Canada, British North American colonies, Brazil, East Indies, West Indies, Germany, Holland, Denmark, Russia, Italy and the Italian islands, Spain and the Balearic islands, Turkey, Foreign West Indies, West Africa, Cape of Good Hope, Sumatra and the Eastern Archipelago, Australia, etc., etc.

For "The Friend."

SUPERFLUITIES.

The kingdom of God standing "not in word, but in power," it becomes us poor dependent creatures to be in earnest, in the first place, to lay hold, through the assistance of the Holy Spirit, of the hope which is set before us;" "which hope we have as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec." And seeing he was given not only "as a propitiation for our sins," but as "an ensample, also, that we should follow his steps," it behoves us to deny ourselves, take up the cross daily, "looking unto Him, who, for the joy which was set before Him, endured the cross, despised the shame, and is now set down on the right hand of the Father in his kingdom."

The faith which He gives is not a dead faith, but it enables to rely on him, and works in us to the purifying of the heart: even to the overcoming of the "lust of the flesh, the lust of the eye, and the pride of life, which are not of the Father, but of the world." It is through obedience to the Holy Spirit, that we are to be led into all truth, and to know by this faith, working in us, all our steps to be "ordered of the Lord."

And hereby know we that we are in him, "for the Spirit beareth witness with our spirit, that we are the children of God." It is only through the Spirit that any of our works are well pleasing to him. We are not to expect to be saved in our sins without having the legitimate fruits of faith brought forth; neither will He own such things as are contrary to what would be produced by submission to His will, who would lead all men into the knowledge of Himself, and of the truth as it is in Him. There is much profession of the truth; but we are called unto the "truth as it is in Jesus." We are taught that the path that leads to the kingdom, "is straight and narrow," that it is a way of self-denial, and of humility, and of self-renunciation in all things. But some, it would seem, in the present day, would fain believe, that it is a way of more liberty than formerly, in which we are not bound to come so strictly to the state of giving up all things that His controversy is with; but that some, (of what may seem like the good things of the enemy,) may be retained, especially if they make "an offering unto the Lord;" endeavouring to persuade themselves that the world has approached a little nearer to what is right, and that there is not now so much harm in indulging in its pleasures. Having taken this path, which at first seemed to diverge but little from the right way such have set themselves to manufacture doctrines to suit, modifying the faith of the ancients under the plea of refinement, and striving to make us believe, that their course will at last end in the one narrow path to the kingdom. Alas! how many have been charmed, and captivated by this temptation of the cruel enemy, aiding to introduce into the bosom of the church unsound principles, leading many to become weary of a life of self-denial, and betraying them into such a mixture, and conformity with the ways of the "world, which still lieth in wickedness," that they are not to be known, (only in name,) from the people thereof.

But does not the heart that is truly awakened to a sense of its own natural depravity and weakness, and to the greatness of Almighty power and goodness, feel that the joys, the honours, and the pursuits of this vain world, are still contrary to the cross of Him, "who is meek and lowly in heart?" And do not all true Christians desire that as He is, such (in their degree) they may be also? It is a day when we ought to be vigilantly on our guard, for I believe the enemy is on the alert in these trying times to captivate all he can, and if the "superficial religion" which he would introduce prevails, or wherever it prevails, (let people profess what they may,) "it introduces the spirit and maxims of the world:" but the Lord will have a tried people to show forth his praise," "and He can work by many or by few."

Such as are willing to deny themselves, take up the cross, and follow Him, cannot wilfully run into superfluities of any kind, nor enter into the amusements of the present day, (however refined,) which lead away from the fold of rest and peace, and from the footsteps of the flock of Christ's companions. When their minds are brought down and humbled, by the power of the Spirit, into a sense of their own unworthiness, they do not want any drawings, paintings, or likenesses of themselves, either to please themselves or others; nor do they desire any superfluity or ornament to set off the poor tenament of clay, which will be consigned to dust from whence it came, when the spirit, that has inhabited it, has passed away to Him who gave it. O! what excess the vanity of the world has run into. Men must now be honoured, instead of abased; a likeness of great man, (whose flesh is soon to be the prey of worms, and return to earth as it was,) must go down to generations following, his own eye while living, peradventure being dazzled with the figure. The art to pencil and portray must now be taught, so important is the purpose now supposed to be.

But the testimony formerly was, "I abhor the excellency of Jacob, and hate his palaces;" and I believe the time is hastening when we are to be brought back (all who will) to first principles, to "exalt those pure doctrines and testimonies," which "the Lord Almighty qualified primitive Friends to live up to, and to preach with holy zeal, in the pure language, which was restored unto them." And "were we unreservedly to submit to the turnings and overturnings of the Divine hand upon us, individually, and as a people, Truth would rise more and more into dominion in our religious assemblies; messengers of the everlasting gospel would, in the Lord's own time, and according to his own pleasure, be sent forth as of old: judges as at the first, and counsellors as at the beginning, would be known amongst us; our meetings for the transaction of the discipline would be increasingly weighty and edifying; forward and self-confident spirits would stand rebuked in the authority of Truth; the shout of a king would be heard in our camp; and *He* who has hitherto helped us, would still condescend to be to his *stripped* and *peeled* people, the healer of breaches, and the restorer of paths to dwell in;" and his own name would be magnified and exalted through and over all.

N. G., Tenth mo. 18th, 1854.

Completion of the Great Indian Telegraph Line.—The telegraph wires have been extended entirely across the Peninsula of Hindostan, from Calcutta, at the head of the Bay of Bengal, to Bombay on the Arabian Sea, a distance of 1200 miles. On the 18th of May the first telegraph despatch was transmitted across the lines by Lord Elphinstone, Governor of Bombay, to the Governor General at Calcutta. A reply was immediately sent back congratulating all India on the achievement. By this line Calcutta is brought nearly a week nearer England. In fact, the Calcutta Morning Chronicle of May 27th contains, by way of the Bombay telegraph, news from England to April 26th, only one month old.

Missing Ships.—The list of wrecks and casualties at sea, registered at Lloyd's during the present year, since the 1st of January, discloses a frightful catalogue of ships missing, and which are now given up as lost, having, it is supposed, foundered, with all hands on board.

In all there appear to be no fewer than forty-eight, which do not include the losses of the Madagascar, and the ill-fated City of Glasgow, screw-steamer, with which upwards of 500 passengers were lost. Of the forty-eight, a large number were vessels bound across the Atlantic, carrying many passengers. Among them were the following: The Waterloo, from Liverpool to New York; the Ann, Capt. Atkinson, from Quebec for Bristol; the Leviathan, of and from New York for Liverpool; the Joanna, from New York for Dunkirk; the American Lass, Captain Cousins, from St. John, Newfoundland, for Oporto; the Emma Field, from Bath (United States) for Liverpool; the Gipsey, Captain Stephenson, from St. John for Grennock. Also, the ships Arco, of New York; Agnes Hall, from Montevideo; Wilberforce, Syria, Urgent, Antilas, John Wickliffe, Governor Briggs, William Thompson, Sarah, (Peterson,) Ann Tift, Spectator, Red Rover, Richard Watson, and the Abbe, of Bridgeport. The remaining vessels were brigantines and schooners. Strange to say not a vestige of any of the unfortunate vessels has turned up—not a fragment has been discovered.

Facts for Farmers.

It is a fact that during the late drought, which was the most serious ever experienced in America, upon all deeply plowed land crops suffered least. On all subsoil plowed land they suffered but little. Upon land underdrained, subsoiled, deep plowed, and frequently stirred upon the surface, the growing plants kept as green and vigorous as in a wet season.

It is a fact, then, that all clay lands, or lands with a stiff subsoil, would be vastly improved by deep surface plowing, subsoil plowing, and underdraining, in drought as well as wet seasons.

It is a fact that one of the most neglected agricultural improvements in this country is irrigation. If all the running streams that might easily be used for that purpose were turned upon the cultivated fields, to add moisture and fertility to the soil, it would increase the products of this country at least five hundred millions of dollars annually.

The actual *bona fide* loss to farmers from the drought of 1854, by lessening the products of the soil, is more than two hundred millions of dollars, besides the loss of property destroyed by fire.

The corn of 1849, according to the census report, was in

Ohio	50,078,695	bushels.
Indiana	52,964,363	"
Illinois	57,646,984	"
Kentucky	58,672,591	"
Tennessee	52,276,223	"
Aggregate	271,638,856	"

Now, 20 per cent. on this amount is *fifty-six millions of bushels*, for the loss in these five States. In our opinion, the real loss was more than double, as none of the estimates make the loss per acre less than one-third, while the number of acres planted is certainly one-third more than it was in that year. If the failure of the corn crop be as large as we suppose, there will be a reduction of 1,000,000 in the number of fatted hogs in the United States, and of cattle in proportion. The number of hogs fatted in the West, according to the Cincinnati *Price Current*, is nearly, or quite, 2,500,000. In the United States 3,000,000, at least.

One effect of this reduction will be, that there will be little or no export. There cannot be any considerable export without at once raising the price beyond what meat can be exported at profitably.

The number of cattle and hogs brought to market depends so much on the corn crop, that the diminution of the crop by a partial failure is likely to produce very important results on the trade in domestic produce.

Though the scarcity of corn may not raise the price of pork correspondingly with the increased price of the grain, it will lessen the quantity sent to market.

As the manufacture of whiskey never ceases, the consumption of corn will go on, increasing the price of food, without producing one single corresponding benefit to the labourer.

Hundreds, yes, thousands of farmers, have suffered great loss for the want of water, for family use and for stock, because wells, springs, brooks, and ponds have dried up; all of which could have been avoided.

Do you wish to know how?

By building capacious cisterns. From two to three feet in depth of water falls in rain and snow all over the surface of the earth in the course of a year. From your roofs you can always fill cisterns if you have them, and there lay up a storehouse of water for a dry time.

It is estimated that a barn, thirty by forty feet, supplies annually from its roof 864 barrels, or enough for more than two barrels a day for every day in the year. Many farmers have in all, five times this amount of roof, or enough for twelve barrels a day yearly. If, however, this water was collected, and kept for the dry season only, twenty or thirty barrels daily might then be used.

A cistern, 10 ft. diameter, 9 ft. deep, will hold 168 barrels. That is a very good size to make barn cisterns. If you want more capacity, make two. A cistern, 5 ft. diameter, will hold $5\frac{3}{8}$ barrels to each foot in depth. One 6 ft. diameter $6\frac{3}{4}$ nearly of barrels to each foot. And 7 ft. diameter $9\frac{1}{8}$ barrels per foot. 8 ft. nearly 12 barrels. 9ft. $15\frac{1}{6}$ barrels. 10 ft. $18\frac{3}{4}$ barrels per foot.

How *to build* a cistern. Dig your hole about four inches larger than the determined size. If the earth is compact, you need no brick-work. If it is loose, allow a foot increase of excavation for the wall. When you are ready, mix water lime with twice its bulk of coarse, clean sand, and plaster two or three coats over bottom and sides. Use the mortar as fast as mixed. Finish the top from eighteen inches below the surface with a double row of bricks as "headers," to support a four-inch plank covering, and over that earth, to prevent freezing. Every such cistern is worth its cost every year.

Culture of Rice.—The Baltimore American says that the culture of rice in Louisiana appears to be increasing. There are immense tracts of swamp land in that State well adapted to the growth of this crop. There is land enough along the Lafeusche to grow more than all the rice plantations in South Carolina, which can be easily watered from the branch of the Mississippi. Good rice land will produce from 60 to 112 bushels of paddy (rough rice) to the acre, and a bushel will yield on an average 29 pounds of clean rice, worth one dollar, while the broken rice and meal will pay for hulling. This shows a profitable crop, but not above facts. Rice-planters on the Cape Fear river, North Carolina, we are told, average 112 bushels per acre, with pretty rough culture; and on the Cooper river, S. C., 75 bushels, is a common average.

For "The Friend."

Interesting Letter written in 1653.

"Dear Friend,—I have long professed to serve and worship the true God, and as I thought, above many sects, attained to a high pitch in religion; but now, alas! I find my work will not abide the fire. My notions were swelling vanities, *without power or life*. What it was to love enemies, to bless them that curse, to render good for evil, to use the world as using it not, to lay down life for the brethren, *I never understood;* what purity and perfection meant, I never tasted. All my religion was, *but the hearing of the ear, the believing and talking of a God and Christ* in heaven, or a place at a distance, I knew not where. Oh! how gracious was the Lord to me in carrying me to judge Fell's, to see the wonders of his power and wisdom—*a family walking in the fear of the Lord, conversing daily with Him, crucified to the world, and living only to God.* I was so confounded, all my knowledge and wisdom became folly; my mouth was stopped, my conscience convinced, and the secrets of my heart were made manifest, and that Lord was discovered to be near, whom I ignorantly worshipped. I could have talked of Christ in the saints, the hope of glory, but it was a riddle to me. And truly, dear friend, I must tell thee I have now lost all my religion, and am in such distress, I have no hope nor foundation left. My justification and assurance have forsaken me, and I am even like a poor shattered vessel, tossed to and fro, without a pilot or rudder; as blind, dead, and helpless, as thou canst imagine. I never felt corruption so strong, and temptation so prevailing, as now; *I have a proud, hard, flinty heart*, that cannot be sensible of my misery. When I deeply consider *how much precious time I have wasted, and how unprofitably I have lived*, my spirit feels a sudden fear; but I am still flying to my old refuge, and there my thoughts are diverted. What it means to wait upon God, I cannot apprehend; and the confusions in my own spirit, together with the continual temptations from without, are so great, I cannot understand or perceive the small still voice of the Lord.

"What thou told me of George Fox, I found true: when thou scest him or I. Nayler—they both know my condition better than myself,—move them, if neither of them be drawn this way, to help me with their counsel by letter. They are full of *pity and compassion*, and though I was their enemy, they are my friends, and so is Francis Howgil, from whom I received a letter full of tenderness and wholesome advice. Oh! how welcome would the faces of any of them be to me; truly I think I could scorn the world to have fellowship with them. But I find my heart is full of deceit, and I exceedingly fear to be beguiled, as I have been, and to be reduced into a form without power, into a profession before I possess the Truth; which will multiply my misery, and deprive me both of God and the world. It will much refresh me to receive any lines from thee; but be thou faithful. Thou mayest perceive by my Ashdod language, what countryman I am—even of the low world that lives in darkness. I have been at Judge Fell's, and have been informed from that precious soul, his consort, in some measure what these things mean, which before I counted the overflowings of giddy brains. Dear heart, pity and pray for me; and let all obligations of former friendship be discharged, in well wishes to the soul of thy old family friend, that he may partake with them of your heavenly possessions. A. P."

A picture, it is to be apprehended, of hundreds of worldly professors of religion at this day—having form without power,—show without sub-

stance. But he finally became a soldier of Christ, and a counsellor of others. The character he gives of Margaret Fell and her family, and the effect which their grave and weighty deportment had upon him, is worthy of our observation, and may profitably suggest the inquiry, whether the portrait applies to us, who hold the same religious faith, and whether similar fruits would not be produced upon beholders, if we walked in the Truth as they did, holding communion with our heavenly Father, and reverencing him in all our ways—not professing only the precious doctrines of the gospel of Christ, but actuated also in all things by his Spirit.

Selected.

HEAVEN.

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.—2 Cor. v. 1.

There is a world above,
Where sorrow is unknown;
A long eternity of love,
Form'd for the good alone;
And faith beholds the dying here
Translated to that glorious sphere.
Montgomery.

Every Christian friend that goes before us from this world is a ransomed spirit, waiting to welcome us in heaven. Every gem which death rudely tears away from us here, is a glorious jewel for ever shining there.—*President Edwards.*

Few mercies call for more thankfulness than a friend safe in heaven.—*Hamilton.*

Where that innumerable throng
Of saints and angels mingle song;
Think what a Sabbath there shall be,—
The Sabbath of eternity.—*T. Grinfield.*

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.—John xiv. 2.

Oh! sweet abode of peace and love,
Where pilgrims, freed from toil, are blest.—*Kelley.*

A man may go to heaven without health, without riches, without honours, without learning, without friends; but he can never get there without Christ.—*Dyer.*

There, like streams that feed the garden,
Pleasures without end shall flow;
For the Lord, your faith rewarding,
All his bounty shall bestow.—*Cowper.*

Fair distant land! could mortal eyes
But half its charms explore,
How would our spirits long to rise
And dwell on earth no more!—*Steel.*

Heaven is a day without a cloud to darken it, and without a night to end it.—*J. Mason.*

Endless pleasure, pain excluding,
Sickness there no more can come;
There, no fear of woe intruding
Sheds o'er heaven a moment's gloom.—*Collyer.*

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.—1 Cor. ii. 9.—*Puritan Recorder.*

HOMINY.

In point of economy, as human food, one bushel of beans or hominy is equal to ten of potatoes. Hominy, too, is a dish almost as universally liked as potatoes, and at the South about as freely eaten, while at the North it is seldom seen. In fact, it is an unknown food, except to a few persons in cities. By hominy we do not mean a sort of coarse meal, but grains of white corn, from which the hull and chit, or eye, have been removed, by moistening and pounding in a wooden mortar, leaving the grains almost whole, and composed of little else but starch. It has often been said that not one cook in ten knows how to boil a potato. We may add another cipher when speaking of the very simple process of cooking hominy. We give the formula from our own experience and instructions received in a land where "hog and hominy" are well understood: Wash slightly in cold water, and soak twelve hours in tepid, soft water; then boil slowly from three to six hours in the same water, with plenty more added from time to time, with great care to prevent burning. Do not salt while cooking, as that or hard water will harden the corn. So it will peas or beans, green or dry, and rice also. When done, add butter and salt; or a better way is to let each season to suit the taste. It may be eaten with meat in lieu of vegetables, or with sugar or syrup. It is good hot or cold, and the more frequently it is warmed over, like the old-fashioned pot of

"Bean-porridge hot, or bean-porridge cold,
Bean-porridge best at nine days old."

So is hominy—it is good always, and very wholesome, and, like tomatoes, only requires to be eaten once or twice to fix the taste in its favour. *Journal of Health.*

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 51.)

ELIZABETH BOLTON.

This Friend, whose maiden name appears to have been Jones, came from Ross, in Herefordshire, Great Britain, to Pennsylvania. After her marriage to Everard Bolton, she resided at Abington, or in that neighbourhood, where she received a gift in the ministry. She deceased Sixth month 5th, 1707.

JOHN AUSTIN.

John Austin came from Looe, in Cornwall, among the early settlers in Pennsylvania. The minute concerning him says, he "was convinced here." His residence was in Philadelphia, and near it. Being brought forth in the ministry, he laboured at home and among neighbouring meetings, but does not appear to have travelled abroad. His ministry appears to have been acceptable to his friends, and he was a useful man among them in other respects. He seems to have been several years in declining health, and was released from the troubles of time, Tenth mo. 29th, 1707.

JOHN EVANS.

John Evans was born in Radnorshire, about the year 1625. In the year 1655 he was convinced of the truth held forth by the people called Quakers, and joining with them, soon was called on to suffer in support of his Christian belief. His goods were at times distrained for tithes, and for obedience to his Saviour's command, "Swear not at all," he was committed to prison. In a short time after his convincement, he was brought forth in the ministry, and, in the exercise of his gift, was faithful in youth, and continued green to old age. He came to Pennsylvania in the year 1683, and settled west of the river Schuylkill, where he became a member of Haverford Monthly Meeting. The minute concerning him, after showing that he was found labouring in his Master's work to the end of his days, adds, "he died in the 82d year of his age, and was buried at Radnor burying-place, the 22d of Seventh month, in the year 1707."

ELEANOR SMITH.

Eleanor Dolby was born at Harborough, in Leicestershire, England, in the year 1653. She was convinced of the Truth, when about thirteen years of age, and being found faithful, she grew therein, and received a gift in the ministry. Being married to John Smith, of Darby, she settled there. A little before her death, she desired that her husband and children should come and sit by her. She then spoke thus, "I entreat you, my children, to walk soberly, plainly, and keep to the Truth, and the Lord will provide for you every way beyond your expectation. I am clear of you, having done the part of a tender mother to you. I leave and commit you to the Lord, who is able to keep you to the end of your days." She desired them not to mourn if it should please God to remove her from amongst them, saying, "It will be my great gain." Often repeating her full assurance of future happiness, adding, "I can praise thy name, O Lord, in the midst of affliction, for surely thou art worthy of all praise, honour and glory, and that for ever more; for thou neither leavest nor forsakest those that put their trust in thee." Then said, "Dear children, be content, for I shall die in favour with God, and true love and unity with his people." She desired to be dissolved, saying, "I can freely give up husband and children and all this world, to be with the Lord, whose presence I feel flowing as a river into my soul."

In the time of her last illness, she wrote the following epistle to the Monthly Meeting of women Friends at Darby, viz.

"Dear Sisters,—Herewith I send you the last salutation of my love, with whom I have been many times refreshed and truly comforted. I say I have travelled with you through various exercises and difficulties, when the Lord has been sometimes pleased to give us (as it were) the bread of adversity to eat, and the water of affliction to drink; yet blessed be his name, he has sweetened our cups many times as with honey, and sustained us as with the oil of the cruse; and by his sweet presence caused our cups to overflow, to the praise of his great name. Wherefore, dear sisters, I entreat you to dwell in the love of God, which love is the bond of peace. Let charity be found to dwell amongst you, and then I do believe, you will be neither barren nor unfruitful, but your branches laden with good and weighty fruit, which will find acceptance with God. So no more, but my tender love to you in the blessed Truth. I take my leave and bid you farewell in the Lord. The last from your loving sister,

"ELEANOR SMITH."

Elcanor Smith deceased the 10th of the Seventh month, 1708, aged fifty-five years.

Tanning Cotton and Linen.—English and French fishermen have been long in the habit of tanning their sails, etc., in bark liquors in order to render them more durable. Milliet states that pieces of linen, treated for 72 hours with an oak bark liquor, at 150 degrees, and stretched on frames, remained unaltered in a damp cellar for ten years; while untanned linen in the same place, and for the same time, had entirely rotted. It was further shown that linen, which had begun to molder, might be preserved from further change by being tanned. It seems to be only necessary that the articles should be kept two or three days in a warm solution of tannin. Awnings may be treated in this manner with either oak bark or sumac—both will answer. This will afford a useful hint to our sail-cloth manufacturers.

From the Edinburgh Review.

European Emigration to the United States.

(Continued from page 52.)

The census enables us to follow their track across the Republic, and to see in what communities they rest. The results are curious and not altogether expected.

1. It appears that the immigration rests almost entirely in the free States. Of the 2,200,000 foreigners resident in the Union, only 305,000 are in the slave States; and of these 127,000 are in the comparatively northern corn-growing States of Maryland, Virginia, Kentucky, and Missouri, and 66,000 in the commercial State of Louisiana.

2. It travels principally due west in a belt reaching from 36 deg. or 37 deg. N. to 43 deg. or 44 deg. N., including the central and southern parts of New England, the middle and northwestern States, Maryland and Delaware, and the central and northern part of Virginia, Kentucky, and Missouri. The climate and production of this country are similar to those of Europe; the general ratio of health and average of life is higher notwithstanding the great floating European population, and the name of labourer is not degraded by a comparison with slaves.

3. Less than one-third of the total immigration has entered the Lake country and the valley of the Mississippi. The proportion of foreign population in New York and Massachusetts is greater than in any western agricultural State except in Wisconsin. It is also nearly as large as in California, a gold-seeking community from the world at large.

4. It principally consists of Irish, Germans, and English.

Of the English nearly five-eights are to be found in the Atlantic free States, about one-third in the States of the north-west, and nearly all the residue in the northern slave States.

Three-fourths of the Irish stay in New England and the middle States (principally in Massachusetts, New York, and Pennsylvania), where the commercial and manufacturing interests are seated; and they are found in the south and west only where there are great public works in construction. They change their soil and their allegiance, but keep their nature intact. Unwilling in the New, as in the Old World, to guide their own destinies, they stay where another race furnishes food for their mouths, and labour for their hands, and takes to itself the substantial fruits of their industry. One love, however, is entirely weeded from their hearts. Their experience with the impoverishing potato-patch seems to have given them a distaste for agriculture; and, in a country where there is plenty of land and a sure harvest, they avoid almost entirely the pursuits to which they cling so tenaciously in Europe. Their numbers did not in 1850 reach a million,—not two-thirds of the decrease in the Irish population during the last ten years.

The Germans are more energetic, or, rather, bring their energy to a better account. More than half their number are spread over the northwestern States, Missouri and Kentucky, and more than one-third in New York and Pennsylvania. They stay, indeed, in the towns in great numbers, devoting themselves to mechanical arts and to trades; but a large proportion, also, if the census speaks truly, are to be found in the agricultural districts, where they fell the forest and turn up the prairie for themselves. Some years ago we remember to have seen a colony of German emigrants landed on the unfinished pier of an unbuilt city in Wisconsin. The pier has doubtless since been completed, and the city has its thousands; but then, a few driven piles and a quantity of scattered lumber marked the place of the former, and rectangular streets strewn with fresh felled timber, stretching into a primeval forest, showed where the latter was to be. The emigrants were bundled out upon the pier, and their boxes, chests, willow-fans for winnowing wheat by hand, spinning-wheels and primitive spades, scythes, and ploughs were tumbled after them. The poor women sat upon the boxes in the hot sun (it was in August) and cried at the desolate appearance of this, the gate to their paradise, and the men tried in their rough way to comfort them. We leaned upon the "guard," looking at them as the boat steamed up Lake Michigan, and admired the simplicity which could bring their miserable utensils to such a country. Long before this the men have chased away the young grouse with American ploughs, and have fattened their cattle on the long grass of the prairie, and the women, putting away the spinning-wheels as relics of a by-gone existence, sit in the summer evenings under the honey-suckle and bignonia, which twist themselves over the porch, and sing to their children of the *Vaterland* without a sigh of regret.

The valley of the Mississippi and the Upper Lake country has not only gained in an unexampled manner, but has been almost created within the half century. Where, in 1800, there were less than 400,000 persons clustered around the rude forts that protected them from the Indians, with only 7 per cent. of the representation in Congress, there are now nearly ten millions cultivating 53,000,000 acres of improved land, and represented by 42 per cent. of the house. If the European immigration has remained in the Atlantic States, the inquiry naturally arises, Whence comes this western population?

The oracle of the census again responds. All the while there has been a native emigration twice as great as the foreign. Washington Irving's pleasant sketch of the Yankee seems to be literally true,—a discontented being, unwilling to stay quietly in the home of his birth, and seeking an unknown better in some new sphere. Just when he begins to grasp it,—when the "stumps" are uprooted and the corn grows plentifully,—when his finished barns are filled, and his log cabin takes to itself some look of comfort,—he sells his "improvements" at a profit, shoulders his axe, harnesses his horse to a covered cart, into which he packs his wife and a staircase of children, and marches to some spot still further west, where he may begin anew. Thus the whole country is in motion; Massachusetts removes to Maine, and Maine to Massachusetts; New York visits Pennsylvania, and Pennsylvania returns the compliment. Virginia crosses to Kentucky, and Kentucky pushes over into Illinois. Yet the whole migration appears to be governed by fixed laws, producing ascertainable results.

1. In the free States the general movement is due west,—from New York, for instance, to Michigan and Wisconsin, and from Pennsylvania to Ohio. From Maine and New Hampshire it goes principally to Massachusetts, from the other New England States more to New York than elsewhere: but natives of all are found in the free north-west States in large numbers. The middle States are also represented there by an aggregate of 758,020, in addition to which they interchange very extensively with each other; the people of the small States, particularly, going to the great cities of their neighbours. The emigration from the northern Atlantic States into the six north-western States amounts to nearly 1,200,000. And so strong is this passion for motion, that the west itself supplies a population to the still further west. Ohio sends 215,000 to the three States beyond her; Indiana retains 120,000 from Ohio, but sends on 50,000 of her own; Illinois takes 95,000 from Ohio and Indiana, and gives 7,000 to young Iowa; and that State, though not twenty years redeemed from the Indians, gains nearly 60,000 by the restlessness of the three, and, in its turn, breaks over the too feeble barriers of the Rocky Mountains to supply Utah and Oregon with 1,200 natives of Iowa.

2. The native emigration from their central slave States follows the same general law of a due westerly movement: but whether governed by the wish to escape from slavery, or by what other motive, it takes also a partial north-west direction into the free States. Maryland, Virginia, North Carolina, Tennessee, and Kentucky, furnish 360,000 of the native population of the north-west.

3. The movement in the planting States has been mostly within themselves, taking a south-westerly and westerly direction from the older lands of South Carolina and Georgia, to the uplands of Alabama and Mississippi. The emigration from South Carolina alone is nearly 68 per cent. of the white population remaining within her borders.

4. The American-born population of Texas comes principally from the slave States, that of California from the free States, and that of the territories more from the free than from the slave.

5. It appears from a study of the course of both emigrations, that they mainly benefit the belt of country above described. New England loses nearly 400,000 of native population; but the foreign elements reduce the actual loss to 92,000. The middle States lose 600,000 of native population, but have so large a foreign addition, that the balance-sheet shows a gain of nearly 414,000. The central slave States lose 600,000 natives; the foreign emigration reduces their actual loss to 400,000. The planting States and Texas gain 300,000, of which nearly 200,000 are native. The north-west gains 1,900,000, of which 1,330,000 are native.

(To be continued.)

Selected.

Warriors and statesmen have their meed of praise,
And what they do, or suffer, men record;
But the long sacrifice of *woman's* days
Passes without a thought, without a word:
And many a lofty struggle for the sake
Of duties sternly, *faithfully* fulfilled—
For which the anxious mind must watch and wake,
And the strong feelings of the heart be still'd—
Goes by unheeded as the summer wind,
And leaves no memory, and no trace behind!
Yet it must be more *holy* courage dwells
In one *meek* heart which braves an adverse state,
Than his whose ardent soul indignant swells,
Warmed by the fight, or cheer'd through high debate.

"*Thus saith the Lord*," should be and *is* the guide and warrant of all true believers: but it is not uncommon for the timid and distrustful Christian to be alarmed for consequences; the truth is, he has nothing to do with them, only duty; consequences are all safe in God's hand. If Abraham had looked only at consequences, it is not probable he would ever have been styled the 'father of the faithful.'

A Ship for Nothing.—The dullness of the freighting business is illustrated by the fact mentioned by the Tribune, that one of the New York merchants, extensively engaged in the shipping business, has had a first class ship offered to him for a twelve months' voyage gratis—nothing being required by the owner but a guarantee that the vessel should be returned to him at the expiration of that period in as good condition as when she was taken.

In prosperity prepare for a change, in adversity hope for one.—*Burgh.*

For "The Friend."

Men for the Times.—True Worship.

It will be well for ministers, elders and overseers and other Friends, who take a part in conducting the concerns of Society, and feel a lively interest in the right order of the church, always to bear in mind, that the work is the Lord's; and that the instruments to be made use of in this weighty work must be of his own preparing and choosing, influenced by the Holy Spirit, and endued by the wisdom from above, that is first pure, then gentle and easy to be entreated; filled with that holy charity, that "thinketh no evil;" and like our early Friends, "changed men and women themselves before undertaking to change others." Living in the holy fear of God, they would take heed unto themselves and to the flock over which the Holy Ghost has made them overseers; walking in all lowliness of mind, and abasedness of soul, keeping on the watch tower, with their spiritual ear open, to hear the language of the Spirit to the churches. As all wisdom that is profitable to direct comes from God, let us look to him for it; and not judge anything before the right time. Let us keep our spiritual eye to the adorable Head of the church, Christ Jesus our Lord, that we may individually realize the truth of what he said to his disciples, "the Holy Ghost shall take of mine, and shall show it unto you." Here, the instruments of the Lord, engaged in his work, are favoured with the mind and will of Christ, and enabled to co-operate with the teachings of his spirit, and to do the will of their heavenly Father, in a way that will tend to the glory and honour of Truth, and the spreading and exaltation of the peaceable kingdom of Christ. O Friends, let us lay our own honour in the dust, that we may all seek the honour that comes from God. Let us be willing to put off the old man with all his deeds, that we may put on the new and heavenly man, Christ Jesus the Lord from heaven, a quickening Spirit, the minister of the true tabernacle which the Lord hath pitched, and not man; wherein the true worshippers worship God in spirit and in truth.

One of our early Friends, speaking of this inward and spiritual worship, says, as nothing can be more opposite to the natural will and wisdom of man than this silent waiting upon God, so neither can it be obtained, nor rightly comprehended by man, but as he layeth down his own wisdom and will, so as to be content to be thoroughly subject to God, and therefore it was not preached, nor can be so practised, but by such as find no outward ceremony, no observations, no words, yea, not the best and purest words, even the words of Scripture, able to satisfy their weary and afflicted souls; because where all these may be, the life, power, and virtue, which makes such things effectual, may be wanting. Such, I say, were necessitated to cease from all externals, and to be silent before the Lord; and being directed to that inward principle of life and light in themselves, as the most excellent teacher, which "can never be removed into a corner," came thereby to be taught to wait upon God in the measure of life and grace received from him, and to cease from their own forward words and actings, in the natural willing and comprehension, and feel after this inward seed of life; that, as it moveth, they may move with it, and be actuated by its power, and influenced, whether to pray, preach, or sing. And so from this principle of man's being silent, and not acting in the things of God himself, until thus actuated by God's light and grace in the heart, did naturally spring that manner of sitting silent together, and waiting together upon the Lord. For many thus principled, meeting together in the pure fear of the Lord, did not apply themselves presently to speak, pray, sing, &c., being afraid to be found acting forwardly in their own wills; but each made it their work to retire inwardly to the measure of grace in themselves, not being only silent as to words, but even abstaining from all their own thoughts, imaginations and desires; so watching in a holy dependance upon the Lord, and meeting together not only outwardly in one place, but thus inwardly in one spirit, and in one name of Jesus, which is his power and virtue, they come thereby to enjoy and feel the arisings of this life, which, as it prevails in each particular, becomes as a flood of refreshment, and overspreads the whole meeting: for man, and man's part and wisdom, being denied and chained down in every individual, and God exalted, and his grace and dominion in the heart, thus his name comes to be one in all, and his glory breaks forth, and covers all; and there is such a holy awe and reverence upon every soul, that if the natural part should arise in any, or the wise part, or what is not one with the life, it would presently be chained down, and judged out. And when any are, through the breaking forth of this power, constrained to utter a sentence of exhortation or praise, or to breathe to the Lord in prayer, then all are sensible of it; for the same life in them answers to it, "As in water face answers to face." This is that divine and spiritual worship, which the world neither knoweth nor understandeth, which the vulture's eye seeth not into. Yet many and great are the advantages, which my soul, with many others, hath tasted of hereby, and which would be found of all such as would seriously apply themselves hereunto: for, when people are gathered thus together, not merely to hear men, nor depend upon them, but all are inwardly taught to stay their minds upon the Lord, and wait for his appearance in their hearts; thereby the forward working of the spirit of man is stayed and hindered from mixing itself with the worship of God; and the form of this worship is so naked and void of all outward and worldly splendour, that all occasion for man's wisdom to be exercised in that superstition and idolatry, hath no lodging here; and so there being also an inward quietness and retiredness of mind, the witness of God ariseth in the heart, and the light of Christ shineth, whereby the soul cometh to see its own condition. And there being many joined together in the same work, there is an inward travail and wrestling; and also, as the measure of grace is abode in, an overcoming of the power and spirit of darkness; and thus we are often greatly strengthened and renewed in the spirits of our minds without a word, and we enjoy and possess the holy fellowship and communion of the body and blood of Christ, by which our inward man is nourished and fed. Now as many thus gathered together grow up in the strength, power and virtue of truth, and as truth comes thus to have victory and dominion in their souls, then they receive an utterance, and speak steadily, to the edification of their brethren, and the pure life hath a free passage through them, and what is thus spoken edifieth the body indeed. Such is the evident certainty of that divine strength that is communicated by thus meeting together and waiting in silence upon God, that sometimes when one hath come in that hath been unwatchful and wandering in his mind, or suddenly out of the hurry of outward business, and so not inwardly gathered with the rest, so soon as he retires himself inwardly, this power being in a good measure raised in the whole meeting, will suddenly lay hold upon his spirit, and wonderfully help to raise up the good in him, and beget him into the sense of the same power, to the melting and warming of his heart; yea, if it fall out that several met together be straying in their minds, though outwardly silent, and so wandering from the measure of grace in themselves, which through the working of the enemy, and negligence of some, may fall out, if either one come in, or may be in, who is watchful, and in whom the life is raised in a great measure, as that one keeps his place, he will feel a secret travail for the rest in a sympathy with the seed which is oppressed in the other, and kept from arising by their thoughts and wanderings; and as such a faithful one waits in the light, and keeps in this divine work, God often times answers the secret travail and breathings of his own seed through such a one, so that the rest will find themselves secretly smitten without words, and that one will be very useful through the secret travail of his soul to bring forth the life in them, whereby life will come to be raised in all, and the vain imaginations brought down; and such an one is felt by the rest to minister life unto them without words.

BARCLAY.

New Jersey, 1854.

Increase of the Mormons.

The "General Epistle of the Saints, Young, Kimball, and Grant, Presidents of the Latter-day Church, to the Saints on Earth," represents the growth of that strange people as immense. They are erecting fortifications against future attacks, and cultivating large tracts of land, in Utah, and at the last conference sixty-five missionaries were commissioned. In four years their population has increased from 4,000 to 30,000. They have a perpetual emigration fund of $34,000, out of which they pay the expenses of immigrant converts. They will have 60,000 inhabitants in five years, at their present rate of increase.—They have churches in England, Scotland, Wales, Denmark, Sweden, Norway, Iceland, France, Germany, Italy, Switzerland, Malta, Gibraltar, Hindostan, Australia and the Sandwich Islands; and they have recently sent missionaries to Siam, Ceylon, China, the West Indies, Guinea and Chili. The Book of Mormon has been published in French, German, Italian, Danish, Polynesian, Welsh. Their doctrines and practices are of the most putrid character, and unless decomposed of their own corruptness, they will, ere long, be a source of trouble to our government. They daily grow more formidable, and must end in utter dissolution, or spread their vile influences to the overthrow of morality and civilization.—*Late Paper.*

Much in Little.

He who bears and forbears is always a *useful* member of a community.

If thou wilt *suspect*, let it be *thyself.*

It is wholly vain to suppose we can destroy a corrupt *tree* merely by *condemning its fruits.*

Slander, snake-like, creepeth in the dust, thinking to escape recrimination.

Well-timed silence hath more eloquence than speech.

Be not offended with any merely because they do not *honour thee.*

We cannot in *any degree* be reconciled to error, if we are *alive* in the Truth.

If we strive to do the Lord's work with our own tools, he will reject our doings, and be they ever so hidden, make them manifest to our confusion.

True charity will never *smooth down* error, for *she thinketh no evil;* neither will she attempt to shut our eyes to the distinction between him who serveth the Lord and him who serveth him not.

Let Christ's ambassadors beware of *lightness* in their speech.

George Washington.—His published correspondence is a revelation of the high virtue and great capacity for the several stations which he filled. He was in all things honest and just, truthful and dignified, liberal and modest, courteous and gentlemanly, and hence the good opinion which all true men everywhere felt for George Washington when he was alive, and which they retain now that he is no more. The following letter is a model one for the example it gives of the true mode of living at home, and we need such examples from just such high authority in these days of extravagance, folly and selfishness. The letter we copy is now for the first time published, and was written to Tobias Lear, in England, in 1794. Washington gives the following reasons why he has empowered Mr. Lear to sell a portion of his landed estate:

"I have no scruple in disclosing to you that my motives to these sales are to reduce my income, be it more or less, to specialities—that the remainder of my days may thereby be more tranquil and free from care, and that I may be enabled, knowing what my dependence is, to do as much good as my resources will admit; for although in the estimation of the world I possess a good and clear estate, yet so unproductive is it, that I am oftentimes ashamed to refuse aid which I cannot afford unless I sell part of it to answer this purpose. Besides these I have another motive which makes me earnestly wish for these things—it is indeed more powerful than all the rest—namely, to liberate a certain species of property which I possess very repugnantly to my own feelings, but which imperious necessity compels, until I can substitute some other expedient by which expenses not in my power to avoid, (however well disposed I may be to do it,) can be defrayed."

No one, after this disclosure of Washington's financial situation, can accuse him of parsimony. It evidences the same high integrity and thoughtful honesty which he displayed at the head of the army and in the presidential chair.

Scientific Novelties.

Some curious questions in the obscurer branches of science have been recently debated at the London Royal Institution. Dr. Tyndall has been examining the subject of tones emitted by masses of heated metal while cooling. He proved by repeated experiments, the incorrectness of the explanation hitherto received, but was still unable to assign the phenomena to their true cause. Another was on some most extraordinary effects of motion, which the Rev. Badin Powell, though he interested his auditors in the experiments, could not satisfactorily explain. One of the effects is this: Let a beam, free to turn in all directions, be balanced horizontally on the top of a standard; then put a small wheel on one end, cause it to rotate rapidly, and the beam will still retain its horizontal position, notwithstanding the weight of the wheel. It is as though motion nullified gravity; but as some of the most ingenious English philosophers are examining into the phenomena, it is hoped an explanation may ere long be found. Another interesting subject is that brought forward by Professor Edward Forbes, who has started an inquiry as to the depth of primeval oceans, and who believes it possible to throw light upon it by a study of the colour of fossil shells. The shallower the water the more intense the colour, is the experience gained by dredging in the seas of the present period; and, reasoning from analogy, we may infer the same law prevailed in earlier periods. Ehrenberg, too, contributes something more to our knowledge of ocean life; he has examined specimens of the mud brought up from the depth of six thousand fathoms, and finds them to contain *living* infusoria. The astronomers, also, have been somewhat excited, not by the discovery of a new planet, but by a book on the Plurality of Worlds, written to prove that there is no such plurality. The author, a learned doctor of Cambridge, contends that this globe of ours, and this only, is inhabited. All the others are lifeless.

It is of great importance to the cheap application of electricity, that the products of the battery should be economically useful. In the ordinary zinc and copper, the sulphate of zinc formed is of little use, except for the purpose of smelting to regain the metal, as its use in medicine does not lead to any great consumption of the article. Accordingly, various experiments have been made with the view of obtaining a battery product of sufficiently extensive utility. Robert's battery substituted tin for zinc, and the exciting fluid being nitric acid, produced stannic oxyd, which afterwards being united with soda, formed stannate of soda, an article largely used by calico printers for brightening their colours. The profit on this product it was thought would pay the expense of working the battery, the electricity from which, in that case, would be obtained for nothing. Great hopes were entertained that this process of manufacture would be extensively followed, but this does not seem to have been as yet realized. Dr. Watson has broached a similar idea, using prussiate of potash as one of the exciting fluids, and producing a Prussian blue, or prussiate of zinc, from the decomposition of the iron or zinc cells employed. Sometimes chromate of potash is used, which, acting on the products of decomposition of lead cells, forms the bright yellow chromate of lead. Whether these products can be obtained more advantageously or cheaply in the battery, than if the ingredients were mixed out of the cells in common vessels, is a question which an extended experience will probably soon decide.

The Sound of Bells.—The nearer bells are hung to the surface of the earth, other things being equal, the farther they can be heard. Franklin has remarked, that many years ago the inhabitants of Philadelphia had a bell imported from England. In order to judge of the sound, it was elevated on a triangle, in the great street of the city, and struck, as it happened, on a market day, when the people coming to market were surprised on hearing the sound of a bell at a greater distance from the city than they ever heard any bell before. This circumstance excited the attention of the curious, and it was discovered that the sound of the bell struck in the street reached nearly double the distance it did when raised in the air. In the air, sound travelled at the rate of from 1130 to 1140 feet per second. In water, 4708 feet per second. Sounds are distinct at twice the distance on the water that they are on the land.

Bank of England Notes.—The notes of the Bank of England, under a new process, not long since adopted, are signed by machinery. The engraving of the whole note is complete. Formerly the bank employed twenty clerks, at a salary each of £500 per annum, who did nothing else but sign their names to notes. The new mode of signing, it is supposed, will prevent counterfeiting.

Revenue of the United States.—It is estimated that the revenue of the United States, for the fiscal year terminating on July 1st, will be $75,000,000; an increase of $14,000,000 in the present year.

THE FRIEND.

ELEVENTH MONTH 4, 1854.

We have received the following information respecting the Yearly Meeting lately held in Baltimore.

The meeting convened on Second-day, the 24th ult.; the meeting of Ministers and Elders having been held on the Seventh-day preceding. Several ministers from other Yearly Meetings, with minutes, were in attendance.

Epistles from London, Dublin, New York, Philadelphia, and Indiana Yearly Meetings, and one from the larger body in New England, were read, and a committee appointed to essay replies thereto. The Clerk then informed the meeting that he had in his possession two epistles, one signed by Benjamin Hoyle, as clerk, and the other by Jonathan Binns, each purporting to come from the Yearly Meeting of Ohio: whereupon a committee of twelve was appointed, to unite with a like committee of women Friends, should they appoint one, to take the subject under consideration, and report to a future sitting, their judgment as to which of those meetings should be recognized as Ohio Yearly Meeting. The meeting proceeded in transacting its usual business until Third-day afternoon, when the above mentioned committee (which had been joined by thirteen women Friends) produced a report, signed by nineteen, stating they were agreed to recommend that the epistle signed by J. Binns should be read. The meeting was informed that six of the committee could not unite with the report, believing that the body sending the epistle recommended to be read, was a spurious meeting, set up in a wrong spirit, and out of the order of our religious Society. After a diversity of sentiment had been expressed, both in regard to the report, and the meeting proposed to be recognized, the language of the report was so altered as to make it clear that it was united with only by those of the committee who signed it. The adoption of the report was united with by a large portion of the meeting, but was decidedly opposed by several who believed that the epistle signed by B. Hoyle came from the legitimate Yearly Meeting of Ohio.

A minute was made adopting the report, and the epistle signed by J. Binns was read. This meeting then proceeded in transacting the usual business.

We are further informed, that those Friends who could not unite with acknowledging the seceding meeting in Ohio, remained together at the close of this sitting, and after considering their situation, concluded to convene the following day at the house of a Friend; at which meeting they decided as Baltimore Yearly Meeting to address the Yearly Meetings of London, Dublin, North Carolina, Philadelphia and Ohio. At a subsequent sitting, after adopting communications to those meetings, in consequence of the smallness of their number, they thought it best to invite the two last named meetings, if way should open for it, to appoint committees to aid them in deciding what further course to take. They then adjourned, to meet at Nottingham at the usual time next year.

SUMMARY OF EVENTS.

EUROPE.—News from England to the 14th ult. The stocks of breadstuffs at all the ports was light, and the farmers do not offer freely. Flour had advanced 1*s.* 6*d.* during the week.

The War.—The last accounts from the Crimea are, that the allied forces had passed around Sebastopol, and were about commencing the attack from the south side, where the defences were thought to be the weak-

est. Menschikoff maintained his position on the north side, where he was waiting the expected reinforcements. Some of these would probably arrive by the 15th ult. All the appearances indicate a desperate defence. Immediately after the battle of the Alma, Menschikoff caused five of his line of battle ships, and two frigates, to be sunk in eight or ten fathoms water, thus completely blocking up the entrance to the harbour of Sebastopol, and preventing the possibility of an attack by sea. Ten ships were sunk with all their guns and stores on board, and rigging standing. The remainder of the Russian fleet was held in readiness for sinking, and their crews numbering 10,000 men had been added to the garrison. This measure has rendered the allied fleet comparatively useless, and the marines have been landed, and were acting with the land forces. On the 2nd ult., the allies had destroyed the aqueduct, and cut off the supply of water from the city, which is now dependent upon its reservoirs. The allied trenches were within 1600 yards of the walls, and it was expected that an assault would be made soon, probably on the 8th ult. It is said that the Russians had but 35,000 men at Alma, that number being thought sufficient to defend the position.

The French commander-in-chief St. Arnaud has died of disease of the heart; he is succeeded by General Canrobert. The Russian forces in the Crimea are estimated at 85,000 men, and the allies at 90,000, including the seamen from the fleet. All the allied reserves had left Varna for the Crimea.

THE BALTIC.—The greater portion of the fleet under Admiral Napier was at anchor near Revel; it was not expected that any further operations would be attempted this season.

FRANCE.—The recent fabrication respecting the fall of Sebastopol, which so successfully imposed upon the French and English governments, has been traced to the Paris Bourse. A correspondent of the Journal in Smyrna is implicated.

PRUSSIA.—The expectation now is, that Prussia, yielding to the pressure of the Western Powers, will declare her policy identical with that of Austria.

ASIA.—The Circassians have been defeated by the Russians.

CHINA.—On the 21st of Eighth mo., the siege of Canton continued. Shanghai was still held by the insurgents.

JAPAN.—On the 16th of Sixth mo., the U. S. store ship was at Simonda. Visits had been made to sundry villages along the coast. The inhabitants generally were a friendly disposition. The U. S. ship Southampton was to sail in a few days direct for Washington, bringing the presents to this country from the Emperor of Japan.

The treaty made by Com. Perry with the authorities of the Loo Choo Islands, provides that they shall furnish American ships touching there, with whatever they want at fair prices; furnish them with pilots to and from the harbour of Napa, assist shipwrecked vessels, &c.

LIBERIA.—Late accounts from this republic, say that the culture and manufacture of sugar on the St. Paul's river was rapidly increasing. Five large cane fields were to be seen in every direction, and during the present season it was thought fifty sugar farms would be laid out. Some of the sugar already landed at Monrovia, is said to be of fine quality.

CANADA.—*Terrible Railroad Disaster.*—On the 27th ult., a collision, attended with dreadful results, occurred on the Great Western (Canada) railroad. The express train going west had been delayed and thrown out of time, by the bursting of the head of the cylinder and other hindrances. When about thirteen miles west of Chatham, and thirty miles from Detroit, in a dense fog, and the train going about twenty miles an hour, it came in collision with a gravel train. The first and second passenger cars were broken into splinters, and nearly all the persons in them either killed or wounded. Forty-eight men, women and children were killed, and forty-one persons injured—one half of the number, it is thought, fatally.

UNITED STATES.—*Prepayment of Postage.*—Nine months ago fifty-two per cent. of the letters sent in the U. S. mail were at that time prepaid. A recent investigation shows that at this time quite sixty per cent. of the letters so sent are prepaid.

Pennsylvania.—*The Vote on Prohibition.*—The official returns show that 321,852 persons voted on this question, 158,342 ballots being cast *for*, and 163,510 *against* the measure. In thirty-six counties giving prohibition majorities, the vote was 113,770 against 76,168. In the remaining twenty-seven counties, there were 44,572 votes for the law, and 87,342 against. Alleghany, Armstrong, Blair, Bradford, Erie, Fayette, Lawrence, Venango, Wayne, and Wycoming gave 31,842 votes for, and 13,641 against, whilst Berks, Lebanon, Lehigh, Northampton, Schuylkill, and York gave only 10,988 votes *for*, and 34,771 *against*. It thus appears, that some sections of the State are strongly in favour of a prohibitory enactment, and others as decidedly opposed to it.

California.—The steamers George Law and Star of the West have arrived at New York, the former with $1,090,000 and the latter with $800,000. The news by these arrivals is to Ninth mo. 30. From Oregon, information had been received of a terrible massacre of overland emigrants by the Winneras Indians, on Boise river, near Fort Boise. About twenty persons, men, women and children were murdered with circumstances of the most atrocious cruelty. A considerable force had been sent in pursuit of the Indians. In San Francisco, two new free school-houses have been opened with accommodations for 1500 pupils. The market was well supplied with fine fruit, such as grapes, peaches, and melons.

The following are some of the statistics of the port for the previous nine months: Shipments of gold, $37,216,831. Exports of quicksilver, 13,343 flasks, worth about $500,000. Freights received on cargoes from Atlantic and foreign ports, $4,368,304. Gold deposited in the mint, from Fourth mo. 1, to Ninth mo. 1, $7,167,736; coined during the same time, $2,461,207. It is reported that the Apaches, south of the Colorado, on the Gadsden trace, murdered, on the 31st of Eighth mo., a party of fifty persons emigrating from Texas to California. There is another rumor that twenty-five Americans have perished by thirst on the southern route.

Chicago.—The city authorities have authorized a contract with the American Sub-marine Tunnel Company for the construction of a cast iron roadway under Chicago river.

New York.—During the week before last, not a single barrel of flour nor a bushel of wheat was shipped from this port. For some time past, the markets have been sparingly supplied with wheat and flour, and prices have materially advanced. Mortality last week, 478, of which 34 were from cholera.

Philadelphia.—Mortality last week, 164, of which 6 were from cholera.

Cleveland, O.—On the 28th, a fire occurred in this city, by which the custom-house, two hotels, and a large number of other buildings, occupying three squares of ground, were destroyed. A great quantity of merchandize was also made, was also consumed. The loss is stated to be over one million of dollars.

Miscellaneous.—*The Usury Law repealed in England.*—The entire repeal of the usury laws in Great Britain, has been accomplished at the recent session of parliament. It is now lawful, in Great Britain, to loan money at any rate of interest, and on any description of property, either real estate or otherwise.

Silver Ore in Georgia.—The Atlantia (Geo.) Examiner says that rich silver ore in large quantities has been found on the Chattahoochee river. It was being successfully worked by a company formed for the purpose.

Telegraphic Wires have been extended entirely across the peninsula of Hindostan, from Calcutta to Bombay, a distance of twelve hundred miles.

Destruction of the Port Deposit Bridge.—On the 26th ult., this structure gave way under the weight of a large drove of cattle, about 100 of which were precipitated into the Susquehanna. Many had their legs broken by the fall.

Carrier Pigeons.—The first telegraphic accounts of the foreign news by the steamship Africa on her last trip, were sent on shore by pigeons, a distance of five miles outside of Sandy Hook, and telegraphed thence to New York, Philadelphia, and other cities, and published an hour before the arrival of the steamer at her wharf.

Prussia.—The fire which broke out at Memel on the 5th ult., destroyed nearly the whole town, and property valued at from three to six millions of thalers. An immense quantity of tallow was consumed. Thousands of people have been made houseless by the conflagration.

The Explosion at Newcastle, Eng.—A fire broke out in Dawson's steam mill, at Gateshead (near Newcastle) on the 6th ult., destroying a vast amount of property, and involving great destruction of human life. Twenty bodies have been taken out of the ruins, and nearly one hundred survivors were so badly injured that many more deaths were expected. The destruction of property is not less than £1,000,000. The explosion arose from the fire extending to a warehouse stored with sulphur, saltpetre, naphtha and gunpowder, of the latter, report says, seven tons. The two towns, (for New Castle was instantaneously involved in the calamity,) were more or less reduced, over a large area, to a wreck.

Cholera in the Crimea.—At the latest dates this dread destroyer was making awful havoc among the allied troops, though the stirring events of war throw it quieter horrors, for the present, into the shade.

WEST-TOWN BOARDING-SCHOOL.

The Winter Session of the School will commence on Second-day, the 6th of Eleventh month next. The pupils will be conveyed by railroad to West Chester where conveyances will be in waiting to take them to the School, on the arrival of the morning and afternoon cars, on Second-day, the 6th, and Third-day, the 7th of Eleventh month. The children will get their baggage the day after their arrival. The cars will leave the depot, south side of Market street, above Eighteenth street, (formerly Schuylkill Fifth,) at half past 7 o'clock, A. M. and 3 o'clock, P. M. The agent of the School will be at the railroad depot, on Second and Third-day *afternoons*, and will furnish pupils with tickets, and accompany them to West Chester. Those who go by the *morning* train, will be furnished with tickets by a person in attendance. To those who procure tickets as directed, the fare from Philadelphia to the School, including baggage, will be one dollar, which will be charged to the scholar at the School. All baggage should be distinctly marked West-town, and with the name of the owner, and should be sent directly to the railroad depot.

The West-town office is at Friends' bookstore, No. 84 Arch street, where all small packages for the pupils left before 12 o'clock on Seventh-days, will be forwarded. *All letters* for the pupils and others at the School, should be sent by *mail*, directed to *West-town Boarding School, West Chester P. O., Chester Co., Pa.* Postage should be *pre-paid*, and packages should be distinctly marked and put up in a *secure manner*, so that their contents will not be liable to be lost by handling. The stage will leave West Chester during the *Winter Session*, for the School, on Second, Fourth, and Seventh-days, on the arrival of the *morning* cars from the city, and from the School to West Chester, on the same days, to meet the morning cars to Philadelphia. The fare for each passenger to and from West Chester *by the stage*, will be 25 cents. When special conveyances at other times are provided at the School, an extra charge will be made.

West-town, Ninth mo., 1854.

RECEIPTS.

Received from Joel Evans, agt., for John Lewis, $2, vol. 27; from Wm. D. Cope, Pa., $2, vol. 27; from C. Bracken, agt., O., for John Wright, $4, vols. 27 and 28; from H. Robinson, agt., N. Y., for John Bell, Ind., $2, vol. 28; from A. Dirkin, Eng., for Jonathan Harris, jr., 10s., vol. 28, for Joseph Harvis, 10s., vol. 28; from Mary Roberts, Ind., $2, vol. 27; from Sl. Chadbourne, C. W., $2, vol. 28; from J. Cockill, Pa., $2, vol. 27; from G. C. Carpenter, 28 cts. for defi. numbers.

TEACHER WANTED,

A well qualified Teacher to take charge, at the close of the present year, of the "Sheppard School" for Coloured Girls on Randolph street. Applications in writing may be addressed to Edward Richie, Clerk of the Board of Trustees, No. 173 Vine street.

A meeting of "The Female Society of Philadelphia for the Relief and Employment of the Poor" will be held at the "House of Industry," No. 70 N. Seventh street, on Seventh-day, Eleventh mo. 4th, at 3½ o'clock.

Philad., Tenth mo. 17th, 1854.

MARRIED, at Friends' Meeting, Tecumseh, Michigan, the 21st of Ninth month, SAMUEL M. SATTERTHWAITE, of Lenawee county, to JANE, daughter of Aaron Comfort, of the former place.

DIED, on the 23rd ult., at his residence, Penn's Manor, Bucks county, CYRUS C. COMFORT, son of the late Josiah Comfort, in the 22nd year of his age; a member of Falls Monthly Meeting.

——, on the 29th ult., at his residence, in this city, JOSEPH KITE, aged about 59 years. His character was marked with great integrity, and he bore in life and conversation a testimony in favour of the simplicity the truth leads into, and against the many departures in the present day from the plainness, which characterized our forefathers. Having mercifully experienced the cleansing operations of Divine grace whilst in life and health, we doubt not but the sudden summons, "the Master is come and calleth for thee," found him ready, and as one prepared to enter the marriage chamber of the Lamb.

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From the Leisure Hour.

A Visit to the Staffordshire Potteries.

We are going this morning, by favour of the proprietor, to stroll for an hour or two through the factory of Alderman Copeland, in company with an experienced and intelligent guide, who will direct our footsteps through the devious labyrinth of some fourteen acres in extent, and explain what is unintelligible by us at a cursory glance. The interior of a pot-work does not present to the spectator many elements of the picturesque; as much of the surface of the ground as can be conveniently inclosed, so as to leave room for the passage in every direction of carts and wagons, is covered with plain brick buildings of no architectural pretensions, and of very various height; and among them, at a few paces distant from each other, rise a series of huge dome-like cones of blueish brick to the height of some forty or fifty feet, and terminating in open chimneys, from some of which lurid flames are leaping forth. The only perforation in the surface of these monstrous and grim-looking fabrics is a single door-way, through the dark openings of which here and there red fires are seen to glimmer, and the sound of rushing flame strikes upon the ear. Around some of their broad swelling basements flights of steps coil up to warehouses or counting-houses built against their sides: some are cold and empty; others are yielding up the contents of the last baking; and others again are loading with fresh wares to undergo the fiery ordeal. As we have expressed a wish to begin at the beginning, we follow our leader through various turnings and windings, through hot rooms and cold rooms, within doors and without, to the immediate neighbourhood of a steam-engine which works the machinery, by the aid of which the raw materials are prepared for the manipulations of the workmen. Here we are in presence of large reserves of the different natural products used in the manufacture of pottery, consisting of various kinds of clay brought from Devonshire and Dorsetshire, and the china clay, as it is called, a species of decomposed felspar from Cornwall, together with stores of flint from Gravesend and the neighbourhood, a light kind of granite stone, and the bones of animals, as well as the clays and marl of the district, and other things besides.

The first operation of the potter is to prepare these different materials for combination together in order to form the pure and plastic composition of which his wares are formed. To this end the clays are thrown into large vats, where they are diluted with water to the consistency known as "slip," which is not thicker than cream, or hardly so thick. The flint is first calcined in the fire, and then broken into small pieces by the action of a series of iron punches worked by steam; it is then ground with water in large circular open vats between stones of a tough texture, known as Derbyshire chertz, until it is reduced to so fine a state as to offer no perceptible grittiness to the *taste*. The granite is reduced by similar means to the same degree of fineness; and the bones, being first calcined, undergo the same ceremony, though these are only used in the composition of china ware. All these are diluted with water according to established ratios, the amount of earthy matter mixed with the fluid being ascertained by weight; thus, supposing a pint of water to weigh sixteen ounces, a pint of clay slip weighs twenty-four, of flint slip thirty-two, and of granite slip perhaps thirty; or either of them or all of them may vary from these weights, as they probably do in various manufactories, according to the scale of proportions adopted by different makers.

Supposing the materials to be ground and diluted to the required degree, and pure from extraneous matters, they are then carried to a chamber in an upper story, where they are mixed together in certain proportions in a large vat, the sides of which are perfectly vertical, and the quantity of each material to be used is marked on a rod or gauge-stick, which the workman who superintends the process dips into the vat while the different slips are poured in, until each rises to its proper mark on the gauge. In the centre of the vat revolves a pole furnished with lateral arms, by the aid of which the whole of the mixtures are set in rapid motion and thoroughly incorporated together. When these various fluids have been thus mingled and blended together into one kind of slip, it is drawn off into a cistern having an outlet into a long wooden trough, flat at the bottom, which is pierced with holes nearly an inch in diameter and two or three feet apart. Through these holes the fluid slip falls in a continuous stream perpendicularly upon a series of fine sieves made of silk, containing six hundred threads to the inch: the sieves are shaken perpetually backwards and forwards by the action of machinery, and the slip passing into a receptacle beneath, leaves the coarser grains of earthy matter from which it is freed behind, in the form of small balls of clay of various sizes and shapes, which it assumes through the regular motion of the sieve. The slip is thus purified several times, through a series of sieves, after which it is pumped into a reservoir, from whence it is drawn off into enormous shallow drying-pans or troughs, paved with tiles, and some twenty yards or more in length and seven or eight feet in width. Flues from large fires are conducted under the whole length of these pans, and the fires being lighted, the slip soon begins to boil, and in the course of a few hours steams off the superfluous water, and dries gradually to the consistence of new putty or soft clay. It would now be fit for the use of the potter were it not for the quantity of air shut up in its substance, owing to the evolution of steam in the process of drying. To get rid of this, it is cut out in masses of about a foot square from the pans, and carried to a singular sort of a mill which kneads the air out of it. This curious machine resembles a funnel-shaped barrel, much larger at the top than at the bottom; in the centre is a stout rod armed with broad steel blades, having their ends pressed downwards. The clay, in bulky lumps, is thrown in at the top; the blades, which stick out on all sides of the rod, are continually revolving; they cut and mangle, and twist and torment the clay into all manner of shapes, and by some contrivance, not at all comprehensible to a looker-on, thrust it forth from a square orifice at the bottom in the form of a four-sided mass of clear, solid, and compact substance. This, as it crawls lazily forth, is cut off in large lumps, and carried to the workshop to await the formative skill of the potter. It is not, however, yet quite fit for his purpose; severe as was the treatment of the kneading-mill, the clay yet retains a sufficient quantity of air to frustrate the efforts of the workman who would venture to use it. It is, therefore, taken in hand piecemeal by a labourer, who, by dint of blows and fisticuffs, and violent banging and beating, reduces it to good behaviour, gets rid of its air, and finally prepares it for the thrower or the modeller.

We will now follow the clay to the thrower, and see what he is doing with it. We find this formative genius comfortably seated on a bench, with a revolving flat disc about a foot in diameter between his knees. He is attended by a woman, who weighs him out the clay in portions as he needs it, and by a boy, who, as he issues the word of command, "faster" or "slower," regulates the speed of his wheel by means of a conical drum turned by the steam-engine, upon which he shifts the strap upwards or downwards, as greater or lesser speed is required. We find him upon our entrance engaged in making jugs. Taking a lump of the clay in his hand, he places it firmly upon the centre of his flat wheel, which he instantly sets in motion; at first he grasps the clay with both hands as a dairymaid does the handle of a churn, and it is pressed upwards between his fingers in the form of a column; then he inserts his thumb or finger in the centre of the top, and in two seconds the clay is a hollow vessel; then dips a small modelling tool in the cavity, and the column is gracefully swollen out into the form of a vase; in a moment he applies the same tool, or something else, to the outside, and the vase becomes a jug or ewer, wanting the handle; a few touches to the bottom of the column, and an elegant basement or footing to the vessel is modelled; another touch to the top, and the upper edge is formed; then he cuts it from the wheel by means of a thin wire, lays it on a bench at his side, and has done with it for ever.

Understanding that we are quite a griffin, and have never witnessed such strange tricks before, he politely invites us to a tea-party, and immediately sets about preparing the "tea-things," in a style which would have astonished a fashionable coterie. Down goes a lump of clay on the wheel—dab goes his fist into the middle of it—and in a "jiffy" it is a basin at our service. Down goes a second lump—whiz goes the wheel—the clay begins playing at all manner of strange games; one moment it is a flattish-looking-pan, then it is al-

most a capacious salver, then a deep basin, then it is a very corpulent-looking vase, and then, and all in less than half a minute, it is an undeniable tea-pot, lacking the spout, and big enough for a large family party. Before we have calculated how many cups it will hold, plump falls a handsome knobby cover on the top of it, fitting it to a hair. A third lump of clay is transformed to a tea-cup, and a fourth to a saucer, in less time than it would have taken to fetch them up-stairs "at our house at home." A fifth lump being dashed on the wheel, expands first like a flower, then contracts in the middle like a young lady in an exceedingly tight pair of stays—then opens its circular top as wide as the mouth of a stump-orator in for a three hours' speech—then a thin wire cuts off two sections from the yawning lip, a touch of the operator's thumb depresses the spout, and, lo! it is a capital cream-jug. By this time the thrower has taken it into his head that we are fond of pork—which, by the way, is not true in the abstract—and volunteers to garnish the tea-table with a pork-pie. No sooner said than done. Plump goes a dab of clay on the wheel—in go his five fingers in the very heart of it—up rise the thin circular walls of crust—quick as thought the upper edge converges towards the centre, and before you can say it is covered in by a dome, which it certainly is for about seven-eighths of a second, or thereabouts, the dome is depressed to a flat roof, the edges of which slanting outwards in the true gastronomic fashion, consummate the construction of an admirable pork-pie, complete in all respects, barring the pork.

The thrower, whose marvellous skill in manipulation is the result of long and careful practice upon a material beyond all others the most pliable and plastic, ensures uniformity in wares made by pattern by means of gauges fixed in front of his wheel, the points of which can be so arranged as to make impressions upon the clay in any part of the fabric under formation. Of course, his operations are confined to articles which are perfectly circular in form; if any of these, such as jugs, ewers, and water-vessels, have to be furnished with lips or spouts, such additions are made by another hand while the clay is yet soft.

Leaving the thrower at his work, with a conviction that he has got his business completely under his thumb, we may follow the ware to the drying-room. Here it is ranged on shelves in vast quantities, and exposed to a gentle heat produced by steam-pipes running through the apartment, and in the course of a few days is ready for the operations of the turner. The turner may be regarded as the special coadjutor of the thrower, who having modelled the goods to the required shape, and carefully finished their interior surface, takes little pains with the outside, leaving that to be pared down and finished by the turner's tool. The turner stands at work at a lathe, fitted with a chuck shaped for the reception of the articles he has in hand: one is turning basins, another jugs, another bowls, and another confection-pots, and so on. The articles to be turned are only partially dry, and the shavings fly off them in long ribbands; but they are dry enough to allow of being accurately turned to the required shape. The process is very rapid, a minute or less sufficing for a small-sized article. When the cup, pot, or basin has been pared down to its proper proportions, the turner reverses the action of the lathe, and the article revolving in a contrary direction is polished all over by a few touches of the polishing tool.

(To be continued.)

Be sparing of thy counsel before *unhearing* ears, but teach thy lessons by *example*.

For "The Friend."

"Is Friday an Unlucky Day?"

From time immemorial the sixth day of the week has been regarded by superstitious people as a day of ill omen; and although this silly notion is probably wearing away, it is not yet by any means extinct. A late paper, under the above heading, furnishes a list of many important events, which have occurred on that day, and which go to show that Americans at least have no special reason to consider it an "unlucky day."

Some of these are subjoined.

"On Friday, August 21, 1492, Christopher Columbus sailed on his great voyage of discovery.

On Friday, October 12, 1492, he first discovered land.

On Friday, January 4, 1493, he sailed on his return to Spain, which, if he had not reached in safety, the happy result would never have been known which led to the settlement of this vast continent.

On Friday, March 15, 1493, he arrived at Palos in safety.

On Friday, November 22d, 1493, he arrived at Hispaniola on his second voyage to America.

On Friday, June 22d, 1494, he, though unknown to himself, discovered the continent of America.

On Friday, March 5th, 1496, Henry VII., of England, gave to John Cabot his commission which led to the discovery of North America. This was the first American State paper in England.

On Friday, Sept. 7, 1565, Melendez founded St. Augustine, the oldest town in the United States by more than 40 years.

On Friday, Nov. 10, 1620, the May Flower, with the pilgrims, made the harbour of Provincetown. And on the same day they signed that august compact, the forerunner of our present glorious Constitution.

On Friday, December 22, 1620, the pilgrims made their final landing at Plymouth Rock.

On Friday, Feb. 22, George Washington, the Father of American Freedom, was born.

On Friday, October 7, 1777, the surrender of Saratoga was made, which had such power and influence in inducing France to declare for our cause.

On Friday, October 19, 1781, the surrender of Yorktown occurred.

On Friday, July 4, 1776, the motion in Congress was made by John Adams, seconded by Richard Henry Lee, that the United Colonies were, and of right ought to be, free and independent."

The following appears to be the last entry made in E. Collins's memorandum: "'If ye love me, keep my commandments,' said our blessed Lord. 'This is my commandment that ye love one another as I have loved you.' Greater love hath no man than this, that a man lay down his life for his friends. 'Ye are my friends, if ye do whatsoever I command you.' Oh, the excellency of this love; it does away all malice, hard thoughts or resentments, and brings us where we can rejoice in the comfort and happiness of each other. In a degree of this love, I have been led secretly to intercede for the whole human family, that all might come to the knowledge of the Truth, as it is in Jesus, and be saved with an everlasting salvation. How different is such a state of mind from that which is governed by a party spirit! Who would not desire to be filled with this love in the opening of an awful eternity. No one could suppose that enmity, even to an opponent, can be the spirit in which we shall enter the realms of bliss, into the presence of ineffable Purity."

For "The Friend."

We would call the attention of our agricultural readers to the value of corn husks as a substitute for curled hair in making beds or mattresses, especially for summer use. It requires very little extra labour, at corn husking, or after, to sort out the inner husks, and splitting them on a coarse hatchet into shreds, drying them thoroughly, and filling your beds with them. They are to be preferred to every other substance; they never become packed and hard, or emit a bad smell; but, for a dozen years at least, they will remain sweet, pliable and comfortable. When all these advantages are considered, and that the husks can be prepared, and the beds filled at a season when the hurried work is over, both in doors and out; and also that their preparation can be done by the female members of the family, we think those who have not introduced those beds, should do so, at least as an experiment. There will be but little time and expense involved in it.

For "The Friend."

Let us Search our own Hearts.

"One trait of zeal without knowledge is, that those who are actuated by it, are for pressing a conformity to truth upon others, before they have submitted to its mortifying restraints in themselves; thus acting without its direction, and in the *impatience* of their own spirits, charity is deserted.

"Were we as vigilant against the approaches of evil in ourselves, as we usually are against the errors of others, there would certainly be much more harmony and peace in the world.

"As in passing along we see each other more plainly than we see ourselves, it is very common for one man to be exposing the faults of another, while his own conduct is quite as much the subject of concern and disapprobation; so true is the saying of Solomon: 'He that is first in his own cause, seemeth just; but his neighbour cometh and searcheth him.'

"When we are nearest right, we are least apt to take offence at the discovery others make of our errors."

Discovery in Baking.—A correspondent of the *Scotsman*, writing from Munich, says:—"I have visited Professor Leibig, and seen his admirable lecture-room and laboratory, models for imitation in other countries. He told me that in England the bakers use a great quantity of alum in making bread. It is employed to make the bread white, moist, and soft. It acts by coagulating the gluten of the wheat, and it is delcterious in its effects. He has discovered that water saturated with lime produces the same whiteness in bread, the same softness, and the same capacity to retain moisture, while the lime removes all acidity from the dough, and supplies an element needed in the structure of the bones, which is deficient in wheat, and still more so in rye. I ate bread made of it in his house; it was excellent. He uses five pounds of water saturated with lime, to nineteen pounds of flour. No other change is necessary in the process of baking. The lime coagulates the gluten as effectually as alum does. The bread weighs well, and the bakers consequently approve of it. He allowed me to report the discovery at discretion."

There is a resting place for us in this wearisome world, even the holy bosom of Him, who "hath borne our griefs, and carried our sorrows." What a mercy! It seems to me that the Scripture is in some measure verified, even to me, "Ye shall go out with joy, and be led forth with peace. The mountains and the hills shall break forth be

fore you into singing, and all the trees of the field shall clap their hands." I have had deep baptisms, but there is occasion to adopt the precious language, "Thanks be to God, which giveth us the victory, through our Lord Jesus Christ." 1841.—*S. L. Grubb.*

From the Edinburgh Review.

European Emigration to the United States.

(Continued from page 61.)

It is apparent that the political influence of the emigrant is greatly exaggerated. If three or four hundred thousand uneducated peasants, unused to govern their own affairs, and much less acquainted with affairs of state, were annually transferred to the United States, placed in communities by themselves, apart from the influence of more intelligent minds, left without schools, cultivation, or capital, to raise themselves as best they could, and admitted nevertheless to the dignity of citizenship, and to a share in administration, it would be irrational not to fear the result.—But we see a process quite the reverse going on. These ignorant beings—ignorant, indeed, some of them are, and thick-headed and obstinate—are taken by the hand on arrival, and sent, not into the forest, but into a more thickly populated country than the one they left, with towns as large as any in Europe, except the two capitals, with schools better than any of the same grade here, maintained at the public expense, with work enough for everybody, skilful and unskilful, and with better educated persons than themselves to tell them what to do. They labour constantly with Americans, their children sit daily side by side with American children, reading from the same books, playing the same games, and learning to think the same thoughts. Mr. Tremenheere, in his excellent work, complains that all history in the public shools is ignored except that of the Republic, and gives us a list of twenty-one questions prepared for the examination of candidates for admission to the high school of Lowell, all of which refer only to events connected with the American continent. We are not sure that the honest clergymen of the land of the Puritans have not been found guilty of a profound policy in this. The child of the English or Scotch machinist in Massachusetts, of the German or Irish labourer, of the French or Italian artisan, in New York or Philadelphia, learns with the language and the institutions, the history which tells him the greatness of his new country; and, forgetting that he ever had another, he feels with a pride, that even Lord Palmerston might envy, "*civis Romanus sum.*" If the first generation is never quite denationalized, the second is transformed by this process into very good Yankees. The fathers, too, soon get a little property (for there is plenty of labour and little pauperism), and thenceforth are identified with the stability of their new country; and by the time they become citizens, they have some just sense of the dignity they acquire, and of the responsibility it entails.

The same fact removes all apprehension of a disproportionate increase of Papal power in America. The Roman Catholic population being so completely identified with the older States, and impregnated with the spirit of their institutions, any pernicious influence from that quarter will be impossible. We hear often of the power of Jesuitism in America, and of the spread of Catholicism in the valley of the Mississippi; but the facts in the census indicate no such thing. We are assured by those best able to judge, that so far from fearing the undue influence of the Romish church, its conservative influence over the emigrants within its pale is regarded with favour. The Americans have a sufficient protection against the inroads of any sacerdotal despotism in their healthy English-born institutions, in the spirit of free inquiry which they have inherited from this country, and, above all, in their free schools, at which four millions are educated—one-fifth of the free population.

The schools of the States have been made patent to English eyes during the contest concerning the various educational systems proposed for adoption here, and they certainly seem to answer the demands of a state of society bearing little resemblance to this. Indeed, in all the comparisons between the two countries, the fact of the great social difference is lost sight of. The similarity of political institutions, from the municipal parishes to the national legislatures,—the community of language, literature, and of ancestry, so far as the Americans can get a tombstone and parish register acquaintance with their ancestors in England,—the common elements of wealth, —the resemblance, and, in the main, identity of pursuits, are pictured glowingly by after-dinner orators, when the wine has mellowed the heart. Long may both nations remember these things! And far distant may the day be when the difficulties arise which philosophy teaches us they engender. But there is another side of the picture, less dwelt upon, and equally true,—the vast social gap between an old country, with a cultivated artificial society, founded on great landed possessions, and a new country with no aristocracy, unless we give that name to the feeble remnant of colonial families overshadowed by recent wealth, or to the expiring gentility of the "Southern chivalry." The British merchant labours, accumulates, buys land, is made a peer in the second generation, and is identified thenceforth less with the town than with the country. The American merchant accumulates, invests in stocks and city lots, perhaps becomes a member of Congress, dies, and leaves his property to his children in even portions. In a generation or two it is scattered, and his poor descendants begin to climb the ladder anew. The inhabitant of no neat rural village point with pride to his well-stocked parks and wooded drives. He may have a cottage on Staten Island, the banks of the Hudson, the Delaware, or the Schuylkill, or he may amuse himself with dilettante farming in Dorchester. But the non-producing landed proprietor, identified for generations with the soil, is unknown in America. The "people," owning each his little farm, or his house and garden, take the management of their own affairs into their own hands.

The public schools are the legitimate offspring of the social status, and return to it no small share of the stability which it enjoys. They were established in New England, at the settlement of the country, for the education of the children, and the conversion of the Indians. About the time that the wearers of black doublets and steeple-crowned hats, who fled from oppression here to establish a Calvanistic despotism, whose influence still draws down the chins of their descendants,—about the time they re-enacted the Mosaic code, penalties and all, with marginal references to chapter and verse, they partitioned the public land into parishes, on the English system, and assigned a part to the commonage, a part to the church, and a part to the schools. In process of time the common land has generally ceased to be pasturage, and is, in many places, planted with trees, and made into public walks; the church fields have disappeared with the State organization; and the portion assigned to the schools has been absorbed in the settlement of the country, and exchanged for the right of general taxation, —which right, as the sum to be raised is determined each year by each town for itself, and as suffrage is nearly universal, means the right of the poor to educate their children as they see fit at the expense of the tax-payers. The system has been extended from New England more or less through the free States, and works to the satisfaction even of the property-holders, who must be sometimes heavily mulcted by it. Mr. Tremenheere, for instance, tells us, that in a town near Boston, "the whole real property of which is valued at only 500,000 dollars, not less than 17,000 dollars were expended last year in the erection of five new school-houses, besides the ordinary expenses of maintaining their three grammar and two primary schools." Boston pays $15 42 per head for the children educated in her schools (free for all without charge); New York, $10 62; St. Louis on the Mississippi, $9 50; and Cincinnati on the Ohio, $6 37. These taxes are cheerfully submitted to by the property-holders, who require no argument to be convinced that, without education universal suffrage would be destructive to political liberty, to social virtue, and to property on which both must lean. They feel that the schools are essential even for the native children with American homes, and doubly so for the foreigners, sometimes with worse than no home at all.

Thus the moment the emigrant arrives and is settled, he and his children are cared for. He finds persons on the pier waiting to employ him, and he pockets at once his four shillings a-day; or if he be ill, there is a hospital to receive him, where skilful surgeons and kind nurses minister to his wants. Schools say to his children, "Come to us and be taught;" and they go. It was found some years since, in a manufacturing town of Massachusetts, with a population, nearly one-third of which was Irish, that of about 3000 children between the ages of three and sixteen, only nineteen were not attending school somewhere, and that sixteen of the nineteen stayed away because they had no good clothes; clothes were given, and the non-attendants reduced to three. The proportion throughout the Union is not as large as this; but yet large enough to change the character of the whole foreign population. There is no greater mistake than that the characters of nations and races are unchangeable: leading minds mould the popular will to their pleasure. Catholic England under Henry VII. became Protestant England under Henry VIII. The freedom of Arragon died under the heel of the Inquisition. Louis XIV. was troubled but once in his reign by the spirit of a free parliament. Can there be a greater contrast than between the ages of Elizabeth and Cromwell? or of Milton and Congreve? William III. made the English noblemen Dutchmen; George IV. beau-Brumelized society; and the present Court of England has set an example of purer and more refined manners. In the same way the character and purposes of the immigrants are changed. They are fashioned by the influences which surround them, and in the second generation become completely identified with the country of their adoption.

(To be continued.)

An infidel meeting with a devout man, observed to him, that one objection he had to religion was, it made people unhappy; for all the Christians he had met with were melancholy. To which his companion replied, he did not marvel at that, for as he was an infidel, it was quite enough to make any true Christian *feel* melancholy to be in *his* company.

For "The Friend."

WISE SAYINGS.

Be not disheartened, because the eye of the world is constantly and earnestly fixed upon you, to detect your errors, and to rejoice in your halting. But rather regard this state of things, trying though it may be, as one of the safeguards which a kind father has placed around you, to keep alive in your bosom a spirit of watchfulness, and to prevent those very mistakes and transgressions which your enemies eagerly anticipate.

In the agitations of the present life, beset and perplexed as we are with troubles, how natural it is to seek earnestly some place of rest! and hence it is that we so often reveal our cares and perplexities to our fellow creatures, and seek comfort and support from that source. But the sanctified soul, having experienced the uncertainties of all human aids, turns instinctively to the Lord, and hiding itself in the presence and protection of His divine kindness and power, it reposes there, as in a strong tower, which no enemies can conquer; and, as on an everlasting rock, which no floods can wash away. It knows the instructive import of the Psalmist's exclamation, (Ps. lxii. 5,) "My soul, wait thou *only* upon God; for my expectation is from him."

It is one among the pious and valuable maxims which are ascribed to Francis de Sales: "A judicious silence is always better than truth spoken without charity." The very undertaking to instruct or censure others, implies an assumption of intellectual or moral superiority. It cannot be expected, therefore, that the attempt will be well received, unless it is tempered with a heavenly spirit. "Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal."

The Holy Spirit has no congeniality with, and no pleasure in the soul, where strife and clamour have taken possession. If, therefore, we would have the Holy Spirit with us always, we must avoid and flee, with all the intensity of our being, all inordinate coveting, all envying, malice, and evil speaking, all impatience, jealousy, and anger. Of such a heart, and such only, which is calm as well as pure, partaking something of the self-collected and sublime tranquillity of the divine mind, can it be said, that it is a *temple fitted for the indwelling of the Holy Ghost.*"

He that is wholly in Christ, has a oneness and purity of purpose, altogether inconsistent with those tricks and subterfuges which are so common among men. He walks in broad day. He goes forth in the light of conscious honesty. He is willing that men and angels should read the very bottom of his heart. He has but one rule. His language is, in the ordinary affairs of life, as well as in the duties of religion, "My Father, what wilt *thou* have me to do?" This is Christian simplicity, and happy, thrice happy is he who possesses it.

It is not by the mere number of our words and actions, that we can most effectually serve the cause of God, and glorify His name. It is the temper in which they are done, rather than the mere multiplication of them, which gives them power. It was the remark of a good man, who had much experience as a minister of the gospel, that "*we mar the work of God, by doing it in our own spirit.*"

I once heard of a Friend saying of a person obliged to use great industry, that there was, through all, sweet incense ascending to the throne of glory, from the heart of that individual.—*S. L. Grubb.*

Selected.

THE WAITING SOUL.

Breathe from the gentle south, O Lord,
And cheer me from the north;
Blow on the treasures of thy word,
And call the spices forth.

Thou knowest, I wish to be resigned,
And wait with patient hope;
But hope delayed fatigues the mind,
And drinks the spirits up.

Help me to reach the distant goal;
Confirm my feeble knee;
Pity the sickness of a soul
That faints for love of thee.

Cold as I feel this heart of mine,
Yet since I *feel* it so,
It yields some hope of love divine
Within, however low.

I seem forsaken and alone,
I hear the lion roar;
And every door is shut but one,
And that is mercy's door.

There, till the dear Deliverer come,
I'll wait in humble prayer;
And when He calls his exiles home,
The Lord shall find me there.

Cowper.

STRENGTH FOR EACH DAY.

Afflicted saint, to Christ draw near,
Thy Saviour's gracious promise hear:
His faithful word declares to thee,
That, as thy days, thy strength shall be.

Let not thy heart despond, and say,
How shall I stand the trying day?
He has engaged by firm decree,
That, as thy days, thy strength shall be.

Thy faith is weak, thy foes are strong;
And, if the conflicts should be long,
Thy Lord will make the tempter flee,
For, as thy days, thy strength shall be.

Should persecution rage and flame,
Still trust in thy Redeemer's name:
In fiery trials thou shalt see,
That, as thy days, thy strength shall be.

When call'd to bear the weighty cross,
Or sore affliction, pain, or loss,
Or deep distress or poverty,
Still, as thy days, thy strength shall be.

At last, when death appears in view,
Christ's presence shall thy fears subdue,
He comes to set thy spirit free,
And as thy days, thy strength shall be.

Fawcett.

Rats.—A gentleman residing in a neighbouring town, has related to us the following story about rats. He owned a pair of horses which he valued, and of which he took the care himself. Every day he supplied them plentifully with grain, but to his surprise, instead of thriving on this treatment, they grew perceptibly poorer. He was at a loss to account for this, as they evidently had good appetites—they always waited impatiently for their feed, and when it was poured into the manger, they would thrust their noses into it and eat with the greatest eagerness. But they soon became so lean and bony that it was evident that there was something wrong, either in the animals themselves, or the manner of their feeding. The owner at length resolved to stay in the barn and watch them while eating. He accordingly stationed himself near the horses, after having filled the manger with oats, but so contrived to screen his person as not to be easily seen. The horses dropped their noses into the grain, as usual, with avidity, and began to eat with a will. As soon, however, as quiet was restored in the barn, broken only by the monstrous "craunching" sounds of hungry horses, busy at their feed, the gentleman observed the latter to cease suddenly from feeding, and start back suddenly from the manger, with a snort of pain or affright. Peeping cautiously over into the manger, he saw five or six enormous rats, who were ravenously devouring the grain—and as soon as the horses ventured, with the evident hesitation and misgiving inspired by a little experience, to approach the manger and again insert their noses in the grain, these ferocious creatures would spring at them and bite their lips. In this way the game went on—the horses, prompted by hunger, occasionally making an effort to get a mouthful of the grain, and the rats as regularly driving them back, until, in a very short time, the oats were entirely devoured by these pi-*rat*-ical savages, and the poor horses left empty!—*Hartford Times.*

On the 22d of the Twelfth month, 1752, we came to Oakhampton, and having a day to spare, myself and companion visited the young women, sisters, who had been members of our Society, but were unhappily led away by the Ranters; whose self-righteousness and delusions cause much uneasiness to the truly concerned, showing how dangerous that spirit is, when given way to. Satan, the accuser of the brethren, tries all ways to disunite from the body, and cause a separation, —rents and divisions being the strength of his kingdom. And as his insinuations are adapted to all people in their different states, finding out the weak side, there he plants his battery, trying one temptation after another; sometimes as an angel of light, and sometimes, as he really is, an angel of darkness. But let a faithful examination be entered into, and a query raised,—Am I influenced by that spirit which governs by love in the believers? Is there no root of self-love or self-sufficiency? Is there no zeal kindled by the accuser of the brethren, that would introduce contention and discord, pride and high-mindedness? This cannot be [from] that spirit that baptizes into the one body, and makes us one in Christ. No, there would be bearing and forbearing, a forgetting and forgiving, a persuading and travailing in soul to be of one heart, to love as brethren. This will manifest whose disciples we are, and who is our Master. We visited those young women in love, and they took it well; my companion showed them what true discipline was, and their errors, when they acted contrary thereto. On the whole it was a satisfactory conference, and if they are dealt with in love, I believe they will again join with Friends.—*S. Neale.*

A Penny Microscope.—There is a man who sometimes stands in Leicester Square, London, who sells microscopes at a penny each. They are made of a common pill-box; the bottom taken out and a piece of window-glass substituted. A small eye-hole is bored in the lid, and thereon is placed the lens, the whole apparatus being painted black. Upon looking through one of these microscopes, I was surprised to find hundreds of creatures, apparently the size of earth-worms, swimming about in all directions; yet on the object-glass nothing could be seen but a small speck of flour and water, conveyed there on the end of a lucifer match from a common inkstand, which was nearly full of this vivified paste. I bought several of these microscopes, determined to find out how all this could be done for a penny. An eminent microscopist examined them, and found that the magnifying power was twenty diameters. The cost of a lens made of glass, of such a power, would be from three to four shillings. How, then, could the whole apparatus be made for a single penny? A penknife revealed the mystery. The pill-box was

ut in two, and then it appeared that the lens was ade of Canada balsam, a transparent gum. The alsam had been heated, and carefully dropped nto the eye-hole of the pill-box. It then assumed he proper size, shape, transparency, and polish f a very well-ground glass lens. Our ingenious ens-maker informed me that he had been selling hese microscopes for fifteen years, and that he nd his family conjointly make them. One child ut out the pill-boxes, another the cap, another ut them together, his wife painted them black, nd he made the lenses.—*Dickens's Household Words.*

For "The Friend."

"First month 27th, 1838. I have often felt hankful for the instruction received from my lear parents in early life. I had much to endear hem to me, and believe I may say without boasting, that by the help of my heavenly Father, their ounsel was in a good degree kept to. *I did not eel myself at liberty to put on apparel or to make hoice of associates, without their entire approbation;* and I had sometimes to say to my young riends, that in so doing, they also would find afety and peace.

"As I advanced in years, the obligation to onsult them in all my pursuits, seemed as impeative as ever, being careful not to make up my wn mind, until I had heard their's; which I believe, was a means of preserving me from many ollies, and affords me consolation to the present lay.

"I have been induced to make this short note, oping it may serve as a watchword to others, eeing our grand enemy is continually spreading is snares to bring into captivity, and would, if ossible, deceive the very elect. But thanks to Him who opened the blind eyes and unstopped he deaf ears, he furnishes with sight, whereby ve are enabled to discover and escape them."

The foregoing extract from the memorandums f a valuable Friend, I have thought might be rofitably perused by some of our dear young Friends, and by walking in the same path, "they lso would find safety and peace." It has seemed o me, that the desire for imitating the vain fashons of this world,—of decking and adorning these abernacles of clay with one little ornament after nother, with something that will look well and e admired by others, and also gratify the vain nind in themselves,—has so much place in the earts of many of our dear young Friends, that he work of those who are concerned to keep their hildren in plainness and simplicity, is made very rying and difficult; and the dear children themelves lose that peace and satisfaction they would xperience in *cheerfully* yielding to the views of heir concerned parents and friends.

How important for those in the early walks of ife, to consider the object and end of that journey n which they have just entered, and the advanage of setting out aright,—of choosing the right ath,—which is ever the pleasantest,—wherein hey will meet with the purest pleasures this world can afford; and by walking in which to the nd, they will become prepared to join the comany of angels and archangels and the spirits of he just made perfect, in those glorious mansions where nothing that is impure or unholy can ever nter, and where all is joy and peace.

And what are these tabernacles but the dwelng place of the spirit while on its pilgrimage ourney? And of how much more importance is t that our ornament should be that of a meek and uiet spirit, than the outward adorning of the body. What is there more beautiful and engagng in youth than humility and a cheerful submission to the wishes of those who have the care of them, and who feel it their duty to watch over them with diligence, to warn and persuade, or, when necessary, to reprove and restrain them. And how many sorrows would this ready acquiescence save both parents and children? Would that these could be persuaded that giving up their own wills and obeying the convictions of Truth, would greatly increase their happiness here, as well as promote the work of preparation for a state of never-ending and perfect felicity. An unwillingness to have our wills brought into subjection to the views of rightly concerned parents and Friends, and to the Divine will, is the cause of great unhappiness and many sorrows.

Let us then, both older and younger, crave of our heavenly Father, that He would work a willingness in us to yield all unto him, that thus his gracious designs concerning us may not be frustrated, but we be prepared, by faithfully following him in the way he may lead, for whatever use he may design to make of us in this world, and for an admission into the realms of never-ending joy, when time to us here shall be no more.

Tenth month 30th, 1854.

Selected for "The Friend."

"Our heavenly Father has compassion on all the workmanship of his holy hand, helping us out of our distresses, when in faith and patience his time is waited for, which is always the best time. We must expect to have tribulation and sorrow in this world, but we ought not to neglect numbering our blessings; for what are these light afflictions which are to be endured for a short season, compared with the joy of an endless life, where the wicked cease from troubling, and the weary, way-worn traveller, is for ever at rest. Blessed rest; never to be broken."

Destruction of the Town of Daroca, in Spain, by a Waterspout.

A letter in the Madrid Tribune of September 17th, gives an account of a terrible and extraordinary catastrophe that had occurred at Daroca, a small town in Arragon, situate in a rich and fertile valley, abounding in corn and wine. From its situation, in a deep hollow, completely surrounded by mountains, this place is peculiarly liable to inundation; and, as a remedy, a tunnel was cut in 1560, by a Frenchman, named Pierre Bedell. This tunnel is a magnificent work—2340 feet long, 24 feet wide, and 24 feet high. The enterprise was patronized by the Pope, and assisted by alms from all Christendom. Previous to its achievement, the waters that flowed at wet seasons from two leagues of mountain, rushed through the streets of the town on their way to the river. It appears that on the 11th September, at 3 in the afternoon, an immense waterspout, rising from the lake of Gallocanta, remained for a considerable time hovering over the shore, about a league from Daroca. When it burst, the whole district was converted into a lake.

The waters poured down in the direction of the tunnel in a stream much larger, it is said, than the Ebro or Tortosa, and, seen from an elevation, appeared like moving mountains of liquid. The dimensions of the tunnel, which has a very decided slope, were insufficient to allow the passage of the vast mass, which then moved past, forming a spacious sea. This extended itself towards the town, at 200 yards from which it was arrested by the causeway that has frequently saved Daroca when menaced by perils of a similar nature, but less magnitude. Above this causeway the waters rose, heaping themselves up on it, and then plunging down on the unfortunate town. The gateway, although an unusually large one, was not large enough to allow their entrance, and another great lake was formed against the walls, which presently began to crumble under its pressure.

"What then occurred," says the letter, "is an inexplicable thing. The waters fought with and overthrew those houses whose position opposed their current. They carried away the fountain of San Pedro, and opening great trenches, and bursting open the doors of the Pocado and of several shops, they spread through squares and streets, inundating wine cellars, warehouses, and the first floors of the houses; in some reaching up to the very roof. Throwing down all, and abandoning everything, the inhabitants fled to the mountains, whence they looked on at the horrible catastrophe.

"The loss has been incalculable; in the vaults water has replaced wine, the contents of the shops are spoiled, and many houses are crumbling away. In the plain around the town the inundation has destroyed everything. A young woman of twenty was carried away by the torrent, and many children and adults are missing. In the first moments the anxiety was horrible. None thought of anything but of counting their families, and seeing if any were absent. The animals that have perished are innumerable; among them many of the farm horses of the unfortunate peasants. It is horrible. 'God have mercy upon us!'"—*Ledger.*

In the year 1674, two Friends passing through a town in the island of Barbadoes, upon their lawful business, many rude people came upon them, and told them they should go and drink wine with them, which when they refused, the people abused them grossly, punching them with their elbows, and bending their canes, let them spring into their faces. Then they whipt them with horse-whips through the town, threw them under their horses' feet, and whipt the horses to make them tread upon them. One, they drove into the sea, and then stoned him to drive him out again, and took him to a heap of coals, to make him, as they said, look like a devil. After this, they put him into a butt, and scoffingly bid him preach, and then threw down the butt, and said they would roll him into the sea. Thus they continued abusing those Friends until evening, and then left them; who, in return for all this barbarity, only exhorted them to the practice of godliness; seeming more concerned for the wickedness of their persecutors, than for their own sufferings.

How would we at this day, patiently and with a Christian spirit, endure such treatment inflicted in our streets, and in the highways, by unprincipled men. Was the new commandment of the Prince of Peace lived up to, what patience and forbearance should we be able to exercise under persecutions. "A new commandment," said he, "I give unto you, that ye love one another; as I have loved you, that ye also love one another." May we not forget the love that formerly characterized Friends, when they offered body for body, to release one another from filthy pestilential dungeons! It is an essential part of Christian duty, to keep this commandment of our blessed Saviour, and if we love each other as he has loved us, we shall be as kindred drops mingling into one!

I had a fresh confirmation, that acting contrar to present outward interest, from a motive of divine love, and in regard to truth and righteousness, and thereby incurring the resentments of people, opens the way to a treasure better than silver, and to a friendship exceeding the friendship of men.—*J. Woolman.*

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 60.)

SAMUEL JENNINGS.

Samuel Jennings, prior to his removal to New Jersey, resided at Coleshill, in Buckinghamshire. He was convinced of the Truth, and received a gift in the ministry of the Gospel whilst in England, and was useful in the exercise thereof. He was one who signed the epistle from London Yearly Meeting, in the year 1677, and in 1679 we find him visiting the prisoners at Jodchester, in company with Lawrence Steel. In the year 1680, he emigrated to New Jersey, where his natural and acquired abilities soon made him extensively useful in civil society. He was soon made governor of the province, and was much employed in other public services. These appointments were not permitted to interfere with his religious duties. Soon after his landing, we find him one of the signers of an epistle from the "Men's Monthly Meeting, in Burlington, West Jersey," held Twelfth month 7th, 1680, addressed to the brethren at the Yearly Meeting in London. This epistle gives excellent counsel relative to those members who should transport themselves to the American provinces. It is recorded that he laboured with the Indian natives "to inculcate the benefit of a Christian life to them,—directing them, without doubt, to the light of Christ Jesus manifested within them, which would, if faithfully followed, lead out of all spiritual darkness.

In the year 1686, in company with George Hutchinson, Samuel Jennings appears to have visited Friends in Maryland; and again, in 1687, with John Hayton. This last was to visit Friends in Maryland at the time of the Yearly Meeting. John and Samuel held "several good and large meetings," but Samuel was taken ill, and the visit was thereby shortened. Early in 1688, with his valued Friend Thomas Ellis, Samuel visited "New England and the places adjacent." In giving an account of this service, they reported that they found "great readiness and openness in many people to receive Truth's testimony, especially several professors in New England." They added, that "the blessing and presence of the Lord was with them in their travels, to their great encouragement, comfort and reward."

Samuel Jennings was much made use of on the most important appointments in our religious Society. In the year 1687, he was one of a small committee of the Yearly Meeting which prepared the following epistle:—

"From our Yearly Meeting held at Philadelphia the Seventh-day of the Seventh month, 1687, to the respective Quarterly Meetings thereunto belonging.

"Dear Friends and Brethren,—The salutation of our love is unto you in the love of the glorious Truth, in which we have a durable and blessed fellowship, which is the peculiar portion of God's redeemed,—in which, the Lord defend and preserve his people, forever.

"We have had a large and good meeting together at this time, and the Lord was the glory of it, whose affecting and melting power was blessedly with us to the gathering us into a living and sweet communion with himself and one with another, where our consolation was strong and our unity great, which is our growth and prosperity.

"Dear Friends, we beseech of all that they hold fast their blessed unity of the Spirit, in the bond of peace, and be tender and very careful of breaking it, lest it be an occasion of mourning to Sion, and of rejoicing to her enemies. Avoid all tokens of open division amongst us, particularly that of keeping on the hat in the time of public prayer in our meetings, if the person so praying hath ever been owned and received by us, until they have been duly and orderly proceeded against, and disowned, by the Monthly and Quarterly Meetings they belong unto. We do earnestly desire, that not only this, but all other things that tend to division and breach of this precious unity may be warned against and avoided,—as evil speaking and backbiting one of another upon any offence conceived one against another. If any be offended, according to the wholesome order of the Gospel, declare it first to the person or persons concerned, that so the ground of the offence may be removed, —or they proceeded against in the way of Truth established amongst us, to the honour of the great God, and the joy and mutual comfort one of another.

"And lastly, we recommend unto you that a diligent and Christian care be continued to keep up your respective meetings, that no slackness or coldness may enter any, but that all may be kept fresh and thriving in the glorious Truth, wherein we rest and remain your friends and brethren."

In the year 1692, it is said that Samuel Jennings removed to Philadelphia, but it would seem that it must have been in the previous year, for we find him appointed in Philadelphia Monthly Meeting in 1691. He came to a troubled meeting. George Keith was actively engaged in his disorganizing course, and quite a number of the members of that meeting had been taken with his deceitful spirit, and were contending against sound Friends, and abusing the most valuable amongst them. Samuel entered into the field of conflict against them, and soon was accounted by them one of the very worst of their enemies. He had no unity with unsound sentiments, nor unrighteous actions. He fearlessly opposed both, and being blessed with the wisdom from above sanctifying and directing great natural parts, he was of singular service in the church at that time.

He was one of those on whom the labour of preparing the various testimonies issued against George Keith fell, and also the various letters and epistles to Friends in England, explanatory of the condition of things in Pennsylvania, showing the necessity of the testimonies issued.

When Keith appealed to London Yearly Meeting [1694] against the judgment of Philadelphia Friends, Samuel Jennings and Thomas Duchett, who were each under religious concerns to visit England in the exercise of their gifts as ministers of the Gospel, were appointed to act as respondents in the case, on behalf of their brethren at home. Samuel Jennings appears to have had the chief labour of replying to the statements of Keith, and performed the service with his usual clearness and discretion. Six days were occupied by the Yearly Meeting in listening to George's written and oral defence, and the replication of Samuel Jennings; and on the seventh the meeting proceeded to show its judgment on the merits of the case. In the afternoon George was again heard, and then the meeting appointed a committee to prepare a condemnation of his actions. This paper manifested that the Yearly Meeting did not approve of the proceedings of the magistrates of Philadelphia, who were Friends, in bringing George Keith to a public trial, for his printed abuse of themselves, and particularly of Samuel Jennings. To understand this case, it will be necessary to go into some further particulars.

(To be continued.)

The pious man and the atheist always talk of religion: the one speaks of what he loves, and the other of what he fears.—*Montesquieu.*

For "The Friend."

From the memorandums published of Sarah L. Grubb, it is evident she was a firm advocate of the Christian doctrines held by the religious Society of Friends, and an uncompromising opponent of the anti-Quaker sentiments attempted of latter years to be spread among its members. In a letter which she wrote to "a Friend in Ireland, who took a conspicuous part in a secession from Friends in that country," about the year 1839, she reminds the individual that the way to be restored to the unity of Friends, is by an acknowledgment of "having unguardedly given way to that Spirit which is seeking to sever instead of cement." She also says, "that which would interrupt our wholesome discipline is out of the life of Christ, who is Head over all to his church, and who loves his church as his own body;" thus showing her belief that the discipline has been set up in the life and authority of the Head of the church, and a breach of it is a violation of that life.

In the other letter she further says, that "without maintaining the good order of Society, there must be confusion, and instead of church government, anarchy."

Should the editor of The Friend think the letters alluded to suitable for its columns at the present time, it would be agreeable to the writer to see them inserted.

Dublin, Fifth Month 7th, 1839.

Dear ———, How is it that we have not (as heretofore) enjoyed each other's company during this Yearly Meeting? We used to "take sweet counsel together," and could rejoice in the all-preserving power of Truth, while yet we were in trouble.

Thou didst admit that I was the same still. I sent to thy lodging yesterday morning, to ask thee to come and take leave, but thou hadst left town. Ah! I think thou dost not feel towards me as formerly, and my views are just those that I have always had in my religious profession, and in which we have been so strongly, and so long, sweetly united. Day and night do I travail for thee, that thou mayest see how it is with thyself and others. There is at present a cloud over thine understanding, and until it be removed, thou canst not admit of having fallen into error. Oh! wait, deeply wait upon Him who is both able and willing to enlighten thee again: then would all those who are tenderly united to thee in the truth, receive thee with joy; I for one. It would be like healing balm to be able to feel thee in the same precious nearness again; thou who stood so long as an upright pillar. What has warped thee? There is a remedy. There may be restoration, if, without delay, all is yielded up into the hand of Infinite Wisdom and Strength; and if there be an acknowledgment of having unguardedly given way to that spirit which is seeking to sever instead of cement. This noble confession will do much good, and may be instrumental to bring back wanderers, and to keep others from going out.

Once more let me say, my loved friend, that which would interrupt our wholesome discipline, is out of the life of Christ, who is Head over all to his church, and who loves his church as his own body. Beware how thou lends thyself to anything out of the holy harmony, out of the blessed life, out of the true light, out of the inseparable love of God. Oh! may he make manifest to thee that this breach of unity in this nation is all done, and doing in the dark.

I thought of poor James Naylor, and the women's deceitful cry with him, when he was getting under that grievous delusion, concerning

hich he owned he felt unable to come out; but e see the hand of the Lord brought him out, as e came to lean upon it; his eyes being anointed o see himself in bondage and in error, and his eart bleeding with sorrow. He did not intend o do wrong wilfully, but giving way a little to an nrighteous zeal, was led on until he came under dense cloud.

Ah! dear ———, consider these awful things, nd be timely warned. Take not thyself away rom us as a Society, but retrace those steps hat have caused thee to turn thy back on the old. So dearly farewell.—I remain, with love nfeigned, thy sincere friend.

SARAH GRUBB.

To the Same.

London, Fifth Month, 1839.

Ah! my dear ———, thou art indeed mistaken. did the very reverse of lending my ear to reorts calculated to impress me unfavourably, as egards thee or others. It was my care to be preerved from judging anything, until the Lord hould be pleased to come.

I can say that, before seeing for myself how hings were, my mind was much disposed to hope hat thou wast as free from undue bias, as thou rt from insincerity; but I became convinced, in he opportunity R. B. and myself had with thee nd the other Friends, who so kindly gave us your ompany, that there was a dimness, and a disposiion given way to, which, if not checked, would ead from true meekness, and submitting ourselves ne unto another in love; maintaining the good rder of society, without which there must be onfusion, and, instead of church government, narchy. So then, is it not better to bear our burden patiently, even if we see that, in some repects, acts of monthly or other meetings, are not n accordance with our individual views of what s right? waiting thus to know what interposition nay come from the great Head of the church, to atisfy our exercised minds.

I am persuaded it is our place, as members of he body, to be subject to the body. Who ever prospered, in the best sense, by either going out, r acting in a way to be disunited? Especially, when did such as have once shown themselves deeply concerned for the upholding our principles, in their native character of simplicity and purity?

There is, in *this* Yearly Meeting, much remaining to be done away, before we are prepared to assume the lustre which attracted the minds of many in our early times, and induced men to glorify Him, whose workmanship we were in our beginnings.

I believe the Divine hand is upon us in this day, for the great end of again refining the gold that has become dim, and the most fine gold that is changed, that He may be honoured, and his own dear people made glad in Him, and one with another.

May we be willing to bear our allotted portion of exercise and suffering; keeping our habitations in the truth, and "committing ourselves to the Lord in well-doing, as unto a faithful Creator." So farewell, my long-loved friend, and believe me to be sincerely thine.

SARAH GRUBB.

Earthquakes in Central America.

The city of Guatemala has been afflicted with a series of earthquakes, which have done some damage and caused general alarm. The first shock was a slight one; and occurred on the 14th of July. Next day three more took place, and on the 16th three more, still slight in character, and no shock exceeding one or one-and-a-half seconds in duration, the direction being from south to north, unaccompanied by noise. On the 17th, about 5½ o'clock, A. M., a smart shock of about two seconds in duration occurred, with a hollow, rumbling noise and a subsequent vibration of the earth. The same day, about twelve minutes before two o'clock, P. M., came two shocks of great violence, with loud noise, doing considerable damage to public and private buildings throughout the city, throwing down several small ones, and re-opening the old cracks made by the earthquake of 1830, besides making many new ones. All the churches had large cracks in them, and that of St. Augustine was badly damaged. The streets were immediately filled with affrighted people, the cry of *Dios fuerte* resounded on every side, some knelt in the streets to pray, and others hurried to the churches. The duration of the shocks were about four seconds each, the course the same as before, and the motion of the undulatory or horizontal kind. At three o'clock another severe shock occurred, followed by others throughout the afternoon and night, accompanied with a vibratory motion and a rumbling noise, the entire number of shocks throughout the day and night being thirteen. Advices from San Salvador state that occasional shocks of earthquakes are still felt there. Many families have returned to the ruined city, from the fact that they are unable to find shelter elsewhere. Nothing has yet been done towards commencing the building of the new capital, owing to the general distress and want of money that exist. Information has also been received, through the Gazette of the State of Chiapas, that in the last week of the month of May, the large Indian puebla of Jamiltepeque, in the State of Oaxes, distant ten leagues from the city, was entirely destroyed by a succession of shocks of earthquakes. The loss of life is said to have been great.—*Late paper.*

Selected.

HUMILITY.

The first lesson in the school of Jesus Christ is *humility:* he who has learned *this*, will soon attain to higher degrees. In the ways of God the proud stumble at every step; while from the path of the humble, *every obstruction is removed*, and his way is made plain before his face. He who is destitute of *this* grace of the Holy Spirit, may be *ever* learning, and yet never come to a knowledge of the Truth. From the doubting, labouring, and purturbed spirit of the proud and sensual, all religious joy and *true* spiritual peace are excluded; while he who sits in lowliness of heart, at the feet of Jesus, will find rest to his soul—*rest* from the perplexities of doubt, the horrors of guilt, and the torments of gloomy anticipation. He shall rest in peace, in hope, in safety, and in full reliance on Him whose disciple he is, till the truth to which he has now attained, and the consolations he is now permitted to enjoy, shall be succeeded by more ample discoveries, and by a more calm repose, and by an enjoyment in the world of spirits, and in the immediate presence of his God and Saviour, unutterable, unbroken, and eternal.

Malice.—Malice is a settled or deliberate determination to revenge or do hurt to another; it denotes the disposition of *inferior* minds to execute every purpose of mischief within the more limited circle of their abilities. It is a most hateful temper in the sight of God, strictly forbidden in the Scriptures of Truth, disgraceful to rational creatures, and every way inimical to the spirit of Christianity.

THE FRIEND.

ELEVENTH MONTH 11, 1854.

There have been so many contradictory accounts of the extent and character of the immigration into the Kansas and Nebraska Territories, that it has been impossible to arrive at any certain conclusion, as to the rapidity with which that distant section of our country is settling with permanent residents, or what are the prevailing sentiments there, in regard to the important subject of slavery. Within the last week we have received a large and handsomely printed weekly newspaper, called "The Herald of Freedom," printed at Wakarusa, in Kansas Territory, which, by its appearance, and the manner in which it is got up, would do credit to any one of our eastern cities.

We of course know not exactly how far its statements may be relied on. The editor appears to have entered on his duties with a good deal of enthusiasm, and may sometimes be led away by his hopes and wishes beyond what actual facts would warrant. Knowing that many of our readers are much interested in this matter, we give the following extracts, the first of which is editorial, and the other given in the Herald as being "worthy" of its columns:—

"In December last, the Superintendant of Indian affairs for the Indian territory, in his annual report, said, in substance, 'Aside from the government agents, troops and missionaries, there are not at this time, three *white* inhabitants in all that region lying west of the Missouri, and embraced in the limits of Kansas and Nebraska.'—But ten months have passed since then, and now, instead of a population enumerated by a monosyllable, there are many thousands settled all over the country, and hundreds are pouring in daily, selecting and staking out farms, on which they purpose locating with their families.

"We confidently predict that in less than a year from this time, we shall number fully one hundred thousand souls.—The times indicate it."

"We, who are in the disputed territory, and are eagerly watching the changing phases of the battle for freedom, see constantly incidents which arouse alternately hope and fear. For the last fortnight the indications have been rather of a cheering character. First among them I may name the arrival of the pioneer party of thirty men sent out by the Massachusetts Emigrant Aid Company. Their appearance and bearing, as they passed through Missouri, did much to conciliate favour and sympathy. They were seen to be men of a quite different character from what have been, unreasonably enough anticipated, neither 'paupers, thieves, nor incendiaries,' as the western Missouri papers had given out. This company passed immediately up the Kansas river through the Shawnee reservation, and have located themselves near the Wakarusa river. This section of country had already been previously known as a free soil district, so much so, that at least one slaveholder, after locating himself with his property there, becoming acquainted with the sentiments of his neighbours, precipitately returned to Missouri. The valley of the Kansas with its recent infusion of New England emigration, and the moral influence of the prospective accessions of the same sort, may now be said to be entirely anti-slavery. A recent journey through the settlements of that region convinces me that the free soil sentiment is now, at least twice as strong as the opposite. If one may judge by the tone of the hotel and bar-room talk in the neighbouring frontier

towns of Kansas, Independence and Westport, discouragement has taken hold of the pro-slavery party, and the opinion is freely expressed that Kansas will be free.

"But while the southern half of the territory will be the New England portion, and will contain a very large majority of northern settlers, the part north of the Kansas river presents less favourable indications. The country around Fort Leavenworth lying contiguous to the comparatively well peopled Platte, Clay and Buchanan counties of Missouri, which contain the pugnacious towns of Weston and St. Joseph, has received swarms of Missouri settlers, who two months back passed at Salt Creek some flaming resolutions, threatening "non-protection to abolitionists," &c. Lately some Indiana and Illinois settlers have established themselves in the vicinity, and at the meeting of the squatters held on the 29th of July, E. C. Andrews, recently of the Boston bar, who has fixed himself at Fort Leavenworth, and who has been threatened with '*routing out*' from thence, simply on account of his northern extraction, came forward, and in an eloquent speech avowed himself warmly in favour of freedom in Kansas, from reasons drawn from interest and prudence, as well as humanity. His speech was listened to with attention, and received much applause, although in truth the majority of the meeting was composed of pro-slavery men. One thing is sure, that the slavery propagandists no longer have it their own way at Fort Leavenworth. Northerners will receive as effectual 'protection,' if the thing is at all needed, as the men of the south."

SUMMARY OF EVENTS.

EUROPE.—News from England to the 21st ult.—*The War.*—The bombardment of Sebastopol commenced on the 13th ult. from two hundred pieces of heavy artillery. The Russian forces under Menschikoff have been partially reinforced. Omar Pacha has gone to the Crimea, to take part in a council of war. Seven thousand more troops have left Constantinople for the Crimea. The positions of the allied armies near Sebastopol are said to be impregnable.

ENGLAND.—The Liverpool price of flour was from 39s. to 42s. per bbl. The markets were not well supplied with breadstuffs, and both wheat and corn have advanced. The cholera was rapidly abating in London, there were only 249 deaths of that disease in the last week reported. Parliament had been prorogued to the 16th ult.

IRELAND.—The cholera was spreading in Dublin. A number of commercial houses had failed or suspended payment.

FRANCE.—Active preparations are making in Paris for the great exhibition of 1855, which the Parisians intend to make as striking a display as possible. Stone bridges are to take the place of the suspension bridges of Arsole and the Invalides.

TURKEY.—The Porte has issued a firman to suppress the trade in Georgian and Circassian slaves.

SPAIN.—The ministry has abandoned the project of drawing up a Constitution to be submitted to the Cortes.

AUSTRIA.—A Vienna despatch says, the German press everywhere gives indications of an approaching rupture between Austria and Prussia, and there is much anxiety manifested at Berlin.

PRUSSIA.—The population of Prussia, at the end of the year 1853, was 17,057,004. In the course of the year 1853, there were 659,122 births, and 521,196 deaths; or one in 32.7. This is a larger ratio of mortality than obtains in Great Britain or the United States.

DENMARK.—The House of Representatives has voted by a majority of 80 to 6, for the appointment of a committee to draw up articles of impeachment against the ministry for promulgating the royal "decree of July," by wich the Constitution was subverted.

AUSTRALIA.—The gold mania caused great derangement of the ordinary industrial pursuits of the country, but the latest accounts représent the colony in a favourable and improving condition as respects agricultural and commercial affairs. Silver had been discovered at the Strath Albyn gold diggings, the average product being over two hundred ounces of pure silver per ton of lead, &c. The supply of ore is apparently inexhaustible.

MEXICO.—According to the census published in the last Mexican papers, the population of the twenty-eight States composing the republic, numbers 7,853,395. More than twenty persons have recently died in a single parish, in the district of Jamiltepec, of starvation. The district has suffered from cholera, earthquakes and locusts.

CANADA.—An extensive movement is now on foot in Canada, to procure the passage of a bill by Parliament, now in session, similar to that proposed for the United States, by the Homestead bill.

UNITED STATES.—*Large Sales of Public Lands.*—The sales this year will exceed 6,000,000 acres; a larger quantity than has been sold any one year for fifteen or eighteen years.

The Design upon Cuba.—The Washington Union says, it has been the "*unfaltering purpose*" of President Pierce to acquire that island honorably, and he believes this duty to be binding upon him still, no matter whether the question is considered in its relations to humanity, to commerce, or to freedom.

The Growth of Pennsylvania.—At the election for Governor in the year 1799, the votes given for McKean and Ross, numbered 68,886; in 1823, for Schultz and Gregg, 154,269, and in 1854, the two principal candidates received more than 371,000 votes.

New York.—The foreign arrivals at this port, in the Tenth month, were 350, bringing 39,630 passengers, 20,247 of whom were Germans. There are 120,000 school children in N. York, one half of whom attend the public schools. Interments last week, 399, of which 17 were from cholera.

Philadelphia.—The mortality for the three months ending Ninth mo. 30, was 4531; this is an increase of 34 per cent. over the same quarter in 1853. The average temperature for the Tenth month, according to the register kept at the Pennsylvania Hospital, was 58.77°. The amount of rain, 1.54 inch. Interments last week, 195, of which 4 were from cholera.

New Orleans.—Mortality for the week ending 30th ult., 293, of which 107 were from yellow fever.

Lockport, N. Y.—On the 2nd inst., a very destructive fire occurred here, by which a great number of buildings and much property was consumed. It originated from a camphene lamp.

Miscellaneous.—All the vessels sent out in search of the Steamer Arctic's boats, have returned unsuccessful. In the N. York Journal of Commerce says, that when the accident to the Arctic was discovered, had the boilers been blown clear of steam, and filled with air, which could easily have been done, their bulk would have sustained the entire fabric in which they rested. The builders of the engine confirm this opinion.

Maine Law in Canada.—A prohibitory law has passed the Legislative Assembly by a vote of 85 to 5. It is expected to pass the Council, and become a law.

The Railroad from Chicago to Galena has been finished, completing the connection between Lake Michigan and the Mississippi.

Shocking Explosion.—On the 26th ult., a steam boiler in a flour mill, at Waukegan, Wisconsin, blew up, demolishing the whole structure, killing four persons, and wounding five others, some mortally.

The Fire in Cleveland.—The first accounts exaggerated the loss sustained; it does not exceed 300,000 dollars.

A New Corn Sheller.—John J. Rollow, of Fredericksburg, Va., has invented a machine, which will husk and shell corn at one operation. The ear with husk is placed in one end, and in the twinkling of an eye the corn falls at one point, the clean cob coming out at the other end. Its capacity is about four hundred barrels per day.

Submarine Operations.—Men have been sent from England, for the purpose of removing the ships of war, sunk by the Russians at the mouth of the harbour of Sebastopol. They took with them diving apparatus, galvanic batteries and all other necessary implements. The charges to be used will be from one ton and a half to two tons of gunpowder, and will be fired at a distance of about two miles.

Railroad Disaster.—The passenger train for Rock Island, which left Chicago at 11 o'clock at night, on the 1st inst., met with a terrible accident, from the breaking of an axle-tree of the engine, the result, it is said, of running over a horse upon the track. The engine and a portion or all of the cars were thrown off with great violence, the two forward passenger cars being hurled on top of the engine. The steam escaping was driven through the dense mass of human beings packed closely amongst the wrecks of the cars, scalding many in a shocking manner. About 40 persons are reported to be injured, many of them fatally.

Cholera at Massim.—This city has been ravaged by cholera in the most fearful manner. According to what appears reliable information, no less than sixteen thousand persons have fallen victims out of a population of forty thousand.

RECEIPTS.

Received from Thos. Lee, Pa., $2, vol. 28; from C. Bracken, agt., O., for Jacob Branson, $2, vol. 28, for P. Wood, $2, vol. 28, for Jos. Hobson, $2, vol. 27; from H. Knowles, agt., Smy., N. Y., for James Cooper, Rob. Knowles, and Chester A. Weaver, $2 each, vol. 28; from R. L. Roberts, M.D., O., $4, vols. 26 and 27; from Phebe Tomlinson, Pa., $4, vols. 26 and 27; from Smith Upton, agt., N. Y., $2, and for A. M. Underhill, Paul Upton, and M. Wing, $2 each, vol. 28, for Dl. Griffen, $5 to 52, vol. 28, for Judith Haviland, $2 to 27, vol. 27; from Lloyd Balderston, M.D., $2, vol. 27.

WEST-TOWN SCHOOL.

At a meeting of the committee to superintend the boarding-school at West-town, held Tenth mo. 6th, 1854.

"It has long been the desire of those charged with the oversight of this Institution, that parents and others should avoid visiting there on the first day of the week, as far as they can conveniently do, so as such visits tend to unsettle the children, and interrupt the quiet and order of the family, and are sometimes burdensome to the Friends who have the care of the farm-house, and to their domestics—obliging them to provide for the entertainment of visitors when it seems right they should have the privilege of retirement and rest from the labours of the week.

"From the apprehension that the visits alluded to have become rather more frequent of latter times, the committee have been induced thus to call the attention of Friends again to the subject, with the hope that they will kindly co-operate in sustaining the wholesome regulations of the Institution in this respect." Extract from the minutes.

THOMAS KIMBER, Clerk.

TEACHER WANTED,

A well qualified Teacher to take charge, at the close of the present year, of the "Sheppard School" for Coloured Girls on Randolph street. Applications in writing may be addressed to Edward Richie, Clerk of the Board of Trustees, No. 173 Vine street.

DIED, on the 28th of Seventh month, 1854, at the residence of Mark Collins, near Mossford, N. J., GRACE CRAFT; an esteemed member of Chesterfield Monthly Meeting of Friends, New Jersey, in the eighty-first year of her age. We believe exchanging this for a better inheritance.

——, on the 15th of the Eighth month, 1854, after a short and severe illness, ELIZABETH T. WRIGHT, wife of Charles Wright, in the 41st year of her age; a member of Upper Springfield Monthly Meeting, held at Mansfield, Burlington county, N. J.

——, after a short illness, on the 12th of Ninth mo., 1854, in the 81st year of her age, PHEBE, wife of William Leech; an esteemed member of Carmel Monthly Meeting, Columbiana county, Ohio. She was mercifully favoured to bear her suffering, which was at times very severe, with full resignation to the Divine will; craving that her patience might hold out to the end; affording her friends the consoling hope, that her end was peace.

——, at the residence of her father, near Middleton, Columbiana county, Ohio, on the 21st of Ninth month, 1854, SARAH, daughter of Samuel and Margaret Jellingsworth, in the 22d year of her age. This dear young Friend was concerned, whilst in health, to live a consistent life; but during the fore part of her illness, she appeared to pass through deep exercise of mind to be prepared for her final change, and was mercifully favoured to become fully resigned. Several times she requested her parents not to hold her, but to give her up freely, and not to grieve, as there did not appear to be anything in her way, and she was willing to go. She inquired for both her sisters, and when they came, she said, "My dear sisters, give up to serve the Lord more than I have done, that you may not have to endure what I have passed through at a time like this; obey your parents, and do all you can to make them happy." She was frequently engaged in supplication, desiring to be released, and that her patience might hold out to the end. Thus affording her friends the consoling hope, that their loss is her great gain.

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From the Leisure Hour.

A Visit to the Staffordshire Potteries.

(Continued from page 66.)

At a former era in the art of pottery, the operations of the thrower and the turner were comparatively much more in demand than they now are. By late improvements in manufacture, much of their industry has been superseded by that of other operatives. The use of moulds, which was always indispensable in the case of articles not perfectly circular, has of late years supplanted the thrower's wheel: thus dinner-plates and dishes, although circular, are now no longer thrown or turned, but are fashioned to the right form at a single process. Observe yon young fellow who is spattered with clay from head to foot: he stands at a bench, upon which the mould of the inside of a dinner-plate is mounted upon a small flat disc, not unlike the thrower's wheel, and which he can set a-going with his hand at his convenience. An assistant at his side has rolled out a lump of clay into a uniform thickness of some quarter of an inch: he spreads this flat sheet of clay upon the raised surface of the mould which forms the inner surface of the plate; he then takes in his hand an instrument called a profile, which is a piece of hard wood shaped to a section of the outer or convex side of the plate, and pressing this firmly against the clay on one side, a few revolutions of the model bring the whole circumference repeatedly beneath the pressure of the profile, and the plate is finished at once, as accurately as though it had passed through the ceremonies of throwing and turning.

In the formation of many articles, and some of them are of great beauty, the operations of the thrower are combined with the use of the mould. Ponder is a young girl who, if you saw her in your own kitchen employed as she is now, you might suppose was laying the under-crust for a beef-steak pudding; she is merely lining with clay the mould of a basin, ornamented on the outside with raised designs; she hands it to the thrower, who in a few seconds finishes off the interior by the action of his wheel and fingers, and in so doing unavoidably drives the clay into every part of the mould, so as to produce a perfect impression. Vessels which are not circular in form, either within or without, or which have raised figures in relief upon their surfaces, have to be pressed in moulds of plaster-of-Paris. These moulds are in two or more pieces, and the several parts having been lined with clay, carefully dabbed into the hollows by blows from a wet sponge, and squeezed if necessary into the smaller interstices with the fingers, are then joined together and the seams stopped with long strips of clay worked smoothly down. Articles thus moulded, either by "flat-ware pressing" or "hollow-ware pressing," the technical designations of the above modes of working, have to remain a considerable time on or in the moulds, as they cannot be removed until by the heat of the stove-house in which they are placed they are hardened sufficiently to bear handling. "Handling," by the way, happens to be the process which a good many of them have to undergo so soon as they are hard enough for the purpose. The handles are pressed in plaster-of-Paris moulds, and clay of a stiffer consistency is used than that of the thrower or pressers; they are pressed very rapidly by boys, and are fastened on by means of a little fluid slip supplemented by a few particles of moist clay. Those wares which have been pressed in several pieces present unsightly seams upon being released from the mould, and these have to be cautiously scraped away and smoothed until the joints are no longer visible. Besides throwing, and flat and hollow-ware pressing, casting is sometimes resorted to in cases where the design is too elaborate or intricate to be done by pressure: for casting, the clay is used in the fluid state of "slip," which is drawn off by a syringe when a thin coating is deposited, upon which a lining of clay is then pressed firmly down.

Supposing the wares to be modelled from the clay into their desired forms by any or all of the processes above briefly described, and dried sufficiently to undergo the first firing in the kiln, the next operation is that of packing them in the saggers in such a way as to ensure their suffering no injury in the fire. But before packing the pots in the saggers, we may as well ascertain what they are. Entering a roomy workshop on the ground-floor, we come upon a party of men engaged in constructing them: one is rolling out the thick clay batter, composed of the marl of the district mingled with the ground remnants of old saggers; another is cutting it into strips something less than a foot broad; and a third is lapping one of the strips round a wooden model of the requisite size; while a fourth prepares the oval-shaped piece which is to form the bottom. A sagger, we find, is a rudely-shaped vessel something like a milliner's bandbox without the cover, but oval in form, and fashioned of clay nearly an inch thick; it comes into the world with the almost certain fate of being burnt out again at no very distant time; its whole existence is one course of trial by fire, and to fire it succumbs at last. Saggers are of various sizes, regulated by the nature of their contents, and some are much deeper than others; and their sole use is to protect the wares from the action of the flame in the kiln, which would else discolour and otherwise injure them. The filling of these saggers preparatory to firing is a work of considerable care and responsibility. If the cups, saucers, plates, basins, etc., were suffered to lie upon one another indiscriminately, the probability is that half of them would adhere together, or be otherwise spoiled. To prevent such a result, minute three-legged, angular, circular, and oddly-shaped pieces of burnt ware, so formed as that only their projecting points, or sharp edges, can touch anything with which they come in contact, are laid between the separate articles as they are placed in the saggers, the bottoms of which are first covered with a stratum of sand. It is a point of economy to load the saggers as full as possible, as the expenditure of fuel in firing the kiln will be the same whether the quantity of goods in the saggers be great or small, and of course the larger the amount burnt at once, the less is the cost per cent. of burning the whole.

Let us now enter one of the enormous cones of brick before alluded to, and see what is going on. Passing through the only door-way, we find that this massive and monster erection is lighted by the broad orifice of the chimney in which it terminates at the top, and which is six or seven feet in diameter. We find, too, that it incloses a round brick tower, the walls of which are perfectly vertical and of some twenty feet in height, and the interior of which is about sixteen feet in diameter. The outside of this inner tower is pierced with ten or a dozen large fire-places at equal distances, the flues of which open into the oven, while other flues run along beneath the raised floor and converge together at an orifice in the centre, through which their united flames ascend. This is the biscuit-oven; entering it through a breach in the wall, such as might have been made by a cannon-shot, we observe that the flooring of fire-brick is highest in the centre, descending at a slight inclination towards the circumference: this plan is evidently adopted as a convenience in packing the saggers, which, as they are piled one upon another in rows reaching to the top of the kiln, have a tendency to lean against the surrounding wall. The men are busy in piling the loaded saggers one upon another; and ever as a fresh one is laid on, it is cemented to the one beneath with soft clay, to prevent the searching flame from visiting their contents. The men have to mount ladders in order to complete the stacks. As they proceed in their work, the oven becomes filled by degrees; and by the time that two thousand five hundred of these clay bandboxes, all filled with pottery wares of every description, have been carefully stowed in their places, there is barely room enough left for the last workman to crawl out. The rugged breach by which we entered has now to be built up with solid masonry, and then the fires are lighted—cautiously and temperately at first, in order that the inclosed goods may be dried and hardened by degrees, without which precaution they would not stand the full heat of the oven; the fire must also be as gradually slackened after the wares are sufficiently burnt, as a sudden reduction of temperature would destroy them. Altogether, this operation of first firing, by which the goods are converted into what is called biscuit-ware, occupies in the whole about sixty hours, during the greater portion of which time the wares, saggers and all, are kept in a state of incandescence at a white heat. It is important to know the degrees of heat attained in the oven at different periods of the firing, and for this purpose Wedgwood invented a pyrometer, which, however, in practice is not much used, the masters preferring a species of pyrometer of their own,

consisting of small thimble-shaped clay vessels planted in certain parts of the oven, and withdrawn for examination at certain periods of the firing. The men can tell, by the appearance these small pieces present, the degree of heat and the probable state of the wares subjected to it, and can regulate their fires accordingly.

When the goods within the kiln are sufficiently burnt, the fires are first slackened, and then extinguished; and so soon as the oven is cool, crowbar and pickaxe go to work, and a forcible entrance is effected. The saggers are now taken out, and their contents rigidly examined; and as the hands employed in the previous processes generally work "good from the oven," as it is called, that is, contract to be paid only for such work as stands the biscuit-firing without injury, the scrutiny which now takes place is interesting to all parties concerned. The bad, cracked, crooked, or ill-shaped pieces are rejected and thrown away as good for nothing, the master losing his materials and the workman his labour—good workmanship only being paid for. The wares, in this state known as "biscuit," are now ready for the subsequent processes of printing, painting, and various kinds of ornamentation, regulated by the demand of the market or the caprice of fashion. Vast quantities of them are stored away in this condition in long galleries and ware-rooms, where hundreds of thousands of them may be seen piled in stacks and heaped on shelves, ready to receive the impression of any new device for which a sudden demand may arise: it is the possession of a good store of biscuit which enables a manufacturer to execute large orders for new patterns at a very short notice.

The next operation which the potter's wares have to undergo may be considered to be that of printing; for though all ware, as the reader knows perfectly well, is not printed, and a great deal is not ornamented in any way, yet all that is printed, is printed at this stage of the manufacture. To witness this process we must resort to the printing-room, where the *rationale* of the whole ceremony is visible at a glance. The patterns to be printed on the china or earthenware are first engraved upon copper plates, at a cost, by the way, which must form no small item in a manufacturer's expenses. They are worked at a copper-plate press, differing slightly in construction from that in general use; but the plate itself undergoes a course of treatment which it would astound a good engraver to witness—the face of it being actually shaved clean at each impression by the blade of a large knife. The impressions are taken upon a thin greasy-looking kind of tissue-paper; and as fast as they are worked off, they are taken in hand by girls who, first cutting off the surplus paper with a pair of scissors, spread the pattern, its inky side downwards, upon the plate, dish, or whatever vessel it is, upon which it is to be transferred. Ware in the biscuit state is exceedingly dry and thirsty, and the moist oily ink of the pattern readily adheres to its surface. So soon as it is laid on in the proper position, the girl rubs the back of the paper rapidly with the end of a cylinder of rolled flannel, moistened with some soapy mixture, until the thin paper adheres so closely to the ware as to be scarcely distinguishable from it. It is allowed to stand thus for some time, until a complete set—a tea-service, or a dinner-equipage, it may be—is thus covered with the printed patterns: it is then taken to a tub of water, and by simply rubbing with a wet sponge the thin paper is removed, the pattern remaining on the ware, perfect and complete to the faintest line and the smallest dot. Now it happens, unfortunately, that the ware, though before it was printed it was ready for the process of glazing, yet after it is printed it is not: the ink or rather colour used for printing is of a very oily consistence, and until this oil has been evaporated from the colouring matter the wares cannot be glazed. In order to get rid of the oil, the printed wares are piled upon shelves in "muffles or small kilns, in which no saggers are used, as the flame of the fires is not allowed to enter the muffle, but only to circulate in flues around it. Here they have to remain for a period of ten or twelve hours; and here, for the present, we shall leave them to griddle at their leisure.

(To be continued.)

For "The Friend."

Renunciation of the World.

"Labour to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of Truth," was an exhortation of an eminent apostle, when writing to one of his fellow-servants; which shows the great object and concern in view of the immediate followers of our Lord and Saviour to have been, to stand approved in the Divine sight, rather than in the sight of men. They courted not the approbation of the world, nor the praise of unregenerated nature, neither was it their portion to receive it; but as our Saviour was himself "despised and rejected of men," so also were they. The apostle Paul declares, when writing to those who felt that they were rich and full, and had need of nothing, "Now are ye rich, now are ye full, ye have *reigned* as princes without us, and I would to God that ye did reign that we might also reign with you, for I think that God hath set forth us, the apostles, last as it were appointed, to death; for we are made a spectacle to the world, to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised;" yet these were the Lord's own chosen servants, sent forth into the world, to gather souls to Christ. These were they to whom a kingdom had been appointed, but not of this world, that must come to naught; and these though they were reproached for the name of Christ, yet in this they rejoiced, "esteeming the reproaches of Christ greater riches than the treasures of Egypt." But, how is it with many of the professed followers of the same blessed Jesus, in these dark and trying times? Are there not too many under our name, who are watching with anxious eye, to see what the world is thinking and saying of us, and one of whose great concerns is, that we may so order our movements, as not to lessen ourselves in the esteem or approbation of the world? Yea, and who would sooner cease contending for "the faith that was once delivered to the saints," than in anywise become despised in the eyes of men. Is it not evident that the hearts of such are not right in the sight of God? We read in the Scriptures of Truth, that many of the chief rulers believed on the Son, and sent of God, but because of the Pharisees they did not confess him, lest they should be put out of the synagogue, for they loved the praise of men more than the praise of God. But the language of our blessed Lord to his disciples, was, "If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

I believe that if we as a people were more earnestly concerned to know what the Lord's will concerning us is, and more faithful to *do* it, *not leaning to our own understanding*, nor attempting to order the affairs of the church according to human policy, but allowing the government to be upon His shoulder, of the increase of whose government it was declared, "There should be no end," the Lord would be near to prosper us as a people as in days of old, and as in former years.

It was not the great popularity of Quakerism in the first rise of our Society, that drew so many to embrace its principles, as I doubt not we are all well aware. It was viewed with scorn and contempt by the great mass of the community; but as those who were drawn to embrace the Truth, kept near to that which had gathered them, they were enabled to "hold their meetings in the power and authority of Truth," whereby many, whose panting souls were asking the way to Zion as they were *led* to look toward this despised and downtrodden people, and attend their meetings, though at times no words might be spoken, were convinced that these were a people that *the Lord did condescend to own*, though the world did not, and as the witness for Truth in their own hearts came to be fully reached, they became prepared to subscribe to the spirituality of the Gospel dispensation, and to embrace those precious doctrines and testimonies, given to our Society to uphold.

Thus it was that truth spread, and genuine Quakerism flourished in the rise of the society, and thus only can it ever flourish. No art or contrivance of man, or policy or wisdom of the creature will ever insure to us a Divine blessing, or cause Zion to prosper, or her borders to enlarge; nothing short of individual and perfect obedience to the will of God, *inwardly revealed*, and made manifest in man, can ever perform this, so desirable, an object.

Falls, Eleventh mo., 1854.

A Tame Whale.

An eastern traveller, in a newly published work, entitled "Notes of Travel," relates the following singular fact which came under his observation at Muscat:—

"No visitor to the harbour is better welcomed by the natives than 'Muscat Tom.' This name has been given by sailors to a male fin-back whale which has made an habitual practice for over forty years to enter, feed, and frolic about the cove several hours in each day, always leaving before night. Sometimes a smaller member of his tribe, supposed to be a female, accompanies him. His length may not be less than seventy feet, and that of his companion fifty feet. Since his arrival signalizes the departure of the sharks, which infest the harbour, to the prevention of sea bathing by the natives, the most strenuous caution is observed not to interfere with his pursuits and diversions. He shows no fear of such vessels as trespass upon his watery field. One day as he came rolling leisurely and jollily alongside of a vessel at anchor in the harbour, and on board of which I was, one of the crew threw with considerable impetus a stick of wood into his open mouth, as he raised his head out of the water. This breach of the good treatment which he had been wont to receive did not draw any signs of displeasure from his whaleship, although more than one malediction was bestowed upon the imprudent tar by the exasperated natives who had observed his censurable conduct."

The famous oriental philosopher, Tolsman, while a slave, being presented by his master with a bitter melon, immediately ate it all. "How was it possible," said his master, "for you to eat so nauseous a fruit?" Tolsman replied, "I have received so many favours from you, it is no wonder I should, for once in my life, eat a bitter melon from your hand." This generous answer of the slave struck the master so forcibly, that he immediately gave him his liberty. With such sentiments should man receive his portion of sufferings at the hand of God.—*Horne.*

Strength in Weakness.

For "The Friend."

It is doubtless a source of great comfort to the truly exercised and burden bearing travellers Zionward amongst us, to be able to believe that there remains up and down in our once and indeed still highly favoured religious Society, even in these times of wide spread desolation, (caused by the insidious attempts of the enemy of all righteousness to lay waste her fair borders, by introducing unsoundness of principle,) a remnant, though it be in some places only comparable to the two legs or the piece of an ear, taken out of the lion's mouth, who yet prefer Jerusalem above their chief joy. Assuredly we hazard nothing in saying, that as these keep their ranks in righteousness, they will have joyfully to witness Satan's kingdom to become more and more weak in them, and the house of David will wax stronger and stronger, until they become comparable to those spoken of by the Lord's prophet formerly: "And Saviours shall come up on Mount Zion to judge the Mount of Esau, and the kingdom shall be the Lord's."

Wherefore, in the language of the Apostle, "Gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ." Let us then press toward the mark for the prize of our high calling, for as sure as there is a king in Zion, so sure the Lamb and his followers will have the victory. But may we ever bear in mind, that though a Paul may plant, and an Apollos water, (if ability is afforded so to do,) yet the Lord alone can give the increase. That there is but one leader of his people,—but one Captain to look to for guidance and support, and he is invincible,—even the Lion of the tribe of Judah: and all that trust in Him will know their bow to abide in strength. He will cover the heads of these in the day of battle, and be strength to them that turn the battle to the gate.

These are, indeed, trying times that have come upon us—times that try men's souls; and all the true cross-bearing disciples of the Lord Jesus, doubtless feel it to be so. Yet, to these or to any of the faithful, there is no cause for discouragement: "the foundation of God standeth sure, having this seal the Lord knoweth them that are his;" and he can save by few as well as by many. May we not then take courage, putting on strength in the name of the Lord, and go forth conquering and to conquer all our spiritual enemies, and whatever opposes itself against the Truth. But mark! it must be in the name of the Lord, which is his power, that this strength is to be put on. No other kind of strength will do.

Let us remember, it was the sword of the Lord and of Gideon, after his little army had been again and again reduced, that was found sufficient to put to flight the enemies of the Lord formerly. And the same sword will be found sufficient at this day to put to flight our spiritual enemies, and the enemies of the Truth.

Maryland, Eleventh mo. 9th, 1854.

Would it not be derogatory from the character of the Creator, to conclude that *he made man sinful?* He who pronounced all his works "good," "very good;" He who is goodness itself; He who is perfection itself! Yes, it would. But seeing that our first parents fell from that happy and dignified state, in which they were formed by the Divine hand, they entailed upon their offspring, *not sin*, but *the propensity to sin*; this propensity, as yet, is not wholly overcome, for "all have sinned, and come short of the glory of God;" and thus "in Adam all die." But it is as unsound to assert that we are born into this world in a condition polluted with iniquity, as to say, that He who *so pitied* and *so loved mankind after the fall*, as to send his beloved and only begotten Son into the world, to propitiate for the sins of the world, created man for destruction. We may be assured that, "as in Adam all die, even so in Christ shall all be made alive;" by which I understand, that all are visited by the quickening virtue of the Holy Spirit. Now, as this is the Spirit that giveth life, so we may all come from sin and death, to holiness and life, into the holy image and blessed likeness, in which man was originally created.—*S. L. Grubb.*

From the Plough, the Loom and the Anvil.

Mines and Minerals, and Manufacturing in East Tennessee.

Much has been said of the copper-mines of Polk county, and from what we hear as daily occurring in that region, we are constrained to believe that their value has not been as yet half developed. But recently, we are told, the miners have reached the yellow sulphuret of copper, which we understand is an infallible indication of the inexhaustible extent of the mines, and also their incomparable richness. The fever which has hitherto prevailed in that quarter of East Tennessee, seems not yet to have attained its highest pitch, as new discoveries are being made, new mines opened, and large transactions transpiring. But last week, we are informed, there were sales of two or three quarter sections of land, at about $1,250,000.

About five thousand tons of ore are now being taken from the mines monthly, and this of such richness as to be worth net one hundred dollars per ton, thus making the products of the mines even now half a million of dollars per month. What it will be when the shafts that are being sunk all penetrate the rich sulphuret, no one can conjecture, and what discoveries are yet to be made in the intervening spaces between the Polk county mines and those recently discovered in Carroll county, Virginia, "no man can know." That the two developments are but the out-cropping of the same continuous vein, which extends along our eastern border, we think there cannot be the shadow of a doubt, as the Virginia and Polk county veins have the same direction, north-east and south-west, have the same dip, the same surface-indications, and are in the same chain of mountains. Beside this, the formation of the intervening country indicates as certainly the presence of copper beneath the surface, as do the masses of once molten matter which are to be seen where the copper has been found.

But these copper developments are not the one-tenth part of the indications of the unprecedented value which is some day, and that now not very far distant, to be attached to mineral lands in East Tennessee. To say nothing of our zinc, lead, marble, etc., etc., and the immense amount of capital which we have no doubt will be some day employed in bringing these treasures out of the earth, we can point to our *mountains of iron and coal* as being of more value, ultimately, than all the copper-mines of the world, no matter how productive they may be.

It is strange, indeed, that all the capital which is now being invested in the mineral lands in East Tennessee, should be controlled by this copper mania. There are immense fields of coal, unsurpassed in their extent, or in the quality of the coal, by any that has ever been discovered, in immediate proximity to the best iron-ore in the world, and that, too, so abundant, that we verily believe, with the fuel so near, and other facilities which may be had, together with the modern improvements in the art of making iron, the pig-iron may be made at a cost of little more than five dollars per ton. And yet thousands of acres of land in East Tennessee, where this coal and iron so much abound, might now be purchased for less than fifty cents per acre; and that, too, in view of the fact that there are so soon to be radiating from Knoxville, railways to the north, south, east, and west, over which the iron may be transported with profit to any market in the United States.

To Charleston, for instance, the time will soon be when it may be transported for eight dollars per ton, thence to New York for two and a half dollars; to Cincinnati and Louisville for from four to five dollars, making the actual cost of the iron in New York less than $20 per ton, in Charleston less than $15, and in Cincinnati less than $10! To our distant readers, who are familiar with the prices for pig-iron, ranging from $20 to $50, these suggestions may seem to be visionary, but they will not so think when we tell them that iron is now made in East Tennessee after the fashion in which "our fathers" made it, and that, too, with charcoal, at $10 per ton, and that the iron men of East Tennessee have always realized good profits in the Ohio river markets, though their only access to them heretofore has been by a transportation of near three thousand miles, (*via* the Tennessee and Ohio rivers.) Here, then, is the place to "put money"—in the coal and iron lands; not that there are not large profits to be realized from a more complete development of our marble quarries, zinc and lead-mines; but iron has ever been, and must continue to be, an article absolutely indispensable, in some form or other, to every family in this and every other land.

One Voice and the Pure Language.

All dear Friends everywhere, who have tasted of the everlasting power, and are made partakers of the Divine nature, be faithful, and dwell in that which is pure. Take heed of the world's evil ways, words, worships, customs and fashions; neither let *fair speeches* draw you out, nor *hard speeches* trouble you and make you afraid. But fear the Lord God of heaven and earth, who by his mighty power upholds all things. Be bold in the power of Truth, and valiant for it upon the earth; triumphing over and trampling *all deceit* under foot, inward and outward; having done it in yourselves in particular, ye have power over the world in general. Meet together everywhere, and *keep the unity of the Spirit*, which is the bond of peace, which circumciseth inwardly, and puts off the body of sin, and baptiseth *all into one body*, with one Spirit. And being written in one another's hearts, *have all one voice*, and the *pure language* of Truth, where, in all plainness of speech, *things may be spoken in meekness of heart one unto another*, in the eternal unity in one Spirit, which draws off and weans you from all things that are created and external, which fade and pass away, up to God the fountain of life, and Head of all things; to whom be glory, wisdom, riches and honour, God blessed forever; who hath blessed us and given to us eternal life, and this life is in his Son; and he that hath the Son, hath the Father also. That which the world doth profess and make a trade withal, the saints do enjoy and possess, which the world doth not know but in the letter.

And all Friends and brethren, in what ye know, be faithful; rejoicing and praising the Lord with all thankfulness that the wise God should call you, and elect you. O, *dwell in love* in your hearts *to God*, and *one to another!* And the God of love and life keep you all in his power, and love, and Spirit, to himself, that ye may all be kept pure,

and stand pure and clean *before him*. The work and harvest of the Lord is great; my prayers to God are for you, that ye may be faithful, and kept faithful in the work.—*G. F.*

Selected.

MY TIMES ARE IN THY HAND.

Father, I know that all my life,
Is portioned out for me,
And the changes that will surely come,
I do not fear to see!—
But I ask Thee for a present mind,
Intent on pleasing Thee.

I ask Thee for a thankful love,
Through constant watchings wise;
To meet the glad with cheerful smile,
And to wipe the weeping eyes,
And a heart at leisure from itself,
To soothe and sympathise.

I would not have the restless will
That hurries to and fro,
Seeking for some great thing to do,
Or secret thing to know.
I would be dealt with as a child,
And *guided* where to go.

Wherever in the world I am,
In whatso'er estate,
I have a *fellowship* with hearts,
To keep and cultivate,
And a work of holy love to do,
For the Lord on whom I wait.

I ask Thee for the *daily* strength,
To none that ask, denied;
And a mind to blend with outward life,
While keeping at Thy side,
Content to fill a little space,
So Thou be glorified.

And if some things I do not ask
In thy cup of blessings be,
I would have my spirit filled the more,
With gratitude to Thee,—
More careful than to serve Thee much,
To serve Thee *perfectly*.

There are briars besetting every path,
That call for patient care;
There is a crook in every lot,
And a need for earnest prayer,
But a lowly heart that leans on Thee,
Is happy everywhere.

In a service that Thy love appoints,
There are no bonds for me,
For my secret heart is taught the truth,
That makes Thy children free,
And a life of self-renouncing love
Is a life of liberty.

ENCOURAGEMENT.

Brethren, while we sojourn here,
Fight we must, but should not fear;
Foes we have, but we've a Friend,
One that loves us to the end;
Forward then, with courage go,
Long we shall not dwell below;
Soon the joyful news will come,
"Child, our Father calls, come home."

In our way, a thousand snares
Lie to take us unawares;
Satan, with malicious art,
Watches each unguarded heart;
But from Satan's malice free,
Saints shall soon in glory be;
Then the joyful news shall come,
"Child, our Father calls, come home."

But of all the foes we meet,
None so oft mislead our feet,—
None betray us into sin,
Like the foes that dwell within;
Yet, let nothing mar your peace,
Christ shall also conquer these;
Then the joyful news will come,
"Now our Father brings us home." *Swain.*

Grafting Pears on the Mountain Ash.—The Maine Farmer speaks of a five years' trial of Bartlett pears grafted on the mountain ash, as very successful, the trees bearing well, and the pears excellent.

For "The Friend."

WISE SAYINGS.—No. 2.

In proportion as the heart becomes sanctified, there is a diminished tendency to enthusiasm and fanaticism; and this is undoubtedly one of the leading tests of sanctification. One of the marks of an enthusiastic and fanatical state of mind, is a fiery and unrestrained impetuosity of feeling; a rushing on, sometimes very blindly, as if the world were in danger, or as if the great Creator were not at the helm. It is not only feeling without a good degree of judgment, but, what is the corrupting and fatal trait, it is feeling without a due degree of confidence in God. True holiness reflects the image of God in this respect as well as in others, that it is calm, thoughtful, deliberate, immutable; and how can it be otherwise, since rejecting its own wisdom and strength, it incorporates itself into the wisdom and strength of the Almighty.

Where there is true Christian perfection, there is always great humility; a Christian grace which it is difficult to define, but which implies at least a quiet and subdued, a meek and forbearing spirit. Whatever may be our supposed gifts and graces, whatever may be our internal pleasures and raptures, they are far from furnishing evidence of completeness of Christian character without humility. It is this grace, which, perhaps more than any other, imparts a beauty and attractiveness to the religious life; and which, while it is blessed with the favour and approbation of God, has the additional efficacy of disarming, in a considerable degree, even the hostility of unholy men. It has the appearance of a contradiction in terms, but is nevertheless true, that he who walks in humility walks in power.

One of the surest marks of sanctification is an increased sensitiveness to sin in all its degrees. The slightest sin is a source of unspeakable misery to the sanctified heart; and gives the soul no rest till it is washed out in overflowing tears of penitence.

The height and sum of religion is to bear the image of Christ. But can those flatter themselves that they bear the Saviour's image, who are overcome and are rendered impatient by every trifling incident of an adverse nature? O, remember that the life of Christ was from beginning to end, a life of trouble. He was often misunderstood and ill-treated by all classes; he was persecuted by the Pharisees; sold by the traitor whom he had chosen as one of the disciples; reviled by the thief on the cross; put to death. But he was far more desirous of the salvation and good of his enemies, than he was of personal exemption from their persecutions." "Father, forgive them, they know not what they do."

Ingenious Clock.

In our recent visits to many of our large manufacturing and other establishments where watchmen are employed during the night as security against fire, we have been reminded of an ingenious clock which we once saw in a large cotton factory in Cincinnati, which performed the remarkable feat of reporting in the morning every half hour the watchman may have devoted to sleep during the night previous, instead of looking after the interests of his employer. It was new to us, and perhaps may be so to some of our readers.

The building was five stories high, and the clock was in the lower story. Around its face, just outside the figures, is a circle of pins, jutting out from the dial, and capable, by means of machinery, of being drawn in, even with the dial. Outside of these is an index, which points to each of these pins consecutively every half hour. At the expiration of each half hour, the index, owing to the broadness of the head of the pin, requires five minutes to pass over, thus allowing the watchman that amount of time to remove the pin, which duty is made obligatory upon him. To effect this, so ingenious and complicated is the machinery, he has first to ascend to the fifth story, there pull a wire, which prepares the machinery for the next move, and then descend to the third story, and there pull another wire, connected likewise with the machinery below, which removes the pin from the face of the clock, in the first story! This must be done at the time pointed out by the index before alluded to, or else the pin cannot be pushed in until the index has traversed the whole circle, and returned to the same point again—which would be some time during the next day. Consequently, if the watchman is neglectful, the dial in the morning will point out each half hour of his delinquency during the night! It will be perceived also, if we have made ourselves intelligible, that he will be compelled to go over the whole building once every half hour.

Such a time-piece in every establishment where watchmen are employed, it strikes us, would serve as an admirable check over a predisposition to sleep, on the part of those to whose vigilance much of value is oftentimes entrusted.—*St. Louis Republican.*

Selected.

CANDOUR.

Candour is a disposition to form a *fair* and *impartial* judgment on the opinions and actions of others, or a temper of mind unsoured by envy, unruffled by malice, and unseduced by prejudice; sweet without weakness, and impartial without rigour. Candour is a word which, in the present day, is found exceedingly convenient. To the infidel it is a shelter for his scepticism, to the ignorant for his ignorance, to the lukewarm for his indifference, and to the irreligious for his error. *True* candour is different from that guarded inoffensive language, and that studied openness of behaviour, which we so frequently meet with in men of the world. It consists not in fairness *of speech* only, but in fairness *of heart*. It is not *blind* attachment, external courtesy, or a time-serving principle. Exempted on the one hand from the dark jealousy of a suspicious mind, it is no less removed on the other, from that easy credulity which is imposed upon by every specious pretence; its manners are unaffected, and *its professions sincere*. "It conceals faults but it does not *invent* virtues."

Subterranean Waters.

We recently noticed a very deep Artesian well which has been bored at the sugar works of Belcher & Brothers, St. Louis, Mo., to the depth of twenty-two hundred feet without reaching pure water. This is the greatest depth ever attained, and as the operation of boring is still continued, in the confident hope of ultimately securing the long sought water, the question is undergoing a scientific discussion as to whether this expectation is not fallacious. A writer in the St. Louis Democrat, who has conversed with the operators, makes the following representation of the probable ultimate result. He takes it for granted that water will be reached.

"Suppose that the vein may have its fountain head (and there is no extravagance in the hypothesis) somewhere in the peaks of the Rocky Mountains at the altitude of one thousand feet, and by a dip of the strata of rocks between which it is contained, it lies twenty-five hundred feet below the surface of the ground at this point of the

arth's surface—then on the principle that water ust find its level, or that the stream will rise as igh as the fountain, the water will burst forth vith a force sufficient to carry it to the height of thousand feet, excepting, of course, the dimiished force that would be induced by the friction f the stream against the sides of the bore—though till the great pressure of the earth at the depth f twenty-five hundred feet would equal, or, perhaps, more than counterbalance the impediment f friction."

The Washington Globe, commenting upon this, eems to augur a failure, and says:—

"The reason of the failures is, in general, the doption of an erroneous theory, which is the popular one, but is not the correct one, notwithstanding—that water can be had anywhere, invariably, by boring deep enough. We believe his is a fallacy, and that, were it possible to bore o the centre of the earth, it might be done in some ocalities, without obtaining the desired element."

A similar conclusion has been arrived at by Mr. Robert Mills, the architect and engineer, who, in a communication to the National Intelligencer, remarks:—

"The *sulphur water* is probably the only *running stream* that will be met with; as it flows from the caverns of the mountains, formed by the action of internal fires, evidence of which is observable in these mountains."

In 1849, Mr. Mills published some papers in the Intelligencer, in the course of which he asserted that the Artesian well at Charleston would not reach a permanent supply of pure water, as that city is located on an alluvial region, where no primitive springs can be reached or tapped; and this has been verified, as thus far no water has been reached.

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 70.)

SAMUEL JENNINGS.

George Keith and Thomas Budd issued early in 1692 a book called "The Plea of the Innocent," in which they, in the language of the presentment of the grand jury, "defamingly accuse Samuel Jennings, he being a judge and a magistrate of this province, of being too high and imperious in worldly courts, calling him an impudent, presumptuous and insolent man." On this charge they were tried, found guilty, and fined each five pounds. The magistrates undertook to separate themselves from their office; so as freely to forgive what was spoken against them as Quakers or as men, and yet to punish the offenders, because that in their persons the magistracy was abused and contemned, and lawful authority set at naught. The fines were never exacted, and although George Keith earnestly desired imprisonment, and actually went to the prison door that he might sign one of his papers there, yet as the magistrates let the whole affair remain a dead letter, he was not able to get up a reputable cause for the outcry of persecution, which he spread widely through the whole country.

To meet the clamours made by George, the magistrates published their reasons, showing that it was proven before them that he had called the Deputy Governor, Thomas Lloyd, "an impudent man,"—telling him that "he was not fit to be a governor, and that his name would stink." Also, that he had called members of the council and magistrates "impudent rascals," and had charged those of the magistrates who were ministers of the Gospel, with "having obtained the legal office that they might usurp authority over him," adding, "he hoped in God he should shortly see their power taken from them." They also say that he had in a printed sheet called "'An Appeal,' &c., traduced and vilely misrepresented the industry, care, readiness and vigilance of some magistrates and others here, in their late proceedings against the privateers, Babbit and his crew, in order to bring them to condign punishment whereby to discourage such attempts in future." They add, "Now, for as much as we, as well as others, have borne, and still do patiently endure, the said George Keith and his adherents, in their many gross revilings of our religious Society, yet we cannot (without the violation of our trust to the king and governor, as also to the inhabitants of this government,) pass by, or connive at, such part of the said pamphlet and speeches, that have a tendency to sedition and disturbance of the peace, as also to the subversion of the present government, or to the aspersing of the magistrates thereof."

It is possible that Samuel Jennings and his fellow magistrates were more or less influenced by a sense of private wrongs and injuries received at the hands of George Keith and companions, when they undertook to punish them for words spoken against the peace of the province. In short, it is almost impossible for any man to be altogether impartial towards another, where a sense of personal injury or abuse is keenly felt by the judge. In all cases where we think personal attacks have been made on us by any one, it is the part of true wisdom to keep silence when that person's character is spoken of, and to let others rebuke them, even in cases where we think they need rebuke. Unkind feelings, engendered by words of reproof unnecessarily harsh, are often kept up and increased by public expressions showing suspicion of the motives, or manifesting a more severe judgment on the actions of the objects of our prejudice, than we would feel warranted in meting out to others for a similar conduct. It is a sad thing to see individuals, whilst contending for the Truth, attacking through prejudice Truth's most honest advocates. This last was not the case of Samuel Jennings, and if he did overstep his place as a minister of the Gospel, in acting as a magistrate, it was against one neither sound in the faith, nor disposed to let Truth govern his tongue in speaking respecting religious or civil affairs.

The Friends of London Yearly Meeting who heard the fierce charges of George Keith against Samuel and his fellow magistrates, expressed this opinion relative to their trying him: "It had been better they had not meddled with it, but quietly have borne it and passed it by." "There appears to have been too much height of spirit on both sides, and both had need to be deeply humbled; both provokers and provoked." It is admitted by the intimate friends and acquaintances of Samuel Jennings, that although of an affectionate and kind disposition, he had naturally a hasty temper, which, whilst generally kept under due subjection, did occasionally manifest itself. His walk through life was, however, remarkably circumspect, and self-possessed. His Friends in Philadelphia felt full unity with him in his opposition to George Keith, and when he went over as related in our last number to visit the churches in England, and to meet that apostate at the Yearly Meeting in London, they gave him a satisfactory certificate. Griffith Owen, John Goodson, and Robert Ewer, three Friends in good repute, prepared it. It thus runs: "We have thought fit, and also our duty to certify unto you that we have good unity with him in the Spirit and life of Jesus, whose labour and travail in the Gospel of peace and salvation the Lord hath been pleased to make successful, so that his living and savoury testimony has a seal on the hearts of the true Israelites of God, in these American parts; who has stood firm in the building of the Lord, against that spirit in George Keith and his adherents, that would divide, rend and scatter; and many have been the malicious arrows that have been shot at him, endeavouring, with all the arts and parts that spirit could prompt them to, to vilify and wickedly to calumniate him both with tongue and press; therefore the love of God, and the regard we have to his truth, constrains us to certify unto you, that as far as we understand, he is clear from the false aspersions and defamations that have been spread abroad in many countries, by the said George Keith and his adherents, having been cleared in the face of the country of many of them, with shame to the false accusers."

Among the various charges made against Friends of Philadelphia Monthly Meeting by George Keith, one was their refusing to acknowledge the action of what he called an adjourned meeting of the said Monthly Meeting, held Twelfth mo. 27th, 1691. The case was this. At the Monthly Meeting held Twelfth mo. 26th, 1691, much discussion took place relative to George Keith's charges against William Stockdale, and the regular business being concluded, the meeting adjourned,—the clerk, with Thomas Lloyd and many others leaving the house. As George Keith continued his clamour, his party and a considerable number of Friends remained behind, either to defend the Truth or to hear what he had to urge against it. This company,—not the Monthly Meeting,—but some of its members, agreed to meet the next morning, at the school-house, to continue their discussion and to come to a judgment between George Keith and his accusers. At this next meeting a considerable number of persons, not in membership with Friends, were present, and the few sound persons who met with them, generally withdrew in a short time. The meeting then being almost all favourable to George, sent for William Stockdale to come and defend himself before it, which he declined to do. The company then gave forth a condemnation against William Stockdale and Thomas Fitzwater. George and his company demanded that the action of this body should be entered on the Monthly Meeting books as a part of its proceedings, and brought the subject to the Quarterly Meeting in the First month, which of course refused to take any notice of it. Thus his opponents, George says, separated from them. Some left them when the Monthly Meeting ended; some left the gathering the next day when they saw what kind of company had assembled, and then the body of them in the Quarterly Meeting refused to receive the judgment of the company, who met at the school-house, or acknowledge it as the action of the Monthly Meeting. These things George enumerates as causes of the separation.

Samuel Jennings not only answered these assertions of George in the Yearly Meeting at London, but afterwards in print, and manifested in his replies, not only much sound argument, but many characteristic strokes of wit.

(To be continued.)

Such as live the nearest to our great Master, are not distinguished by exemption from suffering, or from being subject to humiliating dispensations, but by Divine support, and in due time, there comes deliverance, that the *life of Jesus* may be made manifest in their mortal flesh, *more and more*, and that all things appertaining to these, his followers, may redound to the glory of his own excellent name.—*S. L. Grubb.*

From the Edinburgh Review.

European Emigration to the United States.

(Continued from page 67.)

The "Modern Exodus" ceases to be a wonder in view of these things; we are only astonished that, like the Exodus of old, famine and pestilence were necessary to it. The Irish peasantry fled before the scourge of 1847, not singly, nor by families, nor by villages even, but by whole districts; and yet two must have fallen where one escaped to a foreign shore. The priests in some places say that they ceased almost to minister, except to the dying, and that their services have been little wanted since by the bride. Liverpool was crowded with emigrants, and ships could not be found to do the work. The poor creatures were packed in dense masses, in ill-ventilated and unseaworthy vessels, under charge of improper masters, and the natural result followed. Pestilence chased the fugitive to complete the work of famine. Fifteen thousand out of ninety thousand emigrants to Canada in British bottoms, in 1847, died on the passage or soon after arrival. The American vessels, owing to a stringent passenger law, were better managed; but the hospitals of New York and Boston were nevertheless crowded with patients from Irish estates. The attention of parliament was called to these things, and an act somewhat similar to that of the United States was passed, which has done much to prevent the recurrence of misery. The number of passengers is restricted, the space to be allowed to each, the size of the berths, the character of the decks, the quantity of provisions and water per passenger, are all prescribed by the various acts; and it is made the duty of the emigration commissioners to enforce the law.

Under these acts the Irish emigration has grown into a systematic and well-conducted business in the hands of persons who receive the wanderers at Liverpool from all parts of Ireland, even from Sligo. The main movement, however, is from Cork, where they arrive by car or rail from the southern and western counties, and are thence transported to Liverpool in steamers, to await at their own expense, the sailing of the vessel. When a number are about to leave, the whole village—the old (above sixty) against whose free emigration the passenger laws of some of the States interpose impediments; the well-to-do, who have no need to depart; the beggar whose filthy shreds cannot be called a covering; the youngest children even—gather in a tumultuous group about the car holding the smiling faces whose happy lot it is to leave forever their native land. With the wildest signs of grief for the departing as if for the dead, with waving of hands, beating of the air, unearthly howls, tears, sobs, and hysterics, they press confusedly around the carriage, each one struggling for the last shake of the hand, the last kiss, the last glance, the last adieu. The only calm persons in this strange scene are the subjects of it all, to whom this moment is the consummation of long hopes and many dreams, who have talked of it and sang of it (for the songs of the peasantry now dwell upon it), till it has become a reality.

Before going on board the ship at Liverpool, they are subjected to a strict inspection by the medical authorities, and the same persons examine the medicine chests to see that the vessel is properly secured against maladies. They are then put on board the first vessel of the line sailing after their arrival; and we have the authority of Mr. Hale for saying that they sometimes cross and land without knowing her name. When on board they are assigned to certain berths, their chests are hauled into the little compartments, opening on the deck, in which their berths are situated; they are furnished with cooking-places for the preparation of the stores which they take in addition to the ship's rations, the messes are made up for the voyage, the pilot takes the ship below the bar, search is made for *stowaways*, the pilot leaves, taking with him all secreted persons whom the search exposes, and the waters of the Irish Channel are breaking against the bows. There is even less sentiment in this parting than in the former; little of the regret so natural in leaving forever the land of nativity. That comes later, when, in full employment, with plenty of money, a clean comfortable home, a tidy wife, children at school, and the old folk and the brothers and sisters brought out, Pat tells the Yankees of the jewel of a land he left behind, and wishes (the rogue) that he may just lay his old bones once more there before he dies. There is no such feeling when the ship sails—not a wet eye, not a sigh, not a regret—all is buoyant hope and happiness.

The German emigration has also been greatly stimulated by the same system. It comes from all parts of Germany (possibly at present more from the Rhine, Wurtemberg, and Prussia, than from Bavaria, where obstacles are now thrown in the way of it,) and from Switzerland even, and is managed by commercial houses in the North Sea ports, in Havre, in London, in Liverpool, and in New York. * * * * "I have known," writes one well-informed gentleman, "hundreds of German families who have taken out with them to the United States sums of money varying from ten to forty thousand florins each family. It may be admitted as a fact that out of twenty German emigrants, nineteen take out with them to the United States money enough to enable them to establish themselves in the inland States." We confess we had supposed that the pauper emigration bore a larger relative proportion to the voluntary. The latter moves generally in families, and often by villages. Accompanied thus by their clergyman and their doctor, and loaded with quantities of useless farming and household utensils, which they bring with them at a great expense and discard on arrival, these simple agriculturists leave the dreary stone houses which served as a home for their cattle, their horses, and themselves, and as a storehouse for their produce; bid good-bye to the heavy tower and bright bulbous dome of the venerable church; take a last look at the fields which have so long borne linseed, and wheat and maize to them and their fathers; and set out joyfully on their voyage. Or, if they be mechanics and tradesmen (and the Hamburg statistics return 71 per cent. of the emigration of 1852, and 48 per cent. of that of 1851, as of these classes), they are still more content to go to a country, where they anticipate ready employment and high wages. And if they be paupers, they certainly have nothing to lose by the change. Many are doubtless doomed to disappointment; for some of the town labour is overdone and ill-paid—the ever oppressed needlewoman, for instance—even in energetic America. But we are credibly informed that they are gradually taking possession of many of the branches of industry in the large towns, as they can work and live for less than the Americans. They take leave of their country with a little more sentiment than the Irish, but yet without sorrow.

* * * * * *

At Mannheim, or Hamburg, or Bremen, or wherever it may be, the emigrants surrender themselves and their fates to the shippers who contract to take them to New York; but not before a careful government has seen that their comfort and health have been reasonably provided for. And in truth, they require some looking after, for they and their luggage are generally in too filthy a state for a sea-voyage. They are then brought to the sea-shore, from whence they are either shipped directly to America, or to Havre, to London, or to Liverpool, by way of Hull. Twice as many sail from Bremen as from any other continental port. Next in rank is Havre, which they reach under charge of agents, either by rail from Cologne, or by steam from the northern ports. Hamburg, Antwerp, and the English ports, all take large numbers. Fifteen or twenty thousand came to London last year to take passage hence for New York. Whoever crossed from Rotterdam within the year probably saw from one to three hundred of these people in the forward cabin, principally young men and women in the vigour of life with their children. After passing the Brielle or the Helvoetsluys, he lost sight of them during the day. The women were below ill, from the unaccustomed motion of the vessel, and the men were either ministering to them, or were lazily stretched on the piles of Dutch produce which lumbered the deck to the tops of the paddle-boxes. When the sun had sunk behind the purple horizon, and the tranquil waters of the usually turbulent ocean began to reflect the rays of the moon breaking through the clouds, he probably saw these not very tidy men and women creeping up from below to breathe the fresh air; and before long the harmony of a trained chorus, singing the songs of the Danube, the Rhine, or the Elbe, struck his ear. If he were curious to know more of them, he would have found, on inquiry, that they were peasants from Bavaria, or Baden, or Nassau, or Westphalia, or Saxony; or artizans from the towns of the Rhine and the central states. He would have observed that though untidy even to filthiness, they were by no means poor, rude, or absolutely unlettered. Their music alone would have told him of a certain amount of cultivation; the gold upon their persons would have satisfied him that they were not without means to take care of themselves; and the Bibles distributed in the various families would have shown him their sense of the importance of those treasures which neither moth nor rust can corrupt, and which thieves cannot break through and steal. If he felt disposed still to follow their fortunes, he would have seen them landed in London; and after going through the necessary formalities at the Custom House, transferred to a boarding-house at Wapping, under charge of the agent, to await, at the contractor's expense, the sailing of the vessel. He would have seen them subjected the next day to the examination of the health officer; and then going on board the vessel, he would have found that they were comfortably provided for in the manner which we have already described. Thus cared for without trouble to themselves, surrounded with friends and old neighbours, and provided with plenty of tobacco, he must have left them convinced that they would make the voyage with little risk of serious illness or death by the way, and with as much comfort as the unusual comfort of keeping clean would permit. Or if, to follow their fortunes still further, he had taken passage with them, he would have witnessed himself the comfort and harmony of the little community on the voyage, and would have seen its members on arrival taken in charge by the commissioners of emigration, and either supplied with work in some part of the country needing their services, or sent to colonize the West. And he would probably have admired the wisdom of the machinery which quietly, humanely, and profitably transports nations from regions

there want makes them anarchists, to a country where, if demagogues would let them alone, plenty would soon turn them into conservatives.

(To be concluded.)

For "The Friend."

Review of the Weather for Tenth Month, 1854.

The Tenth month of this year has been rather dry, there having been but a few little showers of rain—little more than an inch in all. The weather has, with but little exception, been mild and pleasant, thus facilitating the farmers' operations in gathering in the corn, potatoes, apples, &c., though, as was said in a former report, the crop of the latter was almost a failure.

We frequently have a little fall of snow during this month; but this year there has been none here, though snow fell to the depth of two or three inches in Worcester county, Mass., at Montreal, and on some of the hills of Vermont, as early as the 15th.

The average temperature for the month was 53¾—about 3° higher than last year. Amount of rain, 1.324 inches. Last year, 3.8 inches fell during the Tenth month.

West-town B. S., Eleventh mo. 8th, 1854.

Days of month.	Temperature. Minimum.	Maximum.	Mean.	Direction of the wind.	Circumstances of the weather for Tenth month, 1854.
1	39	68	53½	S. W.	Clear—cloudy—rain in eve.
2	54	66	60	N. W.	Clear.
3	54	70	62	S. E. to S. W.	Cloudy—some rain.
4	43	70	56¾	S. E. to N. W.	Showery—clear.
5	43	62	52½	N. W.	Clear.
6	31	60	47	N. W.	Do.
7	34	73	53½	S. W.	Do.
8	49	74	61½	S. W.	Do.
9	43	77	63	S. W.	Do.
10	54	73	63	S. E.	Do.
11	52	68	60	S. E.	Cloudy—clear.
12	64	76	70	S. W.	Do. some rain—clear.
13	65	67	66	W. to N. E.	Do. showery.
14	58	61	59½	S. E.	Dark—cloudy—4 in. of rain.
15	43	41	42	N. W.	High wind—dark cl'ds fly'g.
16	37	54	45½	N. E., S. W.	Cloudy.
17	28	49	38½	N. W.	Clear.
18	30	51	41½	N. W.	Generally clear.
19	30	45	37½	W. to N. W.	Do. do.
20	29	46	36	S. E.	Do. do.
21	29	54	41½	S. E.	Clear.
22	29	55	42	S. W.	Do.
23	34	60	47½	N. E.	Cold N. E. wind—clear.
24	37	56	46½	N. E.	Clear.
25	42	66	54	S. E.	Do. Atmosphere hazy.
26	45	66	55½	S. E.	Do. do. do.
27	39	66	52½	S. E. to S.	Do. do. do.
28	54	61	57½	E.	Cloudy—showery, P. M.
29	45	67	56	S. W.	Generally clear.
30	54	68	61	S. W.	Cloudy.
31	54	75	64½	S. W.	Generally clear.

THE FRIEND.

ELEVENTH MONTH 18, 1854.

We have received from a Friend a copy of the minutes of the late Indiana Yearly Meeting, from which we make the following extracts. We omit the report of the Committee appointed to take into consideration the two epistles from Ohio until next week, when we hope to be able to give the reports of the committees appointed on the same subject in the Yearly Meetings of Baltimore and N. Carolina. It will be more convenient for reference to have them together.

"Reports are received from all the Quarterly Meetings."

"The printed General Epistle from the Yearly Meeting of Friends in London, and a special one in writing, addressed by that meeting to this, have been received and read at this time, to our satisfaction and edification.

"An epistle has also been received and read from each of the following named Yearly Meetings of Friends, viz: that held in Dublin, New England, New York, Philadelphia, and Baltimore. These testimonials of brotherly fellowship and regard, of our brethren in other parts, have been cordial and refreshing to us. We have received no epistle this year from the Yearly Meeting of North Carolina.

"Two communications in writing, addressed to this meeting, from two distinct bodies, each claiming to be Ohio Yearly Meeting of Friends, held at the usual time and place this year, are now received and laid before this meeting. By this, and other evidence, the meeting has come to the knowledge, (affecting our hearts with much sorrow) that a separation in that Yearly Meeting has taken place, and that two meetings, assuming that name and character, have been held; whereupon this meeting, in view of the painful importance of the case, unites in referring the consideration of the papers before us to the following named Friends,* who are desired to peruse them, and obtain such other evidence in the case as may be had, and make written report to next sitting, of their judgment, as to which of the said bodies should be recognized by this meeting, as Ohio Yearly Meeting of Friends, and the communications thereof read accordingly."

"The following Friends are appointed to prepare an essay of an epistle to each of the Yearly Meetings of Friends, and produce the essays to a future sitting:"— * * * *

"George Carter, on behalf of the Representatives, proposed Elijah Coffin for clerk, and Levi Jessup and Charles F. Coffin for assistants, with which the meeting unites, and they are appointed accordingly."

"The consideration of the state of Society was entered into by reading the Queries and the Answers to them from the several Quarterly Meetings."

"By the reports from Blue River, White Lick, Western, Union, and Concord Quarterly Meetings, it appears that those meetings have united in forwarding a request to this meeting, for the establishment of a Yearly Meeting, to be composed of the said Quarterly Meetings, and be settled and held at or near Plainfield, in the State of Indiana, on the Second-day after the third First-day in the Ninth month, at 11 A. M.; the meeting of Ministers and Elders, on Seventh-day preceding, at 11 A. M.; and be known by the name of Western Yearly Meeting of Friends. Whereupon this meeting having taken the request into consideration, unites in appointing a joint committee of men and women Friends to visit those Quarterly Meetings, and deliberate weightily upon their request, and report their judgment thereon, as to the propriety of granting it, to our next Yearly Meeting."

"The meeting directs that the documents received from Ohio, signed by Benjamin Hoyle as Clerk, be returned to him, together with an extract of the proceedings of this meeting in the case.

"The Friends appointed last year to take under consideration our present discipline, and propose such emendations and alterations as may appear to them proper to be made, now make report as below, and lay before the meeting the book therein referred to."

"The committee of men and women Friends appointed last year to take under consideration our present discipline, and propose such emendations and alterations as might appear proper to make, now report, that we have attended to the appointment, and after much labour and care have united in laying before the Yearly Meeting herewith, the Book of Discipline, with such emendations and alterations therein as we have agreed upon."

"The Boarding School Committee now make the following report, which has been read."

"The committee to have charge and oversight of the Boarding School, have continued to give attention to the object of their appointment.

"The winter session commenced on the 11th of Tenth month, under the superintendence of the officers and teachers having charge at the time of our last report, and who are still employed for the ensuing winter session. The average attendance of the session, was about eighty-five scholars.

"The summer session which has just closed, averaged about sixty-one scholars, and their orderly deportment has been satisfactory and encouraging to those who have been connected with the management of the school; and their progress in the different branches in which they have been engaged, has been satisfactory.

"On an examination of the accounts, it appears that the school has, the past year, sustained itself, and paid a considerable amount for repairs, and new furniture, which was indispensable to the carrying on of the school."

"Balance in favour of the school, $316.98."

"Owing to a further advance in the price of provisions, &c., since last Yearly Meeting, we have thought it right again to raise the price of board and tuition, and have fixed it at $50 per scholar for the ensuing session."

"The Friends appointed at last Yearly Meeting to attend the opening of Pleasant Plain Quarterly Meeting, make the following report:—

"We, the committee appointed to attend the opening of Pleasant Plain Quarterly Meeting, have attended thereto. The meeting was satisfactorily opened and held at the time and place appointed."

"The consideration of the discipline, as reported to this meeting at last sitting, was resumed and proceeded with to the end, all the emendations and alterations, proposed by the committee, being brought to view; and the meeting having considered the same, now unites in adopting the book (as reported, with the emendations, alterations, and additions) as our Book of Discipline, and directs the printing of the same for the use of Friends of this Yearly Meeting; to take effect from and after the time of the reception thereof by the Monthly Meetings respectively."

"The General Committee on Education now report as below, which has been read."

"Whole number of children under twenty years in the Yearly Meeting, 8,901.

"Number attending schools under the supervision of Friends, during the whole or part of the year, 3,908.

"Number of Friends' schools kept open during part of the year, 119.

"Number of Friends' children taught in schools not under the supervision of Friends, 3,861."

"The Friends appointed at last Yearly Meeting to visit, in the love of the Truth, the Quarterly Meetings, and as way might open for it, the Monthly Meetings, now report as follows, which is satisfactory to the meeting:—

"To the Yearly Meeting:—We, the committee, continued at last Yearly Meeting, to visit Quarterly and Monthly Meetings, &c., unite in reporting that we have attended thereto as way has opened. Most of the Quarterly Meetings, and many of the Monthly Meetings have been visited by a part of

* Names of committees are omitted as unimportant.

the committee, to a good degree of satisfaction, and we apprehend that further labour would be profitable, particularly in Salem Quarterly, and the Monthly Meetings thereunto belonging; and we would propose to the Yearly Meeting the appointment of a special committee of men and women Friends to attend thereto.

"Tenth month 2d, 1854.

"The proposition in the foregoing report, to appoint a committee to visit Salem Quarterly Meeting, and the Monthly Meetings thereunto belonging, and render such advice and assistance as they may be enabled to render, being considered, is united with by the meeting."

"The Friends appointed to propose Friends for a joint committee to visit Salem Quarterly Meeting, and the Monthly Meetings thereunto belonging, also other Quarterly and Monthly Meetings, and individual Friends, as way may open for it, and to render such advice and assistance as they may be enabled to render, now offer the following, who being united with by the meeting, are appointed accordingly, the men Friends by this meeting, and the women Friends by their meeting; and they are directed to report to next Yearly Meeting." * * * *

"The Friends appointed to prepare essays of epistles to other Yearly Meetings of Friends, have produced an essay to each, and they have all been read and adopted, and directed to be recorded. The clerk is directed to sign them on behalf of the Yearly Meeting, and place them in the hands of the proper Yearly Meeting's correspondents, to be forwarded; and those correspondents are authorized to make verbal corrections, and see that the quotations are properly cited."

SUMMARY OF EVENTS.

EUROPE.—News from England to the 28th ult.—*The War.*—Up to the 21st ult., the operations against Sebastopol continued, and the fire of the allies was effectively returned from the fortifications, which were but little damaged. The garrison had made several sorties, and succeeded in destroying some small works; in one of these attacks they appear to have inflicted considerable injury upon the besiegers. Five steamers had arrived at Constantinople with men, who had been wounded in repelling the sortie referred to. The Russians are said to have lost 500 men, killed and wounded by the bombardment, on the 17th ult. Admiral Kornileff was killed. Lord Raglan and General Canrobert had formally summoned the garrison to surrender, and required the women, children and sick to be sent away, and flags raised upon the hospitals.

The allied forces in the Crimea now number 110,000 men; they are divided into a siege army, and an army of observation. Eight thousand additional French troops were ready to embark from Marseilles on the 21st ult., and the same number of Turks were awaiting transports at Varna. A reinforcement of 4000 Russians had effected an entrance into Sebastopol. An allied force had been sent to Perecop, to endeavour to prevent the advance of the Russians.

The British fleet is to leave the Baltic about the end of this month, returning in squadrons to Portsmouth, Sheerness, Plymouth and Cork.

ENGLAND.—The Liverpool prices for Philadelphia and Baltimore flour were 42*s.* 6*d.* and 43*s.* per bbl. A national subscription was going on for the benefit of the wounded soldiers and their families.

AUSTRIA.—Open hostilities between Russia and Austria are apprehended at an early day. The whole Austrian army was to be put on a war footing immediately.

SPAIN.—The return of the American minister, Soule, has caused an excitement at Madrid, and a clamor was being made to induce the Spanish government to solicit his recall.

ASIA.—Further collisions between the Russians and Turks on the eastern shores of the Black Sea, resulted in the success of the latter.

CHINA.—The overland mail has been telegraphed with Canton dates of Ninth mo. 9. The city was still besieged, and the distress of the inhabitants was great.

Four days later.—The Atlantic arrived on the 12th inst. with Liverpool dates to the 1st. Flour had fallen 15*d.* Up to the 21st ult., the siege of Sebastopol progressed slowly. A small breach had been made by the fire of the allies, and two of the outworks silenced. On the other hand the Russians, during a sortie, spiked sixteen guns in a French battery, and took prisoner Lord Dunkellen. Not a single shell had yet fallen in the town itself. Menschikoff writes under date of the night of the 20th,—"We return the fire of the enemy with success. The damage caused to the fortifications, is trifling. The fire from the enemy's ships has not been renewed. A part of our reserve has arrived, and the remainder is expected." The refusal of the French government to allow Soule to pass through France, is justified by the London Times. That paper says that our ministers Buchanan and Mason regard this insult as a national matter.

KAMSCHATKA.—By way of California, we learn that the town of Petropoloski was attacked and bombarded by six English and French men of war, on the 1st of Ninth mo., and succeeding days. The object of the assailants was to take the town, and capture two Russian frigates lying in the port. They lost more than two hundred men in the attempt, and were obliged to leave without accomplishing their object, their vessels being much crippled, and one baring lost its foremast.

UNITED STATES.—*The Indians.*—There are frequent reports of outrages on the part of the savage tribes in the west, from the Sioux on the north, to the Camanches on the south, evidencing a growing feeling of hostility. Provocations and injuries by white men have not been wanting, and the Indians are also probably jealous, and alarmed at the rapid spread westward of our population, and vainly suppose they can check it by force. The aspect of affairs has become so threatening, as to call for the exercise of much forbearance and wisdom on the part of the United States government, in order to avert a state of open warfare with these injured yet infatuated people.

Intoxicating Drinks.—According to the census returns, the liquor manufacture in this country requires the use of fourteen millions of dollars worth of grain, hops and apples, and produces about twenty millions of dollars worth of distilled liquors and ale. The quantities are of whiskey 42,133,955 gallons, rum 6,500,000 gallons, and ale 1,777,924 barrels.

California.—The North Star at New York brought the California mails of the 16th ult., and $1,800,000 in gold. The steamship Yankee Blade which left San Francisco on the 30th of Ninth mo., for Panama, was wrecked on the following day, in consequence of running on a reef of rocks near the shore, in a fog. She had on board upwards of 800 passengers, beside the crew, and a large number of "stowaways," or intruders. The vessel was totally lost, together with $153,000 in specie on freight. The horrors of the calamity were aggravated by the inhuman conduct of the intruders and part of the crew, who attempted the plunder of the wrecked vessel and passengers. From thirty to fifty persons were drowned. The survivors were rescued the day after the disaster by the steamer Goliah. The passengers lost in money and gold dust about $300,000.

In San Francisco, a fraud rivalling in its magnitude the greatest modern "financial operations," has been perpetrated by Henry Meiggs, a man in high social and business standing. He committed forgeries and contracted debts to the amount of a million six hundred thousand dollars, and managed to escape with his family in a vessel, which he had bought and fitted up for the purpose. It is supposed that he took with him a great quantity of gold. A large number of persons have been ruined by this wholesale swindler.

Texas.—The Austin State Gazette says, that the Governor has refused to receive the stock offered by Walker and King as a deposit to secure the Pacific railroad contract. It is therefore considered a failure.

New Mexico.—The Gum Mesquet recently discovered on the Big Washita, by Major Marcy's expedition, is said to be an excellent substitute for gum arabic, which it closely resembles. It is expected to be in time a great source of revenue for New Mexico, Texas, and the adjacent Indian territory.

Florida.—It is understood in Tampa, that the federal authorities are about commencing the construction of roads into the Indian country.

New York.—Mortality last week, 404.

Philadelphia.—Mortality last week, 151.

Miscellaneous.—Aiding Slaves to Escape.—In the U. S. District Court at Columbus, Ohio, R. A. Sloan, a lawyer, residing at Sandusky, has been convicted under the Fugitive Slave law of 1850, of aiding in the escape of three slaves. Judgment was awarded for the penalty $3000, or $1000 in each case, with costs.

A Costly Slave.—The proceedings under the Fugitive Slave law at Boston, in the case of Anthony Burns, not long since reclaimed by his master, cost the United States nearly $27,000 for extra police and military force alone, besides a variety of other charges.

Cheap Land.—The late act of Congress reducing the prices of lands that have been over a certain time in the market, has occasioned a rush of purchasers to some of the land offices in the west. At Fayette, in Missouri, there were recently 806 purchasers present. At Palmyra, the town was crowded by the thousands seeking lands and homes.

Gas from Wood.—The Scientific American expresses the opinion, based, it says, upon a thorough investigation of the subject, that wood will never be employed for making gas on a large scale in any part of the country, where coal, oil, lard or rosin can be obtained.

A Relic of Barbarism.—The whipping-post is still in use in Covington, Kentucky. Lawrence Hunt was publicly whipped in that place last week, for stealing.

Good Farming.—Austin Benham, of Waterford, New London county, N. Y., has raised this year on fourteen acres of land, twelve hundred and fifty bushels of shelled corn. The corn was of the variety called the Rhode Island white.

Bear Power.—At Oshkosh, Wisconsin, there is a floating pottery with a lathe turned by bears. They are said to be contented animals, and do not seem to dislike the occupation.

Convicted of Piracy.—Captain Smith, of the brig Julia Moulton, has been found guilty, in the New York District Court, of being engaged in the African slave trade.

Correction.—In last week's summary, the last item should read "Cholera at Messina."

RECEIPTS.

Received from Dl. Williams, Flu., O., $2, vol. 28; from P. Boyce, Vt., $2, vol. 28; from E. Bundy, agt., O., for himself and for J. Bundy, G. Tatum, R. H. Smith, Wm. Green, K. Doudna, H. Stanton, and J. Stanton, $2 each, vol. 28, and for Joel Doudna, B. Hoyle, and R. Plummer, $2 each, vol. 27, and for Jesse Bailey, jr., $4, vols. 27 and 28; from H. Harrison, Ill., $2, vol. 28.

FRIENDS' ASYLUM.

Committee on Admissions.—Samuel Bettle, Jr., No. 101 North Tenth street; Charles Ellis, No. 95 South Eighth street, and No. 56 Chestnut street; William Bettle, No. 14 South Third street; John C. Allen, No. 179 South Fifth street, and No. 227 North Front street; Horatio C. Wood, No. 210 Race street, and No. 37 Chestnut street; William Thomas, No. 242 North Fifth street, and No. 49 South Wharves; Townsend Sharpless, No. 187 Arch street, and No. 32 South Second street; John M. Whitall, No. 161 Filbert street, and No. 138 Race street.

Visiting Managers for the Month.—William Bettle, No. 244 N. Sixth street; John M. Whitall, No. 161 Filbert street; Townsend Sharpless, No. 187 Arch street.

Superintendent.—Dr. Joshua H. Worthington.

Matron.—Elizabeth B. Hopkins.

TEACHER WANTED.

A well qualified Teacher to take charge, at the close of the present year, of the "Sheppard School" for Coloured Girls on Randolph street. Applications in writing may be addressed to Edward Richie, Clerk of the Board of Trustees, No. 173 Vine street.

MARRIED, at Friends' Meeting, West Grove, Chester county, Pa., Tenth month 5th, 1854, DANIEL WILLIAMS, of Flushing, Belmont county, Ohio, to HANNAH FRANCENA COOK, daughter of Thomas and Hannah Cook, of the former place.

——, on the 7th inst., at Friends' Meeting-house, Germantown, THOMAS STEWARDSON, Jr., of this city, to MARGARET, daughter of the late Reuben Haines, of the former place.

——, on the 8th inst., at Friends' Meeting-house on Orange street, in this city, JAMES KITE, Jr., to MARY ANNA BOSWELL.

DIED, on the 4th of Tenth mo., 1854, in the 54th year of her age, ELIZABETH LAWRENCE; a member of Springfield Meeting, Delaware county, Pa.

——, on the 31st of Tenth mo., 1854, SARAH WALKER, widow of ISAAC WALKER, in the 84th year of her age; a member of Radnor Monthly Meeting, Pa.

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For "The Friend."

The Valley of the Amazon.

The vast regions drained by the Amazon and ts tributaries, have probably no parallel on the urface of the globe, in respect to fertility and he capacity to afford sustenance to the human ace; and yet so little has man done towards vailing himself of the riches of Nature's store-ouse in this part of the world, that nearly the whole of this immense area may be called a wilder-ess. Considerable interest has latterly been wakened in the United States respecting the uture occupation and development of the country n question, and the keen and covetous eyes of lavery have already, in anticipation, appropriated his paradise of the new world to its own dark lomain. In the year 1851, Lieut. William L. Herndon, was directed by the U. S. Navy depart-nent, to obtain information, and, as far as prac-icable, make an exploration of the country, in-luding the entire basin or water-shed drained by he great river and its branches. The arduous luty assigned him was executed with much cou-age and ability, and his report embodies a large mount of valuable information. Embarking on he Huallaga river, in Peru, he descended it for hundreds of miles, to its termination in the Ama-on, down which he proceeded to the Ucayali. This river he ascended until insuperable obstacles nterposed; then returning to the Amazon, he ollowed the mighty stream to its outlet in the Atlantic ocean. With the slender means and imited time at Herndon's command, nothing like general exploration could be attempted, but a ear diligently employed enabled him to acquire nuch knowledge in reference to the character and esources of the region. Some extracts from his report, in which he gives a general summary, and condensed view of the whole subject, we have hought might interest our readers. After stat-ng that Brazil and the Spanish American repub-ics own in the valley of the Amazon more than *wo millions of square miles of land*, intersected n every direction by many thousand miles of what may be called canal navigation, he continues: 'As a general rule, large ships may sail thou-sands of miles to the foot of the falls of the gigan-ic rivers of this country; and in Brazil particu-arly, a few hundred miles of artificial canal would pen to the steamboat, and render available thou-sands of miles more. This land is of unrivalled ertility; on account of its geographical situation, nd topographical and geological formation, it pro-luces nearly everything essential to the comfort nd well-being of man. On the top and eastern slope of the Andes lie hid unimaginable quantities of silver, iron, coal, copper and quicksilver, wait-ing but the application of science and the hand of industry for their development. The successful working of the quicksilver mines of Huancavilica would add several millions of silver to the annual product of Cerro Pasco alone. Many of the streams that dash from the summits of the Cordilleras wash gold from the mountain side, and deposit it in the hollows and gulches as they pass. Barley, quinia, and potatoes, best grown in a cold, with wheat, rye, maize, clover and tobacco, products of a temperate region, deck the mountain side, and beautify the valley; while immense herds of sheep, llamas, alpacas and vicungas, feed upon those elevated plains, and yield wool of the finest and longest staple.

"Decending towards the plain, and only for a few miles, the eye of the traveller from the tem-perate zone is held with wonder and delight by the beautiful and strange productions of the tor-rid. He sees for the first time the symmetrical coffee-bush, rich with its dark green leaves, its pure white blossoms, and its gay red fruit. The prolific plantain, with its great waving fan-like leaf, and immense pendant branches of golden-looking fruit, enchains his attention. The sugar-cane waves in rank luxuriance before him, and if he be familiar with Southern plantations, his heart swells with emotion as the gay yellow blossom and white boll of the *cotton*, sets before his mind's eye the familiar scenes of home. Fruits, too, of the finest quality and most luscious flavour, grow here; oranges, lemons, bananas, pine-apples, melons, chirimoyas, granadillas, and many others, which, unpleasant to the taste at first, become with use exceedingly grateful to the accustomed palate. The Indian gets here his indispensable cocoa, and the forests at certain seasons are redo-lent with the perfume of the vanilla. It is sad to recollect, that in this beautiful country (I have before me the valley of the Chancamayo) men should have offered me title deeds in gratuity to as much of this rich land as I wanted. Many of the inhabitants of Tarma hold grants of land in the Chancamayo country from the government, but are so distrustful of its ability to protect them in their labours, from the encroachments of the savages, that they do not cultivate them.

"The climate of this country is pleasant and healthy, it is entirely free from the annoyance of sand-flies and mosquitoes, which infest the lower part of the tributaries, and nearly the whole course of the Amazon. There is too much rain to be agreeable from August to March; but nothing could be more pleasant than the weather when I was there in June.

"The country everywhere in Peru, at the east-ern foot of the Andes, is such as I have described above. Further down, we find the soil, the pecu-liar condition, the productions of a country which is occasionally overflowed, and then subjected, with still occasional showers, to the influence of a tropical sun. From these causes we see a fecun-dity of soil and a rapidity of vegetation that is marvellous, and to which even Egypt, the ancient granary of Europe, affords no parallel, because, similar in some other respects, this country has the advantage of Egypt in that there is here no drought. Here trees, evidently young, shoot up to such a height that no fowling piece will reach the game seated on their topmost branches, and with such rapidity, that the roots have not strength or sufficient hold upon the soil to support their weight, and they are continually falling, borne down by the slightest breeze, or by the mass of parasites and creepers that envelop them from root to top. This is the country of rice, of sarsa-parilla, of India rubber, balsam copaiba, gum copal, animal and vegetable wax, cocoa, Brazilian nutmeg, Tonka beans, ginger, black pepper, arrow-root, tapioca, annatto, indigo, sapucaia, and Brazil nuts; dyes of the gayest colours, drugs of rare virtue, variegated cabinet woods of the finest grain, and susceptible of the highest polish. The forests are filled with game, and the rivers stocked with turtle and fish. Here dwell the anta or wild cow, the peixi-boi or fish-ox, the sloth, the ant-eater, the beautiful black tiger, the mysterious electric eel, the boa constrictor, the anaconda, the deadly coral snake, the voracious alligator, monkeys in endless variety, birds of the most brilliant plum-age, and insects of the strangest forms and gayest colours."

(To be concluded.)

For "The Friend."

REFLECTIONS.

"The general lapse of mankind has scattered them away from the fold of unity, into such a thick and wild wilderness of disparity and confu-sion, that even those who are sensible of it, and intent on a remedy, are continually taking offence at the contrary direction in which they see each other moving. Whereas, if each of these well-meaning travellers would but keep his eye to his *own proper foot-path*, and go quietly forward, they would all gradually approximate the point of unity.

"One objection to controversy is, that those who are most forward to engage in it, discover such a propensity to usurp the seat of judgment, and pronounce sentence upon each other's notions and opinions; as though a traveller could not miss his way without an intention to go wrong. It is evident that men are more apt to be earnest in dis-pute on uncertain, than on certain grounds, for the same reason that we are more uneasy with a doubt-ful than a clear title to our estates.

"Perturbation of mind would be oftener pro-ductive of benefit to us than it is, if, instead of looking outwardly for the cause, we sought it nowhere, but at the bottom of our own hearts.

"The blessing denied to impatience, may be granted to resignation, and the delay we are so apt to murmur at, be the means of chastening our desire, and deepening our submission to the Divine will, so as finally to make the boon we aspire after, more safe, more acceptable, and more permanently enriching.

"Love and hatred are the *two* powers, which are contending for the ascendency in us, and one or the other will finally prevail. What avails the idea of Christ's dying on the cross for our sins, if we are, nevertheless, the willing and wilful slaves of the same tormenting spirit of malevolence which drove the nails? If He who suffered to

save us had been in the smallest degree actuated by a vindictive spirit, it is difficult to conceive how He could have wrung out the dregs of the cup of trembling for our sakes, or, in the hour of extremity, have pleaded, as he did, for the forgiveness of his crucifiers."

From the Leisure Hour.

A Visit to the Staffordshire Potteries.

(Continued from page 74.)

We left the printed wares in the muffle, evaporating the oil from their colouring matter under the action of heat. After remaining there ten or twelve hours this is thoroughly accomplished, when they are withdrawn, and being first allowed to cool, are ready for the glazing process. While they are cooling we may as well walk into a neighbouring chamber, and glance for a moment at the operations of the biscuit-painters. Here we find a row of women and girls seated at long benches, and engaged in painting upon wares of a comparatively cheap description, for domestic use, simple floral and botanical designs in various colours; the figures they paint are not too much like nature, and we question whether their prototypes are to be found in any horticultural collection; but they answer the purposes of the market, and, being executed with remarkable rapidity, can be sold at a small price. The women lay on the colours with a camel-hair brush, using gum-water as a vehicle; but they are limited in the choice of colours, confining themselves to the use of such only as will stand the heat of the glazing-oven. No firing in the muffle is required for wares thus coloured under glaze.

In connection with this simple mode of painting the biscuit, we may as well notice another still more rapid method of colouring wares in this state, and which is done in the following manner:—The article to be coloured, be it jug, mug, or basin, is put by the operator into a lathe and set in motion. As it turns round, the artist—if such he is to be called—who is provided with a queer contrivance, shaped something like an old Roman lamp or a modern butter-boat, divided into several compartments containing different colours, puts this machine to his mouth, and blows any colour he chooses upon the revolving ware. The predominating tint is a reddish kind of brown, splashed with blue. The reader must often have met with these wares; they are rarely wanting in the travelling hawker's basket, and in country wayside inns appear very much to have supplanted the old-fashioned "brown jug" of lyrical notoriety.

Now comes the important ceremony of glazing, upon which not only the beauty but the perpetuity of the wares is in a great degree dependent. The potter is indebted to a knowledge of chemistry for the composition of his glazes; and upon this subject no small amount of capital has been expended and no end of experiments made. Every manufacturer has his own prejudices on the subject of glazes, and, as a general rule, each prefers his individual method of compounding them. The object, of course, which all have in view is to coat their wares, at the cheapest possible outlay, with a hard, glossy, translucent and impenetrable surface, which shall not "craze" with time, nor if possible scratch with use. Were it necessary, we might give a score of different receipts, each warranted to compound a good glaze, having at least that number lying upon our desk; it is enough, however, to say, that the principal materials used are white lead, Cornish granite, flint, flint glass, red lead, borax, litharge, with various oxides and protoxides, etc., etc. These materials, or rather certain selections from them, may be prepared either as a raw glaze or a fritted glaze, the differences between the two being very important. In raw glazes the materials are merely ground together; but in a fritted glaze they are first, or at least the major portion of them, calcined and vitrified in a furnace previous to grinding, by which means they are much more effectually combined together, and yield a much more durable as well as a thinner and consequently handsomer coating to the wares. Further, glazes differing in composition are required for different species of goods; thus wares printed blue require a glaze which will furnish oxygen to bring the cobalt to the state of peroxide; while green, on the other hand, must be dipped in a glaze as free from oxygen as possible, and rather carbonaceous, in order to bring the chrome to a state of peroxide.

The glaze, whatever it may be, being ground to the greatest degree of fineness, is diluted with water in the same way as the clay slip, and apparently to the same consistency. The biscuit ware, either plain for white ware, or printed or painted in the manner above described, is next carried to the glazing-room, where we find the dipper and his assistants supplied with the fluid glaze in large tubs. The dipper, a pale, sallow, and rather jaundiced-looking individual, is immersing the several pieces of ware, one at a time, in the white milky-looking fluid; as he withdraws each piece from the flood he gives it a knowing professional jerk, which has the effect of throwing off the superfluous moisture and settling what remains equally upon the entire surface. In a very few minutes the thirsty biscuit absorbs the whole of the moisture, and appears covered all over with a thin layer of the finely pulverized ingredients compounding the glaze, and which, when vitrified in the fire, becomes incorporated with the substance of the goods, and at the same time as transparent and polished as glass. This process of glazing, or rather dipping, is the only melancholy part of the potter's industrial operations: owing to the quantity of finely levigated white lead mixed with the glaze, enough is absorbed through the pores of the skin to poison his whole system, to embitter his existence, and materially to shorten his life. In the various potteries which we visited we saw evidence of its effects sufficient to assure us that such is the case; and we met with more than one instance, during our short stay, of dippers invalided and unable to work, through the poisonous effects of the lead. This disastrous result might be altogether avoided by the use of a pair of water-proof caoutchouc gloves and sleeves; but such a preventive, if suggested, would probably be looked upon as an insult by the workmen themselves, and is not likely to be adopted unless by the philanthropic compulsion of the employer.

The goods having been dipped in the glaze and allowed to dry, in which condition they will bear handling very well without parting with the coating of glazing matter, are now again packed in saggers, especial care being taken, by the aid of the numberless little spurs and triangular stilts before alluded to, that they do not touch one another in the sagger, since if they did they would be inevitably vitrified together by the melting of the glaze in the fire. The saggers, being properly loaded, are now carried to the kiln or "glost-oven" for a second firing. The gloss-oven is not so large as the biscuit-oven, nor do the goods remain in it so long, nor is the fire so fierce; all that is wanted being heat enough to fuse the glaze upon the surface. When this is satisfactorily accomplished the fires are slacked, the oven allowed to cool, and the goods drawn forth and removed in baskets to the glossed warehouse, where they undergo a rigid examination, and some little necessary dressing with steel implements, to remove any trifling projections of the glaze occasioned by the use of the small spurs and stilts. The separate pieces are now sounded, and, the defective ones being rejected, are ready for sale.

In the above description of the potter's operations, so far as it goes, we have had reference to earthenware articles alone; but the reader will naturally be expecting some observations on the subject of porcelain or china wares, for which a few words, however, will suffice. Theoretically there is a considerable difference in the materials which compose the substance of china, from those used for earthenware; in practice, however, the chief difference seems to consist in the addition of a large per-centage of calcined and ground bones to the earthenware material, in some manufactories amounting to as much as nearly, if not quite, half of the entire substance. The bones are used thus largely for the sake of the phosphoric acid they contain, the effect of which is to render the aluminous and silicious earths with which they are combined translucent. The glaze for china should be harder than that used for earthenware, but its application and the mode of firing differ in nothing from the modes above described. Though it is undoubtedly true that the finest and most beautiful wares produced in the potteries are made of china, it by no means follows that all china wares are necessarily superior to earthenware of good quality. Some of the first-class potters produce a species of earthenware which is as much superior to the rough, ill-shaped china wares of the cheap makers as good silver is to base coin. It is with the productions of the potter as it is with those of the artist; if people *will* have Raphaels and Corregios at seven and sixpence a piece, they can be manufactured at a corresponding cost; and if people *will* set a china tea-service on their tables at a cost of a few shillings, the makers are to be found who will minister to their pride and their economy in the same contract, and get a profit out of it too.

We must glance now at the ornamental and artistic departments of the potter's art. As a general rule, both the artist and the modeller may be said to work upon the finest material, porcelain or china forming usually the body of the wares and the substance of the figures which the one adorns and the other moulds. This rule is however not universal, as specimens of earthenware are to be found, at Etruria at least, and perhaps in other places, as rich in ornamentation as are the choicest specimens in china. We have already seen women and girls at work painting in colours upon the biscuit, previous to glazing; and we have seen that they are limited in choice of tints, in consequence of the trying ordeal their work undergoes after it leaves their hands. There are no such limits, however, affecting the artist who paints *upon* the glaze; he can spread a rich palette and make use of colours of the greatest brilliancy, and he may produce pictures upon any subject in any branch of art in which he may happen to excel. He has one great disadvantage to contend with, but he soon becomes familiarized with it, and probably is hardly aware of it after the practice of years: we allude, of course, to the fact that he has to paint in disguised colours, which only manifest their real hues when they come out of the fire. In this establishment we find a group of artists in an upper room by themselves, quietly pursuing their fascinating art. Flower-pieces, landscapes, sporting-pieces, fruit-pieces, are gradually growing into form and brilliancy under their hands. Rich and elaborate designs, fanciful ornaments, arabesque patterns, and heraldic or civic blazonries displayed in minute interlacings of scarlet and

gold—such are some of the glittering evidences of their taste and industry which greet the eye at every turn. The colours used, which look rather dull upon the palette, here represented by a square Dutch tile, are one and all prepared from metallic oxides, and they are ground up on the premises with certain fusible transparent materials suited for the several colours of which they are made the vehicle, and which, melting in the kiln, actually become so many coloured glasses incorporated with the body of the ware. A great deal of gold is used for ornamental purposes, and this is applied to china in the state of an amalgam with a metallic flux, ground fine with turpentine; it is mostly prepared in London for the potter's use. When the artist has finished his picture, it has to be placed in the enamel-kiln, where the flux used as the vehicle of the colours vitrifies, and the tints assume their proper hues and brilliancy: this, however, is not the case with the gold, which still retains a dull brownish hue, and has to be burnished by hand before the finishing is complete. On entering the burnishing-room our ears are assailed by a rapid clattering noise, such as might be made by a score or two of pairs of castanets all in exercise at once: this proceeds from the enthusiastic operations of the polishers, a band of a dozen or two young women each armed with a blood-stone burnisher, and all rattling away together upon such parts of the surfaces of a variety of costly wares of every description as are ornamented with gold. The process they perform appears to be the last which the wares undergo, after which they are ready to be packed for consignment to the retail trader, or for removal to the show-room.

(To be concluded.)

For "The Friend."

The Prayers of the Primitive Church.

The religious worship of the primitive Christians was conducted with the same simplicity and freedom which characterized all their ecclesiastical polity. They came together for the worship of God, in the confidence of mutual love, and prayed and sung, and spoke in the fulness of their hearts. A liturgy and a prescribed form of prayer, were alike unknown and inconsistent with the spirit of their worship.

It is particularly worthy of remark, that in all the examples of prayer in the New Testament, several of which are recorded apparently entire, there is no similarity of form or expression, or any *repetition of a form*, with the single exception of the response, Amen, Peace be with you, &c. Even our Lord's prayer is never repeated on such occasions, nor is there in all the New Testament the slightest indication of its use, either by the apostles, or by the churches which were founded by them. The apostles, then, prayed extemporaneously, and their example is in favour of this mode of offering unto God the desires of our soul.

The Lord's prayer appears not to have been given to the disciples as a form of public prayer; but as a specimen of that spirituality and simplicity which should appear in their devotions, in opposition to the vain repetitions of the heathens, and the heartless formalities of the Pharisees. It merely enforces a holy importunity, sincerity and simplicity in private prayer. Our Lord expressly enjoined upon his disciples to offer other petitions, of the highest importance, for which no form is given. The gifts of the Holy Spirit are offered to those who shall ask, while yet no form is prescribed, in which to make known our requests for this blessing.

A strict adherence to such a form, is incompatible with a suitable recognition of Christ as our mediator and intercessor with the Father. "Hitherto," said our Lord in his last interview with his disciples before he suffered, "ye have asked nothing in my name." But now a new and peculiar dispensation was opening to them, by which they might have boldness to enter into the holiest, by the blood of Jesus. We are left then to the conclusion, that neither did the apostolical churches use any form of prayers, nor is such use authorized by Divine authority.

No such thing is to be found in the Scriptures, as a catechism, or regular *elementary introduction* to the Christian religion; neither do they furnish us with anything of the nature of a systematic creed or set of articles, or by whatever other name we may designate it. Constantine took special care to have fifty copies of the Bible prepared for the use of the churches, and by a royal commission entrusted Eusebius, the historian, with the duty of procuring them. (Euseb. *Vit. Constant.* lib. iv. 36.) How is it that the service book was entirely forgotten in the provision for the worship of God? Plainly because none was used for the purpose.

The Lord's prayer appears to have been used by the primitive churches, about the close of the second and beginning of the third century; and in the fifth and sixth centuries was a part of the public liturgies of the churches.

The *attitude* of the primitive Christians in prayer, is against the supposition that they used a prayer book. What according to Tertullian (Tertul. *Apol.* c. 30,) was this attitude? It was with arms and eyes raised towards heaven, and hands outspread, or it was kneeling and prostrate with the eyes closed, to shut out from view every object that might divert the mind from its devotions; or, as Origen expresses it, *closing the eyes of his senses, but opening those of his mind.* Few facts in ancient history are better attested than this. The coins that were struck in honour of Constantine, represent him in the attitude of prayer. But how? Not with a prayer book in his hand, but *with hands extended and eyes upturned, as if looking towards heaven.* (Euseb. *Vit. Const.*) First, stereotype the mind and heart of man, and then is he prepared to express his devotions in the unvarying letter of a liturgy. (Coleman's *Church Without a Bishop,* chap. 11, pp. 319–352.)

It is evident, from what we learn of the primitive Christians, that they appreciated the injunction of our Lord, "*Men ought always to pray.*" They practised this important duty, and experienced its efficacy. Prayer is the language of the soul, through which, by the aid of His Spirit, our inmost wants are made known to God. Whether in secret aspirations, or clothed in words, the Spirit helps our infirmities, and through the mediation of our living Advocate with the Father, our prayers ascend as incense, and find access at his throne of mercy. Our various sorrows and necessities, ever changing like the vicissitudes of night and day, are too mingled and too mighty to be enumerated, and can only be expressed in the ejaculation, "Lord, thou knowest all things." When thus pressed in spirit, and pouring forth the unrestrained effusions of a full heart, in the name of Jesus, aided by his Spirit, how vain is the idea that such warm petitions can be breathed to heaven, through the cold formality of any prescribed rule. In every individual there is some particular hidden want, which the words of others, however beautifully and pathetically arranged, can never reach; some peculiarly susceptible string in every heart, that can vibrate only to the immediate touch of the Holy Spirit.—*Philos.*

From the Plough, the Loom and the Anvil.

Weaving by Electricity.

While other nations are preparing their various novelties for the Paris Exhibition of 1855, we are assured (say a correspondent of the London Times) that Sardinia will not be behind hand in the scientific machinery department, by a recent experiment made here of the invention of Cavaliere Bonelli, for the application of electricity to weaving, which is more simple, less embarrassing, and, what is of far greater importance, more economical than the invention of Jacquard, which, amidst the general progress of the age in mechanical and technical matters, has undergone but slight modifications in the material construction, and no one has dared to make a change in its principle.

By the present invention, instead of the numberless and expensive cartoons, either full or hollow, you see small iron bars magnetized only when invested with the voltaic current, so that while at every passage of the shuttle it was necessary to change a cartoon, it now suffices to vary the ways which give passage to the electric fluid, and the lodestones change their action every moment, according as the teeth of the comb under which the design passes, and with which they correspond, rest upon the conducting or insulating substance. As the point of the pantograph reproduces a design diminished or enlarged, and as the point of Bain's telegraph exactly copies a signature at the distance of hundreds of miles, so the loom of Bonelli reproduces woven the designs which pass under the comb, and all this without rendering necessary a change in the thousands of Jacquard looms now existing, which, if desired, may be worked alternately with electricity and with cartoons.

Turin first, then Genoa, Lyons, and Paris, saw in operation this prodigious innovation, and unanimously admired the simplicity and reliability of the means with which it is carried into effect. In these cities a loom on a small scale has been shown, but the inventor intends shortly to exhibit in Paris and London a loom on a scale worthy of the places and the invention. After having secured the property in his discovery throughout Europe, he has just sold his patents to three eminent banking houses, two of them in Turin and one in Lyons, and very soon several looms, which are now being constructed, will be sent abroad to serve as models for the system of electric weaving in most of the manufacturing countries of Europe, and for its introduction into the United States of America an agent is now on the point of starting. It is difficult to foresee the changes which may spring from the application of this new agent to the business of weaving, as not only the economy consequent on it must induce a decline of prices, but the new means afforded by this invention will render easily attainable results such as are now only reached with difficulty or with great expense, as Gobelin tapestry, etc., and others utterly unattainable by any means hitherto known. Even in the present age, so rich in useful and important inventions, no doubt this will rank among the first.

I have sat upon the seashore, and waited for its gradual approaches, and have seen its dancing waves and white surf, and admired that He who measured it with His hand, had given to it such life and motion; and I have lingered till its gentle waters grew into mighty billows, and had well nigh swept me from my firmest footing. So have I seen a heedless youth gazing with a too curious spirit upon the sweet motions and gentle approaches of an inviting pleasure, till it has detained his eye, and imprisoned his feet, and swelled upon his soul, and swept him to a swift destruction.—*Montague.*

From the Edinburgh Review.

European Emigration to the United States.

(Continued from page 79.)

It would be interesting to inquire the probable effect of this shifting of population upon the Old World. If the movement had been confined to redundant labour, the result could be nothing but beneficial. But in Germany we see agriculturists of property and artisans of skill emigrating by tens of thousands; and in England the pioneer pauper-migration is dragging a better class after it, by an annual remittance of a million and a half sterling. The movement to America has not yet made any material impression upon the manufacturing districts. That it will, cannot reasonably be doubted. Nearly one-fifth of the population of the manufacturing State of Massachusetts, is of foreign birth. The gold-fields of Australia also tempt from a life of unceasing toil the men who, by industry and foresight, have accumulated enough for the passage. Whether this efflux will equalize the rates of wages on the two sides of the Atlantic, remains to be seen.

It cannot be denied that Ireland has been purified by the purging. But what a picture the story presents: a fertile country, with a healthy climate, but with a deficient stock of capital, renovated only by the loss of young and strong labourers, whose work was valueless at home. They find occupation enough in America; and become, in time, industrious, peaceable, and comparatively temperate and money-saving citizens. Their old habit of abusing England sticks to them; but, fortunately, wind is plentiful in their adopted land, with no law to forbid it blowing where and as loud as it listeth; and the ill temper finds vent in expletives, not always in the best taste, but which wise people set down at their real value.

Whatever the effect in Europe, the great emigration must benefit the United States. We have already said that we do not share the fears of those who see destruction to the Republic in this increase to its numbers. No country was ever made worse by an addition of healthy labourers, while there was work for them to do, and heads to direct them. The United States are emphatically in this condition. The native population is shrewd and intelligent, and has shown itself abundantly capable to direct the foreign element. That element, in return, proves one of the greatest resources of the State, furnishing it with the thing it most needs—labour—to develop its resources, to put down its fixtures, to open its ways for transportation, to subvert its virgin soil, to uncover the hidden wealth of its mines, to run its spindles, to hammer its iron, even to trim the sails of its ships, and to work the engines of its steamers: 400,000 creators of its wealth now arrive annually in the United States, the men generally in the prime of life, the females even more so. Out of 245,000 persons arriving at four ports in 1850, 32,000 only were under ten years of age, and 22,000 only over forty; being less than one-half the proportion of native inhabitants under and over those respective ages. They are consequently strong, capable of much work, less liable to mortality than the natives, and with a greater proportionate power of reproduction. It would be absurd to doubt that, in the course of time, they will affect the so-called Anglo-Saxon race in America. But it is yet too soon to measure the character or extent of their influence. We do not think they will essentially modify the constitutional institutions and educational systems it has established, which they learn, in a single generation, to respect as their own.

So, too, it would be idle to suppose that this supply will never be greater than the demand. In the natural course of events, the United States will become thickly populated, great fortunes will accumulate, capital will become more plentiful than now, and labour will be less sought for, and consequently less paid. Doubtless also the European emigration hastens that time. But it is yet far distant, and will continue so while land is as abundant and as cheap as now. Notwithstanding the rapidity of the settlement of the West; notwithstanding the amount of land taken up by speculators; notwithstanding the profuseness with which the public domain has been granted by Congress, 1,387,000,000 of acres remain unsold and unappropriated—six times the whole amount alienated by the Federal government during the present century; and probably two-thirds, at least, of the amount alienated is in the market at a price not much above the government rate. With such a quantity of land, at five shillings an acre, capable of being brought into production the first year, there is no necessity for an unhealthy overplus of labour; for it not only attracts population to the West, but also keeps down the price of farming-lands in the East, where the principal markets are. With the exception of tracts close to the large towns, farms in New England sell now at about the same rate at which they did in the beginning of the century. In Massachusetts even, the average value is £6 10s. per acre for the freehold; and in Maine, New Hampshire, and Vermont, it is less than in Ohio. It is greater in Michigan and Indiana than in any southern state except Louisiana. While the present state of things can be maintained, no probable annual addition to the country by emigration will affect the labouring classes unfavourably.

It is plain, also, that if the emigration continues as at present, it will soon give the North a greater preponderance in the nation; but we do not regard that as a source of future weakness, rather of strength. There is no sympathy between the foreign labour and the slave labour to make the North and South immediately antagonistic. On the contrary, the emigrant seems to have an inherent antipathy to the black, and allies himself, as soon as he becomes a citizen, to the political party supposed to have Southern tendencies. The past shows that the dangers to the American Union have come, and are to come, not from Northern but from Southern increase. The Missouri contest grew out of Southern annexation, and the supposed dangers in 1850 had their origin in the desire of the South to impose slavery upon the free soil of California. The North has never required political stimulus to aid its growth, nor has its advance been marked by accession of territory. It is the slave power which took to itself Florida, Louisiana, and Texas, which grasped after California and New Mexico, and which now wants Cuba. A gradual and peaceable increase in the industry, wealth, and population of the North, which shall give to it at length, without annexation or war, an incontestible preponderance in the Union, will be submitted to by the South, with scarcely a consciousness that it has taken place, and will perhaps check the thirst for acquisition, which, if unrestrained at home and unopposed abroad, may sow serious dissensions, and threaten the existence of the Republic.

Under the stimulating influence of this cause, the industry and resources of the United States have made an almost fabulous advancement. We had purposed to show its effect upon the principal branches of the national wealth, but are prevented by the unexpected length to which the subject has carried us. The tonnage of the country increased, in the ten years ending in 1852, from 2,000,000 to over 4,000,000; the imports, from $100,000,000 to $213,000,000; the customs, from $18,000,000 to $45,000,000, (yielding the Federal treasury an annual surplus of fifteen or twenty millions.) The cotton crop increased, in the ten years ending in 1850, from 800 to 1000 million pounds; the rice crop, from 80 to 215 millions; and the sugar, from 155 to 281 millions; the wheat, from 77 to 100 million bushels; and the maize, from 400 to 600 millions. The potato alone, blasted by disease, sank in production. Thirteen thousand miles of constructed railway, and as much more in progress, all built by emigrants' hands, are opening up the rich, but before unsaleable, lands of the West, bringing their cheaply produced breadstuffs and choked-up mineral wealth to Eastern markets.

(To be concluded.)

A Home.

If we were to tell a number of our friends that they don't know what a "home" is, they would grow somewhat indignant—perhaps use hard words. And yet it may be remarked that the number of persons who know what a genuine home is, by experience, is surprising few. One man in good circumstances will tell us that he has a fine house of his own, in which every comfort and convenience are provided. He has a wife and children there, also, and they give life to the place. Very true. But does he prefer that home, thus furnished and thus enlivened, to every other place in the world? Does he sigh when the hour for leaving comes, and smile when he is permitted to return? Does he love to sit by the cheerful fire and fondle the children, entering into all their little disputes with a curious interest? Does he take particular note of the bird in the cage, and the cat near the fire? If not, he has no home, in the dearest sense of that dearest of words. If his mind is altogether absorbed in the dusty ways of business—if he hurries from the house in the morning, and is loth to return at night—if, while he is at home, he continues to think of the journal and ledger, and repulses the advances of the prattling children, he has no home; he only has a place where he lodges and takes his meals.

Ah! happy is he who knows and appreciates the full bliss of home; whose heart is warmed and humanized by its cheerful influences, and who feels how superior in purity of pleasure are all its enjoyments to the turmoil delights of out-door life. Thrice happy is such a man. He has discovered the only paradise this world can now afford. It is only such a man who can have a deep and sincere pity for the unfortunate creatures who are homeless. He regards them as being cut off from the best influences of the earth, and exposed to the action of all the darker waves of life. He feels keenly for him who has no fireside—no dear ones to welcome him with smiles, and prattle over the little history of the day—no tongue to soothe when heavy cares have troubled the mind and rendered the heart sore; and the sympathy of such a man is not slow to overflow in acts of benevolence. A good home is the source of the fountain of charity in the heart.

Our advice to those who have no homes, such as we have described above, is, to get them as soon as possible. They can never be contented and substantial citizens, nor thoroughly happy men, until they follow this counsel. Get homes! Fill them with the objects of love and endearment, and seek there for the pure delights which the world beside cannot afford.—*Late paper.*

Moderation is commonly firm; and firmness is commonly successful.—*Johnson.*

For "The Friend."

Labours and Sufferings of Friends.

The employment of Edward Burrough and his fellow-labourers was to spread the truth, and gather souls to Christ. They counted nothing too dear to surrender,—liberty, property or life,—for their Master's cause, and the building up of those who were convinced by their ministry, in the most holy faith. Their thorough devotion, their consistent lives, and their living, saving religion, gave credit to their profession, and gradually made way into the hearts of many, so that the church at that time increased daily, even under the iron hand of persecution. Writing from Newgate, in 1662, he says, "Friends here are generally well in the inward and outward man; and the presence of the Lord is manifest with us, through great trials and sore afflictions, and grievous persecutions, which we have met with this last half-year. It would be too large to relate, and piercing of your hearts to hear, the violence and cruelty which Friends have suffered in this city, in their meetings, and in prisons. It hath been my hard lot to bear the persecution inflicted every way; though the Lord hath given strength and boldness, and *his power hath carried through*, else many would have fainted, and not been able to stand. Many have given up their lives in faithfulness, in this place; and their faithfulness in keeping meetings, and in patiently enduring many tribulations and cruel exercises, is a crown upon Friends, in this city. Here are now near 250 of us, prisoners in Newgate, Bridewell, Southwark, and the new prison. In Newgate we are extremely thronged, that if the mercy of the Lord had not preserved us, we could not have endured; there is near an hundred in one room on the common side among the felons, and their sufferings are great; but the Lord supports. For about six weeks' time the meetings were generally quiet in the city; but these last three weeks they were fallen on more violently than ever, and many Friends were imprisoned. But through all this, *Truth is of good report*, and *the nobility of it gains place in many hearts*, which are opened in pity and compassion towards the innocent sufferers; and *Truth is increased through all trials. Our trust is in the Lord*, and *not in man*; and we desire the same spirit may dwell and abide in you, also, that ye may be like-minded with us, and be *all of the mind of Christ*, who seeks men's salvation, *not their destruction*."

With those labourers who were of one heart and one mind, the truth prospered, and was of good repute. The love and harmony subsisting among them, added to their strength, and was a beautiful illustration of the nature of the Christian religion, showing that its spirit drew them nearer to one another in the heavenly fellowship, and made them exceedingly sensitive to anything that would divide and scatter. Their love was proverbial; and when any, by giving way to a jealous spirit, stood off or went into any kind of separation from their friends, this love led them to seek to gather the wanderers back again into the fold. Living and acting under the power and Spirit of Christ, they were very diligent in the work of the ministry. Though they were often kept out of their meeting-houses, they assembled at the door, which attracted persons passing by; and there in the open air they preached the gospel boldly, and when one minister was pulled down and carried to prison, another took his place, and thus often four or five preachers would be forcibly carried off. Friends were persuaded that the exercise of their public worship was a duty no man could discharge them from, believing that the Lord required it at their hands, and while persecution lasted, keeping meetings in the street became a customary thing. Friends found that their numbers increased under suffering, many being induced by sympathy and curiosity to stop to hear the gospel declared by such ministers; amongst these, eminent men sometimes riding by would direct their coachman to stop that they might hear. What a blessing it would be to their professed successors in doctrine, if the love of God flowed freely from member to member, binding them together universally in the same fervent labour for each other's good, and exhibiting the same fruits of the meekness and gentleness of Christ, and the undaunted perseverance in maintaining and spreading the truth as it is Jesus, and the testimonies of his gospel.

Can any man be faithful in much, that is faithless in a little?—*Jeremy Taylor.*

Selected.

THE CONFLICT OF LIFE.

"Onward Christian! though the region
Where thou art be drear and lone;
God hath set a guardian legion
Very near thee—press thou on!

Listen, Christian! their hosanna
Rolleth o'er thee, 'God is love,'
Write upon thy red cross banner,
Upward ever—heaven 's above!

By the thorn road, and no other,
Is the mount of vision won!
Tread it without shrinking brother,
Jesus trod it—press thou on!

Be thy trustful, calm endeavour,
Guiding, cheerful, like the sun;
Earth-bound hearts thou shalt deliver,
Oh! for their sakes—press thou on!

Be this world the wiser, stronger,
For thy life of pain and peace,
While it needs thee—oh, no longer—
Pray thou for thy swift release.

Pray thou, Christian—daily rather—
That thou be a faithful son;
By the prayer of Jesus—'Father,
Not my will—but thine be done.'"

Selected.

DEATH.

Vain man, thy fond pursuits forbear,
Repent, thy end is nigh!
Death at the furthest can't be far,—
Oh think before thou die!

Reflect—thou hast a soul to save;
Thy sins how high they mount!
What are thy hopes beyond the grave?
How stands that dread account?

Death enters, and there's no defence;
His time there's none can tell;
He'll in a moment call thee hence,
To Heaven, or to Hell.

To-day, the Gospel calls; to-day,
Sinners, it speaks to you;
Let every one forsake his way,
And mercy will ensue. *Hart.*

Selected.

WATCH.

Ye servants of the Lord,
Each in your office wait;
With joy obey His heavenly word,
And watch before His gate.

Let all your lamps be bright,
And trim the golden flame;
Gird up your loins as in His sight,
For awful is His name.

Watch! 'tis your Lord's command;
And while we speak, He's near,
Mark every signal of His hand,
And ready all appear.

Oh! happy servant he,
In such a posture found!
He shall his Lord with rapture see,
And be with honour crowned.

The Straits of Magellan.

The spirit of activity infused into our Pacific commerce by the discovery of gold in California, has served to bring into notice many places with which old navigators were familiar, but which were for years unvisited, except by exploring expeditions, or adventurous whalers and sealers. Since the discovery of the passage from the Atlantic to the Pacific, by doubling Cape Horn, the Straits of Magellan have been considered out of the ordinary track of commerce; yet, for nearly one hundred years, this was the only highway from ocean to ocean. I doubt whether any portion of salt water, once so important to the world, is so little known to the generality of readers as these straits, which separate the continent of America from the South American Archipelago, commonly called Terra del Fuego. It is true that, amid a mountain of rubbish in "Cordova's Voyage of Discovery," "Anson's Voyages," and in reports to geographical societies, a great deal of matter may be found by hard digging, but we have searched in vain for any concise recent account of the Straits. Even that modern "*omnium gatherum*," the *Encyclopedia Britannica*, disposes of the whole subject (at least, the edition that I saw,) in a few short lines. It was no wonder that I entered these celebrated narrows with the feelings of a discoverer.

The whole passage was one of a character so new and interesting, that I fain would commit to paper a tithe of my impressions, for I am totally incapable of reproducing *all*. I should want the pen of him who rhymed the "Ancient Mariner," or that which gave forth the sublime numbers of the "Morning Hymn before Sunrise in the Vale of Chamouni," to describe with justice the silence of that distant region, or to sketch in vivid language the dark forests, the rich flowers, the jagged peaks, the snow-covered mountains and the crystal glaciers, which are hurled together in such strange and picturesque confusion, upon the southern extremity of this western continent. I shall, however, content myself with giving you as much information as I can, knowing that the freshness of the subject-matter will, at least, constitute an intrinsic worth. I am also sure that I shall not be amiss in calling to mind the adventurous man who first penetrated this far off region.

At Rio de Janeiro I found the name *Magalhaens* to be borne by many a good subject of Don Pedro II., the present Emperor of Brazil, and this Portuguese name rendered into good English becomes *Magaellan*. An ancestor of this family was born twenty-two years before the great Genoese discovery of the western world. He was christened Fernando, and when quite young, entered the Portuguese navy—at that time probably the best in the world—and served for five years in the East Indies, distinguishing himself in the conquest of Malacca, in 1511. He afterwards returned to Europe, and being desirous to give vent to his spirit of adventure, and thereby to make his name famous, he proposed a voyage of discovery to the shores of that new continent which had just been given to Castile and Leon by the genius of Columbus. Finding that the numerous voyages to America had made it evident that this continent extended to a great distance towards the south, and being at the same time aware that the Moluccas or Spice Islands, discovered a few years before, were situated much further towards the west, he conceived the idea of sailing to Asia by a westerly course. So Magellan applied for encouragement to the court of Spain. Now the Cardinal Ximines was agent of that then mighty kingdom, and he favoured the Portuguese adventurer. And all this was approved by Charles the Fifth. A squadron of five vessels, with 236 men

on board, was fitted out for the new voyage of discovery. These vessels were not clipper ships, nor well appointed vessels, such as sail forth on our modern exploring expeditions. They were small craft, such as now ply between the little villages on the shores of Connecticut and New York. Indeed, the sloops which are now used merely to carry onions and potatoes to market, are, without doubt, as a general thing, fully equal, if not superior, in sea-going qualities, to the vessels in which the bold adventurers of the 15th and 16th centuries launched upon unknown seas, and which often were battling without experience amid craunching icebergs, or were driven before the sudden and unlooked for hurricanes of the tropics. One of Columbus's vessels, in the first glorious voyage which revealed the western world, was only of forty tons burden; and Bancroft gives an account of one of the old intrepids who crossed the North Atlantic in a mere boat of sixteen tons! So that the boast of modern navigators, that they have taken around Cape Horn to San Francisco a New York pilot boat of 60 or 80 tons, with all the improvements of the age for steering, taking the sun, examining charts, &c., is shorn of its glory, when we reflect what was done in little crafts, before charts were made, and before the compass was fully understood.

On the 29th of September, 1519, Magalhaens sailed from the Old World, and bore away for the New. His object being to discover a strait or an open sea which would give him a route to the Moluccas, he directed his course to the southern shores of Brazil, which then extended as far as the present territory of the Oriental Republic of Uruguay. He entered the river Platte, but was soon convinced that it was not a strait. He then pushed southward along the coast. Winter coming on, he was compelled to lay to in the harbour of St. Julian, on the southern border of the yet unexplored country of Patagonia. Here a conspiracy was formed against him; but his sagacity, prudence and resolution put down all opposition, and he stood forth not only a man bold to sail out upon unknown seas, but as one daring and determined among his fellow-men, and born to command and to lead.

In the end of October, 1520, just one year and one month after his little squadron sailed from San Lucas de Barameda, he discovered and entered the straits which bear his name. He thus realized the life-dream of Columbus, and found that commercial highway to the Indies which for nearly a century was the only known naval track from the Atlantic to the Pacific. In thirty days he conducted his vessels through the straits (which is one of the most picturesque passages which exists) and led them into that ocean to which, on account of its continuous fair weather, he gave the name *Pacific*. For three months and twenty days he navigated that smooth sea, without finding an island. The length of the voyage brought the greatest distress upon the whole expedition, and the suffering on account of want of food, and from the scurvy, was terrible. So great were their hardships that poor Pigafetta, who was the historian of this famous voyage, was "firmly persuaded (so he recorded it) that an expedition round the world would never be undertaken again." And, indeed, more than half a century elapsed between the voyage of Magalhaen and that of Drake, (1577.)

At length our *voyageur*, on the 6th of March, 1521, (eighteen months after he had lost sight of old Europe,) arrived at a group of islands, to which from the thievish propensities of the inhabitants, he gave the delightful appellation of Los Ladrones. After refreshing his crew, he continued his course westward, and discovered the extensive group of the Phillippines. He induced the chief of the island of Zeba to acknowledge the sovereignty of the king of Spain. For this acknowledgment, Magellan promised to assist the new made viceroy, for Spain, of the island of Zeba, in subduing his personal enemy, the chieftain of the small island of Matan. The expedition was undertaken by Magellan, but he was courageously resisted by the inhabitants, and in that contest he was slain. Thus perished the hero of Molucca, the discoverer of the first direct passage from the Atlantic to the Pacific, and the donor (by right of discovery) to Spain, of a vast island empire, which, with the exception of Cuba and a few of the small West India Islands, alone remains of the once extended colonial domains of Spain. Magellan was one of the most distinguished sea-officers of his time, and as an intrepid navigator and discoverer, only second to Columbus; and, far happier than his great superior, his fame is forever linked with those wonderful straits which he discovered, and also kept before the world by those three mysterious nebulous bodies which revolve around the southern pole.—*Late Paper.*

For "The Friend."

Mercantile Integrity and its Securities.

The following extracts from a discourse delivered by F. T. Huntington, at Boston, on the occasion of some recent stupendous financial frauds, contain some remarks, sound and worthy of consideration.

"Now the just shall live by faith."

"I apprehend that the sentence I have just quoted often falls vaguely upon the ears of an audience, with a dreamy sound, as if it related to a world with which they have nothing to do, and touched no interests except such as are a great way off. I shall endeavour to bring the truth it states out of that nebulous mist in which it hangs before the eye like a star seen through a cloud, and, clearing it of the hazy medium which alienates a practical concern, let it stand at once in sharper outline, and nearer to our common life.

"1st. The main position is, that the only valid security for mercantile integrity is religious faith. The honour that is faithful to contracts must be rooted in reverence for God. That is the basis of all the character that is really sound. The groundwork of a steadfast justice is a sincere spirituality. The uprightness that is equally scrupulous in executing the terms of a good bargain or a bad one, must rest on foundations of absolute right—and these are laid nowhere else than in a Divine revelation. No financial purity is immaculate that is not refined by an habitual intercourse with heaven. Among all the shocks incident to our high-wrought commercial pressure, there is one kind of strain or another that will prove too much for any manhood not seasoned in the climate of devotion. Prizes are offered to fraud, vast enough and tempting enough to unsettle that artificial virtue manufactured of the policies, the fashions, the decencies of a society obeying no loftier law than the most exquisite self-consideration. If you would guard against embezzlement in unexpected quarters, you must balance the inner life on a centre not subject to mortal fluctuations, and beyond any human mark. Business men, to be utterly safe, must be unequivocally Christian men. It is not enough that equity in dealing be conventionally tolerable,—up with current customs, and equal to the test of maxims of expediency; it must abide by the sanctions of the sermon on the mount. Your thoroughly trustworthy traders are men that believe in Christ, and pray in the spirit of that searching conviction. Habitually and by voluntary indictment, their conduct is brought to the bar of a Gospel decision. Underneath all their outward activity and their energetic enterprise, there lives a heart that is no stranger to secret communion with the Father, the Almighty author of righteous weights. With these men, the house of merchandize and the marts of traffic are touched with the sanctities of Olivet and Gethsemane. Their morality draws its sweet, strong nourishment, from their piety. They go into the counting-room, the shop, the office, the brokers' board, out of the closet. We hear much of the securities of investments, notes, and contracts; but the grand security of all these securities is an incorruptible conscience, and the only security of that is the thought of God. It is profoundly true, 'The just shall live by faith.' Even of honesty, the inmost life is from beyond the world.

"2nd. Give this doctrine fair play, and it will correct the worst effects of such frightful violations of credit as have lately agitated our whole American community, sickening not only every sensitive soul, but even appetites the most selfish.

"One of the most noticeable of these effects is, a popular discrediting of human goodness itself. The prevailing disgust shapes itself into expressions which imply that nobody can be trusted. By these sweeping condemnations, so hasty that they can come only from very superficial minds, an infidelity towards the honour of God's providence to his children is engendered, which is only second to infidelity towards himself. For, when we have once cheated ourselves into the corrupt notion that everybody about us is bad, it will be but a short step that will lead us to cheat one another every way, yield passively to all manner of corruption, and so make the world as bad as our disordered fancy had pictured it. Undoubtedly, these instances of depravity are flagrant enough to create a momentary discouragement; they upset those sentimental theories of human nature that represent it as composed of unmixed good, and, by a false adulation of its exaggerated dignity, install a most complacent and perilous idolatry: it is necessary these theories should be removed. Undoubtedly, in proportion to the largeness of the place these defaulters held in the general confidence, is the breadth of the chasm that gapes where they sank; in proportion to the height from which their honour falls, must the senses be stunned by the crash; and, as with a line of structures leaning one upon another, when one large trader or banker goes bankrupt, a lengthening row tumbles in his train. But, nevertheless, hold fast your faith in God's Spirit among men, as well as in his heavenly sway. Humanity is not all hollow. Honest men are left, after all the vulgar criminals have been arraigned, and the genteel defalcators have been suffered to abscond.

"I observed in a respectable journal a remark, probably only half in earnest, to the effect that the wholesale dealers in wickedness and fraud seem at present to be in a majority. And yet the whole of these swindlers, the story of whose peculations has lately filled the world's mouth, might be introduced at once into a single ordinary cell of a prison with as much ease as propriety. If you propagate an estimate of mankind that is too low, all history and philosophy show that you will presently bring down the average quality to that inferior level. Even when the worst outrages are fresh in the nostrils, when we are ready to take up the vivid metaphors of the Hebrew denunciation, and say that 'truth is fallen in the streets,' and 'judgment is turned away backward,' and our unclean State street and Wall street deserve, like Jerusalem, to be wiped 'as a man wipeth a dish,

viping it, and turning it upside down!' yet to a nore comprehensive vision, there remain high-minded officers, reliable agents, incorruptible merchants. Recognize them. Believe in them. Multiply them. An irreligious conscience might ndeed despair. But here is the victory of faith; or faith knows that over all, and sublimely ruling ll, there is a God, and in that faith the just shall till live.

"Another tendency in our estimation of signal niquities is to self-righteousness. It seems, at rst, quite distinct from that just now mentioned; nd yet a closer analysis discloses many traces of lliance. For it is one of the subtlest of our uman deceptions to disparage the species, only he more effectually to establish a base tone of pinion before which we ourselves shall appear to dvantage as exceptions; and, on the other hand, here are always some miserable intellects ready o ascribe a wonderful merit to the man that holds is fellows in contempt. But, in reality, just as t is the despiser that is despicable, so it is the anctimonious bewailer of a degenerate race that s commonly conceited and suspicious. Who shall nvy the poverty of that fallen nature which boasts f standing erect while others falter—looks round n wrecked fortunes with arrogant disdain—for-ets the universal frailty that enfeebles every mor-al will—and hugs its own security while others' air reputations go down? In such a nature neanness competes with dishonesty. There is in hat man a small ruin, only because there was othing but littleness to be ruined. In the reli-ious view of life, all rectitude is seen to be of race; merits cease to be reckoned; and it is felt hat the just are not justified by their performances vhich at best look wretched beside the perfect aw; but that they live by faith.

"Looking in another direction, we find attempts o palliate these commercial enormities. The par-ality of friendship, or a secret consciousness of artaking, undetected yet, in a similar turpitude, rings forward apologies. It is suggested that ese defaulters lapsed into special disgrace only ecause they were specially tempted; that a ma-ority of men would do the same thing if oppor-unity were equally seductive; and thus, to come o once to the logical conclusion, that virtue is the reature, and the sinner the victim of circum-tances. It is perniciously false. Virtue is the uit of a divine principle. The sinner is a volun-ary transgressor. Doubtless there are among ach malversations, degrees of villany, as there are f dignity. The ambition of power, yearning to utride a financial storm; to bring a triumphant uccess out of perplexed affairs and conflicting ills; to command the resources of the field to the oint of peril with Napoleonic precision, thus lending the renown of the pilot, the diplomatist, nd the general—this passion contains an intel-ectual element, and ought not to be confounded ith the greedy lust of the shuffling impostor, hat dodges around every corner to count the shil-ngs filched by the last cheat. And we can asily distinguish between the sudden crime that evolutionizes a fine nature, and the habitual obli-uities by which a crafty wretch wriggles his way o last into unequivocal infamy. But we must ever forget that righteousness is differenced from n by quality, not by quantity. Real virtue is respective of situations or solicitations.

"These fallen men, in all likelihood, were *not* pecially tempted. Thousands of men, in our reat seats of traffic, are probably as boldly beset, r as cunningly way-laid, by the blandishments of oney every day. And if otherwise, what is the robity good for, that will not stand a surprise? Nor is it anything less than a denial that virtue has an independent essence, and an immovable quality, to allow that there is any moral distinc-tion between the plundering of a corporation's treasury, and the robbery of a passenger on the highway.

"Charity to fallen brethren must not involve us in excuses for sordid outrages, nor in com-pounding with felony. When some piece of rapacious villany bites innocent and confiding per-sons, with an aggravation of deliberate audacities, then it will never satisfy intrinsic justice, nor console the sufferers, to intimate that it could not be helped. The just are permitted to live by faith, and if their principles are planted in the immovable Rock, they shall be kept in the hour that 'tries every man's work of what sort it is.' No man is authorized to fix his fellow's deserv-ings; and censoriousness is of itself a sin. But to make knavery venial is not to forbear from detraction.

"In some unconsidered comments on these recent rogueries, I have noticed bitter imputations against the offenders as having woven a cloak to cover their treacheries out of devout professions. So far as these are meant to deprecate hypocrisy, to rebuke the subtile sanctimony that would make a parade of piety in order to divert suspicion, it is well. But if they were so made,—and in one or two instances this interpretation was suggested,—as to cast a misgiving over the demonstrations of an active religious zeal, then it is a mischievous wrong, and the wound falls on religion itself. When you undertake to exalt morals at the ex-pense of reverence, or to strengthen the sentiments of honour by sneering at all professions of piety, you violate the method of nature, the philosophy of the soul, the truth of God. Every stroke aimed at godliness glances against magnanimity. These two cardinal forces in all true righteousness, arrayed against each other, wage a worse than civil war. It is the fruit on the branches saying to the moisture of the root, 'I have no need of thee.'"

(To be concluded.)

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

SAMUEL JENNINGS.

(Continued from page 77.)

All the injurious charges made by the enemies of Samuel Jennings, whether as respects his ac-tions in civil or religious society, met with a tri-umphant refutation. Those who left Friends with Keith in America, still continued their at-tacks on Samuel, even when Keith had left them and gone over to the Episcopalians. Having no longer any disputes with him on religious sub-jects, they made his political life the occasion of animadversion and malignant scrutiny. How well he succeeded in justifying his course, and in laying open the false statements made against him, may be seen by those who will read his answers to the publications of his adversaries. Our plan will not allow us to follow him in his public life. He was a bold champion of the liberty of the subject against arbitrary power, and whilst ever prompt to support proper legal authority, by pre-cept and example, his resistance to all infringe-ment of chartered rights, was firm and undaunted.

After his return to America, he continued to reside for a time in Philadelphia. Samuel Smith says of him: "Alive to the more generous emo-tions of a mind formed to acts of benevolence and acts of humanity, he was a friend to the widow, the fatherless, and the unhappy; tender, compas-sionate, disinterested; and with great opportunities, left but a small estate; abhorring oppression in every shape, his whole conduct discovered a will to relieve and befriend mankind, far above the littleness of party or sinister views." In respect to his small estate, it may be interesting to some to know, that whilst he was filling important offices in the Commonwealth, his wife kept a small shop to assist in maintaining their family. This we find set forth in a complaining letter written by Robert Turner, who says, that he went to her shop to obtain a copy of one of her husband's publications, but she would not sell it to him.

After removing back to Burlington, Samuel Jennings was soon employed again in public affairs in the Province of New Jersey, wherein his opposition to Lord Cornbury's arbitrary conduct has been the theme of much eulogy from his-torians. His public engagements did not, how-ever, prevent his attention to his religious duties. He was much employed by his brethren on im-portant appointments in the Society of Friends, and he continued to travel, visiting the meetings on this continent, in the service of the Gospel. Of his visit to the meetings in New England in 1699, many interesting items are recorded by Thomas Story. He attended the Select Yearly Meeting in Burlington, First mo. 1708, in which a memorial, prepared by him on behalf of Mary Newcomb, was read and approved. Soon after this he appears to have become very weak and feeble. Of his latter days, only the account we find is in a memorial written by his friend Richard Townsend, of which a few extracts are subjoined.

"I have a testimony to bear for my ancient friend Samuel Jennings, having had acquaintance with him more than thirty years. In this time I have often been with him, when the Lord did give him a mouth and wisdom to divide the word of consolation to the honest-hearted, and of reproof to the evil-doers of what kind soever, according to the service of the time. He has borne a faithful testimony for God ever since I knew him, and against all backsliders and apostates of divers kinds, wherever he met with them. He was very tender-hearted. I have many times seen tears of tenderness on his cheek, when he was bearing a living testimony in a meeting, to the great com-fort and refreshment of many, being full of con-solation to the meek and lowly, unfolding many great mysteries to the help and comfort of the true travellers towards Zion, with their faces thitherward. He was zealous for good discipline and good order in the church of Christ, that the camp might be kept clean. Against all disorderly walking he stood firm, and in a testimony against separations from *Truth*, both in England and here in America, namely, that of John Story and his company, and that of George Keith and his en-vious company,—for which they [the apostate separatists] hated him, according to the saying, 'reprove a fool and he will hate thee.'

"God gave him much wisdom, by which he was very useful till a good old age, when much weakness of body seized on him, so that strength of body failed.

"I went to visit him near his latter end. He was so weak in body, that he had a man to hold him in his chair. He could speak but little, yet seemed to have a sense of inward comfort, and spoke a little to that purpose to our satisfaction."

"I, with some Friends, going through Burlington to the Yearly Meeting at Shrewsbury, understood he desired to have a meeting in his chamber, which we well approved of, and went and sat down by him, waiting on the Lord. In that frame a Friend knelt down to prayer in a tender supplicating frame of spirit, in which the rest of us did sincerely join,—so that our prayers were

offered up to the Lord in the behalf of our afflicted Friend, that it might please him according to his wonted loving kindness, to comfort our friend and brother. After a little time of retirement, in a sense of the overflowing of God's love, something was spoken concerning how serviceable the Lord had made this his servant."

Samuel then, alluding to the days of his strength and health, said, "he had done what he could," but then referring to his present weakness, added, "our God is a just God, and requires no more than I am able to do." He then, addressing the Friends, said, "I would not hinder you long,—but the Lord bless you,—especially you of the ministry." Richard adds, "so we left him in a sweet frame of spirit, being well satisfied the Lord was with him. So that I do believe he hath laid down his head in peace with the Lord." He died shortly after, in 1708.

(To be continued.)

THE FRIEND.

ELEVENTH MONTH 25, 1854.

We have not yet received any other information from the Yearly Meeting lately held in North Carolina, than that it has identified itself with the Separatists in Ohio.

When the minute of that meeting is obtained, we shall, as mentioned in our last number, publish it with the similar minutes of Indiana and Baltimore.

SUMMARY OF EVENTS.

EUROPE.—News from England to the 4th inst., and from the Crimea to the 26th ult. The Russians have received considerable reinforcements at Sebastopol, and more were expected to arrive soon. On the 25th, a force of 30,000 Russians attacked the posts held by the English and Turks in the vicinity of Balaklava. The attack was unexpected, and although the allies eventually made good their ground, they sustained serious losses, especially the British cavalry, 500 of whom fell, according to the report by way of Constantinople. The Russians also took and retained two forts, from which they fired upon the allies. Menschikoff's despatch on the 26th, states the English loss at 600 horse and 11 guns. He admits that Fort Constantine had been greatly injured by the bombardment; the other fortifications generally not seriously. So far as can be gathered from the various statements, it would seem that the siege and bombardment had so far made no great impression on Sebastopol, and that about equal injury had been sustained by both parties. There are certainly no indications of an early termination of the contest.

ENGLAND.—In Liverpool a decline of 1s. per bbl. in flour is noted. The money market easy. Consols 94¾. According to the calculation of the Liverpool Times, of the thirty thousand men who left England for the seat of war in the Black Sea, fourteen thousand have already been lost by cholera and the casualties of war. Applying the same ratio to the Turkish and French troops, who formed the greater part of the allied forces, what a starting view is presented of the waste of life in this iniquitous war, between *Christian* nations.

RUSSIA.—At St. Petersburg, warlike preparations were proceeding on the most extensive scale. Guns of long calibre are casting for Cronstadt. The Aland Islands have been reoccupied. The sinking of five of the largest ships of the line at Sebastopol, is referred to as an example of the spirit in which the war will be carried on by Russia.

AUSTRIA, is said to be unwilling to come to an open rupture with Russia, until confident of the support of Prussia and the Germanic governments.

FRANCE.—The U. S. minister at Paris has had an interview with the minister of foreign affairs. He was assured there were good reasons for the conduct of the French authorities in the Soule case, which should be forthcoming when necessary.

SPAIN.—All was quiet. The cholera was raging frightfully at Corunna.

SICILY.—The ravages of cholera in this island are almost without a parallel. At Messina there were from 800 to 1100 deaths daily. On the 16th of Ninth mo., it was reported that about one half the population had been carried off. On the 13th, 1000 soldiers or convicts had been sent from Palermo to Messina, to clean the streets, and bury the dead. At Palermo, on the 26th, there were about 350 deaths daily. The whole number of deaths at Palermo was estimated at 15,000, and at Messina, 45,000.

CUBA.—Two American schooners, the Charles Smith and J. C. White, loaded with arms, &c., have been seized off Baracoa at the east end of the island. The captains, crews and passengers have, it is said, been imprisoned.

UNITED STATES.—*Shipwrecks.*—On the morning of the 13th inst., the New Era, an emigrant ship of 1328 tons, on her first voyage from Bremen for New York, went ashore on the New Jersey coast, between Deal and Long Branch. She left Bremen with 425 persons on board, mostly Germans, of whom 40 died of cholera on the passage. Only 163 persons were saved, the number of lives lost with the vessel being 222. Ship and cargo were a total loss.

On the 11th inst., the U. S mail steamer Jewess from Havanna, was wrecked on Brigantine Beach, N. J. Vessel and cargo a total loss, but crew and passengers all saved.

Patents.—A recent change in the rules of the Patent-office requires inventors who send models to the office, to construct them so that their size shall not exceed twelve inches in any direction. It is probable that the Patent-office will ultimately have to abandon the plan of having models, for want of accommodations for keeping them, and rely generally upon good drawings of the machines, with full descriptions.

Extension of the Telegraph Eastward.—Works now in progress are expected ere long to shorten the time required for the transmission of European intelligence, by four or five days. About 300 miles of the land telegraph, between St. John's, N. F., and Cape Ray, is already finished, and a month's labour will complete it. The sub-marine cable, 130 miles long, is nearly completed, and will be laid across the Gulf of St. Lawrence, as soon as the ice will permit. St. John's, N. F., and New York will then be in connection.

The Minister to Spain.—The Secretary of State at Washington, has been informed that the interdict upon Soule's passage through France has been withdrawn.

California.—On the 14th inst., the steamship Northern Light from San Juan arrived at New York with the California mails of Tenth mo. 24. She brought 450 passengers and $564,405 in gold. Her passengers were only twenty days and twelve hours on the trip from San Francisco, which is the shortest transit yet made. The late city clerk and treasurer had been arrested on the charge of retaining in their hands the property of the corporation to a large amount. The efforts to recover the treasure lost in the Yankee Blade, had been unsuccessful. The amount of gold bullion and specie shipped from California, during the third quarter of 1854, is $13,794,960, of which $12,609,407 were destined for the Atlantic States. A mass of gold weighing 85 ounces, was recently taken out of Scott bar. The wheat crop of California is estimated to yield 600,000 barrels of flour. The notorious Walker, ex-president of Sonora, had been tried and *acquitted*.

New York.—A great decline in the value of real estate, which had become excessively high in this city, seems to have taken place. New stores in Chambers street, and the neighbourhood, (says the Post,) which could only be rented on the first of May at $8000 per year, are now offered at a yearly rent of $4000, with no takers. Mortality last week, 356, only 2 of cholera.

Philadelphia.—The Liverpool and Philadelphia Steamship Company have made arrangements whereby the regular sailings of their fleet of late have been interrupted by the loss of the City of Glasgow and City of Philadelphia steamships, will soon be resumed. They have purchased the steamship Kangaroo, of 1874 tons burden, which is expected to be on the line in about six weeks. Their new steamship City of Baltimore, of 2500 tons burden and 500 horse power, is to be launched next month. They have also contracted for a new steamer, to be called the City of Washington, of 2700 tons, to be ready in the Sixth mo. next. These vessels are all of iron, and from the works of the celebrated builders, Tod & McGregor, of Glasgow.

Pennsylvania Railroad.—The receipts on the road this year, have amounted to $3,058,720; for the same period last year they were $2,149,964.

Mortality in Philadelphia the last week, 154, of which 5 were from cholera.

Miscellaneous.—Negro suffrage.—There are said to be about 3000 persons entitled to vote in the State of New York, under the provision of the Constitution, which requires a coloured man to have been three years a citizen, and possessed of freehold estate of the value of $250; over and above all debts.

Progress in the Sandwich Islands.—The first application for a bank charter has been recently made; the first steam flour mill has been built, and the first flour manufactured.

Blind People in Great Britain.—There are 11,273 blind males in Great Britain, and 10,214 females.

English Methodists.—At the late Methodist conference in England, a decrease in the membership was reported, to the extent of 6737 members; the decrease is attributed to the war, and to emigration.

A Wealthy Bishop.—The Bishop of London is said to be the owner of an estate, producing the enormous sum of one hundred thousand pounds sterling a year.

Chilian Silver Mines.—The yield of 1853 was about twelve millions of dollars.

The Czar's Idea of Russia's Duty.—The Russian Court organ, in its number of 20th ult., contains the following paragraphs:—"It is Russia's holy duty to establish and consolidate the dominion of Christianity on the Bosphorus. Finally, the Emperor, *as the strong rock and defender of Europe*, has to fulfil the lofty mission of consolidating European conservatism." "To obtain this object, Russia must carry on an obstinate war, which will break down England's avarice, and unconditionally terminate Turkish misrule."

WEST-TOWN SCHOOL.

The committee to superintend the boarding-school at West-Town, will meet there, on Fourth-day the 6th of next month, at 10 o'clock, A.M.

The committee on admissions to meet at 8 o'clock the same morning, and the committee on instruction at 7½ o'clock the preceding evening.

The visiting committee to assemble there on Seventh-day the 2nd of the month, and to spend Second and Third days of the following week in examination of the schools.

THOMAS KIMBER, Clerk.

Phila., Eleventh mo. 25th, 1854.

RECEIPTS.

Received from C. Bracken, agt., O., for Ruth Conrow, $2, vol. 27; from A. Battey, agt., Vt., for P. Gove, $2, vol. 27, for D. F. Knowles, $2.25, vol. 28; from W. Foulke, agt., O., for Marvin Gifford, $2, vol. 26, for Mahlon Patton, $2; from J. Churchill, Ill., for Ed. Prichard, $2, vol. 26; from John F. Hull, agt., N. Y., for Geo. Robinson, $2, vol. 27; from Mark Willits, agt., O., for himself, John Hoyle, sen'r, James McGrew, John Hoyle, jr., and A. McGrail, $2 each, vol. 28; from Isaac Cowgill, O., $4, vols. 27 and 28; from Wilmon Bacon, per H. C. W., $4, vols. 27 and 28; from Thomas W. Miller, Pa., $5, to 43, vol. 26; from James Austin, agt., Nant., $36, for M. Gardner, P. Mitchell, M. S. Paddock, F. Arthur, J. Paddock, E. A. Easton, J. B. Swain, D. Ray, J. Boadle, Ann Barney, Ed. Mitchell, Fras. B. House, Benj. Gardner, Jem. Austin, C. C. Hussey, J. Monroe, D. G. Hussy, and Goram Hussy, $2 each, vol. 28.

TEACHER WANTED.

A well qualified Teacher to take charge, at the close of the present year, of the "Sheppard School" for Coloured Girls on Randolph street. Applications in writing may be addressed to Edward Richie, Clerk of the Board of Trustees, No. 173 Vine street.

DIED, at the residence of his parents at Pennsville, Morgan county, Ohio, on the 1st day of Eleventh mo. 1854, LEWIS W. FOULKE, in the 25th year of his age; a member of Pennsville Monthly Meeting. Although he was taken suddenly away, yet he appeared to be ready when the undeniable messenger came, and the large circle of friends who mourn his loss, are comforted in the belief, that he has exchanged a world of sorrow and affliction for an enduring inheritance of peace or joy.

——, on First-day, the 12th inst., JANE, eldest daughter of Ezra and Phebe Haines, of Rancocas, N. J., in the 21st year of her age. It may be said truly of this dear child, that according to her measure, she had been enabled to bear the cross, and despise the shame—having from very early life evidenced a desire, that her appearance and deportment might be consistent with the testimonies of our religious society, of which she considered it a great privilege to be a member, and often expressed her concern at the departure of her young friends in these respects; it is our solacing belief, that her merciful Saviour has permitted her to enter one of those mansions which He has prepared.

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For "The Friend."

The Valley of the Amazon.

(Concluded from page 81.)

"The climate of this country is salubrious, and the temperature agreeable. The direct rays of the sun are tempered by an almost constant east wind, laden with moisture from the ocean, so that one never suffers either from heat or cold. The man accustomed to this climate is soon unwilling to give it up for a more bracing one, and will generally refuse to exchange the *abandon* and freedom from restraint that characterize his life there, for the labour and struggle necessary even to maintain existence in a more rigorous climate or barren soil. The active, the industrious, and the enterprising, will be here, as elsewhere, in advance of his fellows; but this is the very paradise of the lazy and the careless. Here, and here only, such an one may maintain life almost without labour.

"I met with no epidemics in my route; except at Pará; the country seemed a stranger to yellow fever, small-pox or cholera. There seemed to be a narrow belt of country on each side of the Amazon, where bilious fevers were particularly prevalent. These fevers are of malignant type, and often terminate in fatal jaundice. I was told that six or eight days' navigation on each tributary, from the mouth upwards, would bring me to this country, and three or four more would pass me through it; and that I ran little risk of taking the fever if I passed directly through. It appeared, also, to be confined to a particular region of country with regard to longitude. I heard nothing of it on the Huallaga, the Ucayali, or the Tapajos, while it was spoken of with dread on the Trombitas, the Madeira, the Negro and the Purus.

"I have been describing the country bordering on the Amazon. Up the tributaries, midway between their mouth and source, on each side are wide savannahs, where feed herds of cattle, furnishing a trade in hides; and at the sources of the southern tributaries are ranges of mountains, which yield immense treasures of diamonds and other precious stones.

"It is again (as in the case of the country at the foot of the Andes,) sad to think that, excluding the savage tribes, who for any present purposes of good may be ranked with the beasts that perish, this country has not more than one inhabitant for every ten square miles of land; that it is almost a wilderness; that being capable, as it is, of yielding support, comfort and luxury to many millions of civilized people who have superfluous wants, it should be but the dwelling-place of the savage and the wild beast. Such is the country whose destiny, and the development of whose resources, is in the hands of Brazil. It seems a pity that she should undertake the work alone; she is not strong enough; she should do what we are not too proud to do, stretch out her hands to the world at large, and say, 'Come and help us to subdue the wilderness; here are homes, and broad lands, and protection for all who choose to come.' The citizens of the United States are, of all foreign people, most interested in the free navigation of the Amazon. We, as in comparison with other foreigners, would reap the lion's share of the advantages to be derived from it. We would fear no competition. Our geographical position, the winds of heaven, and the currents of the ocean, are our potential auxiliaries. Thanks to Maury's investigations of the winds and currents, we know that a chip flung into the sea at the mouth of the Amazon will float close by Cape Hatteras. We know that ships sailing from the mouth of the Amazon, for whatever part of the world, are forced to our very doors by the S. E. and N. E. trade-winds; that New York is the half-way house between Pará and Europe.

"We are now Brazil's best customer and most natural ally. President Aranha knew this. At a dinner party given by him at Barra, his first toast was, 'To the nation of America most closely allied with Brazil—the United States.' And he frequently expressed to me his strong desire to have a thousand of my active countrymen to help him to subdue the wilderness, and show the natives how to work. I would that all Brazilians were influenced by similar sentiments. Then would the mighty river, now endeared to me by association, no longer roll its sullen waters through miles of unbroken solitude,—no longer would the deep forests that line its banks afford but a shelter for the serpent, the tiger and the Indian; but furrowed by a thousand keels, and bearing upon its waters the wealth, that civilization and science could call from the depths of those dark forests, the Amazon would 'rejoice as a strong man to run a race;' and in a few years we might, without great hyperbole, or doing much violence to fancy, apply to this river Byron's beautiful lines:

> 'The castelled crag of Drachenfels,
> Frowns o'er the wide and winding Rhine,
> Whose breast of waters broadly swells
> Between the banks that bear the vine;
> And hills all rich with blossomed trees,
> And fields that promise corn and wine,
> With scattered cities crowning these,
> Whose far white walls along them shine.'

Then might Brazil, pointing to the blossoming wilderness, the well cultivated farm, the busy city, the glancing steamboat, and listening to the hum of the voices of thousands of active and prosperous men, say, with pride and truth, 'Thus much have we done for the advancement of civilization and the happiness of the human race.'"

I was led into a careful searching out the secret workings of the mystery of iniquity, which *under a cover of religion*, exalts itself against that pure spirit, which leads in the *way of meekness* and self-denial.

From "Friends Library," Vol. V., page 411.

"A principal cause of desolation and waste in the house and heritage of God, is the want of more prepared stones for the building, hewn and polished in the mountain; but great inconveniency arises, when some are made use of as stones for the building, in their natural state, which renders them unfit materials to erect a house for the glory of God to abide in; so that what such build, is nothing but a habitation for anti-christ; for he will content himself in any form of religion, whilst he can keep the power out of it. His first subtle working in the mystery of iniquity, is to persuade the mind that there is no need of any more power and wisdom than they have as men; that if they will exert their endeavour, they may be useful members; thus withdrawing gradually from the fountain of living water; to hew out cisterns to themselves, which will hold no water. Oh, how dry and insipid are all the religious performances of such! and what they do, is only to beget in their own image, carnal, lifeless professors like themselves. These are very apt to be doing, being always furnished; but the true labourers must, in every meeting, and upon all occasions that offer for service, receive supernatural aid and the renewed understanding, by the immediate descendings of heavenly wisdom and power, or they dare not meddle. Where there are but two or three in each Monthly Meeting, carefully abiding in a holy dependence upon God to be furnished for his work, great things may be done by his mighty power, in and through them. This is evident, by observing the state of meetings where such dwell, though all is not done which they ardently desire; but praised be the Lord, there are many yet up and down, who know and experimentally feel their sufficiency for every service in the church to be of God."—*John Griffith.*

Interesting Discovery.—A very interesting historical discovery has just been made in the Museum of Arms, in the Palace of Hohenzollern-Sigmaringen. The Marshal of the Court, M. de Mayenfisch, remarked in the Museum what appeared to be a door covered with plaster. He had the plaster removed, and found a wooden door; and behind that door was one of iron, fastened with four enormous locks. M. de Mayenfisch had the locks opened, an operation of great difficulty. The door being then flung open, a subterrancan passage was discovered. This passage, between three and four hundred yards in length, was blocked up at the end with rubbish. The rubbish was removed, and a large chamber was exposed.

On the walls, at certain intervals, were crucifixes, and figures of the Virgin and St. John the Baptist, all in wood, clumsily executed; also iron caps with spikes in the interior, heavy chains, pincers, and other instruments of torture. In the centre of the room was a huge stone table and ten seats surrounding it. On the table were a hammer, a plate with (in bas relief at the bottom) figures of the Virgin and St. John the Baptist; five wooden balls, quite black with age; and an iron seal of the famous Vehmic tribunals. This seal, with the other things, makes it clear that the cavern was employed for the sittings of one

of these secret courts of justice whose mysterious and terrible proceedings created profound terror in the middle ages, but served to keep in check the brutality of the oppressors of the people. Singular to relate, no other actual remains of any Vehmic tribunal have yet been discovered in Germany, though *savans* have spent many weary years in making all manner of researches respecting them.—*Late Paper.*

From the Leisure Hour.

A Visit to the Staffordshire Potteries.

(Concluded from page 83.)

Besides the printing, the biscuit-painting, and the enamel-painting, there is a style of ornamentation which has lately sprung up, and which, being susceptible of indefinite improvement, and at the same time not necessarily expensive, bids fair to become exceedingly popular. We allude to the practice, of which we saw many successful specimens in the various show-rooms of the first-class potters, of transferring engraved landscapes and views in the same way as the common printed patterns are transferred, and afterwards colouring them artistically with enamel colours upon the glaze. There is no reason why engravings of the first excellence should not be thus transferred and coloured; and it appears to us more than probable that a manufacturer, who should bring taste and judgment along with a little spare capital to bear upon this comparatively new branch of the art, would succeed in creating a demand for articles which might be rendered eminently beautiful and supplied at no very extravagant cost.

Passing from one imitative art to another, we are next introduced to the makers of the exquisite statuettes in porcelain, or, as it is here called, parian ware, and to which we have already alluded. The mode of manufacturing these charming figures is as follows: the separate parts of the figure are cast in separate moulds by pouring in the fluid slip, and allowing it to remain in the mould until the plaster-of-Paris, of which the mould is formed, has absorbed a certain quantity of the water; the remaining liquid is then poured or drawn off, leaving that portion of the composition from which the moisture has been absorbed adhering in the form of a hollow cast to the inside of the mould. This is allowed to harden for a certain time, and is then released from the matrix. For a single figure, it may happen that as many as twelve or fifteen moulds are required; and some of the groups of two or three figures, we were informed, are cast in the first instance in as many as fifty different pieces. The putting the pieces together, so as to preserve the most perfect proportion, is of course the difficult part of the business; heads, arms, trunks, legs, hands, feet, lumps of drapery, military boots and naked toes, etc., etc., lie jumbled together before the workman, who gradually builds up from them the perfect statue, or the sculptured group, to the semblance almost of life. The several parts are cemented together with the fluid material in the state of a thin paste, and the numerous joinings are so artfully filled up, and so perfectly surfaced, as to defy the most scrutinizing examination to detect them. There are many difficulties to contend with, however, in perfecting these figures. The material of which they are formed is of such a nature as to shrink in the firing, to which it must be subjected, to such a degree that it comes out of the furnace three-fourths only of the size of the original model. It happens moreover that, until burnt, the ware is not sufficiently strong to retain the form into which it is sometimes cast; thus Apollo with his outstretched arm must have a support beneath it, or the limb would bend downwards with the weight of the material: some figures and some groups especially require numerous supports, and these must necessarily be all made of the same substance, in order that they may shrink as the statue shrinks in the fire; otherwise the result would be some intolerable absurdity or deformity, rendering it of no value. It is fortunate that the shrinking of this fine composition is always uniform in every part, and that the minutest points of resemblance, even in a small bust, are never injured by it. Perhaps there is no invention of the present era which has done more to popularize the love and appreciation of fine art than that which has given us the parian statuettes. It has multiplied innumerable copies of the classic productions of both native and foreign sculptors, and has made the people better acquainted with what constitutes excellence, by setting before them examples of it which constrain the admiration even of the most rigid connoisseur.

On leaving the manufactory, having witnessed the gradual progress of the ware from the native clay up to the costly equipage from which a monarch might be pleased to dine, we are led into the show-rooms, where we are made aware of the extent of the potter's resources, and the numberless purposes to which his art is applied in the present day. He not only employs the services of the artist and supplements those of the sculptor, but he supersedes the labours of the marble-mason, and enables his patrons in some degree to dispense with those of the cabinet-maker. He casts slabs of porcelain or earthenware whiter than alabaster, and adorns them with wreaths and bouquets of flowers on which the butterflies rest and the dew-drops glisten; and these are to blossom by the winter fire-sides of the wealthy, in place of the veined marble of Italy or the home-dug porphyry of Cornwall. He paints many landscapes upon panels of porcelain for the virtuoso's cabinet or the lady's boudoir. He vies with the jeweller in the costliness of his dessert services, and excels him altogether in appropriateness of design. He has perfect confidence in the virtues of clay, and fashions it into any form he chooses, from a child's drinking-cup not worth a penny to my lord's inkstand worth twenty guineas, or a pair of vases cheap at a hundred. He will make you a goblet no thicker than a bank note, the weight of which shall hardly turn the scale, or a bouncing pickle-pot: in short, he does what he likes with it, always supposing that he makes a profit out of it.

Thus much for a glance at the operations of the potter. Were we to chronicle the results of our visits to other establishments, we should in the main be going again over the same ground, such differences as exist in the modes of manufacture at different potteries being scarcely perceptible by a casual visitor, and of no interest, if they were, to the general reader. The stranger who perambulates the large factories and the splendid show-rooms of the district will come to the conclusion, that though some of them affect and excel in peculiar branches of manufacture more than others, yet the modes of production are necessarily similar, and that having witnessed them once he need not recur to them. At Ridway's, delightfully situated on a rising ground upon the skirts of Shelton, he will find that particular attention has been bestowed upon the sanitary branch of the art, and he may witness some admirable, simple, and effective contrivances adapted for the preservation of domestic cleanliness and atmospheric purity in dwellings. Here, too, he may chance to see in operation a machine for making conserve and toilet-pots, for which a prodigious and increasing demand has arisen within these few years; and in the show-room he may perhaps imbibe the conviction, that though the specimens of art in painting on china are neither so large nor so numerous as he has seen elsewhere, some of them are executed with a vigour and at the same time with a delicacy and feeling rarely if at all equalled in other places. At Etruria he will be struck with the extraordinary perfection of finish, even in the commonest articles there produced, with the general chasteness of design and harmony of colour that characterizes the whole—the absence of gaudy hues and tawdry contrasts, and the judicious use of gold in combination with mixed tints, evidencing the influence of a true taste in the management. He will mark the marvellous marble-like surface of the specimens of finished earthenware, and the elegant equipages composed of that material, the sharp impression it brings from the mould, and the rigid integrity of form which every article retains in spite of the fiery ordeal of the kilns. He will not fail, either, to admire the exquisite jasper wares in body of purest blue, overlaid with floral designs modelled in a material pure as snow, and delicate and transparent as the finest cameos. At Alcocks-hill pottery, at Burslem, he may, if he have time, spend hours in the long galleries filled with triumphs of the potter's art in all their endless variety, from the most elaborate modellings which, being wrought by hand, must have taken months to execute—one specimen of which is a bird of paradise, finished in every film-like feather to the perfection of life—down to the commonest domestic wares. He will doubtless find other distinguishing excellences among other potters, but we must decline attending him further on his journey, being compelled to return to Stoke, where we must devote an hour to the tile-works of Messrs. Minton, which present some very remarkable subjects for observation.

It may be in the recollection of our readers that the Messrs. Minton carried off the council medal, in consequence of the artistic merit of their great dessert service, which attracted universal notice at the Great Exhibition. They have two large establishments at Stoke, and they have carried out the practice of the potter's art with the greatest success in all its branches. Their imitations of ancient vases are unrivalled in beauty of design: their parian figures, of which they manufacture large quantities, are not to be surpassed either as to purity of material or quality of workmanship; while, in all the decorative branches of the business, they have obtained a character for high mechanical skill combined with excellent taste. They have further succeeded in the making of hard porcelain vessels for chemical purposes, for which the chemists of this country were formerly indebted to the manufacturers of Germany; their crucibles are found to be equal in all respects to those of Dresden, and have the advantage of being much cheaper. It is in the manufacture of tiles, however, for mosaic pavements and inlaid floorings, and for the walls or courts of public edifices, that they stand almost alone and altogether unrivalled. The demand for these naturally arose with the revival (in many respects to be regretted,) of mediæval art in this country, and the attention of architects and designers was directed to the means of producing them in accordance with principles of sound taste. They are of various sorts: some of a single colour, such as black, buff, or red, and some with ornamental designs of various colours; some are reproductions of the antique, and others from devices by Pugin, Wyatt, and other artists. They are of all sizes, from those near a foot square to those not a quarter of an inch; and of various polygonal shapes, from octa-

gons to triangular sections of a square. They are applicable to numerous building and decorative purposes; any pattern, however intricate and elaborate, may be wrought with them in mosaic; and being hard almost as flint, they are likely to endure as long as the building in which they are laid down. On entering Stoke from the railway station, the first thing upon which the traveller acts his foot is a handsome sample of this mosaic tile-work, the gift of the Messrs. Minton; which serves to remind him that he ought to witness the process of their manufacture before he leaves.

The tile-works of the Messrs. Minton are in the same street with the pottery of Alderman Copeland, and but a few minutes walk from it. We shall describe, as briefly as possible, their mode of manufacture as we happened to witness it, being obliged, however, from want of space, to condense it. The clay, after having been carefully prepared, is dried in pans only to the consistency of glaziers' putty. While yet soft, it is impressed in moulds fixed in small hand-presses, which imprint the design or pattern in intaglio upon the surface of the tile. In order to form the different colours, the colouring matter is ground up with some fusible material to the consistence of thickish cream, and the tints required are poured in a fluid state into the hollows which a die has depressed for their reception. The moist tiles are then removed to a chamber heated with flues to a temperature of eighty or ninety degrees, where they dry gradually; and while they yet retain a certain amount of moisture, being in about the same condition as earthenware in the hands of the turner, their surfaces are scraped perfectly level, and they are pressed to shape with the greatest care and precision. After this, when sufficiently dried, they are placed in saggers, piled in prodigious quantities in the kiln, and fired at a high degree of heat for a period of eighty or ninety hours. When taken from the kiln, the colours are fast and unchangeable, and the tiles, hard as flint, are ready for use. Looking to the immense number of dies necessary to complete the pattern of a single floor, where that is formed of one design, a small and trifling portion of which can only be impressed on each tile, the expense of getting a manufactory of this description into working order must be something terrific. We saw a flooring thus designed, of three pieces of which appeared to be perfectly like, laid out on the floor of the warehouse ready to be packed, and thought it would be difficult to conceive anything more beautifully appropriate to the purpose for which it was designed. The most chaste application of tile-work, however, in Stoke, and perhaps in England, is a lofty staircase opening into the magnificent show-rooms of the Messrs. Minton. The walls are a complete mosaic of sober greenish grey, figured with a half-invisible pattern, which agreeably breaks without disturbing that quiet and retiring hue which forms the best background for the human figure.

We must now bid farewell to the potteries; thanking all parties for the courtesy which we experienced in the course of our inquiries.

Where people are sincerely devoted to follow Christ, and *dwell under the influence of his Holy Spirit*, their stability and firmness, through a divine blessing, is at times *like dew upon the tender plants* round about them; and the *weightiness of their spirits* secretly works on the minds of others. In this condition, *through the spreading influence of Divine love*, they feel a care over the flock, and way is opened for *maintaining good order in the Society*. And though we meet with *opposition from another spirit*, yet, as there is a dwelling in meekness, feeling *our spirits subject*, and moving only in the gentle peaceable wisdom [not a spirit that scatters and alienates from one another, and produces separation,] the inward *reward of quietness*, will be greater than *all our difficulties.—J. Woolman.*

For "The Friend"

WISE SAYINGS.—No. 3.

Some persons seem to be able to trust God in everything, excepting in one particular, viz., *they feel that they must do their own fighting*. But what is the language of Scripture? Dearly beloved, avenge not yourselves. Vengeance is mine, I will repay, saith the Lord. It was said of Christ himself, "He shall not strive nor cry."

When I witness the erroneous estimate which men often place on certain kinds of human knowledge, I am reminded of one of the remarkable sayings of Augustine,—"Unhappy is he who knows everything else, and does not know God. Happy is he who knows God, though he should be ignorant in almost everything else."

It is a sure sign, that our heart is not right before God, and does not entirely rest in Him, when, like the unconverted Atheuians of old, we are anxious to hear or tell some new thing; when we are exceedingly troubled about our own reputation among men, and when in regard to anything of a worldly nature, we exhibit an eager and precipitate state of mind.

He who keeps his ear open to calumny and backbiting, may reasonably expect to have it filled. The best way, both for our own sakes and that of others, is to keep it shut; to hear but little, and to pray more.

It is one of the surest signs, that the natural life still exists and flourishes in us, if we have what may be called an *outward eye;* and, instead of looking inwardly upon our own failings, are prone closely to watch and to judge others. "Judge not that ye be not judged." One of the first inquiries arising in the mind of a truly humbled and sanctified person, is, "Who maketh me to differ?" And one of the first supplications which he offers is, "Lord, have compassion upon my offending brother."

He, whose life is "hid with Christ in God," may suffer injustice from the conduct or words of another, but he can *never suffer loss.* He sees the hand of God in everything. He knows that everything which takes place has either a direct or indirect relation to his present state, and is designed or permitted for his benefit. "All things shall work together for good."

When friends depart, and hopes are riven,
And gathering storms I see,
My soul is but the sooner driven,
Oh, "living God," to thee!

A short epistle by way of exhortation to Friends, written in the year 1705, by William Penn.

"My dear Friends,—Hold all your meetings in that which set them up,—the heavenly power of God,—both ministers and hearers; and live under it, and not above it, and the Lord will give you dominion over that which seeks to draw you again into captivity to the spirit of this world, under divers appearances; that the Truth may shine through you, in righteousness and holiness, in self-denial, long-suffering, patience, and brotherly kindness; so shall you approve yourselves the redeemed of the Lord, and his living witnesses in and to an evil generation. So prays your friend and brother, through the many tribulations that lead to the rest and kingdom of God."

Sir John Franklin and his Party.

We copy the following extract, which includes all that relates to the discovery of the remains of Sir John Franklin's expedition, and all that is or probably will be known respecting them:—[The letter is from Dr. Rae to the Governor of Hudson's Bay Territory, and is dated "York Factory, Eighth mo. 4th, 1854.]

"I arrived here on the 31st ult. with my small party in excellent health, but I am sorry to say without having effected our object. At the same time, information has been obtained and articles purchased from the natives which place the fate of a portion if not all of the then survivors of Sir John Franklin's miserable party beyond a doubt—a fate the most deplorable—death from starvation, after having recourse to cannibalism as a means of prolonging life.

"I reached my old quarters at Repulse Bay on the 15th of August, and preparations were immediately commenced for wintering. On the first of September I explained to the men our position, the stock of provisions we had on hand, (not more than three months' rations,) and the prospects we had of getting more, &c., pointing out all the danger and difficulty of our position. All readily volunteered to remain, and our exertions to collect food and fuel went on with unabated energy. By the end of September, 109 deer, 1 musk ox, 53 brace ptarmigan, and 1 seal had been shot, and the nets produced 190 salmon.

"Of the large animals above enumerated, 49 deer and the musk ox were shot by myself, 21 deer by Mistegan, (the deer hunter,) 14 by one of the men, 9 by Ouligbuck, and 16 by the other four men. The migration of the deer terminated about the middle of October, and twenty-five more animals were added to our stock.

"On the 28th of October, the snow being sufficiently hard for building, we were happy to exchange our cold tents for the more comfortable shelter of the snow-house. The winter was very severe, but the temperature in our snow-huts was never so low as in my winter-quarters of 1846–7. Up to the 12th of January we had nets set under the ice in the lakes; the nets were taken up on that date, as they produced nothing.

"On the 31st of March my journey commenced, but in consequence of gales of wind, deep and soft snow, and foggy weather, we made but very little progress. We did not enter Pelly Bay until the 17th. At this place we met with Esquimaux, one of whom, on being asked if he ever saw white people, replied in the negative, but said that a large party (at least forty persons) had perished from want of food, some ten or twelve days' journey to the westward. The substance of the information obtained at various times and from various sources was as follows:—

"In the spring, four winters past, (spring of 1850,) a party of white men, amounting to about forty, were seen travelling southward over the ice, and dragging a boat with them, by some Esquimaux who were killing seals on the north shore of King William's Land, which is a large island named Kei-ik-tak by the Esquimaux. None of the party could speak the native language intelligibly, but by signs the natives were made to understand that their ships or ship had been crushed by ice, and that the "whites" were now going to where they expected to find deer to shoot. From the appearance of the men, all of whom, except one officer, (chief,) looked thin, they were then supposed to be getting short of provisions, and they purchased a small seal from the natives.

"At a later date the same season, but previous to the disruption of the ice, the bodies of about thirty white persons were discovered on the con-

tinent, and five on an island near it, about a long day's journey (say 35 or 40 miles) to the N. W. of a large stream which can be no other than Back's Great Fish River, (named by the Esquimaux, Oout-koo-hi-ca-lik,) as its description and that of the low shore in the neighbourhood of Point Ogle and Montreal Island agree exactly with that of Sir George Back. Some of the bodies had been buried, (probably those of the first victims of famine,) some were in a tent, or tents, others under a boat that had been turned over to form a shelter, and several lay scattered about in different directions. Of those found on the island, one was supposed to have been an officer, as he had a telescope strapped over his shoulder, and his double-barelled gun lay underneath him.

"From the mutilated state of many of the corpses, and the contents of the kettles, it is evident that our miserable countrymen had been driven to the last resource—cannibalism—as a means of prolonging life.

"There appears to have been an abundant stock of ammunition, as the powder was emptied in a heap on the ground by the natives, out of the kegs or cases containing it, and a quantity of ball and shot was found below high-water mark, having been left on the ice close to the beach. There must have been a number of watches, telescopes, compasses, guns, (several double-barrelled,) &c., all of which appear to have been broken up, as I saw pieces of these different articles with the Esquimaux, and, together with some silver spoons and forks, purchased as many as I could obtain. A list of the most important of these I enclose, with a rough pen-and-ink sketch of the events and initials on the forks and spoons. The articles themselves shall be handed over to the secretary of the Hon. H. B. Co., on my arrival in London.

"None of the Esquimaux with whom I conversed had seen the 'whites,' nor had they ever been at the place where the dead were found, but had their information from those who had been there, and those who had seen the party when alive."

Dr. Rae gives a list of the silver spoons and forks, with a description of the crests engraved on them. One article—a small silver plate—had engraved on it, "Sir John Franklin, K. C. B."

From the Edinburgh Review.

European Emigration to the United States.

(Concluded from page 84.)

Of cottons, the Americans now manufacture three times more in value than they import, and the export of their own manufactures is two-fifths of the foreign importation; and their woollen manufactures exceed the imports of similar articles as three to one. In all articles of clothing, in carriages, furniture, materials for house-decoration, books, paper, iron utensils, agricultural implements, hand-tools, they are substantially independent of all other countries; and, in the coarser cottons, they are not only independent, but have become exporters to compete with British fabrics in South America, Africa, and Central Asia. There can be little doubt that they will advance to the manufacture of more delicate fabrics. The country is full of skilful designers from the continent, who will not fail to impress their taste upon the national productions, and give them a currency throughout the world. Side by side with this, the mineral wealth of the country will be developed. California has yielded 50 millions sterling by the close of 1852. Other mining interests had been less prosperous. But the high prices of iron and coal are opening the Pennsylvania furnaces; and emigration, favoured by joint-stock companies in New York and London, is finding its way to Lake Superior, where the pure copper lies in masses, six feet in thickness, and weighing from sixty to seventy tons. These important results merit a more extended notice, and are full of suggestions for the future.

With such an unexampled growth in material prosperity, we are not surprised to see the conceit natural to the English race swell into a sometimes undue proportion in the Transatlantic branch of the family, and make Jonathan foolishly long to thrust his fingers into all kinds of political pies. Within the half century he has removed nearly all the Indians from the east to the west of the Mississippi, planted them on the sources of the Arkansas and the southern branches of the Missouri, and provided them with schools, missionaries, fields, and money; marching beyond them, he has invaded the territories of the Sacs and Foxes, and pitched his camp in the hunting lands of the Sioux; the scouts of his forces have penetrated the fields of the Pottawotomies and the Kansas, and his army of emigrants, following in their track, has crossed to the Pacific, established itself there, and opened a constant communication between it and the Atlantic. He has brought his commercial marine to the second, and nearly to the first rank in the world; he has made his country the principal cotton and permanent corn growing state; he has covered it with a net-work of railways; he has founded a manufacturing power, which begins to compete with the wealthy and skilful establishments of Europe; he has discovered boundless fields of coal and iron, of lead and copper, and has possessed himself of rich tracts of gold, which enable him to open and use them all; he has increased his family sixfold, and his annual income fifteenfold, and finds few paupers on his estates except those sent in by less fortunate landlords; he has built houses and barns, and planted fat orchards and rich corn-fields for his family, and has founded schools and educated teachers for his children. What wonder that he feels a little pride and more conceit!

Those fruits, however, though great, are entirely material; and if the energy of a free and vigorous people is to end in money-getting and the worship of Mammon,—if a fevered struggle in a business city is to be the object of the young men's life, and the reputation of wealth their ambition,—if arts are not to gild, letters soften, and the love of country pursuits chasten social life,—better would it be for them, when there are no more fields to be subdued, and when unemployed hands shall be stretched out for bread, that they had never risen from the cradle of their political infancy. In the rapidity of their "development" the Americans have had little time for the elegant idleness of European society. Every man's shoulder has been wanted at the wheel of the social car. But now wealth, cultivation, travel, and the leisure afforded by emigrant labour, are producing higher results than mere material prosperity. The possessors of money are learning to love the country and its healthy pursuits. Literature has become a profession, and authors are well paid. Transatlantic sculptors have attained a European reputation, and efforts in the kindred branch of the fine arts are favourably known. Architects flourish among them, and have plenty to do. The national government gives a liberal though not always judicious aid to scientific research, and publishes the results of expeditions undertaken by its directions. In this way the labours of Fremont, Stansbury, Wilkes, Owen, Maury, Foster, Andrews, and Sabine have been given to the world. The Smithsonian Institution, founded at Washington on the liberal bequest of an Englishman, is laying a broad foundation for future usefulness. The generosity of the late Mr. Astor gave to New York the most liberally endowed public library in the world, which in the course of half a dozen years has collected together nearly a hundred thousand volumes. An eminent American gentleman, connected with the first commercial house of Europe and the world, and universally respected for his intelligence and worth, has founded a similar institution in Boston. Another well-known American merchant in London has been equally liberal to his native town in Massachusetts. In all the markets of Europe the Americans are the great buyers of scarce books, by means of an agency maintained in London by the Smithsonian Institution and by private collectors, and directed by a gentleman who is always on the look-out to secure "rarities" for his countrymen.

It cannot be doubted that, versatile as they are, they will soon give the same attention to art which they now give to more solid but less graceful matters. The incorporation into the community of so large an amount of emigration from continental cities, educated in the arts of design, and contributing by the pencil and the chisel to the national love of show, will hasten such a result. When, in no very distant day, the prairies of the Lake country and the valley of the Mississippi shall be peopled with fifty millions, gathered from all nations, but guided by the English race and governed by English traditions; when the slopes of the Alleghanies and the Green Mountains shall be covered with sheep, and their valleys filled with the best bred stock; when the plains of the south shall be entirely devoted to the production of cotton (let us hope without the curse of slavery); when the higher and more delicate branches of manufactures shall have taken root in Massachusetts, and the mechanical arts found a firmer stay in Pennsylvania; when the white man shall have driven the buffalo from the fields which each setting sun shadows with the peaks of the Rocky Mountains; when cities shall fringe the Pacific, towns line the banks of the Oregon, and farms dot the surface of California and the valley of the Willamette; when skill shall have subdued the mineral wealth of Lake Superior; when commerce shall whiten every lake and ascend every river of the country, and shall carry its production to every clime; when railroads shall unite the Atlantic with the Pacific, and bring every part of this vast nation into close contact with every other; when opulence shall have given a home to art in their cities, and literature shall have created the traditions which they lack; what a spectacle may they not present to the world if, despising the allurements of ambition, and disregarding the erroneous advice of interested leaders, they are content to reap the rewards of their peaceful industry, and to enjoy the blessings which Providence places within their reach!

In vindicating the cause which he believed was right, John Huss said before the council of Constance, "This I most humbly require and desire of you all, even for His sake who is the God of us all, that I be not compelled to the thing which my conscience doth repugn or strike against." To the emperor he said, "I refuse nothing, most noble emperor, whatsover the council shall decree or determine upon me, only this one thing I except, that I do not offend God and my conscience." True charity is an excellent virtue; and sincerely to labour for their good, *whose belief* in all points *doth not agree with ours*, is a happy state.—*Woolman.*

No character is more praiseworthy, than that of helping those who are unable to help themselves.

For "The Friend."

"COULDST THOU NOT WATCH ONE HOUR?"

Thy night is dark—behold the shade was deeper
In the old garden of Gethsamane,
When that calm voice awoke the weary sleeper,—
Couldst thou not watch one hour alone with me?

Yet, thou so weary of thy self-denials,
And so impatient of thy little cross,
Is it so hard to bear thy daily trials,
So count all earthly things a gainful loss?

What if thou always suffer tribulation,
And if thy christian warfare never cease;
The gaining of the quiet habitation,
Shall gather thee to everlasting peace.

But here we all must suffer, walking lonely
The path that Jesus once himself hath gone;
Watch thou in patience through this hour only,
This one dark hour, before the eternal dawn.

The captive's oar may pause upon the galley,
The soldier sleep beneath his plumed crest,
And peace may fold her wing o'er hill and valley,
But thou, O Christian, must not take thy rest.

Thou must walk on, however man upbraid thee
With Him who trod the wine-press all alone;
Thou wilt not find one human hand to aid thee,—
One human soul, to comprehend thine own.

Heed not the images forever thronging
From out the foregone life thou livest no more;
Faint-hearted mariner, still art thou longing
For the dim line of the receding shore.

Wilt thou find rest of soul in thy returning
To that old path thou hast so vainly trod?
Hast thou forgotten all thy weary yearning
To walk among the children of thy God?

Faithful and steadfast in their consecration,
Living by that high faith, to thee so dim,
Declaring before God their dedication,
So far from thee, because so near to Him.

Canst thou forget thy christian superscription,—
Behold we count them happy which endure?"
What treasure wouldst thou in the land, Egyptian,
Repass the stormy water to secure?

And wilt thou yield thy sure and glorious promise
For the poor fleeting joys earth can afford?
No hand can take away the treasure from us
That rests within the keeping of the Lord.

Poor wandering soul—I know that thou art seeking
Some easier way, as all have sought before
To silence the reproachful inward speaking,—
Some landward path unto an island shore!

The cross is heavy in thy human measure,
The way too narrow for thine inward pride,
Thou canst not lay thine intellectual treasure
At the low footstool of the Crucified.

O, that thy faithless soul, one hour only
Would comprehend the Christian's perfect life,—
Despised with Jesus, sorrowful and lonely,
Yet calmly looking upward in its strife.

For poverty and self-renunciation,
Their Father yieldeth back a thousand fold;
In the calm stillness of regeneration,
Cometh a joy they never knew of old.

In meek obedience to the heavenly Teacher,
Thy weary soul can only find its peace,
Seeking no aid from any human creature;
Looking to God alone for His release.

And He will come in His own time and power,
To set his earnest-hearted children free;
Watch only through this dark and painful hour,
And the bright morning yet will break for thee.

Travelling up and down of late, I have had renewed evidences, that to be *faithful to the Lord*, and content with his will concerning me, is a most necessary and useful lesson for me to be learning; looking less at the effects of my labours, than at the *pure motion* and *reality* of the concern, as it arises from *heavenly love*. In the Lord Jehovah is everlasting strength; and as the mind, by a humble resignation, is united to Him, and we utter words from an *inward knowledge* that they arise from the *heavenly spring*; though our way may be difficult, and require close attention to keep in it, and though the manner in which we may be led may tend to our abasement, yet if we continue in patience and meekness, heavenly peace is the reward of our labours.—*J. Woolman.*

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 88.)

NAOMI GRAY.

Naomi Gray was the daughter of John and Alice Walley, of Cheshire, England. She was one who submitted to the power of Truth in early life, and was brought forth in the ministry, when about twenty years old. She came over to America, in the year 1684, and being married to —— Berry, of Choptank, Maryland, she laboured in her heavenly Father's work, with acceptance to her friends in those parts. She was left a widow with one child, and sometime after, about the beginning of the year 1706, she removed to Philadelphia.

The certificate of membership she brought with her, is so different from those of the present day, that it may prove interesting to the reader.

"From our Monthly Meeting at the house of Sarah Stevens on Choptank, the 28th day of the First month, 1706.

"To Friends of the Monthly Meeting in Philadelphia,—The tender salutation of our dear love in the Truth is unto you, desiring that grace, mercie and peace may be multiplied among you, and the Israel of God everywhere. These come to certifie on the behalf of our friend Naomi Berry, who for a considerable time has lived among us, and behaved herself as becomes the Truth which she has made profession of, and has been instrumental many times in the hand of the Lord, to reach the seed of God in the hearts of his people; with whose service and testimony we have good unity, and desire her growth and preservation to the end. Now our friend above named, having laid her intention before this meeting of removing herself out of this province into Pennsylvania, there to settle for some time, and heretofore reported unto us her said intention, we found a concern upon us according to the good order of Truth, to inquire into her clearness as in relation to marriage, and upon inquiry, find nothing but that she is clear—so must commit her to the Lord, who is always ready to preserve them that fear him; subscribing ourselves your sincere friends and well wishers in the Truth that endures for ever."

Soon after her removal to Philadelphia, Naomi was married to George Gray, of that place, a valuable minister of the Gospel. Naomi, although she does not appear to have travelled extensively after her second marriage, was very diligent in attending her own and neighbouring meetings, labouring therein in the ability received of her blessed Lord and Saviour, who calls and anoints his own ministers, qualifying them for the work of their day. We find the record of her frequent visits to the meetings of Byberry, Abington, Plymouth, Germantown, Haverford, Frankford, North Wales, Radnor, Schuylkill, and Fairhill, being at times accompanied by her esteemed friend and fellow-labourer in the Gospel, Jane Breintnall. She appears also to have been of good service in the discipline of the church, being much used in appointments, in her own Monthly Meeting.

She continued to be diligent in her Master's service until near her close. The last trace of her religious labours we find any account of, was in the Eleventh month, 1708, and in the following First month, she was removed to her everlasting reward.

JANE BILES.

The maiden name of this Friend I have not found. Her early residence was in Yorkshire, where, in the year 1678, she married Thomas Atkinson, a minister of the Gospel of Christ Jesus, in the Society of Friends. She also appears to have been an acknowledged minister, before they removed to New Jersey to settle, which was in the year 1682. They came recommended from Beamsley meeting in Yorkshire.

In the summer of 1687, Jane Atkinson was taken very ill, and fully expected to receive a release from her earthly labours, in which expectation her husband and friends participated. But after a time her husband told her he did believe that she would be raised up again, and that he should be taken instead. This intimation proved true; that very day he became unwell, and gradually declined, lingering for eight or ten weeks when he quietly and happily departed. In the meanwhile his wife, by whom much labour in the militant church was yet to be performed, grew stronger and stronger.

Sometime before the close of the next year, (1688,) Jane Atkinson was married to William Biles, a Friend who was also in the ministry. William Biles came to New Jersey, before William Penn had obtained the grant of the country, since called Pennsylvania, and took up land, under authority of Governor Andros, of New York, within the limits of what is now called Bucks county, where he settled. Jane was soon called to leave her new home and domestic comforts, to travel in the work of the ministry. With the unity of her friends at the Falls, and the approbation of the General Meeting of Ministers, held First mo. 2, 1689, she visited Friends in East Jersey, and on Long Island. On giving in an account of her labours in the Seventh mo. following, it appears from the minute made on the occasion, that she could say she "had found great openness" in "several places."

When George Keith began his quarrel with Friends in Philadelphia, he worked insidiously amongst country Friends, who had not an opportunity of immediately testing the truth of his assertions, and in some instances got up a prejudice against the friends of truth and sound doctrine in those who were themselves sound in the faith, and who were endeavouring to live near their divine Master. So it was with Jane Biles. She thought for a *short* time, that George Keith was a sound Friend, and an injured man, and that some of his opposers were out of the true faith, and others out of the true charity. She was not long suffered to remain in that delusion. She took to the Select Yearly Meeting, held in the First month, 1693, a testimony against George Keith, which 'was read and approved.' It does not appear that her husband had been in anywise captivated by the sophistries, or operated on by the false statements of George, as he signed the testimony issued against that apostate by the meeting of ministering Friends, held Fourth mo. 17, 1692.

With the unity of their friends, Jane Biles accompanied by her husband, in the summer of 1696, visited the meetings of Friends in New England, to their satisfaction. A concern had been for a long time resting on the mind of Jane, to pay a religious visit to the land of her birth, and the subject having been mentioned by her to her husband, he discouraged it as far as he could. He thought, the affectionate part being too much

in dominion, that he could not spare her for such a length of time, and her health being delicate, seemed as an additional reason why he should take on himself the responsibility of detaining her from her Master's work and service. He perhaps deemed that her Master would hold her guiltless, if in her feeble condition she did not take any steps towards an immediate answer to the requiring of duty. In writing, towards the close of 1699, to William Ellis who had just returned from a religious visit to Friends in America, he says, "My wife talks of coming to see you, but how it may be upon that account I shall at present leave unto the ordering hand of the Lord; the voyage is great, and she but weakly in body." At the General Meeting of ministering Friends, held in the Tenth month, 1699, she had thought it right to lay before them the condition in which she found herself,—a sense of religious duty pressing upon her, and also that her husband did not feel willing to give her up. In the First month, 1700, she informed the ministering Friends, that the concern still lay upon her. Her husband, saying he was not yet satisfied, "they were both exhorted further to wait in patience and humility for a further assurance of the mind of the Lord in it." In the Seventh month, "the meeting having duly weighed her exercise concerning her going, and her husband's opposition, left her at liberty so far as related to the meeting's consent therein, not being satisfied with the opposition her husband made." The subject was again opened on the following day, and in the afternoon, William Biles said, "he was satisfied that he ought to give his wife up to go for Europe," and added he had thought of accompanying her. It is probable that the feeling that it would be his duty to accompany his wife when the time for performing the visit came, had been for some time preying on his mind. The meeting, however, was not prepared to unite with the concern at that time, so it was laid over. Jane being most easy to remain to have his prospect further tried by Friends, it was brought up again for consideration, in the First month, 1701, and was then approved.

(To be continued.)

For "The Friend."

GUM MESQUITE.

The following letter from Dr. Shumard, the discoverer of the article, furnishes some interesting information respecting it. It appears to bear a close resemblance to the well known gum Arabic.

"Fort Smith, Oct. 18, 1854.

Sir,—I cheerfully comply with your request to furnish, for the use of the Indian department, a short description of the Gum Mesquite, discovered during our recent expedition to the head waters of the Big Wachita and Brazos rivers.

This gum, for which I propose the name of gum mesquite, is believed to occur in inexhaustible quantities, and will no doubt prove a valuable source of revenue to the State of Texas, New Mexico, and the adjacent Indian territory, besides affording employment to the different tribes of Indians now roving upon the plains, many of whom would no doubt be glad to gather and deliver it to the different frontier posts for a very small compensation.

The mesquite tree, from which this gum is obtained, is by far the most abundant tree of the plains, covering thousands of miles of the surface, and always flourishes most luxuriantly in elevated and dry regions. The gum exudes spontaneously in a semi-fluid state from the bark of the trunk and branches, and soon hardens by exposure to the atmosphere, forming more or less rounded and variously-coloured masses, weighing, each, from a few grains to several ounces. These soon bleach, and whiten upon exposure to the light of the sun, finally becoming nearly colourless, semi-transparent, and often filled with minute fissures. Specimens collected from the trunks of the trees, were generally found to be less pure and more highly coloured than when obtained from the branches.

The gum may be collected during the months of July, August and September; but the most favourable period for that purpose is in the latter part of August, when it may be obtained in the greatest abundance, and with but little trouble. The quantity yielded by each tree I found to vary from an ounce to three pounds; but incisions in the bark not only greatly facilitated its exudation, but causes the tree to yield a much greater amount. As it is, a good hand will be able to collect from ten to twenty pounds in a day. Were incisions resorted to, probably double the amount may be obtained.

I have thus presented a few of the leading facts connected with this interesting discovery. Should you desire still further information upon the subject, it will give me great pleasure to furnish it.

I am, with much respect, your obed't serv't,
GEO. G. SHUMARD.

To Thos. S. Drew,
Superintendent Indian Agency."

For "The Friend."

Mercantile Integrity and its Securities.

(Concluded from page 87.)

"Such a crisis in the public credit will be greatly misused, if it does not prompt 'you to a careful re-examination of your every-day mercantile and industrial customs. Consider what tendencies in them are vicious, deceptive, oppressive, and unjust. Inquire anew how far your implication in them pledges you personally to a conspiracy with sin. Probe them fearlessly with the blade of the spirit. Ask not what the toleration of the marketplace approves, or what passes unchallenged the popular ordeal. Ask what the Everlasting Judge will approve, and what will pass the ordeal of the soul's truest, unclouded, most inspired, her final moments, when the Lord and the disciple 'see face to face.' The only hope for any moral advance in our civilization is, by often taking up afresh the practices of our social life, weighing them in the balance of individual accountability, applying to them with independent vigor, that inexhaustible 'commandment' which is 'exceeding broad.'

"It is much to be desired, also, that constituencies should be convinced of their responsibility, as well as officials. If embezzlement meets its just condemnation, shall nothing be said of a company that is so careless as to commit its funds to hands, of which nothing but embezzlement could be expected? Responsibility is spread along the whole line of posts, from the chief to the subordinate. If large interests must be betrayed, let the sufferers at least have the satisfaction of knowing that the deed is not perpetrated by agents, with whom treachery is a salient characteristic. Who is to protect the fiscal reputation, when stockholders and directors vote the ticket that chicanery has contrived, or bribery has bought?

"But a graver misapprehension of these mortifying disclosures yet, is to stop in our contemplation of them, with the mere financial embarrassments. No doubt, it is a serious damage when the regular processes of trade are forcibly interrupted, confidence is disturbed, and men are compelled to look out into each other's faces with doubt and alarm. There can be no serious pecuniary disorganization without moral calamities attending. And it is these breaches affecting that, we have most anxiously to watch, most soberly to dread. If you come to conceive of the monetary sacrifices as the primary, then concealment will often cancel crime, and the reparation of gold heal the canker-spots of the heart. It is the disease of our times to rate the most precious interests of humanity by outward success, to adore prosperity, to let the splendor of a sin dazzle the eyes of justice. But we are spirits, and cannot abdicate our immortality. We are under law, and cannot, with all our gold, bribe the retributions of God. We are taught of Christ, and when we go down into the deep places of our own being, we see that we are poor, and weak, and hungry, save as we seek spiritual wealth of him; save as his power strengthens us, and his bread from heaven feeds us. What shall it profit us though we gain the world, and lose the soul? What shall it not profit us, if we lose the world's reward, and gain the soul's redemption.

"The positive lesson of prevention then is, that we pursue all our enterprise and labour for spiritual, not for material ends—in a generous and devout, not in a sordid and selfish temper. Industry must not be our master but our servant, and for the honour of Christ. These formidable forces in the vast mechanism of our commercial system, must be consecrated to the church. 'Holiness to the Lord' must be stamped on your bales of merchandise. Ships must sail under the orders of the heavenly Master. A peace that the world cannot give, must keep your minds superior to the agitations and panics of changing fortunes. If we persist in going to the very outside borders of right, we shall be pretty sure to transgress the line, and do expressly wrong. If we will walk on the verge of the precipice, what wonder if a giddy brain plunges over? Guard against the first deviations from immaculate honour; the faintest flatteries of the tempter.

"A wise and christian moderation, then, both in the appetite for profits and the style of life, must set limits to acquisition and expenditure. Woman must come with encouragement and economy to the help of man. Every member of the social family has a character to contribute to the common stability, and all they who are truly just, shall live by the same undying faith.

"It is amazing with what penetration the insight of the Hebrew prophets reads the dangers and duties of all time. My text is quoted in the epistle, from Habakkuk. Turning back to the pages of that sorrowful and patient seer, we find phrases that startle us with their strange fitness to the signs of our own day, with its reckless expansion and unscrupulous speculation. 'Wo to him that increaseth that which is not his, and to him that ladeth himself with goods, not his own! Wo to him that coveteth unjust gain for his house, that he may set his name on high! Wo to him that buildeth a town by blood, and establisheth a city by iniquity! The proud man remaineth not at rest; he enlargeth his desire as the grave, he is as death, and cannot be satisfied. Shall not they rise up suddenly that shall bite thee, and awake that shall vex thee? The Lord said, Write the vision, and make it plain, that he may run that readeth it. Though it tarry, wait for it, because it will surely come. Behold, his soul which is lifted up, is not upright in him; but the just shall live by faith.'

"My friends, anything that throws us back on the Eternal Spirit, is a blessing, and never more so than now, when we are so prone to forget the Spirit's promises, and when so many behave themselves as if, like the Ephesians, they had 'not so much as heard whether there be any Holy Ghost.' These failures will not be dead losses, but infinite gains, if they serve to show the people that a man

candeth and walketh, not in his own strength, but in the strength of the Lord of Hosts; if they abate the self-confidence and self-glorification of which our age is so full; if they enforce more impressively the old lesson of Scripture, that they are fools who say, 'Go to, to-day or to-morrow, by our own shrewdness, our own tact, our own enterprise, we will go into such a city, and buy, and sell, and get gain.' Whereas we ought to feel that God is the God of all our works,—that we build nothing fair or strong without Him,—that we shall work and labour in vain till we begin and end, plan and toil, in humble, childlike trust, entreating always that His will be done! For by faith the just shall live!"

Bird's Egging in the Pacific.

A friend in San Francisco, who is somewhat given to the study of ornithology, writes us some very interesting and surprising facts in regard to an important trade carried on in the markets of that city in the eggs of sea birds. He states that the Farallones de los Frayles, a group of rocky islets, lying a little more than twenty miles west of the entrance to the Bay of San Francisco, are the resort of innumerable sea-fowl, known by the fishermen as "murres." These islands are almost inaccessible, and, with a single exception, are uninhabited. They, therefore, very naturally afford a resort for great multitudes of birds. Some time since a company was organized in San Francisco, for the purpose of bringing the eggs of the murres to market. An imperfect idea of the number of these birds may be formed from the fact that this company sold in that city the last season, (a period of less than two months, July and parts of June and August,) *more than five hundred thousand eggs!* All these were gathered on a single one of these islands, and in the opinion of the diggers, not more than one egg in six of those deposited on that island was gathered. Our correspondent informs us that he was told by those familiar with the islands, that all the eggs brought in were laid by birds of a single kind. Yet they exhibit astonishing variations in size, in form and in colouring. There is no reason to suppose that he was misinformed in regard to those eggs being deposited by a single species. The men could have had no motive for deception, and similar facts are observable on the Labrador coast, and in the islands north of Scotland. Besides, the writer ascertained from other sources, that all the eggs brought to the market were obtained from a limited portion of the island, known as the Great Farallon —called the Rookery, where a single species swarm in myriads, and where no other kind of bird is found. Naturalists, in our eastern cities, who have received specimens of these birds, pronounce them to be the Thick-billed or Brunnich's Guillemôt, and a distinct species from the Guillemôt, or Murres of Labrador and Northern Europe. The eggs are three and a half inches in length, and are esteemed a great delicacy.—*Boston Atlas.*

He who swims securely down the stream of self-confidence, is in danger of being drowned in the whirlpool of presumption.

If we had no faults ourselves, we should not take pleasure in observing those of others.

THE FRIEND.

TWELFTH MONTH 2, 1854.

From all parts of our country we hear complaints of the scarcity of money, and the difficulties experienced by many to meet the engagements they have made. Men who have been immersed in large business, whose extensive operations as merchants, or manufacturers, have occupied their whole time and energies, and who have been looked on as rich, and perhaps envied by many as possessing the means for procuring everything their hearts could desire, are confessing themselves unable to pay their just debts, and bringing hundreds into sudden and unexpected embarrassment, who were connected with or dependent upon them. Many occupying less conspicuous positions in trade or the mechanic arts, find the channels through which they have been deriving their supplies of money, either altogether dried up, or so much diminished that they do not yield sufficient for the demands necessarily made upon them; they, too, are unable to pay what they owe, or to extricate themselves from the ruin that appears to await them. The common cry is, "the scarcity of money," or "the tightness of the money market," as though that was a thing that had suddenly sprung up spontaneously in the community, and in itself explained the deplorable condition in which so large a portion of the citizens are involved.

We do not pretend to understand the intricate laws of political economy, or the causes which regulate the course, or the ebb and flow of trade and currency; but so far as the statistics of imports and exports are given, there is no reason to believe that more money has gone out of our country within the last year, than there has for many successive years previously. True, what is raised or manufactured in our own, and sent to other countries, falls short of paying for what we bring from other countries here, by some fifty millions of dollars, and this deficiency we have to make up from the gold mines of California, or with promises to pay, backed by bonds and certificates of stock. But this has been equally the case for many years back, and politicians and speculatists tell us it is the natural result of low duties, which allow us to purchase the goods wanted wherever they can be had cheapest, and secures a profitable market for our superabundant produce.

It is not, however, necessary to be deeply versed in the effects necessarily resulting from overtrading, or the scheming of joint stock companies, in order to discover one of the most potent causes of the present crippled and distressed state of our country. That cause is luxury. Extravagance in living has grown in this community with almost unexampled rapidity, and spread its blighting influence throughout all classes of citizens. Splendid mansions, costly furniture, sumptuous living, have marked the career of large numbers, who have aimed to be considered men of mark in society, and whose example has tainted the manners, if not the morals, of all who could be influenced by them. Some possessed wealth inherited from their fathers, who had hoarded it up, until its rust eat into their very souls, and which was squandered by their children to gratify their lusts; others, by successful trade, or well-timed speculation, finding themselves possessed of gold in abundance, have appeared to vie with the former, and with each other, in the expensiveness of their style of living; while multitudes who shared in the pride that prompted it, but really possessed not the means to meet the demands it makes upon the pocket, have rushed into the competition, and sacrificed whatever they could command of property and credit, so as not to be left behind in the race of folly. It would not be difficult to trace the natural sequences of such reckless extravagance; and we believe that the greater part of the overtrading, of trading on fictitious capital, and of other deceptive schemes for obtaining money, might be brought home to it. Men, whose tastes have been corrupted by luxurious habits of living, or whose pride has stimulated them to make great show in their houses, their dress, and furniture, are not easily prevailed on to alter their manner of life, when they find their outlays exceeding their incomes. They are much more likely to plunge deeper into the uncertain ventures of speculative trade, or to multiply schemes in which they may induce others to embark, from whose credulity they hope to reap the funds necessary for their own extravagance. Where those schemes seem likely to fail, or their authors are goaded by the demands of importunate creditors, how many are found without the strength which sterling justice supplies, who yield to the force of temptation, and resort to cheating and robbery, with a hope of sustaining themselves in the position they occupy. Instances of this kind have multiplied of late, until in many places confidence has been almost destroyed, and the honest and upright are obliged to suffer on account of the villany of their neighbours.

> "Profusion, deluging the State with lusts
> Of grossest nature, and of worst effects,
> Prepares it for its ruin: hardens, blinds,
> And warps the consciences of public men,
> Till they can laugh at virtue, mock the fools
> That trust them; and in the end disclose a face
> That would have shock'd Credulity herself,
> Unmasked, vouchsafing this their sole excuse—
> Since all alike are selfish, why not they?
> This does Profusion."

Trouble seems to have opened the eyes of many to the evils of the dissolute career which the country has been pursuing, and the public papers are calling for retrenchment and reform; but whether this arises from a sincere, though late conviction of the sinfulness of the extravagance and vain show indulged in, which will lead to a general reformation of manners, is yet to be proved.

Our object in alluding to the subject, is to awaken in our readers, considerations of how far they, as well as other members of our religious Society, have been and still are influenced by the prevailing taste for, or propensity to luxurious living; and whether there is not at the present time a renewed call upon us to return to the plain and simple modes of life, which characterized Friends in the beginning. We do not mean that we should give up the many real improvements, which have been introduced into the domestic economy, or sacrifice those advantages, which a more refined civilization have diffused through social intercourse, but that we should discard the richness of dress, the magnificence of furniture, the spaciousness of houses, and the sumptuousness of living, which minister solely to pride and luxurious ease, and whose intrinsic value is in the money they cost and the show they make, and not in any real comfort administered by them to either body or mind. The habits of our fathers, and the education they gave their children, tended to industry, plainness and frugality, which in a country like ours, naturally produced wealth. The accumulation of wealth, had it been accompanied by a practical belief in the profession we make, would have only augmented the power for doing good; but when the restraints of the Cross are thrown off, a mere profession of a self-denying religion, proves altogether too weak to withstand the force of popular example, and the promptings of carnal appetites; hence the stern resistance to the spirit and the manners of the world, which those who have gone before us maintained, has been abandoned by very many among us, and the rushing stream of luxury once let within the enclosure of our

Society, has swept away so many of its original defences, that in many places it is difficult to find any landmarks to distinguish it from the votaries of the world. The temptations accompanying riches, have proved too powerful for a religion merely educational and traditionary, and as one after another has yielded to them, weakness and blindness have prevailed, preparing the way for the introduction of sentiments more congenial with the unregenerate heart, because sanctioning a nearer approximation with the manners and maxims of the multitude. Our forefathers are admitted to have been very good people in their way, but wanting in the knowledge of the doctrines of Christ, which modern research has unfolded, and hence the straight and truly narrow path in which they felt themselves obliged to walk, is supposed to admit of being widened, and relieved of some of its asperities. The result we need not now depict. There is no true lover of our once favoured and united Society that must not mourn over it, but unless it is a godly sorrow that worketh repentence, mourning will be of little avail.

SUMMARY OF EVENTS.

EUROPE.—News from Liverpool to the 11th ult.—*The War.*—The latest intelligence from the Crimea is given in a report from Menschikoff, via St. Petersburg. He states that to the evening of the 3d Nov., the siege continued without a result. The fire from the English side had become weaker. The Russian works had not been greatly damaged, and were immediately repaired. Nothing can be attempted against the northern side of Sebastopol; the communications remain open.

A telegraphic despatch from Marseilles says, "It is certain that, in the action at Balaklava on the 25th ult., consequent on the Russian surprise of the Turkish and English position, 400 British infantry and 600 British cavalry were annihilated; 1000 men and 800 horses being killed in three hours."

On the 26th, the left wing of the allies was attacked by a large body of Russians from Sebastopol; in this sortie, which was repulsed, the Russians sustained heavy losses. On the whole, it is clear, that the allied forces have met with greater losses and difficulties than had been anticipated, and the commanders have called urgently for further reinforcements, which were being sent them as rapidly as possible.

ENGLAND.—The price of flour in Liverpool was from 43*s.* to 46*s.* per bbl. Consols had fallen to 93¼. Thirty-five ships belonging to Edward Oliver, of Liverpool, were advertised for sale at that port, on the 23d ult. The accounts from Manchester represent trade as having largely declined.

SPAIN.—On the 8th ult., the Queen opened the Cortes. In her speech she declared that she adheres to the principles expressed, Seventh mo. 25th, and that she would continue to respect liberty and the rights of the nation, and she hoped that by the administration of proper constitutional law, all the wounds of the State would be healed.

BELGIUM.—The King, in his speech at the opening of the Legislature, on the 10th, says, that Belgium feels more strongly than ever, the value of neutrality. He also adverts to the fact, that industry and art are flourishing, and adds that a commercial treaty has been concluded with Mexico.

Four days later.—The Baltic arrived at New York, on the 26th ult., with Liverpool dates of the 15th, and intelligence from Sebastopol to the 6th. On the 5th, a great battle, attended with horrible destruction of life, had taken place, both parties claiming the victory. The official report of General Canrobert says, "The Russian army, swollen by reinforcements from the Danube, as well as by the combined reserves of all the southern provinces, and animated by the presence of the Grand Dukes, Michael and Nicholas, attacked, yesterday, Nov. 5th, the right of the English position before Sebastopol." "The struggle lasted the whole day." "The enemy who far outnumbered our force, beat a retreat, with a loss estimated at from 8000 to 9000 men." "At the same time General Forey was forced to repulse a sortie made by the garrison, and under his energetic command, the enemy were driven back into the place, with the loss of 1000 killed and wounded." Menschikoff's despatch claims the advantage for the Russian arms, but says there was great loss on both sides. The London Times correspondent, calls the allied loss 5000, English, French and Turks. It appeared to be well understood in England and France, that the allied forces were placed in a situation of imminent peril, and great efforts were being made to afford them speedy succour. "It is now admitted that the defences of Sebastopol were under-rated, the bravery of the enemy under-rated, and the force of Menschikoff in the field altogether unexpected."

SAN JUAN or GREYTOWN, which was laid in ruins by an U. S. armed vessel some time since, is being rebuilt by the inhabitants. A letter, dated Eleventh mo. 4, says, that 103 houses are in various stages of progress. The wanton destruction of the town caused much distress to the people, who were exposed to the burning sun and heavy rains for a considerable time before they could secure any shelter, in consequence of which there had been much sickness, and many deaths among them.

TURKS ISLAND.—There is a great scarcity of salt at the Island, and no prospect of any more being gathered this season.

UNITED STATES.—It appears by the statistics furnished to the Secretary of the Treasury, that the imports of foreign merchandize, during the fiscal year ending Sixth mo. 30, 1854, were a little over $300,000,000. The exports of domestic produce were between $250,000,000 and $260,000,000. The exports of breadstuffs and provisions were about $50,000,000. The difference between the imports and exports is made up in California gold, stocks and mercantile obligations. The U. S. revenue from customs was about $65,000,000, and from all other sources, $3,000,000.

Arkansas.—The taxable property of the State has increased $43,000,000, during the last two years. The Governor, in his late message, gives a favourable view of the financial condition of the State.

Texas.—There is a great emigration going forward to this State the present season. The Port Gibson Herald, of a late date, says, that upon a single route that lies between Port Gibson and Rodney, there passed within the previous twenty days, between four and five thousand persons, principally from Lower Tennessee and the upper part of Alabama.

New York.—Some of the emigrant passenger vessels lately arrived, lost many of their passengers on the voyage by cholera. An Antwerp ship with 280 passengers, had 66 cases on board, 36 of which terminated fatally.

Philadelphia.—Mortality last week, 147.

California.—On the 24th, the steamship George Law arrived at New York, with California dates to Eleventh mo. 1, and $1,568,000 in gold. Mining was said to be generally profitable. Business was brisk in San Francisco. The price of flour was from $11.50 to $12.50 per bbl. The taxable property in San Francisco is estimated at $38,000,000, being an increase of $8,000,000 since last year.

Railroads.—The Ohio and Indiana Railroad has been completed to Fort Wayne, Ind., adding one hundred and thirty-three miles to the great western line, which commences at Philadelphia.

Tunnelling the Ohio.—The Fort Wayne and Southern Railroad Company has accepted the charter granted by the Kentucky Legislature, for the construction of a tunnel under the Ohio river at Louisville. The tunnel is estimated to cost $1,200,000, and is to be exclusively for railway purposes.

Collision of Steamships.—As the steamship Canada from Liverpool, was entering Boston harbour on the evening of the 24th ult., she came in collision with the steamer Ocean, from thence to Hallowell, Maine, striking her near midships. The Ocean immediately took fire, and her boiler soon after exploded, causing the loss of a number of lives. The Ocean was a large and valuable boat, and heavily freighted. She and her freight were lost.

Miscellaneous.—A free Negro, not a citizen.—The United States Circuit Court of Illinois, has decided that a free negro is not a citizen of the United States within the meaning of the Constitution, entitling him to sustain a suit before the U. States Court.

Prohibition.—A hotel keeper at Cambridge, Mass., has been convicted of selling liquor on eighteen indictments, and sentenced to pay a fine of $350, and be imprisoned four years.

Cashmere Goats.—A pair of pure bred Cashmere goats were recently sold in Richmond, Va., for $1500. The hair or wool is of silky fineness, such as is employed for making the celebrated Cashmere shawls.

Snow.—Since the first of last month, there has been fine sleighing in the vicinity of Quebec. Near Buffalo, N. Y., the snow was lately a foot deep, and at Kalamazoo, Mich., it was about the same depth.

WEST-TOWN SCHOOL.

The committee to superintend the boarding-school at West-Town, will meet there, on Fourth-day the 6th of next month, at 10 o'clock, A. M.

The committee on admissions to meet at 8 o'clock the same morning, and the committee on instruction at 7½ o'clock the preceding evening.

The visiting committee to assemble there on Seventh-day the 2nd of the month, and to spend Second and Third days of the following week in examination of the schools.

THOMAS KIMBER, Clerk.

Philа., Eleventh mo. 25th, 1854.

A carriage will be at West Chester, on the arrival of the afternoon cars, on Seventh-day afternoon, the 2d of Twelfth mo.; also on Third-day afternoon, the 5th, to take such of the committee to the school as may go by railroad.

RECEIPTS.

Received from Benj. Hazard, R. I., $2, vol. 28; from H. Knowles, agt., Smy., N. Y., for David Peckham, Jos. Collins, and Pardon Wood, $2 each, vol. 28, for G. W. Brown, $2, to 11, vol. 29; from Israel Buffington, agt., Mass., for himself, Mary Gould, S. Lincoln, P. Tripp, Thos. Wilbur, Miller Chace, N. Buffington, M. B. Buffington, W. F. Wood, and Patience Chace, $2 each, vol. 28, for L. P. Chace, $1, to 26, vol. 28, for J. F., 20 cts. for Nos.; from Joel Evans, agt., Pa., for Nathan S. Yarnall, $2, vol. 28.

MARRIED, at Friends' Meeting, Downingtown, Chester county, Pa., on Fourth-day, Eleventh mo. 22d, 1854, TOWNSEND HOOPES to SALLIE T., daughter of Charles Downing.

——, at Friends' Meeting-house, at Fallsington, on Fifth-day, the 16th ult., ALBERT COMFORT, of Bucks county, to LYDIA W., daughter of Charles Beans, of the same place.

DIED, at her residence, in Fall River, Mass., on the 3d of Fourth month, 1854, MARY BUFFINGTON, aged 70 years; a much esteemed member and minister of Swanzey Monthly Meeting. She was firm and uncompromising in her adherence to the ancient principles and testimonies of our religious Society, diligent in the attendance of meetings, serviceable and skilful in those for discipline; and although, in the latter part of her life, she was not frequently engaged in the exercise of her gift in the ministry, yet her solid deportment and the inwardness and weight of her spirit often ministered instruction to those who were assembled in our meetings for Divine worship. Her last illness, which was of several weeks duration, she endured with Christian resignation to the Divine will; expressing a short time before the close, that she believed the time was not far distant when she would be called home; that she had not been able to see anything in her way, and that she would be well in the end. Her friends have the consoling belief that their loss is her eternal gain.

——, in Freetown, Mass., at the residence of his son-in-law Philip Tripp, on the 9th of Seventh month 1854, EBENEZER BAKER; a much esteemed member of Dartmouth Monthly Meeting, in the 92d year of his age. From his youth he was of a remarkably innocent and exemplary life and conversation, diligent in the attendance of meetings, until very near the close of his life, though under much bodily weakness and many discouragements. Having early received gifts for usefulness in the church, he was enabled to occupy therewith to the honour of the Head, having preserved in greenness and fruitfulness, even in old age, and enabled to maintain his testimony to the Truth, in the meekness and gentleness of Christ, and with unwavering fidelity and godly zeal to the end. We believe the language was applicable to him, "Behold an Israelite indeed in whom there is no guile;" and "mark the perfect man, and behold the upright, for the end of that man is peace."

——, on the 22d ult., at his residence, in Byberry, Philadelphia, ASA WALMSLEY, in the 81st year of his age. Of this dear Friend it may be said, that from youth to old age, his chief concern was, to do justly, to love mercy, and walk humbly with his God. Through many deep trials and bereavements, he was favoured to feel that the chastening was in love. His friends have the consoling belief that he has joined the company that John saw, which came out of great tribulation, and had washed their robes, and made them white in the blood of the Lamb.

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From the Leisure Hour.

HOW WE GET ON.

Every age has its mission in the great scheme Providence, and ought to be suffered without alousy to enjoy its rightful heritage of distinc- on and glory. Without instituting, therefore, ıy invidious or disparaging comparisons with gone times, it is our intention, in the present per, to set before our readers a few out of the anifold signs of social progress that mark the resent era. As this paper is not designed for e learned or the scientific, but for such persons desire information in the simplest form, we shall t aim at giving an elaborate dissertation, but all content ourselves with the humbler office of llecting and weaving together some of the more rious inventions, discoveries, and scientific inci- nts of the past year. Our labours, in this spect, will be materially aided by a valuable ientific annual which has been for some years blished in this country.

We commence with that mysterious and subtle ency which—whether employed as a medium of nverse with distant individuals, or (if such a eory be admitted) as the means of producing ose table revolutions which are creating so wide sensation in society—seems destined ere long to ecessitate radical changes in our systems of phi- sophy. Neither Englishmen nor Americans, with eir utilitarian notions, feel that they can afford keep electricity—for to that agent it will be en we allude—as a recondite luxury or as a mere ientific plaything. We find, consequently, that ey are continually devising for it new spheres and odes of usefulness. One of the last and most rious instances of this thrifty habit of the Anglo- xon that has come to our knowledge, is the ap- ication of electricity to the capture of whales. journal of the United States gives an account of me interesting experiments lately made for this rpose. The most prominent features of this new ethod may be thus described. Every whale, at e moment of being struck by the harpoon— hich is charged with electricity—is rendered owerless as by a stroke of lightning; whereby s subsequent escape or loss, except by sinking, comes wholly impracticable, while, at the same me, the process of lancing and securing him is tirely unattended with danger. Besides these ivantages, the arduous labour involved in a long ase for the capture of a whale is superseded; nd, consequently, the inconvenience and danger the boats losing sight of or becoming separated om the ship is avoided. One or two boats only e required to be lowered at a time, and therefore a less number, both of officers and seamen, than heretofore employed, suffice for the purpose of the voyage. The electricity is conveyed to the body of the whale from an electro-galvanic battery in the boat, by means of a metallic wire attached to the harpoon, and is so arranged as to reconduct the electric current from the whale through the sea to the machine. The machine itself is simple and compact in construction, inclosed in a strong chest weighing 360 lbs., and occupying a space in the boat of about 3½ feet long by 2 feet in width, and the same in height. It is capable of throwing into the body of the whale eight tremendous strokes of electricity in a second, or 480 strokes in a minute, paralyzing in an instant the muscles of the whale, and depriving it of all power of motion, if not actually of life.

Having been cured most effectually of all incredulity, as regards any further application of electrical agency, by means of the submarine telegraphs that have successively crossed our island channels, any new scheme, however astounding and wildly improbable it might have seemed ten years ago, will now scarcely disturb the equilibrium of the public mind. The apparently impossible has so insensibly melted into the merely improbable, while the unlikely has been so repeatedly actualized before our bewildered eyes, that wonder has at length grown weary of the unnatural strain upon its faculties, and fallen into a state of philosophical repose. So frequently have men's prophesyings of failure been confuted by the results of scientific enterprises, that few persons, with any reputation at stake, would now dare to hazard a dogmatic declaration of the improbability of our realizing before long the beautiful fairy notion of our great poet, when he makes one of his characters speak of putting a "girdle round the earth." Several sections of this magic zone already clasp the surface of the dry land and the depths of the sea, and another instalment of the vast work may soon be expected; for we learn that steps are already being taken for the formation of a submarine line of telegraphic wires between the old and new worlds. This magnetic medium of communication is to commence at the most northwardly point of Scotland, run thence to the Orkney islands, and again, by short water lines, to the Shetland and the Ferroe islands. From the latter, the water line of 200 to 300 miles conducts the telegraph lines to Iceland; from the western coast of Iceland another submarine line conveys it to Kioge Bay, on the eastern coast of Greenland; it then crosses Greenland to Juliana's Hope, on the western side of the continent, in latitude 60° 42′, and is conducted next, by a water line of about 500 miles, across Davis's Straits to Byron's Bay, on the coast of Labrador. From this point the line is to be extended to Quebec. Its entire length is approximately estimated at 2500 miles, and the submarine portions of it at about 1500 miles. The peculiar advantage of the line being divided into several submarine portions is, that if a fracture should at any time occur, the defective part could be very readily discovered, and repaired promptly and at comparatively trifling expense. But lest any of our readers should imagine that this promised marriage of the old and new worlds is a mere day-dream of scientific match-makers, we beg to assure them that the works are already in successful progress. Some months ago, the cable of the first line sunk in the transatlantic waters was laid, by means of which Cape Lormentine, in the province of New Brunswick, and Carlton Head, on Prince Edward's Island, were joined in the electrical bonds; so that thus the network of wires, which extends on one side to the great lakes and on the other touches the Gulf of Mexico, is advanced so many leagues nearer to the British Isles.

In carrying out the telegraphic system in different countries, great ingenuity is sometimes demanded in overcoming the characteristic difficulties of their respective localities. Nothing shows the indomitable energy of modern science more than the boldness and novelty of many of the expedients resorted to in order to avoid disaster and defeat. What answers so admirably in England, for instance, will not, it appears, suit India. Thus, on constructing an experimental line for a distance of eighty miles from Calcutta, after the European fashion (except that bamboo poles were used instead of the ordinary material), it was soon made apparent than the thin iron wire employed for the purpose in England would be totally inadequate to the Indian telegraph. No sooner were the rods mounted on their bamboo supports, than flocks of that largest of all birds, the adjutant, converted them into perches, while groups of monkeys also congregated upon them; thus showing clearly enough that the ordinary wire would be insufficient to bear the strains to which the telegraphic lines would be subjected. It was found also, that not only must the wire be stronger, but that it must be elevated higher, to allow loaded elephants, which march about regardless of roads or telegraphic lines, to pass underneath.

It is not only in India, however, that difficulties of this kind have arisen. Great natural obstacles, too, have had to be overcome in spreading a network of telegraphic wires over the Piedmontese territory, in consequence of the mountainous character of the country. The energetic engineer, however, to whom the execution of the task was intrusted, has thrown and suspended his wires from mountain to mountain, at immense altitudes and in straight lines, riding over deep ravines and valleys without any intermediate supports, the poles being fixed on the summits, at distances varying from 800 to 1300 yards apart. Occasionally, and when local circumstances require it, as in passing through villages and towns, the line is continued underground, out of which emerging, and again meeting with high mountains, it resumes its flight, in the shape of a wire bridge, from crest to crest; this again sinks underground, to travel below the streets of Genoa, till it reaches the station in the ducal palace. This picturesque line of telegraph is so well arranged, and the isolation of its wires is so perfect, that, notwithstanding the adverse circumstances presented by nature, it has been at work daily and nightly during the worst part of last winter, and has been the ready and faithful messenger of the incessant communications transmitted through it.

Not less wonderfully has the forerunner of the electric telegraph—the railway system—continued

to extend its iron roads, with all their concomitant advantages. The annual passenger traffic in Great Britain alone, we understand, exceeds its population fourfold, and is conveyed at three times the speed and one-third the fares formerly charged by the old stage or mail coaches; whilst the cost of the conveyance of merchandise, minerals, and agricultural produce has been reduced full fifty per cent., as compared with the rates charged on canals and turnpike roads fifteen years ago. Among the curiosities of railway construction which have lately attracted our attention, the following description of an American railroad over ice will be read with interest. In order to understand the subject, it must be borne in mind that the line of rail between the cities of Baltimore and Philadelphia is intersected by the Susquehanna river, at a point where the latter is about four-fifths of a mile in width. The communication between the opposite banks is usually kept up by means of a large steam ferry-boat, upon which the passengers cross from one point to the other, independent trains with their locomotives being kept in waiting for them. In the winter season, however, the Susquehanna, flowing as it does from the bleak and mountainous regions of the north, brings down large quantities of floating ice, which, from the shallowness of the water at the mouth of the stream, collect in immense masses and dam up the water, so as often seriously to impede the railroad steamboat. Thus, in the rigorous winter of 1851-2, the engineer of the railway saw his ferry line at Havre de Grace cut off, and the river filled almost to the bottom with a vast accumulation of cakes of ice, a foot thick, edged up and frozen in that position, so as to present a mass of great strength, but of most forbidding superficial aspect.

Under these circumstances, the engineer determined to form over this rude glacier a temporary *railroad* for goods, and a *sledge road* alongside of it, upon which two-horse sleighs could carry his passengers, and by means of towing lines propel the cars over the river. The first step was to fix the position of the railroad; for upon this rough surface of ice, a straight line between the ferry landings would have required too much excavation and embankment of ice and snow. The line was accordingly made with several curves; the projections and ridges of ice were cut away, and broken fragments of the same material were used to fill up the hollows. Upon this levelled surface a track was laid. As the banks of the river, however, were some feet higher than the surface of the rail, inclines were made on each side, along which the cars were worked, descending by their own weight, and ascending by means of ropes attached to a steam-engine. Forty cars per day, laden with valuable merchandise, were worked over this novel tract by the above means, and were propelled across the ice by two-horse sleighs, the towing-line being a rope of the size of a man's finger.

(To be concluded.)

A Quarter of an Hour with a Bad Book.—About twenty-five years ago I formed a most intimate acquaintance with a young man of fine education and commanding talents, and we soon became bosom friends. One morning after school, at a street-corner, he handed me a book, which he said he could loan me for only one quarter of an hour. We stood at that corner for a few moments, while I looked at the obscene pictures and read a few pages in that polluting volume. I handed it back to him, and never saw it again; but the poison took effect, "the sin left its mark." I cannot erase the effect of the impure thoughts which in that quarter of an hour that vile book lodged in my heart, and which, may God forgive me, I harboured there. I can and do pray against the sin, and trust by God's grace yet to conquer it; but it is a thorn in my flesh, and still causes me great bitterness and anguish.

Young men, as a lover of your souls, I tell you in all sincerity that there is nothing which I would not willingly give to have the veil of oblivion cast over the scenes and the sentiments of that corrupt volume, which still haunt me like foul spectres during my hours of private devotion, in the sanctuary, and at the communion table. O, what sad work did that quarter of an hour make upon a human soul! *Young men, beware of bad books, and beware also of evil companions.*

My early friend, after well-nigh accomplishing my ruin, became a dissolute man, imbibed infidel sentiments, and at last, as I greatly fear, died by his own hand. "Let him that thinketh he standeth, take heed lest he fall."—*American Messenger.*

For "The Friend."

BUSINESS.

"First month, 1815. Business, in its proper sphere, is useful and beneficial, as well as absolutely necessary; but the abuse of it, or an excess in it, is pernicious in many points of view: I cannot approve, in very many respects, of the intense degree of application and attention, which seems often to be required of those that are in business.

"There is one danger to which the man of business is particularly exposed, and which is the more alarming, because it is concealed,—I mean the danger of gaining a worldly spirit, and of losing that tenderness of conscience, that love of religion, which is the ground of all virtuous conduct. The person who is engaged in worldly affairs, whether the sphere of his engagements be large or small, should be most anxiously attentive to his eternal interests, that they also may be kept in a flourishing, profitable condition; if this be not the case, the saying of William Penn is true in regard to such a one, 'He that loses by getting, had better lose than gain.' He should also be very jealous of his scanty leisure, that he may not omit to employ some of it in his daily duties to his Maker, and in the constant cultivation of that holy frame of mind, which, *it is the slow though sure tendency of the spirit of the world, silently to counteract.* For I own I tremble at the very idea of any man's mainly pursuing his perishable interests, when perhaps in one short moment he is gone. How inconceivably terrible and exquisite must be that man's anguish, whilst on the very brink of going he knows not whither, to think that he has given up an eternity of bliss, for the empty grasp of that which is not."

As I perused the preceding extract from the "Letters, &c., of John Barclay," I thought the sentiments therein contained might be profitably revived at this time; and should any on reading it, feel that they have need to fear lest they be swallowed up by the things of time and sense, may they be willing to pause and seriously inquire what profit it will be to them should they gain much wealth if the immortal soul is unprepared for an admission into the kingdom of rest and peace.

There may be some, who, being connected in business with those who seem to be living for this world alone, are in great "danger of gaining a worldly spirit, and of losing that tenderness of conscience, that love of religion," which in earlier life have been theirs. May these think seriously of their present situation, and though difficulties, which they may deem insurmountable, lie in their path, and prevent them from disconnecting themselves from their present engagements, yet, as these cry mightily to Him whose we are and whom we ought to serve, he will make a way of escape for them, if they are only watchful enough to see it, and humble enough to embrace it, when it is manifested to them.

How often do we see those to whom talents have been entrusted, burying them as it were in the earth, while their business occupies their thoughts and time almost to the exclusion of everything else. Social and religious duties are neglected, the heart becomes callous, the temper is soured, the affectionate and social feelings are blunted: and should such attain the height of their wishes and find themselves possessed of much of this world's goods, yet a void will be felt which nothing earthly can supply, and the language will be applicable, "He gave them their request, but sent leanness into their souls."

How different is the state of those, who are endeavouring to "seek first the kingdom of God and his righteousness," trusting that all things necessary will be added. These, though they may have many difficulties to contend with in their passage through the wilderness of this world, have a sustaining hope that there is treasure laying up for them in Heaven, "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

No doubt there are many who often feel weary of this world, and regret that so much of their time is occupied in attending to those things which perish with the using; still they see no how it can be otherwise. Let these endeavour as much as possible to live loose from these necessary cares, and whilst engaged in them seek to have their thoughts lifted above, that thus "sweet incense may ascend from their hearts to the throne of glory."—B.

Eleventh month 24th, 1854.

ARCTIC FOXES.

A little white fox was caught alive in a trap this morning. He was an astute visaged little scamp, and although the chains of captivity, made of spun yarn and leather, set hardly upon him he could spare abundant leisure for bear bone and snow. He would drink no water. His cry resembled the inter-paroxysmal yell of a very small boy undergoing spanking. The note came with an impulsive vehemence, that expressed no only fear and pain, but a very tolerable spice of anger and ill temper. He was soon reconciled however. The very next day, he was tame enough to feed from the hand, and had lost that startled wildness of look, which is supposed to characterize his tribe. He was evidently unused to man, and without the educated instinct of flight. Twice when suffered to escape from the vessel, he was caught in our traps the same night. Indeed, the white foxes of this region—we caught more than thirty of them—seemed to look at us with more curiosity than fear. They would come directly to the ship's side; and, though startled at first when we fired at them, soon came back. They even suffered us to approach them almost within reach of the hand, ran around us, as we gave the halloo in a narrow circle, but stopped as soon as we were still, and stared us inquisitively in the face. One little fellow, when we let him loose on the ice after keeping him prisoner for a day or two scampered back again to his cubby-hole on the deck. There may be matter of reflection for the naturalist in this. Has this animal no natural enemy but famine and cold? The foxes cease to visit us soon after this, owing probably to the uncertain ice between us and the shore; they are shrewd ice-masters.—*Dr. Kane's Arctic Narrative*

For "The Friend."

The Unity of the Human Race.

Some of our zealous and exclusive devotees of ience, from whom better things might have been xpected, have latterly shown a disposition to ountenance the notion that the human family re not all descended from one parent, according o the clear testimony of the Bible, and the uniersal belief of all ages and nations; but that ere is an original distinction of race, having its asis in a more or less perfect development. The llowing observations of one of our daily papers reference to this subject, are alike forcible and ist:—

"Professor Owen, the scientific successor of uvier, has just delivered an exhaustive lecture n the unity of the human race. It was pronced on the occasion of the twenty-fourth eeting of the British Association for the adancement of science, the text being, "The nthropoid Apes," which is that species of the pe family most nearly approaching to the human mily. He showed, from the teeth and other haracteristics, that it was impossible that such a reature could ever have been changed gradually nto one of a higher order, as is the theory of the otorious "Vestiges of Creation" school. "The hole burden of facts," he said, "must stand in ontravention of the hypothesis of transmutation nd progressive development." He declared that he unity of the human species was demonstrated y the constancy of those osteological and dental haracters, to which the attention is particularly irected in investigating the corresponding chaacters in the higher species of apes. He added, hat all the localities in which human bones ad been found in doubtful positions, geologically onsidered, had showed proofs of disturbance, or ate formation, and that no such fossils had been iscovered in regularly deposited layers of any livision of the tertiary series, which had remained ndisturbed. A comparatively full report of the ecture appeared in the London Athenæum for September 30th.

"It has become fashionable among a certain set of would-be-*savans*, and even among a few men of eal scientific attainments, to set aside the concurent belief of all ages, countries and races in the nity of the human race, and to teach that man s but a developed monkey. The very absurdity of the doctrine recommends it to these very illuminati, for particular classes of thinkers snap up paradox as eagerly as a trout darts at a red rag. Shallow-minds, one-sided minds, and excitable minds in search of novelty, easily fall into the error that what is new must be progress, that what is odd must be a discovery, that what violates all past experience must be reform. It is also unhappily the tendency of purely scientific studies to narrow the compass of thought to a particular view, just as the traveller, who came in front of one side of the gold and silver shield, maintained that the buckler was entirely aurifrous. An anatomist, unless a comprehensive thinker, is very apt to run into materialism. A student of psychological phenomena, if of a confined intellect, generally becomes a believer in spiritual rappings. A geologist is too apt to forget the great first cause in his examination of secondary causes. As miners, by working in the dark under ground, get to be weak in vision and short in sight, so men who study science exclusively, and especially some one pet branch of science, frequently lose that broad sweep of the intellect, which, like the aim of the soaring eye, takes in the whole universe of facts at a glance.

"The minds of largest scope, however, never fall into this error. All the greatest names in science have repudiated the shallow, immature and skeptical theories of the day. Bacon, Newton, Cuvier, and scores of other first-class thinkers, might be adduced as proofs of this. In our own time, Professor Owen, who is confessedly the leading mind in his department of science, takes similar ground against this absurdity of the nineteenth century—a diversity of race. But what is more, his range of studies peculiarly fit him to pronounce an opinion on this subject; nay, actually render him pre-eminently capable of giving a correct judgment. He has demonstrated, with the very arguments of this new-fangled school, that there is no truth in the theory of progressive development. He has turned the guns of the transmutationists upon themselves. But it is ever so in the history of science. Some poor, mole-blind observer, standing on the shore of the great ocean of truth, picks up a pebble, and being able to see the mighty waters but indistinctly, maintains, against all past experience, that the sea is made of little stones, and exhibits his specimen as a proof. By and bye, however, comes along a savan of more extended vision—a Professor Owen in one walk, or a Hugh Miller in another—and lo! the pretty bubble of the fool is blown aside with a breath."

RELIGION.

Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.—*James* i. 27.

Religion must be our business, then it will be our delight.—*J. Mason.*

> Religion is the chief concern,
> Of mortals here below;
> May I its great importance learn,
> Its sovereign virtue know. *Fawcett.*

Religion is the tie that connects man with his Creator, and holds him to his throne. If that tie is sundered or broken, he floats away a worthless atom in the universe, its proper attractions all gone, its destiny thwarted, and its whole future nothing but darkness, desolation, and death.—*Daniel Webster.*

> Religion! Providence! Another state!
> Here is firm footing; here is solid rock!
> This can support us; all is sea besides;
> Sinks under us, bestows, and then devours.
> His hand the good man fastens on the skies,
> And bids earth roll, nor feels her idle whirl.
> *Young.*

Too many persons seem to use their religion as a diver does his bell, to venture down into the depths of worldliness with safety, and there grope for pearls, with just so much of heaven's air as will keep them from suffocating, and no more; and some, alas! as at times is the case with divers, are suffocated in the experiment.—*G. B. Cheever, D. D.*

> But true religion, sprung from God above,
> Is, like her fountain, full of charity;
> Embracing all things with a tender love;
> Full of good-will and meek expectancy;
> Full of true justice, and sure verity
> In heart and life. *Henry Moore.*

The humble, meek, merciful, just, pious, and devout souls are everywhere of one religion; and when death has taken off the mask, they will know one another, though the divers livery they wear make them strangers here.—*Penn.*

> Religion bids all sin depart,
> And folly flies her chastening rod;
> She makes the humble, contrite heart,
> A temple of the living God. *Monigomery.*

Selected.

CHRISTIANITY.

"The externals of Christianity, and the different interpretations of the Scripture, have been made pretexts for all the contentions, divisions and cruelties, which have rent the church into so many parts; and nothing short of an individual attention to the grace and good Spirit of God, is likely ever to unite them. The effect of this on the heart and mind, is to illuminate the understanding, and to destroy those evil propensities of corrupt nature; from which all contrariety, discord, and persecutions originate: it is, therefore, the only way to unity and peace; because what it leads one man to do or say, it never leads another to oppose or contradict.

"So that no one can possibly give any more certain proof of faith, in the outward coming and ministry of Christ, than by a simple and entire dependence on the influence, instruction and aid of the Holy Spirit; seeing it was to this he referred his disciples and followers, for all the intelligence respecting him that was necessary for them. He, therefore, who so depends on this unerring guide, as to refrain from everything, however specious, which this does not present to his mind, and faithfully adheres to its manifestations and guidance, is a true believer in, and real follower of Christ.

"Behold the shepherd's boy! Under the shepherd's direction, he watcheth the flock by day, and foldeth them by night—this is his constant and only employment; save that when he espies a traveller on the road, he runneth to open a gate; or, if the traveller be a stranger, to answer his inquiries about the way. But lo! a storm suddenly arisesh; some of the sheep are scattered, and in their fright flee for shelter to the forest: moved by anxiety for these, he seems to forget the flock, and pursueth the stragglers; but alas! in seeking for them, he loseth himself in the mazes of the wilderness. Ah! poor shepherd's boy! What now canst thou do? Will the master, when he finds the flock entrusted to thee deserted, condescend to follow thee, and inquire into the cause? Yea, poor shepherd's boy! have hope;—the shepherd, too, misseth the wanderers. He apprehendeth the occasion of thy absence; and, having himself traversed all the perplexing ways of the wilderness, not only can, but will find thee out. He will not upbraid, but comfort and restore thee; for he not only knoweth the proneness of his sheep to wander, but also the difficulties of thy station, and no one either tendeth his flock, or openeth or shutteth a gate to travellers, without being rewarded with the smiles of his presence."—*Dyllwyn.*

Magnetic Observatory.

The Washington Globe states that during the year a magnetic observatory has been constructed on the grounds of the Smithsonian Institution. "It principally consists of an underground room, enclosed within two walls, (to insure an equal temperature,) between which a current of air is allowed to pass, in order to prevent dampness. This observatory has been supplied with a set of apparatus for determining the continued variations in direction and intensity of terrestrial magnetism. By an ingenious application of the photographic process, the invention of Mr. Brooks, of England, the instruments are made to record, on a sheet of sensitive paper moved by clock-work, their motions. It is proposed to keep these instruments constantly in operation, for the purpose of comparing results with other observations of a similar character in different parts of the world, and also for the purpose of furnishing a standard

to which the observations made at various points by the coast survey, and the different scientific explorations which are now in progress in the western portions of the United States, may be referred, and with which they may be compared."

For "The Friend."

"MINUTES OF ADVICE."

The minutes of advice issued by our last Yearly Meeting held in Philadelphia, were, no doubt, salutary to many of its members, to whom the cause of truth is still dear, and who are endeavouring to be faithful in their day; but to whom the aspect of things looks discouraging, and who have their low seasons on account thereof; yet are nevertheless willing to "endure hardness," and to press through difficulties for the "hope of the promise made to our fathers." These, notwithstanding the degeneracy amongst us, really believe that the doctrines and testimonies upheld by the early Friends, were given to them to bear by the great Head of the church himself; and that the institution of our discipline was in His ordering. And they cannot but admire with what dedication they gave themselves up to follow the pointing of the Divine finger, "through good report and evil report;" of the latter of which they seemed to experience the larger portion. Yet they were not without their comfort, their "rejoicing being the testimony of their conscience, that with simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God they had their conversation in the world." Of the inward joy and consolation of the Holy Spirit they were made abundant partakers; and this joy nothing was permitted to take from them.

They felt the true spiritual belief to be much wanting, and were, therefore, concerned to adhere to, and to teach sound doctrine, being made experimental witnesses of the sufferings that follow an unreserved dedication to the Lord in all things. It was principally in their adherence to the leadings of his Spirit in things small in themselves, but in which they dare not be unfaithful to please the pride of man, that they were made partakers of such a large share of suffering, which they underwent joyfully for his sake; and it is my belief that if we have to suffer in the present day for the cause which we have espoused, our greatest share will be for our unflinching adherence to those things which the truth leads into, in opposition to that Spirit which rules in the unregenerate heart of man. Though we are called unto sound doctrine, and the enemy may, and has endeavoured to lay us waste in this respect, wherein I trust he will be foiled, and will not be permitted to prevail, yet he can try us with other snares; and I believe he is endeavouring to make some loose their love, by rendering them lukewarm in the support of those testimonies, which are the offspring of "the faith once delivered to the saints."

With what grief do we sometimes hear excuses made for departures, under the plea "that our doctrines are beset, and these are of the most importance;" "and there are such and such other defects amongst us," intimating that "if discipline were carried out in these, we would find many culpable," &c. O, miserable subterfuges, thus to endeavour to excuse one error by another, and to palliate faults by such flimsy excuses, esteeming such subjects as are treated on in our late "Minutes of Advice," "little things." O, that none may be carried away by such dissimulation, and so be induced to give way through fear, instead of standing fast to that, to which we have been most surely called; even though such reasonings may come from sources we were looking to for help instead of hindrance, thus increasing the suffering of the honest-hearted; but the Lord is sufficient for his own work, and will choose his own workmen, and lay his yoke on whomsoever he will, and enable to bear it according to his own design, and prosper it in the hands of his servants, as they look to him alone for counsel and strength; and all that may be arrayed against them, crying, "peace where there is no peace," will not be able to deter them from that which he has called for at their hands.

These exercised ones are, with their superior meeting, "brought under much concern, in consequence of the increased expensiveness and show, which are gradually obtaining a place among Friends at the time of burials," "the costliness of the materials, and the unsuitableness of the attire, in which the lifeless body is arrayed, as if to make it a spectacle for beholders, and to gratify the pride of the living," "the needless expense," "and large entertainment," "as though it was intended to make the occasion one of vain show, instead of a solemn opportunity." The resort to fashionable "places of interment," "where customs are sanctioned, which are at variance with our well known testimonies," thus "opening a door to weakness," "and preparing the way for departures from those salutary restraints, which in the wisdom of truth have been placed around our members, and which have so evidently tended to preserve them in a conformity to our religious principles and practices."

Will not such as are concerned for the principles of the society, value these "salutary restraints, which in the wisdom of truth have been placed around our members?" "and be willing to conform to the regulations of society in this respect?" and be "engaged to discourage the practice" of introducing monuments into our grave-yards, endeavouring, "in the spirit of christian love," "to carry into effect," that which is called for at our hands? being willing to suffer, if need be, the reproach and opposition of the world, and of unfaithful ones amongst ourselves, not doubting but he who has hitherto helped us, will enable us to do, and to suffer for his sake. We ought to be willing not only to do, but to fill up our measure of suffering for the body's sake. Our early Friends suffered much, even to the laying down their lives for the Lord's sake, and for one another. And though our suffering may not come in the same way, ought we not, nevertheless, to be willing to bear our portion in whatever way it may be permitted to overtake us? They gave their cheeks to them who smote them, and failed not to meet together publicly to manifest their allegiance to the King of Kings, though scoffings, buffetings, and prisons awaited them; and the very children in some cases met together, when their parents were taken away to noisome dungeons, being made partakers of the marvellous love, which the Father had bestowed on them, and which, through all, was their comfort and support. And nothing short of his power inwardly revealed, could have thus supported them joyfully in the midst of tribulation. The day may come, when, if we are not so supported, we must fall, therefore let none despise the day of small things; let none fail to show on whose side they are, when the Master calls for it, or when buffetted or stricken. Let us not deny him for fear of suffering, for this will not avert it; some thing will betray us, and we may be allowed to go still further, and heap one enormity upon another, like poor Peter who began to curse, and to swear, to show that he was not "one of this man's disciples," until the warning of which the dear Master had told him, was permitted to remind him of his denial. O, that none may go on rebelling, and thus deny their divine Master, by slighting of him in his humiliation; for, in the language of the "Advice," "the Lord's mercy, and goodness, and forbearance have been abundantly extended to us; He has made known his testimonies with clearness, and to the *obedient* has given wisdom and strength, to hold them up with convincing brightness to others. Though we are a rebellious people, and he has permitted afflictions to overtake us for our chastisement, and has covered us as with a cloud, yet, in his long-suffering kindness, we believe the offers of his love and help are still extended; and if we cleave to the Lord with full purpose of heart," to serve him, he will "turn our captivity as the streams in the south." "He will again give his gifts, even to those who have been rebellious, and will beautify the place of his sanctuary, and make the place of his feet glorious." And the "Advice" continues that "we desire to encourage the honest-hearted ones, who have been 'baptized into Christ,' and planted in the 'likeness of his death,' to lift up their heads in living faith, that his mercies are new every morning, and that as they have partaken of the 'likeness of his death,' they shall be also in the 'likeness of his resurrection.' In his time he will open a door which none can shut, and grant supplies of strength to testify of his goodness, and to invite others to come, 'taste, and see that the Lord is good; blessed is the man that trusteth in him.'"

N. C., Eleventh mo. 14th, 1854.

A New Kind of Brick.—We were shown lately an entirely new material for the construction of buildings. It is a preparation of sand and lime put into moulds, and operated upon with a most powerful press. The specimens we saw had about three times the superficial area of a common brick, though, of course, their size would depend upon the pleasure of the maker. They are made with an open space in the centre, occupying one-half the length and about one-third the breadth of the brick. Those we saw were a handsome gray colour, as smooth as dressed stone could be, and apparently as solid as granite. Their real solidity was about equal to a good burnt brick, though they had been made but about three weeks, and time and exposure are expected to harden them continually. They can be furnished as cheaply as brick, and unless some difficulty is developed with regard to them not now apparent, it seems to us they must come into active demand for building purposes. They would certainly appear as beautiful as the finest stone, and making, as they do, a hollow wall, with a smooth interior surface, they can be papered against, or painted, or whitewashed, without the necessity of lathing or plastering.—*Kenosha Tel.*

A Touching Custom.—There exists at Lhassa a touching custom, which we were in some sort jealous of finding among infidels. In the evening, as soon as the light declines, the Thibetan men, women, and children cease from all business, and assemble in the principal parts of the city, and in the public squares. As soon as the groups are formed, every one sits down and begins slowly to chant his prayers in an under tone, and the religious concert produces an immense and solemn harmony throughout the city, powerfully affecting to the soul. The first time we heard it, we could not help making a sorrowful comparison between this pagan town, where all prayer is common, with the cities of Europe.—*Huc's Travels in Tartary.*

Prayers and tears are the weapons, with which the saints have obtained the greatest victories.

Selected.

RETURN—ONCE MORE RETURN.

Return—once more return,
Oh Wanderer, to thy God,
A voice yet on thee calls,
A finger points the road:—
Why wilt thou, sinful, still
The proffer'd boon disdain,
Did Jesus come to save,
Yet bleed—yet die in vain?

Return—trust not to youth,
To strength, health, wealth, renown;
Thine eyelids may be shut,
Ere even this day goes down;
Where'er thy steps are bent,
Death hovers by thy side,
Thou know'st not what an hour
May to thy fate betide!

Behold the mighty sun,—
He metes out day by day;
Each new moon's circlet saith,
"A month hath passed away:"
Preach not unto thy heart
The seasons, as they roll,—
"Nearer and nearer draws
To judgment-seat thy soul?"

"Return!" the promise saith,
"Hark! wayward wanderer, ho!
Thy sins, as scarlet red,
Shall white be made as snow!
Trust in the Saviour, trust,—
Against Sin's torrent strive;
Thy faith shall make thee whole;
The soul that hears shall live!

"Before the Lord cast down
The burthen of thy sin,
The old man and his deeds,
And a new life begin;
So, walking in the light
By revelation given,
Through darkness and through death,
Thy path shall lead to heaven!"

Selected.

THE WIDOW'S GOD.

In this lone hour of deep distress,
When heavy sorrows round me press,
Encouraged by thy gracious word,
I trust thee as the widow's God.

A husband lies in death's embrace,
The grave is now his resting place;
O, as I pass beneath thy rod,
Reveal thyself the widow's God.

Assuage my grief, remove my fears,
Suppress my murmurings, dry my tears,
Help me to own the chastening rod,
And bless thee as the widow's God.

Be thou my counsellor and stay,
Protect by night, and guide by day;
Then, as I travel life's rough road,
I'll praise thee as the widow's God.

An Eccentric Will.—Mr. Railing, of New Hampshire, Eng., was among the victims of the last railroad accident between Brighton and London. His heirs, after having paid him the customary funeral honours, did what all heirs do in similar cases, opened the will of the deceased, to ascertain what share each was to have in his posthumous liberalities. As he had never given a penny to either of his relatives, during his lifetime, they expected to be the richer now that he was no more. One may imagine the surprise caused by the first line of the will.

"This is my testament. I give and bequeath all my goods, present or future, movable or immovable, in England, or on the continent, to that railroad company on whose road I have had the happiness to meet with death, that blessed deliverance from my terrestrial prison."

Further on, the testator gives his reasons for his bequest. The idea had taken firm possession of his mind that he was destined to die a violent death, and the most desirable one in his view was that caused by the explosion of a locomotive. He travelled, therefore, constantly on the railroads in England, Belgium and France. There was not a station where he was not known. All the conductors were familiar with his peculiar costume. He had narrowly escaped death several times. Once, he was shut up in a car under water, another time he was in the next car to the one that was shattered, and he described with the greatest enthusiasm those terrible accidents, when he saw death so near, without being able to obtain it. Disappointed in Europe, he went to the United States. He made frequent excursions in boats on the Ohio, the Mississippi, the Ontario, and the Niagara, but notwithstanding their frequent explosions, he returned with a whole skin. He was destined to be crushed under a car of the mother country. It is said that the relatives will attempt to break the will on the ground of insanity, but it is probable that the railroad will win the suit in spite of the proverb that the murderer never inherits from his victim.—*Ledger.*

For "The Friend."

The Spirit of Prayer.

The spirit of prayer, and the spirit of the world—which leads from it—are as opposite, as light to darkness, or life to death, and where one is found to prevail, the other is excluded. "To be carnally minded is death, but to be spiritually minded, is life and peace." The soul that is full of the riches, the honours, or the wisdom of the world, feels not its need of heavenly treasure, and is not, therefore, inspired with heavenly desires; but being content to embrace this present world, the fire of holy zeal is suffered to be extinguished, giving place to a sorrowful unconcern, which leads to darkness and doubt, and finally, to the sacrifice of all hope in Divine mercy, through the mediation and intercession of the Saviour.

And thus it has been, in the march of worldly prosperity, that we, as a people, have become exalted above the pure witness for truth in the heart, and forsaking our *first Love*, and not keeping ourselves from idols, until He, who has so long borne with our backslidings, has arisen, to chastise us, that we may render him the honour and worship which we profess to be due to him alone. And now, if we continue in the way of unrighteousness, by turning away from Him who smiteth us, and who is still calling us with a high and holy calling, what marvel, if he should continue to scatter us, until the name we profess shall become a by-word and a reproach among the nations around about us?

But, if we should be happily awakened to a sense of our degeneracy and danger, *before* it is too late, and led *in sincerity* to crave mercy of the great Head of the church, saying, in our hearts, "Spare thy people, O Lord, and give not thine heritage to reproach," he will doubtless arise for our help, and scatter the enemies that are besetting our way, and destroying our peace. In order that this may become the availing exercise of our spirits, we must be humbled, under a living sense of our captivity to the love of self, which is leading us to seek the honours, the pleasures, and the professions of this present world, to forsake the fountain of living waters for broken cisterns, which can hold no water.

How formal and lifeless is that worship, which is performed by a divided heart, in which the service of God and of mammon is attempted! and how much of this mixture do we find amongst us! Who, then, can wonder at the appearance of discord and confusion, as the revelation of the wrath of God, against the holding of truth in unrighteousness? And how can we expect to escape condemnation, if we continue to honour God with the lip and the tongue, while the heart is far from him—being separated by the love and worship of other things—seeking the honour which cometh from men, more than the praise of Him whom we profess to follow.

If our hearts are estranged from the *meekness, self-denial* and *forbearance*, of pure wisdom, and the exercise of humble and fervent supplication before the throne of grace, for help and preservation, how can we expect to receive the Divine blessing, which would unite our hearts unto God, and one unto another, in the bond of heavenly love? How can we look for a *united* travail of spirit, for the advancement of the blessed cause of truth and righteousness, in the earth? While our own wills, and self-interest, are served, we can but look for a dividing, party spirit, which will scatter many from the blessed fold of unity, into which our worthy forefathers were mercifully gathered, through faithfulness to the Divine will, as revealed in their own hearts. They manifested that they were the friends of Christ—their inward teacher—by obedience to his commandments; and preached the gospel not only by the ministry of the word, but also by their holy lives and conversation, in which they conformed to the example and will of Him, whom they followed in the way of cross-bearing and self-denial.

But how is it with us, who profess to be walking in the same narrow path which they had trod before us? Are we submitting our necks to the yoke of the cross, to the denial of self; or have we not rather become, in our own estimation, wiser than they, in counting the gain of wordly wisdom and riches, instead of regarding the surrender of *all our earthly passions and crowns* at the feet of Jesus, as the only condition of true discipleship? Have we yet arrived at that happy attainment, in which we truly feel, and openly acknowledge, with him who was first called by our name, that "*We are nothing, Christ is all?*" Or are we indulging that feeling of self-sufficiency which says in the language of conduct, "Who hath made thee a ruler and a judge over us?" and in which the exercise of living prayer unto God, that he would so direct our steps, as to lead us into "the unity of the Spirit, in the bond of peace," is rarely if ever felt. Those who are true Quakers have much to hope for, in the belief, that whatsoever they may ask in the name of Christ, shall be granted; and therefore no cause for discouragement in their endeavours to be faithful to Him who hath called them unto *watchfulness and prayer.*

Singing Birds for America.—Amongst the "passengers" by the Washington steamer, which left Southampton on Fourth-day, 25th ult., with the United States mails, were upwards of a thousand singing canary birds. A cabin was fitted up for them, close by one of the paddle-boxes. Almost every one of the birds was in a separate cage. This cage is dome-shaped, and is of basket-work, about eight inches long and four inches in height and width. Canary birds are exported in large numbers from Bremen to New York by the Southampton steamers, and they are collected from all parts of Germany. Some of the canaries exported from Bremen are famous for their song, particularly those from Saxony, and others are distinguished for their shape and colour. The latter kind of birds are half as long again as the ordinary canary; their bodies are slender and arched, like many of the birds of prey. They have long legs, their colour is a rich yellow, and their heads are beautifully spotted. Some of the birds taken out in the Washington had won prizes at Antwerp.

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

JANE BILES.

(Continued from page 94.)

The visit of William and Jane Biles to England and Ireland, appears to have been well accepted by Friends there. They returned towards the close of 1702, having been absent from America something under two years. In giving an account of their labours to their Friends at home, they expressed the satisfaction they had had in the performance of their duty in England and Ireland. In the language of the minute made on the occasion, in the meeting of ministering Friends, "the Lord being with them to furnish and uphold them in their service there, and to bring them again in safety to us, to their and our mutual satisfaction. Praised be his name forever."

Jane appears to have been strengthened in her bodily health, so as to perform the service assigned her abroad, and after her return, we have evidence that she was for several years able to attend to her religious duties. She frequented her own Yearly Meeting, and we find her at the Yearly Meetings for worship, which were held at divers places. Her concern for the promotion of the cause of Truth, led her to open in the Select Yearly Meeting, in First month, 1706, the case of a valuable Friend who had gone to a marriage consummated at the house of one who had separated from Friends, and who still continued in the separation. Jane took this opportunity of relieving her mind, and asking the judgment of the meeting, because the Friend was himself present, and could say whether her statement was correct, and offer such justifying circumstances as the case, in his apprehension, admitted of. The Friends, after listening to her statement, and her friendly charge against him, heard him fully in defence, "and having weightily considered the matter, it was the sense of the meeting, that he was condemnable therein, and that he was mistaken in the motion that led him thereto."

In examining the ancient records, and journals of members of our Society, the simplicity and faithful sincerity of the *old times* strikes us very pleasantly. Their honest, plain dealing one with another, was the effect of love—true christian love, and was many times, if not mostly, received in the same spirit. They do not appear to have thought that because a person did not unite with the actions or views of another, that it indicated any want of love, to say so. One of the prevalent errors of the present day, is the opinion, that a want of unity indicates a want of love, and that, to say we do not unite with what another has done or said, is tale-bearing and detraction. There is an abundance of suspicion expressed of a want of love in others, and it would be well for all, before expressing such a suspicion to consider, whether the feeling itself indicates an overflowing of the charity that thinketh no evil.

The last service I find Jane Biles engaged in, was in the year 1706, but doubtless she continued faithfully labouring as long as strength and health were afforded. The minute of her Monthly Meeting states, that she was "buried the 21st of the Tenth month, 1709."

WILLIAM BILES.

William Biles came from England to New Jersey, about the beginning of 1681, and having purchased land of Governor Andros, he soon after settled west of the river Delaware, in a part of what is now Bucks county. He appears to have been a married man, and had at least one son, called by his own name. Before settling on his new purchase, he appears to have resided a time at Burlington, and signed the address of the Monthly Meeting at that place, to the Yearly Meeting in London. The Monthly Meeting which issued the address, was held early in Twelfth month, 1680, but William Biles and a few others who were not then present, signed it previous to its being forwarded to England.

The next year after his settlement, he was chosen a member of the assembly, and during the year 1683, was diligent in attending to the duties of that station. In 1685, he was appointed one of the justices of the peace for Bucks county, and the next year was again in the assembly. From this time until the time of his death, he frequently represented his county in that body, and was esteemed a valuable member thereof.

His second wife was Jane Atkinson, whose life we have just given, and in her he had a faithful help-meet, and one well calculated to assist him on his journey heavenward. They were married in the year 1688, and appear to have often travelled in the ministry of the Gospel. He was one of the members of the Select Meeting, who signed the declaration against Keith, and he seems always to have been a clear-headed advocate of the principles of Quakerism.

(To be continued.)

Selected.

Gentleness.

"The wisdom that is from above is gentle." Little as this disposition is thought of by many, we find it considered in the holy Scriptures as a characteristic of the *true* Christian. *This* gentleness, indeed, is to be distinguished from passive tameness of spirit, and from unlimited compliance with the manners of others. That passive tameness which submits without a struggle to every encroachment of the violent and assuming, forms no part of Christian duty; but on the contrary, is destructive of general happiness and good order. That unlimited complaisance, which on every occasion falls in with the manners and opinions of others, is so far from being a virtue, that it is itself a vice, and the parent of many vices. It overthrows all steadiness of principle, and produces that sinful conformity to the world which taints the whole character. True gentleness renounces no just right from *fear*; it gives up no important truth from either *fear* or *flattery*; it is not only consistent with a firm mind, but it necessarily requires a *Christian steadiness* of *spirit*, and fixed principle, in order to give it any real value. It stands opposed to harshness and severity, to pride and arrogance, to violence and oppression: it is properly that part of charity which makes us unwilling to give pain to *any of our brethren*; and while it corrects all asperity of disposition and manner, it gives strength, magnanimity and sweetness.

To render Wood Incombustible.—A very excellent way to render wood incombustible, is to soak it in a strong solution of alum and the sulphate of copper. About one pound of alum and one of the sulphate of copper should be sufficient for 100 gallons of water. These substances are dissolved in a small quantity of hot water, then mixed with the water in the vessel in which the wood is to be steeped. The timber to be rendered fire-proof can be kept under the liquor by stones, or any other mode of sinking it. All that is required is a water-tight vessel, of sufficient dimensions to hold enough liquor to cover the timber, which should be allowed to steep for about four or five days. After this it is taken out and suffered to dry thoroughly before being used. Various substances have been prepared for the purpose; but, in answer to a correspondent, we present the above as being equal to any that we are acquainted with.—*Late Paper.*

For "The Friend."

Review of the Weather for Eleventh Month, 1854.

The Eleventh month has not been marked with sudden changes of weather this year, as is sometimes the case, though the average temperature was not quite so high as last year. There was but little appearance of the genuine Indian summer; yet it was mostly quite favourable for those who depend on their daily out-door labour for sustenance for themselves and families.

In this vicinity, there have been no storms to remark, but there are accounts of severe ones in different places. It is stated that great damage was done in various parts of the province of New Brunswick, by a storm, on the 13th and 14th. The rivers and streams overflowed and deluged the lowlands, swept away many bridges, &c. There was also quite a gale at St. Johns, Newfoundland, and in other places along the coast.

No snow has fallen here yet, except a few spits on the 20th. There has been considerable, however, in Canada and the Northern States. At Concord, N. Hampshire, there were ten inches of snow on the 30th. Accounts from N. York and Boston of the 30th say, "No snow yet, but freezing cold."

The Ohio river, which was so nearly dried up a short time ago, has again risen, so that boats in great numbers are now running.

It is thought the table below will be sufficient without further remark on the weather at this place. There was a brilliant aurora on the evening of the 18th, in the north-east, being too cloudy in the north to be visible there.

The average temperature for the month was near 42°,—about 3° lower than Eleventh mo. of last year. Amount of rain, 3.13 inches.

The mean temperature of the three autumn months, was 54°,—$\frac{3}{4}$ higher than for the same time last year. Amount of rain for the three months just ended, 8.896 inches,—for the corresponding time last year, 11.645 inches.

West-town B. S., Twelfth mo. 1st, 1854.

Days of month.	Temperature. Minimum.	Maximum.	Mean.	Mean height of the Barometer.	Direction and force of the wind.		Circumstances of the weather for Eleventh month 1854.
1	45	60	52½	29.78	W. to S. W.	2	Clear.
2	42	57	49½	29.72	S. W.	2	Do.
3	39	53	46	29.87	S. E.	2	Do. cloudy.
4	38	50	44	29.51	S. E.	3	Mostly clear.
5	22	45	33½	29.49	S. W.	2	Clear.
6	19	44	31½	29.40	W.	2	Do—clear.
7	29	51	40	29.17	N. W.	3	Generally clear.
8	35	51	43	29.51	N. W.	3	Do do.
9	34	55	45	29.73	N. W.	2	Frost—clear.
10	34	60	47	29.08	E. to S. E.	2	Clear—cloudy.
11	50	64	57	29.45	S. S. E. to E.	2	Rainy—showery.
12	43	57	50	29.50	N. E. to N. E.	2	Do. do.
13	40	64	52	29.39	S. W. to N. W.	2	Rainy—clear.
14	32	42	37	29.46	N. W. to W.	4	Clear.
15	30	44	37	29.16	S. E. to N. E.	2	Mostly cloudy.
16	30	44	36½	29.17	N. W.	4	Do. do.
17	32	49	40½	29.14	S. to W.	3	Do. do.
18	33	47	41	29.14	S. W.	3	Do. do.
19	28	43	35½	29.35	N. W.	4	Clear.
20	30	37	33½	29.50	N. W. to W.	3	Do. Cloudy.
21	30	47	38½	29.57	N. W. to S.	2	Generally clear.
22	37	46	41½	29.44	S. E. to N. W.	2	Rainy—cloudy.
23	31	34	32½	29.50	N. W.	1	Very fine day.
24	31	58	44½	29.41	S. to S. E.	2	Rainy—cloudy—very rainy
25	45	58	51½	29.09	S. W. to S.	2	Some clouds.
26	30	57	43½	29.48	S. W. to W.	3	Generally clear.
27	29	39	34	29.54	S. W. to N. W.	3	Clear.
28	29	43	34	29.62	N. W.	3	Do.
29	21	31	26½	29.43	N. W.	2	Do.
30	29	41	35	29.48	N. W.	3	Do.

For "The Friend."

The Truth is Unchanged and Unchangeable.

Let none be concluding, because those are and under the profession of Truth, whose eyes e god of this world hath blinded, and led them to the ditch of covetousness—which is idolatry -that the principles of our profession are in any gree changed, or altogether deserted; for though e love of other things has, in many instances, en suffered to choke the good seed, which has en sown in the hearts of those who profess with , and who may conform to plainness of dress d language, and the attendance of religious eetings; yet there are others, it is humbly be ved, in whom the seed of life is known to reign d have dominion, who can testify from living xperience, that those who are faithful to the easure and manifestation of grace in their earts, do not follow cunningly devised fables, ut substantial truth.

It is no new thing to find the professors, and en advocates of truth, covering themselves with covering, which is *not* of His spirit, whom we rofess to follow, which has always been an occa ion of stumbling to the weak; yet let it be re membered, that against the fruits of the Spirit— hich are love, joy, peace, *long-suffering*, *gentle ess*, goodness, faith, meekness, and temperance— here is no law.

Because hypocrisy in any, or all its forms, is ound amongst us, it is no evidence against the eality of truth, which has ever been mocked by oth professors and profane. But by far the ost dangerous enemy, is the secret hypocrite, ho is betraying, as it were, the Truth into the ands of its enemies—by making a holy profes ion, while giving way to evil practices—and hereby stumbling honest inquirers after the way f holiness, which is the way of pleasantness and eace.

The higher our profession, the greater is our esponsibility, but it does not follow that the reater is our faithfulness. Are we found, in ife and conversation, upholding the standard which our worthy forefathers not only raised, but aithfully upheld? for it is written of them that hey *feared God, and hated covetousness*, and that having walked in the light of the Spirit, to the nd of their journey, they laid down their heads n peace. It was to the heart that they looked hemselves, and referred others, for the spring of every evil, as well as the working place of the Spirit of Christ, for the correction of all unrighteousness.

But how is it with us? Are we not looking out of ourselves for the occasion and remedy of discord and contention, instead of searching within our own hearts, for the cause of the confusion and sorrow in which we are involved? Are we not looking to others as the occasion of the difficulty, and for deliverance from it, rather than endeavouring to turn our attention inward, to search out the root of bitterness in ourselves, and to give ourselves up to fervent and humble exercise of spirit, on our own account, as well as that of others, that the great Head of the church would be pleased in his infinite love and mercy, thoroughly to purge us from every form of enmity, and unite us together in Him?

The shakings which we are experiencing are, no doubt, designed to try the foundations of all, and those who are disposed to forsake the Truth because of its reproach, may be compared to the chaff which the wind driveth away. It is lamentable, indeed, to behold the departures from our Christian profession, which are found amongst us by the indulgence in a worldly spirit which betrayeth into anger, malice, envy and strife, and where these are, there is confusion and every evil work. But let it be borne in mind, that these *are* the fruits of the spirit of darkness, which stands opposed to the Spirit of Christ, which we profess to follow. It is *our sins* that have separated us from Christ, and one from another; and it is only through repentance and the forgiveness thereof that we can ever be restored to "the unity of the Spirit in the bond of peace."

"The danger in society, doth not lie so much in this, that some may have a differing view in some things from the general sense; as it doth in this, namely, when such that so differ, suffer themselves to be led out of the bond of charity, and labour to impose their private views upon the rest of their brethren, and are offended and angry if it be not received; this is the seed of sedition and strife, that hath grown up in too many, to their own hurt; therefore beware of it, and seek not to drive a matter on in fierceness or in anger, nor to take offence unto your minds at any, because what seems to be clear to you, is not presently received. Let all beware of their own spirits and natural tempers, and keep in a gracious temper, *then* are ye fit for the service of God, whose house ye are, as ye keep upon the foundation that God hath laid."

Now, as we are favoured to behold the difference between profession alone, and the real principle of Truth, let us be encouraged to manifest our faith by our works, and not by an empty profession be deceiving ourselves, and stumbling others; for we are each one of us accountable for our faithfulness to the measure and manifestation of grace in our own hearts, and no profession however high, can screen us from the judgment of Him who is of purer eyes than to behold iniquity. "The hope of the hypocrite shall perish, but they that trust in the Lord shall never be moved."

Discoveries in Science and Art.

There is a quarry of white sandstone near Edinburgh, upon which rests a thick bed of dark slate, over which the hot trap must have once flowed, and thereby was subjected to a sort of natural distillation. This found its way into the crevices of the white stone below where it is now found. It is a light, wafy substance, varying from the colour of gamboge, to that of dark amber, melts at the same temperature as beeswax, which it equals in hardness, and burns with a bright flame. Some of the shales of the orclite are very rich in inflammable matter, and yield in the retort, oils, naptha, and wafy substance known as paraffine. Of this, candles are made equal to wax, and extensive works have been recently erected in England and Scotland for their manufacture. It is said that these snow-white candles can be made of dark Irish turf, and works are in progress with this end in view.

Thermography is the name which designates a newly discovered method for transferring figures and tracings, whether natural or artificial, to wood, calico and paper, directly from the objects themselves, provided these possess or are capable of being converted into plane surfaces. This invention is an offshoot of the mode employed in Birmingham and elsewhere for transferring raised patterns, such as lace, to metal, by means of pressure—a process called nature-printing, and which consists in taking impressions in lead, a soft alloy, gutta-percha, or other suitable material, from natural objects, a flower, feather, &c., by pressure, then obtaining metallic electro-plates from impressions, and finally printing from these electro-engraved plates in the ordinary way.

The French crystal palace covers—the ground floor—27,068 square yards; the surface of the gallery of the circumference covers 18,072—total 45,140 yards. The large room numbers 216 windows; the pavilions 192; on the ground floor there are 388 columns in cast-iron, and 816 on the second floor; the central nave has a length of 192 yards, with a breadth of 48, and its height at the entablature is 18 yards. The building has consumed 822,000 square yards of cut stone, without counting the filling stone and the mortar —4,500 tons of castings, 3,600 tons of iron, and 33,000 square yards of unpolished glass.

The recent discovery of extracting aluminum from clay, in France, is a matter of much interest in scientific circles. It is so inoxydizable, that it resists the action of air in a muffle heated to a temperature equal to that required for the assay of gold. Lead burns in the test and vitrifies at the side of the aluminum, without the latter losing any of its properties. This metal conducts electricity eight times better than iron, as well, and perhaps better, than silver; it does not alloy itself with mercury, and takes but a few traces from lead; it gives with copper slight traces, very hard and very black, even when the copper enters but 25 per cent. into the composition of the melange.

A process has been discovered by which cordage of superior quality to that made from hemp may be manufactured from cotton. It is said to be less affected than any other rope by exposure to the weather, suffers less by abrasion, does more service, is as strong, of the same size, weighs less, does not readily absorb moisture or water, and when strongly impregnated with its natural oil, resists the action of moisture for a long time; it stretches no more, if as much, as other rope, and requires no paint or tar to protect it from the weather, and though mildew may cover its surface and blacken it, it does not penetrate the body of the rope.

Selected.

Simple Faith.

"Be not afraid, only believe." Two children were standing at evening on the summit of a hill, watching the setting sun as it seemed slowly to roll along the bright horizon. Said the elder, "What a way the sun has moved since we saw it coming from behind that tree!" "And yet we remember," said the youngest boy, "we learned in this morning's lesson with our father, that the sun never moves at all." "I know we did," replied the first, "but I do not believe it, because I see that it is not so. I saw the sun rise *there* this morning, and I saw it set there to-night. How can a thing get all that distance without moving? We know very well, that if we did not move, we should remain always just where we are upon this hill." "But our father," said the other, "our *father* told us that it is the earth that moves." "That is impossible, too," replied the elder, "for we see it does *not* move: we are standing upon it now, and it does not stir, how can we pretend to think it moves, when all the time it stands quietly under our feet?" These simple ones might divide mankind between them, and carry the banner of their parties through the world from first to last; there never has been, and there *never will* be *any other division*, but they that take, and they that will not take their father's word. We may take the Scripture definition of the two parties, under what terms we please, explain them, descant upon them, write volumes to elucidate or confound them—it comes to the one simple description at last—they who *do*, and they that do *not* their heavenly Father's will. Let us not forget the *simplicity* of faith; it is the confidence which a *little* child places in his father's words. And let us remember, too, that our eternal destiny hinges on our believing or not believing.

An Illustration of Scripture.—A traveller in Syria says, that at the close of the day the roads are filled with wandering herds and flocks, and droves of donkeys, with one attendant herdsman, all returning home for the night, after pasture on the neighbouring hill-tops. As soon as they get to the outskirts of the village, each separates from the other, and unattended, pursues its way to its master's door. "The ox knoweth its owner, and the ass his master's crib."

SUMMARY OF EVENTS.

EUROPE.—News From England to the 18th.—*The War.*—The Russian despatches via Vienna, state that from the 5th to the 9th, nothing of importance had occurred at Sebastopol. The bombardment continued, but the breaches were always repaired without loss of time. The despatches from both sides say that preparations are being made for an assault. Both parties are in want of reinforcements, but the allies more than the Russians. The Russians are beginning to feel the want of ammunition. The force of the allies has been reduced by battle and disease to 50,000 men, which has caused much alarm in England and France, and the utmost efforts are being made to send instant reinforcements. All the mail steamers are taken up to convey troops. The great hospital in Sebastopol with 2000 wounded, has been destroyed by the fire of the allies, and four Russian ships of war in the harbour sunk by them. The typhus fever had broken out in the city from the large number of dead remaining unburied. Conflagrations were continually occurring from the red hot shot fired into the town, and water was getting very scarce. The Russians were preparing for street fighting, and were posting cannon so as to sweep the streets, fortifying houses, &c. Menschikoff, in his account of the 5th, admits the loss of 4000 men, and states that the loss of the allies was at least as great. Lord Raglan's despatch differs little from that of Gen. Canrobert. Three English generals were killed, viz., Sir George Cathcart, General Stranways and General Goldie, and six others wounded. He says that the Russians greatly exceeded in number those engaged on the Alma, and that their loss was enormous.

Another statement makes the English loss about 2000. The French 1500, and the Russians between 7000 and 8000. Sickness is spreading in the allied camps. The Turkish army under Oma Pacha, was in movement towards the river Pruth. A Turkish man of war had foundered at sea with the Admiral and 700 men on board; a Turkish frigate also had been lost in the Black Sea.

THE BALTIC.—The English fleet had left the Baltic. Winter had set in with unusual severity. At Dantzic the snow was a foot deep; there was much lumber and grain there ready for shipment, but no prospect of getting it off.

ENGLAND.—At Liverpool, flour had declined 6*d.* a bbl. Consols had fallen to 91¼; the demand for cotton was moderatively active.

FRANCE.—A new French loan of 500,000,000 or 600,000,000 francs, is proposed. The French troops are being withdrawn from Italy.

CANADA.—The Canadian Parliament is engaged in discussing the removal of the old feudal tenures. The lands in Lower Canada are chiefly held in manors, containing from nine to thirty-six square leagues, divided into holdings, for which latter the tenants pay a small rent, perform certain services to the lord, pay fines on its transfer, and grind their corn at the seignorial mill. Nearly five millions of acres are held in this antiquated way. The population occupying these lands, is of pure French blood, and amounts to about five hundred thousand.

SANDWICH ISLANDS.—The British Consul at Honolulu has remonstrated, earnestly, against the proposed annexation of the Islands to the United States. The King is reported to be in favour of the measure. An ice-house was being erected at Houolula, and a vessel from Sitka with 500 tons of ice, was expected to arrive soon.

The great volcano of Hawai was more active than it had been for the past five years.

UNITED STATES.—The second session of the 33d Congress met on the 4th inst.; quorums present in both houses. In the absence of Senator Atchison, Lewis Cass was chosen President of the Senate, pro. tem. The President's message was sent in; it does not present any points of special interest. The Secretary of the Treasury in his report states the receipts of the fiscal year ending Sixth mo. 30 last, from all sources, to be $73,549,705, which, with the balance in the Treasury, Seventh mo. 1, 1853, $21,942,392, gives a total for the year of $95,492,597. The expenditures for the year have been $75,354,630, leaving a balance on the 1st of Seventh mo. of $20,137,967. The amount of public debt outstanding, Seventh mo. 1, was $47,180,508. The Secretary anticipates a falling off in the customs, owing to the hard pecuity Presaty and short crops.

Railroads.—There are said to be now in progress, and likely to be completed, in the United States, over 12,000 miles of railroad. This estimate embraces only those actually under way, and, in most cases, under contract throughout. The entire cost of these various undertakings will probably not be less than $350,000,000.

The Whaling Fleet.—According to the New Bedford Mercury, the fleet in the Pacific has had only about half the average success of former years. In the Ochotsk and Arctic seas, also, the fishing has been unsuccessful. There are about 250 ships in those seas, and the report is, that they have found the whales scarce and small, and that they have been unable to obtain anything like the usual quantity of oil.

Specie in the Treasury.—The statement of the U. S. Treasurer shows that on the 1st inst., there was in the various depositories, subject to draft, the sum of $26,248,106.

Slave Trade from the East Coast.—The ship Valparaiso recently arrived at New York from Macao. On her voyage she touched at St. Helena, and found there a vessel from the East Coast of Africa, which reported 800 negro slaves on the coast, and their owners offering $20,000 for their safe carriage to Cuba, the freight to be paid by a house in *New York.*

The New Acquisition.—There is said to be a fine agricultural and mineral region within the boundaries of the Gadsden purchase, and the settlement of the territory has already commenced from California.

Chinese Testimony, not valid.—In the Supreme Court of California, a conviction for murder has been set aside on the ground that it was procured by the testimony of Chinese witnesses. The ruling of the Court was, that Chinese are not competent to give testimony against whites.

Wells in the Desert.—A joint resolution has been passed by the California Legislature, instructing the representatives of the State in Congress to endeavour to obtain an appropriation for the sinking of wells, in the Humbolt Desert, Utah Territory, for the relief of emigrants and others, journeying by that route to and from California.

Philadelphia.—The mean temperature of the Eleventh month, according to the register kept at the Pennsylvania Hospital, was 45°.4. The highest temperature was 70° on the 1st, and the lowest, 26° on the 5th. The amount of rain was 2.83 inches. Mortality last week, 169, of which 4 were from cholera.

California.—The Steamer Star of the West brings $737,000 in gold, and one week's later news. The Indian Reservation in Colusi county, was already occupied by five hundred Indians. Preparations were making for the coming season, and it was expected that about two thousand acres of wheat and barley would be raised on the reservation. The Tuolumne and Mercia rivers were swarming with salmon, and many persons were doing a profitable business on these streams, catching and preserving these fine fish.

Miscellaneous.—Russia Draining England of Gold.—It appears that notwithstanding the war, and the blockade of the Russian ports in the Baltic, England still imports, through Prussia, the hemp, hides, tallow, and grain of *Russia*, in undiminished quantities, and at enhanced prices; and also that these articles have now to be paid for chiefly in gold. Thus England is forced to supply the Czar with no small portion of the funds needed by him for warlike operations. While the war lasts, England will probably be compelled to pay Russia in this manner from twenty to twenty-five millions of dollars yearly.

Horrid Occurrence.—An item of the last news is, that the great hospital in Sebastopol was set on fire by the allied fleet, and was burned to the ground, with all its inmates—*two thousand sick and wounded men.* This circumstance is said to be passed over as quietly as possible in the French and English papers; but it is worthy of deep consideration as manifesting the savage,—nay, *demoniac* character of *war.*

The Cholera in Sardinia, this season, caused 18,872 deaths out of 37,079 cases reported to the government.

A Thriving Watering Place.—In the village of Saratoga Springs, N. Y., over one hundred buildings have been erected within the past year, and about sixty are in the process of construction. Of these many are expensive structures. The resident population of the village is about 6000.

WEST-TOWN SCHOOL.

Assistant Teachers are wanted in the Boys and Girls' departments of this Institution. The opportunity which this station furnishes for prosecuting their studies, free from any expense, presents a favourable opening for young persons, who wish to perfect themselves in the higher branches of learning, or to prepare for the business of Teachers. Those who wish to engage, are requested to make early application to Nathan Sharples, Concordville; Pennock Passmore, Goshenville; or Thomas Evans, Samuel Bettle, Jr., Elizabeth Peirson, or Sidney Coates, Philadelphia.

INDIAN CIVILIZATION.

The committee is desirous of engaging the services of a well qualified Friend to teach the school at Tunessassah, &c. Friends, who may feel concerned to engage in that station, are requested to make early application to Joseph Elkinton, No. 377 S. Second street, or Thomas Evans, No. 180 Arch street, Philadelphia, or Ebenezer Worth, Hamerton, Chester county, Pa., or Thomas Wistar, Fox Chase, Philadelphia co., Pa.

Philad., Ninth mo. 20, 1854.

MARRIED, on the 29th ult., at Friends' Meeting-house, Muncy, Lycoming county, Pa., JAMES ECROYD to RACHEL, daughter of Jacob and Rachel E. Haines, all of the above place.

DIED, in Cincinnati, O., the 29th of Seventh mo., 1854, ANN SHIPLEY; an approved minister of the Society of Friends, in the 94th year of her age.

——, on the 10th of Eleventh month, 1854, after a protracted sickness, EMMALINE N. HAINES, wife of Isaac Haines, of Cropwell, N. J., and member of Upper Evesham Monthly Meeting of Friends, in the forty-eighth year of her age. She was naturally of a meek and retiring disposition, diligent and faithful in attending all her religious meetings, as long as her feeble health would permit, and manifesting a deep concern that her family should accompany her. In the spring of 1853, it appeared as though she could not continue long, which brought her under great exercise of mind. She, however, began slowly to recover, and, although under great bodily weakness, was again active and useful in her interesting family, yet never able to attend a religious meeting. During this interval she kept a watchful care, fearing she might enter into the spirit of the world, sometimes saying, "No treasure, no earthly consideration, nothing but the Lord's will could induce her to come back again." In the spring of 1854, she relapsed with increased bodily suffering, which she bore, without murmuring. In the Fifth month, being asked by a dear friend, how she felt, she replied, "For the most part, very calm, my sufferings have been greatly lengthened out, and sometimes the enemy would persuade me all was wrong,—notwithstanding, I am entirely resigned to the will of the Lord, all must be laid at the foot of the cross; there we receive the crown." Afterwards, being under great suffering, she said, "Oh, pray to the heavenly Father for a speedy release; that he will take me home to himself; I feel nothing in my way." The twenty-third Psalm was repeated to her, after which she said, "but oh, not until his own time, I ask only for patience, and that my lamp may be kept trimmed and burning." She manifested much anxiety, lest patience should not hold out to the end, saying, "I feel my spirit not so strong to bear up now, as at some former times, and sometimes fear my anxiety to go, is keeping me back; yet I long to join that company which surround the throne, singing the songs of Moses and the Lamb." A few days before her death, she said, "I now feel the Lord's presence to be very near; oh, how good he is; when he sends one affliction, he takes another away." A few hours previous to her departure, she said, "I think the gates are opening; join with me in supplication, that I may not be long in the valley and shadow of death;" adding, "come quickly, Lord Jesus; cut short the work in righteousness." Soon after, all the family at home were called around the bed, whilst she took an affectionate leave, enjoining it upon them, each, separately, to live in the fear of the Lord." Her husband being for a short time absent from home, and fearing lest she should not hold out until his return, she said, "If I never see your father again, give my dying love to him; tell him to seek the Lord, and by careful walking, strive to meet me in heaven." Soon after, her husband came in; she was unable to recognize him, and in a few minutes passed quietly away, having her fervent petition in a remarkable degree, granted.

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A TESTIMONY

f Hitchin Monthly Meeting, concerning Ann Lucas, who died on the 27th of Second month, 1853, in the 84th year of her age; a Minister fifty-four years.

In recording the death of our beloved and valued iend, we are deeply sensible of the loss we have stained; and whilst we seek not to exalt the reature, we would magnify the sufficiency of that race which enabled her, during a long series of ears, to maintain an unshaken testimony to the ruth, and, by her Christian example and deep xperience in spiritual things, to edify those among hom her lot was cast.

Ann Lucas was the eldest daughter of Samuel nd Hester Bowly, and was born at Cirencester, n the 8th of Ninth month, 1769. She had the estimable advantage of a truly pious and excelnt mother.

In childhood her constitution was delicate; but soon became apparent that her mind was of no dinary character; and, as she advanced in years, y submission to the teachings of heavenly wisom, she became qualified for usefulness in her mily; and to her numerous acquaintance and iends was a bright example of dedication to hat she believed to be her duty.

Among the few memoranda found after her deease, are some which allude to this period of her fe. She writes:—"In a religious opportunity a Friend's family, when I was about eighteen, nder the ministry of a Friend, a strong impreson suddenly took hold of my mind, which I ardly know how to describe; the subject being, far as I recollect, quite unexpected, and not alded to in what was expressed by the minister: was, that I should at some time be required to eld to a similar service. I well remember the rce with which it was presented, and the effect had to bring me under great conflict of mind. here was a desire to be faithful, if such were my ue of duty; yet there was a disposition to shrink om the exposure, and an unwillingness to surnder the will. Neither was there, I apprehend, preparation of heart for such an engagement; nerefore much tossing succeeded, and continued r seven years before I gave up to it; although had during that interval been sometimes on the ery point of giving up; and condemnation and orrow were the consequences of disobedience." robably in allusion to the same subject, she obrves:—"The state of my mind is such as words annot set forth; indeed, I feel so clouded and ewildered, through repeated disobedience, that I know not how to move; and when I looked after a gleam of light, it was with fear lest I should again disobey its pointings, and thereby increase my darkness."

During this long season of close trial and deep baptism of spirit, there is good reason to believe that the great work of the soul's sanctification was carried forward, and her heart was renewed in Christ Jesus; and as faithfulness was maintained, a period of clearer perception was permitted to succeed, and qualification received for the work of her Lord and Master, whom she had so anxiously desired to serve. She was recorded a minister by her Monthly Meeting, in the year 1798, in the twenty-ninth year of her age.

About three years previous to this period, from an apprehension of duty, she undertook to continue a day-school which had been established in Cirencester, for the children of Friends. This engagement was pursued till near the time of her marriage with William Lucas, of Hitchin, which took place in the latter part of the year 1798.

Our dear friend was endowed in no common degree with powers of discrimination and judgment, combined with much practical wisdom. To a mind thus gifted and brought under the restraining influences of the Holy Spirit, many were the opportunities which presented for usefulness in the church, and for the exercise of the graces of the Christian character in the intimate relations of private life. As a wife and a mother she was truly exemplary; as a friend, her counsel and sympathy were much sought after and highly valued, especially in times of illness, difficulty or trial; her assiduity and kindness in relieving the wants of the poor will long be remembered by those who partook of her bounty.

While thus faithful in the discharge of her social duties, her care not to neglect those which appertained to the church was also conspicuous. She was eminently qualified for service in meetings for discipline, in which she was greatly esteemed by her friends for the soundness of her judgment and the consistency of her conduct. By her clear views of Christian doctrine, combined with an unwavering attachment to our religious testimonies, she was enabled to serve the church on various important occasions.

Her communications in the ministry were never long, but weighty, convincing, and comprehensive.

On the great doctrines of redemption by Christ, and the work and office of the Holy Spirit, she was remarkably clear, and was often led, in a forcible manner and in scriptural language, to set them forth to our edification.

Whether engaged in arousing to greater diligence, or in handing the word of encouragement, she was ever watchful not to exceed her commission.

Her religious services were principally confined to the limits of her own Quarterly Meeting.

Among her memoranda is the following (without date):—"True simplicity is indeed beautiful; but by looking for examples of it in our fellow-creatures, and measuring ourselves by them, we are in danger of falling short of the standard. It is only to be attained by a close attention to the teachings of Christ in the heart; bearing in mind that memorable reply to the inquiry, 'And what shall this man do?' 'What is that to thee? Follow thou me.'"

Whilst earnestly endeavouring thus to follow her Lord and Master, her memoranda evince the low estimate she had of her own attainments:—"Ninth month 8th, 1828.—Entered my sixtieth year, under humiliating feelings, in the consideration of an advanced stage of life being attained without proportionate improvement. Alas! for the uncertain future." "Ninth month 8th, 1839. My seventieth birthday. Is there oil in the vessel with the lamp?—if not, it is not a time to slumber or sleep, but earnestly to seek for it where it can alone be had."

In the year 1846 our dear friend had to pass through the close and severe trial of a separation from her beloved husband. Their union, which had subsisted for forty-eight years, was greatly blessed. It was her constant aim to cheer and comfort him during his rather protracted decline; and her sweet consolation to believe that his end was peace.

After this painful bereavement she seldom left her home; and though diligent in the attendance of meetings, she withdrew from the extended sphere of usefulness in which she had been engaged: her faculties continued unimpaired, her interest in her friends and for her poor and sick neighbours undiminished, and her spiritual life bright and vigorous.

In the year 1849 she penned the following memorandum:—"On looking back on some omissions of apprehended duty in early life, I have seen and much regretted that my mind had not been more clearly directed *to the constraining love of Christ*, as the only sufficient motive for obedience to his requisitions; and I am glad to believe that of later time the youth in our Society are better instructed on this important point, and that it will assist them to prove that declaration of an Apostle,—"We have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ."

In humble submission to the Divine will, she endeavoured in faith and patience to support the increasing weight of bodily infirmity; and, as with the lamp trimmed and the light burning, she appeared like one waiting for the coming of her Lord, she would often very feelingly allude to her approaching end.

She continued gradually to decline till the 25th of Second month last, when, owing to a slight cold, her bodily powers became suddenly prostrated. With her usual clearness of discernment she perceived that her end was at hand, and although, from her great weakness, she was unable to express much, she was preserved in sweet serenity of mind, repeatedly referring to the text, "In returning and rest shall ye be saved, in quietness and in confidence shall be your strength." On a hope being expressed that she did not feel anxiety as to the termination of her illness, she said,—"I have but one hope, *that* set before us in the Gospel." Addressing one of her grand-children, she observed,—"Thou art the eldest of the family—

there is a great deal in *that*. I know I have not held my place as I should. I hope you will not depart from the testimonies and practices of Friends; I have never in my long life seen any reason to deviate from them. I recollect a message sent to me by a kind friend when I was very young:—Whereto thou hast already attained, mind the same thing. It is a very good maxim. I believe the New Testament sets forth our views very clearly." At another time she said, "Nothing can exceed the awfulness of an unseen world." She was told that many friends had inquired after her, and asked whether she wished her love particularly to any? She answered, "I am almost too weak to express much, but I think my love is to them *all*. I do not think my love to my friends is at all diminished. I have been very much favoured to receive great love and kindness from my friends." She seemed to recognize the different members of the family till very near the close, when the restlessness which often precedes dissolution having gradually subsided into a quiet slumber, she peacefully expired, and we doubt not the purified spirit released from the enfeebled tabernacle, is, through redeeming love and mercy, rejoicing in the presence of her Lord.

Selected for "The Friend."

DIVINE WORSHIP.

"The Lord is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the Lord." Since then, man in his natural state is thus excluded from acting or moving in things spiritual, how or what way shall he exercise this first and previous duty of waiting upon God, but by silence, and by bringing that natural part to silence? which is no other way, but by abstaining from his own thoughts and imaginations, and from all the self workings and motions of his own mind, as well in things materially good as evil; that he being silent, God may speak in him, and the good Seed may arise. This, though hard to the natural man, is so answerable to reason, and even natural experience in other things, that it cannot be denied. He that cometh to learn of a master, if he expect to hear his master, and be instructed by him, must not continually be speaking of the matter to be taught, and never be quiet, otherwise how shall his master have time to instruct him? Yea, though the scholar was ever so earnest to learn the science, yet would the master have reason to reprove him, as outward and indocile, if he would always be meddling of himself, and still speaking, and not wait in silence patiently to hear his master instructing and teaching him, who ought not to open his mouth, until by his master he was commanded and allowed so to do. So also if one was about to attend a great prince, he would be thought an impertinent and an imprudent servant, who, while he ought patiently and readily to wait, that he might answer the king when he speaks, and have his eye upon him to observe the least motions and inclinations of his will, and to do accordingly, would be still deafening him with discourse, though it were in praises of him, and running to and fro, without any particular and immediate order, to do things that perhaps might be good in themselves, or might have been commanded at other times to others; would the kings of the earth accept of such servants or service? Since then, we are commanded to wait upon God diligently, and in so doing, it is promised that our strength shall be renewed; this waiting cannot be performed but by a silence or cessation of the natural part on our side, since God manifests himself not to the outward man or senses, so much as to the inward, to wit, to the soul and spirit. If the soul be still thinking and working in her own will, and busily exercised in her own imaginations, though the matters as in themselves be good concerning God, yet thereby she incapacitates herself from discerning the still, small voice of the Spirit, and so hurts herself greatly, in that she neglects her chief business of waiting upon the Lord: nothing less than if I should busy myself, crying out and speaking of business, while in the meantime I neglect to hear one, who is quictly whispering into my ear, and informing me in those things, which are most needful for me to hear and know concerning that business. And since it is the chief work of a Christian to know the natural will in its own proper motions crucified, that God may both move in the act, and in the will, the Lord chiefly regards this profound subjection and self-denial. For some men please themselves as much, and gratify their own sensual wills and humours in high and curious speculations of religion, affecting a name and reputation that way, or because those things by custom or other ways are become pleasant and habitual to them, though not a whit more regenerated or inwardly sanctified in their spirits, as others gratify their lusts in acts of sensuality, and therefore both are alike hurtful to men, and sinful in the sight of God, it being nothing but the mere fruit and effect of man's natural and unrenewed will and spirit. Yea, should one, as many no doubt do from a sense of sin, and fear of punishment, seek to terrify themselves from sin, by multiplying thoughts of death, hell, and judgment, and by presenting to their imaginations the happiness and joys of heaven, and also by multiplying prayers and other religious performances, as these things could never deliver him from one iniquity, without the secret and inward power of God's Spirit and grace, so would they signify no more than the fig-leaves wherewith Adam thought to cover his nakedness. And seeing it is only the product of man's own natural will, proceeding from self-love, and seeking to save himself, and not arising purely from that divine Seed of Righteousness, which is given of God to all for grace and salvation, it is rejected of God, and no ways acceptable unto him; since the natural man, as natural, while he stands in that state, is, with all his parts, arts, and actings, reprobated by him. This great duty then of waiting upon God, must needs be exercised in man's denying self, both inwardly and outwardly, in a still and mere dependence upon God, in abstracting from all the workings, imaginations, and speculations of his own mind, that being emptied as it were of himself, and so thoroughly crucified to the natural products thereof, he may be fit to receive the Lord, who will have no co-partner nor co-rival of his glory and power. And man being thus stated, the little seed of Righteousness which God hath planted in his soul, and Christ hath purchased for him, even the measure of life and grace, which is burdened and crucified by man's natural thoughts and imaginations, receives a place to arise, and becometh a holy birth and geniture in man; and is that divine air in and by which man's soul and spirit comes to be leavened; and by waiting therein, he comes to be accepted in the sight of God to stand in his presence, hear his voice, and observe the motions of his Holy Spirit. And so man's place is to wait in this; and as hereby there are any objects presented to his mind concerning God, or things relating to religion, his soul may be exercised in them without hurt, and to the great profit both of himself and others; because those things have their rise not from his own will, but from God's Spirit; and therefore as in the arisings and movings of this, his mind is still to be exercised in thinking and meditating, so also in the more obvious acts of preaching and praying. And so it may hence appear we are not against meditation, as some have sought falsely to infer from our doctrine; but we are against the thoughts and imaginations of the natural man in his own will, from which all errors and heresies concerning the Christian religion in the whole world, have proceeded. But if it please God at any time, when one or more are waiting upon him, not to present such objects as give them occasion to exercise their minds in thoughts and imaginations, but purely to keep them in his holy dependence, and as they persist therein, to cause his secret refreshment and the pure incomes of his holy life to flow in upon them, then they have good reason to be content, because by this, as we know by good and blessed experience, the soul is more strengthened, renewed and confirmed in the love of God, and armed against the power of sin, than any way else; this being a foretaste of that real and sensible enjoyment of God, which the saints in heaven daily possess, which God frequently affords to his children here for their encouragement, especially when they are assembled together to wait upon him."

Mind what you Say before Children.

It is always well to avoid saying everything that is improper; but it is especially so before children. And here parents, as well as others, are often in fault. Children have as many ears as grown persons, and they are generally more attentive to what is said before them. What they hear, they are very apt to repeat; and as they have no discretion, and not sufficient knowledge of the world to disguise anything, it is generally found that "children and fools speak the truth." See that boy's eyes glisten while you are speaking of a neighbour, in a language you would not wish to have repeated. He does not fully understand what you mean, but he will remember every word; and it will be strange if he does not cause you to blush by the repetition.

A gentleman was in the habit of calling at a neighbour's house, and the lady had always expressed to him great pleasure from his calls. One day, just after she had remarked to him, as usual, her happiness from his visit, her little boy entered the room. The gentleman took him on his knee, and asked, "Are you not glad to see me, George?" "No, sir," replied the boy. "Why not, my little man?" he continued. "Because mother don't want you to come," said George. "Indeed! how do you know that, George?" Here the mother became crimson, and looked hard at her little son. But he saw nothing, and therefore replied, "Because, she said yesterday, she wished that old bore would not call here again." That was enough. The gentleman's hat was soon in requisition, and he left with the impression that "great is the truth, and it will prevail."

Another little child looked sharply in the face of a visitor, and being asked what she meant by it, replied, "I wanted to see if you had a drop in your eye; I heard mother say you had frequently."

A boy once asked one of his father's guests who it was that lived next door to him, and when he heard his name, inquired if he was not a fool. "No, my little friend," replied the guest, "he is not a fool, but a very sensible man. But why did you ask that question?" "Because," replied the boy, "mother said the other day, that you were next door to a fool; and I wanted to know who lived next door to you."—*New York Observer.*

From the Leisure Hour.

HOW WE GET ON.

(Concluded from page 98.)

Many of our readers will remember the early prognostications of the dire disasters that were to ensue on the adoption of the railway system. The opponents of the measure circulated the most frightful rumors for the purpose of producing a universal panic and resistance. Among other absurd things, country gentlemen were gravely told that partridges and pheasants would cease to exist in the neighbourhood of a railway, as all birds would be alarmed and frightened away by the noise, or killed by the smoke of the fiery locomotive. That these phantoms, however, were as visionary as many others conjured up by the infatuated fears of alarmists, the following anecdote will sufficiently prove. About this time last year, it was found that a black redstart had built its nest on the collision spring of a third-class carriage, which had been for some time out of use, at the railway station in Giessen, Hesse Darmstadt. On discovery, the nest contained five eggs. Without disturbing it, the carriage was now attached to a train and sent to Frankfort-on-the Maine, distant between thirty or forty English miles. At Frankfort it remained thirty-six hours, and was then brought to Giessen, from whence it went to Zöllar, distant five English miles, and having been kept awhile there, it again came back to Giessen; so that four days and three nights elapsed between the bringing of the carriage into use and its last return to Giessen. The nest, however, had not been abandoned by the parent birds, but was found to contain five young ones, and it was then removed by the humane wagon-master to a secure place, where he saw the parent birds visit the nest; and he inspected it himself, until at first three and then the other two young birds had flown, none remaining at the end of four or five days. It was concluded that one at least of the parent birds must have travelled with the train, to furnish the callow brood with the requisite warmth, shelter, and food; and the conductor of the train to Frankfort stated that, while stopping on the several journeys, he repeatedly noticed a red-tailed bird constantly flying from and to the part where the nest was situated in that particular carriage. If so, it was doubtless availing itself of the stoppages, busily to collect the insects, with which to supply the cravings of the little unfledged and unconscious travellers by that rapid mode of locomotion.

We turn now to another department of art, in which a most remarkable improvement has been made during the last few years. When the late Sir Robert Peel proposed his measure for the removal of the duty upon glass, he sagaciously remarked that there was no foreseeing the limits of the novel application of this beautiful manufacture. The Crystal Palace was one of the first and most glorious results of that statesman's wise policy; and that fairy-like structure has, as our readers well know, been succeeded by a swarm of smaller translucent palaces in humble imitation of the great prototype. But glass has, meanwhile, been applied to numerous other novel purposes. One of the most recent of these applications is its employment in the construction of walls for the growth of fruits and plants. The variableness of the British climate, and the great difficulty which it occasions of procuring, with anything like certainty, a crop of fruit from brick or stone walls, led a —— Ewing to consider whether this could not be obviated by substituting hollow walls of glass and iron; and the invention has proved perfectly successful. By constructing the walls of sufficient width they become hothouses on the best principle: the trees they contain are completely surrounded by light and exposed to the action of the sun's rays during the whole of the day; while they form a delightful promenade in our uncertain climate during the winter months. One of these walls has been erected, by the London Horticultural Society, in their gardens at Chiswick.

In concluding this brief and discursive glance at some of the more curious phases of mechanical, scientific, and artistic improvement in 1852, we may do so by calling attention to a few interesting facts, mentioned by Dr. Lyon Playfair in a lecture to the Society of Arts, illustrative of the modern application of chemistry to perfumery. Little do many of our young ladies and gentlemen imagine, as they inhale some delicious "extract of violet," or a choice "*parfum de millefleurs*," that the substances from which such essences are drawn, are the product not of the garden but of the chemist's laboratory. It is even so; nay, more, such artificial perfumes are derived from substances of an intensely disgusting odour. The artificial oil of bitter almonds, now so largely employed in perfuming soap, is prepared by the action of nitric acid on the fetid oils of gas tar. Many a fair forehead, too, is damped with *eau de millefleurs*, without knowing that its essential ingredient is derived from the drainage of cowhouses! Even to confectionery these chemical products are applied. A peculiarly fetid oil, termed fusel oil, gives, when distilled in a certain manner, the oil of pears, so much enjoyed by children and ladies in the *bon-bons* called pear drops. The oil of apples is made from the same fusel oil. The delicious oil of pine-apples is obtained from a product of the action of putrid cheese on sugar! or, more agreeable still, by making a soap with butter, and distilling it with alcohol and sulphuric acid. This mixture is now largely employed in England in the preparation of the pine-apple ale. Finally, oil of grapes and oil of cognac, used to impart the flavour of French cognac to British brandy, are little else than fusel oil. The winter-green oil, imported from New Jersey, and there made from a plant indigenous to the place, can be artificially prepared from willows and a substance procured in the distillation of wood. All these are direct modern applications of science to an industrial purpose, and imply an acquaintance with the highest investigations of organic chemistry.

The facts, so dissimilar in kind, which we have thus woven together, may appear somewhat insignificant in themselves; but, nevertheless, as indications of the restless activity and inquisitive enterprise of the mind of our age, they become significant and interesting. As the intuitive mind of the great Newton deduced from the common incident of a falling apple the whole theory of gravitation, so may we detect in some of the preceding scientific discoveries and triumphs of mechanical skill, the germs and earnest of more surprising advances in knowledge; while the ever-expanding resources which nature opens up to its students and explorers cannot fail to excite, in every devout mind, a more glowing admiration and love for that wonder-working God from whom all these created treasures sprung.

The truly humble man is not troubled and afflicted, because in some respects he fails in securing to himself the good opinions of his fellowmen. It is true, he attaches a degree of value to the favourable sentiments of others; but as he attaches unspeakably greater value to the favour of God, he can meet their opposition, their rebukes and misrepresentations, with entire calmness and peace of spirit. And hence it is, that in ordinary cases, when he is the subject of such misrepresentation and abuse, he is not particularly solicitous to defend himself, and to make replies. He does not discover anxiety and trouble of mind, in relation to it. He knows, if he acts in simplicity of heart, and with a sincere desire for the Divine glory, God will so order events that in due time the honour of his reputation will be sustained, so that he is willing, for the present at least, to stand silent in the presence of his accusers, that both he and they may see the salvation of the Lord.

Night Telegraph.—L. Lewenberg, optician, of New York, has invented a machine for preventing accidents at sea during the prevalence of a fog, to which he applies the name of Night Telegraph, and which seems worthy of more attention than it has hitherto received. L. Lewenberg is confident that his invention would for ever put a stop to collisions at sea—at least that it is far preferable to any of the signals now known to the commercial world. With one of these instruments on board of a vessel, it is claimed that no such accident could happen as the one which befel the Arctic. If this position is correct, the invention is of the highest importance, and measures should be adopted at once for giving it a trial. It is stated that the contrivance is very simple, and not expensive. Some gentlemen should come forward and make a trial of it. There can certainly be no difference of opinion as to the necessity of devising some plan whereby vessels at sea in a storm or fog may make known their whereabouts. If it will prevent collisions at sea, or tend to prevent them, no time should be lost, but its utility and efficiency should be tested forthwith.—*Late Paper.*

Selected.

A little boy, seven years of age, being one morning asked by his mother to sit still for half an hour, and then tell her his thoughts, said, after a pause, "it would be impossible to tell his thoughts, they were the same that had been in his mind for more than a year, and so delightful, that the more he thought, the more he wished to continue in the sweet meditation, and if all the world could come into the same feeling, it would be impossible for any to be miserable." Being surprised at such a reply from so young a child, she asked if he could recollect the first time he felt these serious impressions? He said, "they came on by degrees, and from a desire to be good, and to serve God." In reply to the inquiry, "if he were willing to die and go to heaven?" he said, "he had heaven already in his own heart: and if he should be called from the world, his spirit would unite with God his Father." But he desired to live, to pray for others who were wicked, and that often when alone, he burst into tears for the sins of the world. He could not speak of these things to his companions at school, knowing he should be ridiculed, —that he suffered much in his mind among such wicked boys, being grieved they should offend so good a God, and troubled lest they should continue hardened in wickedness; he said he was distressed also for himself, in struggling against the temptations before him, and feared he might do something wrong; but that these thoughts which were continually with him were his great comfort. On his mother asking, if he knew from whence these thoughts proceeded, he said, "yes, from God—it was God's Spirit in him—the eldest sister of this little boy, aged twelve years, being present, burst into tears, and said, "Mamma, what but the Spirit of God, could make a child like him, speak after this manner?" The experience of this dear child bears a striking testimony to the powerful influence of the Light and Spirit of

Christ Jesus, operating in the secret of the soul. Nothing short of this could have brought his mind into prayer and weeping for the sins of the world, or into a holy fear for himself lest he should do wrong. By yielding obedience to its tendering power and manifestations, he became a disciple, indeed, of Him, who so loved mankind, that He laid down His life a sacrifice for the sins of the whole world; and he experienced the truth of that declaration, "If we walk in the light as God is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son, cleanseth us from all sin."

We would tenderly encourage you all, dear children, to follow his example, in minding the reproofs of this blessed Light and Spirit, by which you are warned when you are tempted to do wrong, and made sorry for your transgressions. Oh! turn not from them, even if they should, for a season, fill you with sadness. "The reproofs of instruction are the way of life." As you are engaged to give diligent heed thereunto, they will, in the end, assuredly lead you into the enjoyment of the peace of God, which passeth all understanding, and your "meditation of Him shall be sweet."

For "The Friend."

The Spirit of Restoration.

The Christian spirit that moved Friends, to labour with those who were drawn into separation from them, is hinted at in the following short letter, written in 1669 by John Rouse to Sarah Fell:—"Dear Sister: we have had several precious meetings since the General Meeting, for the gathering those who have gone astray; in which the power and glory so irresistibly broke in upon them, that many of them were very much broken, and gave open testimonies against that spirit that had seduced them from the unity of Friends, very much to the satisfaction of the faithful. The power wrought so effectually among them, that Friends had little need to set forth the evil of the course they had followed; for they themselves gave sufficient testimony of the evil thereof. And the bowels of Friends were so enlarged towards them, that I believe there will be meetings appointed for the gathering of them, so long as any, that are honest among them, are left ungathered."

George Fox, in his journal, writes:—"We had great service in London this year, and the Lord's truth came over all; and many that had been out from Truth, came in again this year, confessing and condemning their former outgoings." And again,—"Several meetings we had with them, and the Lord's everlasting power was over all, and set judgment on that which had run out. In these meetings, which lasted whole days, several who had run out with John Perrot and others, came in again, and condemned that spirit which led them [with him] to keep on their hats when Friends prayed, and when they themselves prayed. Some of them said, that if Friends had not stood, they had been gone, and had fallen into perdition."

Thomas Ellwood also mentions the "memorable meeting appointed to be holden in London, through a Divine opening in the motion of life, in that eminent servant and prophet of God, George Fox; for the restoring and bringing in again those who had gone out from Truth, and the holy unity of Friends therein, by the means and ministry of John Perrot." "When that solemn meeting was appointed at London, for a travail of spirit on behalf of those who had thus gone out, that they might rightly return, and be sensibly received into the unity of the body again, my spirit rejoiced, and with gladness of heart I went to it; as did many more of both city and country; and with great simplicity and humility of mind, did honestly and openly acknowledge our outgoings, and take condemnation and shame to ourselves." "Thus, in the motion of life, were the healing waters stirred, and many, through the virtuous power thereof, were restored to soundness; and indeed not many were lost. And though most of those who thus returned, were such, as with myself, had before renounced the error and forsaken the practice; yet did we sensibly find, that forsaking without confessing, (in case of public scandal,) was not sufficient; but that an open acknowledgment (of open offences) as well as forsaking them, was necessary to the obtaining complete remission."

But few, we apprehend, can be ignorant that the attempts which have been made by different writers in the Society, to introduce views on some doctrinal subjects, opposed to the acknowledged faith of Friends, have brought much uneasiness and concern upon many, who cannot conscientiously receive anything which they believe to be subversive of that faith. This has been the commencing point of the difficulties, now spread over the Society; as from its rise, all acts or opinions contrary to its principles and discipline, which have been taken up and supported by parties, have produced similar effects. But we may see by the schisms which have followed, up to this time, that separation does not put an end to the evils, or relieve Friends from the suffering which has been produced; nor will the acknowledgment by Yearly Meetings, of seceding bodies, arrest the disease, and restore cordial love and unity between the different Yearly Meetings, and the members at large. This result will not be attained while separation is looked to, for the removal of the causes of division, and while Friends of dissimilar sentiments are directly or indirectly striving to make separations. It was not the course that was pursued in the rise of the Society. Then they strove, in the spirit of meekness and Christian love, to convince those who had missed their way, and they lived and acted towards them, in that Divine Spirit which seeks the recovery of all, and the preservation of the Society as a united body. Party spirit cannot heal our malady, or support the cause of Christ. Our troubles should bring us under individual searching of heart, and relinquishing all unauthorized and unsanctified zeal, induce us to let the Lord take the government of each one into his hand, that we may be thoroughly humbled, and led to give up our own wills, and our own opinions and actings, that are contrary to his will. We may then hope, that as we apply to Him in sincerity to "undertake for us," he will make a way out of our lapsed condition, where to us there may appear to be none, and restore to the Society universally, the precious uniting love, and the confidence in each other, which distinguish the members of His church, and give strength to advance his cause and kingdom in the earth. Separations, and even the thought of creating them, would then cease. We should not be called upon to decide between adverse bodies, terming each other separatists; but the whole Society, being of one mind in relation to doctrine and practice, and governed by one adorable Head, would hold harmonious intercourse. Ministers of the gospel would be received in love, wherever the Master sent them, and the fruits of their labours, and of other spiritually minded members, would contribute to our growth in the Truth, and the increasing usefulness of the Society in the world.

Dread the slightest approach to dissimulation and insincerity: all will be wrong if the heart gets wrong.

Selected.

Passages from the Writings of Thomas Story, who died 1742.

"As the nature and virtue of the Divine essential truth increased in my mind, it wrought in me daily a great conformity to itself, by its own power; reducing my mind to a solid quietude and silence, as a state most fit for attending to the speech of the Divine Word."

"The washing of the feet signifies the cleansing of the ways; and those who are washed in the laver of regeneration will walk in clean paths and bring forth fruit according to the nature of the tree of life; such will walk in faith, love, obedience, peace, holiness, mercy and truth. Wilt thou wash my feet, O Lord! with the washing of regeneration; that I may tread the paths of life before thy face."

"Come ye ragged ones, come sit down before the King; for he is meek and lowly, and loveth the humble. Though you be naked, he will clothe you with righteousness; though you be hungry, he will feed you with the bread of eternal life. Fear not, ye of low degree, for with our God there is no respect of persons. Fear not, O ye little ones; for he showed you his loving kindness of old; and with Him there is no shadow of turning. I was silent before the Lord as a child not yet weaned. He put words in my mouth, and I sang forth his praise with an audible voice. I called unto my God out of the great deep; he put on bowels of mercy, and had compassion on me, because his love was infinite, and his power without measure. He called for my life, and I offered it at his foot-stool; but he gave it me as a prey, with unspeakable addition. He called for my will, and I resigned it at his call; but he returned me his own in token of love. He called for the world, and I laid it at his feet, with the crowns thereof; I withheld them not at the beckoning of his hand. But mark the benefit of exchange! For he gave me instead of earth, a kingdom of eternal peace; and, in lieu of the crowns of vanity, a crown of glory. I said, 'What am I, that I should receive such honour?' But he removed the mountains out of my way, and by his secret workings pressed me forward."

"I followed the voice of the Shepherd, who gave me food according to my strength, and found all things even as he had said of old, and a name by which I shall be saved."

"I will call for perseverance in the ways of life; for the hidden manna, day by day received."

"My Comforter also taught me to pray in knowledge as in faith; I begged Himself, and he gave me all. He gave me power to do wonders also; to keep his commandments, through his Holy Spirit; and to walk in the paths of righteousness with joyful songs. I will call upon Him in the days of temptation; and when I am in the shadow of death, the Lord shall be my strength."

"Watch, O ye disciples of the Lamb of God! lest ye be found sleeping when your Lord cometh, and be thereby unfitted to enter into his rest and glory. Watch and pray lest you enter into the temptation of self-confidence."

What Farmers Might Do.—One of our paper makers, speaking of the scarcity of rags, writes thus:—"If our people would only raise flax, instead of importing their linseed and oil for their own use, we should soon have paper stock in abundance. Those farmers in this county who raised flax this year, have sold their crops, standing in the field, at $40 per acre, and some get more than that."—*New York Sun.*

Selected.

NATURE.

The God of nature, and of grace,
In all his works, appears;
His goodness through the earth we trace,
His grandeur in the spheres.

Behold this fair and fertile globe,
By him in wisdom planned;
'Twas he who girded like a robe,
The ocean round the land.

Lift to the firmament your eye,
Thither his path pursue;
His glory, boundless as the sky,
O'erwhelms the wondering view.

He bows the heavens—the mountains stand
A highway for their God;
He walks amidst the desert land,—
'Tis Eden where he trod.

The forests in his strength rejoice;
Hark! on the evening breeze,
As once of old, the Lord God's voice
Is heard among the trees.

Here on the hills he feeds his herds,
His flocks on yonder plains;
His praise is warbled by the birds,
O, could we catch their strains!

Mount with the lark, and bear our song,
Up to the gates of light;
Or, with the nightingale, prolong
Our numbers through the night!

In every stream his bounty flows,
Diffusing joy and wealth;
In every breeze his Spirit blows,
The breath of life and health.

His blessings fall in plenteous showers
Upon the lap of earth,
That teems with foliage, fruit, and flowers,
And rings with infant mirth.

If God has made this world so fair,
Where sin and death abound,
How beautiful beyond compare,
Will paradise be found! *Montgomery.*

Selected.

Ye different sects, who all declare,
"Lo, here is Christ!" or "Christ is there!"
Your stronger proofs divinely give
And show me where the Christians live.
Your claim, alas! ye cannot prove;
Ye want the genuine mark of love;
Thou only, Lord, thine own canst show;
For sure *thou hast a church below.*

Selected.

ye have not the one great lesson learned,
hich grows in leaves, tides in the mighty sea,
nd in the stars eternally hath turned,
hat *only full obedience* is free—
ye in pride your birth-right true, have spurned,
r for a mess of pottage, beggarly
ave sold it, how in Truth's name have ye earned
he holy right to fight for Liberty?
e free! and then our God will give a sword,
herefor Orion's belt were not too bright;
here shall be power in your lightest word,
o pierce weak Falsehood through with arrowy light.

The Rubber Trade.—A correspondent of the Boston Post, writing, from Para, Brazil, under date of Sept. 17th, says,—"The American commerce of Para will this year reach about five millions of dollars, or one-third of the whole commerce of Para, and of this great valley. This commerce consists, too, in one article, whose demand is every day rapidly increasing; so much so, that instead of five millions it must very soon be twenty millions. Nor is it a less interesting fact that four-fifths of all the rubber produced here is manufactured in the United States, and that the whole increase of its trade, if properly conducted, will yield a vast wealth to hundreds in the manufacture and sale of these rubber goods in the United States."

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

WILLIAM BILES.

(Concluded from page 102.)

We need not particularize the labours of William Biles, which have been already set forth in the sketch of his wife's life. After returning from England, he was engaged in various religious labours at home, and in the neighbouring provinces. Being in the legislature of 1705, he was so indignant at the childish acts of Governor Evans, that he gave utterance to such speeches as "he is but a boy,"—"he is not fit to govern us," and some others equally contemptuous. The words were not spoken in the house; but being carried to the ear of the Governor, he was excited, and demanded of the assembly his immediate expulsion. This they refused to do, and the Governor in his anger broke up the session. He then sued William for defamation. Getting a verdict for a small portion of the damages claimed, he imprisoned William; but finally finding the whole community incensed against him for the course he was pursuing, he released his prisoner without the fine. William was satisfied that he had allowed the warmth of his feelings to get the better of his judgment when he had spoken the honest convictions of his mind, relative to the weak-minded, quarrelsome Governor, and he hesitated not to condemn his so speaking. It does not appear but that he was as useful in religious as well as civil concerns afterwards, as he had been before this affair took place. His friends speak well of his religious labours, and he was a member elect of the assembly when he died. His burial took place, Third mo. 19, 1710.

There appears to be good evidence in the testimonies of various kinds left concerning this Friend, that he was one qualified by the Great Minister of Ministers, to labour in his cause, and that his Gospel labours were blessed to the good of the church. How much more useful in the Lord's hand, he and many of his fellow-ministers would have been, if they had refused all public offices, we cannot tell.

THOMAS EVERDEN.

This Friend, whose name is often written in the early records, Evernden, lived at Canterbury, Old England, where he was convinced of the truth, and was strengthened to bear persecution, without flinching for his Christian support of it. In the Sixth month, 1661, we find him arrested and imprisoned without mittimus, for being at a religious meeting. In 1663, he was excommunicated for absence from the national worship, and in the Fifth mo., 1670, was again imprisoned for attending religious meetings. The last instance of his suffering in England that I find, was an imprisonment for more than three months, for having been taken at a meeting in Canterbury, towards the close of 1682. Soon after this, he must have removed to America, where he settled at Fishing Creek on the Eastern shore in Maryland.

He had received of the Lord Jesus a gift in the ministry, and he was faithful in the exercise thereof. Labouring in various provinces of this new country, to the spreading of the truth, and to the comfort of the honest-hearted seekers after spiritual substance. Friends, residing in Maryland, were sufferers at the time he settled, on account of their refusal to take oaths. The lower house of assembly had passed in 1681 a law "for the relief of tender consciences in relation to oaths and swearing;" but the upper house, probably at the suggestion of Lord Baltimore, the proprietary, threw the bill out. On the 25th of Fifth month, 1688, Lord Baltimore, by proclamation, dispensed with the use of oaths in testamentary cases. This afforded much relief to Friends, and they felt bound to send the "proprietary" a written acknowledgment of their gratitude therefor. After referring in it to the great inconvenience, they, "with many helpless widows and orphans, have suffered for many years past upon account of testamentary matters, merely because for conscience-sake we could not swear;" they then acknowledge the favour done them by the proclamation, and add, "Whereas the proprietary has been pleased therein not only to dispense with oaths in testamentary cases, but also to acknowledge our willingness to submit to the laws and government for conscience-sake, as his long experience of us can witness, that where we cannot for conscience-sake actually do, we have and can patiently suffer. And we not only return thee our thankful acknowledgment of thy favours to us in the said proclamation, but can promise, with God's assistance, that our quiet, upright and peaceable deportment under thy government shall ever be such, as the proprietary shall never have just cause to withdraw the least of his love and favour from us; and if it should ever happen that any professing the name of Quaker, should otherwise demean himself, we do declare, that neither we, nor our principles, have any unity or fellowship with such person or persons."

This document which bore date, Ninth mo. 7, 1688, was signed by Thomas Everden, amongst others.

When George Keith was endeavouring to spread discord and disunity amongst Friends throughout the whole society, the leading members in Maryland stood firm against him, and in the Eighth mo., 1692, issued a testimony against him. They tell him that he may expect the judgments of the Lord, and to become "as a dead dry tree." Thomas Everden was here also at his post, as one of those who had a testimony to bear against all error, as well as in favour of all truth.

(To be continued.)

From the Plough, the Loom and the Anvil.

Poisonous Coloured Confectionery.

The Lancet commissioners, in reporting the result of their investigations respecting coloured confectionery, express their surprise at the extent to which deadly and virulent poisons are daily made use of by the manufacturers of those articles. One hundred and one samples were analyzed; and of the yellows, seventy contained chromate of lead and coloured gamboge; seventy-nine of the reds contained cochineal, red lead, and bi-sulphuret of mercury; eight of the browns contained ferruginous earths, either vandyke brown, umber, or sienna; two of the purples contained Prussian-blue and cochineal; thirty-eight of the blues contained indigo, Prussian-blue, Antwerp-blue, and a sulphuret of sodium or aluminum; nineteen of the greens contained Brunswick-greens, consisting of a mixture of chromate of lead and Prussian-blue, verditer or carbonate of copper, Sheele's green or arsenite of copper. The above colours were variously combined in different cases, three and even four poisons occurring in the same parcel of confectionery. In four of the samples the colours were painted on with white lead or carbonate of lead; thirteen of the samples were adulterated with hydrated sulphate of lime; seventeen samples were adulterated with wheat flour, three with potato flour, and one with arrow-root.

For "The Friend."

Travelling in the Andes.

Though going down hill by the barometer, we were evidently crossing a chain of mountains, which the stream at the bottom of the valley has saved us the trouble of ascending and descending, by clearing a way through for itself, and leaving the mountains on either hand towering thousands of feet above our heads. The ride was the wildest we have yet had; the road sometimes finding room along the borders of the river, and then ascending nearly to the top of the hills, and diminishing the foaming and thundering stream to a noiseless silver thread. The ascents and descents were nearly precipitous; and the scene was rugged, wild, and grand beyond description.

We saw some miserable huts on the road, and not a few asses carrying reeds and poles from Chanchamayo. It seemed a providence that we did not meet these at certain parts of the road, where it is utterly impossible for two beasts to pass abreast, or for one to turn and retreat; and the only remedy is to tumble one off the precipice, or to drag him back by the tail until he reaches a place where the other can pass. Von Ischudis relates an instance of his shooting a mule which met him at one of these places.

We met with a considerable fright, in this way, to-day. We were riding in single file along one of these narrow ascents, where the road is cut out of the mountain side, and the traveller has a perpendicular wall on one hand, and a sheer precipice of many hundreds of feet upon the other. Mr. Gibbon was riding ahead. Just as he was about to turn a sharp bend of the road, the head of a bull peered round it, on the descent. When the bull came in full view he stopped, and we could see the heads of other cattle clustering over his quarters, and hear the shouts of the cattle-drivers, far behind, urging on their herd. I happened to be abreast of a slight natural excavation, or hollow, in the mountain side, and dismounting, I put my shoulder against my mule's flank and pressed her into this friendly retreat; but I saw no escape for Gibbon, who had passed it. The bull, with lowered crest, and savage, sullen look, came slowly on, and actually got his head between the perpendicular rock and the neck of Gibbon's mule. I felt a thrill of agony, for I thought my companion's fate was sealed. But the sagacious beast on which he was mounted, pressing her haunches hard against the wall, gathered her feet close under her and turned as upon a pivot. This placed the bull on the outside, (there was room to pass, though I did not believe it,) and he rushed by at the gallop, followed in single file by the rest of the herd. I cannot describe the relief I experienced. Gibbon, who is as gallant and fearless as man can be, said, "It is of no use to attempt to disguise the fact—I was badly scared."—*Herndon's Narrative.*

It is not safe to dwell upon the failings and weaknesses of the church, without at the same time dwelling upon the resources and goodness of God. In the exercise of humble faith, we must connect the greatness of the remedy with the virulence of the disease. Otherwise we shall promote the plan of our great enemy, by falling into a repining and censorious spirit; a state which is injurious to ourselves, and offensive to our heavenly Father.

Genius! what is it? Without religion, genius is only a lamp on the outer gate of a palace. It may serve to cast a gleam of light on those that are without, while the inhabitant sits in darkness. —*H. Moore.*

From the Plough, the Loom and the Anvil.

Elastic Power Accumulators.

Among the curious inventions of the day, few are more attractive, (we did not intend to pun,) than those included in our title. India-rubber shoes, clothes, combs, etc., are familiar to us all, and here we have another application of this wonderful substance. A small rubber string can be stretched by any child. Now, suppose he has ten, twenty, forty of these, all fastened at one end to the same spot. If he begins, one by one, stretching each to the utmost, and attaches them to a moveable object, what will he witness? Nothing, perhaps, at first, but as he continues the process, by and by the accumulating power of these cords will overcome the inertia of the object, the cords will contract, and the object to which they are fastened will be drawn away from its position.

This process may be managed systematically, and the elastic cords combined at one end, or all connected with a ring, or hook, or staple, while the free end is adapted to such modes of fastening as any one may choose.

A pound of vulcanized India-rubber, a foot long, if stretched to six feet, will support four hundred pounds. It follows, that by a little union of forces immense power may be obtained.

A modification of a boy's bow and arrow is one of the simplest adaptations of this power. If a smooth tube of suitable dimensions be furnished at one end with a looped cord, fastened to it on opposite sides, with any additional provisions for convenience in handling it with facility and accuracy, we get an engine perhaps as powerful as an air-gun. The tube furnishes an accurate guide for the arrow, and the arrow being drawn back, while locked into the elastic cord, by a notch, as into the string of the bow, it will escape, when liberated, with a force corresponding to the tension of the loop.

Harpoon-projectors are contrived on this plan, and in fact there seems no end to the modified forms in which this remarkable substance may be made useful. In the harpoon-projector several cords are applied, each of which is extended singly, and when all are properly arranged, the harpoon is set free by a trigger-movement.

A patent has been taken out in England, for the application of this "power" to different purposes, and we are informed by an English journal that this has been substituted, as a motive-power, for steam, and that a small screw-vessel is now in progress with the same sort of a "prime-mover." How this substitution can be made effective is beyond our conjecture, as we do not comprehend what power is to operate the elastic force.

Ear of Corn.—It is evident that an ear of corn was not so named from resemblance to the ear, the organ of hearing, but that it must have had some quite different origin. Now, if we consider the Latin term for it, namely, spica, we see its resemblance to spiculum, which means an arrow; and if we consider this a little further, we see that it is not at all casual, but that it is an intentional metaphor, and, in truth, a very just and natural one. For the rising crop is like a field of little spears. Many passages of the poets allude to this resemblance. So in English we speak of blades of corn, from this resemblance to miniature sword blades. From what precedes, I think there can be no doubt that the phrase "an ear of corn" originally meant "an arrow of corn," *i. e.* a single blade, spiculum, or spica. But this conjecture becomes more certain, when we recollect the name for an arrow in Anglo-Saxon, namely, earh; whence comes the derived term earh-fere, a quiver (literally, an arrow-bearer.) It is plain then, that the "earh of corn" must have been the blade itself, or the single spikelet.

Excessive Study in the Public Schools.

Boston prides itself on the superiority of its public schools; and we think Boston is justly entitled to take the highest rank among the cities of the civilized world, for the facilities afforded by its citizens for the education of youth. But notwitstanding the large expenditures of money for the erection of beautiful and commodious school houses, for mathematical and other instruments for teachers, &c., all of which give a character to our Boston schools, there does exist an evil in the present system of educating children, which seriously demands attention, and if possible, a remedy. It is the ambition of the teachers of our schools to have their scholars thoroughly instructed, and that they may appear well before the committee at examinations; and for that purpose, lessons in great numbers, and requiring toilsome study, are imposed upon them. No discrimination is made as regards the mental or physical capacity of the individual members of a class, but *all* are required to be perfect in their answers, or else they lose their position in the class and school. Not one fifth of the time devoted to school hours is allowed for study, being occupied by recitations; and the severe tasks the poor children have in getting their lessons, must be apparent, when it is known that so long a time is required in reciting them.

The scholars of the second class, for instance, have to commit to memory from *twelve* to *twenty five* pages of geography, three to six pages of arithmetic, the same of grammar, three pages in spelling, besides exercises in reading, writing, &c. Now these lessons must be studied out of school, at the time which should be devoted to exercise and recreation. The imposition of such severe tasks upon young and growing children, must enfeeble their constitutions, and often incapacitate them, if they arrive at maturity, for enjoying life. We have seen many children who were ambitious to accomplish all that was required of them by their teachers; and to do so, the greatest portion of the twenty-four hours was necessarily devoted to their books, scarcely allowing time for taking their meals. It must be obvious to every one that such close application to study produce in their turn, a train of diseases which cannot always be eradicated. Aching heads, loss of appetite, sleepless nights, inflamed eyes, with other devitions from health, are the accompaniments and the consequences of this excessive mental exertion. It is our intention in a future number to enter more into detail in regard to the condition of the present school system, so far as it has a tendency to impair health and abridge life in the young; but in the meantime, it is hoped that our school committee will give the subject their attention and correct the abuse complained of.—*Boston Medical and Surgical Journal.*

He who lifts a finger, or moves a foot in an enterprise without God, does it at the hazard, not only of displeasing Him, but of failing of his own object. We ought, therefore, to exercise the same sense of dependence, and the same submissiveness of spirit, in the choice and employment of the means applicable to a given end, which we exercise in relation to the end, when in the provindence of God it is either accomplished, or fails to be accomplished. "Except the Lord build the house, they labour in vain that build it. Except the Lord keep the city, the watchman waketh but in vain."

Clock Manufacture.—The New York Tribune, in speaking of the latest Yankee clock ingenuity, says that it has seen one just manufactured, that measures time as the hours are counted in Japan, the hands making a diurnal revolution in twelve Chinese hours. From it we gather, also, the following interesting statistics:—

Mayor Jerome, of New Haven, has been successful in securing a ten per cent. reduction of duty on American clocks shipped to England.

The superior beauty and cheapness of the American clocks has almost annihilated the German clock trade with England. The town of Bristol, in this State, has fourteen clock factories, employs 440 hands, using $334,000 in capital, producing 421,000 finished clocks.

Plymouth, too, has three factories, employs 215 hands, using $150,000 in capital, producing 300,000 clocks.

Litchfield, also, employs thirty hands; capital, $30,000; produce, 3,000 clocks.

Ansonia has two factories, employs 140 hands, using $132,000 capital, producing 102,000 clocks.

Southington has two factories, employs forty-five hands, using $42,000 capital, producing 41,000 clocks.

Winsted has one factory, employs forty hands, using $36,000, producing 30,000 clocks.

New Haven has three factories, employs 405 hands, using $258,000, producing 374,000 clocks.

Total number of hands employed in clock-making in the State, 1275. Total capital, $1,002,000. Total number of clocks, 794,000 per year.

New York city furnishes about one-fourth as many clocks in a year as Connecticut does, and their annual value is $1,500,000.

Published by request.

To Cure a Felon.—A felon generally appears at the end of the fingers or thumbs, it is extremely painful for weeks and sometimes months, and in most cases, cripples or disfigures the finger or thumb that falls a victim to it. But it can be easily cured if attended to in time. As soon as the pain is felt, take the white skin of an egg, which is found inside the shell, put it round the end of the finger or thumb affected, keep it there until the pain subsides. As soon as the skin becomes dry, it will be very painful, and likely to continue for half an hour or more, but be not alarmed. If it grows painful, bear it, it will be of short duration compared to what the disease would. A cure will be certain.—*Exchange.*

As felons are very painful, any remedy to relieve a person from its excruciating pain is valuable. We do not know whether the above is all pretends to be or not, but within the past year we have known of the spinal marrow of an ox or sow applied by three different persons, with the most satisfactory results, in relieving the pain and securing the speedy cure of their felons. This we are confident will be very useful information to many persons. The spinal marrow should be applied fresh every four hours for two days.—*Scientific American.*

When God has fully prepared our hearts for religious action, we need not fear that he will fail to find for us our appropriate work. He knows the work which is to be done, and the time of its being done, as well as the dispositions which are suited for doing it. Be *watchful*, therefore, but *wait* also. A good soldier, in the spirit of watchfulness, is always ready for action; but he does not anticipate, by a restless and unwise hurry of spirits, the orders of his commander.

THE FRIEND.

TWELFTH MONTH 16, 1854.

In our columns of to-day will be found an article from the Southern Soup Society, inviting contributions from those who are able to give, to enable them to meet the demands for food which are likely to be made upon them throughout the present winter.

There can be no doubt that most, if not all, of our benevolent institutions will find their means taxed to the uttermost, by the wants of the increased numbers, who will most probably resort to them for some alleviation of their distress; many being brought into great difficulties who may have never before known what it is to be destitute of many of the comforts of life. There is a large number of mechanics, and labourers, discharged from workshops and other places, where they have been accustomed to obtain constant employment and good wages, who find themselves at this inclement season of the year unable to procure work of any kind, by which to earn the bread daily required for themselves and families, who are willing to work and ashamed to beg, and whose slender resources, saved in more prosperous times, must soon be exhausted by the extravagant prices at which the necessaries of life are now selling. These must swell the number of claimants on the sympathy and bounty of those who possess more than is required to provide for themselves and their households, and who, as good stewards of the manifold blessings received, should be willing to dispense liberally of their abundance, for the help of their needy brethren and sisters.

We are aware that it is not needful to address to the readers of "The Friend" a homily on the duty of almsgiving, and the reciprocal benefit derived by those who seek out and relieve the poor, the sick, and the destitute. Nevertheless there may be good effected by "stirring up the pure mind by way of remembrance," and the present time calls loudly upon us all not to be slack in rendering such assistance as may be in our power, both by gifts of money and by using our personal exertions in carrying comfort to the habitations of the afflicted.

"He that hath pity upon the poor, lendeth to the Lord, and that which he hath given will He pay him again."

One lesson which the difficulties of the present times might teach us, if we were disposed to be instructed by them, is, that a mistake is committed by many of our young men who desert the pursuits of agriculture, or decline engaging in the mechanical arts, in order to enter on the more dazzling and exciting life of a merchant, or the supposed easy practice of medicine, or of the law. For many years past, this has been a subject that has attracted the attention and awakened the fears of some of the most sagacious and experienced among us, and a warning voice has been occasionally raised against the increasing propensity, and the loss it would probably result in, both to individuals and to our religious Society. Not that there is any evil necessarily connected with either of the avocations alluded to, but because that many are enticed by the hope of quickly obtaining wealth into attempting to follow them, who are not calculated to fulfil the duties they impose, and who must therefore almost certainly fail to prosecute either of them with success; and also because they are most frequently attended with temptations peculiarly calculated to lead away from the simplicity and purity of our profession.

How many of the young men who come into the city from the country with the hope of making money more rapidly by the gains of trade and commerce, than by tilling the soil, or working at the anvil or the bench, are disappointed in their expectations, frustrated in their schemes for entering into business, and instead of being at the head of a successful concern, are obliged to pass the better part of their lives as clerks for others; or having embarked on the uncertain tide of commerce, are wrecked by the first adverse gale, and left crippled in means and injured in credit, to contend against the dangers and difficulties of a second attempt. Even where the effort to do a large mercantile business appears to have been crowned with success, and the dreams of wealth seem about to be realized, it is often attained at the expense of true peace of mind; numberless inquietudes, attendant on uncertain hopes and well-grounded fears, divide the time into laborious anxious days, and restless, sleepless nights. The object of desire may have been obtained, and yet some unforeseen disaster snatch it away before it could be enjoyed, the scheming of a life being rendered fruitless by a blow, and the labour of years destroyed in a day.

As regards the practice of medicine, its ease and remunerations are generally greatly overestimated. Years of servitude, with but little pecuniary compensation, must pass by before those who may be finally successful can realize the rewards of an extensive practice. And, should that be obtained, (which is always a matter of uncertainty,) the life of such a physician is necessarily one of great anxiety and almost uninterrupted toil, both mental and physical, accompanied with a sacrifice of a large share of those enjoyments that are found only within the quiet scenes of the domestic circle. Passed at the bedside of his languishing patients, in the contaminated atmosphere of the sick chamber, exposed, even in the abodes of the rich, to the vexations and disappointments arising from the prejudice of ignorance, and the excitement of ill regulated passions, he must give the utmost efforts of his senses, his intellectual powers, and his attainments, to analyze the symptoms of each successive case claiming his care, to discover the secret seat of disease, devise the remedies that shall mitigate pain, soothe the wretchedness of sickness, and ward off the stroke of death. Day after day passes in the wearisome performance of these duties, often for no other compensation than the gratification arising from the consciousness that he understood his duty, and performed it. He must often rest content to find himself disregarded or forgotten, when the hour of suffering and dismay has passed by, by those to whom, under the blessing of divine Providence, he has been the instrument of restoring health, and the enjoyments to which it gives zest; and prepare himself, not unfrequently to see those over whom he has been watching with anxious solicitude, and in whose restoration he feels a deep interest, taken from under his care, to be placed in the hands of ignorant charlatans and designing quacks. We would then say to our young friends, do not mistake your calling, it is far better to start in life with a competent knowledge of some one of the mechanical arts, than to enter upon the arduous study of medical science, with the hope of earning your bread by the sweat of the brow in the practice of medicine.

We have not adverted to the many temptations

and dangers incident to the merchant's counting-house, and the lecture-room, especially to young men coming into the city from the country, which so often betray them into practices altogether inconsistent with our religious profession, and lead them into courses by which they lose their right in the Society. This part of the subject may be referred to at another time.

SUMMARY OF EVENTS.

EUROPE.—News from England to the 22th ult., and from Sebastopol to the 14th.—*The War.*—Since the sanguinary conflict on the 5th, (now known as the battle of Inkermann,) the hostile forces had been holding each other in check, neither having sufficient confidence in their own strength to make a decisive attack. Both the allies and the Russians had received reinforcements; the former, at the rate of about a thousand per day. A winter campaign in the Crimea was evident, and wooden barracks for 20,000 men were being shipped by the British government. The British war office has issued a circular calling upon the militia to give as many volunteers as possible to the regiments of the line, and to the marine service. Every available steamship was taken up, for the purpose of sending troops to the seat of war. The Cunard steamships Niagara and Arabia having been taken by the government, no vessel belonging to that line would leave Liverpool till the 9th inst., after which one would be sent every alternate week. The Collins line was to change their days of sailing after the departure of the steamer of 29th ult., from Fourth to Seventh-days, in order that transatlantic communication might be inconvenienced as little as possible. A despatch from Prince Menschikoff, dated Sebastopol, Nov. 12, states that at that date the bombardment continued. The allies, (he says), had not advanced in their operations since the 8th, and were still fortifying their lines in the rear of Balaklava. The English accounts of the battle of Inkermann state the loss of the Russian army at 9000, killed and wounded. The British division of the allied army was chiefly engaged in this conflict, the desperate character of which may be inferred from the large number of officers, killed and wounded. The English loss is returned as follows—Generals Cathcart, Strangways, Goldie, and Torrens, killed; and Brown, Bentinck, Buller, and Adams, wounded. Thirty-eight English officers were killed, ninety-six wounded, and two were missing; 442 rank and file were killed, 1760 wounded, and 156 missing—total, 2502. The French loss was not so heavy. The number of the allied troops in the hospitals, is stated to be nearly 3000.

THE BALTIC.—Fourteen Russian war steamers had made a reconnoissance in the Baltic, as far as Dago, without encountering any of the allies. Admiral Napier had received orders to remain at Kiel until the 4th inst.; it is now considered necessary for a large part of the fleet to winter at Kiel.

AUSTRIA.—The Russian government has expressed its willingness to treat with Austria, and to withdraw the troops from the frontiers of Galicia; but not much confidence is felt in the sincerity of the offer. It is supposed to be prompted by the wish of Russia to restrain Austria from taking a more decided stand with the Western Powers.

ENGLAND.—At Liverpool, the demand for cotton was moderate, and prices slowly declining. Philadelphia and Baltimore flour, 44s. Trade was dull at London. Many of the aristocracy were in mourning for the death of kinsmen in the Crimea, which had an effect in curtailing the number of balls, &c., and also diminished the sales of the west end shops—the depositories of articles of taste and luxury. Over £96,000 had been collected in aid of the wives and children of the dead and wounded soldiers.

UNITED STATES.—*Congress.*—Senator Bright, of Indiana, has been elected President of the Senate, pro tem., it being expected that he will serve for the remainder of the session. In the House of Representatives, a resolution was offered instructing the Committee on Ways and Means to bring in a bill reducing the duty on railroad iron, or allowing an extended credit on the same; laid on the table, by a vote of 97 to 71. The House also voted on the River and Harbour bill, which was returned before the adjournment with the President's veto. It failed, the vote being 95 to 80; not two-thirds.

The revenue of the United States being too large, the President in his message recommends a reduction of the duties on imports; an increase of the army is suggested as necessary for the protection of our extended borders. The west-office expenses have been during the year $8,710,997; the receipts, $6,955,586; the expenses are swelled by the large payments to the ocean steamers, in all about two millions. The number of acres of public land sold during the year, is 7,035,735.

The payments, on account of the public debt during the year, were $24,356,308. The imports for the year were $6,321,317, in excess of the exports, including gold, which is now classed with the productions of the country.

The Secretary of the Treasury gives a statement of the currency, which makes the total amount of gold and silver coin in circulation, Ninth month 30, 1854, at $241,000,000, and a total bank circulation of $204,689,200.

The whole number of soldiers authorized by law for the U. S. army, is 14,216; but the actual strength is only 10,745. During the past year, four officers and sixty-three men were killed, and four officers and forty-two men wounded, in hostilities with the border Indians. The Secretary of War recommends the use of camels and dromedaries for military purposes.

Slavery in Kansas.—At the recent election for a delegate to Congress, J. W. Whitfield, the pro-slavery candidate, was elected by a large majority. It is stated that the river counties in Missouri sent over thousands of their young men, to counteract the "treasonable schemes" of the free soilers.

Great Yield of Wheat.—Gov. Bigler says, that during the past season, California has produced the astonishing yield, in one instance, at least, of *eighty two and a half bushels of wheat to the acre.*

Safety of Railroads.—The Philadelphia, Wilmington, and Baltimore Railroad is to be enclosed with a board fence, from Baltimore to Havre de Grace, in order to guard against the intrusion of cattle, which has been a cause of annoyance and frequent accidents.

Search for Dr. Kane.—The Chamber of Commerce, N. Y., has passed resolutions to memorialize Congress to appropriate a sum sufficient to despatch a steam propeller and a storeship, to succor the crew of the Advance.

New York.—The feeling at the stock exchange is said to be decidedly better, yet failures, defalcations, and hard times are still the prevailing topics. The exports of specie have nearly ceased, the rates of exchange having fallen below the point, at which it is profitable to ship it.

New Orleans.—A number of commercial firms have failed. The cotton market is dull and declining. Flour, 9.12½ and 9.25. The steamboat Gypsie was burned on the 7th inst., at the mouth of New River. Dr. Harker, his son and daughter, with other persons, lost their lives. On the 29th ult., the American ship Shakspeare sailed with the largest cargo ever shipped from the port; it consisted of 3,068,085 pounds of cotton and 124 barrels of rosin; the whole valued at $389,716.

Philadelphia.—Mortality last week, only 127.

California.—The North Star arrived on the 9th, with California dates to the 16th ult. She brought 309 passengers and $1,384,000 in gold. The overland emigrants, who were arriving, had encountered great hardships. The financial affairs of the state were said to be in a prosperous condition. By the steamship Golden Gate, New York news had been received at San Francisco in 23 days and 10 hours, the shortest time out yet made. Flour, 12.75 per bbl. Dates from the Sandwich Islands to Tenth mo. 28, had been received. The annexation feeling was said to be strong at Honolula, and that the heir apparent whose signature was only wanting to complete the arrangement, had signified his willingness to give it.

Miscellaneous.—The Sault St. Marie Canal will be ready for navigation at the opening of the spring. Vessels may then clear from the head of Lake Superior, for any part of the world, and pass through the river St. Lawrence, without breaking bulk.

Return of Emigrants.—About 12,000 European emigrants have returned home since Fifth mo. last, in the N. York packet ships.

The Storm, on the 2d and 3d inst., was very violent in the Northern and Eastern States, and along the coast. Much damage was done to property, and many lives lost; in some places there was a heavy fall of snow.

Pennsylvania Railroad.—The Second track of this road has been completed across the Allegheny mountains, and the whole line between Altona and Johnstown, is complete, with the necessary sidliugs and stations.

Trade of the Lehigh.—During the year just closed, 1,245,582 tons of coal were sent to market from this region, being 179,432 tons more than last year.

Telegraph in Sweden.—The laying down of the cable containing the electric wires, has commenced between Elsinore, in Denmark, and Helsingborg, in Sweden. When completed, Stockholm will be in direct communication with Milan, and with all the electric lines in Denmark, Germany, Belgium, and France.

Value of Street Sweepings.—The annual sweepings of the streets of Paris sell for $700,000, after they are collected at the depot for manure.

Shawls.—At the Bay State Mills, in Lawrence, Mass there are annually manufactured four hundred thousand shawls, valued at upwards of a million and a half of dollars.

RECEIPTS.

Received from Jas. Taylor, agt., O., for John Wanze $2, vol. 28; from Wm. Carpenter, agt., S., N. J., $2, vol. 27, and for J. M. Sinnickson, $2, vol. 27, for S. Denn, Sl. Reeve, and H. Allen, $2 each, vol. 28; from S. B. Smith, agt., O., for Paul Seers, $2, vol. 27; from A. E. Kimberly, Io., $1, to 26, vol. 28; from Wm. Mickle agt., W., N. J., for Rachel R. Clark, $2, vol. 27, for D. Packer, $2, vol. 28; from F. H. Williams, agt., N. Y. for himself and R. W. Wright, W. Mekeel, Aaron Mekeel John A. Potter, S. E. Hoag, Chas. B. Owen, Chas. Wood and Jarvis Wooden, $2 each, vol. 28, and for Geo. B. Collins, $3, to 26, vol. 28; from G. M. Eddy, agt., Mass for C. W. Howland, $4, vols. 27 and 28; from Amy C. Hoopes, Pa., $2, vol. 28; from P. P. Dunn, N. J., $2, vol. 28.

SOUP HOUSE.

The Society for supplying the poor of the city with soup, being about to open their house, No. 16 Green's Court, between Spruce and Pine streets, and Fourth and Fifth streets, respectfully solicit the aid of the benevolent to enable them to meet the pressing wants of the poor, during the present season of suffering. Donations in money will be gratefully received by the Treasurer, Jeremiah Hacker, No. 144 South Fourth street, or Thomas Evans, No. 180 Arch street, and in flour, rice, beef, vegetables, &c., at the house.

Those who advert to the high prices of food and fuel, and the difficulty of procuring employment at the present time, will readily perceive, that the calls for aid of the industrious poor, are likely to be unusually numerous, and that increased means will be required to meet them, while few charities afford so much relief at so small a cost, or in so unobjectionable a manner.

WEST-TOWN SCHOOL.

Assistant Teachers are wanted in the Boys and Girls departments of this Institution. The opportunity which this station furnishes for prosecuting their studies, free from any expense, presents a favourable opening for young persons, who wish to perfect themselves in the higher branches of learning, or to prepare for the business of Teachers. Those who wish to engage, are requested to make early application to Nathan Sharpless Concordville; Pennock Passmore, Goshenville; or Thomas Evans, Samuel Bettle, Jr., Elizabeth Peirson, or Sidney Coates, Philadelphia.

INDIAN CIVILIZATION.

The committee is desirous of engaging the services of a well qualified Friend to teach the school at Tunessassah, &c. Friends, who may feel concerned to engage in that station, are requested to make early application to Joseph Elkinton, No. 377 S. Second street, or Thomas Evans, No. 180 Arch street, Philadelphia, or Ebenezer Worth, Hamerton, Chester county Pa., or Thomas Wistar, Fox Chase, Philadelphia co., Pa. Philad., Ninth mo. 20, 1854.

FRIENDS' ASYLUM.

Committee on Admissions.—Samuel Bettle, Jr., No. 101 North Tenth street; Charles Ellis, No. 95 South Eighth street, and No. 56 Chestnut street; William Bettle, No. 14 South Third street; John C. Allen, No. 179 South Fifth street, and No. 227 North Front street; Horatio C. Wood, No. 210 Race street, and No. 37 Chestnut street; William Thomas, No. 242 North Fifth street, and No. 48 South Wharves; Townsend Sharpless, No. 187 Arch street, and No. 32 South Second street; John M. Whitall, No. 161 Filbert street, and No. 138 Race street.

Visiting Managers for the Month.—Townsend Sharpless, No. 187 Arch street; William Hilles, Frankford; James Thorp, Frankford.

Superintendent.—Dr. Joshua H. Worthington.

Matron.—Margaret Worthington.

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From the London Quarterly Review.

How London is Supplied with Food.

[The following selections from an article in the st number of the London Quarterly Review, ay interest the readers of "The Friend."]

If, early on a summer morning before the noke of countless fires had narrowed the horizon f the metropolis, a spectator were to ascend to e top of St. Paul's, and take his stand upon the lcony, that with gilded rail flashes like a fringe fire upon the summit of the dome, he would see eeping beneath his feet the greatest camp of men pon which the sun has ever risen. As far as he uld distinguish by the morning light, he would hold stretched before him the mighty map of e metropolis; and could he ascend still higher, would note the stream of life overflowing the im of hills which enclose the basin in which it ands.

In the space swept by his vision would lie the ngregated habitations of two millions and a lf of his species—but how vain are figures to nvey an idea of so immense a multitude. If orway, stretching from the Frozen Ocean down the southern extremity of the North Sea, were to mmon all its people to one vast conclave, they ould number little more than half the souls ithin the London bills of mortality. Switzerland, her thousand valleys, could not muster such an my; and even busy Holland, within her mast-ronged harbours, humming cities, and populous ains, could barely overmatch the close-packed illions within sound of the great bell at his feet. s the spectator gazed upon this extraordinary rospect, the first stir of the awakening city would adually steal upon his ear. The rumbling of heels, the clang of hammers, the clear call of e human voice, all deepening by degrees into a nfused hum, would proclaim that the mighty ty was once more rousing to the labour of the ay, and the blue columns of smoke climbing up heaven that the morning meal was at hand. t such a moment the thought would naturally ise in his mind,—In what manner is such an semblage victualled? By what complicated heels does all the machinery move by which vo millions and a half of human beings sit own day by day to their meals as regularly id quietly as though they only formed a snug ttle party at Lovegrove's on a summer's after-oon? As thus he mused respecting the means y which the supply and demand of so vast a ultitude is brought to agree, so that every one enabled to procure exactly what he wants, at e exact time, without loss to himself or injury to the community, thin lines of steam, sharply marked for the moment, as they advanced one after another from the horizon and converged towards him, would indicate the arrival of the great commissariat trains, stored with produce from all parts of these isles and from the adjacent continent. Could his eye distinguish in addition the fine threads of that far-spreading web which makes London the most sensitive spot on the earth, he would be enabled to take in at a glance the two agents—steam and electricity—which keep the balance true between the wants and the supply of London.

If our spectator will now descend from his giddy height, and will accompany us among the busy haunts of men, we will attempt to point out to him whence those innumerable commodities, which he has seen pouring into the town, have been obtained, the chief marts to which they are consigned, and the manner in which they are distributed from house to house. Had London like Paris its octroi, the difficulty of our task would be limited to the mere display of official figures, but, thanks to a free policy, we have no such means of getting at strictly accurate estimates, and must therefore content ourselves with the results of patient inquiry among the foremost carriers—the railway companies—aided by such other information as we have been able to procure. For the sake of convenience, and of sequence, let us imagine that the principal daily meal is proceeding, and, according to the order of the courses, we will endeavour to trace the various edibles to their source—the fish to its sea—the beast to its pasture—the wild animal to its lair—the game to its cover—and the fruit to its orchard; to point out how they are netted, fattened, bagged, gathered, and conveyed to their ultimate destination—the *great red lane* of London humanity. Let us begin with fish, and that unrivalled fish-market which all the world is aware rears its head by London Bridge.

Those who remember old Billingsgate, with its tumbledown wharf, and dock half choked with corruption and oyster-shells—a dirty remnant of the days of Elizabeth—will enter with pleasure Bunning's new market. Through its Italian colonnade are seen the masts of the fishing smacks, and the brown wharves of the opposite side—a pleasing picture, which instantly fixes the artistic eye. The busy scene within the market, between the hours of five and seven in the morning, is one of the marvels of the metropolis. Billingsgate is the only wholesale fish-market in London, and it may therefore be imagined how great must be the business transacted within its walls. Of old, nine-tenths of the supply came by way of the river, the little that came by land being conveyed from the coast, at great expense, in four-horse vans. Now the railways are day by day supplanting smacks, and in many cases steamers; for by means of its iron arms, London, whilst its millions slumber, grasps the produce of every sea that beats against our island coast, and ere they have uprisen it is drawn to a focus in this central mart. Thus every night in the season the hardy fishermen of Yarmouth catch a hundred tons (12,081 yearly), principally herring, which, by means of the Eastern Counties Railway, are next morning at Billingsgate. The South-Western Railway sends up annually, with the same speed, 4000 tons of mackerel and other fish, the gatherings of the south coast. The North-Western collects over night the 'catch' from Ireland, Scotland, and the north-east coast of England, and adds to the Thames street mart 3578 tons, principally of salmon, whilst the Great Northern delivers to the early morning market, or sometimes later in the day, 3248 tons of like sea produce. The Great Western brings up the harvests of the Cornish and Devonshire coasts, chiefly mackerel and pilchards, to the amount of 1560 tons in the year; and the Brighton and South Coast conveys the incredible number of 15,000 bushels of oysters, besides 4000 tons of other fish. Nearly one-half in fact of the fish-supply of London, instead of following as of old the tedious route of the coast, is hurried in the dead of night across the length and breadth of the land to Billingsgate, and, before the large consumers in Tyburnia and Belgravia have left their beds, may be seen either lying on the marble slabs of the fishmongers, or penetrating on the peripatetic barrow of the costermonger into the dismal lanes and alleys inhabited by 'London Labour and the London Poor.' These prodigious gleanings from what Goldsmith might well call the 'finny deep,' are conveyed from the termini in spring vans, drawn by two, and occasionally by four horses. Salmon come in boxes, herrings in barrels, and all other kinds of fish in baskets. Sometimes as many as sixty of these vans will arrive in the narrow street leading to the market in the course of two or three hours, and the scene of confusion occasioned by their rushing among the fishmongers' carts and the costermongers' barrows, the latter often amounting to more than a thousand, is almost as great as that at Smithfield; for the fish, like the live-stock trade, has long outgrown its mart, and Billingsgate, as much as Smithfield, is choked for want of space. Let the visitor beware how he enters it in a good coat, for, as sure as he goes in in broad cloth, he will come out in *scale* armour. They are not polite at Billingsgate, as all the world knows, and 'by your leave' is only a preliminary to your hat being knocked off your head by a bushel of oysters or a basket of crabs. In the early part of the morning, the traffic is carried on in comparative quiet, for the regular fishmongers, who have the first of the market, conduct their business with little disturbance, but it would gladden the heart of a Dutch painter to see the piled produce of a dozen different seas glittering with silver and brilliant with colour. Gigantic salmon, fresh caught from the firths and bays of Scotland, or from the productive Irish seas, flounder about, as the boxes in which they have travelled disgorge them upon the board. Quantities of delicate red mullet, that have been hurried up by the Great Western, all the way from Cornwall, for the purpose of being furnished fresh to the fastidious palates at the West End; smelts brought by the Dutch boats, their delicate skins varying in hue like an opal as you pass; pyramids of lobsters, a moving mass of spiteful claws and restless feelers, savage at their late abduction from some Norwegian fiord; great heaps of pinky

shrimps; turbots, that lately fattened upon the Doggerbank, with their white bellies bent as for some tremendous leap; and humbler plaice and dabs, from our own craft—all this bountiful accumulation forms a mingled scene of strange forms and vivid colours, that no one with an eye for the picturesque can contemplate without interest. Neither is the scene always one of still life, for it is no rare occurrence for the visitor to behold a yelling knot of men dragging with ropes through the excited crowd a royal sturgeon, nine feet in length. If the spectator now peeps down the large square opening into the dismal space below, which appears like the hold of a ship lately recovered from the deep, he will see the shell-fish market, where piles of blue-black muscles, whelks, and grey cockles turned up with yellow, give the place a repulsive aspect of dirt and slop. There are but few buyers seen here, and they are generally women belonging to the costermonger class, for the men rather disdain the shell-fish trade. These female itinerants may be noticed wandering about from basket to basket, occasionally gouging out a whelk from the shell with the thumb, to test the lot, and then passing on to the next.

(To be continued.)

Selected for "The Friend."

DIVINE WORSHIP.

"Every one, who worships God in spirit and in truth, is sensible that there are two contrary powers or spirits, to wit, the power and spirit of this world, in which the prince of darkness bears rule, and over as many as are acted by it, and work from it; and the power and Spirit of God, in which God worketh and beareth rule, and over as many as act in and from it. So, whatever be the things that a man thinketh of or acteth in, however spiritual or religious as to the notion or form of them, so long as he acteth and moveth in the natural and corrupt spirit and will, and not from, in, and by the power of God, he sinneth in all, and is not accepted of God. For hence both the 'ploughing and praying of the wicked is sin;' as also whatever a man acts in and from the Spirit and power of God, having his understanding and will influenced and moved by it, whether it be actions religious, civil, or even natural, he is accepted in so doing in the sight of God, and is 'blessed in them.'

"From what is said, it doth appear how frivolous and impertinent their objection is, that say they wait upon God in praying and preaching, since waiting doth of itself imply a passive dependence, rather than an acting. And since it is and shall yet be more shown, that preaching and praying without the spirit, is an offending of God, not a waiting upon him, and that praying and preaching by the Spirit pre-supposes necessarily a silent waiting to feel the motions and influence of the Spirit to lead thereunto; and lastly, that in several places (of Scripture) where praying is commanded; watching is specially prefixed as a previous preparation thereunto; we do well and certainly conclude, that since waiting and watching are so particularly commanded and recommended, and cannot be truly performed but in this inward silence of the mind from men's own thoughts and imaginations, this silence is and must necessarily be a special and principal part of God's worship. The excellency of this silent waiting upon God doth further appear, in that it is impossible for the enemy, the devil, to counterfeit it, so as for any soul to be deceived or deluded by him in the exercise thereof. Now in all other matters he may mix himself with the natural mind of man, and so by transforming himself, he may deceive the soul, by busying it about things perhaps innocent in themselves, while yet he keeps them from beholding the pure light of Christ, and so from knowing distinctly their duty, and doing of it. For that envious Spirit of man's eternal happiness knoweth well how to accommodate himself, and fit his snares for all the several dispositions and inclinations of men; if he find one not fit to be engaged with gross sins, or worldly lusts, but rather averse from them, and religiously inclined; he can fit himself to beguile such a one, by suffering his thoughts and imaginations to run upon spiritual matters, and so hurry him to work, act, and meditate in his own will. For he well knoweth that so long as self bears rule, and the Spirit of God is not the principal and chief actor, man is not put out of his reach; so, therefore, he can accompany the priest to the altar, the preacher to the pulpit, the zealot to his prayers, yea, the doctor and professor of Divinity to his study, and there he can cheerfully suffer him to labour and work among his books, yea, and help him to find out and invent subtile distinctions and quiddities, by which both his mind and others, through him, may be kept from heeding God's light in the conscience, and waiting upon him. There is not any exercise whatsoever, wherein he cannot enter, and have a chief place, so as the soul many times cannot discern it, except in this alone: for he can only work in and by the natural man, and his faculties, by secretly acting upon his imaginations and desires, and therefore, when he, to wit, the natural man, is silent, there he must also stand. And therefore, when the soul comes to this silence, and, as it were, is brought to nothingness as to her own workings, then the devil is shut out; for the pure presence of God, and shining of his light, he cannot abide, because so long as a man is thinking and meditating as of himself, he cannot be sure but the devil is influencing him therein; but when he comes wholly to be silent, as the pure light of God shines in upon him, then he is sure that the devil is shut out; for beyond the imaginations he cannot go, which we often find by sensible experience. For he that of old is said to have come to the gathering together of the children of God, is not wanting to come to our assemblies. And, indeed, he can well enter and work in a meeting, that is silent only as to words, either by keeping the minds in various thoughts and imaginations, or by stupefying them, so as to overwhelm them with a spirit of heaviness and slothfulness: but when we retire out of all, and are turned in, both by being diligent and watchful upon the one hand, and also silent and retired out of all our thoughts upon the other, as we abide in this sure place, we feel ourselves out of his reach. Yea, oftentimes the power and glory of God will break forth and appear, just as the bright sun through many clouds and mists, to the dispelling of that power of darkness; which will also be sensibly felt, seeking to cloud and darken the mind, and wholly to keep it from purely waiting upon God. The excellency of this worship doth also appear, in that it cannot be stopped nor interrupted by the malice of men or devils, as all others can. Now, interruptions and stoppings of worship may be understood in a twofold respect, either as we are hindered from meeting, as being outwardly by violence separated one from another, or when permitted to meet together, as we are interrupted by the tumult, noise, and confusion, which such as are malicious, may use to molest or distract us. Now, in both these respects, this worship doth greatly overpass all others; for how far soever people be separated or hindered from coming together, yet as every one is inwardly gathered to the measure of life in himself, there is a secret unity and fellowship enjoyed, which the devil and all his instruments can never break or hinder. But it doth as well appear, as to those molestations which occur, when we are met together, what advantage this true and spiritual worship gives us beyond all others; seeing in despite of a thousand interruptions and abuses, one of which were sufficient to have stopped all other sorts of Christians, we have been able, through the nature of this worship, to keep it uninterrupted as to God, and also at the same time, to show forth an example of our Christian patience towards all, even oftentimes to the reaching and convincing of our opposers."

It is, in the present day, evident that, when people meet together to worship God in spirit and in truth, they must look to him, who is invisible; humbly waiting upon him for renewed ability to worship him in the beauty of holiness, and in the life and power of our Lord and Saviour Jesus Christ. Truly, nothing short of the same power that raised Lazarus out of the grave, can quicken and raise our souls out of death and darkness, and give us a foretaste of heavenly joy, and bless us with the sure mercies of David. Therefore, as the eye of a servant is to his master, and the eye of a maiden to her mistress, so let us keep our spiritual eye to the Lord; so that he may indeed become our "Everlasting Light, and our God, our glory."

New Jersey, Eleventh mo., 1854.

For "The Friend."

"In the world," saith our blessed Lord, "ye shall have tribulation, but in me peace." His followers in all ages have come through great tribulation to inherit living and eternal substance—to inherit "the peace of God which passeth all understanding," which is able to "keep the heart and mind through Christ Jesus." Therefore let none feel discouraged because of the tribulations which attend them in the present time, but rather be patient, knowing this, that "tribulation," if properly abode in, "worketh patience, patience experience, and experience hope, and hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." The sore trials and besetments of various kinds that are to be encountered by the Christian traveller in his passage through time, "are not to be compared with the glory that shall be revealed," when his "earthly house of this tabernacle shall be dissolved," for "our light affliction, which is but for a moment," as saith the Apostle Paul, "worketh for us a far more exceeding and eternal weight of glory." As we bow our necks to the yoke of Christ, and take up his daily cross, yielding ourselves to the sanctifying and redeeming influence of his Holy Spirit upon our hearts, we shall find it our portion many times to partake of much that the natural disposition shrinks from, yet He who hath promised that he would never leave nor forsake his followers, even in the greatest extremity of trial is abundantly able to sweeten every bitter cup and will not fail to do it, as we bow in resignation to every alloted dispensation of His providence with the language of child-like submission and obedience, "not my will, but thine, O Lord, be done."

Penna., Twelfth mo., 1854.

"Forgive us our trespasses, as we forgive those that trespass against us." If we rightly understand these and other passages of similar import no person can regard himself as accepted in the Divine sight, who has not the spirit of forgiveness towards his neighbour.

From "The Leisure Hour."

The Sea: its Distribution, Depth, Extent and Level.

The ancients called the sea, or rather the water of which it is composed, an element, thinking that it was one of those simple or primeval substances incapable of decomposition. The researches of modern chemistry, however, have proved water to be a compound produced by the combination of two gases. Yet, in another sense, the sea is an element; it is an element of life to all animal and vegetable creation. If there were no sea, the earth would be a burning, arid waste, vegetation would languish and die, and man, with all inferior animals, would perish under an intensity of heat incomparably more painful than that of the far-spreading wastes of the sandy deserts. The sea is as necessary to the existence of man as the soil which covers the earth. It is one of the physical conditions on which the continuance of his life depends, not only by yielding refreshing vapours to the atmosphere, but by the absorption of noxious gases, which would rapidly accumulate and soon become fatal were it not for the absorbing power of water. The earth would be incomplete without a sea, for all the purposes at least to which its Creator has evidently destined its present existence.

If the sea had not been necessary to man, as an element in the world of his habitation, its importance might be shown as the highway of commerce, connecting distant lands, bearing the bounties of varied climates, and the industry of races, from one extremity of the earth to the other. As a natural object, it is viewed in all its phases with unceasing interest. In calm, it impresses the mind with a feeling of security, such as its placid majesty and grandeur; in storm, with a sense of fear and reverential awe, so terrific is its power and uncontrollable its fury, did not He who gave it its bounds hold the winds in his grasp.

The sea is a vast collection of water in deep valleys. The bed of the sea is only a continuation of the coasts by which the waters are bounded and confined. Dry land is a succession of hills, mountains, and valleys, and the bed of the sea is formed in the same manner; but, being relatively lower than the surrounding lands, the water has accumulated, modifying, enlarging, and in some cases forming its reservoirs and channels. The earth has, at several distinct periods of its history, been the theatre of terrific catastrophes affecting the superficial arrangements of mountains and valleys, and consequently of land and water. The upheaving of stratified rocks, the intrusion of igneous or volcanic masses, and other phenomena, distinctly traced by geology, sufficiently attest this fact. Upon strata, tilted into an almost perpendicular direction, are frequently found horizontal beds containing marine or fresh-water shells, and bearing such appearances as might be expected in earthy deposits from water in periods of greater or less tranquillity. Even at the top of lofty hills and mountains, this curious phenomena has been frequently observed, leading consecutively to the conclusion that some of the highest peaks of the earth, rising above the denser clouds, and round which the lightnings hover like the eagle over her craggy home, were at some former period a portion of the bed of the ocean. The Apennines, the Alps, and the Andes give the same evidence; but our proof may be taken from lesser heights and nearer home. That great mass of chalk traversing the counties of Sussex, Surrey, and Kent, and forming the most lofty districts round the metropolis, contains a countless multitude of sea-shells. This important mineral formation is from seven to eight hundred feet thick, and its entire mass is crowded with the relics of marine animals, the shells of mollusks, and the bones of fish. The chalk, therefore, must have been formed at the bottom of the sea, and was once its bed; but, by some great physical force, the ancient receptacle of the ocean was lifted above its surface, and a new basin received its waters.

These changes, or revolutions, as they are called by geologists, account for the formation of mountains and valleys, and the distribution of land and water. Nor are instances wanting in modern history of great and violent forces, by which, in the interval of a few hours, the relative positions of land and water have been reversed. But without dwelling on the dreadful convulsions of nature, now happily infrequent, it is sufficient to observe that water in motion is of itself a disturbing and reproducing agent. England, now separated from the continent of Europe by the Straits of Dover, was once, probably, united to France, for the chalk cliffs of Dover range with those of Calais; while at Boulogne and the adjoining coast there is a still more strange coincidence with the strata and stratification of Folkstone and Hythe. There is no reason to suppose that the two countries were separated by any sudden elevation or depression of the land, or by any volcanic force; it appears to have been produced by the slow, but not the less powerful, action of the waves of the ocean. This was an effect similar to many still in progress.

If the bed of the sea is uneven like the surface of land, consisting of mountains, hills, and valleys, the depth of water must vary considerably. Scoresby, whose name is well known as a scientific voyager in the Polar ocean, once threw his sounding-line in the Greenland sea to the depth of 1200 fathoms, or one mile 640 yards, without finding a bottom. An officer in the United States service reported recently that, in a voyage from Rio de Janeiro to Saldana Bay, Cape of Good Hope, he sounded in latitude 28° 21′ S. and longitude 29° 17′ W., and reached the bottom at the depth of 3100 fathoms, or three and a half miles. The sounding, he says, was made with a thirty-two pound shot and a line 5000 fathoms in length, and the time occupied was one hour and nine minutes. Some curious experiments were made by Massey, under the orders of the lords of the admiralty, in H. M. sloop "Trinculo," commanded by captain Booth. A strong copper globe, inclosed in a net of cord, was fixed to a line 840 fathoms long, at a distance of about 40 fathoms from the lead. When the line was drawn up, it was found that the globe had been exploded by the external pressure of the water, and the line divided, so that the lead was lost. On another occasion, a globe was sunk with a greater weight, the line being of the same length, and this also was exploded, but the line returned without having reached the bottom. La Place, the French astronomer, calculated that the mean depth of the sea is nearly the same as the difference between the polar and equatorial diameters; but it is the opinion of astronomers generally, that the greatest depth of the ocean does not exceed 30,000 feet, and, except in the remarkable results said to have been obtained by the American officer, a bottom has seldom been reached at a depth exceeding one mile.

Seven-tenths of the surface of the earth is covered with water, a fact which led some thoughtless and sceptical minds to impugn the wisdom of the arrangement, and to charge God with folly. Some of these would-be-creators even explained how the world should have been constructed, and the benefits to be derived from the adoption of their plans. Science as well as religion frowns on these impious visionaries. The profoundest researches of the mathematician and astronomer not only prove that the present is the best distribution, but that no other could secure the permanent stability of existing physical conditions, or supply the necessities of animal life. This conclusion is not to be avoided, although the mind is at first startled with the contemplation of the great extent of the water compared with the dry land. The southern hemisphere, as will be seen by examining a terrestrial globe, is an almost continuous sea; and the Pacific ocean is of greater extent than all the dry land upon the surface of the earth. But this vast mass of water is constantly changing both its place and condition. At one time it is floating as an imperceptible vapour in the atmosphere, then, collected in clouds, descending in fertilizing showers upon mountain and plain. Down the steep declivities of elevated districts it descends in small unconnected streams, which uniting form rivulets and torrents, and falling into the plains combine in the gorges and deepest ravines of the valleys, producing rivers. Winding along their sinuous channels, they here and there spread over the low grounds, and everywhere carry fertility in their course, discharging themselves at last into the ocean from which they rose, having fulfilled their missions of mercy, until they recommence a series of mutations little differing from that already described. Thus is the earth preserved as a fit nursery for vegetation, and a habitation for mankind.

In a study of the distribution of the waters of the ocean, there must be a constant reference to the force by which all its states of motion and rest are governed—that force is gravitation. One of the most important effects of this cause is, that water maintains its level unless disturbed by the interference of other forces. It is scarcely possible to imagine how great a confusion and disorder would result from the suspension of this law, if but for an hour. The invariability of the law gives to man the power of binding that vast element, water, to his service, and of making it subservient to his wants. It flows through the channels he cuts in his lands, and drains or irrigates his fields at his pleasure; it spouts from his fountains, falls in graceful sheets over the little barriers he constructs, moves the machinery he invents to lessen his daily toil, and brings to his cities the productions of neighbouring or remote countries, depositing them at the very threshold of his barns and warehouses. But this element, so beneficent, so docile, is only under control because its Creator has placed it under a law compelling it always to seek the lowest depression, and in all its reservoirs to maintain its level. Even with the protection of this law, accidental causes sometimes momentarily overpower the continued agency of gravitating force, and, escaping from its appointed channels, it spreads with desolating power over cultivated districts and populous towns.

(To be concluded.)

Mule Trade of Bourbon County, Ky.—The Paris (Ky.) Citizen gives some statistics of the mule trade of Bourbon county, which show a steady increase both in the demand for and value of these animals. In 1843, according to the assessor's books, there were in the county 1932 mules, valued at $41,343, or an average of $21.31 per head; in 1854, 7436, valued at $562,800, or $75.70 per head. The principal markets are the Southern States, where they are used on cotton and sugar plantations. In Virginia they are used on the farm and the road. Baltimore furnishes a large market for the smaller animals, where they are shipped to the West Indies, to pack coffee from the mountain-plantations. One dealer in Baltimore

purchases annually 1000; and another in Richmond, Va., about double that number, one farmer in Bourbon county selling him every year between 500 and 800.

Selected for "The Friend."

Sayings of William Penn.

"It is a severe rebuke upon us, that God makes us so many allowances, and we make so few to our neighbour; as if charity had nothing to do with religion; or love with faith that works by it.

"I find all sorts of people agree, whatsoever were their animosities, when humbled by the approaches of death; then they forgive, then they pray for and love one another; which shows us, that it is not our reason, but our passion that makes us hold up the feuds that reign among men in their health and fullness.

"Did we believe a final reckoning and judgment, or did we think enough of what we do believe, we should allow more love in religion than we do; since religion is nothing else, but love to God and man. 'If ye love me,' says our blessed Redeemer, 'keep my commandments;' then he will love us; then we shall be his friends; then he will send us the Comforter; then, whatsoever we ask, we shall receive; and then, where he is we shall be also, and that forever.

"Nothing shows our weakness more than to be sharp-sighted at spying other men's faults, and purblind about our own. When the actions of a neighbour are upon the stage, we can have all our wits about us, and are so quick and critical, we can split a hair and find out every failure and infirmity; but are without feeling, or have but very little sense of our own. Much of this comes from ill nature, as well as from an inordinate love of ourselves, for we love rambling better than home, and blaming the unhappy, rather than covering and relieving them. They have a right to censure, that have a heart to help; the rest is cruelty, not justice.

"Friendship is an *union* of *spirits*, a marriage of hearts, and the bond thereof *virtue*. There can be no friendship, where there is no freedom. It will speak freely, and act so too, and take nothing ill, where no ill is meant; nay, where it is, it will *easily* forgive, and forget too, upon small acknowledgments. Friends are true twins in soul; one is not happy without the other, nor can either be miserable alone. As, if they could change bodies, they take their turns in pain, as well as pleasure; relieving one another in the most adverse conditions. What one enjoys, the other cannot want. Like the primitive Christians, they have all things in common, and no property, but in one another. Yet be not a friend beyond the altar, but let virtue bound thy friendship; else it is not friendship, but an evil confederacy.

"We should make more haste to right our neighbour than we do to wrong him; and instead of being *vindictive*, we should leave him to judge of his own satisfaction. True honour will pay treble damages, rather than justify one wrong by another. Some oppose honour to submission; but it can be no honour to maintain what it is dishonourable to do. If thou hast done an injury to another, rather own it than defend it. One way thou gainest forgiveness; the other, thou doublest the wrong, and the reckoning.

"Nothing does reason more right, than the *coolness* of those who offer it; for truth often suffers more by the heat of its defenders, than from the arguments of its opposers. Zeal ever follows the appearance of truth, and the assured are too apt to be warm; but it is their weak side in argument; zeal being better shown against sin than persons, or their mistakes. In all debates let truth be thy aim; not victory or an unjust interest; and endeavour to *gain*, rather than to expose, thy antagonist. Give no advantage in argument, nor lose any that is offered. This is a benefit which arises from temper.

"Passion, more than anything, deprives us of the use of our judgment; for it raises a dust very hard to see through. I have often thought that a passionate man is like a weak spring, that cannot stand long locked; and it is as true that those things are unfit for use, that cannot bear small knocks, without breaking. He that cannot bear contradiction, may, with all his wit, miss the mark. A man's strength is shown by his *bearing*. He that corrects out of passion, raises revenge sooner than repentance. It is one of the most fatal errors of our lives, when we spoil a good cause by an *ill management*; and it is not impossible that we may mean well in an ill business; but that will not defend it. If we are sure our end is right, we are too apt to gallop over all bounds to compass it; not considering that lawful ends may be very unlawfully attained. There is a troublesome humour, some men have, that if they may not lead, they will not follow. This comes of an over-fullness of ourselves, and shows we are more concerned for *praise*, than the success of what we think a good thing."

"Religion is the fear of God, and its demonstration *good works*; and faith is the root of both. Serving God concerns the frame of our spirits, in the whole course of our lives, and God is better served in resisting a temptation to evil, than in many formal prayers. To be like Christ, is to be a Christian, and regeneration is the *only* way to the kingdom of God, which we pray for. 'Without faith it is impossible to please God,' nor can we fear what we do not believe. The devils also believe, and know abundance; but this is the difference: their faith works *not* by love, nor their knowledge by obedience; and therefore they are never the better for them. And if ours be such, we shall be of their church, *not* of Christ's; for as the Head is, so must the body be. Christ was *holy*, humble, harmless, *meek* and merciful, when among us, to teach us what we should be when he was gone; and *that* minister whose life is not the model of his doctrine, is a babbler rather than a preacher, a quack rather than a physician of value. 'He that lives in love, lives in God.' Tongues shall cease, and prophecy shall fail, and faith shall be consummated in sight, and hope in enjoyment; but love remains. Love is above all; and *when* it prevails in us all, we shall all be lovely, and in love with God, and one with another. Amen."

For "The Friend."

The Suffering Poor.

Whilst enjoying the blessings of a comfortable home at this inclement winter season, let us remember the poor, who, without shelter, food, and some almost naked, are suffering within our city. Others, not quite so destitute, but reduced to want by a discharge from their regular employment, by inability of their employers to pay their wages, claim our aid to keep them from suffering for food, fuel, &c. May we each stop ministering to the pride of man; avoid all extravagance and unnecessary expense, that we may assist in feeding the hungry, clothing the naked, &c.

The Moyamensing House of Industry, on Catharine street, above Seventh street, receives the destitute homeless poor, affording them temporary employment and relief whilst there. Its funds are nearly exhausted, while the present high price of provisions, and numerous applicants for relief, call loudly for help. Donations in money will be received by Wistar Morris, Treasurer, South Third street, below Walnut street. Provisions of all kinds, cast-off clothing and coal would be sent for, or can be sent to the Moyamensing House of Industry as above. If Friends in the country have contributions of turnips, potatoes, and other vegetables, corn meal, &c., they would be very acceptable. Those whom our heavenly Father has blessed with abundance, and permitted to become stewards of large estates may now make *profitable investments* of some of their surplus income, by contributing toward the relief of the poor, it will afford a more comfortable retrospect than to add interest to principal, or field to field. Surplus funds, distributed to relieve the poor from time to time, will settle better in *the final audit*, than an overgrown estate showing a large balance for distribution, too often tending to the ruin of those who inherit it. J.

Philada., Twelfth mo. 18th, 1854.

Selected.

A WORD FOR PEACE.

"Peace I leave with you; my peace I give unto you not as the world giveth, give I unto you."—John xiv. 27.

If such the legacy bequeathed
By Jesus to his *own*,
If such the meek injunctions breathed,
Ere he from earth had flown,
How should his lowly followers *fight;*
Reading his gracious words aright.

His kingdom is not of this world,
Nor by it understood!
The banner from his cross unfurl'd,
Leads not to acts of blood!
The Christian's warfare is within,
With pride and passion, self and sin.

Whence come your wars, frail worms of dust?
What are your fightings for?
Envy and hatred, greed and lust,
Which in your members war;
Dwells such a dark, unhallowed host,
In temples of the Holy Ghost?

When angels first to shepherd's ears,
Announced the Saviour's birth,
What *watchword* did the heavenly spheres,
Pour down on listening earth?
"Glory to God, who dwells on high;
Toward men—good will and unity!"

When Christ on Calvary's blood stained hill,
His life a ransom paid,
What peaceful love, triumphant still,
Prompted the prayer he prayed!
A prayer—how tender, brief, and true.—
"Forgive; *they know not what they do.*"

"*'Tis by its fruit the tree is known;*"
The test of Truth is love!
Have they, then, reverently shown
Their's to the Lord above,
Who bid their fellow-creatures bleed,
And by their acts belie their creed?

Thank God! this gospel truth, no more
To one small sect confined,
From sea to sea, from shore to shore,
Shall flash on many a mind;
Till earth below, and heaven above,
Join in one hymn of *Peace and Love!*

BERNARD BARTON.

Selected.

Think ye, 'twas meant that man should find no spell
Of joy and beauty in the song-bird's lay?
Or, were the bright flowers only meant to tell,
A warning tale of bloom that must decay?

Were it not worse than vain to close our eyes
Unto the azure sky and golden light,
Because the tempest-cloud doth sometimes rise,
And glorious day must darken into night.

Wiser and better, with a thankful mind,
To bless our God for every glory given;
And with a gentle heart to seek and find
In things on earth, a type of things in heaven.

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

THOMAS EVERDEN.

(Concluded from page 109.)

In prosecuting the work called for at his hand by his divine Master, Thomas Everden attended Philadelphia Yearly Meeting, in the year 1701. At that meeting he was appointed one of a committee to write an epistle to London Yearly Meeting, to acknowledge its care in answering the remonances in respect to this country, of Dr. Bray." Thomas Bray was an Episcopal clergyman, of Maryland, who, going to England about the close of 1700, or beginning of 1701, there published several papers, all bearing more or less on the state of religion in the colonies. The first paper which was called a "Memorial," was intended to show the necessity of a fund being raised in England to pay a number of competent persons, who should be sent as missionaries to America, to christianize the inhabitants, many of whom, particularly the Quakers, he accounted infidels. It was to answer the attacks on the Society of Friends, with which these various pamphlets abounded, that Joseph Wyeth, on behalf of Friends in London, published "Remarks on Dr. Bray's Memorial, &c." Joseph says, in his preface, "My intent, therefore, in publishing the following remarks, is briefly to prevent, or remove the prejudices which his mis-reports, concerning us, may have raised, or might raise; by plucking off those bear-skins, which he has brought from America, and cast over us, to disguise us, that so he might expose us to the rage of the people, and as far as he can, to the displeasure of the government." It would be out of place in an account of Thomas Everden, to go into a synopsis of these witty and reasonable "remarks on Dr. Bray." Thomas, as well as other friends in Maryland, had exerted themselves to oppose the passage of a bill by the Assembly of Maryland, to make the Church of England the established church of the province. Dr. Bray says of himself and fellow professors, "After many struggles with the Quakers, 'tis to be hoped, we are in a fair way, at last, to have an Established Church." They had obtained the passage of a law by the Assembly to that effect, one of the provisions of which laid a tax of forty pounds of tobacco on each taxable inhabitant for the support of the clergy, but the law had not received the Royal assent at the time he wrote. Joseph Wyeth thus comments on the passage we have just quoted from Dr. Bray,—"Had he endeavoured the establishing a church there, according to the true apostolic and evangelical manner, he need not have struggled with the Quakers about it. But if the church, which he would have established, cannot be established without taking from the Quakers, and others dissenting from him, their properties and liberties, it is not to be wondered at, if all that are so concerned, dislike his struggle for such an establishment. The churches of Christ, in the first ages of Christianity, as they were not gathered by the help or force of secular power; so neither were they established by it. It was the Divine power, and effectual working of the Holy Spirit, which (then and still accompanies the true evangelical ministry), as it opened the understanding and hearts of the people, and inclined them to receive and embrace the faith and doctrines of the Christian religion, so it established them in the faith and doctrines received; and disposed their minds to a spontaneous, ready, and cheerful communication of their outward substance, to supply the necessary occasions of their religious societies, though labouring under the greatest pressures from the civil magistrate."

Thomas Everden was a frequent visitor of Philadelphia at the time of the Yearly Meeting, and we find mention of his attendance at various meetings, in the vicinity of the city. He continued faithful in his labours of love until near the close of his life. His friends say of him, "He was one whom the Lord fitted for the work of the ministry, and he preached the gospel of peace. The Lord also gifted him to be helpful in the government of the church, and to maintain the order of the Gospel. In the meekness of wisdom and power of God, was he made to testify against those that stood not faithful in their testimonies for the trust, which the Lord required at their hands. And such as would not be restored by the spirit of meekness in the labours of love, and be prevailed upon to be orderly in their conversation, he was zealous that they should be testified against, and careful he was to maintain the testimony of Truth in the simplicity thereof. He also zealously and faithfully laboured long in the Lord's vineyard, to the convincing, building up, and confirming many in the faith of God's elect, in many parts of America. The Lord's power and presence attended him in all the services he concerned him in, and greatly blessed him and his labour in the Gospel."

He was taken sick early in the Third month, 1710, and during the time of his continuance in the body, he was enabled to express the satisfaction he felt in looking to his removal. He said, "He did expect the Lord had sent the messenger of death to summon him to his long home;" adding, "Death is made easy to me, because I know the sting is taken away, and my Lord is near me." He often said to this effect, "I have but little pain, for my Lord whom I have served, is with me, and fills my treasury."

During his illness he felt a salutation of love and Christian counsel spring in his heart flowing towards his brethren and sisters at the Meeting of ministering Friends held at West River. Under this feeling he wrote the following epistle to them:

"From Fishing Creek, the 24th of the Third mo., 1710.

"Friends,—In the love of the Lord Jesus Christ, I salute you all. I am at this time very weak in body, in expectation of my dissolution to be near at hand.

"Blessed be the Lord God, who hath called us, and chosen us to be witnesses, not only in word and doctrine, but in a holy life and godly conversation. His living and powerful presence is with me, and in this I greatly rejoice.

"My brethren, my love abounds greatly to you, and I embrace and salute you in the same love and life, with which the Lord hath loved me.

"Receive this friendly exhortation from your dying brother, as I think, that as God has given us a gift, and opened our mouths in his name, that you abide and live in his name; for herein are we made instrumental for the gathering of others, and to glorify his name. What! hath God chosen us, and counted us worthy to speak to his church and people, and to turn many to righteousness. Surely, brethren, it greatly concerns us to walk, even as our Lord walked when he was upon the earth, according to the measure of the gift of grace that we have received from Him, in patience, in meekness, and wisdom, and heavenly gravity, and few words, such as minister grace to the hearers, and those who converse with us.

"Since I last saw you, my service has been chiefly at Cecil, and Chester, and Great Choptank.

"Farewell, farewell, in the Lord.

"THOMAS EVERDEN."

As he lay quietly awaiting his close, his heart was often warmed by the love of the Gospel towards those who came to see him, and he exhorted at times his children, his friends, and his neighbours, to keep to truth, and in love with one another. He said, "How good a thing it is to have the favour and smiles of Jesus upon a dying bed, which cannot be had out of the truth." He exhorted all to serve the Lord faithfully, and to stand up for the testimony of Truth in their day, not fearing the frowns of men; adding, "What should I have done now, if I had gained the whole world, and had been destitute of the favour of my Lord, which is more to me than all the world."

Thus, uttering many heavenly expressions, and bestowing many good admonitions on those around him, he grew weaker until the 5th of the Fourth month, 1710, when he departed to his everlasting rest.

Glimpses of the East.

MARRIAGE FEAST.

During our stay at Aleppo, Signor Fatallah, a wealthy neighbour, who was likewise proprietor of a silk manufactory, married his son to the daughter of an opulent fellow-townsman. Preparations on a grand scale had long been going forward, and among a vast concourse of friends and acquaintances invited to celebrate the nuptials, we also were included. The auspicious moment arrived, and we proceeded to Fatallah's house, escorted by a band of native musicians. On arriving at the residence of the bridegroom, we were ushered into a long room in which guests were seated from the door to the upper part, according to their rank in life; the chief guests being seated at the head of the divan on either side of the master of the house; others were ranged lower and lower; the poorest guests were close to the doorway, and one or two so poor that they did not aspire to a place on the divan, but squatted themselves cross-legged on the ground. On the arrival of a fresh guest, the master of the house would rise and come forward to receive him; and if, as happened on some occasions, the guest, from mock humility, would seat himself in a position lower than what his actual rank of precedence entitled him to, an absurd scuffle would ensue, in which the master of the house would endeavour to drag the other higher up into the room, and the guest, with many "Stafer Allahs," (God forbid,) and many false protestations, pretend reluctantly to yield to the distinction proffered him, and so gain honour in the sight of the assembled multitude. Such scenes brought vividly to my mind our Lord's parable about the meek being exalted; and rendered it clearly evident that this etiquette, so strictly adhered to by the natives of all Syria to this present hour, existed in the time of the Redeemer, and has been practised from the patriarchs downward.—*Dr. Hamilton.*

DOGS IN EASTERN CITIES.

Your eye is attracted instantly in the streets of Damascus by the number of thin, lounging, hungry dogs that you meet. They have no owners, no food but the garbage of the streets, no kennels but the manure heaps and angles of the streets, no protection but the law of passive toleration. No man owns a dog—no man injures a dog. The cats are fondled and caressed because they kill the serpents; the dogs are tolerated because they clean the streets. The donkey, the mule, or the camel falls down and dies; and where it falls there it lies, until, in the course of a few hours, the dogs have devoured it, and the rays of the sun have rendered the effluvia innocuous. These dogs

are universal in the East, and indeed they seem to be the companion of man over the whole world, though in the East their good qualities are not used for his advantage. Buffon thinks they are all derived from the original type of the shepherd's dog. In the East one sees no white dogs nor any spotted ones; they are mostly brown, blackish, and of an ash colour. They have no bark; they howl and make noise enough, but the fine, well-defined *bow vow* is entirely wanting. This is the sign of the civilized domesticated dog, and seems to denote the refinement of canine education. The dog, if allowed to run wild, as in America, loses the *bark*, as in a few generations a family in the back woods would lose the habits of civilized life. I need not say the Turks do not eat dogs, for they hold them to be as unclean and abominable as swine. No pig dare approach the holy city of Damascus, and the man who brought it might lose his life. A Jew once, out of the love of money, brought me a sucking pig under his cloak, holding its snout all the time to prevent its squeaking. A ham discovered among your provisions would stop a whole caravan. The dogs in Damascus have established a kind of police among themselves, by which they know and maintain their several districts, and a strange dog intruding would be speedily expelled. They are always at the starving point, and if the offal and garbage of the street or district could support another, it would be there. They lie in the streets; the man, the camel, or the donkey steps over them; they rise not—they make no effort to clear the way. No merciless wheels have taught them to keep to one side. At night you cannot travel through the streets without a lamp, for this, among other reasons, that you would trample upon the dogs and get bitten. They are, however, in general, great cowards, and a firm face, or the lifting of a stone appals them.—*Graham's Jordan and the Rhine.*

VEILED LADIES.

There is another great difference between the general appearance of London and Damascus, viz.: in the eastern city you see not the bright, joyous countenance of woman; she is deeply veiled. In Egypt she is enveloped from head to foot in a dark, and in Syria in a white sheet, which effectually obliterates all traces of shape, absolutely equalizes to the eye all ranks, ages, and conditions, and suggests to the beholder the idea of a company of ghosts. During five years in the East I never saw the face of a woman in the streets, nor did I ever see the face of a Mohammedan lady at all. I walked into the house of a Moslem on one occasion without having signified my approach, when, the ladies being unveiled, raised such shouts of terror and indignation, that I speedily made my way to the street again. You may see the feet, but not the face. One of the highest magistrates of Damascus visited me occasionally, and in the summer season he uniformly put off his slippers, and sat down on his bare feet before me on the divan. It is so with the ladies also. The feet may be seen, and much of the bosom also, in some places, but never the face. Conceive now how ludicrous the streets of London would appear if green, white, black and gray turbans moved indiscriminately, instead of the present hats; and that all the ladies walking, or on donkeys, instead of the present varieties of showy dress, beautiful bonnets, and smiling faces, presented only the appearance of headless ghosts clothed in white!—*Ibid.*

A FEAST WITH THE BEDOUINS.

After the usual ceremonies, interchanging the kiss of friendship, and drinking coffee, the feast was spread. We were served with curds and whey, to be drank out of the hollow of our hands, for we saw no spoons, and our supper consisted of an entire sheep cut in pieces and boiled in lebbin, or sour milk; for the Bedouins never boil their meat in water, and seldom, if ever, eat bread with their flesh. Their manner of eating, which we were obliged to conform to, was as follows:—The pieces of mutton were thrown into a large wooden bowl, and the fat of the tail being cut in lumps, was placed on the top, for this was reckoned the chief delicacy, and was bolted with the greatest avidity. A smaller bowl containing hot butter (from goats' or sheep's milk) was brought in and poured over the meat. It was necessary to be on the alert, for as many as could get near were squatted around the mess, and every hand was eagerly employed in snatching and tearing the pieces of meat. Those who were not able to approach the bowl stood at the backs of the other more fortunate guests, and thankfully received the half-gnawed bones, which they finally threw to the dogs, who formed the outer circle. The repast was concluded by a dish of burgul, made of green wheat, peeled, and boiled in the same sour milk which had served for the cooking of the mutton. It was eaten by being formed into balls by the hand, and then, by the help of the thumb, dexterously thrust into the mouth.—*Travels in Arabia.*

THE SHEPHERD AND HIS FLOCK.

We passed a very small fountain of pure water, called "'Ain Hil Jerabek." This is a favourite resort of the shepherds, who are great epicures in water. Its name is not uncommon in these mountains. It signifies "the fountain of the opening of the knapsack." All the shepherds have a little sack of skin which they carry, strapped like a soldier's knapsack upon their back. In this they keep their scanty fare; and when they reach a spring of pure water, they unloose it, and eat their meals with a relish which those alone can realize who breathe pure mountain air, and are braced by vigorous exercise. Often have I sat beside the bubbling fountain in the midst of these simple and wild-looking shepherds of Anti-Lebanon, and told them tales of other lands, that to them were stranger far than any story of the "Thousand and One Nights." I have seen their flocks gathered around them in one dense mass, and I have not been a little astonished and pleased to observe that this mingling gave rise to no confusion. Each shepherd, when he had finished his repast, or when his time of rest is over, rises from his place and walks away, calling to his sheep or goats in a peculiar way, and immediately his own flock separate themselves from the throng and follow him. The other shepherds do so too, and each flock follows its own master. How beautifully illustrative of the words of our Saviour: "He calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow: for they know not the voice of strangers." John x., 4, 5.—*Rev. J. L. Porter's Travels from Damascus to Baalbeck.*

He who serves the Lord perfectly at the *present moment*, though it be in a small thing, such as the hewing of wood, or the drawing of water, does in reality glorify Him more than another who is prospectively athirst and anxious for things of much greater consequence, but at the same time neglects or imperfectly performs his present duties.

For "The Friend."

"Beware of the Leaven of the Pharisees."

Amid the many besetments in the Christian path, perhaps there is hardly anything so specious, seductive and stupefying to religious sensibility and discernment, as "the leaven of the Pharisees." Under high pretensions to divine knowledge, and a rigid observance of many things, may in a day of fleshly ease pass in the sight of the superficial as the true spiritual influence, and sense of experimental Christianity, while at the same time it is directly the opposite. Nothing appears to be more iniquitous in the Divine sight than hypocritical pretensions to religion; when the humble, self-denying walk, does not mark our steps, and true abasedness in our deportment and uprightness in our conduct are not discoverable.

Perhaps some may be almost ready to imagine that nothing of Pharisaic zeal exists at the present time; that it is a species of error which once flourished, but now is happily extinct. There appears, however, no perceptible reason for this conclusion: if it is a correct one, it is marvellous that this abomination should have totally disappeared, while all other kinds of wickedness continue so rife in the passing age. If any indulge in this belief, for want of vigilance in guarding against the insinuating coils of a Pharisaical spirit, there appears to be one weak side in the character of which the enemy of all good will be very likely to avail himself.

Our blessed Lord pronounced a woe against the Scribes and Pharisees who sit in Moses' seat, who make broad their phylacteries, and enlarge the borders of their garments, saying unto them, "for ye devour widows' houses, and for a pretence make long prayers." It will not hurt the best of people to inquire seriously of themselves, whether they are entirely clear at all times and upon all occasions of making sanctimonious pretensions for the purpose of securing sinister desires? Another indication of a Pharisaical spirit, is to love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But we find a direct reproof in the context, of this forward spirit, which loves the applause of men, more than the humility of the cross, and to be considered masters and leaders of the people, "lording it over God's heritage," in this language, which our blessed Redeemer addressed to the multitude and to his disciples, "But be not ye called Rabbi: for one is your master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you, shall be your servant. And whosoever shall exalt himself, shall be abased; and he that shall humble himself, shall be exalted." (Matt. ch. 23, 8-12 vs.)

The vice of intemperance, with its awful and tragical effects of almost daily occurrence, with every other iniquity which tends to debase and brutalize the human race, and to render people miserable, justly claims our continual and unequivocal renunciation; but while striving against vice in our own will and time, we may be hampered by a Pharisaic zeal equally repulsive and destructive to vital Christianity, which, bloated by a sense of its own attainments in righteousness, is the same spirit which was so forward in accusing our blessed Lord, who came eating and drinking, of being "a gluttonous man, and a wind bibber, a friend of publicans and sinners," although He was our holy pattern of moderation, temperance and sobriety.

While engaged in the performance of religious ty, how desirable it is to examine often, and see le all our exercises and labours proceed from h sincerity of the heart; that it is our conti- nal concern to seek the assistance of One who condescend, if we do our part, to keep our from stumbling, to be tongue and utterance us, and mercifully impart ability to perform ry work for His acceptance, to His honour and ry, and our own preservation in humility d composure of mind. Here quietude and ce will be found, durable in their nature, l far surpassing all the corrupting gratifica- ns of a vain, restless and bewildered imagina- n.

It behoves all to be careful that lukewarmness d indifference do not prevail, so that we become iss in regard to keeping the eye single to m, who will make known our duty, and give ability rightly to effect it, as we confidently k of him wisdom and strength. If we are con- ned to do this, we are giving heed to the index hich alone can rightly refer us to the page of life, d we learn moderation in all things, diffidence and dousy of self and its capabilities, and "that it not in man that walketh to direct his steps," to produce great reforms, in his own will and sdom; but that he is only as the instrument in e hand of Him who alone can perfect every od thing. Our safety consists in living near to at Power which is the life and light of men, in hich as we act and move, our humility will be pparent, and we shall do all things in the fear the Lord, seeking his infallible counsel for rection, knowing that in this alone "is good nderstanding," which will direct us in that path, we desire to do our duty in all things that leads righteousness and to peace with our blessed reator.

New York, Twelfth mo. 1854.

Greatest Steamer in the World.—The immense rew and paddle steamer, building by Scott Rus- ll, at Millwall, England, for the Eastern Steam Navigation Company, is to be completed in twelve onths. Her keel has been laid down, and seve- al of her bulkheads, or compartments, are raised, nd the works are proceeding with energy and ex- pedition. A railroad has been laid down the ntire length of her way, to facilitate the convey- nce of the materials from the factory to the dif- erent parts of the vessel. The exact dimensions f the ship are as follows: Tonnage, builder's mea- urement, 22,000 tons; tonnage burthen, 10,000 ons; extreme length, 680 feet; extreme breadth, 83 feet; extreme depth, 58 feet; power of en- zines, (screw and paddle,) 2600 horse. Her en- zines are in the course of construction, and will be fitted in the vessel before she is floated off. The hull will be entirely of iron, and of more than usual strength, the magnitude of her size enabling Brunell, the architect, to introduce many precau- tionary measures conducive to support and secu- rity. From her keel up to six feet above the water-line is double, of a cellular construction. The upper deck will also be strengthened on the same principle, and will form a complete beam, similar to the tube of the Britannia Bridge, so that any external injury will not affect the tight- ness or the safety of the ship. She is divided into ten separate water-tight compartments, each being sixty feet in length, enabling her to take out suf- ficient fuel for a voyage to Australia, and back to England without stopping.

Our chief troubles do not arise from our living in the world, *but from the fact of the world's liv- ing in us.*

For "The Friend."

It has been now two centuries, since George Fox, who has been styled "the founder of Quaker- ism," commenced his gospel labours. I need not advert to the success which attended those labours; history records it; and the ultimate establishment of our religious Society, amid many trials and dis- couragements, (permitted, no doubt, in best wis- dom,) is not among the least evidences, of the christianity of the profession we make to the world.

Our forefathers in the Truth, were enabled to promulgate the religion of Christ in its simplicity and purity, without endeavouring after any new discovery; and, as they lived near to what they professed, their labours were crowned with suc- cess. They did not attempt to preach any other doctrine than that which was spoken by Christ and the Apostles; and in their writings, we dis- cover a very guarded care, to communicate that only which bore the "form of sound words."

But, after a lapse of two hundred years, some of their avowed followers,—professing the same faith, announce the startling discovery, that there were subjects in the economy of religion, which had not occurred to the minds of early Friends; and that Christianity was better understood, and better practised now, than in the days of George Fox. We have never accustomed ourselves to venerate things antiquated merely because they were old, but we have always believed that the principles of early Friends embraced all of Chris- tianity; and we have also discovered, that *those* who have professed something new, have generally landed themselves and their followers, somewhere on the barren shores of unbelief.

New trials seem to await our beloved Society,— the lion's roar had scarcely died away,—the sepa- ration in '27, with its attendant trials and diffi- culties, was still fresh in the minds of many; when an insidious and very plausible spirit re- vealed itself, and its endeavour to sap the very foundation of Quakerism.

Of this I have no desire to say much, it pains me to speak of it at all; though lamentable evi- dences of its existence is still apparent, among the members of our once favoured Society.

Faithful and long tried Friends sounded the alarm when they saw the danger near; but, un- happily, there were ears too willing to list to the sweet sounds of the charmer; and were carried away with this new fashioned kind of Quakerism, which too many believed, was but an improvement upon the old.

Had the prayer of the heathen, though with a sublimer faith, "*light, or I perish,*" been the clothing of Friends' minds generally, we have no doubt that light would have been afforded, which would have enabled them, individually and collec- tively, to have detected the approach of the enemy, as well as to have decreed righteous judgment, and the present very embarassed state of Society in this land have been avoided.

But we have no wish to dwell on what might have been, or what might not have been; we are content to take things as we find them; "Suffi- cient unto the day is the evil thereof." Nor do we think it well to be too much cast down with ex- isting circumstances; believing that *He* "who is all merciful and slow to anger," still regards his people with an eye of pity and tender compassion; and, although many may have virtually departed from the faith of their ancestors, and are making but a lifeless profession, we are afresh incited to the belief, that there are those, here and there, who will stand for the testimonies once given us as a people to bear; whom the great Head of the church will make instruments of power, to effect his own purposes; who can work by few as well as by many; and although we may become a "stripped and peeled people," (much reduced as regards numbers,) we think we can see, even amid the gloom which now overshadows, the dawn of a better day, when the faithful shall yet experience a renewal of those favours of heavenly regard, which were early given and long continued to our forefathers in the Truth.—E.

Twelfth mo. 15th, 1854.

New Contrivance in Ironing.—The heating of irons, as we are led to suppose, is often attended with great inconvenience. Sometimes they are too hot, sometimes too cold, sometimes they crock the muslins, etc., etc. A patent has been taken out in England, for heating them by steam. An elastic tube, of requisite length, is connected at one end with a steam-boiler, and at the other end, the iron being hollow, with the interior of the iron. Two tubes may be provided, so as to keep up a constant current of steam through the iron. Much time, now consumed in changing the irons, will be saved by this plan, and there may be also economy in the heating. A very small boiler, in summer, may be substituted for the kitchen grate, and in all cases an ordinary fire will be quite suf- ficient for keeping the irons hot.

Another advantage is obvious. To prevent an inconvenient degree of heat upon the hand, a double plate, with an air-chamber between, may be arranged above the steam-chamber, and, by the use of a non-conducting handle, all danger of this sort may be entirely obviated.

Few Christians perish from the cutting winds of adversity, while many wither and fall beneath the burning sun of prosperity.

THE FRIEND.

TWELFTH MONTH 23, 1854.

In our columns of this week will be found com- munications calling attention to two charitable institutions standing in need of pecuniary aid to meet the pressing demands made upon them by the suffering poor.

The weather is now very cold, and there is a prospect of a long winter, during which many will feel the pinching of poverty, who perhaps have always heretofore been able to provide com- fortably for themselves and those dependent upon them. We believe there is a disposition among most of our members to do their part towards affording relief in this time of peculiar trial, and we hope they will do it promptly and judiciously.

SUMMARY OF EVENTS.

EUROPE.—News from Liverpool to the 29th ult.— *The War.*—The latest intelligence from the Crimea is contained in a despatch of Prince Menschikoff, under date of the evening of the 18th. He states that the siege operations of the allies have been suspended, and the cannonade gradually relapsed. On the 18th, it had almost entirely ceased. It would seem that since the terrible battle of Inkermann on the 5th, neither party had been in a condition to resume active hostilities. The *Russian Invalide* announces officially the Russian loss on that day, to be 42 officers and 2969 men killed, and 206 officers and 5791 men wounded. The French lost 1726 men, killed and wounded. The allied army was engaged in fortifying the position occupied by its right flank. On the 14th ult., there was a violent storm in the Black sea, which did great injury to the English fleet. Thirty-two transport ships were lost; some foun- dered with all on board, and others were driven on shore. Three mail steamers were also stranded. The crews of many of the stranded vessels had fallen into the hands of the Russians. Active exertions continued

in England and France, in sending more troops to the Crimea. Advices from Constantinople to the 20th ult., state that during the previous ten days, at least 15,000 men destined for Sebastopol, had passed the Bosphorus on their way thither. Seventeen first class English steamers were at Toulon, embarking troops. All the French ships from the Baltic were under orders for the Mediterranean. It was reported at Kiel on the 23d, that a portion of the Russian fleet from Helsingfors had captured two British cruisers in the Gulf of Finland. The Czar's sons, Michael and Nicholas, had retired from Sebastopol.

ENGLAND.—Parliament had been summoned to assemble on the 12th inst. There were rumors of a proposition for a loan of ten millions sterling; an increase of the income tax, and that power would be asked for the embodiment of the militia, by compulsory ballot, if required. *Liverpool.*—The cotton market was declining, and holders were pressing on the market. Flour, from 42s. to 44s. a bbl.

PRUSSIA.—The Russian answer to the Prussian note, expresses the willingness of the Emperor to treat on the following terms: *First.* A common guarantee by the Five Powers of the rights of the Christian subjects of the Porte, without distinction, as to confession. *Second.* A common protectorate of the Principalities to be exercised by the Five Powers on the terms of the Treaties now existing between Russia and the Porte. *Third.* A revision of the Treaty of 1841. *Fourth.* The free navigation of the Danube.

INDIA AND CHINA.—The overland mail brought Bombay dates to Tenth mo. 21, and from Hong Kong to Tenth mo. 11. It is asserted that the Russians have invaded Bokhara, and had defeated 50,000 men sent out by the Badshaw Kokan, who had sent to request British aid against the invaders. At Canton there had been less fighting, and the insurgents had retired further from the city. The Chinese families were returning to Canton.

MEXICO.—Dates to the 6th. The insurgents are reported to have been routed at Moralia, in the province of Michoacan, on the 29th ult., when three hundred were killed. An election was progressing to decide whether Santa Anna is to continue as President. The cities of Mexico and Vera Cruz voted almost unanimously for him.

CANADA.—The amended feudal tenure abolition bill has passed the Parliament, and received Lord Elgin's assent.

UNITED STATES.—*Congress.*—In the Senate, a bill has been introduced by Adams, of Mississippi, to establish an uniform rule of naturalization throughout the United States. The bill requires a residence of twenty-one years before naturalization, and acts prospectively upon those foreigners only, who may enter the United States, after the passage of the act. A resolution offered by Sumner, of Mass., was adopted, directing an inquiry into the expediency of abolishing the tax on merchant seamen, known as hospital money, and of allowing them the use of the hospitals, free from all tax. Badger, of N. C., has introduced a bill for increasing the compensation of members of Congress, and of Judges of the Supreme Court.

Slaves.—The census returns show that there are 347,525 slaveholders in the United States, of whom two own over one thousand slaves each; nine, over five hundred each; fifty-six, over three hundred each; one hundred and eighty-seven own over two hundred each; and fourteen hundred and seventy-nine own over one hundred each. The greater number of slaveholders own less than four slaves each.

Occupations.—The farmers outnumber by far all other professions. Their number in 1850 was 2,363,950; the class which approaches nearest them, is that of labourers, who numbered 909,786. The carpenters stand next, counting 164,671, and then shoemakers, 130,473.

The Indians.—The report of the Secretary of the Interior states that within the past year, fourteen Indian treaties have been negotiated, all of which evince a just and liberal spirit towards the poor Indian. He regards it as one of the highest duties of the government to see, that our engagements with the Indians should be executed with the most scrupulous good faith on our part, and that mild and persuasive measures should be employed to induce them to become a settled and agricultural people, and that force or coercion should not be resorted to, except in extreme cases.

Kansas.—Gov. Reeder, of Kansas, refuses to give a certificate of election to the delegate just chosen to represent that Territory in Congress, because of the illegality of votes. A large party from Missouri entered Kansas on election day, to secure the choice of a pro-slavery candidate. This invasion, it is said, outnumbered the resident citizens of Kansas.

New York.—At the late election for Governor in that State, 469,431 votes were given, divided as follows—Clark, 156,804; Seymour, 156,495; Ullman, 122,282; Bronson, 33,850.

Philadelphia.—This city last week suffered severely from conflagrations. On the 12th inst., a fire broke out in the extensive lamp and chandelier manufactory of Cornelius, Baker & Co., on Cherry street, between Eighth and Ninth, which with its contents was entirely destroyed. The building was five stories high, 116 feet front on Cherry street, 132 feet deep, and built in the most substantial manner. The fire extended to buildings in the vicinity, more than thirty of which were either destroyed or seriously injured. Total loss, at least $150,000. On the night of the 14th, a fire commenced in one of the lofty edifices on the north side of Chestnut, west of Fifth street; a number of the adjacent valuable buildings were involved in the destruction, and a vast amount of goods of various kinds consumed. The loss by this fire is estimated at more than $400,000. Several other fires of less magnitude occurred the same night. Mortality last week, 149.

A New Governor for Utah.—Col. Edward J. Steptoe, now at Salt Lake, with a detachment of U. S. troops, has been nominated by the President as Governor, in place of Brigham Young.

Miscellaneous.—*Hebrews in the U. S.*—According to the synagogue rolls, there are more than 120,000 Jews in the United States.

Earthquake in N. Hampshire.—On the 11th, a smart shock of an earthquake was felt at Portsmouth and Exeter, and the towns in their vicinity. It is stated that the motion of the earth was quite perceptible, and the noise attending like the swift approach of a heavy carriage on frozen ground.

Cod Fishing at Cape Island.—Immense numbers of cod have been recently taken at Cape Island, and large parties were continually going out after them.

Darien Ship Canal.—The Secretary of the Navy deems that the question has been settled by the exploration of Lieut. Strain, and that the proposed canal by that route is totally impracticable.

Double Track across the Atlantic.—Lieut. Maury proposes a double track across the Atlantic for steamers; or, in other words, that steamers bound to Europe, shall invariably take a particular course, and those bound to the United States, another. This, he thinks, would lessen the liabilities to collisions.

Valuable Copy-rights.—It is stated in the Boston Traveller, that Little, Brown & Co., of Boston, have paid the family of the late Judge Story $150,000 for copyrights of the various works written by the Judge.

RECEIPTS.

Received from Jos. Gibbons, agt., for T. Allen, Io., $2, to 14, vol. 29; from E. Bundy, agt., O., for I. J. Schofield and Eli Hodgin, $2 each, vol. 28—Ann Rachael Hoag, N. Y., $2, vol. 28; from Jehu Faucett, agt., O., for W. Heald, Isaac Carr, Isaac Bonsall, Theo. Morlan, Mahlon Whinery, J. S. Cadwallader, Isaac R. Carr, Ind., and Jacob Bishop, $2 each, vol. 28—Anna Macy, Benj. Antram, and Ed. Bonsall, jr., $2 each, vol. 27—Ann Street, $4, vols. 27 and 28—James Heald, $2, to 53, vol. 28; from G. Howard Leeds, N.J., per H. C. W., $8, to 52, vol. 28; from M. M. Harvey, $2, to 6, vol. 29.

THE WESTERN SOUP SOCIETY.

This useful institution opened its house on the 15th inst., for the daily distribution of soup to the destitute poor of the western part of our city. It appears that during the past winter, they distributed over 20,000 quarts of soup, and about 8000 loaves of bread to 1110 applicants, of whom 411 were adults, and 699 children.

As there is every appearance of a severe winter, and much suffering among the poorer classes, on account of the high prices of provisions and fuel, and the scarcity of employment, the managers would appeal to their friends for aid and support in carrying out the objects of the society.

Donations in provisions will be thankfully received at the soup-house, at the S. E. corner of Seventeenth and George streets; or in money by either of the managers, or

WILLIAM BIDDLE, Treasurer,
SAMUEL L. BAILY, Secretary.

INDIAN CIVILIZATION.

The committee is desirous of engaging the services of a well qualified Friend to teach the school at Tunessassah, &c. Friends, who may feel concerned to engage in that station, are requested to make early application to Joseph Elkinton, No. 377 S. Second street, or Thomas Evans, No. 180 Arch street, Philadelphia, or Ebenezer Worth, Hamerton, Chester county Pa., or Thomas Wistar, Fox Chase, Philadelphia co., Pa

Philad., Ninth mo. 20, 1854.

WEST-TOWN SCHOOL.

Assistant Teachers are wanted in the Boys and Girls departments of this Institution. The opportunity which this station furnishes for prosecuting their studies, free from any expense, presents a favourable opening for young persons, who wish to perfect themselves in the higher branches of learning, or to prepare for the business of Teachers. Those who wish to engage, are requested to make early application to Nathan Sharples Concordville; Pennock Passmore, Goshenville; or Thomas Evans, Samuel Bettle, Jr., Elizabeth Peirson, or Sidney Coates, Philadelphia.

SOUP HOUSE.

The Society for supplying the poor of the city with soup, being about to open their house, No. 16 Green's Court, between Spruce and Pine streets, and Fourth and Fifth streets, respectfully solicit the aid of the benevolent to enable them to meet the pressing wants of the poor, during the present season of suffering. Donations in money will be gratefully received by the Treasurer, Jeremiah Hacker, No. 144 South Fourth street, or Thomas Evans, No. 180 Arch street, and in flour, rice, beef, vegetables, &c., at the house.

Those who advert to the high prices of food and fuel, and the difficulty of procuring employment at the present time, will readily perceive, that the calls for aid to the industrious poor, are likely to be unusually numerous, and that increased means will be required to meet them, while few charities afford so much relief at so small a cost, or in so unobjectionable a manner.

DIED, at Union Vale, Dutchess county, N. Y., on the 5th of Fourth mo. last, BETHANA, wife of Henry Barmore, and daughter of Zeno Carpenter, (deceased,) aged 67 years; a highly esteemed member of the Society of Friends. In early life she chose that better part, that could not be taken from her, and continuing to lean on the arm of her blessed Master, she was sustained through a well spent life, so that when the summons came for her departure, she yielded with joy, and not with grief. Of a cheerful, happy and contented disposition, adorned with christian meekness, she had drawn around her a large circle of friends, who had long enjoyed her hospitality. On whom among them shall her mantle fall?

——, at the residence of her father, Jairus Hutchinson, in East Goshen, Chester county, Pa., on the 7th of Fourth month last, ANN HUTCHINSON, in the 58th year of her age. Of a meek and quiet spirit, and of exemplary deportment, her loss is deeply felt by her surviving friends.

——, on the 18th of Eighth mo., 1853, at the residence of her son, REBECCA HAINES, widow of Clayton Haines; a valued and useful member of Upper Evesham Monthly Meeting, in the sixty-ninth year of her age. Through life she appeared to give the Great Master and His cause the first place in her heart, and when services in society were required of her, she was faithfully at her place, not permitting her own concerns to prevent her giving attention thereto. In the discharge of what she believed was required of her, she was faithful without fear or favour. In her last illness, her mind seemed centered in resignation to the will of her divine Master, both as to her bodily sufferings, (which were very great,) and the termination of the disease, but was alive to the welfare of our religious Society, and continued a deep mourner, on account of the state of the church.

——, on the 9th day of Tenth mo., 1854, at his residence, Sewickly, in Westmoreland county, Pa., in the 65th year of his age, SIMON B. MCGREW, a member of Providence Monthly Meeting.

——, on the 6th of Eleventh mo., 1854, at his residence, in Fayette county, Pa., SAMUEL COPE; a member of Providence Monthly Meeting; in the 83d year of his age.

——, at his residence, in East Goshen, Chester co., Pa., on the 26th of Eleventh mo., 1854, ENOS J., son of Enos and Hannah Thomas, in the 29th year of his age. He bore a protracted illness of about eight months, with christian patience and resignation, often saying his afflictions were all sent in mercy, to wean him from this world; and through his entire reliance on a crucified Saviour, his surviving friends have the consoling belief his end was peace.

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From the London Quarterly Review.

How London is Supplied with Food.

(Continued from page 114.)

Busiest among the busy is seen the 'Bommeree' or middleman—sometimes called the forestaller. The province of this individual is to purchase the fish as it comes into the market, and divide it into lots to suit large and small buyers, separating the qualities according as they are designed for St. James's or St. Giles's. These worthies used at one time to forestall the market extensively, when they felt certain, from the state of the tide, that no fish supplies could be poured in for the day, but now the railway defeats their tactics, and the utter uncertainty of the arrivals has done away with this branch of their business. After the 'trade' has been supplied, and the serge-aproned 'regulars' have loaded their light spring carts, there comes, especially in certain fish seasons, an eruption of purchasers of a totally different character—the costermongers of the streets. This nomade tribe, which wanders in thousands from market to market, performs a most important part in the distribution of food. They are for the greater part the tradesmen of the poor, and by their energy and enterprise secure to our working-classes many of the fruits of both sea and land, which they would never taste but for them. About seven o'clock the army of street-vendors, foot and 'donkey,' for the greater number rattle up in barrows drawn by that useful animal, begin visibly to change the whole hue and appearance of the place. Young fellows in fustian coats and Belcher handkerchiefs throng the market, and board the smacks, 'chaffing,' biggling, joking, and swearing—but never fighting, for the costermonger has too much to do at present to make physical demonstrations. Among the most eager of the itinerant salesmen the visitor speedily distinguishes the Judaic nose. The Hebrews, who are in great force about this neighbourhood on account of the dried-fruit trade, which is mainly in their hands, deal largely also in fish. The poorer members of the fraternity purchase the bigger portion of the fresh-water supply, such as plaice, roach, dace, &c., in fact nearly everything caught by the Wandsworth fishermen, whose picturesque 'bawley' boats, which often contain both his family and fortune, may generally be seen moored in the stream between Battersea reach and Kew bridge, a mass of brown nets and umber canopies lit up by the brilliant red caps of their owners, just such as Constable loved to paint in the foregrounds of his landscapes. These fish, if not alive, must at least retain the spasmodic quivering of the flesh which remains immediately after death, or the Jews will not buy, for reasons we suppose connected with their religion, since their chief trade is among the rich and poor of their own people. The Wandsworth fishermen also supply all the white-bait that is consumed at Greenwich and Blackwall: it is caught generally between the latter place and Woolwich at night, and it is singular that a fish which is among the most delicate we have should flourish in one of the foulest parts of the foulest river in Europe. The area of the market, as soon as the costermongers appear, speedily becomes broken up into numbers of little circles, strictly intent upon the eye of individuals who take up a position high over their heads upon the boards or stands. These are the salesmen, disposing by auction of the fish consigned to them. Some of the dealers are moneyed men, and will lay out their fifty pounds of a morning, re-selling to their fellows again at a profit. The smaller capitalists combine in threes and fours, and thus manage to get their commodities at wholesale prices. The activity of the market mainly depends upon the season of the year and the amount of fish. The energy of these peripatetics is surprising: they look in at Billingsgate, and if the supply runs short they are off again immediately to Covent-Garden, for they deal in everything, and the barrow that one morning you see filled with fresh herrings, the next is blooming with plums. If, on the contrary, a large cargo of sprats comes suddenly into London, or if soles should be unusually plentiful, it is known in an incredibly short space of time all over the town, and they flock to the market in thousands; as many as five thousand is the usual attendance on such occasions. These costermongers absorb more than a third of the whole Billingsgate supply; of sprats and fresh herrings they take fully two-thirds. Turbot and all the costlier fish they purchase sparingly, but they buy largely when it chances to be cheap, as in the cholera year of 1849, when prime salmon went a-begging at four pence a pound! If the market is dull, and prices are high, the fact is speedily known, and the cry of 'No smacks at the Gate' is sufficient to turn the current immediately in the direction of the 'Garden.'

Steam, as we have already intimated, has revolutionized the fish-trade, and is rapidly sweeping away the whole fleet of smacks propelled by sails, as ruthlessly as the rail did stage-coaches. A few years ago all the oysters were brought by water to Billingsgate; but a short time since a great natural bed, called the Mid-Channel Bed, which stretches for forty miles between the ports of Shoreham and Havre, was discovered, and, the dredging-ground being free to all comers, a vast field of wealth has been opened to fishermen, especially as from the proximity of the Brighton and South Coast Railway the produce can be sent immediately to town, and escape the dues of metage and other tolls to which all fish landed at the market is liable. Sea borne oysters are thus placed at a great disadvantage, and the different companies owning them justly complain at a city expanies which takes a large sum annually out of their pockets, besides the charge for porterage it entails upon the purchasers. Alston, who is, without doubt, the largest oyster-fisher in the world, sent up last year between 40,000 and 50,000 bushels from his fishery Cheyney Rock, near Sheerness, and paid 800*l.* for metage. The whole trade paid no less than 3000*l.*, and this for services which their own men could do as well themselves, were it not for a custom which enforces idleness upon the smack people.

The 'scuttle-mouths,' as they are termed from their huge shell, pay no attention to season, and consequently oyster-day has now in a great degree lost its significance. The 4th of August is still, it is true, the opening day at Billingsgate, but the supply from without has taken the wind out of its sails. Only those who have witnessed the crowds filling all the streets leading to the Market long before the hour of business—6 o'clock in the morning—can understaud the eagerness exhibited of old to obtain some of the first day's oysters. All this is now gone. There were not more than eighteen smacks at the opening of the present year, and, few as were the arrivals, the buyers were not eager. The Mid-Channel oysters, which have thus disturbed the old trade, are of a large and by no means delicate kind, such as come from Tenby, Jersey, &c.—coarse fish, eaten by rough men—third-class oysters, in fact, which rarely penetrate to the West End, unless to make sauce. Real Natives are greater aristocrats among their fellows than ever; the demand for them has for a long time far exceeded the supply, and the price has consequently risen. Of the birth, parentage, and nurture of this delicate fish, a curious tale could be told. Designed for fastidious palates, much care and attention is bestowed upon its breeding. The *habitué* of the Opera, who strolls up the brilliantly lighted Haymarket towards midnight, and turns in to any one of the fish supper-rooms that line its western side, little dreams of the organization at work to enable him to enjoy his native. Most of the oysters, with the exception of the Mid-Channel bed, are regularly cultivated by different companies, who rear and tend them at different parts of the south coast and of the Thames at its mouth. Of these companies there are nine, in addition to individuals who possess and work what might be called sea-farms, several of which are miles in extent. In all the beds there is a certain space dedicated to natives. At Burnham, Essex, the 'spat,' or fecundated sperm, is stored in large pits, and sold as native brood, which is afterwards 'laid' in that portion of the different beds appropriated to privileged oysters. Here the young natives remain for three years, when they are generally brought to market. So far their education is left, in a certain degree, to nature; but once in the possession of the fish-shopkeepers, art steps in to perfect their condition. They are now stored in large shallow vats, being carefully laid with their proper sides uppermost, and supplied daily with oatmeal: a process which is calculated rather to fatten than to flavour, and there are many who think that, like show cattle, they are none the better for overfeeding. 'Natives' packed in barrels form one of the articles of food that is largely sent out of London into the country, as all persons know who tra-

vel much at Christmas-time, and notice with astonishment the pyramids of oyster-barrels which crowd the platforms of all the termini of the metropolis.

The frying-pans of London are mainly supplied with soles all the year round by the trolling-boats of Barking, of which there are upwards of 150 belonging to different companies. They fish the North Sea off the coasts of Yorkshire and Holland, particularly the Silver and Brown banks Of old, the smacks used to carry their own catch to Billingsgate, but the loss of time was so great, that latterly fast-sailing cutters have been employed to attend upon the fishing-smacks, and bring their produce to market packed in ice. Of this splendid craft, which can sail almost in the eye of the wind, there are 40; and the total number of seamen employed is not less than 2000, the greater part of whom have been taken as boys from the workhouse and trained by this capital service into first-rate seamen. It is curious to follow the small proceedings of the world into their ultimate results. The gastronome, smiling complacently as he withdraws the cover, and reveals a well-browned pair of soles, would never guess that they and their kind are the immediate cause of a happy transmutation of parish burthens into the right arm of our strength. Eels are constantly imported to Billingsgate by the Dutch boats. The galliots never moor close alongside the wharf, as the wells in which they bring their fish alive cause them to draw too much water, but they anchor midway in the stream, by twos and threes—their brown sides, flat bows with high cheek-bones like their navigators, and bright verd green rudders, adding to the picturesque appearance of the river. The great fat creatures brought by them mainly supply the eel-pie houses, and contribute largely, we are informed, to that oleaginous kind of soup which people too hungry to be curious mistake for veritable oxtail and calves' head. The Dutch boats do not, however, confine themselves to eels. They deal in turbot, soles, and all kinds of flat-fish, such as frequent the Dogger Bank, much to the discredit of our native enterprise, neglecting, as we do, the splendid deep-sea fishing ground off the south-west coast of Ireland, where cod and salmon are to be found in abundant quantities, whilst those who know the west coast well, declare there is turbot enough in Galway bay 'to supply the whole of Europe for the next hundred years.'

(To be continued.)

For "The Friend."

Let all your Works be Wrought in God.

Having oftentimes felt great concern for the prosperity and growth of our religious Society, and for the members thereof individually, as well as for others who may be seeking the right way; I felt a willingness to endeavour in few words to turn the attention of my friends to what we always have professed; that nothing of the will and wisdom of man alone, can work the works of God.

It has appeared to me, that if we would entirely cease from our own willings and runnings, leaving all to the great Head of the church, and in simple humble dependence on him, endeavour to "be still and know that he is God," and "stand still and see his salvation," thus in a humble teachable state waiting for his counsel and direction, and moving in conformity to his holy will, and not in our own wills; then I believe we might confidently look for relief which would redound to the glory of God and the maintenance of the principles of our religious Society; and we have no right to expect it from any other source.

Influence of Non-resistance over the Savage.

"An intelligent Quaker of Cincinnati," says G. W. Montgomery, "related to me the following circumstance, as evidence that the principle of non-resistance possesses great influence even over the savage. During the last war, a Quaker lived among the inhabitants of a small settlement on our western frontier. When the savages commenced their desolating outbreaks, every inhabitant fled to the interior settlements, with the exception of the Quaker and his family. He determined to remain, and rely wholly upon the simple rule of disarming his enemies, with entire confidence and kindness. One morning he observed through his window a file of savages issuing from the forest, in the direction of his house. He immediately went out and met them, and put out his hand to the leader of the party. But neither he nor the rest gave him any notice; they entered his house, and searched it for arms, and had they found any, most probably would have murdered every member of the family. There were none, however, and they quietly partook of the provisions which he placed before them, and left him in peace. At the entrance of the forest, he observed that they stopped, and appeared to be holding a council. Soon, one of their number left the rest, and came towards his dwelling, on the leap. He reached the door, and fastened a simple white feather above it, and returned to his band, when they all disappeared. Ever after, that white feather saved him from the savages, for whenever a party came by and observed it, it was a sign of peace to them."

This fact is highly interesting and instructive, but if the Friend were a true Quaker, he did not rely on the rule of disarming his enemies with confidence and kindness, but on that arm of everlasting power upon which he ventured himself and his all, in simple obedience to the commands of his Saviour; and his rejoicing must have been, not exultation at the success of an experiment, but humble gratitude for the unmerited providential care of Him, who "numbers even the very hairs of our heads."—(*Illustrations of Kindness.*)

Floods of the Amazon.

The river was now so high that a great portion of the lowlands between the Rio Negro and the Amazon was flooded, being what is called "Gapo." This is one of the most singular features of the Amazon. It extends from a little above Santarem up to the confines of Peru—a distance of about seventeen hundred miles, and varies in width on each side of the river from one to ten or twenty miles. From Santarem to Coari, a little town on the Solimoes, a person may go by canoe in the wet season without once entering into the main river. He will pass through small streams, lakes, and swamps, and everywhere around him will stretch out an illimitable waste of waters, but all covered with a lofty virgin forest. For days he will travel through this forest, scraping against tree-trunks, and stooping to pass beneath the leaves of prickly palms, now level with the water, though raised on stems forty feet high. In this trackless maze the Indian finds his way with unerring certainty, and, by slight indications of broken twigs or scraped bark, goes on day by day as if travelling on a beaten road. In the Gapo peculiar animals are found, attracted by the fruits of trees which grow only there. In fact, the Indians assert that every tree that grows in the Gapo is distinct from all those found in other districts; and when we consider the extraordinary conditions under which these plants exist, being submerged for six months of the year till they are sufficiently lofty to rise above the highest water-level, it does not seem improbable that such may be the case.

Many species of trogons are peculiar to the Gapo, others to the dry virgin forest. The umbrella chatterer is entirely confined to it, as is also the little bristle-tailed manakin. Some monkeys are found there only in the wet season; and whole tribes of Indians, such as the Puruptis and Muras, entirely inhabit it, building small easily-removed huts on the sandy shores in the dry seasons, and on rafts in the wet; spending a great part of their lives in canoes, sleeping suspended in rude hammocks from trees over the deep water; cultivating no vegetables, but subsisting entirely on the fish, turtle, and cow-fish, which they obtain from the river. On crossing the Rio Negro from the city of Barra, we entered into a tract of this description. Our canoe was forced under branches and among dense bushes, till we got into a part where the trees were loftier, and a deep gloom prevailed. Here the lowest branches of the trees were level with the surface of the water, and were many of them putting forth flowers. As we proceded, we sometimes came to a grove of small palms, the leaves being now a few feet above us; and among them was the maraja, bearing bunches of agreeable fruit, which as we passed the Indians cut off with their long knives. Sometimes the rustling of leaves overhead told us that monkeys were near, and we would soon perhaps discover them peeping down from among the thick foliage, and then bounding rapidly away as soon as we had caught a glimpse of them. Presently we came out into the sunshine, in a grassy lake filled with lilies and beautiful water-plants, little yellow bladderworts, (Utricularias,) and the bright blue flowers and curious leaves with swollen stalks of the Pontederias. Again in the gloom of the forest, among the lofty cylindrical trunks rising like columns out of the deep water; now a splashing of falling fruit around us would announce that birds were feeding overhead, and we could discover a flock of paroquets, or some bright blue chatterers, or the lovely pompadour, with its delicate white wings and claret-coloured plumage; now with a whirr a trogon would seize a fruit on the wing, or some clumsy toucan make the branches shake as he alighted.—*Travels on the Amazon.*

For "The Friend."

Make Hay while the Sun Shines.

Every farmer knows the importance of observing this saying, and that if, in consequence of fearing exposure to the heat, the dread of encountering bodily fatigue, or for want of proper diligence, he neglects this part of his business, he loses the only opportunity of securing his crop profitably to himself.

Although literally, this saying appears to rest with the greatest practical force upon the husbandman, yet it is very significant in matters of more extensive interest, and involves far more serious consequences, than the preservation or loss of a field of hay.

While favoured with health, activity, and the opportunity of securing a competence under the Divine blessing, a diligent application to some honest calling, for support, and the ability to live reputably amongst men, is a reasonable duty; and it is proper for every one who would make the best use of his time, in younger years, to strive to furnish the mind with useful and profitable knowledge by assiduity, and a discriminating care in literary pursuits: unless there is a prudent effort in these respects, we have a prominent example of omitting to make hay while the sun shines.

But the matter of transcending importance to every individual, is not to neglect the opportunity

mercifully given to work while it is day, before the night cometh wherein no man can work; and as ability is afforded by the blessed Author of our existence to do his will, we should diligently labour in his vineyard, that we may know an increase of that heavenly treasure in our earthly tenements, that saving knowledge which is alone conferred, while engaged above all other considerations to do that which is well pleasing and acceptable in his holy sight. How important that we do not turn aside from this essential work, though we may have but few helpers, fearing fatigue and the reproach of the humble toil, for though trials and opposition may attend us, these will only promote the consummation of our important object, if we faint not from oppression and discouragement.

Oh! then, that there may be a diligent perseverance in the Christian path, and adherence to the knowledge of the Lord till it increase and cover the earthly nature in us, as the waters cover the sea; looking to Him for strength to labour, and for a blessing upon our substance; resting assured that even in spiritual things, there is no other way to realize that needful fruition, which all require in the winter season, comparable to hay that was made while the sun shone, for our needful support and preservation.

N. York, Twelfth mo., 1854.

For "The Friend."

Fashion in Names.

"Fashion plays queer freaks with its wand. A late innovation is, the using of the middle name, and dropping the first and "Christian" index. For instance, Jones, who always was distinguished in his younger days by plain John D. or "Jack," has concluded that appellation to be "vulgar," and is now only known as J. Daw Jones, more appropriate to be given in full, and would doubtless be a most correct index to the man. Peter G. Jenkins has become convinced that Peter is too homely a cognomen for one who walks so high in aristocratic circles, and brings him too much on a level with the common herd; he, therefore, now plumes himself P. Green Jenkins. Just so with Isaac C. Bacon; all his fellows are making the change, and he cannot see how he can keep in good standing, without joining in the revolution: away goes the "Isaac," and "I. Cooke Bacon" is engraved upon his card."

So goes the new mania, no matter how ridiculous. And we are sometimes not a little amused (not to say mortified,) to hear some parents, quite sensible people, too, on most subjects, always call out, with seeming emphasis, the *middle* name given to their children, because, as they may think, of some superiority in the family that bears it; as if that was to be their advancement or passport to a "better country," or their right and safe progress through this present world. In how many shapes does pride show itself?

Communicated for "The Friend."

As the season has now arrived in which our pavements are liable to be glazed over with ice, endangering life and limb, and are so at the time I am writing, I would say to all housekeepers, have common table salt strewed over your pavements as soon as the sleet begins to form, and you will prevent much trouble thereby—one quart of salt will be sufficient for a large pavement; and what is the expense of a quart of salt, compared to a fractured head, or a broken leg. Try it,—try it all winter, if needful, and tell your neighbours of it.

Ye that have estates, be sober in the use of them: ye that have none, be sober in your desires.

THE NILE.

When at Khartoum, near the junction of the two branches of the river, Bayard Taylor describes the great stream as follows:—"The Nile was to me a source of greater interest than all the negro kingdoms between Khartoum and Timbuctoo. There, two thousand miles from his mouth, I found the current as broad, as strong, and as deep as at Cairo, and was no nearer the mystery of his origin. If I should ascend the western of his two branches, I might follow his windings twelve hundred miles further, and still find a broad and powerful stream, of whose source even the tribes that dwell in those far regions are ignorant. I am confident that when the hidden fountains shall at last be reached, and the problem of twenty centuries solved, the entire length of the Nile will be found to be not less than *four thousand miles*; and he will then take his rank with the Mississippi and the Amazon—a sublime trinity of streams! There is, in some respects, a striking resemblance between the Nile and the former river. The Missouri is the true Mississippi, rolling the largest flood and giving his colour to the mingled streams. So of the White Nile, which is broad and turbid, and pollutes the clear flood that has usurped his name and dignity. In spite of what geographers may say—and they are still far from being united on the subject—the Blue Nile is not the true Nile. There, at the point of junction, his volume of water is greater, but he is fresh from the mountains, and constantly fed by large, unfailing affluents, while the White Nile has rolled for more than a thousand miles on nearly a dead level, through a porous, alluvial soil, in which he loses more water than he brings with him. The Blue Nile, whose source, the honest, long-slandered Bruce did actually discover, rises near lat. 11° N. in the mountains of Godjam, on the south-western frontier of Abyssinia. Thence it flows northward into the great lake of Dembra or Tzana, near its southern extremity. The lake is shallow and muddy, and the river carries his clear flood through it without mixing. He then flows to the south and south-east, under the name of Tzana, along the borders of the kingdom of Shoa, to between lat. 9° and 10°, whence he curves again to the north, and finds his way through the mountains of Fazogl to the plains of Sennaar. His entire length cannot be less than eight hundred miles. The stream is navigable as far as the mountains, about three hundred miles from Khartoum, where it is interrupted by rapids."

"After I had been eight or ten days in Khartoum, I began to think of penetrating further into the interior. My intention on leaving Cairo, was to push on as far as my time and means would allow, and the White Nile was the great point of attraction. The long journey I had already made in order to reach Soudân, only whetted my desire of seeing more of the wild, barbaric life of Central Africa, and, owing to the good luck which had saved from any delay on the road, I could spare three or four weeks for further journeys, before setting out on my return to Egypt."

Having procured a fast sailing little craft, he ascended the White Nile for a distance of about two hundred and fifty miles, until he reached the first village of the Shillorks—the utmost point to which it was deemed prudent to go, on account of the savage character and hostile feelings of the population occupying the banks of the river in the regions beyond. The following extracts give an interesting view of portions of the voyage, which, aided by favouring winds, was accomplished in a shorter time than might have been expected:—"During the whole forenoon we sailed at the rate of six or seven miles an hour, in the centre of the river, whose breadth varied from two to three miles. The shores no longer presented the same dead level as on the first day. They were banks of sandy soil, ten or twelve feet in height, and covered with forests of the gum-bearing mimosa, under which grew thickets of a dense green shrub, mixed with cactus and euphorbia. The gum is a tree from twenty to thirty feet in height, with a thick trunk and spreading branches, and no Italian oak or chesnut presents a greater variety of picturesque forms to the painter's eye. The foliage is thin, allowing the manifold articulations of the boughs and twigs to be seen through it. It was most abundant on the Kordofan side, and the greater proportion of the gum annually exported to Egypt, comes from that country. The broad tide of the river, and the wild luxuriance of the continuous forests that girdled it, gave this part of its course an air of majesty, which recalled the Mississippi to my mind. There was not a single feature that resembled Egypt."

"After passing Tura, (the terminus of a short caravan route of four days to Obeid, the capital of Kordofan,) a mountain range, some distance from the river, appeared on the right bank. The peaks were broken and conical in form, and their pale violet hue showed with fine effect behind the dark rim of the green forests. With every hour of our progress the vegetation grew more rank and luxuriant. On the eastern bank the gum gave place to the flowering mimosa, which rose in a dense rampart from the water's edge, and filled the air with the fragrance of its blossoms. Myriads of wild geese, ducks, cranes, storks, herons and ibises, sat on the narrow beaches of sand, or circled in the air with hoarse clang and croaking. Among them I saw more than one specimen of that rare and curious water-bird, whose large, horny bill, curves upward instead of downward, so that it appears to have been put on the wrong way. As he eats nothing but small fish, which he swallows with his head under water, this is not such a great inconvenience as one would suppose. The bars which occasionally made out into the current, seemed as a resting place for crocodiles, which now began to appear in companies of ten or fifteen, and the forests were filled with legions of apes, which leaped chattering down from the branches to look at us. A whole family of them sat on the bank for some time, watching us, and when we frightened them away by our shouts, it was amusing to see a mother pick up her infant ape, and scamper off with it under her arm. The wild fowl were astonishingly tame, and many of them so fat that they seemed scarcely able to fly. Here and there, along the shore, large broods of the young were making their first essays in swimming. The boatmen took great delight in menacing the old birds with pieces of wood, in order to make them dive under water. There were some superb white cranes, with a rosy tinge along the edges of their wings, and I saw two more of the crested king-herons.

"After passing the island of Tshebeshi, the river, which still retains its great breadth, is bordered by a swampy growth of reeds. It is filled with numerous low islands, covered with trees, mostly dead, and with waste, white branches which have drifted down during the inundation. In the forests along the shore, many trees had also been killed by the high water of the previous summer. There are no habitations on this part of the river, but all is wild, and lonely, and magnificent. I had seen no sail since leaving Khartoum, and as the sun that evening threw his last rays on the mighty flood, I felt for the first time that I was alone, far in the savage heart of Africa. We dashed along at a most exciting rate of speed,

brushing the reeds of the low islands, or dipping into the gloom of the shadows thrown by the unpruned forests. The innumerable swarms of wild birds filled the air with their noise, as they flew to their coverts, or ranged themselves in compact files on the sand. Above all their din, I heard at intervals, from the unseen thickets inland, the prolonged snarling roar of some wild beast. It was too deep-toned and powerful for a leopard, and we all decided that it was a lion. As I was watching the snowy cranes and silvery herons that alighted on the boughs within pistol-shot, my men pointed out a huge hippopotamus, standing in the reeds, but a short distance from the vessel. He was between five and six feet high, but his head, body and legs were of enormous bulk. He looked at us, opened his great jaws, gave his swine-like head a toss in the air, and plunged hastily into the water. At the same instant an immense crocodile, (perhaps twenty feet in length,) left his basking place on the sand, and took refuge in the river. Soon afterwards, two hippopotami rose in the centre of the stream, and after snorting the water from their nostrils, entertained us with a peculiar grunting sounding, like the lowest rumbling note of a double bass. The concert was continued by others, and resumed from time to time through the night. This was Central Africa, as I had dreamed it—a grand, though savage picture, full of life and heat, and with a barbaric splendor, even in the forms of Nature.

"As the new moon and the evening star went down together behind the mimosa forests on the western bank, we reached the island of Hassaniych, having sailed upwards of one hundred and forty miles since the evening before."

Having recently read an account of Charles Marshall, in "Piety Promoted," 1st vol., page 200, I thought some of his remarks during his last illness would be worth inserting in "The Friend." A SUBSCRIBER.

He said: I have two things that lie upon me to Friends, which I desire may be communicated to them.

The first is, That they gather down into the immortal seed and word of life in themselves, and be exercised in it before the Lord, and duly prize and set a value upon the many outward and inward mercies and blessings, and heavenly visitations, that the Lord has eminently bestowed upon them, since the morning of the day of his blessed visitation; then shall they grow and be preserved in a living freshness to him: and the Lord will continue his mercies to them, and they shall not want his divine refreshing presence in their meetings together before him.

The second thing is, That those Friends to whom the Lord hath given great estates, ought to cast their bread upon the waters, and do good therewith in their lifetime; for those who are enjoyers of such things should see that they are good stewards thereof. Oh! the many poor families that such persons might be a help to! How easily might they, with a little, assist many a family to live in the world! and what a comfort would it be for such, to see the fruits of their charity in their lifetime.

[The following extract has, we believe, been in "The Friend" before, but at the request of a subscriber we give it another insertion.]

"I confess that increasing years bring with them an increasing respect for men who do not succeed in life, as those words are commonly used. Heaven has been said to be a place for those who do not succeed on earth; and it is surely true that celestial graces do not best thrive and bloom in the hot blaze of worldly prosperity. Ill success sometimes arises from a superabundance of qualities, in themselves good—from a conscience too sensitive, a taste too fastidious, a self-forgetfulness too romantic, a modesty too retiring. I will not go so far as to say, with a living poet, that "the world knows nothing of its greatest men," but there are forms of greatness, or at least excellence, which "die and make no sign;" there are martyrs that miss the palm but not the stake; heroes without the laurel, and conquerors without the triumph."

Selected.

THE RIVER OF LIFE.

There is a pure and peaceful wave,
That rolls around the throne of love,
Whose waters gladden as they lave
The peaceful shores above.

While streams, which on that tide depend,
Steal from those heavenly shores away,
And on this desert world descend,
O'er weary lands to stray.

The pilgrim faint, and nigh to sink
Beneath his load of earthly woe,
Refreshed beside their verdant brink,
Rejoices in their flow.

There, oh! my soul, do thou repair,
And hover o'er the hallowed spring,
To drink the crystal wave, and there
To lave thy wearied wing.

There droop that wing, when far it flies
From human care, and toil, and strife;
And feed by those still streams that rise
Beneath the Tree of Life.

It may be that the waft of love,
Some leaves on that pure tide have driven,
Which passing from the shores above,
Have floated down from heaven.

So shall thy wounds and woes be healed
By the blest virtue that they bring;
So thy parched lips shall be unseal'd,
Thy Saviour's praise to sing.

Selected.

THE SICKLE AND THE SWORD.

There went two reapers forth at morn,
Strong, earnest men were they,
Bent, each at his appointed task,
To labour through the day.

One bied him to the corn-field, where
Ripe stood the golden grain,
He reaped, and bound it into sheaves,
And sang a merry strain.

And lo! the other takes his stand,
Where rolls the battle's tide;
His weapon, late so clear and bright,
With crimson stains is dyed.

And furiously he tramples down,
And lays the ripe grain low;
He is death's reaper, and he gives
An oath with every blow.

To which of these two lusty men,
Most honour should we give;
He who destroys, or works to save
The food whereby we live.

And by the mighty Judge of all,
Which think ye is abhorr'd;
Which deems He best for man to use,
The *sickle* or the *sword?*

H. G. ADAMS.

Very commonly, when God sees any one of his children begin to take their ease, and to rest in past experiences, and feel somewhat strong in themselves, he sends some notable affliction or cross; as if he said, Have you no livelier duties to me? Withdraw, Comforter! Smite, sickness! Vex him Satan! Persecute him enemies. As He saith in Hosea, v., 15th, "I will go and return to my place till they acknowledge their offence, and seek my face; in their affliction they will seek me early."

For "The Friend."

Practical Hints.

"Humanity will direct to be particularly cautious of treating with the least appearance of neglect, those who have lately met with misfortunes, and are sunk in life. Such persons are apt to think themselves slighted, when no such thing is intended. Their minds being already sore, feel the least rub very severely. And who would be so cruel as to add affliction to the afflicted?

If a man complains to you of his wife, a woman of her husband, a parent of a child, or a child of a parent, be cautious how you meddle between such near relations, to blame the behaviour of one to the other. You will only have the hatred of both parties, and do no good with either. But this does not hinder you from giving both parties, or either of them, your best advice in a prudent manner.

Sincerity is to speak as we think; to do as we pretend and profess; to perform and make good what we promise, and to be *really* what we would seem and appear to be. It is an excellent instrument for the speedy dispatch of business, by creating confidence in those we have to deal with, and saving the labour of many inquiries.

If you happen to fall into company where the talk runs into party, scandal, folly, or vice of any kind, you had better pass for morose or unsocial, among people whose good opinion is not worth having, than wound your own conscience by joining in conversation which your heart disapproves.

It is ill manners to trouble people with talking too much, either of yourself or your affairs. If you are full of yourself, consider that you or your affairs, are not so interesting to other people as to you.

Deep learning will make you acceptable to the learned; but it is only an easy and obliging behaviour, and entertaining conversation, that will make you agreeable in all companies.

If you have a friend that will reprove your faults and foibles, be thankful for it, and consider that you enjoy a blessing which the President of the United States has not."

Statistics of Trade.—What will our political financiers say of the following facts, which are stated in the journals of the day?

The supply of gold received from California has been inadequate to supply the drain made by the demands of our foreign trade. The shipment of specie from the United States to foreign countries, from the 1st of the First month to the 2d of the Ninth month of this year, has been about $36,000,000.

While this drain of specie is going on with such drastic force, the official statements show that the foreign imports at the port of New York for the Eighth month of this year exceed the imports for the same month of last year about $3,000,000.

The quantities of goods thrown upon the New York market during the Eighth month of the past four years were as follows:

1851,	.	.	$6,783,216
1852,	.	.	9,684,591
1853,	.	.	11,668,731
1854,	.	.	14,194,646

It must be manifest to every rational mind, that the increasing population, and wants, wealth, and ability of the country, do not require any such rapid increase in the supply of foreign goods.

For "The Friend."

BIOGRAPHICAL SKETCHES,

of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 117.)

RICHARD GOVE.

Richard Gove, who was born in 1651 or 2, was in early life a resident of Plymouth, in Devonshire, England, and by occupation was a joiner. He was convinced of the truth as held by Friends, and was called on to suffer for his testimony thereto. On the 31st of Third month, 1676, he was married to Bridget O'Chilston, at Friends' meeting, in Broad street, Plymouth. In the summer of 1683, he was a prisoner in Bridewell, with many of his friends, one of whom thus wrote to Thomas Salthouse and Thomas Lower,* from the prison, under date of Sixth mo. 26th, 1683 :—

"My dear and well-beloved Friends! the memorial of your love is fresh amongst us, and daily invites us to have some correspondence with you, that we may know how it is with you, and your fellow-prisoners, who suffer with us for the testimony of a good conscience; the consideration of which doth more and more engage us to believe, that whatsoever the Lord suffers to come upon us, will be for the honour of his name, and for the good of all that suffer patiently the trial of their faith, on this trying, sifting, winnowing day, that God hath suffered to come upon this nation, so that a separation may be made betwixt them that serve God, and them that serve him not; so blessed and happy will all such be, who are faithfully found waiting with their lamps trimmed for the coming of the Bridegroom." The writer then gives a list of those Friends, suffering for conscience' sake, in the different prisons in that place, in all seventy-two.

Soon after his release from this confinement, Richard Gove, united with a number of Friends, principally tradesmen of Plymouth, in purchasing a tract of land of William Penn. The tract they called Plymouth, after their native place, and in 1685 they removed thither with their families. It is probable that the tradesmen and citizens found their new employment in clearing wild land burdensome, and they longed for a more congenial mode of obtaining a livelihood, and so in a few years they all removed into Philadelphia. One of the settlers, John Chilson or Shilson, probably a brother-in-law of Richard Gove, had removed into the new city before the close of 1686, the rest followed before 1689.

From this time, 1689, we find frequent mention of Richard Gove in the records of our religious Society, and of his appointment to various services. In 1692 he was one of those who signed the testimony against George Keith. We know not at what time he first appeared in the ministry, but his first certificate to travel was granted in the Eleventh mo. 1696, to visit Friends in "Maryland, Virginia, and elsewhere," in company with Thomas Musgrave, a valuable Friend in the ministry, then in America on religious service. In the succeeding Fifth month, he was again liberated to visit Maryland and Virginia, having, it would appear, in the previous month attended, with the approbation of the meeting of ministering Friends, a Yearly Meeting on the western shore of Virginia. Of this last extensive travel, he, after his return, made report that he found "much openness amongst the people, great readiness to come to Friends' meetings, and hear the testimony of Truth, and some seemed to bow under it. Friends in the parts visited, desired to be remembered and visited."

* Then in prison in Launceston, Cornwall.

We know not when his first wife deceased, but he married again on the 8th of Fifth mo. 1698. In the Eleventh month of that same year he was liberated to visit the meetings of Maryland, Virginia, and Carolina, in company with Thomas Chalkley. Thomas Chalkley gives little account of their labours in Maryland, but of Virginia he says, "We had several meetings there amongst Friends and others, many being well satisfied concerning the Truth, and spoke well of it."

In the Fourth mo. 1699, Richard attended the Yearly Meeting of Maryland. Of this opportunity, Richard Johns, a valuable Friend of that province, thus writes: "Dear Aaron Atkinson came from New England, Griffith Owen and Richard Gove from Pennsylvania, and Roger Gill and Thomas Story from Virginia, to attend our Yearly Meeting, where they had indeed good service for the Truth."

In the Seventh mo. 1699, Richard Gove laid before Friends of his Monthly Meeting a concern which rested upon him of paying a religious visit in England. The meeting had unity with his prospect, and a certificate was directed to be prepared for him, which was done, and being brought to the Monthly Meeting, in the Eighth mo., it was approved and signed. He accompanied Aaron Atkinson, who, having finished his religious labours in America, was about returning home. They sailed from the Chesapeake on the Ninth month of that year.

Of his labour of love in England on this visit, I find no record, and he does not appear to have remained there much over a year. On his return to America, he is said to have come in company with John Estaugh. After reaching his own home, he did not settle down in the enjoyment of rest from his Master's service. No; the traces of his dedication grew much more abundant. His labour in neighbouring meetings was great, and at his Master's call, he frequently left his home to visit distant places. In the beginning of 1703, with the approbation of his friends, he accompanied John Kinsey to "East Jersey, Long Island, Rhode Island, and New England." In the Seventh month, the visit being completed, John Kinsey gave "an account of the prosperity of Truth [where they had been], and the great openness [manifested] to receive Friends; and he brought a letter from Richard Gove to the same purport. In Connecticut, several were under inquiry."

In the latter end of the year he spread before his friends for their consideration a prospect he had had of visiting Carolina with Jacob Mott. This concern embraced the meetings on the eastern shore of the Chesapeake, and it appears that after visiting such meetings on the western shore as they were drawn to, they went down on the eastern side, visiting as they went, intending to pass over to Virginia from the southern end of the peninsula. This they found it impracticable at that time to effect, and so returned to the north. Richard Gove, however, did not feel his mind released from the concern for Carolina, and on opening a prospect to his friends of a visit to Barbadoes, in the Third month following, 1706, he mentioned his view of going by Carolina. It appears that he soon after proceeded to the south, and completed his visit there before the Seventh month, when we again find him in Philadelphia. He reported that Truth was prospering in many places in the southern countries he had visited, and that in Carolina there were "some young Friends zealous for good order and discipline." He also reported that certain papers on discipline, prepared by Philadelphia Yearly Meeting, and sent for the information and benefit of the Friends of Carolina, "had come there in an acceptable time."

When Richard Gove laid his prospect of paying a religious visit to Barbadoes in the Third month of this year before his Monthly Meeting, full unity with his concern was expressed by the meeting, but he told them he did not then apply for a certificate, but wished it to rest in the minds of Friends until the time to move in it came. A minute was therefore made to this effect, but no committee was appointed to prepare a certificate. On his return from the southern visit, the Monthly Meeting for the Sixth month was over, and the Yearly Meeting occurring about the middle of the Seventh month, he had no opportunity of asking for a certificate from his friends previous to the sitting of the Select Yearly Meeting, before which he thought it right to lay his prospect for their unity and concurrence. This meeting, although uniting with the concern, was brought into a consideration as to what was best to be done, inasmuch as it had then recently become a practice for Monthly Meetings to prepare certificates for their members who had religious prospects, previous to the meetings of ministers granting any. However, as the members of Philadelphia Monthly Meeting testified that the Monthly Meeting, and the Seventh-day morning meeting, had both unity with the prospect, although they had neglected the proper method of expressing it, the Select Yearly Meeting directed a certificate of its unity to be prepared for him, desiring, however, that it might not become a precedent. John Estaugh was also liberated for similar service, and being bound together in the fellowship of the gospel, and with unity of concern, they proposed going together.

After diligently attending his own and neighbouring meetings until the middle of Ninth month, Richard was joined by his companion, and soon after sailed for Barbadoes. We here insert a copy of the certificate granted Richard Gove, because a passage in it became a subject of remark in a season of peculiar difficulty and danger.

"The Yearly Meeting of ministering Friends, held in Burlington the 16th day of the Seventh month, 1704, to our Friends and brethren in Barbadoes, or whom these may concern, sends greeting:

"Dear and well-beloved Friends, in the love of our Lord Jesus Christ, by which we are united into one spirit, though distant in body, do we dearly salute you, desiring that grace, mercy, and truth, may be increased and continued amongst you, and give you to understand that our esteemed friend Richard Gove laid before our meeting, that a concern hath been upon his mind for a considerable time to visit Friends in your parts, and desired the unity and concurrence of this meeting therein.

"Now these may certify whom it may concern, that the said Richard Gove is a man of an innocent life and godly conversation, as becometh a minister of the gospel; his labour having been great and edifying to the churches of Christ, amongst whom he hath travelled for several years past, much of his time. *Our desires are to the Lord that he may keep and preserve him in the dangerous voyage from the hands of unreasonable men,* not doubting but the visit of him, and our dear friend John Estaugh, who is to be companion, will be very acceptable to you. So into the hands of the Almighty God, who is a tender Father and protector of his children, do we commit them, desiring and praying for the prosperity of the Lord's people, and that we may always dwell in a sense of his great love. In the feeling of which at this time we bid you farewell, and subscribe,

"Your friends and brethren."

From "The Leisure Hour."

The Sea: its Distribution, Depth, Extent, and Level.

(Concluded from page 115.)

It is easy to understand why water and other liquids maintain their level. There is a powerful attractive force in every body, drawing every particle towards the centre. This attraction acts upon fluids in the same degree as upon solids; but as the component parts of all liquids are less closely united, and have a less restrained motion among each other, the effects of the attraction upon them are more perceptible. If no other force than terrestrial gravitation acted upon the water of the ocean, it would have exactly the same form of surface as the globe itself, the outline of which, as is well known, only differs from a right sphere in a slight depression of the poles, and a corresponding extension at the equator. This bulging of the equatorial diameter is by geologists attributed to the diurnal revolution of the earth, the accumulation there of water by centrifugal force, and the consequent deposition of a thicker mass of sedimentary matter. But, whether this be the cause or not, the form is similar to that which would be taken by a viscid or fluid body turning on its axis. In consequence of the rotation of the earth on its poles, every point of the surface describes a circle in one solar day. But it must be evident, from an inspection of a terrestrial globe, that a place situated upon the equator describes the larger circle; in fact, the circle of rotation has its maximum at the equator, and diminishes with the distance from that line till it vanishes at the poles.

If we observe the effect of a rapid rotatory motion upon a fluid body, and apply our observations to the result of diurnal rotation upon the waters of the ocean round the equator, we shall discover one of the most important deviations from the universal law, that the surface of water takes and retains a constant level. A simple illustration is obtained in trundling a mop. When it is dipped into the sea by a sailor and turned round with a rapid motion by two strings attached to the stick, resting upon the gunwale of the vessel, it swells out in the middle and has a form very similar to that of the earth. But, as the mop revolves, the water with which it is saturated flies off, not from the end but from the centre, the very part where it is most extended. The force by which this propulsion from the greater diameter is produced has been called the centrifugal force, and is found, both by experiment and calculation, to increase with the distance from the centre in the same manner as the gravitating force decreases. If the earth revolved with the same velocity as the mop, proportioned to its size, and its central attractive force were not proportionably greater, all other things being equal, the sea would be in the same manner projected from the equatorial regions. But the centrifugal force at the earth's equator is so determined, that although it has sufficient power to accumulate a greater body of water, it does not sufficiently neutralize the gravitation of the planet as to eject it from the surface. The level of the sea, however, is disturbed by centrifugal force, and a larger body of water is accumulated at the equatorial than any other regions of the terrestrial surface.

What has been said prepares the mind to appreciate another instance of adaptation, in that proportion which exists between the masses of water and the height of those mountain ranges in the tropics which form the summit-peaks of dry land. There is no self-evident reason why the mountains of the Cordilleras should have been no higher than they are. The force that raised them might have been a thousand times greater. If such had been the elevation of this vast range, the seas on both sides of the coasts of America would have been raised by their attraction, and the ports of Japan and of France would have been left dry. Hence, it appears that in the distribution of land and water, the height of mountains is an element of calculation as well as the centripetal and centrifugal forces.

The long continuance of the wind from one quarter will frequently occasion a disturbance of the oceanic level in a particular locality. There is on record a remarkable instance of this in the effects of a storm in November 1824. This tempest appears to have commenced on the coasts of England and Holland, and to have then extended itself along the coasts of Norway, Sweden, and Russia. On the 18th and 19th of the month it was most violent. At Stockholm, vessels were driven from their moorings and suddenly overwhelmed. At Udivalla the sea was raised eight feet above its ordinary level, and ships were washed upon the land to a distance of 4000 feet from their anchorage. But at no place were the effects more violent than at St. Petersburg. The bridges of the Neva were washed away, the houses in the lower part of the town were inundated to the depth of ten feet, and a brig, washed on shore, was wrecked in the street of the Grand Perspective. The loss of life during the storm cannot be calculated, but must be counted by thousands.

The sea frequently breaks its bounds, and flows in a huge wave over both neighbouring and distant shores, during violent volcanic eruptions. Thus, at the time of the destruction of Catania, it made an inroad on the coast and did much damage. So also, during the great earthquake at Lisbon, the water of the ocean was elevated in a huge wave extending hundreds of miles from the site of direct disturbance.

Selected for "The Friend."

TRUE HARMONY.

"When we love God with all our hearts, and his creatures in his love, we are then preserved in *tenderness* toward [all] mankind; but if *another* spirit gets room in our minds, and we follow it in our proceedings, we are then in a way of disordering the affairs of society. In the love of Christ there is no respect of persons; and while we abide in his love, we live *not* to ourselves, but to him who died for us. And as we are *thus* united to Christ, we are engaged to labour in promoting that work in the earth, for which he suffered.

"In the harmonious spirit of society, 'Christ *is* all in all.' Here it is, that 'old things are put away, all things are become new, all things are of God.' If we do not walk in that state where 'Christ is our life,' *then* we wander. If we walk not in his light, we walk in darkness, and 'he that walketh in darkness, knoweth not whither he goeth.'"

"To keep to right means, in labouring to attain a right end, *is* necessary; if we strive only in that state where Christ is the light of our life, our labour will stand in the true harmony of society; but if people are confident that the end aimed at is good, and in this confidence, pursue it so eagerly, as not to wait for the Spirit of Truth to lead them, *then* they come to a loss. 'Christ is given to be a leader and commander of the people.' Again, 'The Lord shall guide thee continually.' Again, 'Lord, thou wilt ordain peace for us, for thou also hast wrought *all* our works in us. In the Lord we have righteousness and strength.'"

"In *this* state, our minds are preserved watchful in following the leadings of his Spirit, in all our proceedings, and a care is felt for reformation *in general*. In keeping faithful to the *pure* Counsellor, and under trying circumstances, suffering adversity for righteousness' sake, there is a reward. How few have faithfully followed that holy Leader, who prepares his people to labour for the restoration of true harmony amongst our fellow-creatures!

"'In the *pure* Gospel spirit, we walk *by faith* and not by sight.' In the obedience of faith, we die to the narrowness of *self-love*, and our life being hid with Christ in God, our hearts are enlarged toward mankind *universally*; but in departing from the *true* light of life, many have stumbled upon the dark mountains. That purity of life, which proceeds from faithfulness in following the Spirit of Truth, that state where our minds *are* devoted to serve God, and all our [desires] *are* bounded by his wisdom, *this* habitation has often been opened before me, as a place of retirement for the children of the light, where we may stand separated from that which disordereth and confuseth the affairs of society, and where we may have a testimony of our innocence, in the hearts of those who behold us."

"Many *are* the vanities and luxuries of the present age, and in labouring to support a way of living conformable to the present world, the departure from that wisdom that is pure and peaceable, has been great. Under the sense of a deep revolt, and an overflowing stream of unrighteousness, my life has often been a life of mourning. 'This was the sin of Sodom; pride, fulness of bread, and abundance of idleness, were found in her, and in her daughters; neither did she strengthen the hands of the poor and needy.'"

"Friends in early times refused, on religious principle, to make, or trade in superfluities; but for want of faithfulness some gave way, even those whose examples were of note in society, and from thence others took *more* liberty. Members of our Society worked in superfluities, and bought and sold them, and thus *dimness* of sight came over many. At length Friends got into the *use* of some superfluities in dress, and in the furniture of their houses; and this hath spread, from less to more, till superfluity of some kind is common amongst us. In this declining state, many look at the example, one of another, and too much neglect the pure feeling of Truth."

"When people, through the power of Christ, are thoroughly settled in the right use of things, and freed from all unnecessary care and expense, the mind in this true resignation is at liberty from the bands of a narrow self-interest, to attend from time to time, on the movings of his Spirit upon us, though he leads into that, through which our faith is closely tried."

"While Friends were kept *truly* humble, and walked according to the purity of our principles, the Divine witness in many hearts *was* reached: but when a worldly spirit got entrance, *therewith* came in luxuries and superfluities, and spread little by little, even among the foremost rank in society, and from thence others took liberty in that way, more abundantly."

"The state of mankind was harmonious in the beginning, and though sin hath introduced discord, yet through the wonderful love of God, in Christ Jesus our Lord, the way is open for our redemption, and the means appointed to restore us to primitive harmony. That if one suffer by the unfaithfulness of another, the mind, the most noble part of him that occasions the discord, is thereby alienated from its true and real happiness."

"Our duty and our interest, are inseparably united, and when we neglect or misuse our talents, we necessarily depart from the heavenly fellowship, and are in the ways to the greatest evils.

therefore, to examine and prove *ourselves*, to find what harmony the power presiding in us, bears with the Divine nature, is a duty not more incumbent and necessary, than it would be beneficial."

"If we consider the life of our blessed Saviour when on earth, as it is recorded by his followers, we shall find that one uniform desire for the eternal and temporal good of mankind discovered itself in *all* his actions. If we observe men, both apostles and others, in many different ages, who have *really* come to the unity of the Spirit, and the fellowship of the saints, there still appears the like disposition, and in them, the desire for the *real* happiness of mankind, has outbalanced the desire of ease, liberty, and many times, of life itself."

"If, upon a true search, we find our natures *are* so far renewed, that to exercise righteousness and *loving-kindness*, according to our ability, towards all men, without respect of persons, is easy to us, or is our delight; if our love is so orderly and regular, that he who doeth the will of our Father, who is in heaven, appears, in our view, to be our nearest relation, our brother, sister, and mother; if this be our care, there is good foundation to hope that the blessing of God will sweeten our treasures during our stay in this life, and that our memory will be savory, when we are entered into rest."

For "The Friend."

The Cross of Christ—The Way to a Crown Immortal.

Until each one comes experimentally to feel that there is no other way to a place in the heavenly kingdom, but by taking up a daily cross to their own wills and inclinations, and submitting to the will of Him who has testified that "he that taketh not up his cross and followeth after me, is not worthy of me," we can in no wise realize the necessity of submitting to the many humiliating processes of refinement that are needed, in order to purify the heart, and make it a fit receptacle for the blessed presence of Him who will not make his abode with those who do not endeavour to receive him in the way of his coming.

To those who are moving along, as it were, smoothly with the tide of life, and following after the delusive pleasures and vain customs of an unregenerate world, the cross of Christ will appear of too crucifying a nature to be submitted to, and the monitions of the "still small voice" will not be allowed to influence the heart; the door of which is too often sorrowfully closed against the entrance of Him "who taught as never man taught."

It is sorrowfully apparent that a shunning of the cross, a desire to please the world of mere professors in religion, and an undue and eager pursuit after the things of time, (which do perish with the using,) are weakening some of those who once stood firm in the principles and practices of our forefathers in the Truth, and are leading them away into the "lo here's and lo there's," until their minds are alienated from those pure principles which the doctrines of "Friends," (if lived up to,) would establish. There must be a living up to our principles, in practice as well as precept,—a possession instead of profession alone,—a heartfelt desire and willingness to become a cross-bearing people,—before we can realize the "beauty there is in holiness,"—before the language can be truly applied to us, "ye are the light of the world."

Amidst the many discouraging prospects which often attend the minds of the deeply concerned and humble ones amongst us, arising from the inroads which the spirit of the world is making; drawing the opposers of Truth from the true foundation on which our Society was established, it is a comfort to believe and know that there are those who are maintaining our principles and doctrines, being preserved on that sure foundation, even amidst these discouraging and proving times; men and women who are daily taking up and bearing their cross in order to reap life everlasting, and to win souls to Christ. Such will be blessed, and a succession of such will be continued in ages to come, so that the testimonies of the gospel as given to us to bear, will not become extinct, or our Society entirely swallowed up in the great vortex of the world.

Maryland, Twelfth mo., 1854.

What a Mowing-Machine can do.—The Springfield Republican states that Captain Samuel Parsons, of Northampton, cut, made, and put into his barns, sixty-two loads of hay during the first week of July, commencing on the 3d, beside mowing for others to the amount of $40 in the same time. The whole was accomplished with what would be equivalent to the labour of one man for thirty-eighty days. He mowed in one day, and in less than nine hours, eleven acres, producing from two to two and a half tons per acre.

THE FRIEND.

TWELFTH MONTH 30, 1854.

It may be remembered by many of our readers, that the Meeting for Sufferings in Philadelphia, prepared, and in 1851 published, an Exposition of the African Slave Trade, which was furnished at the time to the President, heads of the departments, the members of Congress, and to the governors of the different States, as well as widely disseminated among the community at large. It was hoped that by thus bringing the extent and dreadful cruelties of the trade as still carried on, before the public; and especially by furnishing our legislators with correct information in a condensed form, of the manner in which it is entered into and supported by persons who fit out their vessels in ports of the United States, and sail under our national flag, the government might be induced to take some steps towards suppressing the nefarious traffic, and rescuing its ensign from the disgrace thus brought upon it. The subject had obtained particular attention from two of the ministers of the United States at the court of Brazil, and in their official capacity they have communicated to our government the course pursued by the slavers; far the greater part of whom avail themselves of protection from search by the British or American cruizers, by carrying both American and Spanish papers; the former to be exhibited when they are overhauled by the British, and the latter when stopped by the American commanders.

It is notorious that vessels of various sizes are frequently fitted out in our ports, which transport to the coast of Africa, the articles of barter, the provisions, and all the appliances necessary for carrying on the slave trade to Cuba or Brazil, though the ports of the latter country are now closed against them. When arrived on the African coast, a nominal sale and transfer is made to some Spaniard or Portuguese, carried out with them, or appointed to meet them there, and the vessel ships her human cargo, packed into the smallest possible space, and with her double set of flags and papers, sails in search of a market for her tortured freight.

All this has been known for years to our government, the subject having been twice brought before Congress by special messages from two of our former Presidents, and yet nothing has been done to prevent the abominable traffic from going on. Having enacted a law which declares the trade to be piracy, and awards the punishment of death to any citizen convicted of being engaged in it, it would seem that our legislators are willing to think themselves exempted from any further care or action in the case, though the evidence has been constantly accumulating, that few who are tempted by its enormous profits to enter into this illegal commerce, are deterred by the fear of detection, which they know is not easily accomplished; and if it should occur, that the severity of the punishment is an almost insuperable barrier against its infliction.

In the exposition to which we have alluded, the whole system as devised and pursued by American citizens, is exposed, and proven by official documents; and many cases related of American vessels and citizens being captured while largely engaged in the business; but Congress cares too little for the complicated sufferings of the poor blacks, or has been too much engaged in the squabbles of party politics, to give attention to the matter. In the meantime, the slave power, emboldened by its successful efforts to extend its blighting influence, has openly advocated the repeal of the existing laws against this horrible trade, in order that our ports and marine may be employed in its prosecution, and the traffic which has cost England such a vast expense of life and money to suppress, may be revived and carried on by the inhabitants of this boasted Republic.

The following account, taken from a late paper, will inform our readers of the manner in which the commerce is managed at the present time. It is asserted by one of the New York journals, that this Captain Smith has given information of several merchants in that city and in Boston, who are directly or indirectly connected with it.

"In the United States Circuit Court for New York, Captain James Smith has been convicted of being engaged in the slave trade between the Coast of Africa and the Island of Cuba.

"The facts which were proven in this case were substantially these: In January last, Capt. Smith went to Boston, where he purchased the brig Julia Moulton, cleared her in ballast for Newport, and on the 2d of February brought her to New York. There he engaged one James Wills as mate, telling him that he was going on a slave-trading voyage, agreeing to pay him $40 a month on the outward voyage, and from $1200 to $2000 for the passage back. A crew was shipped of about fifteen persons, mostly young men, and a large quantity of provisions, water, &c., with lumber, was taken on board. On the 11th of February, the brig cleared from New York, and on leaving the dock, Captain Smith pointed out to the mate a Portuguese, named Lemos, as the real owner of the vessel, and told him that *the Secretary of the Portuguese Consul at New York*, had accompanied him to Boston, and aided him in the purchase of the vessel. The ship was cleared by Captain Smith, and had regular papers for the Cape of Good Hope. After she had been out forty days, the timber on board was used to make a temporary deck or floor in the hold of the vessel, and all the other preparations necessary to receive a cargo of slaves, were made. At the end of sixty days, they made land on the coast of Africa, at a place called *Cobra*, where they were boarded by a boat which brought instructions, in accordance with which they cruised at sea for ten days longer, and then put in at a port further south, called *Ambrozzetta*, well known as a *depot* for the slave trade. Here, in the course of two or three hours, *six hundred and sixty-four negroes, including forty women, were brought on board, and stowed away as cargo in the hold of the brig*. They were placed on their sides, one lying in the lap of another—were taken out occasionally to be fed and aired, and after a voyage of sixty-five days, were landed on the south coast of Cuba. They were sent on shore in lighters. The furniture of the ship was then taken on shore, and the ship herself burned. Wills, the mate, came to New York in the brig Marcellus, where he again met Captain

Smith, who refused to pay Wills the balance due him on his contract, amounting to about $440, whereupon Wills imparted the nature of the voyage to a —— Donahue, by whom it was laid before the authorities. The result was the arrest, trial and conviction of Capt. Smith. The sentence of the law, which is death, was suspended for the present.

"This case is most important as demonstrating, by the evidence produced at the trial, and by the conclusions to which it forces the enlightened public of the entire country, that it is one of a class. It was shown therein how easily the traffic can be carried on *direct* from American ports; and how much more largely and constantly than, even with our knowledge of the coast of Africa, we had supposed.

"Captain Smith is not the first who has been convicted. Captain Flowery was tried in Boston some ten years ago, was convicted, was sentenced to pay a fine of one thousand dollars, and to undergo an imprisonment for five years; but after serving about two years, he was pardoned, he being in feeble health, and shortly afterwards died."

SUMMARY OF EVENTS.

EUROPE.—News from England to the 9th inst. The most important intelligence is the fact, that Austria has definitively joined the Western Powers. On the 2d inst., a treaty of alliance was signed at Vienna by the Plenipotentiaries of Austria, France, and England. The exact terms of the treaty are not known; but from the well known reluctance, and apprehended faithlessness of Austria, there was a distrust of much advantage from the alliance. It is also said that Prussia was about to join the allies. Consols had advanced to 93¼. Flour was dull; Western, 42*s.*; Philadelphia and Baltimore, 43*s.* 6*d.* No material change in cotton. *The War.*—The allies were forwarding troops with the utmost haste to the Crimea, but great difficulty was experienced by France in obtaining vessels. It was thought that the force of the besiegers would amount to one hundred thousand by the middle of the month. Affairs before Sebastopol were unchanged. There had been some fighting, but none of much importance. The garrison continued to make sorties. Reinforcements were arriving for both of the contending armies. The English and French were mainly occupied in strengthening their positions against attack, and in establishing new batteries. Meanwhile reports that the English had attempted to establish themselves near the head of the dockyard, but were repulsed with loss. A despatch from Gen. Canrobert, dated Nov. 28, says, "The rain has ceased, and the weather is improving. Our works will now exhibit fresh activity. Our reinforcements continue to arrive. The enemy still shows no signs of activity, but continues to protect the town by repeated entrenchments. It is stated that several hundred Russian wagons laden with provisions and ammunition, were overtaken by a snow storm, and lost, and that at present there are only provisions in Sebastopol for fourteen weeks."

Admiral Hamelin has resigned the command of the French squadron in the Black sea, and returned to France. The remainder of the French troops in Greece, had been ordered to the Crimea. A despatch from Bucharest of the 6th Dec., says, that 40,000 Turks and 100 guns will be embarked at Varna and Baltechili, the next week, for the Crimea.

The losses of the allies by the great storm on the Black sea, had been severe. A vast quantity of winter clothing, provisions, and ammunition, was lost in the transports, and also a great number of persons forming their crews.

AUSTRIA.—Commercial letters say, that Austria has entered into the treaty unwillingly, but preferred it to breaking entirely with France and England.

SPAIN.—Espartero has advised the Queen to send for Madoz and Oleazo, to form a cabinet. The Cortes have decided to maintain the present dynasty on the throne. Soulé, the American minister, had arrived at Madrid.

AUSTRALIA.—The revenue of the colony of Victoria, during the quarter ending Sixth mo. 30, amounted to the enormous sum of $4,081,975. The revenue from gold licenses and escort fees, was $741,450. From duties on intoxicating drink, $898,985; on tea and coffee, $95,000; for licenses to sell liquors, $323,390. From sales of land and town lots, $1,760,270.

THE NAVIGATOR ISLANDS.—These islands have a population of 33,901, of which the foreign residents number 120. In 1830 all the inhabitants were heathens, and without a written language. At the present time, all, except about two hundred, are professedly Christians, and the greater portion of the Scriptures have been translated and printed.

UNITED STATES.—*Congress.*—The proceedings, since the commencement of the session, have been generally of an unimportant character, and the two Houses do not show a disposition to dispose promptly of the business brought before them. The newly elected delegate from Kansas has been admitted to his seat in the House. It is now asserted that he owes his election to his personal popularity, and that the slavery question was not involved with it.

The House of Representatives has adopted a resolution introduced by the Committee on Commerce, which authorizes the President of the United States to take the requisite measures, in order to procure the erection of a first class light-house on Cape Race, Newfoundland. The United States to pay an equitable portion of the expenses.

Railroads.—The receipts of the Cleveland and Columbus Railroad Company the present year have been $1,210,000; the net earnings, about $605,000, which is about fourteen per cent. on the cost of the road. The Ohio and Pennsylvania Railroad Company has also done a profitable business. The earnings of the road for the year are about $1,200,000, being more than was expected. In Illinois, railroads have been extended rapidly. There are fifteen different roads, having 2612 miles of railway, all terminating at Chicago. Vermont has 400 miles of railroad, which have probably cost $24,000,000. The value of the taxable property of the State has doubled within the last ten years. The Sunbury and Erie railroad, in Pennsylvania, has been completed to Williamsport. On the 18th, the first train of cars arrived at Williamsport, from Philadelphia.

Chicago.—The Chicago Daily Press says, that a thorough examination of the subject establishes the fact that Chicago is the greatest grain port in the world. Its exports of grain far exceed those of New York, or any of the cities of the old world.

Utah.—The appointment of Col. Steptoe as Governor of Utah, has been confirmed by the Senate. The term of office commences immediately.

New York.—The number of emigrants continue to arrive at this port, many of whom require immediate relief. It is stated that the freights received by New York ship-owners on all the exports to foreign countries, do not equal in amount the passage-money paid to them by the immigrants from Europe. Those now arriving are mostly Germans.

Philadelphia.—The Delaware is much obstructed by floating ice. Vessels are enabled to arrive and depart, by the aid of the city ice-boat, and steam. The great destruction of property by fire within a few months past, has induced an earnest call upon the City Government for more efficient means of protection against the danger.

A fire-alarm telegraph, the adoption of steam fire engines, and a re-organization of the fire department, are demanded. Mortality last week, 173.

Ship Building.—At New York, 86 vessels have been launched the present year, with a tonnage of 80,130, and costing at least $5,200,000. At Boston, the number of vessels built was 59, and the tonnage, 69,550; the value, $4,483,430. When the vessels now building are launched, it is supposed that ship building will be nearly suspended for a time.

Copper in Georgia.—A rich copper mine has been opened in Fannin county, Geo.

Lead in Galena, Ill.—In digging a vault at the Bradley House, a valuable *lode* of the mineral was found, and permission has been obtained to tunnel Beach street, in order to procure it.

Miscellaneous.—Panama Railroad.—This road will probably be completed the present month, when the transit across the isthmus from the Atlantic to the Pacific steamers, may be made in six hours.

Cattle Raising in Illinois.—Isaac Funk, of Bloomington, McLean county, Ill., recently sold at Chicago fourteen hundred head of cattle, averaging about seven hundred each, for the sum of sixty-four thousand dollars.

A Trace of the City of Glasgow.—A recent number of the Belfast (Ireland) Northern Whig, contains the information that a portion of the bow of a vessel had been picked up on the shore at Ballochgair, which bears every mark, $4,483,430. When the vessels now building are launched, it is supposed that ship building will be nearly suspended for a time.

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A Trace of the City of Glasgow.—A recent number of the Belfast (Ireland) Northern Whig, contains the information that a portion of the bow of a vessel had been picked up on the shore at Ballochgair, which bears every mark, by having belonged to the lost steamer. It has on it in large gilded characters, not much defaced, "City of Glasgow," and in the corner, "Let Glasgow flourish." It has been forwarded to the builders, Todd and McGregor, Glasgow, for identification.

The Artesian Well at Charleston, S. C., has reached a depth of 1217 feet. The water which ascends, is equal to twenty gallons a minute, and by its force brings up great quantities of sand. The work is believed to be now nearly accomplished, and that in this body of sand, the long-sought water will be found.

A Cold Day.—The papers give the state of the thermometer at a number of places, on the morning of the 20th, as follows—Philadelphia, 7° and Boston, 8° above zero. Portland, 1° below. Eastport, Me., 5° below. Bangor, 17° below. St. Johnsbury, Vt., 36° below. Albany, 14° below. At the latter place, teams were crossing the river on the ice, which was thick and firm. In Jefferson co., N. Y., it was 21° below.

Distress on Lake Huron.—There is stated to be a great scarcity of provisions all along the coast of Lake Huron. But few of the people have procured their winter supplies, and much suffering is apprehended.

RECEIPTS.

Received from Jos. J. Hopkins, agt., Balt., $2, vol. 27, and for R. Snowden, $2, to 16, vol. 28, for B. P. Pleasants, $10, to 52, vol. 26; from M. Dingman, N. Y., $2, vol. 27; from James T. Frame, agt., Io., for himself, James Schooley, Abm. Cowgill, and W. D. Branson, $2 each, vol. 28, for Caleb Hawley, $2, to 16, vol. 29; from Josh. Maule, agt., O., $1, and for Elisha Bracken, $10, to 52, vol. 28; from Jesse Hall, agt., O., for Jos. Walton, Nathan Cook, Wm. Hall, jr., Margaret Binns, and Mt. P. B. School, $2, vol. 28.

INDIAN CIVILIZATION.

The committee is desirous of engaging the services of a well qualified Friend to teach the school at Tunessassah, &c. Friends, who may feel concerned to engage in that station, are requested to make early application to Joseph Elkinton, No. 377 S. Second street, or Thomas Evans, No. 180 Arch street, Philadelphia, or Ebenezer Worth, Hamerton, Chester county, Pa., or Thomas Wistar, Fox Chase, Philadelphia co., Pa.

Philad., Ninth mo. 20, 1854.

SOUP HOUSE.

The Society for supplying the poor of the city with soup, being about to open their house, No. 16 Green's Court, between Spruce and Pine streets, and Fourth and Fifth streets, respectfully solicit the aid of the benevolent to enable them to meet the pressing wants of the poor, during the present season of suffering. Donations in money will be gratefully received by the Treasurer, Jeremiah Hacker, No. 144 South Fourth street, or Thomas Evans, No. 180 Arch street, and in flour, rice, beef, vegetables, &c., at the house.

Those who advert to the high prices of food and fuel, and the difficulty of procuring employment at the present time, will readily perceive, that the calls for aid to the industrious poor, are likely to be unusually numerous, and that increased means will be required to meet them, while few charities afford so much relief at so small a cost, or in so unobjectionable a manner.

WEST-TOWN SCHOOL.

Assistant Teachers are wanted in the Boys and Girls' departments of this Institution. The opportunity which this station furnishes for prosecuting their studies, free from any expense, presents a favourable opening for young persons, who wish to perfect themselves in the higher branches of learning, or to prepare for the business of Teachers. Those who wish to engage, are requested to make early application to Nathan Sharples, Concordville; Pennock Passmore, Goshenville; or Thomas Evans, Samuel Bettle, Jr., Elizabeth Peirson, or Sidney Coates, Philadelphia.

THE WESTERN SOUP SOCIETY.

This useful institution opened its house on the 15th inst., for the daily distribution of soup to the destitute poor of the western part of our city. It appears that during the past winter, they distributed over 20,000 quarts of soup, and about 8000 loaves of bread to 1110 applicants, of whom 411 were adults, and 699 children.

As there is every appearance of a severe winter, and much suffering among the poorer classes, on account of the high prices of provisions and fuel, and the scarcity of employment, the managers would appeal to their friends for aid and support in carrying out the objects of the society.

Donations in provisions will be thankfully received at the soup-house, at the S. E. corner of Seventeenth and George streets; or in money by either of the managers, or

WILLIAM BIDDLE, Treasurer,
SAMUEL L. BAILY, Secretary.

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From the London Quarterly Review.

How London is Supplied with Food.

(Continued from page 122.)

We believe, however, it is now in contemplation to go to work upon a large scale in those waters, having screw-steamers to collect the produce and bring it to Milford Haven alive in wells, from which port it would come, via the South Wales and Great Western Railways, to Billingsgate within twenty-four hours after it was caught. The value of screw-steamers having capacious wells has been fully tested by Mr. Howard, of Manningtree, Essex, who fitted an engine and screw into one of his welled fishing smacks. Scarcely a lobster, out of twenty thousand put alive into the boat, was lost, whilst large numbers of those brought in sailing smacks perish. The last week in July of the present year he tried the experiment of bringing salmon alive from Sir James Matheson's salmon fishery in the Lewis Islands, Scotland, to Grimsby, and on the 1st of August they were sold in Billingsgate for 1*s.* 2*d.* per lb., while, on the same morning, salmon of the same size brought in ice sold for 6½*d.* per lb. Cod and other fish are brought alive with the same success in the welled steamers from the North Sea and the coasts of Scotland. It is almost time that some new ground were found in place of the famous Dogger Bank, which has now been preyed upon by so many nations for centuries, and has supplied so many generations of Catholics and Protestants with fast and feast food. No better proof that its stores are failing could be given than the fact that, although the ground, counting the Long Bank and the north-west flat in its vicinity, covers 11,800 square miles, and that in fine weather it is fished by the London companies with from fifteen to twenty dozen of long lines, extending to ten or twelve miles, and containing from 9,000 to 12,000 hooks, it is yet not at all common to secure even as many as four score fish of a night—a poverty which can be better appreciated when we learn that 600 fish for 800 hooks is the catch for deep-sea fishing about Kinsale.

Towards the latter end of August the great herring season commences. Yarmouth is the chief seat of this branch of the piscatory trade. Every night when the weather is fine the fishermen of this old port "shoot" upwards of 300 square miles of net. Neptune in his ample arms never gave the ocean so magnificent an embrace. The produce of this wholesale sweeping of the sea is brought to town by the Eastern Counties Railway. They come up to Billingsgate packed in barrels and in bulk, and the number sold in the year seems almost fabulous, being upwards of a *billion*. Next to the herring fishery, the sea harvest of most importance to the poor of London is that of sprats, which come in about Lord Mayor's day, and it is a popular belief that the first dish is always sent to the chief magistrate of the city. If a telegraph were to be laid down to all the alleys and courts, the fact of a large arrival of these little creatures at Billingsgate would not be sooner made known to the lower orders than, by some mysterious process, it is at present. Goldbam, the clerk of the market, accustomed as he is to the sudden invasions of the costermongers, informs us that the scene on board the smacks laden with sprats is really frightful. The people hang thick as sea-weed from the rigging, throng the decks, and swarm on every available inch of plank, until the wonder is that the whole of the puny fleet does not capsize with the weight. The cause of the scramble is that the street sellers will not buy until they have seen the sample, and every one consequently tries to gain the highest point, that he may look down into the hold whilst a man tumbles about the sprats with a shovel in silver showers. The plaice season succeeds to that of sprats, with the interval of mackerel, which continues until the end of May, when Scotland and Ireland begin to pass down their salmon into the market. But where do all the lobsters come from? The lovers of this most delicious of the crustacea tribe will probably be astonished to learn that they are mainly brought from Norway. France and the Channel Islands, Orkney and Shetland, do, it is true, contribute a few to the metropolitan market, but full two-thirds are reluctantly, and with much pinching and twisting, dragged out of the thousand rock-bound inlets which indent the Norwegian coast. They are conveyed alive in a screw-steamer and by smacks in baskets, sometimes to the extent of 20,000 of a night, to Great Grimsby, and are thence forwarded to town by the Great Northern Railway—another ten thousand arriving perhaps from points on our own and the French coast. The fighting, twisting, blue-black masses are taken as soon as purchased to what are termed "the boiling houses," of which there are four, situated in Duck and Love Lanes, close to the market, and here, for a trifling sum per score, they change their dark for scarlet uniforms. They are plunged into the boiling cauldron, basket and all, and in twenty minutes they are done. Crabs are cooked in the same establishments, but their nervous systems are so acute, that they dash off their claws in convulsive agony if placed alive in hot water. To prevent this mutilation, which would spoil their sale, they are first killed by the insertion of a needle through the head. The lobster trade is mostly in the hands of one salesman, Saunders, of Thames street, who often has upwards of 15,000 consigned to him of a morning, and who causes no less than 15,000*l.* a-year to flow into the fishy palms of Norwegians for this single article of commerce. As to the total supply of fish to the London market, we borrow the following estimate from Mayhew's very clever book on "London Labour and the London Poor." The figures seemed to us at first sight so enormous, that we hesitatingly submitted the table to one of the largest salesmen, who assured us that it was no overstatement:—

And now for the *pièce de résistance*.

Description of Fish.	No. of Fish	Weight of Fish.
		lbs.
WET FISH.		
Salmon and salmon trout (29,000 boxes, 14 fish per box)	406,000	3,480,000
Live cod (averaging 10 lbs. each)	400,000	4,000,000
Soles (averaging ¼ lb. each)	97,520,000	26,880,000
Whiting (average 6 to 6 oz. each)	17,920,000	6,720,000
Haddock (averaging 2 lbs. each)	2,570,000	5,040,000
Plaice (averaging 1 lb. each)	33,600,000	33,600,000
Mackerel (averaging 1 lb. each)	23,520,000	23,520,000
Fresh herrings (250,000 barrels, 700 fish per barrel)	175,000,000	42,000,000
Ditto in bulk	1,050,000,000	252,000,000
Sprats	——	4,000,000
Eels from Holland (principally), England, and Ireland (6 fish per lb.)	9,797,760	1,905,280
Flounders (7,200 quarterns, 36 fish per qu.)	259,200	43,200
Dabs (7,500 quarterns, 36 fish per quartern)	270,000	48,750
DRY FISH.		
Barrelled cod (15,000 bbls., 40 fish per bbl.)	750,000	4,200,000
Dried salt cod (5 lbs. each)	1,600,000	8,000,000
Smoked haddock (65,000 barrels, 300 fish per barrel)	19,500,000	10,920,000
Bloaters (265,000 baskets, 150 fish p. b'ket)	147,000 000	10,600,000
Red herrings (100,000 barrels, 500 fish per barrel)	50,000,000	14,000,000
Dried sprats (9,600 large bundles, 30 fish per bundle)	288,000	95,000
SHELL FISH.		
Oysters	405,896,000	——
Lobsters (averaging 1 lb. each fish)	1,200,000	1,200,000
Crabs (averaging 1 lb. each fish)	600,000	600,000
Shrimps (324 to a pint)	498,428,648	——
Whelks (227 to a half bushel)	4,943,200	——
Muscels (1000 to half bushel)	50,400,000	——
Cockles (2000 to half bushel)	67,392,000	——
Periwinkles (4000 to half bushel)	304,000,000	——

(To be continued.)

Selected.

"Christians may be considered as *nominal* and *real*. There are vast numbers who are called Christians, not because they possess any love for Christ, but because they happen to be born in what is called a Christian country, educated by Christian parents, and sometimes attend Christian worship. There are also many whose minds are well informed respecting the Christian system, who prefer it to every other, and who make an open profession of it; and yet after all feel but little of the real power of Christianity. A *real Christian* is one whose understanding is enlightened by the influences of Divine grace; who is convinced of the depravity of his nature; who sees his own inability to help himself; who is taught to behold and love God as the chief good, the Lord Jesus as the only way to obtain felicity, and that the Holy Spirit is the grand agent [in regenerating him], and in applying the blessings of the gospel to his soul. His heart is renovated by the power of Divine grace, and brought to revere, honour, worship, trust in, and live to God, [through the obedience of faith.] His affections are elevated above the world, and centre in God alone. He embraces him as his portion, loves him supremely, and is zealous in the defence and the support of his cause. His temper is regulated, his power roused to vigorous action in the service of his divine Master [by his Spirit]; his thoughts spiritual, and his general deportment amiable and uniform. In fine, the *true* christian character exceeds all others, as much as the meridian sun outshines the feeble light of the glow-worm. Like Moses, he chooses rather to

suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproaches of Christ greater riches than all the treasures of Egypt; for he has an eye to the eternal recompense of reward among the saints in light.

For "The Friend."

The New Gas Works.

It is asserted, we suppose correctly, that in the works recently completed at Point Breeze, the city of Philadelphia possesses an establishment for the manufacture of gas superior to any in the world. The immense gas-holder will contain 1,800,000 feet of gas, which, it is said, is one million more than the largest gas-holder in London. The following account of its construction, furnished by a daily paper, may probably interest some of our readers:—

"The gas-holder is 90 feet high, and 162 feet long. It is supported by 12 pentagon towers, of beautiful construction, each 92 feet high. It is of the telescopic pattern, and was commenced on the 12th of January, 1853, and on the 20th of September of the same year, the outer section was lowered. The inner or upper section is 158 feet 6 inches in diameter, and 45 feet deep, with hydraulic cup or seal, 20 inches deep by 6 inches wide. The side, including the cup, is composed of 22 rows of sheets of Nos. 10, 11 and 12 iron, joined together by button-head rivets, at intervals of one inch each. It was kept in shape by an angle iron frame, supported by 24 cast-iron legs or uprights. The legs were in the form of the letter D, cast in five sections of 9 feet each, and bolted together, while a score 6 by 10 inches runs the whole depth of the side, so as to admit of loading of the gas-holder, with any extra pressure required. Each row of sheets contains 84 distinct pieces, and the section 1848 sheets.

"The crown of the upper section is composed of No. 12 sheet iron, laid in 16 circles, with upwards of 2000 sheets. It is supported by a king post of boiler iron, 7 rings of angle and bar iron, and 24 trusses of round and square iron, from ¾ to 1½ inches thick. The trusses contain 2,678 pieces. On the crown of the holder are 6 manhole plates and 2 bonnets for stand-pipes, with an elevation of 4 feet. The outer or lower section is 160 feet in diameter, and 45 feet deep, with a cup similar to the upper section. The side has also twenty-two rows (1,848 sheets of iron) varying in thickness from No. 10 to No. 14, and rivetted together like the other. In the two sections, 490,000 pounds of wrought-iron were used, and 175,000 pounds of cast-iron—total, 665,000 pounds, or nearly 300 tons of iron. There were 687,934 rivets used in the construction of the holder, and for the purpose of facilitating the driving of them, all the holes were bored previous to being removed from the manufactory.

For "The Friend."

Church Discipline.

In the establishment of the restraining rules, by which we as a people profess to be governed in our religious association, we have good reason to believe that the framers of them were divinely assisted, under a right concern for the support of good order; and where any of these are suffered to be habitually violated, weakness necessarily ensues, both to the individuals, and the body of which they are members.

In the periodical inquiry into the clearness of our members in respect to breaches of discipline, there is one that is very seldom if ever answered without exceptions, and that is the appearance of sleeping in meetings. Any departure in this respect, tends to the reproach of a good profession, yet an occasional lapse, is, of course, more tolerable, than an habitual indulgence in this reproachful practice; such as is to be found in some meetings, where even the absence of the habitual offenders would seem more excusable than the constant reproach, of which they are conspicuously guilty, in the face of a professedly worshipping assembly. Where such occupy conspicuous seats, a change of situation would be some relief, though an entire reform is demanded, as lifelessness, as well as life, is pervasive; and increases the exercise of those (in a meeting where this is prevalent,) who are engaged in struggling against it. This may seem a small matter to be an occasion of much concern, but there is more to make it so, than would be supposed upon a superficial view of its effects, and it is to be hoped that such offenders will be led seriously to consider it, and endeavour to overcome the spirit of drowsiness in meetings for divine worship, whenever assailed thereby; and that those who are in authority may faithfully discharge their duty in supporting the discipline, by the extension of proper care, in cases of the kind referred to.

In reference to the requirements of discipline, in the regulation of our outward concerns, they are marked by evident wisdom, and among these are moderation in business, faithfulness to promises, justice in the payment of debts, and living within the bounds of our circumstances; and how often has the departure from these, caused shipwreck in business, as well as in faith and character, to the reproach of our religious Society. Then, in respect to conduct and conversation, how wholesome are the restraints, a regard for which, would preserve from all lightness of manner or language; from all gaiety of attire and inconsistency of speech; from being found unnecessarily at places of public resort, and from a departure from temperance and moderation on any occasion.

All these, from the first named to the last, may, and doubtless do seem small things, to many; but to those who *have* been convinced of the necessity of a hedge round about us, in order for our own preservation, and to prevent the introduction and spread of evil, even the least of them will be regarded as indispensable, and worthy of strict attention and regard; for it is the little foxes that spoil the tender vine; and though little things are little things, yet to be faithful in little things *is* something great.

To return to the first named matter of concern, let offenders and those in authority, unite in the endeavour after a reformation, which in some cases is so much needed, there being instances where the weakness is so glaring, as to be an occasion of remark and solicitude.

Sustaining Qualities of Different Kinds of Food.—The cereal grains contain the largest proportion of flesh-and-blood-producing material, and among them wheat is predominant. But the actual quantity of nutriment even in wheat is much less than is generally supposed; that portion of the grain which is converted into muscular fibre not exceeding fourteen per cent. of the whole. When, however, we compare the nutritious qualities of wheat with those of potatoes, the former stands very high in the scale, and the latter sinks so low as seemingly to justify the anathemas of Cobbet. In the first place, seventy-six per cent. of the weight of potatoes consists of water, from which no nourishment whatever is derived; and of the remaining twenty-four parts, only two per cent. consists of nutriment. The result of the examination of the comparitive values of potatoes and wheat as articles of food, proves that the latter not only contains a larger proportion of nutriment, but a proportion so great as to exceed the difference in their prices, and that it is cheaper to feed men on good wheaten bread than on potatoes, if both be used exclusively of other articles of diet.—*Professor Bentley.*

Selected for "The Friend."

Upon the Season of Winter.

To the thoughtful and the feeling mind, the season of winter comes not without a blessing upon its wings;—and perhaps the noblest lessons of religion are to be learned amid its clouds and storms.

It is, in the first place, a season of solemnity, and the aspect of everything around us is fitted to call the mind to deep and serious thought. The gay variety of nature is no more;—the sounds of joy have ceased, and the flowers which opened to the ray of summer, are all now returned to dust. The sun himself seems to withdraw his light, or to be enfeebled in his power; and while night usurps her dark and silent reign, the hosts of heaven burst with new radiance upon our view, and pursue through unfathomable space their bright career.

While we contemplate the decaying sun,—while we weep over the bier of nature, and hear the winds of winter desolating the earth,—what is it that this annual revolution teaches even to the infant mind? Is it that the powers of nature have failed, that the world waxeth old, and that the night of existence is approaching? No! it is that this reign of gloom and desolation will pass;—it is that spring will again return, and that nature will re-assume its robe of beauty. In the multitude of years that have gone before us, this mighty resurrection has annually been accomplished. To our fathers, and the old time before them, the yearly beneficence of Heaven has been renewed; and, while the night of winter has sunk in heaviness, joy hath as uniformly attended the morning of the spring.

We are taught that the power which first created existence is weakened by no time, and subject to no decay.

Such are the first instructions which this season is fitted to bring. Amid the solemn thoughts which it awakens, it leads us to the contemplation of that boundless Wisdom which governs the revolutions of nature; amid the apparent decay of being, it reminds us of that almighty power by which all is renewed; and, by the very contrasts which it presents, it tells us of the unceasing goodness of Him "whom both summer and winter obey."

Of the innumerable eyes that open upon nature, none but those of man see its author and its end. There is something very solemn in this mighty privilege. Let, then, the storms of winter blow, and the rains of heaven descend. While every inferior nature shrinks from their approach, let us meet them as the signs of the same goodness, which brings forth the promises of spring, and fulfils the hopes of the harvest; let us see them, as the evidence of that Wisdom, which makes momentary evil the source of final good.

Twelfth mo., 1854.

An Illustration of Scripture.—A traveller in Syria says that at the close of the day the roads are filled with wandering herds and flocks, and droves of donkeys, with one attendant herdsman, all returning home for the night, after pasture on the neighbouring hill-tops. As soon as they get to the outskirts of the village, each separates from the other, and unattended pursues its way to its master's door. "The ox knoweth its owner, and the ass his master's crib."

For "The Friend."

Christian Endurance.

Near the close of the year 1688, a war broke out in Ireland, threatening a general destruction of the English and other protestants, and in that fearful state of the country, many left their dwellings and their stocks, and fled. But Friends generally kept their places, and held their religious meetings, trusting in the Lord, who rules in heaven and earth, and sets bounds to the sea and the raging waves thereof, though they were in great peril from multitudes of unmerciful, bloodthirsty men banded together. In some parts, Friends were great succourers of the distressed English, who were stript of their substance, driven away, and their houses burnt; and it was remarkable to them how they that were in government, appeared then to favour, and endeavour to preserve Friends, who not only aided the distressed, but keeping to their peaceable principles, convinced them that none had anything to fear from them. But notwithstanding all the endeavours they used for the help of others, and in their own circumspect deportment, Friends suffered great losses, and endured many hardships from the army, and passed through many perils from the outrageous rabble, and plunderers of the country. Their lives also appeared to be endangered, so that it seemed almost impossible they should be preserved; yet in the midst of the terror and destruction surrounding them, the Lord's power was wonderfully manifested for their deliverance, to their admiration and comfort.

Near Charlemont, Friends generally kept their places, particularly John Whiteside, whose family was wonderfully preserved, though often in imminent danger from the Rapparees, their dwelling being between an English and an Irish garrison, who had hot engagements, killing each other at his very house. At one time there were 700 Irish to 60 English and French, by computation; they burnt one of his outhouses, while he and his son lay sick in another so near, that it was admirable both it and they were not burnt; and yet the Irish who plundered Friends, and destroyed their buildings, were forced to withdraw. Thomas Greer, a Friend, lost his life by a shot made into his mother's house in the night, by Rapparees coming, it was supposed, to rob them. Friends of Ulster gave this testimony concerning him, that he was an honest Friend, and zealous for Truth. At Moate Grange the meeting was held for a long time through much danger and difficulty, being but six miles from an Irish garrison at Athlone, from which scout parties made great spoil upon the country, and to which the Rapparees took the English they caught. While John Clibborn, who resided at Moate, kept his house, it was open to all, and a place of relief to many Friends and all others. But finally he was plundered and hardly used by those barbarous men, who came in the night, took him by the hair, and threatened to cut off his head, and at last drove him and other Friends away, and burnt their houses. The hand of the Lord was eminently extended for the defence and preservation of Friends, in very many ways and places; and though many of their English neighbours fell by those murderers, yet Friends knew of but four whom they could own of their Society in all that nation, that lost their lives by violence, and two of them were too forward in exposing themselves to danger. It pleased the Lord, they say, in mercy, (and for a remnants' sake, no doubt,) to shorten those times of great exercises, that they were mostly ended in less than three years, and *Friends generally were low in their minds*, and *their hearts open to one another*, so that those who had something left, were willing to communicate to those who were in want, and they that had been driven off, generally returned to their dwellings. It is remarkable, that the meetings were peaceable, and kept as usual for the worship of God, without much disturbance; also those for discipline, Monthly, Provincial, and National Meetings, though many times they went to them at the peril of their lives; and the Lord was pleased to accompany them with his glorious, heavenly presence; Truth gained ground, and Friends came more into esteem, through their innocent, wise deportment in the fear of God.—*Rutty*.

[In our editorial of last week, we furnished our readers with an account of the conviction of Capt. Smith for being engaged, as an American citizen, in the slave trade, with some remarks thereon. The following, taken from the "Evangelist," is his account of the manner in which this illegal traffic is carried on.]

THE SLAVE TRADE IN NEW YORK.

It has often been said that the slave trade was still carried on from New York, but as the charge has been of a vague and general character, it has attracted little attention. We are beginning to get light on the matter. There is now lying in the Tombs in this city a man who has been tried and found guilty of being engaged in the slave trade. This is said to be the first conviction ever obtained under the law by which it was made piracy. The testimony in the case was ample. And though he protests against his condemnation, on the ground that he is a foreigner, and not amenable to the laws of the United States, he does not deny the fact of his share in the business. He speaks of it freely, and relates with unconcealed exultation the particulars of his wild and desperate career.

We have chanced to see and talk with this noted captain in his prison. What he told us was not communicated in confidence, for he never saw us before, and did not know who we were. He spoke to us as an entire stranger. All our conversation was through the grated door of his cell. We made no attempt to gain his confidence, or to draw out the secret history of his life. He told his own story, not like a criminal making a confession, but rather with the freedom and pride of an old soldier relating his battles. Nor did he intimate a wish that what he said should be kept private. Indeed, he had boasted to others of his deeds on the African coast. His disclosures, therefore, are public property. Some of these are so curious as to be worth making known. Whether he tells the truth, the world must judge. It is not very probable that a man would make up a story which implicated him in a capital crime. Besides, his account is consistent with itself; it agrees with what was proved on the trial, and with the descriptions in Captain Canot's book. We believe, therefore, that he has let out the truth.

"New York," says Captain Smith, "is the chief port in the world for the slave trade." He repeated two or three times, "*It is the greatest place in the universe for it.* Neither in Cuba nor in the Brazils is it carried on so extensively. Ships that convey slaves to the West Indies and South America are fitted out from the United States. Now and then one sails from Philadelphia, more from Baltimore, but most of all from New York. This is our headquarters. My vessel was the brig Julia Moulton. I got her in Boston and brought her here, and sailed from this port direct to the coast of Africa." "But do you mean to say that this business is going on now?" "Yes, all the while. Not so many vessels have been sent out this year—perhaps not over twenty. But last year there were probably thirty-five."

"Are there large shipping-houses engaged in it?" "Yes; I can go down to South street, and go into a number of houses that help to fit out ships for the business. I don't know how far they own the vessels or receive the profits of the cargoes. I had rather not have American owners; I prefer Spaniards or Portuguese. But these houses know all about it. They know me.. They see me sail out of port with a ship, and come back a passenger. They sometimes ask me, 'Captain, where is your ship?' [With a shrug.] They know what has become of her. When a cargo of slaves is landed, the vessel is often destroyed, not to be a witness against her officers and crew."

"But how do you manage to get away without exciting suspicion?" "Why, you see, we keep close, and get everything aboard, and do not ask our papers until we are just ready to sail. Then we go to the Custom House, and take out papers for Rio Janeiro, St. Helena, Cape de Verde Islands, or any port you please—it don't matter where—and instantly clear."

"But if you were seized at that moment, could the officers tell, by searching the ship, that she was a slaver?"

"Oh, yes, they couldn't help knowing. Besides, they must suspect something from seeing such an almighty crew. My little brig carried but 200 tons, and could be manned by four men. But I had fourteen before the mast. The moment of leaving port is the one of danger. But we don't lose time. A steamer is kept ready, and we get under weigh immediately. Often two or three slavers leave at once. We steam down the bay, and over the bar, and then the ocean is before us, and we set our course for any quarter we please."

"But when you reach the African coast, are you not in great danger from British ships-of-war?"

"Oh, no, we don't care for the English squadron. We run up the American flag, and if they come aboard all we have to do is to show our American papers, and they have no right to search us. So they growl and grumble and go off again."

"That may do very well when you are going in empty. But suppose you are coming out with a cargo of slaves on board?"

"Even then we can get along well enough, if the niggers will keep quiet. We put them all below deck and nail down our hatches, and then present our papers. The officers have no right to go below. The only danger in this case is, that they will stay on board too long. They often suspect the truth, and hang about for an hour or two. By this time the niggers are stifled, and begin to make a noise. Then the thing is out, and they seize the ship."

"After that, I suppose you are punished?"

"Oh, no; we generally get off. You see, as we are Americans, they must bring us to an American port to be tried. But if they run the ship into port along the coast, they get one pound a head for every re-captured slave. So they generally prefer to let us go, and get their prize-money."

"How many slaves could you carry on your vessel?" "We took on board 664. We might have stowed away 800. If she had been going to the Brazils we should have taken that number. She would carry 750 *with pleasure*. The boys and women we kept on the upper deck. But all the strong men—those giant Africans that might make us trouble—we put below on the slave deck." "Did you chain them, or put on handcuffs?"

"No, never; they would die. We let them move about." "Are you very severe with them?" "We have to be pretty strict at first—for a week or so —to make them feel that we are masters. Then we lighten up for the rest of the voyage."

"How do you pack them at night?" "They lie down upon the deck on their sides, body to body. There would not be room enough for all to lie on their backs."

"Did many die on the passage?" "Yes; I lost a good many the last cruise—more than ever before. Sometimes we find them dead when we go below in the morning. Then we throw them overboard."

"Are the profits of the trade very large?" "My brig cost $13,000 to fit her out completely. My last cargo to Cuba was worth $220,000. But it was seized by the late Captain-General, Pezuela. He did more to break up the slave trade than any one else. If he had remained in office, he would have stopped it altogether. But now Concha is back again, and it goes on as flourishing as ever."

"But I thought Concha was the great enemy of the slave trade?" So he is—in words. He talks a great deal, but Pezuela acted. From time immemorial the planter's estate has been sacred. But Pezuela respected nothing. He seized the negroes wherever he could find them, even on the plantations. By this he incurred the enmity of the planters: and he would probably have been assassinated, if he had not been recalled."

"Did you ever have fights with the English ships?" "Yes; once a ship-of-war chased two of us. We knocked the sticks out of her. We didn't stop to look after the dead. At another time I was captured. It was in a dead calm, and there was no chance to get away. When I saw that we were gone, I went below and stove every cask of water but one. The other ship was short, too. So we had both to put into the land to get water. They put on board of us a Lieutenant and crew. But he did not know the coast, and, as we drew toward land, he had to make me pilot, threatening, at the same time, to shoot me if I ran her on shore. I took the helm and ran her into an inlet. No sooner had we passed the mouth than we saw on the bank the baracoons of the slave factors. They all knew me, and boats put off from shore. The Lieutenant hailed them in English, and told them to keep off. At the same time I hailed them in Spanish, and told them the vessel was a prize. That night they came off in force and re-captured her. We put the Lieutenant and his men into a boat and sent them adrift, while I went down the coast and took in a cargo of slaves, and carried them safely across the ocean."

"Why, captain, this must be exciting business."

"His eyes flashed fire as he replied, "It's splendid. It makes a man jump to think of it! To be cutting away at the rate of eleven knots an hour, with a ship in chase, and walking right away from her!"

That instant we saw in the prisoner the rover of the seas, again standing on his deck, with the huge hull of a ship-of-war looming above the horizon.

"But how did you get caught at last?"

"The mate betrayed me. I never liked the man. He was scared. He had no heart. You see it takes a man of a *particular constitution* to engage in our business. When once at sea with a slave cargo, we are in *free bottoms*. We belong to no country. We are under the protection of no law. We must defend ourselves. A man must have a great deal of nerve in such a situation, when he is liable to be chased by ships-of-war, or perhaps, finds himself suddenly in the midst of a whole fleet. The mate once served me a trick, for which I should have been perfectly justified in shooting him dead. We were running in between the islands Martinique and Dominique, when suddenly there shot out from behind the land an English steamer. The mate thought it was a ship-of-war, and so did I. He was frightened to death, and instantly turned the vessel off her course. That was the very movement to bring down the enemy in chase. I saw the danger and flew to the helm, and put her back again, and we passed by in safety."

"But are you not tired of this business?" "Why, I did n't want to go out, the last voyage. I tried to get another captain to take charge of my ship. I wanted to stay at home and get married. *But good men in our business are scarce.* And I had to go."

But the noble captain seemed ambitious of a higher career. "What I should like best of all," said he, "would be, to go *privateering*. To command a merchant-ship, and to go lumbering along, loaded down with freight—that I cannot bear. It kills me. But give me a well-built clipper, with six guns on a side, and a long Tom in the middle, and a letter of marque to range the ocean, and I would n't call the President my brother!"

Such was the substance of Capt. Smith's story. We allowed him to run on with his exploits, to see what stuff a slaver was made of. Was there ever a more perverted nature? Here is a man whose boast is in the gigantic character and the success of his villanies. His courage is to show his power over the weak and defenceless; to crowd hundreds of human beings into a close hold, where a hundred and fifty die in a few weeks; and his greatest exultation to have defied the laws of the whole civilized world! But the most important reflection is on the weakness and negligence which permits this traffic to go on unchecked. *New York, the chief port in the world for the slave trade!* Thirty-five slavers a-year sailing down our bay! Is this true? If so, why are not these vessels searched and seized? On whom rests the blame! Do officers of the government connive at the traffic? Or are they so blind as not to see what passes under their eyes? Or are they too weak or too indolent to enforce their country's justice?

Now you say, alas! Christianity is hard: I grant it: but gainful and happy. I contemn the difficulty, when I respect the advantage. The greatest labours that have unanswerable requitals, are less than the least that have no regard. Believe me, when I look to the reward, I would not have the work easier. It is a good master whom we serve, who not only pays, but gives; not after the proportion of our earnings, but of his own mercy.—*Hall.*

Invention.—Mr. Arthur sent to the Fair of the Maryland Institute an "Air-tight Preserving Canister." It is thus described:—It is a common tin canister made with an annular trough, at the outside of the top, with a cover to fit loosly into it; this trough is filled with a very adhesive cement prepared for the purpose, and in order to close the vessel hermetically, it is only necessary to heat the cover slightly, and press the flange into the cement. It is well known that fruits and vegetables may be preserved in a fresh state for any desirable length of time by heating them up to a certain point and then cutting them effectually off from contact with the atmosphere. The usual method of doing this is to solder them up in tin cans; but this process of soldering is out of the reach of housekeepers generally, and fresh fruits and vegetables are rarely put up by private families. But with the canister to which we are now calling attention, the whole thing may be done with so much ease that the ordinary process of preserving must to a great extent be superseded by it. Butter may also be hermetically sealed and preserved from spring to winter.—*L. Paper.*

Selected.

THE DYING CHRISTIAN.

Deathless principle, arise!
Soar, thou native of the skies!
Pearl of price by Jesus bought,
To his glorious likeness wrought,
Go, to shine before his throne,
Deck his mediatorial crown;
Go, his triumph to adorn;
Made for God, to God return.

Lo, he beckons from on high!
Fearless to his presence fly;
Thine the merit of his blood,
Thine the righteousness of God!
Angels, joyful to attend,
Hovering round thy pillow bend;
Wait, to catch the signal given,
And escort thee quick to heaven.

Is thy earthly house distrest,
Willing to retain its guest?
'Tis not thou, but it must die—
Fly, celestial tenant, fly!
Burst thy shackles, drop thy clay,
Sweetly breathe thyself away.
Singing to thy crown remove,
Swift of wing, and fired with love.

Shudder not to pass the stream,
Venture all thy care on him,
Him, whose dying love and pow'r
Still'd its tossing, hush'd its war:
Safe as the expanded wave,
Gentle as the summer's eve;
Not one object of his care
Ever suffered shipwreck there!

See the haven full in view,
Love divine shall bear thee through;
Trust to that propitious gale,
Weigh thy anchor, spread thy sail!
Saints in glory perfect made,
Wait thy passage thro' the shade!
Ardent for thy coming o'er,
See they throng the blissful shore!

Mount, their transports to improve,
Join the longing choir above,
Swiftly to their wish be given,
Kindle higher joy in heaven!
Such the prospects that arise
To the dying Christian's eyes!
Such the glorious vista, Faith,
Opens through the shades of death.

Taylady.

Pillar Letter Boxes.—A simple and efficient plan for facilitating the posting of letters in the most populous parts of London has been adopted. It consists of placing pillar letter boxes along the leading thoroughfares, at intervals of half a mile or thereabouts. These hollow pillars will be fitted for the reception of letters, and fixed on the footway, in such a position as not to obstruct traffic of any kind, and the Post-office department will itself bear the whole cost of construction and erection. The letters are to be taken out every hour, so as to continue the present admirable system of the London Post-office, whereby any letter posted within three miles of the General Post-office, is delivered to its address within a period of not more than two hours from the time at which it was deposited in the letter box.

Shun tattlers and mischief-makers as thou wouldst shun *thieves* and *robbers*.

Docking Horses.—We are glad to see that the abominable practice of docking and nicking horses is getting out of fashion. It prevails in no other country in the world but England and the United States; we got it from the mother country, and the sooner we leave it off the better. It is wonderful how anybody but an ignorant, narrow minded blockhead of a jockey should ever have thought of it, being as offensive to good taste as a violation to every human feeling. Has nature done her work in such a bungling manner, in framing that paragon of animals, the horse, that he requires to have a large piece of bone chopped off with an ax, to reduce him to symmetry? or that beauty and grace can be obtained only by cutting a pair of its large muscles?

The docking and nicking of horses, says an intelligent writer on farriery, is a cruel practice, and ought to be abandoned by the whole race of mankind. Every human being possessed of a human heart and magnanimous mind, must confess that both the docking and nicking of horses is cruel; but that creature called man attempts thus to mend the work of his almighty, wise Creator—in doing which he often spoils and disfigures them. What is more beautiful than a fine horse, with an elegant long tail and flowing mane, waving in the sports of the wind, and exhibiting itself in a perfect state of nature? Besides, our creator has given them to the horse for defence as well as beauty. The same author relates an instance of a fine hunting horse owned by an Englishman, which could carry his rider over a five barred gate with ease; but he thought the horse did not carry as good a tail as he wished—he therefore had him nicked, and when he got well he could scarcely carry him over two bars—"Thus," said he, "I have spoiled a fine horse; and no wonder, for it weakened him in his loins." Any man of common sense would give ten per cent. more for a fine horse whose tail had never been mutilated, than for one which had been under the hand of a jockey.—*Woonsocket Patriot.*

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

RICHARD GOVE.

(Continued from page 125.)

On the 14th of the Tenth month, the vessel in which the Friends were, having arrived near Barbadoes, it was captured by a French privateer. The boarding party having made the crew and all the passengers except the two Friends go on board the privateer, they expecting to be sent also, went to the side of the vessel, but were turned back. It was then the dusk of the evening, and the Friends felt comforted under a sense of the notice of Providence, which they did believe was manifested in their being kept together on board the vessel. Had they been carried on board the privateer with the rest, they would in great probability have been separated from each other. Having secured the captured vessel, the privateer stood for Martinico, a French island, and the prize slowly followed. The voyage was long, and the master of the prize found the time so tedious, and their progress so slow, that he declared the hand of the great God was against them. He sometimes threatened,—his unreasonable impatience with the elements, spreading to all around him,—to throw the Bibles overboard which he found the Friends often engaged in reading. He probably thought that the baffling winds and little headway of the vessel, were somehow or other connected with those Bibles, and perhaps was affronted at the quiet resignation of the prisoners, who could enjoy their reading at such a time.

At the end of a fifteen days' run, they found themselves at Martinico. An officer of the port came on board, and showed a singular trust and confidence in the prisoners, leaving all in the vessel under their care that day and the night following. On the next day the officer returned, with several persons who appeared to be people of consequence on the island. On examining the Friends, they looked at their certificates, which one of the company who understood English translated to the rest. Of the testimony to their good lives and godly conversation given in the certificates, they do not appear to have taken any notice, but when they came to the passage in which the meeting expressed its desire that R. Gove might be preserved "from the hands of unreasonable men," one of the company cried out, "See, now, the Spirit has deceived you; for you are not preserved as they would have it!" To this one of the Friends answered, "The Spirit has not deceived us. That mentioned, is only the desire of our friends; and it is possible that there may be some service for us here also." Upon this the islanders—who were all Roman Catholics —cried out, "See, now, they are come to convert the Fathers! We will have you together, and you shall dispute it out." None of the Popish ecclesiastics, however, came near them, except an Irish priest, who had previously visited the Protestant prisoners often to endeavour to "bring them over" to his faith. He was allowed, it was said, forty shillings for every convert, and he found little difficulty in inducing some of the sailors to conform through the convincing argument of good food to hungry stomachs. He knew how potent this kind of reasoning was to unsanctified men, who held religion only in profession, and therefore seldom came without bringing food with him. Although the other prisoners wished him to dispute on religious subjects with the Quakers, he manifested no disposition to engage them. At last, however, urged on by the continued entreaties of the other prisoners, he determined to try them. He commenced with John Eslaugh, and finding that he could make no headway with him, he closed the argument with him by calling him a heretic. He then turned to Richard Gove, who stood by with his Bible in his hand. It would appear that Richard did not wait for him to say anything, but read out of his Bible the passage in Matthew, "Beware of false prophets, which come to you in sheeps' clothing, but inwardly they are ravening wolves," &c. Not relishing the pointed application of the text, the priest seized hold of the Bible and endeavoured to take it by force out of the prisoner's hands. Richard, however, did not yield it up, but it long bore the marks of the violence used in the attempt to force it away. The other prisoners, seeing he had left off attempting to reason, and was using physical arguments, told him with a shout that he was not able to dispute with the Quakers.

Among the prisoners were some who had long been in captivity. One of them was a Major of the English army, who, although not a strictly religious man, yet had been in the habit of reading prayers two or three times a week for the benefit of those confined. After Richard and John came, they were in the habit of holding meetings in the prison, sitting down in silence, and ministering as ability was from time to time received. The prisoners soon began to attend their meetings, whilst the prayer readings of the Major grew smaller and smaller. At this he grew angry, and undertook to reprimand some of them sharply for going to Quaker meetings. He was told by some of the most sober of them, "they had heard prayers long, and swearing and other ill conduct followed after they were over, which was very disagreeable, and rather worse than if there had been none." The Major's audience continuing to decrease, he made a violent attack on Richard and John, with high charges against the Quakers. John was the principal spokesman in reply, and he managed his cause so unanswerably, and spoke with such firmness and freedom, that his antagonist was enraged, and told him, if he spoke another word, he would dash his teeth down his throat. John was not dismayed at the threatened outrage, but feeling a concern for the benefit of those who were by, he continued his argument. As he proceeded, he was so cool and calm, that at length the Major was ashamed, and endeavoured to moderate his passion, and to pursue the argument in a proper temper. The quotations from the Bible adduced by John were so contrary to the Major's mind, that he declared the Quaker's Bible was not the same as his. Yet, after persuasion, being induced to look in his own, and finding the passages alike, he said, "I profess, I did not think there had been such a place." Finding all the places he examined similar in both, he became more friendly, and the disputants parted in mutual good will. From that he was kind and loving to the Friends.

A cartel for the exchange of prisoners having been agreed on between the English and French, it was found that the French had excepted from its benefit all the prisoners who were either bound to, or from Barbadoes. This would have continued our Friends' imprisonment, but Providence, who had a labour for them to perform for his service in Barbadoes, made a way for their release. Col. Byham, who was going as English commissioner from Antigua to Martinico to superintend the exchange of prisoners, was desired by Jonas Langford, a valuable Friend, and influential citizen of the former island, to inquire if there were any Friends there among the prisoners not included in the cartel, and if so, to use his influence to get them released. He promised to do so, and on inquiry found Richard and John. On this he went to the governor of Martinico, and asked him as a private favour, that the two Quakers, although bound to Barbadoes, might be liberated, and go with him to Antigua. The governor said, "What! the two apostles?" for such was the name they bore on the island, and forthwith gave his consent. They had been two months on the island, and although brought there without their will, yet in the ordering of Providence, so many openings for religious services had occurred, that they thought in no part of their travels had there been more evidence of their being in their proper allotment, although at the island of Antigua, where they were next carried, two persons were "thoroughly convinced" by their labours. So not only were they preserved from unreasonable men, but through the wicked acts of fierce privateersmen they were carried to perform their Master's service in a place which would have been closed to them, if they had not come as prisoners. From Antigua, no passage opening direct to Barbadoes, they went to Bermuda, and from thence reached their original destination in the spring of 1705. Their labour of love in Barbadoes was to their own peace of mind, and to the strengthening and comforting of those amongst whom they visited. They reached home in the summer following, their hearts clothed with thankfulness and praise to Him who still leadeth his own by ways that they know not, and in paths which they have not known, that they may perform his will.

During the latter part of 1705, and the whole of 1706, we can trace Richard Gove as very fre-

quently visiting the meetings in the neighbourhood of Philadelphia; but he was not abroad with a certificate again until the early part of 1707. In the First month of that year, he informed the Friends of his Monthly Meeting of a concern he felt to visit again Maryland, Virginia, and Carolina. His concern was united with, and a committee appointed to prepare a certificate, which was read, approved and signed, on the 25th of Second month. He appears to have been engaged in this service until the early part of the Seventh month. At the time of the Yearly Meeting of ministering Friends, held Seventh month 20th, 1707, he informed that body that it had rested on his mind for some time as a duty, to accompany Thomas Chalkley to the Western Islands, and so on to England, to pay a religious visit there. He said that at the time of the last Monthly Meeting of Philadelphia, he had not returned from his religious visit to the South. The meeting entered into feeling on the concern, and having unity with it, they recommended that if a certificate were granted by his next Monthly Meeting, it should be signed by the ministering Friends of Philadelphia. The Monthly Meeting united with the concern, and so did the meeting of ministering Friends, and on the 27th of Eighth month of that year the two Friends left Philadelphia in a sloop for Barbadoes. It was a time of war, and many French privateers beset those parts of the sea in which English traders were most likely to be found. When the vessel in which our Friends were, came near Barbadoes, it was chased by one of these French vessels, but through the providence of the Lord, escaped. After visiting Barbadoes, Antigua, Montserrat, Nevis, Anquilla, the last a place where no ministering Friend had ever been, and where, through their labours, several were "heartily convinced," and a meeting settled, they went to Jamaica, visiting Nevis and Antigua again on their way thither.

(To be concluded.)

A Man Overboard.

Sailors are men of rough habits, but their feelings are not by any means so coarse: if they possess little prudence or worldly consideration they are likewise very free from selfishness; generally speaking, too, they are much attached to one another, and will make great sacrifices for their messmates or shipmates when opportunities occur.

I remember once, when cruising off Terceira in the Endymion, that a man fell overboard and was drowned. After the usual confusion, and long search in vain, the boats were hoisted up, and the hands called to make sail. I was officer of the forecastle, and on looking about to see if all the men were at their station, missed one of the foretop men. Just at that moment I observed some one curled up, and apparently hiding himself under the bow of the barge between the boat and the booms. "Hallo!" I said, "who are you? What are you doing there, you skulker; why are you not at your station?"

"I am not skulking," said the poor fellow, the furrows in whose bronzed and weather-beaten cheek were running down with tears. The man we had just lost had been his messmate and friend, he told me, for ten years. I begged his pardon, in full sincerity, for having used such harsh words to him at such a moment, and bid him go below to his berth for the rest of the day—"Never mind, sir, never mind," said the kind hearted seaman, "it can't be helped. You meant no harm, sir. I am as well on deck as below. Bill's gone, sir, but I must do my duty." So saying, he drew the sleeve of his jacket twice or thrice across his eyes, and mustering his grief within his breast, walked to his station as if nothing had happened.

In the same ship, and nearly about the same time, the people were bathing alongside in a calm at sea. It is customary on such occasions to spread a studding-sail on the water, by means of lines from the fore and main yard-arms, for the use of those who either cannot swim, or who are not expert in this art, so very important to all seafaring people. Half a dozen of the ship's boys were floundering about in the sails, and sometimes even venturing beyond the leech rope. One of the least of these urchins, but not the least courageous of their number, when taunted by his more skilful companions with being afraid, struck out boldly beyond the prescribed bounds. He had not gone much further than his own length, however, along the surface of the fathomless sea, when his heart failed him, poor little boy; and along with his confidence away also went his power of keeping his head above the water, so down he sank rapidly, to the speechless horror of the other boys, who of course, could lend the drowning child no help.

The captain of the forecastle, a tall, fine-looking, hard-a-weather fellow, was standing on the shank of the sheet-anchor, with his arms across, and his well varnished canvas-hat drawn so over his eyes that it was difficult to tell whether he was awake, or merely dozing in the sun, as he leaned his back against the fore-topmast backstay. The seaman, however, had been attentively watching the young party all the time, and rather fearing that mischief might ensue from their rashness, he grunted out a warning to them from time to time, to which they paid no sort of attention. At last he desisted, saying they might drown themselves if they had a mind, for never a bit would he help them; but no sooner did the sinking figure of the adventurous little boy catch his eye, than, diver fashion, he joined the palms of his hands over his head, inverted his position in one instant, and urging himself into swifter motion by a smart push with his feet against the anchor, shot head foremost into the water. The poor lad sunk so rapidly that he was at least a couple of fathoms under the surface before he was arrested by the grip of the sailor, who soon rose again, bearing the bewildered boy in his hand, and calling to the other youngsters to take better care of their companion, chucked him right into the belly of the sail. The fore-sheet was hanging in the calm, nearly into the water, and by it the dripping seaman scrambled up again to his old berth on the anchor, shook himself like a great Newfoundland dog, and then jumping on the deck, proceeded across the forecastle to shift himself.

At the top of the ladder he was stopped by the marine officer, who had witnessed the whole transaction, as he sat across the gangway bammocks, watching the swimmers, and trying to get his own consent to undergo the labor of undressing. Said the soldier to the sailor, "That was very well done of you, my man, and right well deserves a glass of grog. Say so to the gun-room steward as you pass; and tell him it is my orders to fill you out a stiff norwester." The soldier's offer was kindly meant, but rather clumsily timed, at least so thought Jack; for though he inclined his head in acknowledgment of the attention, and instinctively touched his hat when spoken to by an officer, he made no reply till out of the marine's hearing, when he laughed, or rather chuckled out to the people near him, "Does the good gentleman suppose I'll take a glass of grog for saving a boy's life."—*W. Pilot.*

Peace of conscience, is as a brazen wall against the malice of men, the sting of death, and the fiery darts of Satan.

Concord in the Truth.

"The worship that Christ Jesus, the heavenly man, the second Adam, the Lord from heaven, set up above 1600 years since in the Spirit and in the Truth, for the true worshippers to worship in, whom God seeks after, is an infallible, eternal worship; for the Truth and the Spirit of God is infallible and eternal, in which they worship the eternal God. And Truth and the Spirit of God changes not, though man may change from it; the Truth makes no sects, nor schisms; for all sects and schisms be out of the Spirit of God, and out of Truth. The dragon, and the devil, and the destroyer, and the beast, are out of Truth, and his worshippers, and the will worshippers; for the devil abode not in the Father; and all they that worship they know not what, are out of the Truth and the Spirit of God. So had all Christendom kept to the Spirit and the Truth that the apostles and primitive church was in, they would have kept up Christ's worship, and in it, as the apostles did, that he set up above 1600 years since; and *there would have been no sect among them*, but they would have kept in the substantial worship; for Truth is substantial, and Truth and the Spirit of God doth not change, but brings people to be substantial; and in the Spirit they would have had a fellowship and a unity." "In this worship there is neither sect, nor schism, nor discord, for all *that* is out of Truth; for *concord is in the Spirit and in the Truth*, for the unity and the fellowship is in the Spirit, and it is called the bond of peace."—*G. Fox's Doctrines.*

Religion is the best *shield*, but the worst cloak in the world.

THE FRIEND.

FIRST MONTH 6, 1855.

Within a few days we have received the minutes of North Carolina Yearly Meeting, and we give below the minutes of three Yearly Meetings relative to the separation in Ohio.

INDIANA.

The committee to whom was referred for consideration the communications received from the two bodies, claiming to be Ohio Yearly Meeting, report: that we have met, and carefully read all the papers, in which are stated by the parties respectively, the causes and proceedings of the separation; and we have heard, furthermore, the testimony of two members of our own Yearly Meeting of ministers and elders, who were personally present at Ohio Yearly Meeting, and were eye and ear witnesses to what was done and said; and one, from that in North Carolina, who was present most of the time; and after deliberating on and fully considering the case, upon the evidence aforesaid, we are united in judgment that the meeting of which Jonathan Binns and Jane M. Plummer were clerks, was, and is, the meeting which should be recognized as Ohio Yearly Meeting, by ours; and the epistles and communications of that body received, read, and responded to, accordingly.

We are furthermore influenced to come to this judgment by the following, amongst other reasons:—

1st, Ohio Yearly Meeting has for several years past, by the influence of the party therein which now is organized into a separate body, with Benjamin Hoyle as its clerk, refused and prevented the reading of the regular epistles addressed to that Yearly Meeting by the Yearly Meeting in New England; and refused and prevented the answering the same, and all correspondence with

the latter Yearly Meeting, without good and sufficient reasons, as we believe: declining religious fellowship with the body of Friends in New England, with which we are in correspondence; and refusing to receive and recognize ministers from the limits of that Yearly Meeting, who have been travelling, as such, in the service of Truth, in Ohio, with regular certificates and minutes.

2d. They have recognized as members of our Society, and permitted to have a seat in the Yearly Meeting, and other meetings for discipline, persons who have been disowned in New England; in both of which cases our friends who have appointed Jonathan Binns as clerk, have constantly protested against such proceedings, and earnestly laboured, but without effect, to maintain the fellowship and good order of our religious Society; and have finally felt themselves impelled, after much suffering and remonstrance against the disorders aforesaid, continued throughout several years, as aforesaid, to appoint a clerk, and proceed with the regular business of the Yearly Meeting, without the unity of that party who caused the disorders complained of, and who recognize Benjamin Hoyle as their clerk. The aforenamed disorders in the Yearly Meeting have also been the occasion of confusion and difficulties in some of their subordinate meetings, by which the rights of members in New England have not been properly respected; the unity of Society has been greatly impaired, and its peace and harmony sadly broken.

Moreover, our Yearly Meeting, in its epistles to Ohio Yearly Meeting, has earnestly and affectionately entreated that Yearly Meeting to resume their correspondence with New England Yearly Meeting, thereby recognizing the true body with which we correspond, as such; and they have also been earnestly and plainly warned of the probable consequences of such irregular and disorderly proceedings as aforenamed, by a committee of conference of five of our American Yearly Meetings, in their "Address to Friends," a copy of which was sent to Ohio Yearly Meeting by ours, with our epistle, by a deputation from our Yearly Meeting; but the reading of which address was refused by the party now claiming to be Ohio Yearly Meeting, with Benjamin Hoyle for its clerk.

Wherefore, for the foregoing, and other reasons, which for brevity's sake we omit, we propose that our Yearly Meeting decline epistolary correspondence with the body last named as with a regular Yearly Meeting of Friends; at the same time entertaining the desire that the members thereof may return again into the unity and fellowship of Friends, which they have lost, and become again labourers together with us, and our brethren in America and Europe, in the faith, and love, and fellowship of the gospel.

The foregoing report having been read and considered, is very fully united with by the meeting.

BALTIMORE.

The joint committee, to whom were referred the epistles coming from the two bodies, each claiming the name and authority of Ohio Yearly Meeting, report, that they have carefully examined and considered the respective documents, and we, the undersigned members of the committee, are united in the conclusion that the epistles signed by Jonathan Binns and Jane M. Plummer as clerks, should be received and acknowledged as coming from Ohio Yearly Meeting with which we have unity; and that the epistles signed by Benjamin Hoyle and Rachel E. Patterson should not be received, inasmuch as we have sorrowfully to believe that they have been issued by a body with whose proceedings we cannot have unity.

In coming to this conclusion, the committee have believed it right to take a review of the position in which Ohio Yearly Meeting has been placed by a portion of its members.

They have refused to receive and acknowledge the epistle from New England Yearly Meeting for seven or eight years.

They have subverted the established order of society by an abridgment of the rights of members, by refusing to receive the credentials issued by meetings belonging to another Yearly Meeting.

They have conferred or attempted to confer upon individuals, privileges which they had forfeited in their own meetings, and to sustain them in assumed rights to which they are not entitled, by allowing them to sit in their meetings for discipline.

They have persevered in the neglect and violation of these important and vital practices and usages of our Society, which are essential to our prosperity as a people, although they have been earnestly and affectionately entreated in the epistles from our own Yearly Meeting, and by their brethren of five Yearly Meetings on this continent, to return to our established order.

They have refused to hear an address adopted and sanctioned by our Yearly Meeting, and four other Yearly Meetings, and sent to them by a committee of this Yearly Meeting, warning them of the consequences which appeared to us inevitable, and beseeching them to unite with other Yearly Meetings in pursuing that course which we believed could alone prevent results that would be deeply to be deplored.

And finally, a seat in the ministers' gallery in the Yearly Meeting of the present year was allowed Thomas B. Gould, who acted as clerk to the Separatists in New England in 1845, though at that time disowned by the Society, thus virtually owning and acknowledging the seceders of New England Yearly Meeting; and we may add that after the appointment of Jonathan Binns as clerk, he, the said Thomas B. Gould, became the companion and associate of the body of which Benjamin Hoyle is clerk.

It will not be denied that these departures from the discipline and usages of our Society, and these breaches of unity, as well as others which might be mentioned, were committed by the body who have now Benjamin Hoyle for clerk; and that the Friends who have placed Jonathan Binns at the clerk's table have steadily and earnestly advocated the ancient usages of our Society, and the course indicated by the discipline, and so affectionately and earnestly recommended by our Yearly Meeting and others; that they have borne the lamentable state of disorder, which had existed for several years, as long as they could do so, without identifying themselves with the members of a meeting which had been testified against by all the Yearly Meetings of Friends except their own and Philadelphia, and not acknowledged by any; that believing that the time for their release had come, they were favoured to be found "the friends of good order, and the supporters of our Christian doctrines and testimonies and discipline," and therefore they truly constitute Ohio Yearly Meeting, and are justly entitled to all the privileges which belong to that body.

But, whilst we cannot unite with the body of which Benjamin Hoyle and Rachel E. Patterson are clerks, we earnestly desire for the members who are now attached to it, that they may put away from them all that separates, and again come into that unity which formerly existed, and is now so seriously interrupted.

Which having been read and fully considered, is approved by the meeting.

NORTH CAROLINA.

The committee to whom was referred the examination of the epistles from each of the Yearly Meetings of Ohio and Baltimore, have proceeded to read them and deliberately consider the subject in its various relations, and are prepared to report to the meeting, that from the reading and solidly considering of said epistles and other documents in our possession, corroborated by the evidence of several Friends who were in attendance at Ohio Yearly Meeting, and therefore eye witnesses to some of the circumstances that led to a separation in that body, that we are united in the belief that the epistles signed by Jonathan Binns and Jane M. Plummer, are the proper ones to be read and responded to by our Yearly Meeting, as coming from the true and proper Yearly Meeting of Ohio.

In thus recommending to the meeting the reception of the epistle from one of the bodies purporting to be the Yearly Meeting of Ohio, to the rejection of the other, the committee think it will not be improper to mention some of the reasons that have brought them to the above conclusion.

It appears from evidence before us, that in the opening of that meeting, it was intruded upon by the presence of an individual who was not a member of the Society of Friends, which was strongly objected to, and remonstrated against by many concerned for the right maintenance of the discipline and good order of society. If Thomas B. Gould (the individual alluded to) had been permitted to remain in his seat without objection, that meeting would have been silently recognizing a meeting of the Separatists of New England, of which he was a member, he having been disowned by Friends before a separation had taken place at New England Yearly Meeting.

The acting clerk, Benjamin Hoyle, having identified himself with those who were encouraging the aforesaid individual in keeping his seat among them, very naturally created dissatisfaction in the minds of many, and an objection to his being re-appointed to that station; hence the representatives, when they conferred together, could not agree upon the name to recommend to the meeting as clerk. A part of them, however, by next morning, had conferred together, and agreed to propose Jonathan Binns for clerk, and James B. Bruff for assistant clerk; a large number of the meeting expressed their approval of this report, and of the appointment of the Friends named, with but a few voices raised in objection. We therefore consider them the duly appointed clerks.

After this, another of the representatives informed the meeting that they could not agree upon names for clerk and assistant. Wherefore the acting clerk at the table queried, if he made that report by direction of the representatives, being answered in the affirmative, Benjamin Hoyle made a minute continuing himself and the former assistant as clerks, without their names being proposed for that service by any of the representatives or any other person. We look upon this as a self-made appointment, and out of the order and usual course of the Society; and therefore we cannot consent to recognize in our epistolary correspondence, that body which has sustained and gone with Benjamin Hoyle as their clerk, and purporting to be Ohio Yearly Meeting.

The committee have thus given some of the reasons (many others might be mentioned) in support of the course we have herein recommended, but deem further evidence and detail unnecessary.

In regard to the two epistles from Baltimore,

we are informed by both bodies, whose statements nearly coincide, that upon the meeting approving the report of a committee appointed to examine the two epistles forwarded to them from Ohio, recommending the reception of the one signed by Jonathan Binns as clerk, a few Friends not uniting, when the meeting adjourned kept their seats and having since organized themselves as Baltimore Yearly Meeting, by appointing William Waring their clerk. We therefore propose that our Yearly Meeting read the epistle signed by Richard H. Thomas, and Julia Valentine, as clerks, as coming from the Yearly Meeting of Baltimore.

In thus rejecting the epistles signed by Benjamin Hoyle and Rachel E. Patterson, from Ohio, and those signed by William Waring and Elizabeth A. Balderston, from Baltimore, we do it in no spirit of unkindness, but under a settled conviction of duty, in promoting the good order of the discipline and the Society at large.

We have no doubt that among them are many deeply concerned. We, therefore, do not wish to give utterance to any expression which may tend to hurt the feelings of any; but with earnest desires, hope they may well consider their course, and yet be induced to return and unite with their respective bodies, that those Yearly Meetings may become as they once were. Signed.

Which, being read and deliberately considered, was fully approved by the meeting.

SUMMARY OF EVENTS.

EUROPE.—News from Liverpool to the 18th ult. The Atlantic, shortly after her departure from Liverpool on the 16th, met with an accident to her rudder head, which compelled her return, and was then unable to put to sea until the 18th. *The War.*—The dates from Sebastopol are to the 4th ult. Affairs within and without the city remained unchanged. Nothing could be done on either side, in consequence of the heavy rains, which had filled the trenches with water, and rendered the roads impassable. Deserters report that the Russians had received considerable reinforcements, but that they arrive without supplies, and almost destitute of clothing. The allies have received 15,000 to 20,000 additional troops, besides an abundance of supplies, warm clothing, and wooden huts to shelter about half the army. Omar Pacha was at Varna, embarking nineteen battalions, about 35,000 Turkish troops, for the Crimea. General Canrobert's despatch of the 3rd, says, "Rain is falling in torrents. Our roads are cut up; our trenches filled with water, and our siege operations, as well as our works, remain in a state of suspense. The enemy remains immoveable for the same reason as ourselves. In spite of these trials, the spirit of all is excellent, and we remain firm, and ready to resume our operations, as soon as ever the weather and the state of the roads, will allow us to stir."

ENGLAND.—Parliament was opened on the 12th. The Queen in her speech asks assistance to enable her to prosecute the war with the utmost vigor and effect. She anticipates important advantages from the recent treaty with Austria, and says, "I rejoice to observe that the general prosperity of my subjects remains uninterrupted. The state of the revenue affords me entire satisfaction, and I trust that by your wisdom and prudence you will continue to promote the progress of agriculture, commerce, and manufactures." The speakers in both houses expressed warm patriotic feeling, and a determination to support the government, though Earl Grey and others imputed to it want of energy and forecast in the conduct of the war. The exportation of lead from British ports has been prohibited. Flour has advanced 1s. a bbl. at Liverpool, and cotton has slightly declined.

RUSSIA.—The Empress is sick, and lies at the point of death. A storm in the sea of Azoff, had wrecked 40 Russian vessels. The advanced corps of the Russian guards already touches the Austrian frontier.

AUSTRIA.—The terms of the treaty have not been published. Lord J. Russell stated in Parliament, that it is not one of a *definite* and *offensive* character, but she concurred with England and France in the necessity of the four points for the security of Turkey, and if Russia did not accept them in the next campaign, she would join in the alliance against Russia.

PRUSSIA.—The Prussian Court has not yet formally acceded to the new treaty, but no doubts are entertained that it will do so at the fitting moment.

HAVANA.—Dates to the 23d ult. All the forts of the island had lately received heavy armaments from Europe. Several cargoes of slaves from Africa had been recently landed. A new edict for the registration of the slaves of the island, had been promulgated.

UNITED STATES.—*Congress.*—The House of Representatives has passed the bill to suppress the circulation of bank notes of a smaller denomination than five dollars, in the District of Columbia. It passed the Senate at the last session. The diplomatic bill, now before Congress, proposes the following salaries for Foreign Ministers: Great Britain, $17,500. France and China, each $15,000. Spain, Russia, Austria, and Prussia, each $12,000. Brazil and Mexico, each 10,000. Turkey, Peru, and Chili, each $9000, and all others, $7,500.

California.—News to Twelfth mo. 1. The shipments of gold continue large; the George Law arrived at New York, on the 25th ult., with $1,461,646 on freight, and the Sonora on her last trip brought to Panama from San Francisco, upwards of $1,800,000 in gold on freight. The want of water has been felt throughout the mining region, the winter thus far having been unusually dry, and many of the miners doing nothing, but waiting for rain. A mass of quartz weighing 160½ lbs., had been found recently by a party of five men in Calaveras county, fifteen feet below the surface. It is supposed to contain eighty per cent. of gold, and is valued at $26,262. At San Francisco, business was dull, and prices low, there being little demand from the interior. Wheat, best sample, $1.35 per bushel; bacon, 12½ cts.; flour, $12.75 per bbl.

Overland to California.—Influential parties in St. Louis have resolved to apply for a charter, for the purpose of establishing a line of stage coaches from the frontier line of Missouri to Sacramento City, and efforts were making in California to start a similar coach from the western end.

A Subterranean Telegraph to California.—The Committee on Territories in the House of Representatives, have reported in favour of a grant of two millions of acres of public land to aid in the construction of a line of telegraph, from the Mississippi or Missouri river, to the Pacific ocean. The scheme is considered not only practicable, but of great public utility. The line, it is supposed, may be completed within two years. The bill proposes that it shall be constructed by individual enterprise.

Minnesota.—According to the St. Paul (Minn.) Pioneer, about twenty-five thousand settlers have located themselves within the territory during the past season.

Pennsylvania.—The anthracite coal trade was prosecuted with vigor, during the past year. The Schuylkill region sent 1,988,478 tons to market by railroad, and 907,854 tons by canal. The Lehigh furnishes 1,245,815 tons. The Lackawanna, 937,692 tons, and the Shamokin, 66,400 tons,—in all, 5,145,739 tons, which is 579,010 tons more than in 1853. The rapid growth of the coal trade is shown by comparing the quantities supplied at intervals of ten years; thus in 1824, it was 2611 tons; 1834, 332,936 tons; 1844, 1,216,741 tons; 1854, 5,145,739 tons.

Pittsburg.—On the 28th ult., there was eleven feet water in the channel and rising, the ice was completely broken up, and the packets had commenced running.

New York.—There is unusual suffering among the poor, on account of the multitude of unemployed operatives of all kinds, and great efforts were being made in various ways to afford the much needed relief. The money market is easier, and stocks are beginning to recover from their extreme depression. The animals slaughtered for food in New York, during the past year, according to a published table, numbered as follows—bullocks, 115,847; calves, 68,584; sheep and lambs, 555,479; swine, 252,328.

Philadelphia.—Mortality last week, 194. The weekly reports of the Board of Health, show that 11,809 deaths occurred in Philadelphia, during the year 1854; of these, 4992 were adults and 6817 children; 3322 were under one year of age, and 3032 were from one to ten years of age. There were 200 deaths of persons, over 80 years; 60, over 90, and 13, over 100; 603 deaths were caused by cholera; 129, by cholera morbus; 784, cholera infantum; 112, apoplexy; convulsions, 698; consumption, 1377; croup, 302; dropsy, 404; disease of the heart, 140; dysentery, 444; debility, 454; diarrhœa, 214; fevers, 572; inflammation of brain, 261; of bronchi, 241; of lungs, 472; of stomach and bowels, 185; marasmus, 426; measles, 76; palsy, 103; smallpox, 41; whooping cough, 156; drowned, 117; casualties, 112; old age, 196.

Miscellaneous.—An Anthracite Locomotive has been running successfully upon the Boston and Providence railroad during the past week. The steam is generated entirely by anthracite coal, and the train is run at as economical and rapid a rate as with any other kind of coal.

Loss by Fire.—The loss by the recent fire at St. Louis, at which the rolling mill and iron foundry of Chanteau & Co. were destroyed, is estimated at $160,000.

The Quickest Passage on Record.—The ship Dreadnought, on her recent voyage from New York to Liverpool, made the run in 13 days, 11 hours, and 15 minutes, true time. This is said to be the quickest passage of a sailing vessel yet made.

Sixty Years ago.—The Boston (Mass.) Traveller says, on Christmas day, 1794, the ship Betsy, 190 tons, was launched at Salem, Mass.; thermometer, 80° at noon. The grease ran down on the ways, and men and boys indulged in swimming, as in summer.

Extravagance.—As an indication of the wild extravagance which has prevailed in the country of late, an importing house in New York, states that the amount of duties paid for *French artificial flowers*, for the first quarter of the current fiscal year, was almost double the amount of duties paid on *railroad iron*.

RECEIPTS.

Received from C. Bracken, agt., O., $2, and for John Hoge, $4, vols. 27 and 28, for Levi Hoge, $2, vol. 27; from A. Dirkin, Eng., for Richard Hall, 10s. to 16, vol. 29; from Wm. Foulke, agt., O., for Jesse Metcalf, $4, vols. 27 and 28, for Wm. Harmer, $2, vol. 27; for Wm. Masters and A. Dewees, $2 each, to 14, vol. 29; from A. Garretson, agt., O., for James Crew, $2, to 11, vol. 28; from J. King, agt., N. Y., for J. Leffinwell, $2, vol. 28; from G. D. Smith, Cin., O., $2, vol. 27; from Ell. D. Meredith, Pa., $2, to 17, vol. 29; from Jesse Kirk, O., and Elisha Kirk, $2 each, vol. 28; from J. P. Balderston, Md., $2, vol. 28; from Robert Iredell, Norristown, Pa., per C. W. $10.44 in full.

WEST-TOWN SCHOOL.

Assistant Teachers are wanted in the Boys and Girls' departments of this Institution. The opportunity which this station furnishes for prosecuting their studies, free from any expense, presents a favourable opening for young persons, who wish to perfect themselves in the higher branches of learning, or to prepare for the business of Teachers. Those who wish to engage, are requested to make early application to Nathan Sharpless, Concordville; Pennock Passmore, Goshenville; or Thomas Evans, Samuel Bettle, Jr., Elizabeth Peirson, or Sidney Coates, Philadelphia.

INDIAN CIVILIZATION.

The committee is desirous of engaging the services of a well qualified Friend to teach the school at Tunessassah, &c. Friends, who may feel concerned to engage in that station, are requested to make early application to Joseph Elkinton, No. 377 S. Second street, or Thomas Evans, No. 180 Arch street, Philadelphia, or Ebenezer Worth, Marshalton, Chester county, Pa., or Thomas Wistar, Fox Chase, Philadelphia co., Pa.

Philad., Ninth mo. 20, 1854.

FRIENDS' BOOKS.

Those wishing to procure Friends' books, may obtain most of the works commonly in use; at the prices they are retailed at in Friends' Bookstore, Philadelphia, by applying to Joseph Hobson, in Flushing, Belmont county, Ohio.

Flushing, Twelfth mo. 29, 1854.

MARRIED, at Friends' Meeting-house, Rahway, N. J., on the 28th of Twelfth mo., 1854, JOSEPH S. TOWNSEND, of Plainfield, to MERCY, daughter of Joel Wilson, of the former place.

DIED, at her residence, in Fallsington, Bucks co., Pa., on the morning of the 17th of Twelfth mo., 1854, after a short illness, RACHEL, wife of Robert Alexander, aged 75 years and 9 days; an esteemed member of Falls Monthly Meeting of Friends.

——, on the afternoon of the 17th of Twelfth month, 1854, in Concord, Delaware county, Pa., SAMUEL TRIMBLE, in the 30th year of his age.

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From the London Quarterly Review.

How London is Supplied with Food.

(Continued from page 129.)

London has always been celebrated for the excellence of its meats, and her sons do justice to it; at least it has become the universal impression that they consume more, man for man, than any other town population in the world. It was a sirloin, fresh and ruddy, hanging at the door of some Giblett or Slater in a former century, that inspired, we suspect, the song which ever since has stirred Englishmen in a foreign land, 'The Roast Beef of Old England.' The visitor accustomed to the markets of our large provincial towns would doubtless expect to find the emporium of the live-stock trade for so vast a population of an imposing size. The foreigner, after seeing the magnificence of our docks—the solidity and span of our bridges—might naturally look for a national exposition of our greatness in the chief market dedicated to that British beef which is the boast of John Bull. What they do see in reality, if they have courage to wend their way along any of the narrow tumble-down streets approaching to Smithfield, which the great fire unfortunately spared, is an irregular space bounded by dirty houses and the ragged party-walls of demolished habitations, which give it the appearance of the site of a recent conflagration—the whole space comprising just six acres, fifteen perches, roads and public thoroughfares included. Into this narrow area, surrounded with slaughter-houses, triperies, bone-boiling houses, gut-scraperies, &c., the mutton-chops, scrags, saddles, legs, sirloins, and rounds, which grace the smiling boards of our noble imperial capital throughout the year, have, for the major part, been goaded and contused for the benefit of the civic corporation installed at Guildhall. Thanks to the common sense which has at length lifted up its potential voice, the days of Smithfield are numbered, and those who wish to see the enormous aggregation of edible quadrupeds before it takes its departure to its spacious new abode at Copenhagen Fields must not delay the visit much longer. The best time is early in the morning—say one or two o'clock of the 'great day,' as the last market before Christmas-day is called. On this occasion, not only the space—calculated to hold 4100 oxen and 30,000 sheep, besides calves and pigs—is crammed, but the approaches around it overflow with live stock for many hundred feet, and sometimes the cattle are seen blocking up the passage as far as St. Sepulchre's church. If the stranger can make his way through the crowd, and by means of some vantage-ground or door-step can manage to raise himself a few feet above the general level, he sees before him in one direction, by the dim red light of hundreds of torches, a writhing parti-coloured mass, surmounted by twisting horns, some in rows, tied to rails which run along the whole length of the open space, some gathered together in one struggling knot. In another quarter, the moving torches reveal to him now and then, through the misty light, a couple of acres of living wool, or roods of pigs' skins. If he ventures into this closely wedged and labouring mass, he is enabled to watch more narrowly the reason of the universal ferment among the beasts. The drover with his goad is forcing the cattle into the smallest possible compass, and a little further on half a dozen men are making desperate efforts to drag refractory oxen up to the rails with ropes. In the scuffle which ensues the slipping of the ropes often snaps the fingers of the persons who are conducting the operation, and there is scarce a drover in the market who has not had some of his digits broken. The sheep, squeezed into hurdles like figs into a drum, lie down upon each other, 'and make no sign;' the pigs, on the other hand, cry out before they are hurt. This scene, which has more the appearance of a hideous nightmare than a weekly exhibition in a civilized country, is accompanied by the barking of dogs, the bellowing of cattle, the cursing of men, and the dull blows of sticks—a charivari of sound that must be heard to be appreciated. The hubbub gradually abates from 12 o'clock at night, the time of opening, to its close at 3 P. M. next day; although during the whole period, as fresh lots are 'headed up,' individual acts of cruelty continue. Can it excite surprise that a state of things, the worst details of which we have suppressed, because of the pain which such horrors excite, sometimes so injures the stock that, to quote the words of one of the witnesses before the Smithfield Commission, 'a grazier will not know his own beast four days after it has left him?' The meat itself suffers in quality; for anything like fright or passion is well known to affect the blood, and consequently the flesh. Beasts subjected to such disturbances will often turn green within twenty-four hours after death. Slater, the well-known butcher of Kensington and Jermyn Street, states that mutton is often so disfigured by blows and the goad that it cannot be sold for the West-end tables. Many of the drovers we doubt not are ruffians, but we believe the greater part of this cruelty is to be ascribed to the market-place itself, which, considering the immense amount of business to be got through on Mondays and Fridays, is absurdly and disgracefully confined. According to the official account, the number of live stock exhibited in 1853 was—

Oxen.	Sheep.	Calves.	Pigs.	Total.
294,571	1,518,040	36,791	29,593	1,893,888

But this is far from giving a true idea of the whole amount brought into London. Much stock arrives in the capital which never enters the great mart. For example, Slater, who kills per week, on the average, 200 sheep and from 20 to 25 oxen, says, in his evidence before the Smithfield Commission, that he buys a great deal of his stock from the graziers in Norfolk and Essex. Again, 'town' pigs are slaughtered and sent direct to the meat market, while many sheep are bought from the parks, where they have been temporarily placed till they find a purchaser. A much more correct estimate of the flocks and herds which are annually consumed in London may be gathered from a report of the numbers transmitted by the different lines of railway, compiled from official sources by Ormandy, the cattle-traffic manager of the North-Western Railway. From this able pamphlet we extract the following table:—

	Oxen.	Sheep.	Calves.	Pigs.	Total for 1853.
By Eastern Counties	81,744	277,735	3,492	23,437	386,308
" L. & N. Western	70,435	248,445	5,113	24,287	348,280
" Great Northern	15,439	120,033	503	8,973	145,308
" Great Western	6,833	146,607	2,230	2,009	156,649
" L. & S. Western	4,000	103,000	1,733	1,710	109,442
" South Eastern	875	53,320	1,111	115	55,421
" L. & B. & S. Coast	863	13,690	111	54	14,724
" Sea from North of England and Scotland	14,662	11,141	421	3,672	29,896
" Sea from Ireland	2,311	3,472	21	5,476	11,280
Imported from the Continent	55,005	229,918	25,720	10,131	320,834
Driven in by road, and from the neighbourhood of the metropolis (obtained from the toll-gate lessees)	69,096	462,172	63,114	48,205	641,647
Total	323,188	1,930,793	101,776	127,852	2,182,609

These numbers show at a glance what a part the railway plays in supplying animal food to the metropolis, and how trifling in comparison is the amount that travels up on foot. The Eastern Counties lines, penetrating and monopolising the rich breeding and fattening districts of Norfolk and Essex, bring up the largest share. Many of the little black cattle, that tourists see in Scotland climbing the hills like cats, come directly from these counties, having some months before been sent thither from their native north to clothe their bones with English substance. By the same line we receive a fair portion of that great foreign contribution to our larders, the mere shadow of which so frightened our graziers some years ago, principally Danish stock, which finds its way from Tonning to Lowestoff, a route newly opened up by the North of Europe Steamship Company. The North-Western is next in rank as a carrier of live stock. This line takes in the

contributions from the midland counties, and, by way of Liverpool, abundance of Irish and Scotch cattle. The Great Northern is perhaps destined to surpass both in the quantities of food it will eventually pour into London, running as it does through the northern breeding districts, and receiving at its extremity the herds which come from Aberdeen and its neighbourhood.

(To be continued.)

For "The Friend."

Eager Pursuit of Trade.

During the commotions in Ireland, from 1688 to 1690, many Friends suffered greatly from the loss of their property and a comfortable subsistence. John Burnyeat then resided in that country, and was instrumental in strengthening them to bear their distress as Christians. While thus engaged, he warned them at a public meeting of a change that would ere long take place. "It is now a time of great trial upon you," he said, "in losing what you have; but the time will come when you will be as greatly tried with getting wealth;" which was soon accomplished. In an unexpected manner, great plenty succeeded great spoil and scarcity; trade sprung up, their stocks increased, many eagerly launched into business, and acquired riches, which proved injurious to the society in many respects. The children of Friends, perceiving their parents acquiring wealth, gave way to idle habits, became proud, self-conceited, and went into the vain fashions of the world in which they were indulged until some became so determined to take their own way, that their parents were unable to restrain them. This state of apparent prosperity, by which Satan deceived the unwatchful, and led them from the humility, self-denial, and dedication to the Lord, which is inseparable from a life of holiness, brought much exercise upon the faithful servants of Christ, who kept their habitations in the Truth. Great endeavours were used by these to check the eager pursuit of the world, which they saw would choke the growth of the good Seed, and cause those who gave way to it, to forget the eminent care and protection of divine Providence, in preserving their lives through the recent calamities in the nation.

To defeat the designs of the enemy, the Lord in mercy raised by his Holy Spirit a fervent zeal and courage in many Friends, to stand against this insatiable, avaricious disposition; and from men's and women's meetings, many admonitions and exhortations, both in word and writing, went forth to the members to keep close to Truth, and within the limits thereof, in their trade and worldly concerns. The Lord wonderfully accompanied those devoted men and women in that service, with his presence and power, to their great satisfaction and confirmation, and opened to them many ways to arrest the progress of that spirit of covetousness, and for their preservation, to good effect. The subject also claimed the attention of Leinster Province Meeting, in the year 1698, which issued an epistle, in which, after alluding to their labours on this subject, they say, "That which is chiefly before us, is to warn and admonish the church of Christ to beware of the snares of the unwearied enemy, which he lays in secret, and baits with the lawful things of this world, in this time of ease and great liberty. For his baits are suited to the times and seasons, to answer the inclination of people's minds, that go from things that are above, after the things that are below; and the generality of people are taken in his snares, and carried away after riches, preferment, honour, greatness, and vain-glory in the things of this world that are uncertain, and soon come to an end. He is striving to break in upon the people of our Society, whom the Lord hath called by his grace out of the world, to obey and follow him in all things, as lights in the world to his honour. And this enemy of all righteousness hath prevailed on many, that are not so careful and watchful in the light of Christ as they ought to be; and others following their examples to get riches, and be big in the world, invade other men's property, and fail in their purposes, so sacrifice religion and their own credit, to their greedy desire after gain, and give occasion for men to brand us with the character of covetousness, which causes the Truth professed by us to be evil spoken of, stumbles the minds of some that might otherwise join with us, and hinders the Lord's work of reformation, grieves his good Spirit, and wounds the hearts of his faithful servants."

"Now, being at our Province Meeting, and a great appearance of Friends, both men and women, and the mighty power of the Lord among us, under a weighty sense thereof, the affairs of the church were managed in great unity, peace and concord; and a weighty concern came upon our spirits, concerning the bounds and limits of getting, and the right using the lawful things of this world, and how far Friends might safely go into them. Much time being spent in church affairs to good satisfaction, the meeting adjourned until next day, and after the meeting for the worship of God was over, men and ancient concerned women Friends met to consider this weighty matter, and sat down in silence, retired to the Lord for his aid and counsel. The Lord was pleased to appear, and his power was great through his Spirit to our comfort, and many hearts were melted before him, because of his goodness, which bowed all spirits; and many heavenly things were opened in the testimony of Jesus, concerning the bounds, and the right use of the lawful things of this world. And it was agreed that a competency is sufficient for every one, and is the right bounds, with a due consideration of every one's charge, station, place and service. And that mind which will not be content with this, bears the character of covetousness, and renders such unfit to rule in the Church of Christ."

"Not that we intend to deprive any of the moderate and lawful use of the things of this world, or to take from any man his possessions, or to invade and take away property, but to bring all things into right bounds, and set them in their right places, that so none may be guilty of the great sin of abusing the Lord's mercies, but might use and enjoy them to his honour; that in so doing, they may have his peace and blessing, which is the true comfort of all enjoyments. Thus shall we give evident testimony to the world by our moderation, even in lawful things, that we are true followers of the Lord Jesus Christ in a self-denying life—building up one another in our most precious faith, and in our heavenly possession in Christ Jesus, over the greedy gain, greatness, and vain-glory of the world, and perishing fading things thereof, that soon come to an end. Here the rich man will not glory in his riches, but see the danger of them, and not lay hold of opportunities to heap up more, to make himself and posterity great in the world; but rather endeavour to lessen, that with more ease and cheerfulness he may serve God and his generation with what he hath, with all his might, being glad of every opportunity that presents, that he may do good, and be rich in good works, considering he is a steward, and his time uncertain in what he enjoys, and that he must be accountable to the Lord of all, for all things he possesses under him. Under the like consideration, the [poor] man will be glad that he is free from many temptations and snares, that the rich in this world are liable to fall into, and pierce themselves with many sorrows and hurtful lusts. He will bless the Lord for what he enjoys, not wanting food and raiment, with which he is well content and easy in his mind, that is towards the Lord, and seeks not from place to place, and from one country to another, in a covetous mind to heap up riches; but looks to the Lord with an eye of faith, to receive counsel from him in his undertakings, and dare not go beyond his limits, nor without his countenance; and all murmuring, repining and unbelief are kept out of the camp. There will be no craving spirits where the Lord rules, but all in their stations, according to their ability and gifts, endeavour to serve the Lord with all their might and substance, in their places where the Lord hath raised them, or ordered them, and may be serviceable; shaking themselves from the dust of the earth, putting on their beautiful garments of the Lord's government, and shining under the discipline thereof, rising over the earth and earthly things in the life and power of Christ, as lights in the world in this glorious day of the Lord."

Rutty remarks that this epistle shows the spirit of the faithful elders in those days, and the just conceptions they had of christian simplicity, moderation and self-denial; not confining it to certain superfluities in habit and speech, but also truly sensible that the cares of this life and the deceitfulness of riches, were as dangerous a snare to the old, as airiness in deportment and the love of other pleasures are to the young. It is also a standing evidence of the true spiritual wisdom and foresight of these men, with regard to the pernicious effects of the unbounded love and pursuit of riches, on the welfare of our christian Society, the truth of which has been abundantly confirmed by the experience of succeeding times. In five years after, he remarks, that although it was a time wherein opportunities seemed to offer for getting riches, by great trade, stocking farms, &c., yet several disappointments happened to those that took liberty herein, particularly on occasion of a great decay of trade, which ensued on the wars abroad; so that some who slighted and rejected the timely advice and warning given them, suffered great loss, both as to their inward condition, and outward affairs; but such who complied were sensible of the benefit thereof, both with respect to their ease in the things of this world, and their inward peace and satisfaction.

The signs of the present times, hold out strong admonition to us of this day, to "gather up the wares out of the land," and retrench in our worldly pursuits, in the lavish expenses, and in the indulgences which wealth leads to; in luxurious living, in rich dresses, and in the sumptuous furniture of our dwellings, which are at variance with the command to "seek first the kingdom of heaven, and the righteousness thereof"—the design of our creation, to glorify God, and to spread the religion of his beloved Son in the earth,—that we may be made meet for his everlasting kingdom in the world to come.

Power of Steam.—President Hitchcock says that there are in Great Britain, at the present day, fifteen thousand steam-engines driven by means of coal, with a power equal to that of two millions of men; and thus is put into operation machinery equalling the unaided power of 300,000,000 or 400,000,000 of men. The influence thence emanating reaches the remotest portions of the globe, and tends mightily to the civilization and happiness of the race.

From "The Leisure Hour."

LOOK OUT!

The importance of a phrase or a sentence is not always to be measured by its length. There are some sentences very lengthy and pretentious, that convey after all but a very homœopathic idea. Other sentences are characterised by force and brevity rather than elegance; they are short, sharp, and bustling, and strike you by their pithy embodiment of a thought that might be diluted and spread over any extent of letter-press. The one may boast of elegance and elaboration; the other has little to boast of but its force and fervour—qualities, by the way, not to be despised by those who seek to convey thought in written or verbal language.

It would be a curious subject of speculative inquiry to ascertain the changes and modifications a thought may undergo, in the form of its expression, by different classes of persons in different circles of society. In one class, it would be uttered in an ornate and florid style, embellished by apt illustration, classical quotation, and brilliant rhetoric. In another, it would be expressed in perfectly *exact* language, every word well chosen and set admirably in its proper place. In another, it would be advanced diffidently and defferentially, and prefaced by a "perhaps," the native politeness of the speaker militating against positiveness of assertion. In a fourth class, it would be condensed, as by the action of a high-pressure engine, into the smallest possible dimensions, to be fired off at you with the force and effect of a rifle-ball. What the elegant scholar or refined lady would express in quite a lengthened and formal sentence, the matter-of-fact policeman condenses into a gruff "Move on." While the carriage auditors at the hustings are enraptured with the elegant flow of language and felicity of illustration exhibited by the newly-elected M. P., in explaining to his constituents the abstruse science of political economy, a grimy voter in the crowd, in paper cap and shirt-sleeves, condenses the whole, for the benefit of his neighbours, into a single sentence of a dozen words.

Of a very large family of familiar phrases, current as "household words" in the mouths of men, we do not remember to have met with one more frequently than the injunction to "look out!" It is, to say the least of it, expressive; and it saves some breath and not a little time—valuable commodities in these days. You visit an acquaintance in town; and, on going forth into the public streets, your business-like friend cautions you to "look out;" meaning thereby—take care of your pockets. You reach a crossing, and are again told to "look out"—quite unnecessarily, you think; for you find it imperative to do so if you would get to the other side of the street. Seizing a favourable opportunity, you dodge between the omnibus past and the omnibus to come, to find yourself in contact with the nose of a cabman's horse, and hear the expostulation of the driver, uttered in the tones of injured innocence, "Why can't that 're gen'lman look out?" Escaped that peril, and glancing around you, you plant your foot on the opposite kerb-stone, alighting in your eagerness on the toe of a lady waiting to cross, and are accosted in shrilly accents with "Really, I wish *some people* would look out!" A print-shop near at hand attracts your attention, and you find yourself for the hundredth time earnestly contemplating the portrait of the great Duke, when a burly porter blunders against you, nearly prostrating you on the pavement; and on being remonstrated with, he explains indignantly to the by-standers, as though an apology were due from you, that "the gentleman wasn't a-looking out!"

Somewhat discomposed, you pass on, your natural amiability having been by this time largely tried; and for a while you get on smoothly enough, when you catch a confused clamour of voices shouting in the distance, "Look out, look out!" Suiting the action to the word, you behold a Smithfield bullock madly careering through the crowded street. This time, you think the admonition sensible and reasonable, and escape with all speed. Leaving the crush of the crowded thoroughfares, you take, perchance, a turn in the park, and have scarcely succeeded in recovering your equanimity, when a fussy old gentleman at your elbow pokes you in the ribs, exclaiming excitedly, for your especial benefit, the magic words, "Look out, look out!" explaining them by adding instantly the name of our gracious queen. As in loyalty bound, you rush to secure a good position by the time she passes. You become quite absorbed and enthusiastic, and turn homewards, that last stroke of good fortune having quite satisfied you with your morning's walk.

Removing your hat in the hall, you find how freely you are perspiring, and seek in vain in all the pockets you possess for the wherewith to chase the moisture from your brow. It is gone; that is quite clear: you think you have dropped it, and yet you do not usually lose such articles. You think again that you have been *eased* of it, and you wonder where, and by whom; but you suddenly remember the cunning face of one of those old-looking boys you meet with in London, and no where else, and how he particularly urged you to "look out" in an opposite direction, and are quite satisfied it was not lost in the way you at first supposed.

These are just a few of the instances in which an important meaning, that might suitably occupy a compound paragraph, is not unfrequently conveyed in the bustling, business-like, self-important phrase, "look out!" It has its own value, however; and apart from the trite and vulgar use familiar to us in every-day life, few phrases carry with them a greater amount of moral force, and a sententious sentiment of more universal application, than this. These two little words often epitomise, in the mouth of a business man, a whole volume of homiletics. We see, for instance, the man of few words conveying to his son, on leaving home to enter life, all the parental advice which maternal solicitude had scattered over several preceding weeks, in that one curt utterance, "Look out." We see, too, occasionally, a city man who is bored every night by the complaints of his wife of the manners, habits, morals, and faults of "those horrid servants," as they are too often unjustly called, and whose establishment is in a perpetual ferment through the incessant scoldings of the mistress. How quickly and quietly, when the nuisance reaches a certain climax, will the "head of the house" reduce all to peace and order by the use of the single phrase, "look out;" though in this case we confess this magic sentence should only be used in the last extremity.

"Look out," like everything else useful and good, may be *abused*, and is often employed by the selfish as the term by which to designate a course of low cuuning; it may also, however, be *used* with advantage to "point a moral" as well as to "adorn a tale."

If anything more were necessary to induce our readers to be, in the best sense, on the "look out" for their highest interests for time and eternity, it would only be to hint, that every unit of all that dreary company, who at the last shall "suffer the bitter pangs of the second death," might have stood "without fault before the throne," had they, when warned in their hour of danger, reverently and promptly obeyed the injunction—"LOOK OUT!"

For "The Friend."

Heights and Depths.

When pleasing or elating incidents occur, great care is necessary lest we are diverted from eyeing our sure Guide. The mind then may be estranged from Him, or carried away from that dependence upon the true source of life. If we endeavour to withdraw our thoughts from pleasing events, and seek that acceptable introversion of spirit, which will enable us to spread our cause before One who will compassionate our infirmities, as we apply to him for help, we may likewise look with confidence to his supporting hand, in times of deep discouragements From faithfulness and devotion to the service of his blessed Master, it was the Apostle's happy experience to be persuaded, that neither heights nor depths, nor any other creature, should be able to separate the faithful in his day from the love of God which is in Christ Jesus our Lord.

It doubtless proves a safeguard to us, sometimes to meet with mortifying and trying circumstances, in matters which we have known it to be our duty to accomplish, tending to suppress fleshly exultations, that our spiritual food may be only of that wholesome character which nourishes the soul up to everlasting life. It was shortly after David's triumph on killing Goliath, that he had to flee as a partridge to the mountains, from the hands of Saul. Alas! how prone is fallen nature to desire the adorning of the Almighty's jewels, and to feed on deeds of usefulness, forgetting that self must be slain, before a qualification is conferred by inscrutable wisdom to bring about good results.

The natural man is fond of imposing appearances, and prone to glory in his own attainments, forgetting, that of himself he can do nothing in the heavenly warfare, for "knowledge puffeth up, but charity edifieth." And "if any man think that he knoweth anything, he knoweth nothing yet as he ought to know;" every man's building must be proved of what kind it is, and the wood, hay, stubble, and everything of a perishable character must be consumed, so that the substantial and true material which can never be destroyed, may remain with us, and increase with our labours. That blessed faith which works by love to the purifying of the heart, should be the moving principle in all our efforts to advance the cause of Truth and righteousness in the earth: as we thus progress in the work step by step, leaning upon this staff of faith, our footing will be sure; and when tossed as on the deeps of trouble by adverse winds, we shall hear the comforting language from One who is Omnipotent, "Be of good cheer; it is I; be not afraid."

It is by the simplicity of the sling, and with the smooth stones from the brook, having the sharp edges of the unsubdued will worn away, that marvellous deeds are wrought, through the power of the Most High, and it is only those who begin in this simplicity, and adhere thereto, that will find the house of David grow stronger and stronger, and the house of Saul grow weaker and weaker, and experimentally know, though they may have to pass over *heights* and through *depths*, that their *kingdom* will assuredly be established forever.

New York, Twelfth mo. 1854.

If any one, said Epictetus, will lay to heart two words, taking care to observe and obey them, he shall mostly be without offence, and his life shall be much spent in peace. The two words are these: Bear and Forbear.

For "The Friend."

I have read with attention the minutes of the three Yearly Meetings, published in the seventeenth number of "The Friend," and deeply regret the exhibit they make of the weakness and present divided state of our religious Society. What must the members of other Christian denominations think of us, with our high and pure profession? How are our contentions calculated to stumble honest inquirers after Truth, and to produce blighting of the best life among our own members. Neither of the minutes touch the original cause of our troubles—the promulgation of unsound doctrines—nor bring the difficulties between the Yearly Meetings in our land, home to where they commenced—in New England, where the remedy for them must be applied. There, a departure from the discipline and usages of the Society, resulted in a division of the Yearly Meeting into two bodies, and since then, the work of separation has been going on, to the great grief of all the lowly, self-denying disciples of Christ among us wherever situated. I am more and more convinced that separations are never the means which the great Head of the Church makes use of for removing the evils that may exist in our religious Society; and that it is a sad reflection on our principles and church government, to suppose there is not a conservative power in them, sufficient, under Divine guidance, to overcome and remove all the wrong things that may arise within our borders.

The following remarks are taken from the last number of the "British Friend." "It has been adduced as a reason for not acknowledging the "smaller body" in New England, that their Yearly Meeting was not established in the right order of our discipline. Those Yearly Meetings, therefore, which so decided, would seem to be going right in the teeth of their former judgment when they have now acknowledged the *small* body in Ohio, whose setting up as a Yearly Meeting was, unquestionably, quite as much out of the right order of the discipline as in the alleged case of New England.

"The separation in New England is thus not only matter of deep regret, for its effects on that Yearly Meeting itself; but because of the party spirit which it has engendered among other co-equal meetings, as once more evinced in the case of Baltimore Yearly Meeting recently held. Further manifestations of this party spirit may yet be apprehended in those Yearly Meetings before which the Ohio separation case may yet come; so that ultimately we may have in each Yearly Meeting of Friends, *two bodies claiming the same designation;* and all this having its origin in the unhappy division in New England; and though the process may be humiliating, the only way, as it appears to us, for satisfactorily adjusting the state of our Society in America, will be for New England to reconsider its proceedings which gave rise to the separation, and so far as these have been shown to be at variance with our discipline, *annul them.* Then, on the part of the *small* one, we have reason to believe there would be no backwardness to make whatever acknowledgments, may, to neutral persons, seem called for, and which do not involve any sacrifice of principle; thus healing the breach and restoring the path to walk in harmoniously. We are also happy to believe there has been a growing disposition on the part of both bodies for this re-union—a consummation, we may add, most devoutly to be wished, as terminating the reproachful spectacle of 'a house divided against itself.'"

These views are in accordance with the religious concern of Philadelphia Yearly Meeting, as expressed in the document it forwarded to the two bodies in New England, where it says:

"We have endeavoured to take an impartial view of the proceedings set forth in the printed documents, and to express a candid opinion respecting them; and inasmuch as it is needful that the accountability of members to their respective meetings, and the subordination of inferior to superior meetings should be maintained according to the Discipline; and inasmuch as divisions and sub-divisions must always be attended by consequences more or less destructive of the peace and welfare of meetings and families; and of the strength and influence of the Society in supporting its testimonies, it is our sincere and fervent desire that all parties, under a deep sense of the greatness of the cause, and the excellency of the church government which our Society has been entrusted with and called to support, may, in the sight of the Lord, examine the respective grounds they have taken; and that where any infraction of private rights or of the discipline has been committed, they may be willing, under the constraining power of Truth, to acknowledge and do it away. We all profess to act under the government of the same blessed Head of the church, who laid down his life for our sakes, and taught us that we should lay down our lives for one another; and we believe that if all classes stand open to the softening influences of the love of God, through his mercy and goodness, everything that has divided and alienated from each other may be entirely removed, and a re-establishment on the right foundation witnessed in that faith, and love, and unity, which in former years bound together the members, and the different Yearly Meetings of our Society.

"It is important that such a re-union should be sought after by the members of the two bodies in New England, not only for their own sakes, but for the promotion of the peace and harmony of the Society everywhere."

Cannot all true lovers of the peace of Jerusalem join in the sentiments and the desires expressed in these extracts? D. C.

First month, 1855.

Selected.

WINTER AMUSEMENTS FOR JANE AND I.

In summer days I till the ground,
And tug and toil and get my bread;
No interval can there be found
Between my labour and my bed.
My wife declines to knit by night,
And I to read by candle-light.

But when the south receives the sun,
Beyond the equinoctial line—
When all my summer work is done,
Substantial pleasures then are mine.
Then Jane begins to knit at night,
And I to read by candle-light.

I'm then content, and never sigh,
Nor fly from home some bliss to find;—
And Jane is pleased as well as I—
It so completely feasts her mind,
To sit her down to knit by night,
And hear me read by candle-light.

For when I read, she always hears,
And what she hears she tries to scan;
When aught to her obscure appears,
Then I explain it—if I can!
Oh! how she loves to knit by night,
And hear me read by candle-light!

Boston Cultivator

Selected.

SUFFERING.

Why should I regard
Earth's little store of borrowed sweets? I, sure
Have had enough of bitter in my cup,
To show that never was it His design,
Who placed me here, that I should live at ease,
Or drink at pleasure's fountain. Henceforth, then,
It matters not if storm or sunshine be
My future lot, bitter or sweetmy cup;
I only pray, Lord, fit me for thy work,
And make me holy, and my spirit nerve
For the stern hour of strife. Let me but know
There is an arm unseen that holds me up,
An eye that kindly watches all my path,
'Til I my weary pilgrimage have done,—
Let me but know I have a friend that waits
To welcome me to glory and to joy,
And I will suffer on, nor ask a higher bliss.

Exploration of the White Nile.

The following notice of an exploration of this remarkable river, has been condensed from a chapter in Bayard Taylor's "Journey to Central Africa."

"The exploration of the river within the last fifteen years constitutes the most interesting chapter in the annals of African discovery. It has been ascended to lat. 4° north, at least eight hundred miles, following the course of the stream, beyond the island of Aba. The most satisfactory account is that of Dr. Knoblecher, who ascended about fifty miles beyond the point reached by previous expeditions. During my stay in Khartoum, I received from him full particulars of his adventures, and was allowed to inspect his journals and sketch books. His reports are exceedingly curious and interesting, and I herewith present a brief outline of them. Dr. Knoblecher, in his capacity of Catholic missionary, was directed to accompany the annual trading expedition up the White Nile, for the purpose of ascertaining the practicability of establishing a missionary station among some of the negro tribes near the equator. He experienced much difficulty at the outset, on account of the jealousy of the Egyptian traders, who find the company of a European a restraint upon their violent and lawless practices, but through the influence of the Pasha, who was at last brought to give his consent, the missionaries secured a place in the expedition, and, on the 13th of November, 1849, set sail from Khartoum. There were seven vessels in the flotilla, and that of Dr. Knoblecher, though the smallest, proved to be the best sailer, and usually kept the lead. He had on board a faithful and experienced Nubian pilot, named Suleyman Abaw-Zeid. After fourteen days' sailing, the expedition passed the islands of the Shillooks, and reached that part of the river where the banks are covered with continuous villages. The number of these is estimated at seven thousand. It is worthy of notice, that their circular tokuls (huts) of mud and reeds are precisely similar in form and construction to those of the tribes on the Niger and Senegal rivers, with whom the Shillooks have no communication, and from whom they differ in language, appearance, and character. While threading the mazes of the archipelago, a violent whirlwind passed over the river, and completely dismasted one of the boats. Beyond the islands the river expands, so that the marshy shores are barely visible in some places. The lotus grows abundantly in the shallows, and the appearance of the thousands of snowy blossoms as they flash open at sunrise, is described as a scene of vegetable pomp and splendour, which can be witnessed in no other part of the world. The forests of Sont trees which cover the islands, give place to doum-palms and immense tamarinds; and beyond lat. 10°, in the land of the Dinkas, the beautiful dhelleb-palm is first seen. It has a tall, graceful trunk, thick in the middle, but tapering towards the top and bottom, and a rich crown of large, fan-like leaves.

On the 28th of November the expedition succeeded, after some difficulty, in establishing an intercourse with the Dinkas and Shillooks, who inhabited the opposite banks of the river. The

latter, in consideration of some coloured glass beads, furnished a number of oxen for provisions.

Dr. Knoblecher described their running, when they drove the cattle together, as resembling that of the gazelle; they leap high into the air, drawing up their long legs as they rise, and clear the ground at a most astonishing speed. The next day the vessels reached a large town called Vav, where the people received them without the least appearance of fear, and brought quantities of elephants' tusks to trade for beads. Herds of wild elephants and giraffes were now frequently seen on the banks of the river, and the former sometimes threw up their trunks and spirted water into the air when they saw the vessels. Numbers of white herons were perched composedly upon their backs and heads. The giraffes, as they gazed with wonder at the fleet, lifted their heads quite above the tops of the mimosa trees. On the second of December, the expedition passed the mouth of the Sobat river, the only tributary stream which comes to the White Nile from the east. Its source is supposed to be in the country of the Gallas, south of the kingdom of Shoa. Its breadth, at its entrance into the Nile, is six hundred and fifty feet. Ulerne, who ascended it about eighty miles, with D'Arnaud's expedition, states that its shores are higher than those of the Nile, and that the surface of the country became more elevated as he ascended, whence he infers that the White Nile, as far as it has been explored, flows in a depressed basin of the table-land of Central Africa.

From lat. 9° 26′ to 6° 50′ N. there is a complete change in the scenery. The magnificent forests disappear, and the shores become marshy and unhealthy, covered with tall grass, whose prickly stalks render landing difficult, and embarrass the navigation of the shallows. The air is heavy with noxious miasmas, and filled with countless swarms of gnats and mosquitoes. The water of the river is partially stagnant, and green with vegetable matter, occasioning serious disorders to those who drink it. The Gazelle lake lies in lat. 9° 16′ N. It is thus named from the Gazelle river, which flows into it on the western side, and which has never yet been explored. Its depth is about seven feet, but the reeds and water plants with which it is filled reach to the surface, and render the navigation difficult. Its shores are inhabited by the Nuchi negroes, a stupid, imbruted race, many of whom are frequently carried off by the traders and sold as slaves. For this reason it is now very difficult to procure elephants' teeth from them.

(To be concluded.)

For "The Friend."

Review of the Weather for Twelfth Month, 1854.

The first two days of the Twelfth month were clear. On the morning of the 3d, thick clouds seemed to cover the sky, and at 7½ A. M., it commenced snowing. For half an hour snow fell copiously, when it turned to rain. It rained moderately with some sleet, most of the day, till about 4 P. M., when it again commenced snowing, and increased in a short time to quite a storm, with a strong N. W. wind. There fell, on an average, but about two or three inches of snow; but it drifted so as to cause obstruction on some of the railroads in the country. Still snowing some on the morning of the 4th, and there was a stiff gale from the N. W. all day. There was some snow on the 7th. On the 9th, people were filling their ice-houses, the ice being five or six inches thick. There was again a slight fall of snow on the 11th, then clear till the 17th, on which and the following day, snow fell. The 23d was very dull, with thick heavy clouds, and a cold raw air from the E., which led many to expect that the next morning's light would disclose a great snow. But

> Soon as the silent shades of night withdrew,
> The ruddy morn disclosed at once to view
> The face of nature in a rich disguise,
> And brightened every object to our eyes;
> For every shrub, and every blade of grass,
> And every pointed thorn seemed wrought in glass.

Against noon there was a heavy sleet, but the temperature becoming more mild, the trees were eased of their load by its falling off considerably before night.

The 28th was marked by a heavy fog all day.

In some places a little north of us, they have had good sleighing; and in parts of New York and the New England States they had two or three feet of snow early in the month. On the 20th, at Albany the temperature was 14° below zero at 6 A. M., and 3° below at mid-day. Teams were crossing the river on the ice at that place, it being very thick and strong.

The average temperature for the month was 27⅜°, more than 4° colder than the last Twelfth month. Amount of rain and melted snow was 3.132 inches—of snow, about 4 inches.

The mean temperature of the year 1854, was 51½°.

The amount of rain and melted snow that fell during the year, was 40.416 inches,—about 10 inches below the average fall for this latitude. There were fifty inches of snow in the year. The range of the thermometer, was from zero on the 3d of First month, to 96° on the 21st of Seventh month. For 1853, the medium temperature was 51½°, and amount of rain, 48.25 inches.

West-town B. S., First mo. 1st, 1855.

Days of month.	Temperature. Minimum.	Maximum.	Mean.	Mean height of Bar. from sun. rise to 10 P. M.	Direction and force of the wind.		Circumstances of the weather for Twelfth month, 1854.
1	23	30	26½	29.47	N. W. to W.	2	Clear.
2	24	37	30½	29.50	N. W.	2	Do.
3	32	37	32½	29.00	S.E. to N. W.	4	Heavy clouds—snow—rain.
4	23	31	27	28.87	N. W.	4	Snow—cloudy—windy.
5	20	36	28	29.42	N. W.	4	Some clouds
6	18	30	24	29.18	WSW to SW.	3	Clear—cloudy.
7	18	35	26½	29.16	W. to N. W.	4	Clr at times—storm. 10 P. M.
8	14	34	24½	29.70	N. W.	3	Generally clear.
9	12	31	21½	30.00	N.W. to S W.	2	Clear.
10	24	40	32	29.78	S. E. to S.	1	Do. cloudy.
11	28	41	34½	29.67	N. W.	2	Cloudy.
12	24	34	29	29.69	N. W.	2	Clear.
13	22	42	32½	29.60	S. W.	1	Do.
14	32	42	36½	29.52	N. W. to S.	1	Do.
15	24	42	33	29.31	S. W. to S. E.	1	Do.
16	30	45	37½	29.30	N. W.	2	Generally clear.
17	27	35	31	29.30	S. E.	2	Cloudy —spits of snow.
18	19	30	24½	29.47	N. E to N. W.	3	Snowing—cloudy.
19	14	24	19	29.52	N. W.	3	Clear.
20	5	20	12½	29.54	N. W.	2	Do.
21	7	20	13	29.54	N. W.	3	Snowing—clear.
22	20	30	25½	29.86	N. W.	2	Clear.
23	11	21	16	30.07	E.	2	Cloudy.
24	30	32	26	29.79	N. W. to SW.	2	Sleet—rain—sleet.
25	20	45	32½	28.67	S. W.	2	Fog—clear.
26	24	44	34	29.54	S. E. to E.	2	Do. Cloudy—rain.
27	33	45	38½	29.58	S.	2	Rainy.
28	34	39	36½	29.38	S. E.	2	Very foggy.
29	29	38	29	29.37	N. W.	3	Snowy—clear.
30	15	32	24½	29.58	N. W.	3	Clear and cold.
31	22	35	28½	29.71	N. W.	2	Do.

Selected.

That which is of God gathers to God; that which is of the world is owned by the world.

Thou, who sometimes travels in the work of the ministry, and art made very welcome by thy friends, seest many tokens of their satisfaction, in having thee for their guest. It is good for thee to dwell deep, that thou mayest feel and understand the spirits of people. If we believe Truth points towards a conference on some subjects in a private way, it is needful for us to take heed that their kindness, their freedom and affability, do not hinder us from the Lord's work. I have seen, that in the midst of kindness and *smooth conduct*, to speak close and home to them who entertain us, on points that relate to their outward interest, is hard labour; and when I have felt Truth lead toward it, I have found myself disqualified by a superficial friendship; and as the sense thereof hath abased me, and my cries have been to the Lord, so I have been humbled and made content to appear weak, or as a fool for His sake; and thus a door hath opened to enter upon it. To attempt to do the Lord's work in *our own way*, and to speak of that which is the burthen of the word, in a way *easy to the natural part*, doth not reach the bottom of the disorder. To see the failings of our friends, and *think hard* of them, without opening that which we ought to open, *and still carry a face of friendship, this tends to undermine the foundation of true unity.*

John Woolman.

"Let not a false humility, or a wrong delicacy restrain me either from the testimony which it is mine to give, or the authority which it is mine to exercise. O, may I be kept from the fear of man, which is a snare."

Emery.—Although emery has been sought for in all parts of the world, it has been found only in two places—in the island of Naxos, in Greece, and at a few spots in Turkey. The annual production is at present limited to two thousand tons of Naxos stone and sixteen hundred tons of Turkish.

A Curious Surprise—A Seven Years' Sleep.—The Rochester Union relates the following fact. The captain of the Plover must have realized something of the feeling that Rip Van Winkle experienced when he woke up from his extraordinary nap in the Catskill mountains:

Taken by Surprise.—A letter from San Francisco to Mr. R. R. Harris, of this city, from his brother, relates a curious incident that occurred there a short time since, which we do not recollect having seen in print. Her Britannic Majesty's exploring ship Plover arrived at San Francisco a short time since from the Polar Sea, where she had been ice-bound since 1847.

When she left San Francisco, some years ago, it was a mere trading station, resorted to by a few vessels in pursuit of hides, and the town or place contained only a few adobe houses. The captain and crew of the Plover expected to find the same San Francisco, in 1854, that they left in 1847. The captain, therefore, sailed into the bay without a pilot, and approached the city in the evening. He was much amazed at the numerous lights he saw.

When he awoke from his dream of seven years the next morning, he found a noble city occupying the site of the ancient San Francisco. He had known nothing of the Mexican war, and cession of California to the United States, and the many other great events that had taken place during the time he had been locked up in the frozen regions of the North.

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

RICHARD GOVE.

(Continued from page 134.)

At Jamaica, the 22nd of First month, 1708, they addressed an epistle to the ministering Friends at home. This epistle, according to one of the minutes made on its receipt, gave account "that they had been at Barbadoes, where several were convinced of the Truth, and one Jew,—that

they had been at Anquilla, where the governor had been convinced some time before by reading a book of James Parnell's, and had laid down his commission, as believing it unlawful for him to fight,—that upon their going thither, many of the people of that place were convinced and hopeful, —that they had two meetings at the house of the present governor, and that they had settled some meetings among them, exhorting them to wait on the Lord in silence for renewing of their strength in him, &c., with sundry other matters very satisfactory to the meeting."

On the way to Jamaica, the vessel in which the Friends were, had a narrow escape from a privateer, and after leaving Jamaica for England, the vessel was several times chased by French ships of war. On one occasion, nothing appeared to preserve them, but the three topmasts of the enemy coming down together, occasioned by the spread of canvass on them in a storm. After escaping others by superior sailing, they reached the coast of Ireland, where, to escape from two privateers, the captain concluded to run the vessel ashore. He ran in so nigh the rocks, that the privateers were afraid to venture, and though his ship and passengers were in great peril, yet the latter were safely landed and the ship securely carried into the harbour of Kinsale. Of their labour in Ireland, Thomas Chalkley says: "In this nation we had many and large meetings after our landing, visiting Friends' meetings along to the north, many not of our Society coming to them, among whom we often had good service, to our and their satisfaction, as they often declared, Richard Gove being still with me. Friends from their National Meeting, certified to our brethren in America, of our service and labour of love among them, after we had travelled several hundred miles, and visited Friends' meetings generally, and some other places where it was not usual."

Passing over into Scotland, they held their first meeting at Glasgow, where they were shamefully treated by the rabble, who threw dirt, coal, and stones amongst those assembled. After visiting Scotland, they, about the beginning of the Ninth month, 1708, came to Berwick on the Tweed. Thomas Chalkley says: "At this place my dear friend and fellow-traveller, Richard Gove, and I parted. I was going by the east sea coast up to London, and he inclined towards Cumberland. We had travelled about a year in the work of the ministry, in great love and true fellowship, in which work we were true helpers one of another; and as we had laboured together in the work of Christ, so we parted in his love." The two Friends were but little together again, Richard Gove paying a more general visit to the meetings in England, whilst Thomas spent a considerable time in Holland and Germany. They met at London before Thomas went to the continent, after which Richard continued travelling, but his health declined rapidly, and evidence of a pulmonary complaint manifested itself in him. Becoming unable to travel, he was nursed at the house of his friend Richard Richardson, at Uxbridge, near London, where he deceased about the close of 1709 or beginning of 1710, aged fifty-eight years.

"He was" says Samuel Smith, "small of stature, but seems to have been very industrious in the service of his mission; and for the promotion of Truth on the earth, had travelled much in divers countries. He had a sound serviceable and convincing testimony to bear, and was well beloved by most that knew him."

Thomas Chalkley, noting his death, says:— "We travelled together in great love and unity, and the Lord blessed his work in our hands. He was an inoffensive, loving Friend, and had a sound testimony, which was serviceable and convincing, and was well beloved in Philadelphia, where he lived. He left a good savour and report behind him, I think, wherever he travelled."

WILLIAM COOPER.

William Cooper was born in Great Britain, early in the year 1632. He married about the year 1660, and not long after was convinced of the Truth, as was also Margaret his wife. Their residence was in the village of Coleshill, in Hertfordshire, where he followed his trade as a blacksmith. Being faithful to the openings of Divine grace, he grew in religious experience, and after a time received a gift in the ministry of the Gospel. In the year 1678 he thought it would be right to remove with his family to America, and settle in the province of New Jersey. He laid this prospect before his friends, at a Monthly Meeting at Coleshill, and they granted him the following:—

"Whereas, William Cooper, of Coleshill, in the parish of Amersham, and the county of Hertford, hath signified unto us that he hath an intention, if the Lord permits, to transport himself, with his wife and children, unto the plantation of West New Jersey; and hath desired a testimonial from this meeting, for the satisfaction of Friends there or elsewhere, unto whom he may be outwardly unknown. We therefore, whose names are here underwritten, do hereby certify all whom it may concern, that the said William Cooper and Margaret his wife, having lived in these parts for many years, ever since the first of their convincement, have walked conscientiously and honestly amongst us, agreeably to the profession and testimony of Truth, according to the best of our observation and knowledge of them.

"In witness whereof we have hereunto set our hands, this fifth day of the Twelfth month, 1678."

William Cooper and family, on their arrival in the New World, tarried a while at Burlington, but soon settled at Pine Point, opposite the site of Philadelphia. We find but little trace of his life. He was at one time in the Assembly of New Jersey, and he filled some other public stations. A meeting was sometimes held at his house at Pine Point, and although as far as we can learn he did not travel much abroad, in the service of Truth, he yet appears to have been a diligent labourer in his Master's cause at home.

That worthy labourer in the Gospel, Joan Vokens, during her travels in America, became acquainted with William and Margaret Cooper, and some time after her return to England, she addressed them this epistle:—

"To William Cooper and his wife, dwelling in West Jersey, near Delaware river, not far from Burlington, these are:

"Dear and tender friends, William Cooper and M., my love in the unchangeable Truth salutes you, and in the same I still desire your welfare as my own, with all that hold fast their integrity, and retain their first love; they are all near and dear unto me as ever, and my entire love truly reaches to them all. So I desire thou mayest let them know, if they have received my letters and epistles, for I have sent several, but my kinsman dying by the way, makes me question whether what I sent did ever come to any of your hands I sent to you and to S. Spicer, and to Lydia Wright, (as was,) and to her husband, and to her sister, Mary Andrews, and to several on Pennsylvania side, as well as on that side. I should be very glad to hear of your welfare in the Lord Jesus, for this my soul still travails as truly as when I was amongst you. Oh that your faithfulness and living obedience may engage our heavenly Father to answer the breathing desire of my soul for you in those remote places.

"I cannot forget you, but the cry often runs through me for your preservation and prosperity every way, and that the honour of Truth, and the good one of another, may be preferred far more than all other things, that our nearness and dearness unto our tender God, and one unto another may be felt and witnessed, that we may praise his worthy name, and magnify his preserving and delivering power, for it hath been largely manifested, may a little remnant truly say. All have great cause to speak well of his name, and to remember his mercy of old, and to hold the continuation of his favour in great esteem. Blessed be the Lord Jesus, he hath not been wanting to us, but his daily renewed mercies are sufficient deeply to engage us to faithfulness and obedience that our heavenly Father may be pleased to continue and multiply his tender dealings towards us So whatever is yet to come, may never be able to separate us from the sense of his love, or from the seasonedness of his holy fear, or from the cementing life that joins us as members unto Christ our Head; that if trials should abound, we may all feel the love and life of Jesus to superabound. That every bitter cup that is yet to come may be sweetened, and all hard things made easy, and we encouraged to travel on in our heavenly progress, keeping a narrow watch in the precious light, and diligently waiting in the same that we may be filled with heavenly treasure, for all other is very uncertain. We meet here with a sufficient share of many and variable exercises; neither do I expect, that you there, go free, but this I desire above all things, even your living growth in the precious Truth, and that you may endure to the end Such are assuredly happy and a blessed reward is prepared for them. In a living sense of the same, may the Lord our God keep us here and you there, that our breathings may be continued one for another, that we may be refreshed one in another, and praise the God of heaven and earth together, in his eternal Spirit, as with one heart and soul. He is worthy to be had in living remembrance, and his pure power to be magnified and renowned over all, and unto it I commit you all, for it is over all, and worthy to have the disposing of us all. With it I leave all, for there is nothing too hard for it to do, and it is worthy to be exalted over all, and that for evermore, saith the soul of your loving sister in the unchangeable Truth. JOAN VOKENS.

London, 28th of Fourth month, 1690.

We find W. Cooper amongst those who testified against G. Keith, and signing, both the paper that was put forth by the meetings of ministering Friends, and that by the Yearly Meeting of Discipline. After this we can find little trace of him, except as a representative at Yearly Meeting, until we meet with the brief memorial of his Monthly Meeting. That memorial, after stating that he had been "raised to his gift of exhortation" in Hertfordshire, old England, and had removed to West New Jersey, adds, "and lived here in a godly conversation, exercising his gift in the meeting at Newton, whereunto he belonged, to the benefit of God's people, until it pleased God to remove him. He died the 11th of First month, 1710, and was buried in Newton, in the county of Gloucester, in New Jersey aforesaid, being of a good old age, viz., in the latter end of his 78th year. As he lived, so he died, in unity with Friends, and in full assurance of his eternal well-being."

THE FRIEND.

FIRST MONTH 13, 1855.

The Report of "The Philadelphia Association of Friends for the Instruction of Poor Children," and that of the "Ragged School and Home for Coloured Children," are crowded out of the present number, but will appear in the next.

Having given the minutes of Indiana, Baltimore, and N. Carolina Yearly Meetings relative to the separation in Ohio, our readers have had the opportunity to compare them, and draw their own conclusions respecting them.

We have already expressed our convictions relative to the two bodies in Ohio, and given in this Journal the facts of the separation, and the argument drawn from those facts, both of which, in our view, take from the body of which J. Binns is clerk, every rightful claim to be considered as a legitimate Yearly Meeting. It will be observed, that neither Indiana nor Baltimore attempt to vindicate the manner in which J. Binns was nominated and appointed by the body which he served, or to call in question the regularity of the proceedings of Ohio Yearly Meeting in continuing B. Hoyle as its clerk; but both place their acknowledgment of the body with which they have declared their unity, upon the ground of its members having disapproved of certain acts of Ohio Yearly Meeting, which they (Indiana and Baltimore Yearly Meetings) also disapprove; and reject the body of which B. Hoyle is the clerk, because it is identical with the one which, they say, did those acts; that is, it is the original Ohio Yearly Meeting. To estimate the full force of this admission, it must be borne in mind that B. Hoyle was appointed clerk of the Yearly Meeting without dissent, in 1851, subsequent to the time when Ohio Yearly Meeting authorized those acts. How those meetings received official information of those proceedings of Ohio Yearly Meeting which they condemn, or whether they were satisfied with mere hearsay reports, we are not informed.

The substance of the first charge brought against Ohio Yearly Meeting, is, that it had refused to receive or to answer the epistles from N. England.

For Yearly Meetings not to correspond by epistles, is neither contrary to the discipline, nor without repeated precedents. So far as we have been able to discover there is nothing in the discipline of any existing Yearly Meeting having any reference to its receiving or answering an epistle to another co-ordinate body. The whole matter is left to the religious judgment of each Yearly Meeting, and with that judgment no other meeting has a right to interfere. We believe that for some time after Philadelphia and N. England Yearly Meetings were established, they held no epistolary correspondence. Philadelphia and Dublin Yearly Meetings corresponded for a time, then discontinued their correspondence, and after many years renewed it; and New York and Virginia Yearly Meetings sent no epistle to each other until 1828. In none of these cases did any other meeting feel called on to interfere, or manifest any uneasiness on account of it. How comes it that this same act is now to be considered an offence of such gravity as to deprive a Yearly Meeting of its character and standing? Indiana says, the suspension of correspondence with N. England by Ohio, was without "good and sufficient reasons." Surely, Ohio is the sole judge upon that point; and unless she had communicated those reasons to Indiana, how was the latter to know whether they are good and sufficient or not? After the separation took place in N. England, Ohio Yearly Meeting decided to withhold correspondence with either body there; and concluded not to read the certificates brought by the members of those bodies travelling as ministers; but we think no instance has occurred, in which, as charged by Indiana, such have not been "received and recognized as ministers," though their certificates were not read.

The second charge, of recognizing as members persons disowned by New England, involves the whole question relative to the division in that meeting, arising from the treatment of some of its members: into that question we need not now go. Indiana and Baltimore exercised what they doubtless considered their right as independent meetings, to judge respecting the claims of the two bodies in N. England; receiving one, and rejecting the other. Ohio, believing that important principles were involved in the question, in the exercise of the same right, declined acknowledging either body as the Yearly Meeting, but did not refuse to those belonging to either, the right of attending meetings as members of the society. If one meeting had the right of independent judgment in the case, so had the other, and no charge can be brought against Ohio for exercising that right, which does not apply with equal force to each of the others.

The course, for pursuing which these meetings are assigning their reasons, is precisely analogous with that which they charge Ohio with having wrongfully pursued towards N. England, there being no reason assigned by either Indiana or Baltimore for their proceedings towards Ohio, which does not apply with augmented force, in justification of the conduct of Ohio towards the two bodies in N. England. Ohio was of the judgment that certain proceedings in N. England Yearly Meeting implicated the doctrines and discipline of the society, and produced a division within its borders, and had not felt itself prepared to acknowledge either body as the Yearly Meeting, but suspended its epistolary correspondence, and the reading of certificates of those travelling as ministers; according to those belonging to both bodies, as before said, the right of attending its meetings as members in the society. Indiana and Baltimore set in judgment on certain transactions of Ohio Yearly Meeting consummated prior to any division within its borders, and not approving of those transactions, resolve to decline correspondence with it, the regular Yearly Meeting, and to acknowledge unity with those members of it, who being unwilling to submit to the judgment of the legitimate meeting, have withdrawn from it, and set up another. If the course pursued by the meetings of Indiana and Baltimore is right, and according to order, that pursued by Ohio Yearly Meeting cannot be wrong, there being no charge of it having swerved from the due support of the doctrines and testimonies of our religious Society. Not complying with the entreaties of other Yearly Meetings, to substitute their judgment instead of its own, in reference to a case of so much importance as that of the division in N. England Yearly Meeting, can hardly be admitted as a grave charge against a body co-equal with themselves.

Much has been said of late about the independence of Yearly Meetings, and the impropriety of other meetings attempting to interfere in their affairs. The conference, in which Indiana and Baltimore took part, expresses as its belief, "that it is essential for us clearly to understand and inviolably to sustain the rights that belong to distinct Yearly Meetings," and it points out "brotherly entreaty or admonition," as the course to be pursued by other Yearly Meetings towards one which "should promulgate views inconsistent with the principles professed by Friends, or should not maintain our Christian testimonies." "But, (it says,) in the exercise of those functions, which legitimately and exclusively belong to itself,—*as* the forming or administering its own discipline—any interference by another Yearly Meeting, or attempt to control its action in these respects, would be an infraction of our established order, and fraught with consequences perilous to the whole brotherhood of Yearly Meetings." Now there is no suspicion entertained of Ohio Yearly Meeting having "promulgated views inconsistent with the principles professed by Friends," or not having "maintained our Christian testimonies;" which would, (according to the conference,) give force to a charge of its not having heeded the entreaties of other Yearly Meetings. Is it not, therefore, apparent that the attempt "to control its action" in the case mentioned by Baltimore and Indiana, is what they have themselves declared to be "an infraction of our established order, and fraught with consequences perilous to the whole brotherhood of Yearly Meetings?"

In reference to Ohio not receiving or reading the "Address" put forth by the conference, it would be sufficient to say that the proposal for a conference having been deliberately considered, and not united with by that Yearly Meeting, it consequently had nothing to do with its proceedings, nor was bound by its conclusions. Furthermore, the "Address" had been published and widely circulated, producing or increasing, it is to be feared, by the sentiments contained in it, feelings of disaffection and insubordination among the members of Ohio Yearly Meeting, who have now separated from it.

The proposition from N. York for a conference, explicitly stated, that its results were to be submitted to the various Yearly Meetings entering into it, to be adopted or rejected by them respectively, as might appear to them best: those meetings were, therefore, clearly understood not to be deprived of their independent judgment. But according to the tenor of the charges preferred, it is now understood by Indiana and Baltimore, that the decisions of the conference are not only binding on all the meetings represented in it, to which they could not demur, but that they are equally obligatory on those meetings that could not see their way to unite in it. This is certainly a new feature in the church government of our religious Society.

North Carolina Yearly Meeting rests the propriety of its acknowledgment of the body of which J. Binns is clerk, mainly upon the manner in which they state the clerks of the two bodies were appointed. According to its minute, for the clerk of a Yearly Meeting, when the representatives report they cannot agree on a name to be proposed to it for that station, to make a minute of his continuance, is to act "out of the order and usual course of the society," and he is a self-made clerk. This is applied to B. Hoyle, though the minute made by him was in conformity with every case of the kind that had heretofore occurred, and with the previous decision of Ohio Yearly Meeting, acted on for several years, and was united with at the time by much the larger portion of the meeting. But according to their minute, a portion of the representatives, who have prevented the whole from reporting a name unanimously, may get together after* the regular meeting, and without letting

* We think the minute of N. Carolina is incorrect, in conveying the impression that the twelve representatives who nominated J. Binns, held a meeting *after* the meeting of all the representatives; but their conclusion is arrived at under the belief, that such was the case.

the others know of their convening, may agree upon a person whom they will propose: and when the name thus selected is mentioned in the meeting, and a portion of it expresses unity with the report, while others dissent, he is the duly appointed clerk; and the portion of the meeting he serves, is to be considered the true Yearly Meeting. These principles are applied to the nomination of J. Binns, and no notice is taken of the fact, that when the representatives were all together, he was decidedly objected to by two-thirds of their number, and no authority was given to nominate him; and when his name was mentioned in the meeting, and was united with by a portion of it, much the larger part of the meeting did not unite with it, and protested against the proceeding as an act of separation, received the report made, that the representatives could not agree, and continued to transact the business of the Yearly Meeting with the old clerk regularly appointed. The disorganizing consequences that would result from the general admission of the sentiments put forth, must, we think, strike all our readers, and as we have already given the facts and argument in reference to the appointment of the clerk, we will not repeat them now.

SUMMARY OF EVENTS.

EUROPE.—News from Liverpool to the 23d ult.—*The War.*—The dates from the Crimea are to the 13th. No important engagement had occurred. The condition of the allied army, in spite of the arrival of reinforcements, had not improved. Storms of wind and rain continued, and the state of the roads was such, that supplies were conveyed with difficulty to the camps. The British troops had been temporarily placed on short allowance. There was much sickness among the troops, and the deaths from cholera and fever averaged about 60 daily. The Times correspondent says, that the siege had been practically suspended; that the batteries of the allies were used up and silent, and the army exhausted by the excessive labour and watching, to which it had so long been exposed without intermission. The Russian defences, on the contrary, are estimated to be 100 guns stronger than when the siege began. They continue to harrass the besiegers by frequent sorties from the city; the late attacks have been directed against the French, and though always repulsed, each sortie caused the loss of a number of men. The English are said to have constructed a powerful new battery, not yet opened, on an eminence, north of the valley of Inkermann, which commands every part of Sebastopol. The condition of the Russian army outside of the city, is reported to be even worse than that of the allies. The Russian General Liprandi has been deprived of his command for a fault committed at the battle of Inkermann.

Omar Pacha was to embark with his troops in a few days. They are said to number 45,000.

ENGLAND.—The foreign enlistment bill, proposing the employment of 40,000 Germans in the British service, had met with strong opposition in Parliament. It passed the House of Commons by a majority of 38. The measure is said to be strongly repugnant to the feelings of the people. The Chancellor of the Exchequer has given notice that he will propose that the duty on tea remain fixed at 18*d.* per pound, until peace is declared. Lord John Russel stated that the number of troops that France is willing to send to the seat of war, is only limited by the number of transports to be obtained. *Liverpool Markets.*—Cotton had partially recovered from the previous decline. The stock, exclusive of that on shipboard, was 576,000 bales, of which 322,000 were American. Flour in moderate demand at from 42*s.* to 45*s.* *State of Trade.*—The accounts from Manchester represent a fair business, and prices a shade better.

FRANCE.—It is thought the proposed loan may be postponed till the Third month. Additional duties on tallow and other articles are spoken of.

AUSTRIA.—By the recent treaty, Austria engages to defend the frontiers of Moldavia and Wallachia against any return of the Russian forces. Lord John Russel gave it as his "belief," that unless Russia consented to make peace on such fair and moderate terms as the allies might propose, before the opening of the next campaign, the alliance of Austria would be with them, on the offensive and defensive.

EGYPT.—Lesseps, ex-French Consul in Egypt, has obtained a firman granting authority to a joint stock company to construct a ship canal across the isthmus of Suez—the company to collect tolls for ninety-nine years, the canal to be completed in twelve years, and the viceroy, without outlay, to have fifteen per cent. of the profits.

UNITED STATES.—*The Gold Movement.*—The total receipts of gold during the year 1854, are estimated as follows. From California, on freight, $48,065,000; by passengers, $4,806,000; foreign coin, $6,000,000; in all, $58,871,000. The exports of gold from New York and Boston, amounted to $45,100,000; probable amount retained in the country, $13,771,000. Retained in 1853, $31,220,000; in 1852, $30,480,000; increase of gold currency in the last three years, about seventy-five millions.

Immigration.—During the year 1854, 307,639 emigrants landed at New York, of whom 168,723 were Germans and 80,200 Irish. In the year 1853, the numbers were 110,644 Germans and 113,161 Irish.

Losses by Fire.—The destruction of property by fire, in the United States, during the last year, has been very great. The total amount is variously estimated at from fifteen to twenty-five millions of dollars.

Crimes and Casualties.—During the year, 682 murders were committed, and 84 persons were executed. The number of persons who lost their lives by burning buildings, is put down at one hundred and seventy-one. There have been one hundred and ninety-three railroad accidents, killing 186 persons, and wounding 589. There have also been 48 steamboat accidents, killing 587 persons, and wounding 225.

California.—During the Eleventh month, $5,276,562 was shipped from San Francisco to the Atlantic States, to which add $1,844,468, the amount of gold carried by the Sonora, and the total from Eleventh month 1, to Twelfth month 1, inclusive, will be $7,121,030.

Prices of living in California, are rapidly coming down to the Atlantic level, as are also wages and salaries.

The waters of the Upper Sacramento teem with the finest salmon, which are caught and carried to San Francisco, where they are sold at three cents per pound.

Minnesota.—Fourteen years ago, a single log cabin stood upon the site of St. Paul, Minnesota, a city that now supports four daily newspapers, and where upwards of forty-three thousand passengers have been landed within a year.

Nebraska.—At the recent election for a delegate to Congress, Giddings, a Benton Democrat, was elected. Only about 800 votes were polled. Omaha City has been selected as the seat of Government.

Boston.—According to the Custom-house records, there were 3102 foreign arrivals for the year 1854, being an increase of 60 over last year. The clearances of vessels for foreign ports, number 2072. Mortality of the year, 4,418. Estimated population, 160,000.

New York.—There were 28,422 deaths in this city last year. The births numbered 15,115.

Brooklyn.—On the 1st inst., the act consolidating the cities of Brooklyn and Williamsburg, and the township of Bushwick, under the name of Brooklyn, went into effect. Brooklyn now ranks as the third city in the Union, having a population of over 200,000.

Philadelphia.—The sales last year, at the cattle markets, were as follows—76,300 beeves, 16,175 cows, 72,150 swine, and 61,000 sheep. These numbers do not include the entire supply for the city, large quantities of all kinds of meat being brought in by farmers and others, and sold at stalls in the markets, and from wagons. Mortality last week, 157.

Pennsylvania.—The Governor's message presents a favourable view of the State finances. The present reliable revenues of the State exceed the ordinary or unavoidable expenditures, over a million of dollars. The aggregate receipts on the public works for the past year, have amounted to $1,876,078, and the expenditures, (debts all paid,) to $1,101,570, leaving a net balance of $774,508. The condition of the works has been improved during the year, and important reforms in their management effected. The balance in the treasury, on the 30th of Eleventh month, was $1,240,929.72.

During the last three years, about three millions of dollars have been expended in the construction of new works of internal improvement, and at the same time the public debt has been slightly reduced.

Miscellaneous.—African Exploration.—Accounts have been received of the death of the African traveller, Dr. Barth, and also that of Henry Waddington, who have both fallen victims to the pestilential climate. The last letter from Dr. Barth announced his approaching departure from Timbuctoo for the interior.

The English at Japan.—Accounts from China, state that the English admiral, Sterling, has made a treat with the Japanese, opening two of the ports of tha country to the trade of the English.

Cholera in Greece.—At the date of the last account the cholera was raging at Athens, with great violence

Not Annexed.—The treaty by which the U. S. Govern ment proposed to acquire the harbour and port o Samana, in the island of St. Domingo for a naval sta tion, has been rejected by the Dominican Legislature.

Railroads in Canada.—There are 1176 miles of com pleted road, and 1922 under contract.

The Coal Fields of Arkansas.—The geologist, Dr Shumard, gives the results of his experiments at fifteen different points throughout the State, at all of which seams of good coal, many of them, twenty feet deep have been discovered. The field is considered inexhaus tible.

RECEIPTS.

Received from Elijah Haworth, O., $2, vol. 27, for Jos. Burgess and Spencer Ballard, $2 each, vol. 28; from F. C. P. Hill, N. C., per C. E., $2, vol. 28; from M. A. Baldwin, Pa., $2, vol. 27; from J. Ballance, Pa., for Edith Morris and Sarah Ashton, $2 each, vol. 28, for Nathl. Reed, $1, to 44, vol. 28; from St. B. Smith, agt., O., for K. Michener, $1, to 26, vol. 28, for J. M. Smith, $2, vol. 28; from Jos. King, jr., Bal., $2, vol. 28.

WEST-TOWN SCHOOL.

Assistant Teachers are wanted in the Boys' department of this Institution. The opportunity which this station furnishes for prosecuting their studies, free from any expense, presents a favourable opening for young persons, who wish to perfect themselves in the higher branches of learning, or to prepare for the business of Teachers. Those who wish to engage, are requested to make early application to Nathan Sharples, Concordville; Pennock Passmore, Goshenville; or Thomas Evans, or Samuel Bettle, Jr., Philadelphia.

INDIAN CIVILIZATION.

The committee is desirous of engaging the services of a well qualified Friend to teach the school at Tunessassah, &c. Friends, who may feel concerned to engage in that station, are requested to make early application to Joseph Elkinton, No. 377 S. Second street, or Thomas Evans, No. 180 Arch street, Philadelphia, or Ebenezer Worth, Marshalton, Chester county, Pa., or Thomas Wistar, Fox Chase, Philadelphia co., Pa.

Philad., Ninth mo. 20, 1854.

FRIENDS' ASYLUM.

Committee on Admissions.—Samuel Bettle, Jr., No. 101 North Tenth street; Charles Ellis, No. 95 South Eighth street, and No. 56 Chestnut street; William Bettle, No. 14 South Third street; John C. Allen, No. 179 South Fifth street, and No. 227 North Front street; Horatio C. Wood, No. 210 Race street, and No. 37 Chestnut street; William Thomas, No. 242 North Fifth street, and No. 49 South Wharves; Townsend Sharpless, No. 187 Arch street, and No. 32 South Second street; John M. Whitall, No. 161 Filbert street, and No. 138 Race street.

Visiting Managers for the Month.—William Hilles, Frankord; James Thorp, Frankford; William Thomas, No. 242 N. Fifth street.

Superintendent.—Dr. Joshua H. Worthington.

Matron.—Margaret Worthington.

CORRECTION.

In the third column, 15th line from the top, page 134, in our last number, for "Father" read Truth.

DIED, at her residence, in Burlington, N. J., on the 12th ult., in the 91st year of her age, SUSAN J. SMITH, widow of Joshua R. Smith, for many years a valuable elder of Burlington Monthly Meeting. She was a diligent attender of religious meetings, until within a year of her decease, during which time she was confined to the house by the effects of a fall, occasioning her much suffering which she bore with Christian resignation. In addition to other bereavements, she had been for a number of years deprived of her sight, but retained her mental faculties in a remarkable degree to the last. As a shock of corn fully ripe, we doubt not she has been gathered into the heavenly garner.

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THE FRIEND.

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From the London Quarterly Review.

How London is Supplied with Food.

(Continued from page 138.)

The foreign supply last year of cattle, sheep, pigs, and calves was more than a seventh of the entire number sent to London. The Daily Bill of Entries at the Custom-house furnishes us with a valuable indication of the fields from which we have already received, and may in future expect to receive still further additions of what Englishmen greatly covet—good beef and mutton at a moderate price. The arrivals by steam in the port of London in 1853 were as follows:—

	Oxen.	Sheep.	Calves	Pigs.	Total.
From Holland	40,538	172,733	24,250	9,370	246,848
" Denmark . . .	9,487	7,905	60	.	17,062
" Hanseatic Towns	1,336	37,443	1	662	42,442
" Belgium . . .	449	12,066	1,244	.	13,699
" France	105	224	125	129	593
" Portugal . . .	100	. .	. .	. .	100
" Spain	17	. .	. .	. .	17
" Russia	3	. .	. .	. .	3
Total . .	55,035	229,918	25,720	10,121	320,834

Holland, Denmark, and the Hanseatic Towns, it will be seen, were the principal contributors. A more striking example of the influence of the legislation of one country in modifying the occupations of the people of another could not be cited, than the manner in which Sir Robert Peel's tariff revolutionized the character of Danish and Dutch farming. Before 1844 the pastures of the two countries, more especially the rich marshes of Holland, were almost exclusively devoted to dairy purposes: the abolition of the duty on live stock in that year quickly introduced a new state of things. The farmers began to breed stock, and consequently turnips and mangel-wurzel have been creeping over fields, where once the dairy-maid carried the milking-pail, as gradually as one landscape succeeds another in the Polytechnic dissolving views. We get now from both countries excellent beef, especially from Jutland, whose lowing herds used formerly to go to Hamburg—and who has not heard of the famous Hambro' beef? We may expect in time to receive still finer meat from this quarter, for the Danes have been sedulously improving their breed, and agriculturists, who saw the beasts which were sent over to the last Baker-street show, admitted that they were in every respect equal to our own short-horns. It is gratifying to note how ready the world is to follow our lead in the matter of stock-breeding. Bulls are bought up at fabulous prices by foreigners, and especially by our cousins on the other side of the Atlantic, for the purpose of raising the indigenous cattle to the British standard. An American, for instance, purchased last year, for 1000*l.*, the celebrated bull bred by Earl Ducie, though unfortunately the animal broke his neck on his passage out. Another noble specimen was secured, we have heard, for the same quarter, for 600*l.*

A considerable proportion of the pork consumed in London—a much larger proportion than people imagine—is 'town made,' or at least is the produce of the immediate suburbs. Shepherd's Bush might perhaps be termed *the* pigsty of the metropolis; for here every house has its piggery, and the air is sonorous with the grunting of porkers. Again, in those portions of the outskirts, such as Kensington, which are inhabited by Irish colonies, the Celtic population does not forget its old habits or companions, especially that all-important 'jintleman who pays the rint.' The Cockney taste for pork must have greatly fallen off during the past century and a half, for last year there were sold in Smithfield only 24,287 pigs, against 250,000 which Stow tells us were disposed of in the same market in 1698; that is not a tenth of what were eaten when the population was only 550,000! With this and the still more remarkable exception of sheep, the arrivals at Smithfield have in some degree kept pace with the increase of the population. The supply of sheep and lambs has, during the last twenty years, stood nearly still; for in 1828 there were brought to market 1,412,032, and in 1849 but 1,417,000—or only an extra four thousand for the 500,000 mouths which have been added to the metropolis between these two periods. That London has of late years abjured mutton, as our immediate ancestors appear to have done pork, the evidence of our senses denies. How then are we to explain this stagnation in the Smithfield returns? By the fact that a new channel has been found in the rapid rise of Newgate market, the great receptacle of country-killed meat brought up to town by the railways. Those who remember the place forty years ago, state that there were not then 20 salesmen, and now there are 200! This enormous development is due to steam, which bids fair to give Newgate, in the cold season at least, the lead over Smithfield. The new agent has more than quadrupled the area from which London draws its meat. Twenty years ago, 80 miles was the farthest distance from which carcases ever came; now the Great Northern and North-Western railways, during the winter months, bring hundreds of tons from as far north as Aberdeen, whilst some are fetched from Hamburgh and Ostend. Country slaughtering will in time, we have little doubt, deliver the capital from the nuisances which grow out of this horrible trade. Aberdeen is in fact becoming little else than a London abattoir. The style in which the butchers of that place dress and pack the carcases leaves nothing to be desired, and in the course of the year mountains of beef, mutton, pork, and veal arrive the night after it is slaughtered in perfect condition. According to returns obligingly forwarded to us by the different Railway Companies, we find that the following was the weight of country-killed meat by the under-mentioned lines:—

	Tons.
Eastern Counties . . .	10,398
North-Western . . .	4,602
Great Western . . .	5,200
Great Northern . . .	13,152*
South-Eastern . . .	1,035
South-Western . . .	2,000
Brighton and South Coast . .	100
	36,487

Thus no less than 36,487 tons of meat are annually 'pitched' at Newgate and Leadenhall markets. As the Scotch boats convey about 700 tons more, we have at least 37,187 tons of country-killed meat brought into London by steam, and these immense contributions are totally independent of the amount slaughtered at Smithfield, which is estimated to average weekly 1000 oxen, 3000 sheep and lambs, and 400 calves and pigs. We have given the average supply, but on some occasions the quantity is enormously increased. The Eastern Counties line, during last Christmas week, deposited at Newgate about 1000 tons of meat; and the weight sent by other companies on the same day would be proportionately large. No less than 40 wagons were waiting on one occasion to discharge their beef and mutton into the market. And what does our reader imagine may be the area in which nine-tenths of this mass of meat are sold? Just 2 rods 45 perches, having one carriage-entrance, which varies from 14 to 18 feet in width, and 4 foot-entrances, the widest of which is only 16 feet 6 inches, and the narrowest 5 feet 8 inches. No wonder that, as we are informed by more than one of the witnesses before the Smithfield Inquiry Commission, there is often not sufficient space to expose the meat for sale, and it becomes putrid in consequence. Though we have acquired the fame of being a practical people, it must be confessed that we conduct many of our every-day transactions in a blundering manner when we cannot provide commodious markets for perishable commodities, or even turn out an omnibus that can be mounted without an effort of agility and daring.

Giblett, the noted butcher, late of Bond Street, calculates that the amount of meat brought by the railways into Newgate is three times that supplied by the London carcase butchers, who annually send 52,000 oxen, 156,000 sheep, 10,400 calves, and 10,400 pigs. Taking this estimate, and applying it also to the Leadenhall market, we shall have at

	Beasts.	Sheep	Calves.	Pigs.
Newgate, meat	156,000	468,000	31,200	31,200
Leadenhall, ditto . . .	5,200	41,600	. .	. .
Live stock bro't to London	161,200	509,600	31,200	31,200
	322,188	1,630,713	101,776	127,852
Total supply of live stock and meat to London . .	483,388	2,140,393	132,976	159,052

This, we are convinced, is still below the truth, for we have not included the country-killed meat sold at Farrington and Whitechapel markets. The

* This return contains some small proportion of game, the quantity of which is not stated.

total value of this enormous supply of flesh cannot be much less than 14 millions annually.

These figures demonstrate that the falling off of sheep sold at Smithfield is solely because they now come to town in the form of mutton. It is sent to a much greater extent than beef, in consequence of its arriving in finer condition, being more easily carried, and better worth the cost of conveyance on account of the larger proportion of prime joints. Indeed, the entire carcase of the oxen is never sent, since the coarse boiling pieces would have to pay the same carriage as the picked 'roastings.' Newgate, be it remembered, is eminently a West End market, and fully two-thirds of its meat find its way to that quarter of the town. Accordingly most of the beef 'pitched' here consists of sirloins and ribs; and, in addition to whole carcases of sheep, there are numerous separate legs and saddles of mutton. This accounts for a fact that has puzzled many, namely, how London manages to get such myriads of chops. Go into any part of the metropolis, and look into the windows of the thousand eating-houses and coffee-shops in the great thoroughfares, and in every one of them there is the invariable blue dish with half-a-dozen juicy, well-trimmed chops, crowned with a sprig of parsley. To justify such a number, either four-fold the supply of sheep must come to London that we have any account of, or, in lieu of the ordinary number of vertebræ, they must possess as many as the great boa. When the prodigious store of saddles which the country spares the town have once been seen the wonder ceases. 'Sometimes I cut 100 saddles into mutton chops to supply the eating-houses,' says Banister, of Threadneedle Street.

(To be continued.)

For "The Friend."

To the Philadelphia Association of Friends for the Instruction of Poor Children.

The Managers report:

That they have continued their attention to the duties of their appointment, committees of the Board having visited the Schools twice every month, while in session. The order of the Schools, and the progress of the scholars in the branches taught them, have been generally satisfactory. The teachers appear to be interested in their duties, and to endeavour to perform them faithfully. The instruction given is necessarily of an elementary character, but there can be no doubt, that it is of great advantage to the individuals, not only in after life, but also during their school days. While at school, they are comparatively out of the way of evil associations, and we trust that they receive good impressions that may tend to counteract the evil influences to which this class of our population are peculiarly exposed. We cannot estimate the advantage that may in many instances result to the objects of our care from the instruction obtained at our Schools. Considerations like these should encourage the managers and teachers to renewed diligence and continued perseverance, and incite the members of the Association and its friends to increased liberality in contributing to the funds required for conducting the Schools. Those who are reaping the benefit of a good education, should be willing freely to contribute a portion of their spare time and means for the benefit of those whose opportunities are comparatively very limited.

We believe that the coloured people themselves appreciate the advantages furnished by our Schools, and are glad to have their children instructed there. On one occasion, a few months since, when the visiting committee were present, a coloured man came to enter two of his daughters; he stated that he was among the first who received instruction at that house, and he seemed much pleased to place his children under our care, expressing a very favourable opinion of the character of our Schools.

The same branches have been taught as heretofore, Spelling, Reading, Writing, Geography, Arithmetic, and Bible Lessons in the Infant department; and in the Girls' School, these, with the addition of Grammar and Sewing. The last we consider a very valuable and important branch of instruction.

In the Third month last, we made an addition to the library of 90 volumes, most of them of a juvenile character. Eight of these were presented to the School by the booksellers; the remainder cost 25 dollars and 31 cents. A few shoes were distributed last winter among the most needy children, at a cost of $10.12.

Since vacation, the appearance of the Schoolhouse has been much improved by painting the outside, and by other repairs, which were needed for the preservation of the building.

The assistant in the Girls' School, having resigned, another was appointed to succeed her, who entered upon her duties on the 1st of Tenth month.

Sixty-nine children have been admitted into the Infant School during the past year, making the whole number since its establishment, 1256; the number now on the list, is 113; average attendance during the year, 68.

In the Girls' School, 33 children have been admitted this year, making 653 since its establishment. There are 70 now on the list, and the average attendance has been 42.

Signed by direction, and on behalf of the Board of Managers,

CHAS. J. ALLEN, *Clerk.*

Philad., Twelfth mo. 28, 1854.

OFFICERS OF THE ASSOCIATION.

Clerk.—Edward Richie.

Treasurer.—Richard Richardson.

Managers.—Joel Cadbury, Israel H. Johnson, Thomas Lippincott, Richard Richardson, Mark Balderston, James Kite, Charles J. Allen, Benjamin H. Pitfield, Joseph S. Elkinton, Edward Sharpless, Jabez Jenkins, Jr., and Caleb Wood.

For "The Friend."

"Many are the afflictions of the righteous, but the Lord delivereth him out of them all." Some may be ready to conclude, that some of the afflictions of the righteous in this day, are of a peculiarly exercising and trying nature, and when musing on the present divided state of our once closely united Society, deep discouragements and painful anticipations pervade the mind; and under such feelings, the query is, I presume, made by not a few, What will become of our poor shattered Society? Will it be permitted by the great Head of the Church, that it shall be broken to pieces, and a people *afresh* gathered from the lo here's! and lo there's! to the same standard that our first Friends were concerned to uphold? But, is there not a danger in giving place to this suggestion? Will it not have a tendency to discourage an endeavour to bind together that which is broken, and to heal the wounds that either an unsanctified zeal or a want of true zeal may have made? May we not hope that there will be a remnant preserved over all the besetments of our unwearied enemy, who is going about, not only as a roaring lion, but as a cunning subtle serpent, seeking whom he may destroy; a remnant of humble, honest-hearted, clear-sighted, devoted servants of the Most High, who "shall see eye to eye," and be enabled to labour unitedly for the promotion of truth and righteousness in the earth? —unto whom, and to the pure standard these will be enabled to uphold, others will be gathered, and this people be again made to shine as lights in the world.

But, is it profitable to dwell much on this?—to be querying, What shall befal our beloved Society? May we not instructively remember the reply of our dear Lord, when queried of by Peter, "What shall this man do?"—"If I will that he tarry till I come, what is that to thee?—*Follow thou me?*" It has seemed to me, it will be found of the greatest importance for us to obey this injunction, "Follow thou me?" If concerned, above all things, to be found watching and waiting, eyeing the great Captain of salvation that we may be enabled to discern the pointings of his Spirit, and receive from Him ability to walk in the way he may point out, being willing to follow him into suffering and unto death, to endure the baptisms and provings, which he may see meet to introduce us into, that we may be washed from all defilements of the flesh and spirit, and made a clean-handed and pure-hearted people, prepared to be made use of as stones in his building, to the praise of the great Architect, we shall be prepared for the place allotted us in the church by the great Master Builder, who has a work and service for each.

In what way may we hope that our Society will be brought out of its lapsed condition into the state of purity and oneness that marked its early days? Can we hope for it in any other way than by the members individually being willing to be brought into this secret exercise and travail of spirit for themselves and for one another, that they may come to know the way of God more perfectly, and walk therein with a perfect heart and a willing mind? The perfect law of God would exclude not only all evil speaking, but all evil surmisings one of another, and would lead into a sincere desire for the best welfare one of another, and to seek to help, as ability might be afforded, an erring or halting brother or sister, that they might be *restored*. It would lead into individual faithfulness and devotedness to the service of Him, who would have the reign and government in our hearts, while at the same time we should be preserved from putting forth a hand unbidden for the support of the tottering ark, or, like Saul, from presuming, for want of faith and patience, to perform the service appointed to another.

"In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." If a concern is maintained, by those who are sincerely desirous for the prosperity of Zion, and the advancement of the all-important work in their own hearts and in others, and that they may be found faithful in the day of account, to return unto first principles, and to confide the cause, which is dear unto them, to the Lord, whose cause it is, and *who will care for it*, these, as quietness and confidence are abode in, as patience and faithfulness are maintained, and the clothing of humility and love to God and man are experienced, will know "Jerusalem to be a quiet habitation," and that though "many are the afflictions of the righteous," yet "the Lord delivereth him out of them all; and will, I believe, have to acknowledge that "truly God is good to Israel, even to such as are of a clean heart."

First mo., 1855.

When friends out of love overvalue thee, it concerns thee not to overvalue thyself, nor take more than thy due, though they give it.

Exploration of the White Nile.

(Concluded from page 141.)

After leaving the Gazelle Lake, the course of the White Nile becomes exceedingly tortuous, and its current sluggish. Innumerable estuaries, or blind channels, which lose themselves among the reeds, perplexed the pilots, and delayed the progress of the expedition. The land of the Kyks succeeded to that of the Nuchis, which terminated about the 8th parallel of latitude. The Kyks are a race of herdsmen, who have great numbers of cattle and sheep. Dr. Knoblecher found them exceedingly shy, on account of the threats of one of their soothsayers, who had warned them against holding any intercourse with the traders. On the 22nd of December they reached the village of Angwin, where the king of the Kyks resided. The monarch received them with great kindness, and paid distinguished homage to Padre Angelo Vince, Dr. Knoblecher's companion, whom, on account of his spectacles and grey beard, he took to be a magician. South of the Kyks dwell the Elliabs, who are less timid than the other tribes, because they come less frequently into contact with the traders. In their country the White Nile divides into two branches, and here the expedition separated, each division taking a different channel.

The water was so low that the vessels stuck fast in the mud, but were relieved by the friendly natives, who dragged them through the shallows by means of long tow-ropes. For this service they were paid in glass beads. The further the vessels went into regions where intercourse with the Egyptian traders is rare, and therefore fewer outrages are perpetrated, the more friendly, confiding and unconcerned, was the behaviour of the natives.

On the 31st of December they reached the country of the Zhirs. The people came down to the water's edge to greet them, the women clapping their hands and singing a song of welcome. On the 2nd of January, 1850, Dr. Knoblecher saw in the south-east the granite mountain of Nierkanyi, which lies in the Bari country, in about the fifth degree of north latitude. It was the first elevation he had seen since passing lat. 10° 35′. All the intervening space is a vast savannah, interspersed with reedy swamps of stagnant water. The Zhirs own numerous flocks and herds, and cultivate large fields of sesami and dourra. They are very superior to the Nuchis and Kyks in stature, symmetry of form, and their manners towards strangers. Dr. Knoblecher confirmed the statement of Werne as to the modesty of their demeanour, and the evident morality of their domestic life.

After leaving the Zhirs, the expedition entered the country of the Baris, and on the 14th of January reached the rapids of the White Nile, at the island of Tsankir, in 4° 49′ N. This was the farthest point reached by all previous expeditions, as they found it impossible to advance further with their vessels. The Nubian pilot, Suleyman Abaw-Zeid, determined to make the attempt; and on the following day, aided by a strong north wind, stemmed the rapid and reached the broad lake-like expanse of river above it. Continuing his voyage, Dr. Knoblecher sailed sixteen miles further, to the Bari village of Tokiman. The country was exceedingly rich and beautiful, abounding in trees, and densely peopled. The current of the river was more rapid, its waters purer, and the air seemed to have entirely lost the depressing miasmatic exhalations of the regions further north. The inhabitants of Tokiman showed great astonishment at the sight of the vessels and their white occupants. Nothing, however, affected them so much as the tones of a harmonica, played by Dr. Knoblecher. Many of the people shed tears of delight, and the chief offered the sovereignty of his tribe in exchange for the wonderful instrument. On the 16th, the expedition reached the village of Logwek, which takes its name from a solitary granite peak, about six hundred feet high, which stands on the left bank of the Nile. It is in lat. 4° 10′ N., and this is the most southern point which has yet been reached on the White Nile. Dr. Knoblecher ascended the mountain, which commanded a view of almost the entire Bari country. Towards the south-west, the river wound round out of sight between the mountains Rego and Kidi, near which is the mountain of Kereg, containing iron mines, which are worked by the natives. Towards the south, on the very verge of the horizon, rose a long range of hills, whose forms could not be observed with exactness, owing to the great distance. Beyond the Logwaya range, which appeared in the east, dwell the Berri tribes, whose language is distinct from the Baris, and who are neighbours of the Gallas—that war-like race, whose domain extends from Abyssinia to the wilds of Mozambique, along the great central plateau of Uniamesi. The natives of Logwek knew nothing whatever of the country to the south.

The farthest mountain range was probably under the parallel of lat. 3° N., so that the White Nile has now been traced nearly to the equator. At Logwek it was about six hundred and fifty feet wide, and from five to eight feet deep, at the time of the visit, which was during the dry season. Such an abundance of water allows us to estimate, with tolerable certainty, the distance to its unknown sources, which must undoubtedly lie beyond the equator.

The great snow mountain of Kilimandjaro, discovered in 1850 by Dr. Krapf, the German missionary, on his journey inland from Membas, on the coast of Zanzibar, has been located by geographers in lat. 3° S. It is therefore most probable that the source of the White Nile will be found in the range of mountains, of which Kilimandjaro is the crowning apex.

The shortness of Dr. Knoblecher's stay among the Baris did not permit him to obtain much information concerning them. They are brave and fearless in their demeanour, yet cheerful, good-natured and affectionate towards each other. Ulerne frequently observed the men walking along the shore with their arms around each other's necks. They are even more colossal in their stature than the Shillooks, many of them reaching a height of seven feet. Their forms are well knit, symmetrical, and indicate great strength and activity. In smelting and working up the iron ore of Mount Kereg, they show a remarkable skill. Many of the spears in Dr. Knoblecher's possession are as elegantly formed, and as admirably tempered, as if they had come from the hands of a European blacksmith. They have also war clubs of ebony, which are nearly as hard and heavy as iron.

On the 17th of January the expedition left Logwek, on its return to Khartoum, the traders having procured all the ivory which the natives had collected since the previous year. The missionaries were prevented from accomplishing their object by the jealousy of the traders, who persuaded the Bari chiefs that they were magicians, and that if they were allowed to remain, they would bewitch the country, prevent the rains from falling, and destroy the crops of dourra. In consequence of these reports the chiefs and people, who had been on the most friendly terms with Dr. Knoblecher and Padre Angelo, suddenly became shy and suspicious, and refused to allow the latter to take up their residence among them. The design of the mission was thus frustrated, and the vicar returned with the expedition to Khartoum. He designed leaving for the Bari country in November, 1852, but up to the present time (1854) no account has been received of the fulfilment of his plans."

For "The Friend."

A New Year's Gift to the Aged.

"As an aged man, I would say to my fellow pilgrims who are also in this advanced stage of the journey of life, *endeavour to be useful*, as long as you are continued in this world. We are, it is true, subject to many peculiar infirmities, both of body and mind, to bear up under which requires much exertion, and no small share of divine assistance; but still we have some advantages not possessed by the young. We have received important lessons from experience, which, if they have been rightly improved, are of inestimable value. We can look back and contemplate 'all the way along which the Lord hath led us.' The lessons we have learned from thence, are like the name upon the 'white stone,' which none can read but he that hath it. The successive events of our lives we can make known, but the connection which these events have upon our character, our sins, and our prayers, can be fully understood only by ourselves. He who neglects to study the pages of this book (his past life,) deprives himself of one most important means of improvement; yet too many appear to pay little or no attention to the providence of a wise and merciful God, in relation to themselves. If they meet with some severe judgment, or some great deliverance, they are ready enough to acknowledge the dispensation; but as to the succession of ordinary events, they seem to have no practical belief in their important relation to their duty or interest. I would affectionately entreat my aged friends to make the dealings of the Lord's providence towards themselves a subject of careful reflection. How many have been his mercies towards us! I have given the exhortation to endeavour to be useful. To comply with this, we should, in the first place, guard vigilantly against those faults and foibles, into which old people are apt to fall. We must be careful not to mistake moroseness for seriousness, austerity for gravity, or discontent with our condition, for deadness to the world.

"Why should the aged be more peevish and morose than others? If they are religious, there can be no good reason for it; but it is not difficult to account for the fact. In the decline of life a gradual change takes place in our physical system, by which the mind is considerably affected; and often positive disease is added to this natural change. The nervous system is debilitated, and in consequence, the spirits are apt to sink, or to become irregular. To these may be added the afflictions and disappointments which most experience in the course of a long life, by which the temper is apt to be soured. And when men, by reason of the decline of mind and body, become disqualified for the same active services which they were long accustomed to perform, and these fall into the hands of juniors, whom they knew when children, it is natural to feel as if the world was turning round—as if everything was going wrong. Old men have always been wont to laud the times long past, when they were young, and to censure all the innovations which have come in since. But, that old age is not necessarily accompanied by these unamiable traits of character, is proved by many happy examples. Some aged persons exhibit an uniform cheerfulness and sere-

nity of mind; and in some, a naturally irritable temper has been softened and mellowed by an increase of years. And, I rejoice to know, that with many aged Christians, their religion does not decrease by their descent into the vale of years, but goes on advancing; and their growth in grace is much more evident in this period of their lives, than any other. As they approach nearer the end of their journey, their hearts and their conversation are more in heaven. Oh! that it might be thus with us all. It is truly a delightful thought, that when in the wreck of mind, the whole cargo of knowledge seems to be impaired, and much lost, and parents can scarcely recognize their own children, *religion*, where it was possessed, still remains. *Jesus Christ is never forgotten.* Pious sentiments are never obliterated. Cicero says, that he never heard of a miser forgetting the place where he had buried his treasure. What the mind prizes most is longest retained in the memory.

"It is often remarked, and justly, 'how beautiful does unaffected piety appear in youth!' But it may as truly be said, how amiable and venerable is exalted piety in old age.

"It has been said that avarice is peculiarly the sin of age: we often hear of an old, but seldom of a young miser. This may be true in regard to those who have cherished the love of the world all their lives: they will hug their treasure with a closer grasp, and their affections will be more concentrated on them, when other objects are removed; but this vice does not originate in old age, it is only the mature fruit of the seed planted in early life; and though it becomes deeply radicated in old age, it is not now so much the desire of acquiring wealth, as of holding fast what they have got. The folly of the miser who hoards his money without a thought of using it, is easily shown, and has often been ridiculed. But the truth is, that all ardent pursuit of worldly objects beyond what is necessary for the real wants of nature, might be demonstrated to be equally absurd. But whatever men of the world may do, let not Christians dishonour their holy profession by an inordinate love of the world. Especially let not the aged professor bring into doubt the sincerity of his religion, by manifesting a covetous disposition. 'Take heed,' said our glorious Redeemer, 'and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.' Beware of the deceitfulness of the heart. If you indeed find in yourselves an increasing disposition to consecrate all that you have to the glory of God, and the advancement of Christ's kingdom, then it may be lawful to go on acquiring further means of usefulness. But whatever you now possess, or may hereafter acquire of this world's good, for your soul's sake, set not your affections on these perishable things. Be not proud of your wealth. Neglect not to do good and communicate. Remember you are but the stewards of what you possess, and faithfulness will be required for what is put into your hand. If you have tried the plan of parsimony lest you should lessen your estate, now try the plan of wise liberality, and see whether that saying of Christ is not verified by experience, that, 'It is more blessed to give than to receive.'

"Whether in the former periods of our lives, we have had prosperity, or have had to pass through the deep waters of affliction, it is nearly certain that in our old age we shall feel the strokes of adversity. If our friends have been preserved in life thus far, yet we know they must all die. If we have hitherto enjoyed good health, yet now we must expect to encounter pain and disease. Then, my dear friends, let us set an example of patience and cheerful resignation under the afflictions which may be laid upon us. The passive virtues are more difficult to be exercised than the active; and our Father in heaven is perhaps more honoured by quiet submission to his will under sufferings, than by the greatest achievements of zeal and exertion.

"But let us never forget that we have not the least strength in ourselves. We are dependent on the grace of God for every good thought and desire. But if we trust in him we shall never be ashamed. And there is for all such as these that hold out to the end, a home in Heaven, where there is the fulness of blessing, and life for evermore."

First mo., 1855.

For "The Friend."

Weather Statistics.

We find in a daily paper the following table compiled by Dr. Conard, from the journal kept by him at the Pennsylvania Hospital:—

"The following table shows the highest and lowest and mean temperature of each month of 1854:—

	Highest.	Lowest.	Mean.		Highest.	Lowest.	Mean.
Jan.	59	12	32¼	July	98	64	78¾
Feb.	63½	16	34¼	Aug.	96	57	75¾
March	78	21	43	Sept.	93½	47	69½
April	84	28	51¼	Oct.	80	34	58¾
May	83	36	64¾	Nov.	70	26	45½
June	96	51	71¾	Dec.	49½	6	31

The warmest day in the year was the 21st of July, when the lowest of the thermometer was 81 degrees and the highest 98. The coldest day was the 20th of December, when the lowest was 6 degrees, the highest 18½.

The temperature of the seasons, as deduced from observations for 29 years, is as follows:—

Winter months	33.19	Summer months	73.36
Spring "	51.87	Autumn "	54.61

The mean temperature of the year was 54¾, *being* 1½ degrees above the average. The mean temperature of the 29 preceding years was 53¼.

Amount of rain for each month of 1854:

January,	2.33 inches.	August,	0.84 inches.
February,	4.20 "	September,	3.80 "
March,	1.62 "	October,	1.54 "
April,	7.75 "	November,	2.84 "
May,	6.94 "	December,	2.91 "
June,	2.39 "		
July,	3.02 "	Total,	40.18 inches.

Amount of rain for each year, from 1838 to 1854:

1838,	45.29 inches.	1847,	45.09 inches.
1839,	43.73 "	1848,	35.00 "
1840,	47.40 "	1849,	42.09 "
1841,	55.50 "	1850,	54.54 "
1842,	48.53 "	1851,	35.50 "
1843,	46.91 "	1852,	45.74 "
1844,	40.17 "	1853,	40.66 "
1845,	40.00 "	1854,	40.18 "
1846,	44.38 "		

The average amount for these 17 years is 44.16 inches. The greatest amount, in 1841, 55.50 inches. The least amount, in 1848, 35.00 inches.

The greatest amount of rain which fell in any month, was, in July, 1842, 11.80 inches. The least amount was, in September, 1846, ¼ inch."

The Great Bell of Vienna.—For a birth-day excursion I, yesterday, ascended the tower of St. Stephen, which rises up to the enormous height of 439 feet. About 200 feet above the floor we reached the Cathedral bell, the largest in Germany, weighing 35,400 pounds. A small family could live conveniently under the immense structure. It is eleven feet high, and ten and a half wide. Eight men are required to ring it, and the clapper alone weighs 1,400 pounds. It was cast in 1711 by the Emperor Joseph I., from 180 Turkish cannon taken by the Austrians. At the height of 250 feet is the clock. In the room with the latter is stationed a man to watch for the breaking out of fires in the city and suburbs. He takes the angle by means of a fine telescope, and on a chart prepared for the purpose, finds the street and house. The alarm is then given. I ascended to the top of the tower, but as it inclines three feet from a perpendicular, and trembles at the slightest blow, I did not remain long at so dizzy a height.—*Correspondence of Northern Advocate.*

For "The Friend."

Thoughts for the Times.

"Can two walk together except they be agreed?"—Amos, iii. 3.

I have been fearful of latter times, lest in our zeal for the support of our christian discipline, we should lose sight of the fact, that the present difficulties in society have been in great measure produced by the dissemination and support of unsound doctrines among us.

One of the prominent means made use of to prepare the way for the introduction of unsound doctrines, has been to disparage the writings of our early Friends. In the life (lately published) of one, whose doctrinal works have given much uneasiness to Friends, he intimates in his diary, that all other writings except the Holy Scriptures, are uninspired. Now, although we admit the plenary inspiration of the latter, in which respect no other writings are to be compared with them, can we believe that Robert Barclay, whilst feeling the necessity of Divine guidance in his ministerial communications which were confined comparatively to but few individuals, would undertake to write an exposition of our principles, the benefit of which was to extend to thousands unborn, without experiencing the same Divine aid accompanying him. And is there not sufficient evidence that such help was afforded him in the fact that thousands, on reading his Apology, have found that it answered to the witness for Truth in their hearts, as face answereth to face in a glass; and many others have had the same truths opened to their understandings by the Light of Christ, before perusing it. A valued friend once remarked to me, that the writings of early Friends had to him a savour attending them, which he seldom could feel in reading those of later authors.

Numbers have been convinced by reading the Apology, and should the day arrive when it is discarded, I believe Quakerism will be but an empty shell.

Habits of the Wasp.—The subterfuges resorted to by animals in search of food have been regarded by the general reader as the most interesting and instructive portion of the works of the naturalist. An incident illustrative of the cunning of the wasp was recently related to us by an observing gentleman.

A blue wasp, known as the solitary wasp, because it lives alone in its little clay nest, was seen to hurl itself upon the strong wheel shaped web of a large spider. Here it set up a loud buzzing, like that of a fly when accidentally entangled in a similar web. The spider, watching at the door of his silken domicile, stole cautiously forth. His advance was slow, for he evidently felt that he was approaching no common enemy. The apparently desperate yet fruitless attempts of the wasp to free himself, encouraged the spider,

and lured him forward. But when within some three inches of his intended victim, the wasp suddenly freed himself from his entanglements, and darting upon the poor spider, in a moment pierced him with his deadly sting in a hundred places.

The wasp then bore his ill-gotten spoil to his lonely home. His house is built of clay, thimble shaped, and originally containing but one apartment. In the lower part of this *cul de sac* the wasp deposites its eggs. Immediately over them it draws a thin, glutinous curtain. Upon this curtain it packs away the proceeds of its hunting excursions, such as spiders, flies, and other insects which it regards as suitable food for its young. Consequently, when the young escape from the ova, they find above them a well stocked larder, and gradually eat their way through the choice depository, finally appearing to the delighted world in the agreeable form and stature of perfect wasps.—*Exeter News Letter.*

For "The Friend."

Ragged School and Home for Coloured Children.

Few persons are perhaps aware of the movement that has been made toward the permanent establishment of such an institution in this city. The Ragged School for coloured children, located for several years in Bedford street, has recently been removed to a more commodious building on Lombard street, above Seventh. There is now a daily attendance of from fifty to sixty children. The parents of many of them are of the most degraded class, inebriates and vagrants, living by begging or by stealth, and of course very unfit to provide for their offspring. The children generally make their first appearance at the school in a very untidy and destitute condition. To furnish them with suitable clothing in which to attend, is often the first duty of the teacher. A wholesome dinner is provided for each child, and thus, after being washed, clothed, warmed, fed, and instructed, they return again to their homes. A very considerable number that come under the care of the institution, are even more forlorn, being literally friendless and homeless. Several answering to this description are now lodged at the house. The school is in some degree an *industrial* one, as the older girls are taught sewing, and some of them employed in making up garments for themselves and others.

The institution is under the care of a few female Friends, who are desirous of making it as useful as the means placed at their disposal will admit. To enable them still further to extend the benefits of this excellent charity, they ask the assistance of those who feel interested in befriending this much neglected portion of our population. Contributions of provisions for the table, materials for clothing, or part worn garments, will be gratefully received by the teacher, Sarah Luciani, at the school, No. 218 Lombard street, above Seventh.

Donations in money may be sent to either of the undersigned.

THOMAS WILLIAMSON, S. W. corner Seventh and Arch streets.
M. C. COPE, 286 Filbert street.
JOSHUA L. BAILY, 153 Filbert street.

Philadelphia, Twelfth mo. 28th, 1854.

Foreigners in the United States.—According to De Bow, there are, in the United States, 961,719 persons born in Ireland, 278,675 in England, 70,550 in Scotland, 29,868 in Wales, or in Great Britain and Ireland 1,340,812—considerably more than half of the foreign born residents of the country; in France, 54,069; Prussia, 10,549; rest of Germany, 573,225; Austria, 946; Switzerland, 13,358; Norway, 12,678; Holland, 9848; Sweden, 3559; Spain, 3113; Italy, 3645; West Indies, 5772; Denmark, 1838; Belgium, 1313; Russia, 1414; Portugal, 1274; China, 758; Sandwich Islands, 588; Mexico, 13,317; South America, 1543. The number of foreigners who arrived in the United States in 1853, was 372,725; in 1854, 368,643. About 40 in every 100 Irish live in the large cities, and about 36 in the 100 Germans. 56,214 persons born in the United States, reside in Canada.

Selected.

Ah! when did wisdom covet length of days?
Or seek its bliss in pleasure, wealth, or praise?
No: wisdom views, with an indifferent eye,
All finite joys, all blessings born to die,
The soul on earth is an immortal guest,
Compell'd to starve at an unreal feast:
A spark that upwards tends by nature's force;
A stream diverted from its parent source;
A drop dissever'd from the boundless sea,
A moment parted from eternity!
A pilgrim panting for a rest to come;
An exile anxious for his native home.

H. MORE.

Selected.

I have seen
A curious child, who dwelt upon a tract
Of inland ground, applying to his ear
The convolutions of a smooth-lipped shell;
To which in silence hushed, his very soul
Listened intensely; and his countenance soon
Brightened with joy; for murmurings from within
Were heard, sonorous cadences whereby,
To his belief, the monitor expressed
Mysterious union with its native sea.
Even such a shell the Universe itself,
Is to the ear of Faith.

For "The Friend"

Safety of the Church.

Of the body of Christ, which is his church, there are many members, and to each one is assigned his office and place therein, which, being kept, there is no jarring or confusion. But when one member steppeth aside from the line of Divine appointment, by aspiring above or sinking below the pointing of duty, *then* is the door opened for the entrance of discord, to the grief of the body, which is united in the Head, from which it receiveth nourishment, and is supplied with that wisdom, which is profitable to direct in all things, whether in doing or suffering.

It is a great favour to know, and to be able to keep our places in the militant church, for this is the only way to the church triumphant. "Obedience is better than sacrifice, and to hearken than the fat of rams." The will and wisdom of the flesh cannot work the righteousness of "God," who "is a Spirit." If our allegiance is not unto Him, who is given for our lawgiver, judge, and king, we are the servants of the author of confusion, who will scatter and divide us, one from another, as sheep without a shepherd.

According to the exhortation of the apostle, "Let *all things* be done decently, and in order, endeavouring to keep the unity of the Spirit in the bond of peace," lest our house become desolate, and we left a prey to the prince of darkness, having the things that belong to our peace hid from our eyes. If we are children of the light, let us walk in the light, lest we stumble upon the dark mountains of an empty profession. How many, by losing a feeling of humble dependence upon the Source of all true wisdom and strength, have left that place of safety wherein they once moved, and spake with fear and trembling. God is the author of order and unity, and *not* of confusion and division, and as we abide in him, and he in us, we are qualified to see eye to eye, and to put shoulder to shoulder in the work, which he has appointed for us to do; but if we become vain in our imaginations, thinking ourselves to be something while we are nothing, our foolish hearts become darkened, and our hands weakened, so that we forsake our own mercies, having *not* the Spirit, which is ordained for our help.

Let us, then, remember the oneness of the hope of our calling, for in unity is our strength. Christ is not divided, neither are they that *are* in him, and they know that though Paul may plant, and Apollos may water, yet it is God that giveth the increase. These know no man after the flesh, but their union and communion is with God, and one with another, through him; so that there is no strife after lordship and dominion; but all are subject unto the Head of the church, and one unto another to the edifying of the body in love.

What a precious harmony, and how simple the means of attaining to it. But, alas! the idolatry of covetousness, and the desire to be something great in our own estimation, and that of others, are but too plainly to be seen, giving rise to the leanness of soul, which is found amongst us. The love of worldly riches, is not more evident or pernicious, than the thirst for human praise which leads into a party spirit—that root of bitterness whereby many are defiled, begetting rents and divisions.

Christ was sent as our deliverer, and upon his shoulders the government of the church *is* to rest, and woe be to him, who rebels against it, or puts forth a hand unbidden to support the ark of the testimony. He hath chosen the house of the faithful, as his servants, to confound the wisdom of the wise, and to bring to nought the works of the mighty, that his name *alone* may be exalted, and his kingdom established in righteousness. "He will not give his glory to another, nor his praise to graven images." His works *alone* can praise him, and these alone can stand. "If he build not the house, they labour in vain that build it. If he keep not the city, the watchman waketh but in vain;" so that our duty, as well as our interest, is, to hearken and obey, lest we build upon a sandy foundation a fabric to be destroyed by the wind of false doctrine, or the storm of worldly temptation,—"a house divided against itself, cannot stand."

To look toward a division in, or separation from our Society, in order to avoid the suffering, which is brought upon the church by unsound doctrines, or the baulking of its testimonies, are alternatives which will not stand the test of Truth; for we must be willing to abide with the Head of the church in his sufferings and temptations, if we expect or desire to answer the end of our high calling, and attain to the crown of righteousness, which is peace, joy, and love in the Holy Ghost.

If we are honestly engaged to examine and prove our own selves, with the desire that all our diseases might be healed, we can but see and acknowledge our shortcomings and backslidings, and the need we have of the mercy and forbearance of God, which are promised to all those who are rightly exercised in the accomplishment of his will and work in the earth. "Let him that thinketh he standeth, *take heed* lest he fall."

It is only by submitting our necks to the yoke of the cross, to the subduing of our own selfish wills, that order, unity, and harmony can be restored and maintained. "The work of righteousness is peace, and the effect thereof quietness and assurance forever."

Sure I am, it is far better to be sick, providing Christ come to my bed-side, and say courage, I am thy salvation, than to enjoy health, and never know the sweet visitations of His pure Spirit.

[The following forcible Appeal has been recently put forth by Friends in England]:—

"A Christian Appeal from the Society of Friends to their fellow-countrymen, on the present war.

"We would respectfully bespeak the serious attention of our fellow-countrymen, whilst we earnestly plead with them, on behalf of the claims of religion and humanity, in reference to the sanguinary conflict now raging in the East.

"It is, we reverently trust, in the love of Christ, and it is in the spirit of true patriotism, that we make this appeal. Our country is dear to us; we honour our Sovereign, and prize our free institutions; and we can but desire that our national policy may accord with the spirit and precepts of that Redeemer who came 'not to destroy men's lives, but to save them.' We feel it to be a solemn thing thus to stand forth as the advocates of inviolable peace; and the events which are passing around us, and the warlike spirit which meets us in every direction, have led us very seriously to review the grounds of our Christian testimony in this matter. But this review has only confirmed the conviction, which we dare not shrink from avowing, however unpopular at a crisis like the present, that all war, on whatever plea of policy or of necessity, is unlawful under the Gospel dispensation.

"It will be admitted as a truth, applicable alike to individuals and to nations, that it is only in the use of those means which are sanctioned by the law of Christ, that we can expect the Divine blessing upon our efforts. When these means are exhausted, it becomes man, as a dependent being, to commit all results unto God—a trust which will never be confounded.

"Can it then be that war, with all its attendant misery and crime, is a means the employment of which is sanctioned by Christianity? We unreservedly make our appeal to those inspired records, which, as Christians, we all profess to accept as a revelation from heaven. True it is, that in the Old Testament we find not only war, but retaliation also, permitted, and, under certain circumstances, even commanded. As regards the command, we presume that no such commission to wage war against the Lord's enemies, as that given to his chosen people formerly, is claimed, or even expected, now. And in regard to the permission, it is sufficient to say, that the provisions of the old covenant, as to the return of evil for evil, like those bearing upon the conjugal relation, are expressly contrasted by our Lord himself with his own precepts, for the purpose of showing that that which, in both these cases, was allowed to them of old time, by reason of the hardness of their hearts, is prohibited by the higher and holier morality of the new covenant. To the Gospel standard, therefore, whether exhibited by prophecy, or more fully developed by Christ himself and his Apostles, must his disciples resort for their practical guidance. In the face then of all the glorious anticipations of prophecy in regard to the peaceable reign of the Messiah, and of the deep significance of that name by which he is called 'The Prince of Peace;'—in the face of the annunciation of the heavenly host which characterised the new dispensation, as that which was to bring 'glory to God in the highest, and on earth peace, goodwill towards men;'—in the face of the express commands of our Redeemer himself, 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you;'—who will venture to say that Christianity affords any authority or justification for war?

"And not alone by precept, but by his example also, has our Lord and Saviour emphatically taught us the lesson of forgiveness, forbearance and love. How touching is his prayer for his bitterest enemies! How wondrous the forbearance of Him who said, 'Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?' What power might not He have commanded, and that not in any doubtful controversy, but in the vindication of eternal right; yet he used it not:—a forbearance, exercised not merely with a view to the accomplishment of that most precious sacrifice which he made of himself for our sins; but also, as a holy example for our imitation, of abstinence from all self-defensive violence, even in the best of causes. For, as is declared by the Apostle, who was himself 'an eye-witness' both of the majesty and the sufferings of his Lord, 'Christ also suffered for us, leaving us an example, that we should follow his steps:—who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to Him that judgeth righteously.'

"Now, although it may be admitted that the precepts and example of our Lord have a primary reference to the conduct of individuals, they can surely be no less binding upon a nation professing allegiance to Christ the Supreme Ruler, than upon the individuals of whom it is composed. Let us never forget the high authority of Him who hath thus showed unto man what is good. Let us never forget that the Gospel is not a transitory, but an abiding dispensation; that it is the dispensation under which we are now actually living; and that these blessed principles are among its most glorious and essential characteristics. To affirm that they are impracticable, or not to be practised, is to set at naught their supreme authority, and to put dishonour upon their divine author. To postpone their application until all shall act upon them, is, in scarcely a less degree, to deny his present authority; and involves the practical contradiction of supposing that he has prescribed a series of duties for a state of things, in which the occasion for their exercise shall have ceased to exist. It is *now*, in this still tossed and conflicted world, that the Christian is called upon to act out these lessons. It is *now* that he is bound to prove his allegiance to his divine Master; and, so far as his influence may extend, to promote the spreading of his kingdom upon the earth. That kingdom is one of righteousness and peace; and all who adopt the petition, 'Thy kingdom come,' at once confess the duty of their own present subjection to it, and pray for its universal establishment.

"With such precepts, and such an example, what have Christians to do with the moral or political standard of Greece or Rome,—nations, which, with all their brilliant qualities and intellectual refinement, knew not the gospel of Christ? Yet must it not be confessed that it is from sources such as these, that the maxims of the military code, and the prevailing ideas of glory in connexion with successful bloodshed are principally drawn? And what are the results of this heathen standard on the practice of the professed followers of the Lord Jesus? Without carrying our thoughts back to the miseries of past times, if we turn to the affecting details of the war in which our country is now engaged, and contemplate the vast amount of physical and moral suffering inflicted on the wounded and the dying, and on innocent widows and children; when we see professing Christians of one nation engaged in deadly conflict with their fellow Christians of another nation, in the presence of the infidel, and, above all, when we think of the thousands of immortal beings, believers and unbelievers, hurried into eternity, many of them, we must fear, altogether unprepared to meet the righteous judgment of God, can we believe that these things, at which even humanity shudders, bring no dishonour on the religion of Jesus, or that they are not offensive in the sight of Him whose name is Love, who 'hath made of one blood all nations of men,' and on whose authority we learn the value of a single immortal soul? Can any prospect of temporal good, either to ourselves or to others, compensate for such evils? Oh that these things were felt, not as calamities only, but as national sins! then we cannot doubt but that means would be found for their early termination.

"To the members of the government of our beloved Sovereign, in the first place, would we address our earnest but respectful appeal, imploring them to use every Christian effort for the restoration of peace. We are not insensible to the difficulties of their position in this momentous crisis, in having to deal with a powerful enemy, and at the same time, to stem the mighty torrent of martial excitement in the public mind, or to satisfy its exaggerated expectations with reference both to the war itself and to the results to be obtained by it. Yet we believe, that trust in God, combined with humbling views of our national sins and a temperate estimate of our own position, even when convinced that we have clearly the right on our side, will be found at all times, and especially in the present peculiar and critical circumstances of the country, the best preparation for obtaining peace.

"We implore our senators, now assembling in both houses of parliament for the avowed purpose of aiding the vigorous prosecution of the war, to remember that that which is morally or religiously wrong cannot be politically right; that the non-recognition of the peaceable doctrines and precepts of the gospel by the nation which is opposed to us, a nation too, intellectually and spiritually, far less enlightened than our own, constitutes no valid plea for our violation of them; and that Parliament may more truly serve the country by promoting temperate counsels and wise and conciliatory negotiation, than by urging forward a war which has already been so fearfully destructive of British life and treasure, and which threatens in its progress to involve the whole of Europe in one wide spread conflagration.

"We appeal to all who possess authority or influence, whether by their secular or their religious position, and especially to those who are looked up to as the ministers of the gospel of peace, to use that authority and influence of which they are stewards, not in stirring up the martial spirit of the nation or in nerving the arm of war, but in promoting peace on earth and good will towards men, even towards their enemies.

"We appeal as Christians to our fellow-Christians, as Englishmen to our fellow-countrymen of every class; we implore them to view their present position and duties calmly and temperately, not under the impulse of vindictive excitement, but with that practical wisdom which recognizes it as a political not less than a religious truth, that righteousness exalteth a nation, and with that far-sighted patriotism which comprehends within its scope the moral not less than the material, the future as well as the present welfare of our country, and the still more enduring interests of eternity.

"We pray the Almighty Father of the universe to breathe the spirit of reconciliation into the hearts of his contending children, British, French, Turkish and Russian, and guide them to the pro-

motion of their mutual well-being, in conforming themselves to his universal law of love.

"Given forth by a meeting representing the Society of Friends in Great Britain, held in London this 8th day of the Twelfth month, 1854, and in and on behalf thereof signed by

"ROBERT FORSTER, Clerk."

Selected.

Death of Old Humphrey.

"Most readers of this journal probably know that 'Old Humphrey' was the assumed name of a very popular writer for the public press of London—whose real name was George Mogridge. G. M. died Eleventh mo. 1st, 1854.

"The following account of his last sickness is from the pen of his widow, and will be read with interest by the many (young and old) in our country, who have been entertained and edified by the quaint but striking illustrations of truth with which his voluminous writings abound.

"After an illness of ten months, in the sixty-seventh year of his age, it has pleased God to remove from me my beloved husband, and from many others their cheerful and much valued friend, Old Humphrey. It will rejoice the hearts of many to know that in the midst of much pain, and great bodily weakness, the poor sufferer's hope, faith, and thankfulness, were undiminished; and that, like David of old, he could feelingly say, 'It is good for me that I have been afflicted.' Psalm cxix. 71. His mind, during this trying season, seemed to attain a deeper solemnity than ever; and he saw more and more the beauty of holiness; and found in the precious promises of God's holy word all that was necessary to reconcile him to the merciful dealings of his heavenly Father, and to enable him to say, 'I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me.'

"A friend having alluded, in a note, to the useful writings of Old Humphrey, he remarked, 'I am a poor, weak, sinful creature; no praise is due to me; give God all the glory. If he has enabled me, in any way, to be useful to my fellow-creatures, to him be all the praise.'

"His sufferings were often very great, but not one murmuring or fretful word escaped from his lips. In a little piece that he dictated for me to copy for him, while lying in bed, he observed, 'My burden is very heavy, but God in his wisdom and goodness has laid it upon me. My furnace of trial is very hot, but a merciful Saviour is with me therein, comforting me, and sustaining me. In his faithfulness he hath not failed me, nor been unmindful of his promises. He has kept my lip from repining at his holy decrees, and my heart from rebelling against his righteous commandments.'

"I have laid myself down on my bed,
I have leaned myself back in my chair,
To get ease to my heart and my head,
If haply relief might be near.
But the cordial that makes my heart glow,
Is to trust in my Saviour alone;
And the easiest posture I know,
Is to kneel very low at his throne."

"At one time my husband remarked, 'I am never alone; I see God in the darkness, I hear his voice in the silence, he is ever present with me. His ways are often mysterious: there are many things we cannot now understand, but there is a needs-be for all our suffering; much sin in us that wants purging away; and when in glory, the contrast may heighten our bliss. Here, we are often sinning and sorrowing; but there we shall enjoy entire freedom from sin, peace and rest forever! Earth will be exchanged for heaven! Gloom for an eternal weight of glory; and pain, sickness, and sorrow, for everlasting joy. There is nothing fearful in death. What is it? 'Tis but a removal to our happy home.'

"* * * For the last two days his bodily sufferings were very great, but his faith and love were still greater; and his almost inaudible voice was employed, at intervals, in prayer and praise, and encouraging those about him to '*look upwards.*' 'We shall meet again,' he said to me, with a smile."—*S. School Journal.*

For "The Friend."

"In this world ye shall have tribulation; but be of good cheer, I have overcome the world."—John xvi. 33.

There is encouragement for true believers in Christ. To those who are partaking of varied tribulations, and at times feel pressed down in spirit by them, it may be comforting to recur to some of the precious promises which the blessed Redeemer gave to his drooping disciples; and which may be adopted by the dedicated, humble followers of Him.

In these sifting, proving times in our religious Society, it is an unspeakable blessing to realize that there is One who is able and willing to succour the afflicted, tribulated ones, who humbly look unto him, to save them from sinking into the gloomy cavern of despair, and to uphold them amid the storms of adversity; enabling them to stay their minds on Him who is the alone source of comfort that is enduring. If our trust is rightly centered in his invisible arm of power,—if we are truly pursuing the narrow path which leads to those joys that are enduring, and to a happy eternity, there will be a stay to the mind even amid the most discouraging seasons which at times attend the most faithful servants of the Most High. And what matters it to the Christian, when his pilgrimage in this life is ended, if tribulations have been somewhat his portion, if his heart has been saddened by them, and he may have felt his trials grievous and numerous?

He, by whom those sweet promises, contained in the records of holy writ, were given, for the consolation of his faithful ones, passed through trials from the unregenerate multitude, yet when reviled, he reviled not again. He set the example of humility and meekness to those who should be buffetted for his sake, and left the impressive language of encouragement to believers, "In this world ye shall have tribulation; but be of good cheer, I have overcome the world."

Maryland, First mo., 1855.

For "The Friend."

REFLECTIONS.

How important it is for those who are desiring to enter in at the "strait gate," to remember that while they retain anything in possession the Most High has manifested to them must be parted with for his sake, (however dear it may be to the possessor,) they are unworthy of his merciful regard. He does not require anything of his disciples that He will not enable them to perform, if He is rightly sought unto for aid. He is altogether pure; and those who will be permitted to partake of his consolations, must ask rightly of him, "who giveth liberally and upbraideth not," and He will enable such to lay aside the sins which do most easily beset, and to become pure.

Maryland, First month, 1855.

Flour to China.—This is a cheering feature, "California sending Flour to China," for instead of our gold leaving the country, to pay for tea, sugar and spices, silks, shawls and other necessaries and luxuries, we send the products of our soil and the labour of our hands. This is what builds up our State. Four thousand quarter sacks of California flour from the Eureka Mills, were sold recently by Friedlander & Co., at satisfactory prices, (about $9 per barrel,) to ship to China. Other shipments of like character will shortly follow; and thus, at length, California has become an exporter of breadstuffs.—*S. Francisco Herald.*

THE FRIEND.

FIRST MONTH 20, 1855.

The Friend who has kindly furnished this journal for so long a time with a monthly meteorological notice, informed us, some time since, that he expected to discontinue his contributions with the account for last month. In the press of other things, his announcement to us was overlooked, and hence our apparent neglect, in not thanking him for the favour he has conferred on our readers, and not expressing our regret that they are likely to be deprived of his continued labour. The weather tables, which have been published regularly for several years in "The Friend," are highly valued by many, perhaps most of its readers; and we hope that some one at the institution where they have been prepared, will take charge of the subject, and favour us with the usual information, commencing with the present month.

While the slaveholders at their convention in New Orleans are discussing the propriety of recommending to Congress repealing the laws for the suppression of the slave trade,, it is gratifying to know that Christian light and feeling have so far prevailed in Brazil, as to induce the government and the inhabitants generally to set their faces resolutely against the traffic. The zealots in the cause of African slavery living in the southern portion of this Republic, have none, even among what are considered the most despotic and depraved of civilized governments, to share with them, in bearing the ignominy of advocating this most atrocious, of all the schemes ever resorted to for gratifying the lust for gold.

THE SLAVE TRADE IN BRAZIL.

A very striking illustration of the complete change of opinion in Brazil on the subject of the African slave trade, is given in the communications received by the last mail.

A slaver, hoisting the colours of the United States, was driven by stress of weather into a small port, called Itapui, at the entrance of the harbour of Rio de Janeiro. The captain landed and proceeded to offer to the neighbouring planters his unhappy cargo for sale. *But not a single slave could he dispose of; and, instead of meeting with either succour or sympathy, he was denounced by the inhabitants to the local authorities.* Unluckily, he suspected what was going on, and had just time to escape before the police arrived to capture him and his ship. No advice of the vessel having touched at any other point of the Brazilian coast had reached Rio, and, it is supposed, the master had proceeded to Cuba, which he stated at Itapui was his original destination.

This evidence of a resolve not to revive the African slave trade, proceeding from the planters and agriculturists themselves, is, of course, the more encouraging and satisfactory, because it proves the complete accord which exists between the imperial government and the classes supposed to be most deeply interested in the continuation of the traffic.—*London Globe.*

SUMMARY OF EVENTS.

EUROPE.—News from England to the 30th ult.—*The War.*—The dates from Sebastopol are to the 20th, when affairs were unchanged, though the Russians claimed to be doing considerable damage to the approaches of the allies. The weather had improved, and the heavy frosts having hardened the ground, both armies were resuming their activity. The Turkish troops began to arrive from Varna on the 18th; 5000 had landed at

Eupatoria. The destination of Omar Pacha's army was kept secret, but it is thought he will invest the north side of Sebastopol. Prince Menschikoff was sick, and General Osten Sacken had taken the command of the Russian forces. Several sorties from the garrison were reported in which the Russians were repulsed. These sorties are made by small bodies of troops, for the purpose of annoying the allies, and destroying their batteries. The chief engineer who has so successfully conducted the defence of Sebastopol, is General Destieur, a Frenchman. The correspondent of the Morning Herald, after having obtained a near view of the city, says, "Sebastopol is *not* in ruins, and what is more important still, the defences are four times stronger and more vigorous than the first day we opened fire." The damage, he states, has been mainly confined to the suburbs outside the walls, a wretched quarter occupied by the poorer classes, and which has been laid nearly level with the earth. Within the walls, but few buildings had been destroyed, and all the streets which could be seen, were cleanly and in good order. Numerous bodies of soldiers were to be seen in the streets, but neither women nor children. Many formidable new redoubts and batteries have been constructed by the Russians, making the defences almost impregnable. The expedition for the building of a railroad from Balaklava to Sebastopol, is now on its way to the Crimea, in seven steamships and two sailing vessels, with all the materials required. On the 18th, the reinforcements of the allies had amounted to 18,000 men.

A high diplomatic conference was to be held at the residence of the British Minister at Vienna, on the 28th ult. The Ambassadors of England, France, Austria, Prussia, and Russia, were to be present. Prince Gortschakoff was to take part in the discussion, and the conference was to be of the most positive character.

ENGLAND.—Parliament has adjourned, the Royal assent having first been given to the bill authorizing the enlistment of foreign mercenaries. The measure is unpopular. *Liverpool.*—Cotton was in fair demand at slightly lower prices. Flour unchanged. Consols had declined to 91⅝.

FRANCE.—The Emperor's speech at the opening of the Legislative Assembly, was warlike. The land army is stated in the speech at 518,000, and 113,000 horses, with 62,000 sailors on ship-board. He asks for an additional levy of 140,000 men, and states that the revenues of the country remain undiminished. The Assembly authorized a new loan of five hundred millions of francs.

RUSSIA.—A Ukase has been published, ordaining that whoever, after a battle, shall commit acts of cruelty on the wounded, unresisting, shall suffer death. A levy of ten men to every thousand has been ordered in the Eastern half of the Empire, to be completed by the 15th of Third month.

SPAIN.—The Spanish Government declines the proposition of the British Ambassador, that Spain should proclaim the slave trade to be piracy, but it has given orders for the strict execution of the conventions already existing with England on that subject.

INDIA AND CHINA.—The overland mail has dates from Calcutta to Tenth mo. 18, and Canton, Eleventh mo. 5th. The Chinese insurgents had been defeated in several engagements. They still held Shanghai. There was much apprehension in British India of the effects of Russian movements and intrigues.

WEST INDIES.—The cholera has not yet ceased its ravages in all the islands. At St. Kitts, out of a population of 24,000, two thousand six hundred and sixty-five persons had been carried off, within a short time.

SOUTH AMERICA.—Peru continues to be distracted by internal dissensions. The Government forces, under General Moran, have been defeated by the troops under Domingo Elias. Moran was taken prisoner, and shot. Politicial commotions are also rife in New Granada. The dates from Carthagena are to Twelfth mo. 14, and confirm the total defeat of the Melo party at Bogota on the 4th ult., after an obstinate resistance. There was great loss among the Revolutionists. General Herrera was killed, and other prominent officers badly wounded. Melo and many of his leading partizans were captured. *Paraguay.*—President Lopez has ordered the American Consul, Hopkins, and all North American citizens to quit the territory of the Republic. He has also stopped all further operations of the United States Surveying Expedition. All foreign vessels of war are forbidden to enter the river Paraguay.

AUSTRALIA.—Dates from Sydney to Tenth mo. 12. The returns of gold and exports show a decrease in the yield. The revenue of the colony was in a flourishing condition. The dry weather was doing injury to the grain and fruits.

UNITED STATES.—The Mesilla Valley Territory, which the U. States purchased from Mexico, was formally taken possession of by the United States authorities on the 15th of Eleventh mo. The southern boundary of the United States possessions in that part of the continent, is in the latitude of 31 deg. 52 min.

Railroads.—The Boston Railway Times gives the number of railways in the United States as 274, having an aggregate length of 21,310 miles, which have been made at a cost of $621,316,103. Besides these works, 16,975 miles are in course of construction. The longest railway in the world, is stated to be the Illinois Central, which, with its branches, is 731 miles in length.

Loss of the U. S. Sloop of War Albany.—This vessel, which was cruising in the Gulf of Mexico, has not been heard from for the last three months. It is supposed she must have gone down in a hurricane last Tenth month, with all on board.

California.—On the 10th inst., the North Star at New York, from Aspinwall, brought 200 passengers and $1,119,623 in gold. The breakwater and wharves at Aspinwall had been badly damaged by a violent storm, which occurred about the first of the year. Several vessels and a number of lives were also lost. The Kamschatka, a Russian Privateer, armed with ten guns, and having a crew of 120 men, was lying in the port of San Francisco. The Stockton and Sonora Telegraph was nearly completed. Tobacco of very superior quality has been raised in some portions of the State.

Boston.—In the year 1840, the year the Cunard steamers commenced running, the whole amount of imports into Boston in foreign vessels was about $600,000; last year the importations in foreign vessels was $17,000,000, more than two-thirds of which came in the steamers.

New York.—The exports from New York, in the year 1854, amounted to $101,377,087, including $37,169,406 in specie. This is the largest amount of export yet reached at this port.

Pennsylvania.—The aggregate valuation of real and personal estate, as fixed by the Board of Revenue Commissioners, amounts to $531,731,304. The State tax on the same is $1,649,667. The revenue from tavern licenses amounts to $187,662.15, being an increase since the previous year, of 90,607.84. The odious license system, now in operation in the city of Philadelphia, adds largely to this item.

Philadelphia.—The direct foreign importations to this port, during 1854, amounted to $18,705,024. Of this amount $8,903,751 were for dry goods. The arrivals of vessels during the past year, at this port, were 29,001: 551 foreign, and 28,450 coastwise. Mortality last week, 186.

The result of the experiments in making gas from wood at the Philadelphia Gas Works, has been so successful as to justify operations on a large scale. In making the experiments, different kinds of wood were employed, with different results, the production of gas varying from 14,000 to 19,000 cubic feet from one cord of wood. The illuminating power of the gas is said to be fully equal to that from coal, and the cost less.

Miscellaneous.—The Austrian authorities have ordered that in future all legal proceedings before the courts in Hungary, shall be in the German language. The Magyars are to have nothing left to remind them of their lost independence.

The Mild Weather, has opened navigation again on Lake Erie, and steamers are running from Buffalo to Cleveland.

Indian Claims in Vermont.—The Caughnawaga Indians claim all that part of Vermont lying north of Otter creek, the better half and most valuable agricultural region of the State, having never ceded it away. A report on the behalf of the Legislature, which has been made and printed by a committee, proposes to pay the Indians for the lands embraced in their claim.

Sea Island Cotton in Africa.—The French colony of Algeria is likely to compete with the United States, in the production of fine Sea Island. Two years ago, ten bags were grown; last year one hundred and forty, and this year two thousand bags will be produced. This cotton so far has been sent to Havre, and the prices realized were from 58 cents to $1 per pound.

Ocean Steamers.—The average passages of the Collins, Cunard, and Bremen lines, are given as follows:

	Sailing East.	Sailing West.
Collins, average time,	11d. 6h.	12d. 2h.
Cunard, " "	11d. 14h.	13d. 15h.
Bremen, " "	13d. 19h.	15d. 11h.

The Wool Trade, is said to be unusually depressed, and prices lower than at any time since 1842.

Southern Fanaticism.—In the Commercial Convention of delegates from the Southern States, in session at New Orleans, on the 12th inst., resolutions were offered and referred, declaring the acquisition of Cuba necessary for the protection of our commerce, and the security of the Southern coast, and urging the immediate action of Congress in reference thereto. They also recommend the *repeal of the laws for the suppression of the slave trade.* Marshall, a delegate from Mississippi, read a report, declaring that everything of value had its origin in the institution of slavery, and that the institution was of Divine origin.

Bible Association of Friends in America.

DEPOSITORY NO. 50 N. FOURTH STREET, UP STAIRS. PHILA.

At a recent meeting of the Managers of the Bible Association of Friends in America, it was agreed that the prices of the Bibles and Testaments should be reduced, and that the prices agreed on be the same wholesale or retail, viz.

PRICES OF BIBLES AND TESTAMENTS.

			Size of Bible or Tes.	Number of Vols	How Bound.	Price.
Ref. Bible	Fam. Rec'd. Ind. & Con.	Sup	8vo.	2 vols	Clf., pt. bk. &c.	$5 00
do	do	do	do	3 vols	do do	6 00
do	do	do	do	2 vols	Muslin	3 50
do	do	Fine	do	1 vol	Shp. pt. bk. &c.	1 25
do	do	do	do	2 vols	do do	2 00
do	do	do	do	3 vols	do do	2 50
do	do	do	do	1 vol.	Calf, do	2 00
do	do	do	do	2 vols	do do	3 00
do	do	do	do	3 vols	do do	4 00
School Bible	.	.	24mo.	1 vol.	Plain Sheep	45
do	.	.	do	1 vol.	Sh. flexible bk	70
do	.	.	do	1 vol.	Clf. embossed	1 75
do	.	.	do	1 vol.	do do & gilt	2 25
do	.	.	12mo	1 vol.	Plain Sheep	50
New Testament	.	.	24mo.	—	Muslin	10
do	.	.	do	—	Skiver	12½
do	.	.	do	—	Sheep bands	25
do	.	.	do	—	Clf. embossed	75
do	.	.	do	—	do do & gilt	1 00
do	.	.	do	—	Morocco do	1 00
do	.	.	do	—	Pt. bk. form	75
do	.	.	12mo.	—	½ bound Sheep	25
do	.	.	do	—	Plain Sheep	30
do	.	.	do	—	Sheep, extra	50
Testa. & Psal., bound together			do	—	Plain Sheep	37½
do do	.	.	do	—	Sheep extra	55

RECEIPTS.

Received from John Embree, Pa., $2, vol. 28; from Sl. Leeds, jr., N. J., $2, vol. 28; from E. Bundy, agt., O., for Peter Sears, $2, vol. 27; from Rachel Kearsley, Mich., $4, vols. 27 and 28; from Jos. W. Hibbs, Pa., $2, vol. 28, and $8, for Moyamensing Soup So.

INDIAN CIVILIZATION.

The committee is desirous of engaging the services of a well qualified Friend to teach the school at Tunessassah, &c. Friends, who may feel concerned to engage in that station, are requested to make early application to Joseph Elkinton, No. 377 S. Second street, or Thomas Evans, No. 180 Arch street, Philadelphia, or Ebenezer Worth, Marshalton, Chester county, Pa., or Thomas Wistar, Fox Chase, Philadelphia co., Pa.

Philad., Ninth mo. 20, 1854.

WEST-TOWN SCHOOL.

Assistant Teachers are wanted in the Boys' department of this Institution. The opportunity which this station furnishes for prosecuting their studies, free from any expense, presents a favourable opening for young persons, who wish to perfect themselves in the higher branches of learning, or to prepare for the business of Teachers. Those who wish to engage, are requested to make early application to Nathan Sharples, Concordville; Pennock Passmore, Goshenville; or Thomas Evans, or Samuel Bettle, Jr., Philadelphia.

DIED, on the 6th inst., at his residence, in this city, in the 78th year of his age, JOHN ELLIOTT; a member of Philadelphia Monthly Meeting. With respect to this dear friend, it may be truly said he was of a meek and quiet spirit. His health had been declining for several weeks, and it was evident he was preparing to meet the final change, of the near approach of which he appeared sensible, expressing a humble hope that his name would be written in the Lamb's Book of Life. He bore his sufferings with much patience and resignation, and we believe his end was peace.

—— suddenly, on the 9th inst., GEORGE VAUX BACON, in the 53d year of his age; a member of the Western District Monthly Meeting, Philadelphia.

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From the London Quarterly Review.

How London is Supplied with Food.

(Continued from page 146.)

The weather preserves a most delicate balance between Newgate and Smithfield. Winter is the busy time at the former market, when meat can be carried any distance without fear of taint. As soon as summer sets in Smithfield takes its turn; for butchers then prefer to purchase live-stock, in order that they may kill them the exact moment they are required. Sometimes as many as 1200 beasts and from 12,000 to 15,000 sheep are slaughtered in hot weather on a Friday night in the neighbourhood of Smithfield for Saturday's market. Every precaution is taken on the railways to keep the meat sweet. The Eastern Counties Company provide 'peds,' or cloths cut to the shape of the carcase or joint, for the use of their customers, and somctimes it is conveyed from the north in boxes. When, in spite of care, it turns out to be tainted, the salesman to whom it is consigned calls the officer of the market, by whom it is forthwith sent to Cow Cross, and there burnt in the nacker's yard. According, however, to a competent witness—Harper—bad meat in any quantity can be disposed of in the metropolis to butchers living in low neighbourhoods, who impose it upon the poor at night. 'There is one shop, I believe,' he says, 'doing 500*l.* per week in diseased meat. This firm has a large foreign trade. The trade in diseased meat is very alarming, and anything in the shape of flesh can be sold at about 1*d.* per lb. or 8*d.* per stone.'

If the reader is not already surfeited with the mountains of meat we have piled before his eyes, let us beg his attention for a few minutes to game and poultry, which we bring on in their proper course. Leadenhall and Newgate, as all the world knows, are the great metropolitan depots for this class of food, especially the former, which receives perhaps two-thirds of the entire supply. The quantities of game and wild birds consigned to some of the large salesmen almost exceed belief. After a few successful battues in the Highlands, it is not at all unusual for one firm to receive 5000 head of game, and as many as 20,000 to 30,000 larks are often sent up to market together. All other kinds of the feathered tribe which are reputed good for food are received in proportionate abundance. If it were not for the great salesmen, many a merry dinner would be marred, for the retail poulterers would be totally incapable of executing the constant and sudden orders for the banquets which are always proceeding. The good people of the Crystal Palace have already learned to consume, besides unnumbered other items, 600 chickens daily, and from this we may guess how vast the wants of the entire metropolis. The sources from which game and poultry are derived are fewer than might be imagined. The Highlands and Yorkshire send up nearly all the grouse; and scores of noblemen, members of Parliament, and other wealthy or enthusiastic sportsmen, who are at this present moment beating over the Moors, and walking for their pleasure twenty-five miles a-day, assist to furnish this delicacy to the London public at a moderate rate.

Pheasants and partridges mainly come from Norfolk and Suffolk; snipes from the marshy lowlands of Holland, which also provides our entire supply of teal, widgeon, and other kinds of wild fowls, with the exception of those caught in the 'decoys' of Cambridgeshire and Lincolnshire. From Ostend there are annually transmitted to London 600,000 tame rabbits, which are reared for the purpose on the neighbouring sand dunes. We are indebted to Ireland for flocks of plovers, and quails are brought from Egypt and the south of Europe. In most of our poulterers' windows may be seen the long wooden boxes, with a narrow slit, in which these latter little birds are kept until required for the spit. Not long since upwards of 17,000 came to London via Liverpool, whither they had been brought from the Campagna near Rome. Of the 2,000,000 of fowls that every year find a resting-place *vis-à-vis* to boiled tongues on our London tables, by far the greatest quantity are drawn from the counties of Surrey and Sussex, where the Dorking breed is in favour. Ireland also sends much poultry. No less than 1400 tons of chickens, geese, and ducks are brought to town annually by the Great Western Railway, most of which are from the neighbourhood of Cork and Waterford, whence they are shipped to Bristol. Londoners are accustomed to see shops of late years which profess to sell 'West of England produce,' such as young pork, poultry, butter, and clouted cream. All these delicacies are brought by the Great Western Railway, and are principally the contributions of Somersetshire and Devonshire. The bulk of the geese, ducks, and turkeys, however, come from Norfolk, Cambridge, Essex, and Suffolk—four fat counties, which do much to supply the London Commissariat, the Eastern Counties Railway alone having brought thence last year 22,462 tons of fish, flesh, fowl, and good red herrings.

For pigeons we are indebted to 'our fair enemy France,' as Sir Philip Sidney calls her, but now we trust our fast friend. They proceed principally from the interior, and are shipped for our market from Boulogne and Calais. How many eggs we get from across the Channel we scarcely like to say. M'Culloch considers that the capital receives from 70 to 75 millions—a number which we think must be much below the mark, seeing that the Brighton and South Coast line brings annually 2600 tons, the produce of Belgium and France. At Bastoign, in the latter country, there is a farm of 200 acres entirely devoted to the rearing of poultry and the production of eggs for the supply of London.

No perfectly accurate account can be given of the number per annum of poultry, game, and wild birds which enter Leadenhall and Newgate markets; but the following estimate was handed to us by a dealer who turns over 100,000*l.* a year in this trade. As the list takes no account of the quantity which goes direct to the retailer, nor of the thousands sent as presents, it must fall short of the actual consumption:—

Grouse	100,000
Partridges	125,000
Pheasants	70,000
Snipes	80,000
Wild birds (mostly small)	150,000
Plovers	150,000
Quails	30,000
Larks	400,000
Widgeon	70,000
Teal	30,000
Wild ducks	200,000
Pigeons	400,000
Domestic fowls	2,000,000
Geese	100,000
Ducks	350,000
Turkeys	104,000
Hares	100,000
Rabbits	1,300,000
	5,759,000

In addition to its dead game and wild fowl, Leadenhall market is quite a Noah's ark of live animals. Geese, ducks, swans, pigeons, and cocks, bewilder you with their noise. Intermingled with these birds of a feather are hawks, ferrets, dogs and cats, moving about in their wicker cages, and almost aggravated to madness by the proximity of their prey. The major portion of the live stock is designed either for sporting purposes or for 'petting' and breeding, and do not belong to the commissariat department. Of the dead game and poultry, the seven railways bring to London about 7871 tons weight in the course of the year.

In taking leave of the poultry-yard we are reminded of the dairy, and of the large establishments required to fill the milk-jugs of London. There are at the present moment, as near as we can learn, 20,000 cows in the metropolitan and suburban dairies, some of which number 500 cows apiece. Even these gigantic establishments have been occasionally exceeded, and one individual, several years ago, possessed 1500 milkers—a fact fatal to the popular superstition, that, notwithstanding many attempts, no dairyman could ever muster more than 999. The terrible ravages of pleuro-pneumonia, which many believe to be a contagious disease, have cured the passion for such extensive herds. The larger dairies of the metropolis are on the whole admirably managed, and the cows luxuriate in airy out-houses, but the smaller owners are often confined for space, and the animals are sometimes cooped in sheds, placed in tiers one above another. The country dairy-maid laughs at the ignorance which the Londoner betrays of rural matters when on a visit to her master, but she would be perplexed in her turn if told that in the capital they fed the cows chiefly upon brewers' grains, and milked them on the *second story!* A few years since —— Rugg appalled the town, which had forgotten Matthew Bramble,

and the 'New Bath Guide,' by detailing a nauseous process which he affirmed was in use among cunning milkmen for the adulteration of their milk. There was, however, a great deal of exaggeration in the account, and Dr. Hassell, whose analyses of various articles of food in the 'Lancet' are widely known, states that the 'iron-tailed cow' is the main agent employed in the fraud, and that the only colouring matter he has been enabled to discover is annatto. Nearly all the cream goes to the West End; and one dairyman living at Islington informed us that he made 1200*l.* a-year by the trade he carried on in that single article with the fashionable part of the town. It must be evident, upon the least consideration, that the London and suburban dairies alone could not supply the metropolis. If each of the 20,000 cows give on the average 12 quarts a-day, the sum total would only be 240,000 quarts. If we suppose this quantity to be increased by the exhaustless 'iron-tailed cow' of which Dr. Hassell speaks, to 300,000 quarts, the allowance to each individual of the two millions and a quarter of population would be little more than a quarter of a pint. This is clearly below the exigencies of the tea-table, the nursery, and the kitchen, and we do not think we shall make an over estimate if we assume that half as much again is daily consumed. Here again the railway, which in some cases brings milk from as far as eighty miles, makes up the deficiency. The Eastern Counties line conveyed last year to London 3,174,179 quarts, the North-Western 144,000 quarts, the Great Western 23,400 quarts, the Brighton and South Coast 100 tons, and the Great Northern as much perhaps as the North-Western. The milk is collected from the farmers by agents in the country, who sell it to the milkmen, of whom there are 1347, to distribute it over the town. In course of time it is possible that town dairies may entirely disappear. Cow-sheds, often narrow and low, in thickly populated localities, cannot be as healthy for the animals as a purer atmosphere; and though experiment has shown that they thrive admirably when stalled, the food they get in these urban prisons can hardly be as wholsome as that provided by the verdant pastures of the farm. The milk which comes by railway has, however, this disadvantage, that it will not keep nearly so long as the indigenous produce of the metropolitan dairies. The different companies have constructed wagons lightly hung on springs, but the churning effect of sudden joltings cannot be altogether got rid of.

(To be continued.)

An Indigestible Meal.—An immense anaconda recently arrived in Boston from the neighbourhood of the Congo river, in Africa. It is said that his length is between twenty and twenty-five feet, with a girth of thirty inches in the largest part of his body. There are a few curious circumstances connected with this great reptile stranger since his arrival, which are worth chronicling. Just before leaving his native land, he took a hearty meal of a dog, and no other food was eaten by him for seven months after. About the first of October, this king of snakes arrived in Boston, and was lodged in a large case with very strong glass walls, and a double English milled blanket, folded into four thicknesses, furnished for his bed. On the 20th of November, Sears, the proprietor, thought it was full time to tempt his appetite, and therefore introduced a rabbit into his den just at evening. On viewing the interior the following morning, the blanket was missing, while the rabbit was still alive! On Wednesday, seven days after, the blanket was discharged, whole and unimpaired, after a circuitous journey through an intestinal tube of nearly one hundred and fifty feet. It may now be seen in the apartment, being six feet wide by seven in length.

Since that period he has exhibited excellent health, and has devoured a fowl. Every few days he drinks about three quarts of water, sucking it all up at once. When an animal is given for food to one of this family of serpents, it is eyed intently for an instant, and then the poor trembling creature is suddenly crushed in the huge folds of the terrible monster, the cracking of the bones being distinctly heard at quite a distance. Thus prepared for swallowing, the body is still held in a coil, which is equivalent to a hand, and kept steady, while it is gradually sucked down the throat of the animal into the stomach, where it is slowly digested. It is the opinion of Sears that when the anaconda sprang at the rabbit mentioned above, by some mistake in calculation the latter escaped, and the edge of the blanket was seized by the teeth. When these are once engaged, being for holders and not for mastication, it is quite impossible to disengage them; and hence whatever is once drawn into the mouth must necessarily go down the throat. Even the muscles of deglutition seem to act independently of volition, and urge the morsel along by strong, convulsive, peristaltic contractions.—*Boston Surg. and Med. Jour.*

For "The Friend."

Thomas Wight, of the city of Cork, was born in the year 1640. His father, Rice Wight, was minister of the town of Bandon, a zealous man in the duties of his office, and of a more tender conscience, and devoted in that respect, than the generality of the priests, and very strict in the education of his children, according to the manner of the Church of England. His son Thomas served a hard apprenticeship with a clothier in Bandon, and whilst in his service, hearing of a Quakers' meeting to be held in the neighbourhood, he went to it out of curiosity. Finding that Friends sat silent for a long time, he grew very uneasy, and began to think, that as he heard the Quakers were witches, he might become bewitched if he should stay much longer in the meeting. However he waited a short time, until Francis Howgill, then on a religious visit in these parts, stood up, and uttered these words: "Before the eye can see, it must be opened; before the ear can hear, it must be unstopped; and before the heart can understand, it must be illuminated." As Francis opened these three sentences to the congregation with great clearness and energy, his ministry made a deep impression on Thomas's mind, and he was in great measure convinced of the truth of the doctrine preached by this distinguished servant of the Lord Jesus. But the prejudices of education, and the reproach cast upon him by his relations for going to the Quakers, very much wore off the impressions received at that meeting. Some time after Edward Burrough came into these parts, to visit Friends and others in the work of the gospel, under whose powerful preaching the state of his soul was so effectually reached, accompanied with such evidence of Truth, that he, as well as many others, was no longer able to withstand it, and he now resolved, through Divine assistance, to be faithful, according to the light received, through all the difficulties that might attend him. In yielding to the requisitions of his divine Master, following him in the way of the cross and true self-denial, he became as a proverb and by-word among his relations and former acquaintance, which he bore patiently, not entering into unnecessary disputations, but rather giving himself up to silence, solitude, and reading the Holy Scriptures. From a principle of conviction in himself, he adopted in a short time the plain language and a plain apparel, upon which accounts he was rejected by his connections, and lived some time with his master, who had a great respect for him, because of his peculiar fidelity, and trustiness in his service.

He married in the year 1670, and when his family increased, he enlarged his business in the clothing trade, and in commissions from abroad, so that in a short time it appeared probable he would have acquired considerable wealth. But in the prosecution of his temporal concerns, he received a Divine intimation, that he could not be heir of two kingdoms, which brought him under serious reflection that resulted in lessening his business. He grew more retired from the world and its concerns, and devoted himself to the service and promotion of Truth, preferring it to all worldly aggrandizement. From a religious impression he undertook the duties of transcribing clerk for the meeting of Cork, and for the province of Munster; he was also chiefly concerned in compiling a historical account of the rise and spread of Truth in Ireland, through the ministry of Friends, which furnished materials for Rutty's history. He was a man of exemplary life and conversation, a pattern of plainness, a diligent attender of religious meetings, and careful in the education of his children.

He was taken ill in the Ninth month, 1724, and showed great composure of mind and resignation to the Lord's will, and testified great satisfaction that he had not deferred the work of salvation to that period, but that he had the evidence of its accomplishment sealed upon his mind, which was a great comfort to those present. He had his grandchildren called, whom in much brokenness he counselled to fear the Lord, be dutiful to their parents, and cautioned them to beware of the vain fashions, and the hurtful conversation of the world; expressing with sorrow and mourning, that there was much height and grandeur got into, and lived in, in many Friends' families. Some Friends remaining in town after the province meeting, he had them invited to his chamber, who came, and by his bedside had a solid, silent opportunity of waiting on the Lord together, which concluded in some serious conversation, and in prayer, to their mutual comfort. After which he said, "Friends, we read that Jacob said, the Lord was in this place, and I knew it not; but we can say, the Lord is here, and we know it, or are sensible of it, glory to his name forever." Growing gradually weaker, he lay in a sweet tender frame of mind, and so continued to the 9th of the Tenth month, 1724, on which day he died in the 84th year of his age. "Mark the perfect man, and behold the upright, for the end of that man is peace."

For "The Friend."

Southern Soup Society.

Having recently attended at the soup house, No. 16 Green's Court, I have thought it might not be uninteresting to the readers of "The Friend," and perhaps not without its use, to give a sketch of the scene, which was presented there.

Nearly an hour before the stated time of delivery, the door was thronged by a crowd of fifty or one hundred persons, from five or six years old to decrepid age, waiting with eager expectation the arrival of the moment when they should be admitted to receive the food, which was to allay the gnawings of hunger.

It was touching to see the anxiety with which some watched the gathering crowd of eager appli-

cants, with evident fears lest the swelling numbers should absorb the whole supply before their turn came to be served. Some struggled to wedge themselves through the dense mass nearer to the doors, while the aged and feeble, though evidently enduring the same fears, stood for an hour or more with looks of almost hopeless anxiety, yielding to the superior strength of those who pressed through, and forcibly removed them further from the entrance. Little children pushed and squeezed themselves between the larger bodies in hopes to get nearer to the door, and obtain an earlier admittance; and thus placed themselves in positions of some danger.

When the doors were opened, the violence of the rush excited apprehensions for the safety of the parties. Persuasion and commands were alike powerless for a time to restrain the eager expectants from pressing on each other, so fearful were they that all would be given out, before they were supplied. It was necessary to extricate some of the children, as they seemed in danger of being injured, and some of the aged and infirm were not a little overcome by their efforts to resist the surrounding pressure.

For nearly two hours the doors were thronged by persons waiting to be served, although five or six individuals were constantly employed in delivering the soup and bread, and marking the tickets of the recipients. In less than two hours, upwards of 700 quarts of soup, and nearly as many loaves of bread were given to the applicants.

One person, who had neither ticket nor recommendation, and according to the general rule, was not entitled to the charity, on being requested to bring a recommendation next day, and he should be supplied; remarked, with a look of earnestness, "Ah! but we shall starve by to-morrow." It is hardly necessary to add that his appeal was not in vain.

During nearly thirty years that I have been a member of this soup society, I have never before witnessed such eagerness to procure from this source the means of preventing starvation, nor so large an amount of suffering and destitution among the poor. The society expends in bread alone, about thirty dollars for each day on which it is given out; and yet large as this expenditure seems, it is the most economical mode of administering relief to the poor, as probably not less than two thousand persons are fed by that quantity of bread, and the proportionate allowance of soup.

Donations in meat, vegetables, flour, rice, &c., will be gratefully received at the house; and in money, by Jeremiah Hacker, Treasurer, No. 144 S. Fourth street, and Thomas Evans, No. 180 Arch street.

For "The Friend."

In 1783, the Meeting for Sufferings in London prepared the following paragraph as part of the preface to the book of Advices of their Yearly Meeting. 'We mourn over the departures of many among us from our holy profession, and the wickedness abounding in the world at this day,' but it would appear from it, that in those purer years of the society, as great degrees of degeneracy prevailed as at the present time. They say, "although it be our lot to live in an age of great dissipation, luxury, and profaneness, when the genuine fruits of the spirit of Christianity are so rarely seen, that everything sacred and serious seems threatened to be overwhelmed by the torrent of vice and irreligion, yet we are bowed in thankfulness to the Author of all good, in that we have abundant cause to believe there are still many, of various ranks and ages, mercifully preserved both among ourselves, and in other Christian communities, who, through faithfulness to the measure of grace, which is given to every one to profit with, have been strengthened to retain their integrity, and to hold fast the profession of their faith without wavering. Many of them, doubtless, are at times secretly mourning over the great desolations, which infidelity and immorality have made in the Christian world; nevertheless, they are comforted at seasons *in the hope of better times*, and helped to look forward with an eye of faith, and with unshaken confidence, to the gradual increase of that day, when darkness shall no longer cover the earth, nor gross darkness the hearts of the people; when the *spiritual kingdom* of Christ shall be exalted over all, and that glorious ancient prophecy shall be fulfilled, when He shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession; when nation shall not lift up sword against nation, neither shall they learn war any more; and when the saving knowledge of the Lord shall cover the earth, as the waters cover the sea." Amidst the present commotions in the visible church, and in the kingdoms of the world, the Redeemer's kingdom is making its way in many hearts, and faith is given to those that it will continue to prevail, and that no power will be permitted to arrest it. Clouds may veil it from their view for seasons, to prove their faith and fidelity, but these also are dispersed, and the assurance afresh granted that his covenant with his church and people shall not be broken, but he will hear their secret cries under affliction, and grant deliverance for his name's sake, and the exaltation of his honour and his cause before men. His righteous seed are cheered from time to time with the belief, that better and brighter days are ahead, and while they are enduring afflictions, they are filling up their measure, which contributes to the spread of the spirit and principles of the gospel, and which also work for them a far more exceeding and eternal weight of glory, while they look not at the things that are seen, which are temporal, but at the things that are not seen, which are eternal.

From "Chambers's Journal."

The Great Iron Steamship.

The many thousands who pass daily up and down the Thames, have had their curiosity excited for some months past by the gigantic looking structure of iron which is gradually rising on its bank, about four miles below London Bridge. In the locality familiarly known as the Isle of Dogs, where the river suddenly takes a sweep round three-fourths of a circle, enclosing a morass of more than a mile in length and half a mile in breadth, the greater part of which is several feet below highwater mark, some of our most extensive and eminent iron ship-builders have erected their factories. It is to one of these, at the southern extremity of the peninsula, we wish to conduct our readers. The works are of great extent, and cover a large area of ground, which here, although so well suited to the operations carried on, and so close to the metropolis, is comparatively valueless for other purposes. In Scott, Russell & Co's. factory, iron ships and steamers of all sizes are being constantly constructed; and the clank of thousands of hammers riveting red-hot bolts, and the heavy booming sound of sledge and steam hammers, with the dense clouds of smoke and bursts of flame which meet the visitor as he approaches the works, must remind him, if he have any military experiences, of a fiercely-contested battle-field, whilst it indicates to all the extent and activity of the operations carried on within. The whole expanse of the interior of the factory is covered with sheets, and ribs, and bars of iron; ropes and pullies, winches and shears, railways to facilitate the conveyance of materials, and portable furnaces for heating the iron bolts, are encountered at every turn; and iron vessels, in every stage of progress—their sterns pointing towards the river—occupy the numerous building slips. But our business is with none of these; and proceeding to an inner yard, with a wide frontage towards the river, we come upon the gigantic iron steamship which is now being built for the Eastern Steam Navigation Company.

The present appearance of this leviathan, for as yet she has received no name, is as unlike that of a ship as can well be imagined. Four or five lofty walls of iron, standing some sixty feet apart, and supported by other transverse walls, would lead one to believe that here is the shell or framework of some enormous iron warehouses about to be shipped off to one of our colonies; and it requires a considerable stretch of the imagination to believe that these walls form portions of the interior of the hull of a merchant ship. At one extremity of the yard stands a flag-staff, on which a Union-jack is hoisted, which, we are told, will be her stern; and at the other extremity another, to indicate her bows; and between these two points is a space of nearly 700 feet in length! The project of building a ship of her extraordinary dimensions when first made public, created a good deal of discussion, and, we may add, ridicule. It was urged that it would be impossible to construct a ship of 675 feet in length of sufficient strength, and that the first heavy sea she encountered would break her in two; that no port or harbour would have depth of water sufficient to float her; and that no amount of steam power she could carry would propel her at an average speed. Nevertheless, the Eastern Steam Company put faith in the calculations of their engineer, Brunel; Scott Russell undertook to build her, and she is now more than half completed.

The preparation of the ground on which the leviathan ship is being constructed, was in itself a work of considerable labour and cost. An embankment of about 1000 feet in length, and 500 feet wide, was formed along the river side, by driving massive piles to a depth of 40 or 50 feet; and where the greatest weight is to be supported, along the line of the keel, the piles were driven in at intervals of five feet. The cargoes of two 600 ton ships loaded with earth were then emptied upon these piles, and rammed firmly down, so as to form a solid foundation. On this platform, which is a few feet above high-water mark, solid blocks of timber were placed at short intervals; and on these blocks, which stand about four feet high, the keel was laid, and is now carried out its full length of nearly 700 feet. The position of the ship is about forty yards from the water, and parallel to the line of the river, with her head down the stream, as it would be impossible to turn a vessel of her length without great difficulty, even on the broad bosom of the Thames. The whole of the hull, even to the upper deck, will be formed of iron plates of considerable thickness, and from her keel to about eight feet above the water line she will be double, or two perfect hulls one within the other, with an interval between them of about 36 inches. She will have ten water-tight compartments, at intervals of 60 feet; and these will be crossed by two longitudinal walls of iron, running the entire length of the ship, and again sub-dividing these compartments. While adding very materially to the strength of the hull, these longitudinal divisions will effect the further object of completely isolating and separating the coal, which will be stowed in the sides, from the furnaces, boilers and machinery, which will be

placed in the centre. The hulls are kept in their relative position to each other by longitudinal iron stringers or keelsons, at intervals of five feet; and in the event of any accident occurring to the outer covering, the inner hull will be strong enough to insure the perfect safety of the ship. The bottom is flat for a distance of 12 or 15 feet either side of the keel, which, by the way, is on a line with the outer hull, and presents no obstruction to her lying perfectly flat, and without straining, on the floor of a dock or cradle when repairs are needed. The iron plates of which her hull and compartments are formed are upwards of an inch in thickness, ten feet long, and weigh about half a ton each. The lower part of the hold will contain the machinery, boilers, stores, coal, and merchandise; while the upper part will consist of three tiers of decks for the passengers, one above the other, and running the whole length of the vessel. The lowest of these tiers will be at least six or eight feet above the water line, and the decks will be eight feet apart, affording ample space for light and ventilation—the latter being provided for by port-holes of large size, running at intervals along the sides, and which can be kept open in any weather. For greater security, there will be a strong iron deck interposed between the furnaces and machinery below and the passenger department above, thus cutting off all communication. The sleeping berths will be ranged round the sides, and there will be large saloons in the centre for each of the three decks, 60 feet in length, and of proportionate width. The upper deck, which covers all, will be flush from stem to stern. This deck, which will add very materially to the strength of the hull, will be double and slightly arched. Its construction will be cellular, like that of the tubular bridge across the Menai Strait, and it will resist any amount of strain or concussion that can possibly be applied to it.

(To be concluded.)

For "The Friend."

DIVINE WORSHIP.

In the performance of Divine and spiritual worship in spirit and in truth, we become partakers of the new covenant's dispensation, and disciples of Christ indeed, sharing with him in the spiritual worship, performed in the spirit and in truth; because as he was, so are we in this world. For the old covenant-worship had an outward glory, temple and ceremonies, and was full of outward splendour and majesty, having an outward tabernacle and altar, beautified with gold, silver and precious stones; and their sacrifices were confined to a particular place, even the outward Mount Zion; and those that prayed, were to pray with their faces towards that outward temple; and therefore all this was to be protected by an outward arm. Nor could the Jews peaceably have enjoyed it, but when they were secured from the violence of their outward enemies; and therefore, when at any time their enemies prevailed over them, their glory was darkened, and their sacrifices stopped, and the face of their worship marred: hence they complain, lament and bewail the destroying of the temple, as a loss irreparable. But Jesus Christ, the author and institutor of the new covenant-worship, testifies, that God is neither to be worshipped in this or that place, but in spirit and in truth; and forasmuch as his kingdom is not of this world, neither doth his worship consist in it, or need either the wisdom, glory, riches or splendour of this world, to beautify or adorn it; nor yet the outward power or arm of flesh, to maintain, uphold, or protect it; but it is and may be performed by those that are spiritually minded, notwithstanding all the opposition, violence, and malice of men; because being purely spiritual, it is out of the reach of natural men to interrupt or obstruct it. Even as Jesus Christ, the Author thereof did enjoy and possess his spiritual kingdom while oppressed, persecuted, and rejected of men; and as in despite of the malice and rage of the devil, "He spoiled principalities and powers, triumphing over them, and through death destroyed him that had the power of death, that is the devil;" so also all his followers both can and do worship him, not only without the arm of flesh to protect them, but even when oppressed. For their worship being spiritual, is by the power of the Spirit defended and maintained; but such worships as are carnal, and consist in carnal and outward ceremonies and observations, need a carnal and outward arm to protect and defend them, else they cannot stand and subsist. And therefore it appears, that the several worships of our opposers, both baptists and protestants are of this kind, and not the true spiritual and new covenant-worship of Christ; because, as hath been observed, they cannot stand without the protection or countenance of the outward Magistrate, neither can be performed, if there be the least opposition: for they are not in the patience of Jesus, to serve and worship him with sufferings, ignominies, calumnies and reproaches. The nature of his worship, which is performed by the operation of the Spirit, the natural man being silent, doth appear from these words of Christ, "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit, and they that worship him, must worship him in spirit and in truth." This testimony is the more specially to be observed, for that it is both the first, chiefest, and most ample testimony, which Christ gives us of his christian worship, as different and contra-distinguished from that under the law. For, first, he showeth that the season is now come, wherein the worship must be in spirit and in truth: for the Father seeketh such to worship him: so then it is no more a worship consisting in outward observances, to be performed by man at set times or opportunities, which he can do in his own will, and by his own natural strength: for else it would not differ in matter, but only in some circumstances from that under the law. Next, as for a reason of this worship, we need not give any other, and indeed none can give a better than that which Christ giveth, which I think should be sufficient to satisfy every Christian, to wit, "God is a Spirit, and they that worship him must worship him in spirit and in truth." As this ought to be received, because it is the words of Christ, so also it is founded upon so clear a demonstration of reason, as sufficiently evidenceth its verity. For Christ excellently argues from the analogy that ought to be betwixt the object, and the worship directed thereunto: God is a Spirit; therefore he must be worshipped in spirit. This is so certain, that it can suffer no contradiction; yea, and this analogy is so necessary to be minded, that under the law, when God instituted and appointed that ceremonial worship to the Jews, because that worship was outward, that there be an analogy, he saw it necessary to condescend to them as in a special manner, to dwell betwixt the cherubims within the tabernacle, and afterwards to make the temple of Jerusalem, in a sort, his habitation, and cause something of an outward glory and majesty to appear, causing fire from heaven to consume the sacrifices, and filling the temple with a cloud: through and by which mediums, visible to the outward eye, he manifested himself proportionably to that outward worship which he had commanded them to perform. So now, under the new covenant, He seeing meet in his heavenly wisdom to lead his children in a path more heavenly and spiritual, and in a way more easy and familiar, and also purposing to disappoint carnal and outward observations, that his may have an eye more to an inward glory and kingdom, than to an outward, he hath given us for an example hereof the appearance of his beloved Son, the Lord Jesus Christ, who, (as Moses delivered the Israelites out of their outward bondage, and by outwardly destroying their enemies,) hath delivered and doth deliver us by suffering, and dying in the hands of his enemies; thereby triumphing over the devil, and his and our inward enemies; and delivering us therefrom. He hath also instituted an inward and spiritual worship: so that God now tieth not his people to the temple of Jerusalem, nor yet unto outward ceremonies and observations; but taketh the heart of every Christian for a temple to dwell in; and there immediately appeareth, and giveth him directions how to serve him in any outward acts. Since as Christ argueth, God is a Spirit, he will now be worshipped in the spirit, where he reveals himself, and dwelleth with the contrite in heart. Now, since it is the heart of man that now is become the temple of God, in which he will be worshipped, and no more in particular outward temples, since, as blessed Stephen said, out of the prophet, to the professing Jews of old, "The Most High dwelleth not in temples made with hands," as before the glory of the Lord descended to fill the outward temple, it behoved to be purified and cleansed, and all polluted stuff removed out of it; yea, and the place for the tabernacle was overlaid with gold, the most precious and cleanest of metals; so also before God be worshipped in the inward temple of the heart, it must also be purged of its own filth, and all its own thoughts and imaginations, that so it may be fit to receive the Spirit of God, and to be actuated by it. And doth not this directly lead us to that inward silence, of which we have spoken and exactly pointed out. And further, this worship must be in truth; intimating, that this spiritual worship, thus acted, is only and properly a true worship; as being that which, for the reasons above observed, cannot be counterfeited by the enemy, nor yet performed by the hypocrite.

New Jersey.

Olive versus Lard Oil.—At a late meeting of the Farmers' Club, connected with the American Institute, Professor Mapes asserted that what "we receive as pure olive oil in the market, is nothing more nor less than the surplus lard sent by our pork merchants to France, where it is transformed into the *genuine article* of sweet oil, and returned to be used at the tables of those very persons who exported it in the solid state." This is certainly refreshing information for the lovers of pure sweet table oil among us, and is no doubt perfectly true. We venture to say that not one-tenth of the oil sold for that of the olive, in our country, is any thing else than lard oil. Any person can convert the common lard oil sold for burning in lamps, into as good sweet oil as that which is generally sold for olive oil, by the following process:—Take, say about a quart of the common oil, and place it in a clean tin pan, and set it on a stove, bring it up to about the heat of scalding water, and then add about one-quarter of an ounce of sal soda dissolved in half a teacupful of hot water. Stir this into the oil for about five minutes, then take off the vessel, and allow it to cool. When the sediment settles on the bottom of the vessel, the clear should be poured off into a clean bowl through a white

cotton cloth, to strain it. The oil obtained by this treatment is sweet and pure, excellent for oiling fine machinery, and for making perfumed oil for the hair.—*Scientific American.*

Selected.

ON THE TENDERNESS DUE TO ANOTHER'S FEELINGS.

There is a plant that in its cell,
All trembling seems to stand,
And curls its stalk and folds its leaves,
From each approaching hand.
And so there is a conscious nerve,
Within the human breast,
That from the rash and careless hand,
Shrinks back again distrest.
The pressure rude, the touch severe,
Will raise within the mind,
A nameless thrill—a secret tear,
A torture undefined.
Oh! you who are by nature formed,
Each thought refined to know,
Repress the word—the glance that wakes
That trembling mind to woe.
And be it still your joy to raise,
The weak plant from the shade,
To bind the broken, and to heal
The wounds you never made.
Where'er you see a shrinking mind,
Oh! let this care begin;
And though the cell be rude or low,
Respect the guest within.

Selected.

"*Thou preparedst a table for me in the presence of mine enemies.*'—DAVID.

Oh Thou! who, bounteous to their need,
Dost all Earth's passing pilgrims feed,
Dost bid for them in every clime,
The pregnant harvest know its prime,
The flocks in verdant pastures dwell,
The corn aspire, the olive swell,
How shall we thank Thee for the care
That doth our homely needs repair?—
Thou pour'st us from the nested grove,
The minstrel-harmony of love,—
Thou giv'st us of the fruitage fair,
That summer's ardent suns prepare,
Of honey from the rock that flows,
And of the perfume of the rose,—
And of the balmy breeze that brings
Health on its light and viewless wings.
Though Care the withering brow may trace,
Or Toil the sportive smile deface,
Or dark Dejection teach distrust,
Or Sin debase the soul to dust,
Still Thou, Oh Lord, in love divine,
Forbearance dost with wisdom join,—
Still in the midst of these our foes,
Dost grant the wearied frame repose,—
And still with more than Parent's care,
Our daily banquet dost prepare. L. H. S.

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 142.)

MARTHA CHALKLEY.

Martha Betterton, who resided in the city of London, was convinced of the Truth as professed by the people called Quakers, early in life. She left behind her a paper, entitled "An account of the exercise of Martha Betterton," from which her husband has given the following extract, viz.

"As I was walking in the city of London, with a concern on my mind, in beholding the abominable pride of the people, it opened upon my mind in this wise: Wo, wo! to the crown of pride! And then I was deeply bowed in my spirit before the Lord, and it was said to me, I will yet spare a little longer. I have sheep which I will gather home to me, and there shall be one shepherd and one sheepfold. Then I said in my heart, Oh! Lord, shall I be one of the sheep belonging to thy sheepfold of eternal rest? And again it was answered me, My sheep hear my voice, and they follow me. Then a cry was raised in me, Cause me to hear thy voice; and not only so, but enable me to obey the same. And then, this charge was returned to me, Be thou faithful."

By obedience to the manifestations of truth in her mind, she grew in grace, and a gift in the ministry of life and salvation was conferred on her. Thomas Chalkley, becoming acquainted with her, had his affections strongly drawn towards her, and he says, he "entirely loved" her, "for the piety, virtue, and modesty which he beheld in her." He acquainted his father how he felt towards her, and of his desire to obtain her for his wife, and was gratified with cordial unity of his beloved parent, who said, "if thou wert worth thy weight in gold, she deserves thee." Upon laying this concern before her father, a similar feeling of unity was apparent, and he said warmly, "the Lord bless you together."

Thomas says, "The heartiness of both our fathers in this matter, was more to me than a portion of silver or gold, of which we had but very little; but our love to each other was very great, and being honourably grounded, it was not easily shaken. After having twice published our intentions before the Monthly Meeting, we had liberty of the said meeting to proceed to the solemnization of our marriage, which was accomplished at Devonshire-house in London, at a meeting appointed for that end, on the 28th day of the Seventh month, in the aforesaid year [1699], in the presence of many hundreds of people, and many worthy brethren and elders. A day of days it was to my soul! wherein I was made sensible of the love and goodness of God in a particular manner which to me was an earnest of our future well doing. My dear wife was one who truly loved and feared God, and had an excellent gift of the ministry given unto her, and was serviceable therein."

In the year 1700, under a sense of religious duty, Thomas and Martha Chalkley removed to America. On the passage they were in imminent danger of being shipwrecked on the Goodwin sands, the cable parting, by which the best bower anchor was lost, and the vessel driving towards apparent destruction, dragging three anchors with her. Whilst in the extremity of the peril, the passengers being assembled in the cabin, a concern came upon Martha, and in the language of her husband, "she prayed to God, the Father, in the living power and sense of his Son; and he heard from his holy habitation, and answered the prayer: for immediately the wind abated, and our anchors held us. This was a great deliverance, which is not to be forgotten."

They had a stormy passage of about eight weeks, to Chesapeake Bay, where they landed, and proceeding to Herring bay, remained there during the winter. In the following spring, they removed to Pennsylvania, and settled near the city of Philadelphia. Thomas, in a few months, left her, being called to visit, in the service of his divine Master, the Island of Barbadoes. He sailed on the 20th of the Ninth month, and did not return until the ensuing Second month. Of her labour during the year 1701, we have no account, and it is probable that during her husband's absence, she carried on some little business for a support. This she had done in London during the short period which elapsed between their marriage and removal to America.

Soon after her husband's return from Barbadoes, they went into Maryland together, and held at Patapsco a meeting, which Thomas reported to the Meeting of Ministers and Elders to have been the "largest of world's people" that he ever was at in America. All the vestry-men were present, and great openness manifest. Martha was now in a situation more readily to leave home, and during the year 1702, we find her attending many meetings around Philadelphia, and in the Ninth month, with a certificate from her meeting, visiting Friends of Chester county, in company with Mary Lawson. Their concern embraced Salem, in New Jersey; but on their return, after reporting a comfortable time in their labours in Chester county, they add, that they had been unable to obtain a passage across the Delaware, so as to reach Salem. In the early part of 1703, although her husband was again away from her on religious service, leaving her in charge of the children and servants, we find various traces of her religious labours, confined however to such meetings as she could attend and return to her own home at night. Such also may be said of her travels during the years 1704 and 1705. In the year 1706, she paid a religious visit to New England, and in 1708, to Maryland. This last labour was performed whilst her husband was abroad on a religious service. After this, her path of duty appears to have been confined to the neighbourhood of Philadelphia.

Her husband, who had been from her on religious service for about three years, returned home, in the Seventh month, 1710. Early in 1711, they removed to Maryland, where they resided for some months. She attended the Yearly Meeting in Philadelphia, in the Seventh month of that year, in which "she was so wonderfully carried forth in her ministry by Divine grace, that divers of her friends believed she was near her end." She signified in her ministry something to the effect, "that she should not live to see another Yearly Meeting;" and so it came to pass.

Soon after her return to Maryland, she was taken with the disease which occasioned her death. Many had been her trials through life. She had had five children, all of whom she had seen laid in the silent grave, before they had attained their third year, and now in her extreme suffering, she felt as if she longed to flee away, and be at rest in the kingdom of everlasting blessedness. Her husband, desirous of having her in a more healthy situation, or in hope of obtaining better medical advice for her, was anxious to get her to Philadelphia. She was carried to Chester, in a litter, where remaining for rest at the house of David and Grace Lloyd, she became so feeble, as to be confined there for several months. These hospitable friends treated her and her husband with great kindness, during the period of their painful sojourn, under their roof, and on her recruiting somewhat in strength, accompanied them to Philadelphia. At Philadelphia, she remained all that winter, in great suffering, and feeling that death tarried long, she was engaged to cry mightily to the Lord that he would come and take her to himself. This appeared to be her only desire; her labour in the church was accomplished, and death seemed the only remaining service called for from her. So, longing for her dissolution, and waiting on the Lord for his good pleasure in ordering it, she passed the few days allotted her, until the time of her release came. Her death took place early in 1712. She was then about thirty-five years old.

Her husband thus writes concerning her. "As we had lived together in great love and unity, being very affectionate one to another; so being now left alone, I was very solitary, and sometimes sorrowful, and broken into many tears, in the sense of my loss and lonesomeness. My dear wife was a virtuous young woman, and one who truly feared God, and loved his dear Son, from whom she had received a good gift in the ministry, and was serviceable to many therein." "Her body

was carried to the meeting-house in Philadelphia, and buried in Friends' burying-ground, being accompanied by many hundreds of our friends, in a solemn manner; and my heart was greatly broken in consideration of my great loss; and being left alone, as to wife and children, I many times deeply mourned, though I well know my loss was her's, and their gain."

(To be continued.)

From "The Leisure Hour."

Insect Curiosities.

Among the many marvels which are continually before our eyes, there are few more worthy of observation, or which more forcibly illustrate the condescending wisdom and beneficence of the great Maker of all thing, than the wonderful instincts, if instincts they are to be called, implanted in the minutest creatures, to enable them to provide for their hourly wants, and to secure the welfare of their progeny, which, in the case of insects, for the most part come into existence after the death of the parent. We demur somewhat at the word "instinct," because, from occasional observation of the doings of these little creatures, and from what we have read of the observations of others, persons of very good authority, we feel inclined to question the appropriateness of the term. It is our object at present to bring together a few of the characteristic performances of the insect race, some of which have passed under our own notice, while for others we are indebted to the writings of a celebrated naturalist, Rymer Jones, from whose second volume on the "Natural History of Animals," we shall make a few abbreviated selections. We shall confine our instances to the facts which we have personally observed, and to others already recorded but not generally known.

The most casual observer must have remarked at times, in field or garden, upon the leaf of an oak, or some fruit-bearing tree, a brownish patch of a downy texture, looking not very unlike a mole on the human skin. Did he ever imagine that this was a moth's-nest? "Several kinds of moths," says Rymer Jones, "construct very beautiful and curious nests, impervious to wet, and entirely composed of hair stripped from their own bodies. With this material, which they tear off by means of their pincer-like ovipositor, they first form a soft couch on the surface of some leaf; they then place upon it, successively, layers of eggs, and surround them with a similar downy coating; afterwards, when the whole number is deposited, they cover the surface with a roof of hairs, the disposition of which cannot be too much admired: those used for the interior of the nest are scattered without order, but those that are placed externally are arranged with as much art and skill as the thatch of a cottage, and as effectually keep out water; one layer of these hairs partially overlaps another, and, all having the same direction, the whole resembles a well-brushed piece of shaggy cloth or fur. When the mother has finished this labour, which often occupies her for twenty-four hours, and sometimes for even twice that period, her body, which before was extremely hairy, is rendered almost wholly naked; she has stripped herself to clothe her offspring, and having performed this last duty of her life, she dies."

Many have seen the chrysalis of the butterfly hanging by its tail to a leaf of the hawthorn or a rose-bush, without perhaps considering how the caterpillar accomplished the business of suspending himself by the tail by means of silk spun from his mouth while encased in a skin which must be cast off before the process is finished. Let us see how he sets about it. "When the caterpillar has selected an object to which it proposes suspending itself, the first process is to spin upon it a little hillock of silk, consisting of loosely interwoven threads; it then bends its body so as to insinuate the anal pair of prolegs amongst these threads, in which the little crotchets which surround them become so strongly entangled as to support its weight with ease. It now hangs perpendicularly from its silken support, with its head downwards. In this position it often remains for twenty-four hours, at intervals alternately contracting and dilating itself. At length the skin is seen to split on the back, near the head, and a portion of the pupa appears, which, by repeated swellings, acts like a wedge, and rapidly extends the slit towards the tail. By the continuance of these alternate contractions and dilatations of the conical pupa, the skin of the caterpillar is at last collected in folds near the tail, like a stocking which we roll upon the ankle before withdrawing it from the foot. But now comes the important operation. The pupa being much shorter than the caterpillar, is yet at some distance from the silken hillock upon which it is to be fastened; it is supported merely by the unsplit terminal portion of the latter's skin. How shall it disengage itself from this remnant of its case, and be suspended in the air while it climbs up to its place? Without arms or legs to support itself, the anxious spectator expects to see it fall to the earth. His fears, however, are vain; the supple segments of the pupa's abdomen serve in the place of arms. Between two of these, as with a pair of pincers, it seizes on a portion of the skin, and bending its body once more, entirely extricates its tail from it. It is now wholly out of the skin, against one side of which it is supported, but yet at some distance from the leaf. The next step is to climb up to the required height. For this purpose it repeats the same ingenious manœuvre: making its cast-off skin serve as a sort of ladder, it successively, with different segments, seizes a higher and a higher portion, until in the end it reaches the summit, where, with its tail, it feels for the silken threads which are to support it. But how can the tail be fastened to them? This difficulty has been provided against by Creative Wisdom. The tail of the pupa is furnished with numerous little hooks pointing in different directions, and some of these hooks are sure to fasten themselves upon the silk the moment the tail is thrust amongst it. Its labours are now nearly completed; but one more exertion remains: it seems to have as great an antipathy to its cast-off skin as one of us would when newly clothed, after a long imprisonment, to the filthy prison-garments we had put off. It will not suffer this memento of its former state to remain near it, and it is therefore no sooner suspended in security than it endeavours to make it fall. For this end, it seizes with its tail the threads to which the skin is fastened, and then very rapidly whirls itself round, often not fewer than twenty times. By this manœuvre it generally succeeds in breaking them, and the skin falls down. Sometimes, however, the first attempt fails: in that case, after a moment's rest, it makes a second, twirling itself in an opposite direction; and this is rarely unsuccessful. Yet now and then it is forced to repeat its whirling not less than four or five times; and Réaumur has seen instances where the feet of the skin were so firmly hooked that, after many fruitless efforts, the pupa, as if in despair, gave up the task and suffered it to remain. After these exertions, it hangs the remainder of its existence in this state, until the butterfly is disclosed."

Some larvæ, in an equally ingenious manner, suspend themselves horizontally, by means of a girth of silk wound many times round their bodies. Others, the leaf-rolling caterpillars, roll up a portion of a leaf of a plant in the form of a cylinder, in the interior of which they spin their cocoons and pass their pupa condition. The work is managed thus: the little labourer first begins by spinning silken threads, which it fastens to the edge of the leaf by one end, whilst the other is attached to a distant part of the leaf's surface; she then pulls at these cables one after another with her feet, so as at each effort to bend the edge of the leaf a little inwards, in which position she fastens it by means of additional threads. This operation is repeated again and again; and as the ropes are thus progressively shortened, the leaf becomes gradually folded more and more, until at length it is bent into a roll, and securely tied in that position by innumerable silken filaments of sufficient strength to resist the resiliency of the material employed.

The above instances of ingenuity, which, were it necessary, we might multiply a hundredfold, show the insect providing for its self-preservation, or for the preservation of its offspring. Let us glance as briefly at the singular measures which some of them adopt, and the management they display in procuring food. The ant-lion, which in its perfect state closely resembles the dragon-fly, is in its larvæ condition more like a spider in the shape of its body: it has a small head, a very moveable neck, and jaws like a strong pair of callipers, toothed along their inner margin. This creature will feed only on such game as he catches himself; nevertheless, he is unable to hunt even the slowest-paced insects, for not only are his movements excessively tardy, but, from the construction of his legs, he is only able to move backwards. But as he cannot go in quest of his prey, it must come to him—so he employs a stratagem by the effect of which the game positively falls into his jaws. Selecting a sandy soil, and choosing a situation beneath the shelter of some wall or tree, so as to be protected as much as possible from rain, the ant-lion proceeds to excavate a pit, which he accomplishes by throwing out the sand with his long jaws, walking backwards round and round until a deep conical excavation is formed in the loose sand, at the bottom of which he buries himself, remaining quietly concealed, with the exception of his jaws, which are kept half open and ready for action. No sooner does a thoughtless insect approach the fatal pitfall, than the loose sides giving way beneath its feet, the unfortunate traveller is precipitated to the bottom of the ant-lion's den, and falls at once into the jaws of its destroyer. The insect sometimes perceives the danger, and tries to lay hold of the grains of sand at the border of the dreadful gulf: some yield beneath its feet, and it sinks lower and lower still; at last, with desperate efforts, it succeeds in getting hold of some piece of earth more stable than the rest, whereby it holds, or even attempts to regain the top of the dangerous steep; but the bandit has still a resource to enable him to secure his escaping prey; with the top of his flattened head, which he uses as a shovel, he throws up a deluge of sand, which, falling in showers upon the miserable victim, already exhausted with its futile efforts, soon brings it to the bottom, there to become an easy prey to the ruthless savage.

It is interesting and amusing at times to watch the motions of a working bee in its busy pursuit after the two things which constitute its treasures, the pollen and the honey. The visit which it pays to each flower is of very short duration, and, according to our experience, it invariably helps itself to pollen first, and to honey, if there be any, which is not always the case, afterwards. Honey, indeed, in the proper sense of the word, it does not get at

all from the flowers; but it sucks a sweet fluid, which is afterwards elaborated into honey in its own stomach, and thence regurgitated into the waxen cells of the hive: we may add, moreover, that the bee does not collect the wax, as some suppose—the wax being nothing more than a secretion from its own body, a provision of nature for the exigencies of its architecture. The bee appears to sweep the pollen together, making besoms of its hairy hind-legs, and then in a manner to dredge it into certain small receptacles on the outward surface of its thighs. This is not always a silent process, but is mostly accompanied with a subdued hum, while the performer straddles and fidgets about, sweeping the whole calyx of the flower by no means in a neat and cleanly fashion, and leaving a portion for the next comer. The sucking process, however—by which it is to be supposed he pumps the sweet fluid which is to become honey, into his stomach—is always one of profound stillness, and it is to be hoped of enjoyment as well. It happens sometimes that the industrious and thirsty gentleman is balked, after having secured the pollen, in his attempts to get at the delicious nectar; but if he is perplexed, it is but for a moment: if he cannot get at it one way, he tries another. Look at him engaged with a larkspur in full bloom. There is but little pollen, or bee-bread, to be got from this flower, and he has soon done with the open blossom; but the larkspur wears a long and slightly curling horn in the rear, which sticks out like an old gentleman's pigtail in a picture; and in that, at the very extremity of it, is the fluid which Master Bee is in search of. To reach it at the natural opening is out of the question. The orifice would not admit the smallest pin's head, and the tube is two-thirds of an inch long. What does he do? He quietly crawls round to the end of the tube, and by means of some apparatus with which a kind Providence has furnished him, drills a small hole in the extremity of it, inserts his pumping engine, and drains the vessel dry. We are not aware that this curious circumstance has been remarked before; but we have watched the operation many times in our own garden. Upon plucking the flowers thus rifled, and examining them, we found the holes neatly drilled, the soft fibre of the flower being removed in the operation, the hole being clean, without jagged edges, and not larger than would be made by the puncture of a shirt-maker's needle. Any person who is sceptical as to the object of the bee in this proceeding, may, by biting off the ends of a few of these larkspur tubes, taste very perceptibly the saccharine matter which attracts him. Is this also an instinct?

(To be continued.)

For "The Friend."

We suppose there are few who are not at times exposed to the liability of having their feelings shocked with hearing oaths or imprecations uttered by the irreligious and profane. Those who live in cities can hardly walk the streets without being struck with the profanity that is manifested by numbers whom they pass, both adults and children, exciting fearful apprehensions of their moral depravity, and the direful consequences in which it must result if unchecked and unrepented.

The following remarks upon swearing, both of the kind alluded to, and of judicial oaths, are from the "Providence Daily Post," and are offered for insertion in "The Friend," as a gratifying evidence that Friends' testimony against oaths continues to attract the attention and secure the approbation of some not in membership with them.

"Swear Not at All."

Among all the schemes of religious, moral and social reform so zealously advocated at the present day, it is surprising that so little attention should be directed to the sin of swearing. We do not mean what is so singularly called "profane swearing." That is freely condemned from the pulpit, universally regarded as irreligious and immoral, and, however prevalent, the practice is always denounced as ungentlemanly and indecent. Its prevalence is indeed deplorable, the more, perhaps, from being so generally considered a vice—a venial offence against society—rather than a heinous crime in the sight of God. No denunciation against it can be too forcible, no attempt to eradicate it but will meet with approval. The people who shall have purged their language of the disgusting profanities now in common use, will have made a long stride toward a better civilization than has yet been attained. Something has already been gained, no doubt. Much, very much, remains to be done, at least in American society. Not only our religious teachers, but our men of letters and our leaders of fashion must join in the work. The sickly attempts at swearing which pass for wit in the fashionable drawing room, are more disgusting than the loud-mouthed oaths which salute our ears at the street corner. Every agency that can be employed is needed. The hope may be indulged that in the progress of education and refinement, with the rapid increase of religious influences among our growing population, this sad evil will gradually disappear. All would gladly hail the day, and if it seem too nearly to resemble the dawning of the millenium for us to anticipate with sanguine faith, it may yet be cherished as one of those possibilities of human perfection worth striving for, though never attained.

We wish to speak of another description of swearing, what is known as a "legal oath." Remembering the Christian rule, the heavenly command, "Swear not at all," how can it be reconciled with the requirements of law and the practice of courts? It is a question which we will not answer, although a reply satisfactory to many honest minds may readily be given. Whether it can properly be so reconciled, is for every man's conscience to decide. Certainly the Society of Friends owe much of the respect always entertained toward them to their rigid persistence in refusing to take an oath. If we admit, however, that an oath may be taken without violating the requirements of religion, there is still a grave question which is worthy of discussion, and of more serious reflection than it generally receives. The oaths which are administered by law may be right; are they necessary, are they useful, or rather, can they not safely and even advantageously be dispensed with? Every one acknowledges that these are pertinent inquiries, but how few have given to them a moment's investigation, or if called upon for an answer, could give it otherwise than from habit or tradition?

Those who are accustomed to meet the subjects that concern society in a different spirit, should be able to furnish a more satisfactory reply. Because an oath has in past ages been the best security against falsehood, it is not certain that it still continues so. We have removed the Bible from our court rooms, we have shorn the oath of its solemnity, and the most careless observer cannot fail to notice that nearly all to whom it is administered, however truthful and conscientious they may be, regard it only as a legal formality. This is often painfully evident. Men call down upon themselves the vengeance of One who abhors lying, with a heedlessness, a flippancy, fearfully inconsistent with the imprecation they utter. It may well be doubted if, once in a thousand instances, a listener would feel convinced that the oath of a witness had given an added sanctity to his words, or any pledge of his truthfulness. For we must remember that any one who chooses can in our courts decline to take the obligation of an oath. Whoever fears the consequences of a violated oath, has only to make his affirmation, invoking the penalties of the law instead of the wrath of Heaven. It is very often done, and by men who would not be prevented by conscientious scruples from taking on oath, if it were necessary. There is no distinction between evidence under oath and that upon simple affirmation. The law makes none, nor does common sense. We form our judgments of a witness's veracity not from the form of engagement to tell the truth, which he may have chosen, but from his language, his bearing and his character. Why then have any distinction in these forms, why publicly invoke the future punishment, which every one who knows the obligation of an oath is conscious will be surely visited upon him, if guilty of falsehood? These and other considerations will be suggested to any who are inclined to examine this grave subject. We think it demands a careful examination. It should have a special interest in connection with the crime of perjury, a crime, we are sorry to say, so prevalent as to need urgent efforts to stay its fearful course.

Hydrostatic Machine.—A powerful hydrostatic machine, for raising heavy brick and stone buildings, has been in full operation the past week in elevating the banking-house of James King. The principle of its operation is very simple. It consists of a number of perpendicular cylinders, about seven inches in diameter, each fitted with a piston, forced upward by the pressure of water. A small copper tube connects with each cylinder, and also with a powerful forcing pump, by means of which an equal pressure is exerted upon all the pistons. With this machine two men can exert a power sufficient to raise 75,000 tons.—*California paper.*

"To live contented, in a moderate estate, we must never consider those that have more, but those that have less than ourselves."

THE FRIEND.

FIRST MONTH 27, 1855.

Our readers will, we doubt not, be interested in the short account in the columns of the present number, of a scene at a soup-house. Those who are in attendance at these houses, are obliged daily to witness such evidences of want and suffering. There is a much larger number of the poorer classes out of employment this winter than in ordinary times, and many who never before were unable to provide for the comfortable subsistence of themselves and families, are now out of work; and having parted with much of the furniture of their dwellings, and the clothing indispensible for comfort, in order to buy the necessaries of life for those who are dear to them, are obliged to resort to the public bounty to keep off starvation.

A liberal spirit has been manifested by very many who have the means to give, and there is a great deal doing for the relief of the poor in a variety of ways; we trust none will grow weary of well doing in this respect, but continue their efforts to meet the emergency, and in the end they will have their reward.

SUMMARY OF EVENTS.

EUROPE.—News from England to the 6th inst.—*The War.*—On the 28th ult., the Austrian, French, and

English plenipotentiaries met at Vienna, and signed a declaration of the exact and precise terms which their Governments all attach to the "four points." The Austrian Minister then carried this document to an apartment, where the Russian Ambassador, Prince Gortschakoff, was waiting in company with the representatives of Prussia. In their presence the Austrian Minister communicated to Gortschakoff these propositions of the allied powers, and asked him whether he was prepared to accept them, without modification or reserve. He replied that his instructions did not go so far, and requested a delay of fourteen days to obtain instructions from St. Petersburg, which was granted. Hostilities will continue in the mean time. In the terms proposed by the allies, there is said to be no mention of the razing of Sebastopol, or a reduction of the Russian fleet in the Black sea. The dates from the Crimea are to the 28th. It is stated that the allies have now 300 guns ready to open their fire upon Sebastopol, and that after 48 hours' bombardment they will make an attempt to storm on the southern side. Menschikoff's despatch of the 26th states that nothing of moment had occurred between the 20th and 26th, except two sorties, in one of which 11 officers and 33 soldiers were taken prisoners, and a considerable number killed. General Canrobert's despatch of the 22d states that notwithstanding the bad weather, the siege works continue, the French and English co-operating kindly. Scarcely a night passes without some part of the French lines being attacked by sorties. Eight thousand French troops had arrived at the camp between the 13th and 20th, and others were at Constantinople.

ENGLAND.—The London Times urges the immediate removal of Lord Raglan from the command of the British forces, on the ground of incompetency.

The Queen has written an autograph letter sympathising with the wounded soldiers.

The returns of the Board of Trade for the month, show a decrease in the exports of nearly two millions sterling. Morewood and Roger, extensive iron merchants, have failed for upwards of 180,000 pounds sterling. The Liverpool cotton market was without material change. Flour, 43*s.* to 45*s.*

FRANCE.—The subscription to the new loan opened on the 2d inst., with favourable prospects. Considerable sums were received from England. The accounts from the industrial districts, are satisfactory.

SWITZERLAND.—A treaty with the United States had been laid before the Federal Counsel for its ratification. Application had been made to the same body for permission to enlist Swiss troops for the English service.

AUSTRIA.—The cession of the Austrian railways to a French capitalist, for two hundred millions of francs, had been concluded on the 1st inst.

PRUSSIA.—The Prussian Government has issued a notice calling attention to the law forbidding Prussians to enlist in foreign service.

ITALY.—A labour riot had broken out at Carara, and the city had been placed in a state of siege.

RUSSIA.—An Imperial manifesto was issued on the 26th, calling on the nation to make every sacrifice for the war. Additional revenue was to be raised on salt and tobacco. The export of furs from Poland had been forbidden.

UNITED STATES.—*Congress.*—The Pacific Railroad bill has been under consideration in the House of Representatives, and various plans proposed for the accomplishment of this great work, have been discussed. It does not, however, appear probable that any measure will be matured, and receive the sanction of Congress at the present session. Memorials have been presented to both Houses, signed by more than fourteen thousand of the surviving officers and soldiers of the war of 1812, setting forth the inadequacy of the pension laws, and demanding further grants from Congress. On the 18th, a message was received from the President, transmitting a communication from the Secretary of War, in relation to the hostilities of the Indians on our western borders. It represents that vigorous measures and more men will be required at once to protect the overland emigrants to California, and settlers along the route. For this purpose, it is proposed to call out 3000 volunteers, mounted men. The message was referred to the Committee on Military Affairs.

California.—The steamship Northern Light arrived at New York on the 14th, with 227 passengers and $533,000 in gold. The California news was to 23d ult. The committee appointed by the railroad meeting at San Francisco, decided that a stage route, across the plains, was the most practicable means for securing a speedy completion of the railroad. The State Legislature will be called upon to make an appropriation for the purpose.

New Orleans.—The firm of Shutz, Hadden & Latting, the heaviest produce house of the city, has failed. Two cotton houses have also failed with liabilities amounting to $2,500,000. These houses are said to have assets exceeding their debts. The most reliable estimate of the present cotton crop is, that it will not exceed three million bales.

New York.—The new Mayor insists that all the places at which intoxicating drinks are sold, shall be closed on the first day of the week. His course in this respect meets with general approval. There is much distress among the poor this winter, and many thousands of operatives of all kinds are still without employment.

Philadelphia.—Mortality last week, 151. The receipts of the Philadelphia and Reading Railroad Company for the year 1854, are stated in the annual report at $3,781,639.91, the expenses at $1,641,219.94, and the net profits of the year at $2,140,426.97. The capital and debts of the road now amount to $18,464,114, which will have to be still further increased, in order to meet the continually expanding demands of the coal trade. The receipts of the Schuylkill Navigation Company the last year, amounted to $798,157.91, and the current expenses, to $295,366.32.

Miscellaneous.—Spain and Cuba.—In the sitting of the Spanish Cortes on the 19th ult., the Minister of Foreign Affairs declared emphatically, that the sale of the island of Cuba would be the sale of Spanish honour itself, and that the Government would never consent to it. These sentiments were warmly applauded, and responded to by an unanimous vote of the Cortes.

U. S. Minister to Spain.—Soulé has been recalled at his own request, and J. C. Breckenridge, of Kentucky, has been appointed to succeed him.

Rapid Travelling.—On the 1st inst., an aeronaut, named Green, left New Orleans in a balloon, and in three hours and a half afterwards landed safely in East Feliciana, La., one hundred and ninety miles from New Orleans.

Georgia Gold.—A rich gold mine is stated to have been discovered in Hart county. The ore yields from $10 to $20 per bushel.

Mormons in Michigan.—There are 4971 Mormons in this State, most of whom are on Beaver Island.

The Rum Trade.—In consequence of the distillation of grain having been prohibited in France and Belgium, large orders are run have been sent from those countries to the United States. Every packet ship, from New York for France and Germany, now carries out all the rum which can be had in the market as part of her cargo. It is stated that the distilleries, all through the country, have orders for months ahead at prices, which yield them great profits. Large quantities of molasses have been bought up for shipment, from the United States to France.

Cigars.—Surprising as the statement may seem, it is asserted as a fact, that more money is annually spent in the United States for cigars, than is expended for the common schools of the Union.

Seamen.—For the first time in five years, there is a surplus of seamen in the port of New York.

The Czar's Views of the Contest.—A manifesto issued by Nicholas on the 26th ult., in which he makes a strong appeal to the patriotism and devotion of his subjects, contains the following passages, "Beholding with humble gratitude toward God, the toils, the bravery, the self-denial of our forces, both by land and sea, and also the generous outburst of devotion that animates all ranks of the empire, we venture to recognize therein the pledge and augury of a happier future. Penetrated by our duty as a Christian, we cannot desire a prolonged effusion of blood, and certainly we shall not repulse any offers and conditions of peace that are compatible with the dignity of our empire, and the interests of our well beloved subjects."

RECEIPTS.

Received from G. Michener, agt., O., for Jos. Talbott, $2, vol. 27; from A. Garretson, agt., O., for Jas. Gibbons, $2, to 20, vol. 29; from Z. Hampton, Io., for Jos. Embree, $2, to 14, vol. 28; from Chas. Perry, agt., R. I., for Mary Hazard, $8.20, to 52, vol. 28, for Si. Sheffield, $8.50, to 52, vol. 28, for S. Green, $2, vol. 28, for Nathl. S. Babcock, $2, vol. 28; from John King, agt., N. Y., for Mary Mix, $2, to 20, vol. 29, and $2, for B. Friend; from Benj. Ball, per Jos. Cox, $1.32.

WEST-TOWN SCHOOL.

Assistant Teachers are wanted in the Boys' department of this Institution. The opportunity which this station furnishes for prosecuting their studies, free from any expense, presents a favourable opening for young persons, who wish to perfect themselves in the higher branches of learning, or to prepare for the business of Teachers. Those who wish to engage, are requested to make early application to Nathan Sharpless, Concordville; Pennock Passmore, Goshenville; or Thomas Evans, or Samuel Bettle, Jr., Philadelphia.

Bible Association of Friends in America.

DEPOSITORY NO. 50 N. FOURTH STREET, UP STAIRS, PHILA.

At a recent meeting of the Managers of the Bible Association of Friends in America, it was agreed that the prices of the Bibles and Testaments should be reduced, and that the prices agreed on be the same wholesale or retail, viz.

PRICES OF BIBLES AND TESTAMENTS.

		Size of Bible	Number of Vols	How Bound.	Price.
Ref. Bible	(Fam. Rec'd. (Ind. & Con.	Sup.	8vo.	2 vols	Clf., pt. bk. &c.	$5 00
do	do do	do	do	3 vols	do do	5 00
do	do do	do	do	2 vols	Muslin	3 50
do	do do	Fine	do	1 vol	Sh. pt. bk. &c.	1 25
do	do do	do	do	2 vols	do do	2 00
do	do do	do	do	3 vols.	do do	2 50
do	do do	do	do	2 vols	Calf. do	2 00
do	do do	do	do	2 vols	do do	3 00
do	do do	do	do	3 vols.	do do	4 00
do	do do	do	24mo.	1 vol.	Pl. Sheep	45
School Bible	. .	do	1 vol.	Sh. flexible bk	70
do	. .	do	1 vol.	Clf. embossed	1 75
do	. .	do	1 vol.	do do & gilt	2 25
do	. .	do	12mo.	1 vol.	Pla n Sheep	50
New Testament	. .	do	24mo.	—	Muslin	10
do	. .	do	—	Skiver	12½
do	. .	do	—	Sheep bands	25
do	. .	do	—	Clf. embossed	75
do	. .	do	—	do do & gilt	1 00
do	. .	do	—	Morocco do	1 00
do	. .	do	—	Pt. bk. form	75
do	. .	12mo	—	½ bound Sheep	25
do	. .	do	—	Plain Sheep	30
do	. .	do	—	Sheep, extra	50
Testa. & Psal., bound together		do	—	Plain Sheep	37½
do do	. .	do	—	Sheep extra	55

INDIAN CIVILIZATION.

The committee is desirous of engaging the services of a well qualified Friend to teach the school at Tunessassah, &c. Friends, who may feel concerned to engage in that station, are requested to make early application to Joseph Elkinton, No. 377 S. Second street, or Thomas Evans, No. 180 Arch street, Philadelphia, or Ebenezer Worth, Marshalton, Chester county, Pa., or Thomas Wistar, Fox Chase, Philadelphia co., Pa.

Philad., Ninth mo. 20, 1854.

DIED, at Skaneateles, Onondaga county, State of New York, on the 24th of Ninth month last, after a protracted illness, JACOB GRIFFEN; a member and minister of the Society of Friends, in the sixty-seventh year of his age. This dear Friend had, for many years, lived an exemplary life, and been strongly attached to the doctrines and testimonies of the Gospel, as unfolded by the Spirit to our forefathers in the Truth, and to the faithful in our Society to the present day; believing that the truths of the Gospel, like their divine Author, were ever the same. He said but little during his sickness, upon religious subjects, except occasionally to express his anxiety for the prosperity of the Truth, and his grief for the wasting and desolation in the gardea of the Lord, and sometimes to remark that he saw nothing in his way; but his example was more than words, and his surviving friends have the consoling and unshaken belief, that his purified spirit has entered into everlasting rest.

——, at the residence of his son Exum Bundy, in Linn co., Iowa, of lingering illness, on the 1st of Tenth month last, THOMAS BUNDY, in the 77th year of his age, he being on a visit in this land. This aged Friend, for some years past, resigned his interest in the cares, accumulations, and concerns of this world. He lived a peaceful, innocent life; in a full belief in the doctrines, the precepts, and testimonies of our religious Society. During his sickness, he appeared quiet and resigned; said he felt nothing in his way, and has left a consoling belief in the mind of his friends, that he has entered those mansions prepared for the righteous of all generations.

——, on the 13th inst., in Camden, N. J., ISABEL STEWARD, in the 83d year of her age; a member of the Monthly Meeting of Friends of Philadelphia, for the Southern District.

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From the London Quarterly Review.

How London is Supplied with Food.

(Continued from page 154.)

Of the vegetables and fruit that are brought into the various markets of the capital, but especially to Covent Garden, a very large quantity is grown in the immediate neighbourhood. From whatever quarter the railway traveller approaches London, he perceives that the cultivation of the land gradually heightens, until he arrives at those suburban residences which form the advanced guards of the metropolis. The fields give place to hedgeless gardens, in which, to use a phrase of Washington Irving, 'the furrows seem finished rather with the pencil than the plough.' Acre after acre flashes with hand-glasses, streaks of verdure are ruled in close parallel lines across the soil with mathematical precision, interspersed here and there with patches as sharp cut at the edges as though they were pieces of green baize—these are the far-famed market-gardens. They are principally situated in the long level tracts of land that must once have been overflowed by the Thames—such as the flat alluvial soil known as the Jerusalem Level, extending between London Bridge and Greenwich—and the grounds about Fulham, Battersea, Chelsea, Putney, and Brentford. Cuthill, who is perhaps the best authority on this subject, estimates that there are 12,000 acres under cultivation for the supply of vegetables and 5000 for fruit-trees. This seems an insufficient area for the supply of so many mouths, but manure and active spade husbandry compensate for lack of space. By these agencies four and sometimes five crops are extracted from the land in the course of the year. The old-fashioned farmer, accustomed to the restrictions of old-fashioned leases, would stare at such a statement, and ask how long it would last. But his surprise would be still greater at being told that after every clearance the ground is deeply trenched, and its powers restored with a load of manure to every thirty square feet of ground. This is the secret of the splendid return, and it could be effected nowhere but in the neighbourhood of such cities as London, where the produce of the fertilizer is sufficiently great to keep down its price. And here we have a striking example of town and country reciprocation. The same wagon that in the morning brings a load of cabbages, is seen returning a few hours later filled with dung. An exact balance as far as it goes is thus kept up, and the manure, instead of remaining to fester among human beings, is carted away to make vegetables. What a pity we cannot extend the system, and turn the whole sewerage by drain-pipes entirely into the rural districts, to feed the land, instead of allowing it, as we do, to run into the Thames, and pollute the water to be used in our dwellings.

The care and attention bestowed by the market gardeners is incredible to those who have not witnessed it; every inch of ground is taken advantage of—cultivation runs between the fruit-trees; storming parties of cabbages and cauliflowers swarm up to the very trunks of apple-trees; raspberry-bushes are surrounded and cut off by young seedlings. If you see an acre of celery growing in ridges, be sure that, on a narrow inspection, you will find long files of young peas picking their way along the furrows. Everything flourishes here except weeds, and you may go over a 150-acre piece of ground without discovering a single one. Quality, even more than quantity, is attended to by the best growers; and they nurse their plants as they would children. The visitor will sometimes see 'the heads' of an acre of cauliflowers one by one folded up in their own leaves as carefully as an anxious wife wraps up an asthmatic husband on a November night; and if rain should fall, attendants run to cover them up, as quickly as they cover up the zoological specimens at the Crystal Palace when the 'watering-pots are set to work.

Insects and blight are also banished as strictly as from the court of Oberon. To such a pitch is vigilance carried, that, according to a writer in 'Household Words,' blight and fungi are searched after with a microscope, wood-lice exterminated by bantams dressed in socks to prevent too much scratching, and other destructive insects despatched by the aid of batches of toads, purchased at the rate of six shillings a dozen!

The continued extension of London is, however, rapidly encroaching upon all the old market-gardens, and they are obliged to move farther afield: thus high cultivation, like a green fairy-ring, is gradually widening and enlarging its circle round the metropolis. The coarser kinds of vegetables are but sparingly grown in these valuable grounds, but come up in large quantities from all parts of the country; and some of the choice kinds are now reared far away in Devonshire and Cornwall, where they are favoured by the climate. It would be interesting to get an authentic statement of the acreage dedicated to fruit and vegetables for the London market, but we find the information unattainable. Cuthill calculates that there are 200 acres employed around the metropolis in the growth of strawberries, and 5 acres planted as mushroom-beds. Cucumbers were once very largely cultivated. He has seen as many as 14 acres under hand-glasses in a single domain, and has known 200,000 gherkins cut in a morning for the pickle-merchants. Strangely enough, they have refused to grow well around London ever since the outbreak of the potato disease. The disastrous epidemic of 1849, we have little doubt, had much to do with the diminished supply, for the cholera soon brought about the result desired by —— Gamp, 'when cowcumbers is three for twopence,' prices quite explanatory of the indisposition of the land to produce them. The very high state of cultivation in the metropolitan market-garden necessitates the employment of a large amount of labour; and it is supposed that no less than 35,000 persons are engaged in the service of filling the vegetable and dessert-dishes of the metropolis. This estimate leaves out those in the provinces and on the continent, which would, we doubt not, nearly double the calculation, and show a troop of men and women as large as the allied army now acting in the East. There are five marts in London devoted to the sale of fruit—Covent-Garden, Spitalfields, the Borough, Farringdon, and Portman markets—besides a vast number of street offsets, such as Clare-market, in which hawkers generally stand with their barrows. Covent-Garden is not only their type, but it does nearly as much business as all of them put together, and for that reason we shall dwell upon it to the exclusion of the others.

At the first dawn of morning in the midst of squalid London, sweet country odours greet the early-riser, and cool orchards and green strawberry slopes seem ever present to the mind.

'Bright volumes of vapour through Lothbury glide,
And a river flows on through the vale of Cheapside.'

If those who seek pleasure in gaiety have never visited the market in its prime, let them journey thither some summer morning, and note how fresh will seem the air, and how full of life the people, after the languid waltz in Grosvenor-square. The central alley of the 'Garden,' as it is called by the costermongers, is one of the prettiest lounges in town; and, whether by chance or design, it exhibits, in its arrangement from east to west, a complete march of the seasons. At the western entrance the visitor is greeted with the breath of flowers; and there they show in smiling banks piled upon the stalls, or sorted with frilled edges into ladies' bouquets. As he proceeds, he comes upon the more delicate spring vegetables—pink shafts of the oriental-looking rhubarb, delicate cos lettuce, &c.; still further along the arcade, the plate-glass windows on either side display delicate fruits, done up in dainty boxes, and set off with tinted paper shreds. Behind these windows also might be seen those rarities which it is the pride of the London market-gardeners to provide, and in producing which they all struggle to steal the longest march upon time—a sieve-full of early potatoes, each as small and costly as the egg of a Cochin-China fowl—a basin-full of peas, at a guinea a pint—a cucumber marked 5s., and strawberries 18s. the ounce.

The market-gardeners of Penzance are beginning to send up many of these early vegetables, the mildness of the south-western extremity of Cornwall giving them a wonderful advantage over every other part of the kingdom. Gentlemen's gardeners also contribute somewhat, by sending to the salesmen such of the produce of their glazed houses as is not consumed in the family, and receive articles in return of which they happen to have an insufficient quantity themselves. These forced vegetables give way, it is true, as the season advances; but when in, they are always most to be found at that end of the walk nearest the rising sun. As the year proceeds, the lustier and

more natural fruits are displayed—peaches that have ripened with blushing cheek to the wind, gigantic strawberries, raspberries, nectarines, or blooming plums. Feathery pines add their mellow hue; and when these fail, the colour deepens into amber piles of oranges, umber filberts, and the rich brown of Spanish chestnuts, the produce of the waning year.

To leave, however, our fancied procession of the seasons, and to return to the actual business of the market. As early as two o'clock in the morning, a person looking down the dip of Piccadilly will perceive the first influx of the daily supply of vegetables and fruits to Covent-Garden market: wagons of cabbages, built up and regularly faced, with the art rather of the mason than the market-gardener; light spring-vans fragrant with strawberries; and milk-white loads of turnips which slowly roll along the great western road, and bring the produce of the fertile alluvial shores of the Thames to the great West End mart. The pedestrain proceeding along the southern and eastern roads sees the like stream of vegetable food quietly converging to the same spot. From this hour, especially upon a Saturday morning, until nine o'clock, the scene of the market itself is of the most exciting description.

(To be continued.)

For "The Friend."

"Papa" and "Mamma."

See "Youthful Pilgrims."

London, Fifth mo., 1854.

It may seem to some a very little thing I am about to speak of, yet to me it is not; when anything we read or hear strikes at the precious life, it seems not of small moment; let me query, Why need we copy even in *this* little thing after the world? "Come out from among them, and be ye separate, saith the Lord," (2d Cor. vi. 17,) was in the beginning, and continues to be, I believe, a command extended to us, as a people: if we want our speech and language to bewray us, let us keep to that we profess; even of being followers of a meek and crucified Saviour.

"Father" and "mother" is the language of the Bible; it was the language of our holy pattern himself; it was the language of our early Friends; why should we depart from it?

Ah! this "day of refinement," what will it not lead some of us into? though we may be saying as Peter did, when Jesus showed his disciples how that he "must suffer many things," "Be it far from thee, Lord: this shall not be unto thee." But remember, "he turned and said unto Peter, Get thee behind me, Satan; thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men." Then said Jesus unto his disciples, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

Nothing short of following in simplicity a meek and crucified Saviour, will preserve to us as a people, that "*life* which is hid with Christ in God."—Col. iii. 3.

Chester Co., First mo., 1855.

For "The Friend."

DIVINE WORSHIP.

Having largely shown in preceding essays, that no one can be a disciple of Christ, or a follower of the Lamb of God, but by submitting to the cross, and steadily walking in the path of self-denial; I feel a tender solicitude of mind, that Friends everywhere, when they assemble together to perform worship to God; may be weighty in spirit, watching unto prayer; keeping to the life, which the enemy cannot counterfeit, because he is out of it. As the right performance of Divine worship is a subject of great importance, it is very desirable that Friends, old and young, should become more fully acquainted with this solemn act of duty. I hope the views of our early Friends on this subject may prove salutary and beneficial to the readers of "The Friend."

"The ground of our worship, and how it cometh to pass that we cannot conform to the spirit of this world, or the will of men therein, but only to the Spirit and will of our God, is, because we fear God, who made heaven and earth, whose power is over all, who hath caused the light of his holy Spirit to shine in our hearts, thereby teaching us how to worship him acceptably in spirit and in truth; which worship he hath required of us, that we meet together so to do in those assemblies, which he hath gathered by his power, and ordereth by his Spirit, either in silence or sound of words, according to his pleasure. And God, who hath appointed us thus to worship him, willeth not that we should deny the truth and way of worship, which he hath taught us. Yea, if we should deny this way of worship, we should deny Christ, and be denied by him before his Father in heaven. For he himself hath said, that neither at the mountain of Samaria, nor at Jerusalem, should men worship; but they that worship the Father, must worship him in spirit and in truth. Now men cannot worship in spirit and in truth as they please, or in the ways of their own inventing and setting up; but he that worshippeth in spirit and truth, must first be made spiritual, and then must wait in silence of the flesh for God's Spirit, to quicken him unto spiritual worship. For they that worship otherwise than thus, worship at best, but after the oldness of the letter, and not in the newness of the Spirit, which is the only worship God seeketh, and requireth under the New Testament. Besides, we have found God's presence with us, and blessing upon us, in this way of worship; and our hearts greatly melted and warmed therein, and power given us over our passions and corruptions inwardly, and to order our lives and conversations holily, righteously and innocently outwardly: which presence of God and holy power over sin and vanity, affections and lusts, we would not lose for ten thousand worlds."—*Penington.*

"Our work then and worship is, when we meet together, for every one to watch and wait upon God in themselves, and to be gathered from all visibles thereunto. And as every one is thus stated, they come to find the good arise over the evil, and the pure over the impure, in which God reveals himself, and draweth near to every individual, and so he is in the midst in the general, whereby each not only partakes of the particular refreshment and strength, which comes from the good in himself, but is a sharer in the whole body, as being a living member of the body, having a joint fellowship and communion with all. And as this worship is steadfastly preached and kept to, it becomes easy, though it be very hard at first to the natural man, whose roving imaginations and running worldly desires are not so easily brought to silence. And therefore, the Lord oftentimes, when any turn towards him, and have true desires thus to wait upon him, and find great difficulty through the unstayedness of their minds, doth in condescension and compassion cause his power to break forth in a more strong and powerful manner. And when the mind sinks down, and waits for the appearance of life, and that the power of darkness in the soul wrestles and works against it, then the good Seed, as it ariseth, will be found to work as physic in the soul, especially if such a weak one be in the assembly of divers others in whom the life is arisen in greater dominion, and through the contrary workings of the power of darkness, there will be found an inward striving in the soul. And from this inward travail, while the darkness seeks to obscure the light, and the light breaks through the darkness, which it always will do, if the soul gives not its strength to the darkness, there will be such a painful travail found in the soul, that will even work upon the outward man, so that oftentimes, through the working thereof, the body will be greatly shaken, and many groans, sighs and tears, even as the pangs of a woman in travail, will lay hold upon it; yea, and this not only as to one, but when the enemy, who, when the children of God assemble together, is not wanting to be present, to see if he can let their comfort, hath prevailed in any measure in a whole meeting, and strongly worketh against it, by spreading and propagating his dark power, and by drawing out the minds of such as are met from the life in them, as they come to be sensible of this power of his that works against them, and to wrestle with it by the armour of light, sometimes the power of God will break forth into a whole meeting, and there will be such an inward travail, while each is seeking to overcome the evil in themselves, that by the strong contrary workings of these opposite powers, like the going of two contrary tides, every individual will be strongly exercised as in a day of battle, and thereby trembling and a motion of body will be upon most, if not upon all, which, as the power of truth prevails, will from pangs and groans, end with a sweet sound of thanksgiving and praise. And from this the name of Quakers, that is, Tremblers, was first reproachfully cast upon us; which, though it be none of our choosing, yet in this respect we are not ashamed of it, but have rather reason to rejoice therefor, even that we are sensible of this power that hath oftentimes laid hold of our adversaries, and made them yield unto us, and join with us and confess to the truth, before they had any distinct knowledge of our doctrines, so that sometimes many at one meeting have been thus convinced: and this power would sometimes also reach to and wonderfully work even in little children, to the admiration and astonishment of many. Many are the blessed experiences which I could relate of this silence and manner of worship; yet I do not so much commend and speak of silence, as if we had bound ourselves by any law to exclude praying or preaching, or tied ourselves thereunto; not at all: for as our worship consisteth not in words, so neither in silence, as silence; but in a holy dependence of the mind upon God: from which dependence silence necessarily follows in the first place, until words can be brought forth, which are from God's Spirit; and God *is* not wanting to move in his children to bring forth words of exhortation or prayer, when it is needful; so that of the many gatherings and meetings of such as are convinced of the truth, there is scarce any in whom God raiseth not up some or other to minister to his brethren; and there are few meetings that are altogether silent. For when many are met together in this one life and name, it doth most naturally and frequently excite them to pray to and praise God, and stir up one another by mutual exhortation and instructions; yet we judge it needful there be in the first place some time of silence, during which every one may be gathered inward to the word and gift of grace, from which he that ministereth may receive strength to bring forth what he ministereth; and they that hear may have a sense to discern betwixt the precious and the vile, and not to hurry into the exercise of these things so soon, as other Christians do."—*Barclay.*

New Jersey.

From "Chambers's Journal."

The Great Iron Steamship.

(Concluded from page 156.)

The principle on which the ship is being constructed, is one which is now recognized among all practical and scientific men—namely, that the strength of iron depends upon the plates being placed at right angles to each other; and the whole framework of the hull has been arranged with a view to this object. Internally, it is a combination of iron walls—ten running transversely, two intersecting these longitudinally, and four crossing horizontally. All the walls are strengthened still further at the junctions by solid angle-irons; and the whole of this cellular arrangement is enclosed in a double iron-casing or hull, which gives the enormous mass perfect rigidity, and a strength which, we are assured, equals what it would be if formed of solid iron. The plates, although numbered by thousands, are all cut out, in the first instance, by means of wooden models in the moulding-loft; each of them has its peculiar list or inclination and shape, with the number of holes to be punched; and each of them, as it leaves the rolling-mill, where it is gauged to the sixteenth-part of an inch, has a particular letter and number marked legibly upon it; and by means of this name, which the plate ever afterwards retains, the workmen, on its arrival, know at once its position in the vast pile, and it proceeds straight to its destination.

We now come to the machinery by which the vessel is to be propelled. She will be furnished both with paddle-wheels and a screw—the former, of a nominal power of 1000 horses; the latter, of 1600 horses; but, practically, the combined power may be estimated at 3000 horses. The paddle-wheel machinery is now being constructed in the same building-yard, in which a shed had to be built for the purpose of fitting and erecting the engines. The four cylinders in which the piston are to work are the largest in the world, and the castings the largest that have ever been attempted in one piece. For each cylinder, about thirty-five tons of melted metal was required; and when the dressing and clearing of superfluous metal was accomplished, they weighed twenty-eight tons each. Of these unwieldy masses of iron, three have been already successfully cast, and without a flaw. For the castings, an enormous iron cofferdam was constructed in the foundry to a depth of 25 feet; and after the mould had been properly prepared, into this the contents of several caldrons of molten metal were simultaneously poured, and the casting made. Some idea of their great size may be formed when we state, that lying on their sides on the ground, a man with his hat on may walk through without touching the upper side; and that a table and seats, calculated to accommodate eighteen persons, were laid in one of them. The engines, when erected and put together, will be upwards of 50 feet in height. The machinery for the screw-propeller is being made by —— Watts of the Soho Foundry, and will be of similar gigantic proportions. To set in motion this powerful machinery, there will be twenty vast furnaces and as many boilers, the smoke and waste steam of which will be carried off by five funnels. The boilers and furnaces will occupy five of the central sixty-feet compartments of which we have already spoken, and the engines will be placed in two others. The weight of the entire machinery will be about 3000 tons, and of the hull 10,000 tons—making 13,000 tons. She will carry, in addition, several thousand tons of coal and merchandise, 1000 first-class, and 600 second-class passengers, and her measurement capacity gives her something like 25,000 tons burden! Notwithstanding her enormous dimensions, her draught of water will be comparatively small—not exceeding 20 feet when light, and 30 feet when fully loaded. When afloat, she will present an appearance very different from that of any merchant-ship yet built. She will carry five or six masts and five funnels, and will resemble a huge three-decker, like the *Duke of Wellington*, only that she will be nearly three times the *Duke's* length. The three decks appropriated to passengers will rise, tier above tier, to a height of 35 feet out of the water; and the rows of port holes will, at a little distance, present the appearance of a formidable battery of heavy artillery. At present about half of her hull has been completed: she will be ready for launching next year, and will be sent into the water, broadside in, upon two enormous ways. Her cost will be upwards of £400,000.

One of the great features in this gigantic undertaking is, that the vessel will carry coal for the whole voyage out and home; and the quantity required may be guessed at when we state that her voyage will be round the world. The great cost of coal has hitherto been the obstacle to the profitable employment of steam-ships on long sea-voyages. Coal will be put on board this leviathan at about 10s. per ton, while the cost of this necessary article at the Cape of Good Hope and Australia varies from £2 10s. to £5 per ton, to say nothing of the impracticability at times of procuring a sufficient supply at any price, and the loss occasioned by the delay in coaling, and the risk to the vessel. It is this which has hitherto prevented the ordinary class of steam-ships from competing successfully with sailing-vessels in the Australian trade; and at the present moment there are only two steam-ships trading between England and Australia. Clipper-built ships can run the whole way from England to Port Philip without stopping, unless short of water, or compelled to touch at some port from some other emergency. Another important object which the company expect to achieve by the construction of this large ship is, that they will obtain a speed far superior to that of any vessel now afloat. At the recent meeting of the British Association in Liverpool, Scott Russell demonstrated that length was one of the essentials of speed; and he believes that it will be as easy to propel this vessel at eighteen or twenty miles an hour, as one of the ordinary size and dimensions at twelve miles an hour. Up to a recent period, our naval and mercantile ships were built with round bluff duck's-breast bows; and when any attempt was made to propel them at great speed, they heaped up a mound of water before them, which no power of sails or steam could drive the vessel through at a rapid rate; in fact, the greater the attempted speed, and the more powerful the machinery, the greater was the resistance. At length the idea suggested itself, of making the water lines of the ship correspond with the waves of the sea, by means of which she should gently and gradually divide the particles; instead of convex, therefore, fine hollow lines were substituted; and the broadest part of the ship was gradually removed from near the bows to within a third of the stern. This form, which completely reverses the old model, has within the last twenty years been universally recognized and adopted in Europe and America; but it is by no means new. The old London wherries were built on this principle; the Indian boats, which are the finest of their class in the world, and the Turkish caiques, were all constructed with fine lines; and Scott Russell has reduced the form and speed to mathematical principles and calculation. Entering-lines, 24 feet long, will give a speed, under ordinary circumstances, of 8 miles an hour; to obtain 16 miles an hour, the entrance-lines must be 100 feet long; and to accomplish a speed of 24 miles an hour, the ship must be upwards of 400 feet in length. This is the secret of the speed of the *Himalaya* steamship, which has the greatest speed, with the smallest expenditure of steam-power, of any vessel of her class; and this will be the secret of the success of our leviathan steamship.

As she now lies on the river's bank, she is apparently one of the most unwieldy-looking, misshapen masses to which the term 'ship' could be applied. On the water, she will present the appearance and form of the finest and fastest clipper, and will cut through the water with comparatively little resistance. If any of our readers will take the trouble to mark off upon a sheet of paper a length of seven inches and three-quarters, and at a distance of about three inches from one end intersect it by a line of nearly an inch in length, and then form a triangle from this intersecting line to the furthest end, they will have a very good idea of the length and fineness of the entering-lines of the leviathan. Her actual measurements are 675 feet long, 83 feet feet wide at her greatest breadth of beam, and 60 feet deep in the hold. She will touch at no port between this and Australia—is expected to make the voyage in thirty days—and return by Cape Horn in thirty days more; thus making the circuit of the globe in two months! Although she will carry masts and sails, it is not anticipated that the latter will be found of much service, as at her ordinary speed of eighteen or twenty miles an hour, she will be in the unpleasant predicament of always having the wind in her teeth. Another of her qualifications, which probably was not dreamed of at the time she was ordered to be constructed, is, that in consequence of her great speed, extreme sharpness, and the solid substantial manner in which she has been built, she will prove, without carrying an ounce of gunpowder, or a single warlike weapon on board, one of the most formidable engines of destruction ever devised. The most powerful three-decker that ever floated would be cut in two, and broken up like an eggshell, if the leviathan, with her tremendous 'weight of metal,' of some twenty-five or thirty thousand tons, her sharp wedge-like bows, and a speed of twenty miles an hour, were to run full tilt at her while lying like a helpless log on the water; and so firmly will she be bound and knitted together, that there is every reason to believe she would herself escape uninjured. Without entering further upon these sanguinary speculations, we may hope that the year 1855 will witness the completion of one of the most magnificent specimens of naval architecture the world has ever yet beheld.

Silvering Mirrors.—The silvering of mirrors is performed in the following manner:—A sheet of tin foil, the size of the proposed mirror, is laid on a flat table, and rubbed over with a little mercury, until the latter, to a certain degree, amalgamates with the tin. A large quantity of mercury is then poured over it, the workmen having certain indications informing them whether the sheet is in a properly prepared state or not. When all is right, the edge of a sheet of paper or cloth is laid upon the edge of the mercury, and the glass is then slid gently along, pushing part of the quicksilver before it, and resting upon the remainder. When the plate is fairly laid on, the surface is entirely covered by heavy weights, for the purpose of ex-

pelling all the mercury except that which has combined with the tin foil, and in this state it is allowed to remain, the table having a slight inclination, until the mercury has drained off. In the case of large plates, this sometimes occupies a long time; and even after the glass has been lifted and set on edge, small quantities continue to ooze out. When the plate is lifted, the tin foil adheres to the back, and the mirror is formed.

For "The Friend."

There is great need for us individually, as well as in a society capacity, to be up and a doing; to see how stands the great account. It behooves us to be seriously concerned to know whether the day's work is going on with the day, lest the night steal upon us "in which no man can work." Surely the day calls for it, and the church hath need of every right help. For it may be truly said, "the ways of Zion do mourn, because few come to her solemn feasts." "O Judah, keep thy solemn feasts; perform thy vows."

There are many, doubtless, at whose doors the Lord hath been waiting long, even until "His head is filled with dew, and His locks with the drops of the night," in whose hearts the precious Babe of Bethlehem yet lives, but owing to the inn being so filled with other guests, there is not much room for Him. Oh, that these may arise before it be too late; shake themselves from the dust of the earth, and of a worldly spirit; and "put on the whole armour of God." How would they yet wax strong in the Lord, and in the power of his might;" and going on from one degree of faith to another, would, in the Lord's own time, grow up unto the stature of a man in Christ Jesus, and becoming as polished shafts in his holy hand, be instrumental in turning others from darkness to light, and from the power of Satan unto God. Being thus made as lights in the midst of a dark world, and faithful in their day and generation, there would not be wanting those who would rise up and call them blessed.

But before this work of thorough sanctification can rightly go on in the soul, according to the blessed Master's own will and way, a reduction of the creature must take place. We must fall upon the stone that is laid in Zion, and be broken; the "government must be placed upon His shoulders whom we desire to serve," even the Lord of glory; and to this end our wills must be subjected to his holy will; we must be broken as it were in pieces; be nothing; and he must be all in all. "Then shall we have help from him, who maketh sore, and bindeth up; who woundeth, and his hands make whole." "For truly in vain is salvation hoped for from the hills, and from the multitude of mountains; truly, in the Lord our God is the salvation of Israel."

Maryland, First mo. 22, 1855.

Northern Soup House,

Situated on the east side of Fourth street, above Brown.

The number of families supplied with tickets upon this charity since its opening this winter, is 987, consisting of 1,636 adults, and 3,069 children—total, 4,705 persons. The tickets entitle them to 1,798 quarts of soup; but owing to unavoidable circumstances, the daily supply has not exceeded 1,385 quarts, which is double the quantity given out in any former year, 1852 excepted. Bread is also given out three days in the week, requiring four barrels of flour and meal for each baking. The demand has steadily increased about seventy-five quarts per day, up to this time, making it necessary to obtain two new boilers, and erect furnaces; thus adding to the current expense of the season.

Half an hour spent at the house, will convince the observer, that the money received from the contributors is not misapplied. Many of the families of able-bodied men, who are anxious for employment, but cannot obtain it, are, from dire want, compelled to resort there for the food necessary to support life, and of these there are not a few that have never before experienced the mortification of asking for daily bread. Our calls, so far, have been generously and liberally met. Any contributions will be gratefully received by either of the undersigned.

JOHN THOMAS, *Treas.*
DAVID SCULL.
JOEL CADBURY.
HORATIO C. WOOD.

Philadelphia, First mo. 30th, 1855.

"Religion naturally tends to all that is great, worthy, friendly, generous and noble; and the true spirit of it, not only composes, but cheers the soul. Though it banishes all levity of behaviour, all vicious and dissolute mirth—yet in exchange, it fills the mind with a perpetual serenity, and uninterrupted pleasure. The contemplation of divine mercy and power, and the exercise of virtue, are in their own nature so far from excluding all gladness of heart, that they are the principal and constant sources of it."

From the Discipline of Life.

"*I will lead them in the paths they have not known.*"—ISAIAH xlii. 16.

How few who, from their youthful day,
Look on to what their life may be;
Painting the visions of the way
In colours soft, and bright, and free;
How few, who to such paths have brought
The hopes and dreams of early thought!
For God, through ways they have not known,
Will lead His own.

The eager hearts, the souls of fire,
Who pant to toil for God and man;
And view with eyes of keen desire
The upland way of toil and pain;
Almost with scorn they think of rest,
Of holy calm, of tranquil breast.
But God, through ways they have not known,
Will lead His own.

A lowlier task on them is laid,—
With love to make the labour light;
And there their beauty they must shed
On quiet homes and lost to sight.
Changed are their visions high and fair,
Yet, calm and still, they labour there;
For God, through ways they have not known,
Will lead His own.

The gentle heart that thinks with pain,
It scarce can lowliest tasks fulfil;
And, if it dared its life to scan,
Would ask but pathway low and still:
Often such lowly heart is brought
To act with power beyond its thought:
For God, through ways they have not known,
Will lead His own.

And they, the bright, who long to prove,
In joyous path, in cloudless lot,
How fresh from earth their grateful love
Can spring without a stain or spot,—
Often such youthful heart is given
The path of grief to walk to heaven:
For God, through ways they have not known,
Will lead His own.

What matter what the path shall be?
The end is clear and bright to view;
We know that we a strength shall see,
Whate'er the day may bring to do.
We see the end, the house of God,
But not the path to that abode:
For God, through ways they have not known,
Will lead His own.

For "The Friend."

SEPARATION IN OHIO.

In recording the circumstances of the late mournful separation in Ohio, it appears to be necessary for the clearing of truth, as well as for the information of all, not only to give a correct view of the disorganizing measures resorted to, to effect the secession that took place on the 5th of Ninth month last, but also to show the cause of the disunity that has prevailed within our borders for several years past, by which the ground was prepared for an event so *destructive to society*, and *to the cause of vital religion*. Should this be entirely omitted, it might not only leave the facts of the present eventful day imperfectly set forth, but also be a disservice to the cause of Truth, and weaken the hands of the testimony bearers, which, for a long season, have been ready to hang down.

As respects the account of the events that took place on that sorrowful occasion, as recorded and commented on in "The Friend," we are satisfied; but feel willing to make a few remarks on the concern, which has been felt by Friends in this Yearly Meeting, on account of the works containing unsound doctrines which have been circulated in this country, and which were the original cause of the divided state of feeling that has sorrowfully existed.

Consistent Friends, feeling it to be their indispensable duty to adhere to the primitive doctrines of the society, and to bear a faithful testimony against any innovations attempted upon them, the Meeting for Sufferings in 1842, under a sense of religious duty, took up the subject, and after mature deliberation, concluded to forward a communication to the Meeting for Sufferings of the Yearly Meeting, of which the author of works containing unsound sentiments, was a member, informing that meeting of their uneasiness with those works.

In 1846, the Yearly Meeting of Ohio came to the judgment, that it would be right to communicate with the aforesaid Yearly Meeting itself on the same subject; accordingly a committee was appointed to prepare an essay, which at a subsequent sitting produced one, that was read and approved at that time without a dissenting voice, the language thereof being as follows: "The peace and harmony of this Yearly Meeting in its several branches, as also in its collective capacity at the present season, have been greatly disturbed, on account of the doctrinal writings of a member or members of your Yearly Meeting, in circulation amongst us, which are not deemed by us to be in accordance with those, on the same subjects, of our ancient approved authors."

In 1847, the Yearly Meeting again had the same subject before it, and after deliberation thereon, it was referred by minute to the Meeting for Sufferings, that body being encouraged to prepare a testification against the aforesaid objectionable writings; and in accordance therewith, the "Appeal for the ancient doctrines of the society," published by Philadelphia Yearly Meeting, was subsequently adopted.

These being facts that cannot be controverted, we believe the spread of those works containing unsound doctrines was a main cause leading to the late separation in Ohio Yearly Meeting.

If a godly concern had sufficiently prevailed in our beloved Society, to uphold its doctrines and testimonies in their primitive purity, both in faith and practice, as also to maintain a firm testimony against any innovations upon them, it would have been saved a large amount of suffering, and our holy profession would not have been reproached, as is now sorrowfully the case, *in consequence of separations and divisions of our once peaceful*

community. It truly calls for mourning from every lover of the Lord Jesus Christ, and of his pure and holy religion; for it is doubtless very offensive in his sight, who gathered us as a people to place his name amongst that his banner of righteousness and peace might be displayed to the nations of the earth.

O, that our blessed and holy Head, who has long borne with the unfaithfulness and backsliding of this people, would, in his condescending mercy, look down upon his church, and grant unto us his holy aid, individually, to turn inward to his unspeakable gift, and by it examine ourselves, that we may be favoured to see wherein we have fallen short of that high calling whereunto we are called. It is through unfaithfulness to the pure principle of light and grace in the heart, that we are subjected to the trials of the present day; for there can be no schism in that body of living members, of which Christ Jesus is the head, who, as they are kept in watchfulness and prayer, are preserved in the unity of the faith, and of the knowledge of the Son of God, and grow up unto him in all things, from stature to stature, to his praise whose right it is to reign in his church militant on earth, as well as in his church triumphant in heaven.

Our religious Society was gathered by the Lord's power into an inward fellowship and communion, wherein they were favoured to see eye to eye in things spiritual. He, having in his mercy and goodness seen meet to bring again Zion, to revive the doctrines of primitive Christianity, and to raise up a people, who, in their life and conversation, by taking heed to the Spirit of Christ in them, should show forth their excellency; these became as lights in the world; their unity and fellowship was in Christ Jesus our Lord; for they partook individually of the virtue that flows from Him into the branches, and thereby they were made one another's joy, and the comfort and edification of the church.

And to this day it remains a truth in the experience of the faithful members of the body, that they feel the uniting bond of gospel fellowship to bind them together. Their unity is in Christ; they eat of the same spiritual meat, and drink of the same spiritual drink; their life is the same, being that which is hid with Christ in God. If all the members were kept within this Divine enclosure, faithful to the gift of God in them, there could be no schism; but where any of them, for want of keeping under the daily cross, lose the savour of life, and in that situation depart from the doctrines and testimonies of our Society, or from its wholesome discipline and order, which *eminate from the same Divine fountain*, a schism in the body takes place, to the grief of those members that keep in the life; and the judgments of God ever have rested, and ever will rest upon all, who forsake the fountain of living waters, and hew out to themselves cisterns, broken cisterns that can hold no water.

Ohio, First month, 1855.

Guano Discoveries.—The guano deposit which was recently discovered by an American shipmaster upon Bird Island, a short distance to the eastward of St. Thomas, towards Barbadoes, is said to be equal to at least three or four hundred thousand tons, and in quality it approaches that of the Chincha Islands. The New York Post says, that another island has been discovered, with at least a million tons on it, the locality of which is yet a secret. Measures are now taking for the organization of a company to bring the guano to market. The value of this article to the farmer makes these discoveries a matter of general importance.

Extracted for "The Friend."

CHARITY.

Fairest and foremost of the train, that wait
On man's most dignified and happiest state,
Whether we name thee Charity or Love,
Chief grace below, and *all in all* above.

Charity has various senses, but *is* excellent in all of them. It imparts, *first*, the commiseration of the poor and unhappy of mankind, and extends a helping hand to mend their condition.

Though scorn repay her sympathetic tears,
She still is kind, and still she perseveres;
Pure in her aim, and in her temper *mild*,
Her wisdom seems the weakness of a child.

Uncharitableness spoils the best gains; and two to one but it entails a curse upon the possessor. Nor can we expect to be heard of God in our prayers, that turn the deaf ear to the petitions of the distressed among our fellow-creatures.

No works shall find acceptance, in that day
When all disguises shall be rent away,
That square not truly with the scripture plan,
Nor spring from love to God, or love to man.

God sends the poor to *try* us; as well as he tries them by being such; and he that refuses them a little out of the great deal that God has given him, lays up poverty in store for his own posterity. To humble us in our fullness, and liberality too, we only give what is given us to give, as well as to use: for if we ourselves are not our own, less is that so which God has entrusted us with.

Self starts nothing but what tends apace
Home to the goal where it began the race.
Such as our motive is, our end must be;
If this be servile, that can ne'er be free:
If self employ us, whatsoe'er is wrought
We glorify that self, not Him we ought.
Such virtues had need prove their own reward;
The Judge of all men owes them no regard.

For "The Friend."

Samuel Crisp was educated at college, in the established church of England, and for some time officiated as a parish curate. But feeling living desires raised in his mind after a more excellent way, he was effectually reached and awakened to the Truth upon reading R. Barclay's works.

After stating that he took Barclay home with him, he says, "I soon read enough to convince me of my own blindness and ignorance in the things of God. There I found a light to break in upon my mind, which did mightily refresh and comfort me in that poor, low, and humble state in which I then was; for indeed I was then, and had been for a considerable time before, very hungry and thirsty after righteousness, and therefore I received the Truth with all readiness of mind. It was like balm to my soul, and as showers of rain to the thirsty earth, which is parched with heat and drought. * * *

"I presently resigned myself to God, and weeping for joy that I had found so great a treasure, I often thanked him with tears in my eyes for so kind a visitation of his love, that he was graciously pleased to look towards me when my soul cried after him. So, though before I was in great doubt and trouble of mind, not knowing which way to determine myself, yet now the sun breaking out so powerfully upon me, the clouds were scattered. I was now fully satisfied in my own mind, which way I ought to go, and to what body of people I should join myself.

So I immediately left the communion of the church of England, and went to Gracechurch street meeting" [of Friends.]

Never blame thy friend for telling a secret which thou *couldst not keep thyself*.

From the Annual Monitor for 1855.

Daniel Brown, of Luton, an Elder, deceased Fifth mo. 27th, 1854, aged 85 years.

The Christian consistency of this dear Friend, throughout a long life, has left a sweet impression on the minds of those who knew him intimately. By example rather than by precept, he taught instructive lessons to all around, walking in the fear of the Lord, and pursuing the path of life with a meek and quiet spirit.

For many years he laboured under severe bodily affliction, which was borne with much patience, though of such a nature as greatly to interfere with his enjoyment of social intercourse, and the participation with his friends in some of their religious privileges; but whenever ability permitted, he regularly and diligently attended our meetings, both for worship and discipline, and faithfully encouraged his family in doing so, striving to promote in others, a due appreciation of the benefits to be derived therefrom; and when unable to enjoy with them these seasons of spiritual refreshment, he still manifested in different ways, his unabated interest. Sometimes he would say, "How I should like to go!" not in a murmuring spirit, but rather as conveying his sense of the value of public worship; or, occasionally, as a gentle reproof to those who he feared were lukewarm in their estimation of the privilege.

From early life he was partial to quiet pursuits, gardening was a favourite employment, and reading occupied very many of his leisure hours. Next to the holy scriptures he valued the writings of Friends, and delighted to read aloud the Christian experience of his fellow-professors; his countenance and voice betraying the varied emotions of his mind, as he traced them through their spiritual baptisms, outward sufferings, faithful service, or peaceful close. On some of these occasions, the Bible alone was the volume chosen; when, with deep interest, he would dwell on the narratives of the Old and New Testament. To many evenings thus spent amid the family circle, the surviving members of it can now revert, as to seasons of peculiar pleasure and profit.

His acquaintance with the Holy Scriptures was accurate and extensive; and when, for the last three years of his life, age and infirmity precluded his going to meeting, the time was regularly spent in retirement and the perusal of their sacred pages. We believe that, "through faith in Christ Jesus," he had found them "able to make wise unto salvation;" and though very diffident of his own attainments, he was strengthened by the humility of his daily walk, his child-like trust in his heavenly Father, the quietness and patience of his spirit, to adorn the doctrine of God our Saviour.

The simple views of Christian doctrine and practice which distinguish our religious Society, found in him at once an apt recipient, and a fitting illustration; yet, "By the grace of God, I am what I am," seemed the appropriate utterance of his unobtrusive character. Frequently would he give a few words of counsel to his younger friends, to maintain entire the principles they professed in that humility which should ever be the clothing of the Christian's spirit.

His latter days were passed in the same tranquil serenity which had so peculiarly characterized him through life, except that the complaint, from which he had so long suffered, became increasingly trying to him, as physical strength declined, so that in seasons of extreme weariness, he would sometimes express a longing desire to be at rest,—a hope that time here might not be much prolonged,—yet he was preserved in great patience; and when at length he entered the valley of the shadow of death, he seemed to fear no evil; and

as the worn thread of life was gently severed, we reverently believe his purified spirit emerged into the glorious light of an eternal day.

Such a life, and such an end, suggest the words of the Apostle, "Not by works of righteousness which we have done, but according to His mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Saviour," and illustrate the great truth, that "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 158.)

SAMUEL AND MARY ANDREWS.

Of these Friends but little information has descended to us. Samuel appears to have been a son of Edward Andrews, who was one of the early members of the Society of Friends, and who, after suffering various imprisonments in England, settled in Barbadoes, where his conscientious support of his religious principles still brought him persecution. At what time Samuel Andrews went to New England we have no account, but he married Mary Wright, of Long Island, somewhere, between 1670 and 1676, and settled in Mansfield.

In the year 1660, Mary Wright, then quite a young maiden, under a sense of religious duty, went to Boston, there to bear testimony against the wicked law, under which Mary Dyer had just suffered martyrdom, and against the cruel framers and executors of the law. For this act of faithfulness, she was cast into prison, in that town, where many other disciples of the Lord Jesus were then in confinement for obedience to their heavenly Father's will. After an imprisonment of many months, she and twenty-seven of her fellow professors of the Truth, and fellow sufferers for it, were turned out of the prison, and driven by their oppressors into the wilderness, out of the limits of the colony of Massachusetts.

The family of which Mary Wright was one, was distinguished by the early dedication of its members to their religious duties. Mary, Hannah, and Lydia, all in childhood, bore testimony against the cruel outrages of the rulers in New England, and all, being faithful to the manifestations of Divine truth, and to the gifts committed to them, became eminently serviceable in the church of Christ, as ministers of his gospel of life and salvation.

We learn that Mary Andrews, after her marriage and settlement at Mansfield, continued in the exercise of her ministry, to the satisfaction of her friends, and the enlargement of the kingdom of her dear Redeemer. She had several children, over whom she and her husband exercised a watchful care, being religiously concerned that the lambs committed to their charge, might be so guarded and guided that they might all find entrance at last into the fold of everlasting rest. That blessed fold of which the Lord Jesus Christ is the alone shepherd.

Samuel Andrews signed the testimony against George Keith, which is the latest trace I have been able to find of him. He and his wife deceased, not far from the year 1700, but of the time there appears no definite record. They are in divers places spoken of affectionately in accounts preserved, but their dying testimonies, their last acknowledgment of the goodness and mercy, which had followed and preserved them in their way through the wilderness of this world, is wanting.

Their son Edward over whom they had watched with godly concern for his establishment in the truth, in whom they had perceived the growth of the good seed, retarded by briars and thorns of the evil one's planting, was, at the time of their death, far from what they would have wished him to be. Many times had there appeared in him the evidence of a broken and a contrite spirit, and such a submission to Divine grace, as might well cause the heart of Christian parents to rejoice on his behalf; but they had found with sorrow, that his seasons of tenderness and humble walking in obedience to the inward manifestations of Truth, were of short duration. What assurance they might have been favoured with by the Lord, who had been their leader and feeder all their lives long, that this son of their love should not be forsaken by Him, we know not: they laid down their heads in the favour of their Saviour, and left their children in his keeping. A few years after, this son was effectually met with by the redeeming grace of the Lord Jesus, and became a faithful, valiant soldier in his army. As a minister of the Gospel he was fervent and devoted, and the fruits of his labours of love were many. Not only so, the blessing promised on the children of pious parents, seemed to rest on their descendants to many generations, and there has scarcely been a time since the death of Samuel and Mary Andrews, until quite recently, in which some of their descendants have not been labourers for the truth in the Gospel of the Lord Jesus Christ.

Sketches of the lives of several of these descendants we shall hereafter give.

There are many ministers and other valuable Friends, who deceased in the early times of this province, of whom but little account can now be found. Of some, there is doubtless to be found in the families of descendants, information of an interesting character, and that would be of much value to the author of these Biographical Sketches in his present employment. He would be very glad to receive any such contributions. There was early sent to England an account of such ministers who had died in this country; but a copy of the document sent has not been preserved. Many manuscripts of the dying sayings of ministers and others, read and approved before the Meetings of Ministers, and which were directed to be forwarded to certain Friends in London, for publication, are not in Piety Promoted, and no record is to be found among the papers of the meetings. Some of these may be preserved in family collections. The time of the death of ministering Friends, previous to the year 1730, would be desirable information. Can any one inform me at what time Walter Fawcett died? His death occurred between Seventh month, 1703, and and Eleventh, 1704. A short sketch of him is nearly ready, and any particulars relative to his life, would be acceptable, He died, a member of Chester Monthly Meeting.

(To be continued.)

For "The Friend."

The Suffering Poor.

It has occurred to the writer, that there would be quite a propriety in calling, through the medium of some of our periodical publications, the attention of our "*country* friends and *neighbours*," to the vast amount of human suffering and privation that now abounds within the limits of this widely extended city.

In considering this momentous and highly interesting subject, and assigning to Christian humanity, (without reference to local bounds,) a reasonable share of sympathy and regard for the afflicted; may we not conclude there are many of our country neighbours, and others more remote from us, who, if correctly informed from reliable sources, that there never was a time when so large an amount of intense suffering and privation existed in this city and its neighbourhood, as *now prevails*, that many persons would be aroused to a close and serious consideration of the subject, and led to reflect upon the propriety of contributing (of their abundance of the comforts of life) something, in *one form* or *another*, towards the relief of their suffering fellow-beings.

Where cash funds could not be conveniently spared, the *produce* of the *country*, of almost any description, would be accepted with the utmost gratitude, by many poor destitute beings who are writhing under a degree of suffering, which those who never knew a lack of outward comforts, can form no adequate idea of.

The class of sufferers at the present time differs materially, it is believed, from what has heretofore been known. Owing to the *curtailment* of the *operations* in many of our extensive manufacturing establishments, and the *total suspension* of others, a very large number of efficient, ingenious, and industrious mechanics, (on whose earnings, in hundreds of instances, large families of women and children are dependant for a daily subsistence,) are suddenly thrown entirely out of employment, and have no other sources to which they can appeal, but to the sympathy and liberality of their more favoured fellow-citizens; and moreover, this very class of our community have, for a long time, largely contributed, (as consumers,) to the extraordinary *advance* in the *prices* of almost every article of domestic produce, and of which advance, our farmers are well known to have extensively availed themselves.

"CONSIDER THE POOR."

First mo. 29th, 1855.

The Yang-Tsz'-Kiang.—The most interesting account of this most magnificent river is given in the North China Herald. It is from the pen of E. C. Bridgman. We extract from it the following passages:

"Well has this river been called the Girdle of China, and a rich and magnificent girdle it is—connecting together all the central provinces of the empire situated between Tibet and Koko Nor on the west, and the Pacific Ocean on the east. Its entire length, through all its numerous windings, under its various names, can hardly be less, but rather more, than three thousand miles. And if regard be had to its tributaries and to the cities to which its waters give access, to the richness of the soil and the variety of the products along its banks, and, above all, to the vast population scattered far and wide over the valleys, and plains, and hill sides, drained by it and its confluents, this child of the ocean has no equal on our globe. This great river and its branches, natural and artificial, form an inland communication with by far the largest and the richest portion of the whole eighteen provinces of China proper.

"This child of the ocean has no equal on the face of the earth. The *Amazon*, where it disembogues, may present a greater bulk of waters, and the *Mississippi* may travel through a longer course. Those two may rival this one also in the variety, but not in the abundance, of the productions found along their extensive banks. Were the valley of the Yang-tsz' as well explored as that of the Great Western Valley; were those Artesian wells, and golden sands, and bituminous strata, &c., known to exist in Sz'-chuen and other provinces duly examined, there would be found, in

all probability, some of the richest mineral localities in the world.

"But, whatever may be the abundance or richness of *these* productions, they are as nothing in value when compared with the millions of people that have their habitations on and along the banks of the Yang-tsz'-Kiang. In this respect the valley of *Mississippi* is almost a howling wilderness, and that of the *Amazon* little better than a desert. It is the living and intellectual masses that give to any country its chief value, a value that nothing else can equal. In this respect the regions traversed by the child of the ocean are unrivalled."

THE FRIEND.

SECOND MONTH 3, 1855.

"Report of the case of Earle et al. v. Wood et al., argued and determined in the Supreme Judicial Court for the counties of Bristol, Plymouth," &c.

We have received a copy of the above, published at Boston, in pamphlet form. It is the opinion and decision in the trial which took place to determine the right to the property at Swanzea, claimed by the two bodies of Friends in New England. The Court decided "that the plaintiffs [larger body] are entitled to a decree for the establishment of their title to the land and meeting-house, as prayed for in their bill."

We always regretted that Friends in New England allowed their controversy to be brought before a court of law, knowing how difficult, if not impossible, it would be for any such court to understand the peculiar character and merits of the case, and believing that the circumstances did not require it.

How widely misled by the evidence, or incompetent to arrive at a correct judgment respecting the faith, the discipline and the usages of our Society the tribunal was, may be inferred from the following conclusions announced by the Judge:—

"It would seem to be inconsistent with the nature and principles of the Quaker system, as far as it is disclosed in the case before us, to be bound down, as a body—as a Christian denomination—to a precise and unbending rule in matters of speculative opinion. They profess to believe in the continued influence and presence of the Holy Spirit to the mind of each individual, humbly waiting for its manifestation to aid in the discovery of Divine truth. It would seem, therefore, that they must suppose it possible, that new truths may be discovered and so manifested as to require the assent of the true disciple, and thus add something to his existing faith. It is also true, as we understand, that they profess to believe that the scriptures are given by inspiration, and are the unerring guide to Christian truth; and that if any man supposes that he has an inward light, contrary or repugnant to the truth of the scriptures, it cannot be a true light. But perhaps there is no inconsistency in believing that the scriptures of the Old and New Testaments are a true and unerring guide to Divine truth, yet that all the truths of scripture have not been made manifest to the imperfect mind of man, and in the language of Father Robinson, of Leyden, that "more truth is yet to break forth from the holy scriptures." Should such be the fact; should the testimony of the scriptures and the influences of the Holy Spirit concur in bringing to the conviction of humble, sincere and inquiring minds, the knowledge of further Christian truths, manifested with a brilliancy and clearness not to be mistaken; *it seems perfectly consistent with the avowed principles of the Society of Friends, to adopt and sanction them, although they were not known to Pennington, Barclay, Fox, and the respected founders of their Society*, and under a full belief that if the same light had been thrown on the same truths in their day, these sincere and seeking men would have humbly and devoutly embraced them.

"We would not be supposed by this, to intimate that the Quakers have no creed, no theological tenets, to which they are strongly attached, and no superintending watchfulness over the soundness of the faith of their members and subordinate meetings, or that they allow any great latitude of discussion to their members on theological subjects. On the contrary, the discipline expressly prohibits the publication of all writings relating to their religious principles or testimonies, unless first laid before the Meeting for Sufferings, for their advice and concurrence, and their approval of them obtained.

"What we mean to say is this, that, if after solid and weighty consideration, humbly and conscientiously awaiting the guide of best wisdom, the Yearly Meeting should fully unite, in the proper as well as the Quaker sense of that term, *in adopting some modification of their creed, or of their speculative opinions, adhering to their great principles of love and fraternal duty, it would, upon their professed principles, seem too much to say, that they would thereby cease to be Quakers, and cease to be the Society of Friends.* Especially, we think, this could not be asserted by meetings and individuals subordinate to them, who owe, ecclesiastically, allegiance to them, and to whom, so long as they remain subordinate, *the decisions are final and infallible, as well in matters of faith as of conduct.* All disaffected members, having full liberty of conscience, might undoubtedly dissent from such opinions, and adopt different tenets; perhaps they might, by so doing, become better theologians, better Christians, and better men; but they would cease to be Friends in unity with such Yearly Meeting, and with the meetings and individuals subordinate to it. Such dissenting individuals might form themselves into Yearly, Quarterly, and Monthly Meetings, but this would be a new organization, and not the identical body to which they had been formerly attached.

"We should be unwilling to say, that there may not be a departure from the fundamental principles on which the Society is founded, on the part of the Yearly Meeting, the responsible head and representative of the whole body, in fact the Society itself, so deep and radical, as to destroy its identity with the Society of Friends, who had been invested by law with the enjoyment of property and civil rights. But if such a case be possible, it would seem to be a suicidal destruction of the body itself, leaving its property derelict. If heresy should infect individuals only, however numerous, they might be disowned and cut off, and the body remain sound, *but if the ultimate and infallible judge of what is essential to Quakerism judges wrong, who, in pursuance of any of the forms, or principles, or discipline of Quakerism, shall declare the heresy, or pronounce* the disownment? But it is not necessary to pursue such a remotely possible supposition; we have barely alluded to it, by way of protest against the conclusion, that no departure from Christian truth and the principles of Quakerism, can be so great as to work a dissolution of the Society."

According to the decision thus laid down, the Society of Friends has no settled faith or principles; but they may be changed or shaped to suit the views of the different Yearly Meetings, provided each adheres "to their great principle of love and fraternal duty." The decisions of each "are final and infallible, as well in matters of faith, as of conduct;" and any of the members dissenting from, and refusing to submit to such decisions, though they set at naught doctrines, and lay waste testimonies ever held most precious by the Society, would be out of unity, and their meetings forfeit the character of being legitimate meetings of Friends.

This is very different from the truth, as contended for by Friends in the Hicksite controversy. Had it been admitted at that time, what would have become of Baltimore Yearly Meeting? or what even of New York Yearly Meeting? there being at that time a large majority of Hicksites in it.

Every true Friend must know that it is altogether at variance with the principles recognized by our religious Society; and how any in membership with it could have given evidence leading the Court to such a conclusion, seems difficult to reconcile with their holding sound doctrine themselves.

It was the determination to carry out this infallibility, and unlimited power of a Yearly Meeting—to make a member an offender for opposing unsound doctrines,—and others, for not uniting with its decisions on this point, subject to the charge and penalties of being "out of unity with the body," that brought the difficulties in New England to their unhappy issue.

Opposition to the dissemination of unsound doctrines, was construed as detraction, but when the appeal of the member so charged, came before the Quarterly Meeting, the charge of detraction was withdrawn by one of the committee which preferred it, and the meeting sustained the withdrawal, by refusing to the appellant the right of objecting to such as he might deem unsuitable to hear, and decide his case, as provided in the discipline. This, we think, leaves no doubt that the only ground of alleged offence, was the opposition made to the spread of unsound opinions, for we are not to believe the Quarterly Meeting would have refused compliance with the discipline of its Yearly Meeting, securing the important right of challenge in cases of appeal for defamation, and in such cases only, had it not been prepared to endorse the declaration of the member of the committee, that the charge was not intended to include defamation.

This aspect of the subject brings it home to the feelings of those Friends everywhere who believe there are unsound doctrines contained in works disseminated among us, and feel bound to maintain their testimony against them. The right and the duty of the members of our Society, wherever situated, to oppose the spread of unsound views, are main points insisted on by Philadelphia Yearly Meeting in the report adopted by it in relation to the division in New England. "If," it says, "unsound doctrines are not to be testified against, and the flock warned of their pernicious influence, but the consistent exercised members are to be accused of detraction, when they declare their dissent from published errors, then farewell to the maintenance of any sound doctrine in the church of Christ. This would be an inlet to the greatest innovations, and in time, might overturn the Society. How would it be possible for ministers of the gospel, and other religiously concerned members, to discharge their duty as watchmen, if they are forbidden to warn the flock of surrounding danger, arising from erroneous doctrinal works?"

Having felt itself called on to testify against the same unsound sentiments, Philadelphia Yearly

Meeting could not consistently look upon others in other Yearly Meetings as offenders, merely because they had maintained the same testimony.

By the communication from Ohio, published in another part of this number, it will be seen that the dissemination of works containing unsound doctrines, and the maintenance of a testimony against them by that Yearly Meeting, was the primary cause of a divided feeling among its members. The Friends who have separated from that Yearly Meeting, would, we doubt not, be very unwilling to have the principles laid down in the above extract applied to them, and they and their supporters have no ground to complain that Ohio could not consent to act in accordance with those principles, towards the Friends in New England, who it believed were suffering for what appeared to it, to be an incumbent duty.

There are other points in the decision regarding the principles of church government in our religious Society, equally erroneous with what we have given, but it is not necessary to pursue the matter further.

SUMMARY OF EVENTS.

EUROPE.—News from England, by the steamship Pacific, to the 13th ult.—*The War.*—It is said that Russia is willing to accept the terms of peace proposed by the allies. The Austrian *Correspondez*, the paper always employed by the Government for communicating with the public, contains the following statement in a communicated article: "On the 6th inst., the Russian Ambassador informed the Imperial Minister of Foreign Affairs, that the instructions which he had asked of his court, had arrived. A conference yesterday between the French and English Ambassadors, Count Buol, and Prince Gortschakoff, was the consequence. From the mutual explanations there exchanged, it resulted that the Representatives of the Four Powers were essentially agreed in their understanding of the sense, and general bearing of the fundamental points, and consequently, (saving the assent of the Cabinets of Paris and London, yet to be obtained,) a basis gained, upon which negotiations for the restoration of the peace of Europe may begin."

THE CRIMEA.—There had been no change in the state of affairs at Sebastopol. The garrison continued to harass the besiegers by night sorties. The French army has completed immense works, with 160 guns mounted. The line of their trenches is nearly three leagues and a half in extent. The English works are not so well advanced. Ten thousand Turks had landed at Eupatoria, and the transports had returned to Varna for more troops. The Turkish army is expected to take the Russians in the rear, so as to second the attack made in front by the allies. In an engagement with the Cossacks near Eupatoria, the Turks put them to rout, and captured 600 horses.

THE DANUBE.—As a consequence of the withdrawal of the Turkish army from the Principalities, the Russians have again advanced a portion of their forces into the Dobrudscha, and taken two important fortresses, although Austria is nominally in possession of the country on the Danube.

ODESSA.—Large reinforcements for the Russian army continued to arrive. There have been snow storms and severe cold. Two companies of soldiers on their march, and forty wagon loads of sick men, had been frozen to death. The temperature at Odessa, on the 28th of Twelfth mo., was 22° below zero.

SARDINIA, has joined the Western Powers.

FRANCE.—The subscriptions to the new loan, in Paris and the departments, had reached 890,000,000 francs. Large sums had been subscribed in England.

RUSSIA.—The crown serfs have offered to furnish a contingent of 60,000 men to be employed as sharp shooters. Among them are to be all the ermine hunters, 20,000 in number. It is proposed to arm them with the Minie rifle.

ENGLAND.—A number of heavy failures have occurred. At Liverpool, cotton was in fair demand at a small advance. The market for breadstuffs was heavy. Western Canal Flour, 40*s.* to 41*s.* Ohio, 42*s.* to 43*s.* Consols had fluctuated during the week, but closed at 91½.

HAMBURG.—There was a violent storm on the 1st ult., during which the Elbe rose 20 feet above the usual high water mark. Many streets were laid under water, and vast quantities of merchandise destroyed.

Marine Disasters.—The Pacific, on entering the Mersey on her last voyage, ran into and sunk the brig Corinthian. Her cargo was valued at £20,000. The packet ship George Canning has been lost on her passage, from Liverpool to Hamburg; it is supposed that all on board, 160 in number, have perished.

THE CHINCHA ISLANDS.—By an arrival at Boston, information has been received that the Venezuelan Government had summarily ordered all the guano vessels away from the Islands. The U. S. sloop of war Falmouth was at St. Thomas, to sail for Bird Island in a few days, to look into the affair.

UNITED STATES.—One of the most important matters now before Congress, is the bill having for its object the better protection of life and health on board ships carrying passengers to and from ports in the United States. The bill provides for a clear space on deck, in which passengers may take air and exercise. The whole upper deck to be clear of cargo, luggage, or stores of any kind, except water for the passengers. No more than two passengers are allowed for every five tons of tonnage. There are other provisions intended to enforce cleanliness, and promote the comfort and good morals of the passengers. The importation of foreign paupers and criminals has been under consideration in the Senate. In the House, the French Spoliation bill has been largely discussed, and finally passed. It proposes an appropriation of five million dollars to be divided pro rata among the claimants, in full of all demands.

California.—The George Law, at New York, brought $1,251,000 in gold, and a week later news. The dryness of the season had seriously affected business. On the 1st ult., there was a violent storm and heavy rain. The Supreme Court has decided that Sacramento shall be the capital of the State. The schooner Falmouth had arrived at San Francisco, with a full cargo of salt obtained from a mine, near Margaritta bay, Lower California. The salt is in large, clear crystals, and appears to be quite pure. The amount of quicksilver exported, in 1854, was 19,143 flasks, valued at $717,862.

New Jersey.—The House of Assembly has passed a Prohibitory Liquor bill with the proviso, that the people shall vote upon it, in the Tenth mo. The Senate has not acted upon it.

Ohio.—The Supreme Court has decided that the liquor law passed by the last legislature, is constitutional. The law prohibits the sale by retail of intoxicating drinks, with the exception of native wines, beer, and cider, under the penalty of fine and imprisonment. The public sentiment favours the enforcement of the law.

New York.—The steamer Massachusetts has been seized, when leaving the port, on the charge of being about to convey muskets and munitions of war to the island of Cuba for revolutionary purposes. Another steamer is under the surveillance of the United States officers, which is believed to have been fitted out for a similar purpose. A cargo of convicts is expected shortly from Genoa, in the Sardinian frigate Des Genys. Orders have been received from Washington, to seize and retain the ship, until an investigation of the case is had. Mortality last week, 437.

Philadelphia.—The Poor.—There were recently 2543 paupers in the almshouse, being 427 more than at the same time last year. 2959 persons were also receiving out-door relief from the guardians. These numbers represent but a small portion of the necessitous poor, who in various ways are receiving assistance. Mortality last week, 185.

Miscellaneous.—The gale of the 23d ult. extended along the Atlantic coast of the United States, and as far east as Newfoundland. At various points it caused much damage to property on land. A large number of vessels along the shore and in port, were injured, and many wholly lost.

New Orleans Mint.—During the year 1854, the coinage at this branch was in gold, to the value of $1,274,500, and in silver, to the value of $3,246,000.

Onondaga Salt.—5,803,347 bushels of salt were made and inspected at the Salt Spring reservation, in the year 1854. The production increases yearly. The State of New York derives a small revenue from the works.

Sponge.—From $20,000 to $30,000 have been realized by the collectors of sponge near Key West, during the past year. It is obtained among the reefs and inlets of the Florida coast. The manufacture of salt at the same place, is increasing in importance.

A Mild Winter.—A late Florida paper states that peas and other vegetables were budding and blossoming in the open air.

Indian Slaves.—A large number of Indians captured in Yucatan, by Santa Anna's directions, have been landed in Havana, to be sold as slaves. At the remonstrance of the British Consul, the Captain General is about to inquire into the legality of the transaction.

Christian Jews.—The number of Christian Jews in the world, is estimated by one of their number at 15,000, of whom, he says, several hundreds are in the United States, many of them occupying respectable positions in society.

Plain Living.—The New England Society for the promotion of Manufactures and the Mechanic Arts, adopted the following good resolution at its late meeting, in Boston:—Resolved, That we earnestly desire that our people should keep up those habits of *plain living* and *high acting*, in which the foundations of New England Society were laid.

Mortality of London.—The deaths, in 1854, numbered 73,697.

Rum for the War.—The Middlesex (Mass.) Journal states that the distillers, Trull, Brothers, are now engaged in filling orders for N. E. rum, to go to Sebastopol. Their profits amount to twelve hundred dollars a week.

RECEIPTS.

Received from R. K. Williams, Va., $2, to 18, vol. 29; from John Ross, Ark., $4, vols. 27 and 28; from Sarah T. House, Pa., $2, vol. 28; from Wm. Foulke, agt., O., for Wm. Harmen, $1, to 26, vol. 28, and for David Smith and Robt. Milhouse, $2 each, vol. 28.

WEST-TOWN BOARDING-SCHOOL.

In order to avoid disappointment in case the school should be full, members of Philadelphia Yearly Meeting who intend to enter their children for the summer session, will please make application to Joseph Snowdon, Superintendent at the school, or Joseph Scattergood, Treasurer, No. 84 Arch street, Philadelphia, *by the first of the Third month next*, at which time the parents of the children now at the school, will be expected to inform the Superintendent whether their children are to return to the summer session.

West-Town, First mo. 30, 1855.

Auxiliary Bible Association of Philad. Quarterly Meeting.

The Annual Meeting of the Auxiliary, is to be held at the committee-room, Arch Street Meeting-house, on Second-day, the 12th of the Second month, at 7½ P. M. Friends of both sexes are invited to attend.

THEOPH. E. BERSLEY,
Philad., First mo. 27, 1855. Secretary.

INDIAN CIVILIZATION.

The committee is desirous of engaging the services of a well qualified Friend to teach the school at Tunessassah, &c. Friends, who may feel concerned to engage in that station, are requested to make early application to Joseph Elkinton, No. 377 S. Second street, or Thomas Evans, No. 160 Arch street, Philadelphia, or Ebenezer Worth, Marshalton, Chester county, Pa., or Thomas Wistar, Fox Chase, Philadelphia co., Pa.

Philad., Ninth mo. 20, 1854.

WEST-TOWN SCHOOL.

Assistant Teachers are wanted in the Boys' department of this Institution. The opportunity which this station furnishes for prosecuting their studies, free from any expense, presents a favourable opening for young persons, who wish to perfect themselves in the higher branches of learning, or to prepare for the business of Teachers. Those who wish to engage, are requested to make early application to Nathan Sharples, Concordville; Pennock Passmore, Goshenville; or Thomas Evans, or Samuel Bettle, Jr., Philadelphia.

DIED, in West Bradford, Chester county, Pa., on the 12th of Twelfth month last, MARTHA R. HIBBERD, aged 12 years and 10 months; and on the 15th of the same, SUSANNA G. HIBBERD, aged 14 years and 6 months, children of Isaac and Rachel Hibberd.

——, in this city, on the 18th of Twelfth month last, after several months' indisposition, MARTHA B., wife of Dubré Knight, of Wilmington, Del., in the 62nd year of her age. The abiding trust, patience, resignation and peacefulness, with which she was favoured in the latter part of her useful life, afford ground for the consoling belief, that with her all is well.

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From the London Quarterly Review.

How London is Supplied with Food.

(Continued from page 162.)

Without some organization it would be impossible to receive and display to the advantage of the buyer and seller the varied products that in the grey of the morning pour into so limited a space. Accordingly, different portions of it are dedicated to distinct classes of vegetables and fruits. The finest of the delicate soft fruit, such as strawberries, peaches, &c., are lodged, as we have mentioned, in the central alley of the market—the inmost leaf of the rose. On the large covered space to the north of this central alley is the wholesale fruit-station, fragrant with apples, pears, greengages, or whatever is in season. The southern open space is dedicated to cabbages and other vegetables; and the extreme south front is wholly occupied by potato-salesmen. Around the whole quadrangle, during a busy morning, there is a parti-coloured fringe of wagons backed in towards the central space, in which the light green of cabbages forms the prevailing colour, interrupted here and there with the white of turnips, or the deep orange of digit-like carrots; and as the spectator watches, the whole mass is gradually absorbed into the centre of the market. Meanwhile the space dedicated to wholesale fruit sales is all alive. Columns of empty baskets, twelve feet high, seem progressing through the crowd 'of their own motion.' The vans have arrived from the railways, and rural England, side by side with the continent, pours in its supplies from many a sheltered mossy nook. It is very easy to discover by a glance which are the home-grown, which the foreign contributions. There stand the English baskets and sieves, solid and stout as Harry the Eighth, amidst little hampers, as delicate as French ladies, and seemingly as incapable of withstanding hard usage. Yet some of these have come from Algiers, others from the south of France with greengages, and the majority from Normandy. France is beginning to send large quantities of peaches and nectarines, carefully packed with paper shavings in small boxes; and even strawberries this summer have found their way here from the same quarter. The frost which occurred in the early part of the present year destroyed nearly all the fruit-crops in the neighbourhood of London; and were it not for the bountiful stores which are brought from abroad, Covent-Garden would have been little better than a desert.

The repeal of the high duty upon foreign fruit has so far widened the field of supply that it can no longer be destroyed by an unusual fall of the mercury. By means of the telegraph, the steamboat, and the railroad, we annul the effects of frost, obliterate the sea, and command, at a few hours' notice, the produce of the continent. When there is a dearth in this country the fact is immediately noticed by the great fruit-dealers in the city: the telegraph forthwith conveys the information to Holland, France, and Belgium; and within forty hours steamers from one or other of these countries will be seen making towards the Downs and adjoining coasts, and in another six their cargoes, fresh plucked from the neighbourhoods of old Norman abbeys and quaint Flemish stadthouses, are blooming in Covent Garden. Fruit that will bear delay comes up the Thames by boat, and is discharged at the wharves near London bridge, but the major part eventually finds its way to the 'Garden.' The South-Western and South-Eastern are the two principal lines for foreign fruit; the former brings large quantities of Spanish and Portuguese produce—such as oranges, grapes, melons, nuts, &c.; the latter conveys apples, pears, strawberries, peaches, nectarines, &c., from Dover, to which place they are brought by steamers. To show how enormous is the supply from abroad, we give, on the authority of the goods-manager of the South-Eastern line, the amount brought by them in one night:—

100 tons of green peas from France.
50 " of fruit from Kent.
10 " of filberts from Kent.
25 " of plums from France.
10 " of black currants from France.

In all 195 tons; out of which 135 were from across the water. The Brighton and South Coast transmit the produce of Jersey and Dieppe—apples, pears, and plums—to the extent last year of about 300 tons. Of vegetables the Great Northern is the principal carrier; last year they brought to town the enormous quantity of 45,819 tons of potatoes, besides 1940 tons of other vegetables. The potatoes mainly proceed from the fen country. Walnuts generally come by the Antwerp boats, which sometimes carry cargoes of between 400 and 500 tons. Everybody who has travelled in the Low Countries remembers the magnificent walnut-trees which grow along the sides of the canals as commonly as elms in our own country. These eke out our scantier native stores, and help to make cosier the after-dinner chat over the glass of port. During two mornings that we visited Covent Garden we saw 613 bushel-baskets of strawberries that had just come from Honfleur, and upwards of 1000 baskets of greengages arrived from the same neighbourhood during the week. As we gazed, on one of these occasions, upon the solid walls of baskets extending down the market, crowned with parapets of peach and nectarine boxes, we wondered in our own minds whether it would ever be all sold, and the wonder increased as wagon after wagon arrived, piled up as high as the second-floor windows of the piazza. Venturing to express this doubt to a lazy-looking man who was plaiting the strands of a whip, 'Blessee, sir,' he replied without looking up from his work, 'the main part on 'em will be at Brummagem by dinnertime.' True enough, while we had been guessing and wondering, a nimble fellow had run to the telegraph and inquired of Birmingham and a few distant towns whether they were in want of certain fruits that morning. The answer being in the affirmative, the vans turned round, rattled off to the North-Western station, and in another hour the superfluity of Covent Garden was rushing on its way to fill up the deficiency of the midland counties. Thus the wire and steam, both at home and abroad, cause the supply to respond instantly to the demand, however wide apart the two principles may be working.

The strawberry trade of Covent Garden is not likely, however, at present to fall into the hands of foreigners. The London market-gardeners have long looked with justice upon this fruit as particularly their own. By the skill they have bestowed upon its culture it has advanced enormously, both in flavour and size, from the old standard 'hautboy' of our fathers, and which foreigners mainly cultivate to the present day. Miatt, of Deptford, is the great grower; by judicious grafting he has produced from the old stock half-a-dozen different kinds, the most celebrated being the 'British Queen,' which attains a prodigious size. Large quantities of strawberries are sent to the market in light spring-vans. They are placed in 1lb. punnets or round willow baskets, or they are carefully piled in pottles, and the process of 'topping-up,' as it is called, is considered quite an art in the trade. The rarest and ripest fruit, which goes direct to the pastry-cooks, is still more deftly treated. Lest it should be injured by jolting, horse is exchanged for human carriage. A procession of eight or ten stout women, carrying baskets full of strawberry-pottles upon their heads, may often be seen streaming in hot haste up Piccadilly, preceded by a man, like so many sheep by a bell-wether. It is probable that they have trudged all the way from Isleworth with the fruit, and, as they frequently make two journeys in the day, the distance traversed is not less than twenty-six miles.

After strawberries, perhaps peas are the most important article produced by the market-gardeners. Dealers, in order to consult the convenience of hotel-keepers and such as require suddenly a large supply for the table, keep them ready for the saucepan; and not the least curious feature of Covent Garden, about mid-day, is to see a dense mass of women—generally old—seated in rows at the corners of the market, engaged in shelling them. One salesman often employs as many as 400 persons in this occupation. The major part of these auxiliaries belong to the poor-houses around; they obtain permission to go out for this purpose, and the shilling or eighteen pence a-day earned by some of the more expert is gladly exchanged for the monotonous rations of the parish. In the autumn, again, there will be a row of poor creatures, extending along the whole north side of the square, shelling walnuts, each person having two baskets, one for the nuts, another for the shells, which are bought by the ketchup-makers. The poor flock from all parts of the town directly a job of the kind is to be had. If a fog happens in November, thousands of linkboys and men spring up with ready-made torches; if a frost

occurs, hundreds of men are to be found on the Serpentine and other park waters, to sweep the ice or to put on your skates: there are in the busy part of the town half-a-dozen fellows ready of a wet day to rush simultaneously to call a cab 'for your honour;' and every crossing when it grows muddy almost instantly has its man and broom. A sad comment this upon the large floating population of starving labour always to be found in the streets of London.

(To be continued.)

For "The Friend."

Liberality to the Poor.

The spirit and precepts of Christianity lead to commiserate the wants and the sufferings of those, who have little at their command to meet their daily need of food, clothing and fuel; and it is our duty to search them out, and to furnish proper aid according to our means, especially to persons who have never before been reduced to any direct dependance on the charity of others, but who now may not have it in their power to get employment, and whose modesty or sensibility deter them from exposing their destitution, and the almost famishing condition of their young children. In 1729, the London Yearly Meeting gave this advice: "We find ourselves at this time engaged to request that Friends, in any part of this kingdom, or other places, where provisions and the necessaries of life are dear and scarce, or sickness doth remarkably afflict, would, *in proportion to such scarcity and affliction*, exert their charitable assistance to the poor, which is our christian duty, as stewards of the many mercies wherewith the Lord has intrusted us." In 1741, that meeting further says, "Let your moderation be known unto all men. Warn those that are rich in this world, that they apply not the blessings of God to the indulging their appetites in pleasure and vanity; but that they be ready to do good, and to communicate to the relief of those who are in necessity. The principal, if not only satisfaction, a man of a truly christian disposition can have in the affluence and increase of the things of this world, must arise from the greater advantages and opportunities put into his hands of doing good therewith. But, alas! it is a most melancholy reflection to observe, that the very superfluities of the apparel of one person might sometimes be sufficient to clothe the nakedness of several fellow-creatures."

In a subsequent year, they say, "As it hath pleased the Lord to favour many amongst us with the outward blessings of this life, in so plentiful a manner as that we are placed in a capacity of doing much good, and of exercising the offices of christian love and charity, to the comfort and assistance of the poor and needy, we earnestly recommend to the practice of those, whom God hath so favoured, the excellent advice given by the apostle: "Charge them that are rich in this world, that they be not high-minded; nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. That they do good; that they be rich in good works; ready to distribute, and willing to communicate: laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." This apostolic counsel is also applicable to those, who, though not affluent, have the means of comfortable subsistence for themselves, and to spare for the relief of others requiring aid. It is every one's duty to look carefully into his own affairs, to see that his expenses are not carried beyond the means he possesses, so that he may be kept from pecuniary embarrassment, and be able to meet his engagements; and where this duty is faithfully performed, such will feel bound to contribute their proportion to mitigate the distresses of the needy, which will sweeten their enjoyments of the temporal bounties of their heavenly Father, to which the Divine blessing will be added. "Blessed is the man that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive, and he shall be blessed upon the earth; and thou wilt not deliver him to the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness." "And the King shall say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." To his sheep who have thus ministered to his brethren, Christ declared he would say, "Come ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world."

From "The Leisure Hour."

Insect Curiosities.

(Concluded from page 159.)

The "cricket on the hearth" is the sentimental and poetical favourite of a good many people who are not obliged to be his near neighbours, while he is the nuisance and plague of a very numerous class whose fireside comforts, when they have any, are on the kitchen floor. Whether we look upon him as a pet or a plague, we are certainly not in the habit of attributing to him anything like sagacity or forethought. We see him and his tribe by hundreds, walking by night, along with silly cock-roaches, into a dish of stale beer, to drink and drown ingloriously—or jumping headlong into a basin of scalding tea, to perish in a boiling bath—or grubbing about in the ashes beneath the fire, at the risk of being crushed by a hot cinder. But the cricket is not altogether a fool. Sitting the other day by the kitchen fire, to dry ourselves after a sudden shower, we noticed a cricket popping up his head from a crack in the hearth-stone. We thought perhaps he might be hungry, and dropped a few small crumbs near his hole. Our shadow startled him, and he disappeared for an instant. In a moment or two, however, he came boldly forth, walked to the largest crumb, seized it and carried it to his hiding-place, returning immediately, until he had fetched them all. We tried him again with larger pieces —several much larger than himself. Most of these he carried off with perfect ease: but mark the perfection of his instinct; the hole in the stone from which he emerged was barely large enough to admit of his passage; when he carried small pieces of bread he ran rapidly down the hole head-foremost; but with larger pieces, he invariably got into the hole backwards, pulling the bread after him, evidently to avoid the possibility of blocking up the hole, and thus preventing his own escape in case of alarm. At last there remained one piece too large for him to remove. He now called a companion to assist; the two together dragged it to the mouth of the hole, where they ensconced themselves safely, and then, with bodies half protruded, set to work to reduce the mass to admissible dimensions, a task which it took them twenty minutes to accomplish ere the last crumb was safely housed.

The destructive insect called by gardeners "the American blight," but known by naturalists as the aphis, must be familiar to every owner of a garden or an orchard. Were it not for its mortal enemy, the larva of the coccinella (lady-bird, or lady-cow), its destructive ravages would be infinitely greater than they are. The aphides cluster round the tender shoots of fruit-trees, and, thick as sheep in a fold, are incapable of flight. Among them comes the coccinella like a wolf, and slaughters them by hundreds. But the most curious fact in connexion with these aphides is the relation existing between them and the ants. Goëdaert, an old naturalist, affirms that these insects are the progeny of the ants, an error still prevalent among the lower classes. There is no doubt a warm attachment exists between the ants and the aphides; but, on the part of the former at least, it is of an interested character—a pure example of "cupboard love." The aphides secrete a sugared fluid, and it is this of which the ants are fond. The ant ascends the trees, says Linnæus, *that it may milk its cows, the aphides;* and its proceedings amongst its cattle, which may be easily watched by any attentive observer, have been thus graphically described:—"The aphides, when no ants attend them, waste the sweet fluid which they produce, and, by a certain jerk of the body, which takes place at regular intervals, they ejaculate it to a distance; but when the ants are at hand, watching the moment when the aphides emit their fluid, they seize and suck it down immediately. This, however, is the least of their talents, for they absolutely possess the art of making them yield it at pleasure; or, in other words, of milking them. On this occasion their antennæ are their fingers; with these they pat the abdomen of the aphis on each side alternately, moving them very briskly till a little drop of the honeyed fluid appears, which the ant immediately takes into its mouth and swallows. But this is not the most singular part of the history. Ants make a *property* of these cows, for the possession of which they contend with great earnestness, and use every means to keep them to themselves. Sometimes they seem to claim a right to the aphides that inhabit the branches of a tree or the stalks of a plant; and if stranger-ants attempt to share their treasure with them, they endeavour to drive them away, and may be seen running about in a great bustle, and exhibiting every symptom of inquietude and anger. Sometimes, to rescue them from their rivals, they take their aphides in their mouths: they generally keep guard around them; and when the branch is conveniently situated, have recourse to an expedient still more effectual to keep off interlopers. They inclose it in a tube of earth and other materials, and thus confine them in a kind of paddock near their nest, and sometimes communicating with it. One species common in our meadows, the yellow ant (*formica flava*), which is not fond of roaming from home, and likes to have all its conveniences within reach, usually collects in its nest a large herd of a kind of aphis that derives its nutriment from the roots of grass and other plants (*aphis radicum.*) These it transports from the neighbouring roots, probably by subterranean galleries excavated for the purpose, leading from the nest in all directions; and thus, without going out, it has always at hand a copious supply of food." The aphides share the care and solicitude of the ants equally with their own offspring, the latter taking every care of their eggs, and tending them as assiduously in all respects as a farmer would his young lambs or his cattle.

What a vast and inconceivable amount of living enjoyment is comprised in the insect world! Of the number of these minute creatures, the mind fails to grasp the most remote idea. It has been proved by a celebrated naturalist, that a single aphis in its short life may be the parent of a progeny more than fifty times as numerous as the whole number of the human inhabitants of the globe. There are other tribes of equal fecundity; but this marvellous fruitfulness is counterbalanced by swarms of deadly enemies, to whose ravages all

in their turn have to submit, and by the sweeping gusts of autumn and winter, which prostrate countless legions at a breath. There is something melancholy in the contemplation of the prodigious havoc committed upon the insect races by the first cold blasts of autumn, and the sight of the once happy swarms reduced to a state of half-animate helplessness. In October, 1850, in walking from the sea-wall at Harwich as far as the Breakwater, we found the margin of the sea for near a mile in length covered with myriads of crane-flies, vulgarly known as father-long-legs. A strong cold wind was blowing from the German ocean, the effects of which had already crippled the whole host so effectually that they were unable to move out of the way, and numbers perished at every step we took. It was impossible to set down the foot without crushing them by dozens. In some sheltered nooks, under the seats, or in crevices in the bank, they had crowded so densely for warmth and refuge, and their long legs had become so entangled together, that thousands might have been lifted in a mass. Thus they continued for several days, until a change of wind carried them out to sea, where in all likelihood they formed an acceptable meal to a shoal of whiting then affording employment to the fishermen of the place. Again, in the early days of September of last year, while making holiday at Southend, we observed a similar phenomenon in connexion with the coccinellæ, or "lady-birds." Innumerable swarms of these pretty little creatures, apparently in a state of stupified inactivity, were clustered about the stones and stakes of the shore, and the wooden piles of the long pier, thousands being submerged by every breaker that fell upon the beach, and the host perishing by millions at the rise of the tide. It would appear to be a law of nature that the survivors of the internecine slaughter which all summer long is going on between the insect tribes, should be devoured in their turn when the combat is over.

Still vast numbers, of the domestic insects especially, contrive to brave the rigours of winter. The common house-fly sets up his winter quarters in a cranny between the the bricks of the kitchen chimney; and we have seen him sally forth before now, lured by the smell of extra sweets and aroused by the warmth of extra roasting, to claim his share of the Christmas pudding. The flesh-fly, too, no favourite with housekeepers, hybernates in huge battalions. We chanced some winters back to have occasion to disturb a set of folding shutters to a parlour window, which had been long unused. We were startled by observing that the plastered wall of the recess for the reception of the shutters was in appearance painted jet-black. On taking a candle, however, to examine more distinctly, we made the unwelcome discovery that the whole area of six feet in length by eighteen inches in width was one compact colony of flesh-flies in a dormant state, clinging layer upon layer three deep. Fortunately they were all palsied or petrified with cold, and were easily swept into a washing-basin, which they more than filled, and not one of them ever woke to buzz again. The window of the room had been left open till sunset every day during summer and autumn, for the sake of ventilation, for many years, and it is more than probable that this convenient nook had long been a favourite wintering-place for flesh-flies. The corresponding recess on the other side of the window did not contain a single one.

But we are warned by the bounds we have already reached, to cut short our remarks on insects for the present. Perhaps we may resume the subject another day.

For "The Friend."

Samuel Crisp, previous to joining the Society of Friends, resided at Norfolk. He was educated at college, and took the order of deacon in the church of England, so called; after which he officiated as a parish curate, also, for a short time, as chaplain in a private family. In the year 1700, being then resident in London, and about thirty years of age, he was convinced of the Truth, as professed by Friends. Soon afterwards he engaged as an assistant to Richard Sawyer, a Friend, who kept a large boarding-school at Wandsworth. In this situation he did not remain long, and subsequently opened a school on his own account at Stepney, near London. His adoption of the principles of Friends, drew on him, not only remonstrances, but also contumely and slander. He published a refutation in detail, of the charges preferred against him by a bitter, envious opponent, with an able defence of some of the principles of Friends. In this he says, "As to my leaving the church of England, God is my witness, I did it in pure obedience to the convictions of my own mind; and the peace which I have often felt returned into my bosom, is more than I can express: I have had a great and abundant reward from the Lord, for what I have done in this matter. I desire to fear God, and am heartily sorry, that I have spent so much time in the vanities and impertinences of this sinful world; taking things upon trust, swayed by temporal interests, and following the prejudices of my education. I was in the order only of deacon; then I pretended to preach, and could talk much of Christ, and heaven, and hell, and extolled the Scriptures highly, which were, nevertheless, a sealed book to me, for though I read them often, both in public and private, yet my mind being outward, and not waiting in silence upon that Holy Spirit that gave them forth, I knew not the Scriptures, nor the power of God; so then the power of death and darkness ruled in me. I had care of souls, as they call it, but was a physician of no value. I knew, indeed, that I had served my time at the university, as apprentices do to a trade; and that I had passed the examination and the ceremony of ordination—and I thought this would do; but as for any immediate call or appointment of God, to the work of the ministry, I knew nothing of it. I had the care of two parishes committed to me by the bishop of the diocese, but had never any call from God to go and preach to that people. So I was like those prophets Jeremiah speaks of, who ran before they were sent, and therefore could not profit the people at all—I expected thirty pounds a year for preaching—that was my wages, and if any should question my commission, I knew I had a piece of paper to show, which I called my orders, if that would satisfy them; so brutish was I in my understanding."

In a letter which he wrote in 1702, he says, "I think I made a little progress in a holy life, and through God's assistance I weakened some of my spiritual enemies, whilst I lived in the communion of the national church. I thank my God, I can truly say, whilst I used those prayers, I did it with zeal and sincerity, in his fear and dread: but still I ceased not my earnest supplication to him in private, that he would show me something more excellent; that I might get a complete victory over all my lusts and passions, and might perfect righteousness before him. For I found a great many sins and weaknesses daily attending me; and though I made frequent resolutions to forsake those sins, yet still the temptation was too strong for me; so that I had often cause to complain with the apostle, in the bitterness of my soul, 'O, wretched man that I am, who shall deliver me from the body of this death?' who shall set me free, and give me strength to triumph over sin, the world and the devil; that I may in everything please God, and there may not be the least thought, word or motion, gesture or action, but what is exactly agreeable to his most holy will, as if I saw him standing before me, and as if I were to be judged by him for the thought of my heart next moment! O, that I could always stand here! for here is no reflection, no sorrow, no repentance; but at God's right hand there is perfect peace, and a river of unspeakable joy. O, that we might imitate the life of Jesus, and be thoroughly furnished unto every good word and work. This was the frequent breathing of my soul to God when I was in the country, but more especially after I had left my new preferment of a chaplain, and taken private lodgings in London. In this retirement I hope I may say without boasting, I was very devout and religious, and found great comfort and refreshment in it from the Lord, who let me see the beauty of holiness. The sweetness that arises from a humbled, mortified life, was then very pleasant to my taste, and I rejoiced in it more than in all the delights and pleasures of the world.

"And now it pleased God to show me, that if I would indeed live strictly and holily as becomes the gospel, then I must leave the communion of the church of England; but I knew not yet which way to determine myself, nor to what body of men I should join, who were more orthodox or more regular in their lives. As for the Quakers, I was so great a stranger to them, that I had never read any of their books, nor do I remember that I ever conversed with any one man of that communion in my life. I think there was one in Foxly whilst I was curate there, but I never saw the man, though I went several times to his house on purpose to talk with him, and to bring him off from his mad and wild enthusiasm, as I then ignorantly thought it to be. I knew that way was everywhere spoken against; he that had a mind to appear more witty and ingenious than the rest, would choose this for the subject of his profane jests and drollery. With this he makes sport, and diverts the company; for a Quaker is but another name for a fool or a madman, and was scarcely ever mentioned but with scorn and contempt. If all was true that was laid to the Quakers' charge, I thought they were some of the worst people that ever appeared in the world, and wondered with what face they could call themselves Christians, since I was told they denied the fundamental articles of the holy faith, for which I ever bore the highest veneration and esteem."

His presentiments of Friends were little likely to lead him to join them. While he was at Bunyan school, his father, afraid he might become an enthusiast, sent him one of Faldo's attacks upon the Quakers, and at a subsequent period, an acquaintance, a priest of the church, on his first showing an inclination to unite with Friends, referred him to Lesly a "non-juring parson," who, he said, was well acquainted with their writings, and he had no doubt of his receiving satisfaction from him. It seems Lesly succeeded in putting him to a stand for a short time, but he soon discovered the fallacy of his arguments and insinuations. Lesly was the author of a book, which he called "The Snake in the Grass," written to calumniate the Society of Friends, and abounding with misrepresentation and falsehood. He was employed by some of the clergy, to render them and their principles odious to the world; but his misrepresentations were disproved, and his crafty imposture made manifest by Joseph Wyeth and George Whitehead, in a book entitled, "A Switch for the

Snake." It was not probable a decided enemy would furnish a fair account of Friends' religious principles, but during his residence in London, living in a private retired manner, walking humbly in the sight of God, and having opportunity to reflect upon his past life, S. C. says, "As I had occasion to be one day at a bookseller's shop, I happened to cast my eye on Barclay's works; and having heard that he was a man of great account amongst the Quakers, I had a mind to see what their principles were, and what defence they could make for themselves; for sure thought I, these people are not so silly and ridiculous, nor maintainers of such horrid opinions, as the author of 'The Snake,' and some others would make us believe. I took Barclay home with me, and I read him through in a week's time, save a little treatise at the end, which, finding to be very philosophical, I omitted; but, however, I soon read enough to convince me of my own blindness and ignorance, in the things of God. There I found a light to break in upon my mind, which did mightily refresh and comfort me in that poor, low, and humbled state in which I then was. For, indeed, I was then and had been, for a considerable time before, very hungry and thirsty after righteousness; and therefore *I received the truth with all readiness of mind.* It was like balm to my soul, and as showers of rain to the thirsty earth, whi. h is parched with heat and drought. This author laid things down so plainly, and proved them with such ingenuity, and dexterity of learning, and opened the Scriptures so clearly to me, that without standing to cavil, dispute, raise argument or objection, or consulting with flesh and blood, I presently resigned myself to God; and weeping for joy that I had found so great a treasure, I often thanked him, with tears in my eyes, for so kind a visitation of his love, that he was graciously pleased to look towards me, when my soul cried after him. So, though before I was in great doubt and trouble of mind, not knowing which way to determine myself, yet now the sun breaking out so powerfully upon me, the clouds were scattered. I was now fully satisfied in my own mind, which way I ought to go, and to what body of people I should join myself.

"So I left the communion of the church of England, and went to Grace-church Street Meeting. I read other books, among which was an excellent piece, called 'No Cross, No Crown.' Thus I continued reading and frequenting Friends' Meetings, but did not let any one know what I was about. The first man I conversed with was George Whitehead; and this was several weeks after I began to read Barclay, and frequent Friends' Meetings. By him I was introduced into more acquaintance; and still the farther I went, the more I liked their plainness, and the decency and simplicity of their conversation. They do not use the ceremonies and salutations of the church of England, but shake hands freely, and converse together as brothers and sisters, that are sprung of the same royal Seed, and are made kings and priests unto God. O, *the love, the sweetness and tenderness of affection* I have seen amongst this people! 'By this,' says Christ, 'shall all men know that ye are my disciples, if ye have love one to another.' 'Put on, therefore,' says the apostle, 'as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, long-suffering.'

"Thou knowest, my dear friend, that religion is a very serious thing; repentance is a great work, and one precious immortal soul is of more worth than ten thousand perishing worlds, with all their pomp and glory; therefore, let us take courage; and be valiant for the truth upon the earth—let us not content ourselves with a name and profession of godliness—let us come to the life and power of it—let us not despond of getting the victory. We have a little strength for God: let us be faithful to him, and he will give us more strength, so that we shall see the enemy of our peace fall before us, and nothing shall be impossible unto us. I say, let us be faithful to that measure of light and knowledge which God has given us, to be profited and edified by in a spiritual life; and as God sees we are diligent and faithful to work with the strength we have, he will more and more enlighten us, so that we shall see to the end of those forms and shadows of religion wherein we had formerly lived. But if he sees *we are about to take up our rest in these shadows*, that we grow *cold and indifferent in the pursuit of holiness*, running out into notions, and speculations, and have more mind to dispute, and to make a show of learning and subtilty, *than to lead a holy and devout life*, then it is just with God to leave us in a carnal and polluted state; to *continue yet but in the outward court*, where we may please ourselves with beholding the beauty and ornaments of a worldly sanctuary, and never witness the veil being taken away, and that we are brought by the blood of Jesus into the holiest of all, where alone there is true peace with God, and rest to the weary soul."

Samuel Crisp died of the small-pox, at Stepney, on the 7th of the Fourth month, 1704, aged 34 years.

Extracted for "The Friend."

"How magnificent is this idea of God's government. That he inspects the whole and every part of his universe every moment, and orders it according to the counsels of his infinite wisdom and goodness by his omnipotent will; whose thought is power; and his acts ten thousand times quicker than the light; unconfused in a multiplicity exceeding number, and unwearied through eternity!

"How much comfort and encouragement to all good and devout persons are contained in this thought! That Almighty God, as he hath an eye continually upon them, so he is employed in directing, or doing what is best for them. Thus may they be sure, indeed, that 'all things work together for their good.' They may have the comfort of understanding all the promises of God's protection, in their natural, full, and perfect sense, not spoiled by that philosopy which is vain deceit. The Lord is truly their shepherd; not leaving them to chance or fate, but watching over them himself, and therefore can they lack nothing.

"What a fund of encouragement is here for all manner of virtue and piety, that we may be fit objects of God's gracious care and providence, so particularly for devotion, when we can reflect that every petition of a good man is heard and regarded by him who holds the reins of nature in his hand. When God from his throne of celestial glory, issues out that uncontrollable command to which all events are subject, even your desires, pious, humble Christians, are not overlooked or forgotten by him. The good man's prayer is among the reasons by which the Omnipotent is moved in the administration of the universe.

"How little is all earthly greatness! How low and impotent the proudest monarchs, if compared with the poorest in the world who leads but a good life! for their influence even in their highest prosperity, is only among weak men like themselves, and not seldom their designs are blasted from Heaven for the insolence of those that formed them. 'Is not this great Babylon that I have built by the might of my power, and for the honour of my majesty?' While the word was in the king's mouth, there fell a voice from Heaven, saying, 'The kingdom is departed from thee.' But the poor man's prayer piercth the clouds; and weak and contemptible as he seems, he may draw down the host of heaven and engage the Almighty in his defence, so long as he is able to utter his wants, and can turn the thoughts of his heart to God."—*Ogden.*

From the Pottsville Gazette.

The Burning Mountain.

Through the politeness of J. Maginnis we have been favoured with a more full history of the burning coal vein on Broad Mountain than any we remember to have seen before. The fire is in the Jugular vein, which at that place varies in thickness from 40 to 80 feet; the height of the breast through which the fire has passed, averages about 300 feet; and the longitudinal extent it has consumed is about 3-8 of a mile. Thus making a mass of solid coal averaging 60 feet in thickness, 300 feet in height, and 3-8 of a mile in length. This, allowing a cubic yard to equal a ton, which is the received standard here, gives the quantity of 1,320,000 tons of coal consumed by this fire.

It originated in 1838, from a fire burning at the mouth of the mine, which ignited the timber work sustaining the roof of the drift, and was thus carried to the coal within the mine. Two men who were in the drift, beyond the fire, at the time, were suffocated. Thus far, since the coal ignited, there have been no efforts made to extinguish it. This was owing to the great expense attending, if not the utter impossibility of flooding it. This difficulty was occasioned by the fire starting some 15 feet above water level, and having a breast of 300 feet above that yet, to reach with water, before it could be completely drowned out.

Any efforts now to extinguish the fire would be comparatively unimportant, as it is at present confined within narrow limits, and cannot possibly greatly extend its ravages; for on the N. E. it is in close proximity to a deep ravine, through which passes a small stream that will flood all below its level when the fire reaches it; and on the S. W. end, L. C. Dougherty, several years ago, mined all above water level until the fire was met.

There is an incident connected with this, worth narrating: The miners employed by L. C. Dougherty knew, by the unusual heat, that for some time they had been working in the neighbourhood of the fire, yet to save as much coal as possible, they kept on day after day mining in the direction of the fire; and their labours were persisted in to the very meeting of it, for the last charge of powder was almost instantly ignited by the heat of the coal into which the hole was drilled. Continually, during the drilling of this hole, it was feared they would reach the red-hot coal, and when they had finally driven it as far as they deemed safe, a cartridge was thrust in the boring and rammed home, and the miners ran to places of safety, to await the explosion. In a very short time this took place, and the partition of black coal was completely torn away, bringing with it in its fall an enormous mass in a burning state. From the excessive heat the fire spread rapidly along the timbers, and this, together with the rush of gas from the before imprisoned fire, so rapidly filled the mine that the workman barely escaped.

To this burning vein there are some six or eight craters from which vapour and gas are thrown off, but owing to the number of these vents, and to the fractured condition of the surface in general, which allow the escape of these

gases at so many points, we have no rapid and considerable jetting at any one place in regular volcano style; yet, if all that escapes was discharged through one aperture, our Broad Mountain volcano would make more display, and, consequently, attract more attention. At some points where the surface has fallen in, by going to the brink, we have been told, the fire at a great distance below can be seen, yet owing to the fallen earth, and to the mass of ashes lying on the fire, it is mostly concealed.

Likewise in addition to fire and smoke, we have those sounds common to volcanoes. We are informed that the bursting of rocks underneath, from excessive heat, sounds to a person on the hill like distant, heavy discharges of artillery, and at the foot of the hill there is a small spring of water that comes from near the burning mass, and is heated to a temperature too great for comfortable bathing. Thus our little volcano has most if not all the concomitants of the larger ones. It is true that it does not do up things as magnificent as they are done at Vesuvius or Etna, yet, considering the high price of fuel, it would scarcely be worth while to attempt a competition to any greater extent.

"THY WILL BE DONE."

When sorrow casts its shade around,
And pleasure seems our course to shun;
When nought but grief and care is found,
How sweet to say, "Thy will be done."

When sickness lends its pallid hue,
And every dream of bliss is flown;
When quickly from the fading view,
Recede the joys that once were known.

The soul resigned will still rejoice,
Though life's last sand is nearly run;
With humble faith and trembling voice,
It whispers soft, "Thy will be done."

When called to mourn the early doom
Of one affection held most dear;
While o'er the closing, silent tomb,
The bleeding heart distils the tear;

Though love its tribute sad will pay,
And earthly streams of solace shun;
Still, still the humbled soul will say,
In lowly dust, "Thy will be done."

Whate'er, O Lord, thou hast designed,
To bring my soul to thee in trust;
If mercies or afflictions kind,
For all thy dealings, Lord, are just.

Take all—but grant in goodness free,
That love which ne'er thy stroke would shun;
Support this heart, and strengthen me
To say in faith, "Thy will be done."

Selected.

Learn to tread life's dangerous maze,
With unerring virtue's clue;
Envy's censure, flattry's praise,
With unmoved indifference view.

Void of strong desire and fear,
Life's wide ocean trust no more;
Strive thy little bark to steer,
With the tide, but near the shore.

Thus prepared, thy shortened sail,
Shall, whene'er the winds increase
Seizing each propitious gale,
Waft thee to the port of peace.

Keep thy conscience from offence,
And tempestuous passions free,
So, when thou art called from hence,
Easy shall thy passage be.

Easy shall thy passage be,
Cheerful thy allotted stay,
Short the account 'twixt God and thee,
Hope shall meet thee on the way.

Truth shall lead thee to the gate,
Mercy's self shall let thee in,
Where, its never changing state,
Full perfection, shall begin.

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 166.)

RALPH WITHERS.

Ralph Withers was one of a family of that name, residing at Bishops Cannings, in Wiltshire, some of whom were convinced of the truth, soon after the rise of Friends. In the year 1656, Thomas Withers, one of them, was arrested by a constable in the street, at Market-Lavington, because he was a Quaker, and after being kept in an alehouse all night, was taken before a justice of the peace, who committed him to the county jail. Two of his neighbours, conscious of his innocence, went bail for his appearance at the next assizes, on which he was set at liberty. When the time for the court to sit came, he was in attendance, and although no legal cause was found for his arrest and commitment, he was sent to prison, where he was detained for six years.

In the year 1657, Ralph Withers, being at a Meeting of Friends at Marlborough, was arrested and taken before the mayor of the place, who sent him to prison as a vagabond, although his residence was well known to be at Bishops Cannings, but eight miles off. His imprisonment was probably of short duration. In the year 1660, a private difference having arisen between some Friends of his neighbourhood, probably of a pecuniary nature, he with three other Friends were appointed by the contending parties arbitrators to decide how the difficulty should be settled. For this good and praiseworthy intent, the parties met at the house of William Moxham, of Marden. William Gunn, the priest of that parish, one of the most cruel persecutors of that day, hearing of their meeting, went to Moxham's house with his son, attended by an officer and men armed with pikes, bills, and staves. Entering the premises, they seized on the Friends, who had broken no law, and with violence forced them before a justice of the peace. Here they were required to give security for their appearance at the next sessions. To this they objected that they had been in the commission of no crime for which they could be called to answer. They were thereupon committed to prison, and confined for many weeks.

At what time Ralph Withers was called to the work of the ministry we know not, but we find him, in 1675, signing an epistle issued by the ministering Friends at the Yearly Meeting, in London. In the year 1678, having been married according to the order in use amongst Friends, he was, for this cause, alone, as he supposed, excommunicated and imprisoned. Unawed by the cruel prosecutions carried on against Friends by Priest Gunn, Ralph continued to reside in Wiltshire until the time of his removal to Pennsylvania, which probably took place early in 1682. He was a representative at London Yearly Meeting in 1681, and on the 30th day of the Seventh month, in that year, he was at London with William Penn, and signed as a witness, the instructions given by the proprietor of Pennsylvania to his "commissioners for the settling of the present colony this year transported into the said province."

Ralph Withers took up 500 acres of land in Chester county, where he settled, on his arrival in the new colony.

The reputation he enjoyed for honesty and ability in business, must have been good, for we find in the Eighth month, 1682, James Claypoole, of London, the treasurer of the "Society of Traders," directs, that certain labourers for his farm should be sent "to John Goodson, chirurgeon to the Society of Traders, at Upland, in Pennsylvania, or in his absence, to Ralph Withers, to whom I have given a letter of attorney, to be deputy treasurer to the Society till my arrival."

In the autumn of 1682, Ralph was appointed by the inhabitants of Chester county one of the "provincial councillors" for two years, the duties of which station he continued to exercise until near his death. The last meeting of the commissioners he attended, was held Fourth month 25, 1683. He probably was unable after this to get to Philadelphia, but how long he lingered in his last illness we have no means of gaining information. He appears to have died before the close of the year, and information of his death was forwarded to the Yearly Meeting at London, in 1684. He was a useful man in civil and religious society, possessing the confidence of those who were acquainted with him; and as a humble believer in the Lord Jesus Christ, and a faithful labourer in his gospel, we have reason to believe his end was peace.

When Thomas Chalkley was on board a vessel bound to the West Indies, and from thence to England on a religious visit in 1707, he felt his mind drawn in love to salute his friends in Philadelphia, by a short epistle for the forwarding of which an opportunity presented. This epistle has, as far as I know, never been printed. The only copy which I have found of it, is somewhat worn by age, and a few words are entirely obliterated, but the context in most cases shows what they must have been.

"Dear Friends,—Whereas I am likely to be separated from you for divers years, and having a small opportunity of time, it seemed meet to me, and my duty, to greet you in the dear love of our heavenly Father, and of his Son our Holy Lord Jesus Christ; in which [love] I desire that Friends of our meeting with my own soul, as also the faithful everwhere may be preserved to the end; even to the bright and glorious day of Christ Jesus, he reigning over all in his blessed gospel of light, life and power.

"Dear Friends, when this is over your spirits, then seek the Lord for ministers, that utterance may be given to us, and that God would make his angels ministering spirits to us, and we as a flame of Divine fire burning in holy zeal against all manner of sin and unrighteousness. I think I have great need of your prayers, considering I am likely to go through many deep trials and travels before I see your faces again. Not that I am unwilling to suffer for Christ my Lord's sake! I am not only willing to suffer but even to die for his name, if he require it. But if I travel, let me travel in the unity of the brethren; if I suffer, let it be in the fellowship of the gospel, and if I die, let me die in love and unity with the faithful! From a child I always loved the brethren, and hope I shall to the end. Oh, love and unity! it is the strength of God's people, and it is that in which they ever did prevail, and will to the end of the world.

"So dear Friends and Brethren, having this little opportunity, I was willing to give the salutation of my very dear love in the holy truth, as it is in our Lord Jesus Christ. Therein I remain and subscribe your truly loving Friend and Brother, THO. CHALKLEY.

"If Friends see meet, let this be read before the men and women, met asunder.

"24th of Eighth mo., 1707,
from on board the sloop Mary."

(To be continued.)

"Self-denial is the most exalted pleasure; and the conquest of evil habits is the most glorious triumph."

From the Annual Monitor for 1855.

Mary Chapman, wife of John Chapman, of Ulverston, deceased Fifth mo. 19th, 1854, aged 57 years.

Early brought to the knowledge of the Truth as it is in Jesus, and prepared to receive it in the love of it, the religious course of this humble minded and retiring Christian, though but little known beyond the circle of her own immediate acquaintance, bore instructive evidence that her heart was set on heavenly things; and that amidst the various trials and temptations of life, it was her sincere and earnest desire steadily to follow her Lord, in the simple obedience of faith.

She was educated amongst the Episcopalians, and continued in profession with them till about the twentieth year of her age. At this time she became increasingly concerned for the salvation of her soul, and attracted by the religious zeal of the Methodists, she joined in fellowship with them for about two years. But though she "had no cause to doubt their sincere piety" she found amongst them, and cherished with "kind regard" the remembrance of their Christian concern for her religious welfare, yet, her convictions in regard to the spirituality of true religion, and the practical requirements of the Gospel, constrained her to adopt the principles of the Society of Friends, and ultimately to unite herself in membership with them. A public meeting of worship, appointed at the request of Nathan Hunt, from America, was the first Friends' meeting she attended; but during the silence which prevailed for some time, in the next at which she was present, she "began to query whether or not her present moments were lost," when the convictions which were brought upon her mind, in regard to those who "worship God in spirit and in truth," and the subsequent expression of a few words by a friend, proved a means of encouragement and help to her.

On another occasion, of a similar kind, she remarks in her memoranda, "this meeting was silent as to vocal sound, but He who said, 'Where two or three are gathered together in my name, there am I in the midst of them,' was pleased to own us with his presence. I believe, in this meeting, my judgment was in good measure convinced, as to the propriety of sitting down in silence."

She had, however, still to pass through many conflicts in regard to her spiritual course, and though the principles of Friends "were those with which her judgment united," she greatly shrank from the cross, which the open profession of them involved.

About this time, she attended a public meeting for worship, held at the request of Ann Alexander, then of York, in the place where she resided. In referring to this, she remarks: "During the time we sat in silence, I felt the Lord's presence in a remarkable manner, and I was fully confirmed in my belief, that I must go amongst this people." Whilst thus silently "viewing her situation in this light," A. A. rose to speak, and the occasion appears to have been much blessed to her, so that she observes in regard to it, "This was indeed the day of the Lord to me. He did now appear in the glory of his majesty, and made the earth to tremble at his presence." Henceforward her path seemed plain, and she felt it to be her duty openly to avow her religious sentiments, by a walk in accordance therewith.

Her father had been much displeased when she united herself with the Methodists; and, in now more decidedly becoming a Friend, she anticipated much opposition from this beloved parent.

"But I relied" she writes, "on the arm of the Lord, who had promised to be my strength in weakness, and ever blessed be the name of the Most High, who has the heart of all men in his keeping, he was, in his infinite mercy, pleased to make my way at that time."

Contrary to her fears, her father left her at liberty to attend the meetings of Friends; and notwithstanding many difficulties and trials, in connection with the faithful support of our Christian testimonies, in fully assuming the character and appearance of a consistent Friend, she was strengthened to endure the cross, and to despise the shame, and great was her peace.

In alluding to this time of many sacrifices, she thus records her feelings of gratitude, "Ever blessed and magnified be the Most High. He was near for my help. O what I now enjoyed of my heavenly Father's goodness!"

She was one who, to use her own expression, had "bought the Truth," and she felt it to be very precious. So much did she love the principles which she had been led to adopt, that she said, that "she should be under the necessity to uphold them, even if no one else were of the same sentiments." She was deeply pained when she saw among Friends those who manifested a conformity to the world, and its spirit, and did not support what she believed to be the true standard of Christianity.

Of a meek and quiet spirit, it appeared to be her steady endeavour to pursue her course of humble watchfulness unto prayer in the discharge of her duty as a wife, a mother, and a Friend.

The Christian principles which were her support under the various vicissitudes and deep trials which were permitted to attend her path through life, did not fail her in the prospect of exchanging this mortal scene for one of endless duration. For several months before the commencement of her last illness, she repeatedly expressed her belief, "that she had not long to live," though she enjoyed better health than usual. She was taken ill on the 1st of Fourth month, 1854. A week before this, she told her husband, that "lately she had experienced a great want of the perceptible presence of the Comforter," and that she had been reminded, "that Christ was *forty days* in the wilderness, and did *eat nothing*." Alluding to this conversation, a few days after she became unwell, she said with tears, "It is very different now; I am so abundantly favoured I cannot refrain from tears of joy, that I should be so much favoured above my deserts; and whether I recover or not, I shall have to remember this particular time of comfort. I have felt Satan chained down in such a manner as I never witnessed before." The following morning she again adverted to the great comfort with which she had been favoured, and added, "I feel myself so unworthy." She spoke with much calmness of the prospect of her decease, and gave instructions respecting it. In allusion to her not being brought up in the Society of Friends, she said, "I have *bought* the Truth, but have not *sold* it. I have been too much like Martha; yet I have endeavoured to keep within the *inner* court. If this had not been the case, I should not have received the comfort I have witnessed."

On the morning of the 11th, after a psalm had been read, she remarked, that last night her end appeared very near; but added, in looking at the probability of continuing a little longer, "I feel fully resigned to leave it to the Lord to order as he sees best."

On the 13th, a remarkably precious solemnity was felt during a time of silent waiting in her chamber. She referred to the words of our blessed Saviour, that "he would manifest himself to his disciples;" and spoke of the enjoyment which had been granted her of his presence, adding, "if the foretaste be so precious, what will the fulness be?" She said that her comfort had been so uninterrupted, since her illness commenced, that not a cloud had been permitted to come over her mind.

Though, when in health, her time was unavoidably much occupied with her domestic cares, she was remarkably diligent in reading the Bible, and in meditating on its precious contents. She adverted to this, and observed, that of late she had read but little in any other books, and spoke of the transcendant comfort she had derived from *this*; adding, that however busy she had been, she made it her *daily practice* to seek for private retirement and communion with her Maker; that if this had not been the case, she should probably not have enjoyed so much of his comfortable presence, now that she was so unwell; "but," she added, "it is no merit of mine,—it is all of mercy."

After a time of fresh searching of heart, during which she was brought to have a very clear view of the purity required as a preparation for heaven, she expressed her desire to be sent down again and again to Siloam, that every defilement might be washed away; she gratefully acknowledged the favour of having her mind preserved in calmness, and comfort, and evinced her continued trust in a Saviour's love, by repeating the lines,—

"Rock of ages, cleft for me,
Let me hide myself in thee," &c.

On the 30th, she referred to the sacrifices it had cost her to take up the profession of a Friend, but added, "they have been made up to me a thousand fold." When, a few days after, her mind had been less favoured with the abundance of joy, and the enemy was permitted again to buffet her, she remarked, "that these changes were not unexpected to her;" and on the 3rd of Fifth month, she said in reference to them, "Last night I had a tossing time, both of mind and body. The enemy has had his chain lengthened, but I saw that his power was limited." Fifth month 10th. When in great pain, she expressed her desire, that patience might be granted. On her husband telling her that he believed she would be favoured with strength according to her need; she replied, "I feel that I am not forsaken, support, is underneath." Speaking at one time, of the needful work of the entire sanctification of the soul, and the conflicts she had had with the enemy, she remarked, that now he appeared to have no power over her, not even to show himself; and gratefully added, "I seem to be ready to fall into the arms of my Saviour." Referring, at another time, to the deep trials and exercises she had had to pass through, she said that they had been most beneficial to her, and exclaimed,—

"For all I bless Thee,—
Most for the severe."

A few days after, a change being observed on her countenance, a friend inquired of her, if she still felt Jesus precious. She opened her eyes, and emphatically said, "O yes, as precious as ever!—increasingly so!"

During the few remaining days of her life, her strength appeared much exhausted; but the broken sentences she was distinctly heard to utter, clearly indicated a mind prepared for the "end that was near;" and one of her last expressions had reference to that "city which has no need of the sun, neither of the moon, to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof."

THE SHELTER.

The Nineteenth Annual Report of the Association for the Care of Coloured Orphans. Adopted First month 5, 1855.

It has been usual, for "The Association for the Care of Coloured Orphans," to present their subscribers and friends at the close of the year, with a brief account of the family and the condition of the institution under their care. The managers may acknowledge, they have cause for a renewal of gratitude to the Author of all our blessings, for the prevalence in so remarkable a degree, of almost uninterrupted health in our large family; and particularly so, as respects our little orphans during the season of extreme heat in the summer months, wherein children are often liable to wasting disease, which in many instances cut short the thread of life. And may we not attribute their exemption from indisposition, (under the blessing of a kind Providence,) to the careful management of our valuable matron, who is ever watchful and concerned for the welfare and comfort of those over whom she presides—continuing to exercise her mild discipline, joined with judicious firmness, in the government of the children.

There are at present 73 children in the institution, of whom eight require the care of a nurse, 65 are of an age to attend school, and some of these, notwithstanding their youthfulness, make good progress in reading, writing, arithmetic and geography; and the girls who are old enough, are carefully instructed in sewing. A change has occurred during the past year in the school department; the principal teacher, who for more than six years had filled that situation with much satisfaction to the managers, and formed at the same time an agreeable inmate in the family, having resigned, her assistant was appointed in her place, and another teacher introduced, who, with her companion in office, appear to be studiously endeavouring to fulfil their duties with care and faithfulness.

In admitting the helpless ones into our sheltering home, we have frequent evidence of the advantages resulting from so comfortable an enclosure for the friendless and destitute orphan; and though there is too much sameness in the oft repeated statements of exposure and neglect, to which under many circumstances such are painfully subjected, to make them of sufficient interest for publication; yet one of quite recent occurrence might be stated, as being rather more than usually touching in its appeal to our sympathy and benevolence.

Application was made during the summer, for the admission of a boy seven years of age, the son of a widowed mother with eleven children; who in her struggles for a maintenance, had placed this child under the protecting care of a family of her own colour, who proposed to adopt it. A neighbour of this family, also a coloured woman, having had repeated reason for supposing that harsh treatment was used towards the child, was induced on one occasion, in consequence of hearing piteous cries, which she believed proceeded from him, to make an investigation into the cause. On going out upon a common in the vicinity of their dwellings, she heard a plaintive wail, which she was sensible was not far from her. Proceeding in her search, she called—the wailing ceased—again she called—"Where are you? don't be afraid, I have come to take care of you." The little sufferer, who had escaped from the violence of his persecutors, and sought refuge on this cheerless common, and who doubtless was silenced at first by the fear that they were in pursuit of him, encouraged by the kind voice he heard, now answered; making known his quiet resting place, where the good woman soon discovered him reclining on the ground, among the tall weeds, his arm encircling a dog, which on further inquiry it appeared, had been his nightly companion when driven from under the roof that ought to have sheltered him, by the severity of those who had undertaken to be his protectors.

Well may this little wanderer prize the new home provided for him!

It is a source of peculiar gratification and cause of encouragement, when we find those who have been partakers of our fostering care, as they mature in years, manifest a growth in those principles, which it is our endeavour to instil. The following account received of the illness and closing moments of one of our orphans, who had enjoyed these privileges, seems to bear evidence, that the labour bestowed, under the Divine blessing, had not been in vain.

Died, Second month, 1854, Hannah Dingle, aged eleven years; she was born in Philadelphia. Before she was one year old her mother died, leaving several children wholly destitute; two of them were received at once into the "Shelter," but Hannah being too young, was not admitted until the following year; there she soon became the favourite of the household, being an example to all, of cheerfulness, gentleness and obedience, while at times the gravity and sweetness of her countenance and behaviour, seemed almost to foreshow, that her tarriance in this world would be but brief.

In 1851 she was apprenticed to ———, of Delaware county, under whose tender care she remained until her death. Here the genuine kindness and integrity of her character were more and more developed—her word was never doubted, and throughout the day her love to all was manifested, by a steady attention to their interest and comfort, while her evenings were generally occupied in reading to her fellow-servants. Although she was by no means insensible to the blessings which surrounded her in her new residence, yet she always evidenced a marked preference for her "Shelter" home, and on several occasions, urged her mistress to allow her to send some of her "nice clothes" to the little children there. During the last year of her life, her health rapidly declined, and for more than a month previous to her decease she was unable to walk without assistance; a week or two before her death, her mistress asked her if she knew that she was very sick? She replied, "I do, and I do not expect ever to get well, but I have been trying to be patient, and to be ready to die." On the morning of her death, she suffered much from difficulty of breathing, and several times expressed her desire to go home. In the afternoon, as if aware that the time of her departure had nearly come, she requested that the family might be called into her room; after addressing them each by name, she said with earnestness, "I want all my friends to hear what I have to say. I have nothing against anyone—I love everybody—I am going to die—I am going to rest—I am going to Heaven." And in a few minutes gently ceased to breathe. And we cannot but believe, is joined to that company, who are unceasingly singing the song of Moses and the Lamb.

In regard to the domestic arrangements of the house, there appears so little variation therein, that perhaps much need not be said; but, as must be evident, the expense in the maintenance of so large a family has been greatly increased within the past year, owing to the rise in the price of provisions of almost every description, which has been sensibly felt in providing for our household. The managers have been under the necessity of incurring considerable expenditure, in the introduction of a cooking range and other improvements in the kitchen, which have proved to be decidedly of great advantage; and upon examination of the heaters for warming the building, it was found they were entirely unfit for further use. A new furnace has been erected, which it is expected will answer the place of the two former ones; these, with painting the whole of the exterior wood-work of the building and fences, also some parts of the inside of the house which was needful, will cause quite a large item in our expenses for the present year.

We may here gratefully acknowledge the receipt of several bequests left by benevolent individuals; thus manifesting an interest in the institution and contributing to its wants, which have been very seasonable and truly acceptable to the managers. And whilst it seems very desirable to invest these bequests, in order, if practicable, to establish a permanent fund for the support of the institution; yet in so doing, with our increased expenditures, we find the income at our disposal to fall short of the demands upon it.

Our obligations are again due to Dr. Casper Wister, who kindly continues his professional services when needed; also to Jacob Snider, in manifesting his readiness to serve us in his office as Alderman, as in former years.

When the last report was adopted, there were in the house:

Children, - - - -		69
Admitted, (1854,) - -		18
Apprenticed, - - -	12	
Deceased, - - - -	1	
Sent to the House of Refuge,	1	
Remaining, - - - -	73	
	87	87

Communicated for "The Friend."

The Annual Monitor for 1855.

A supply of this interesting little manual has been received by a Friend in this city, and deposited for sale at the office of "The Friend," No. 50 North Fourth street, and Friends' Bookstore, No. 84 Arch street.

Price 50 cents per copy, or $5 by the dozen.

"They enjoy life best, who are best prepared for death; who look not for more happiness from this world, than it is capable of giving; who live righteously, soberly and piously; who pray to God for the blessings they need, and receive thankfully all good things as his gifts—and who can rejoice in the animating hope of salvation, through a Redeemer."

Seek Grace.—Think not that all is lost, when thy heart is not elevated with that sensible fervour which thou art always coveting. These raptures are allowed thee as sweet foretastes of heavenly bliss, but thou art yet too carnal to be capable of their constant enjoyment. Seek, then, growth in grace, rather than flights of ecstacy. While thou art in war, expect not the rest of peace; while combating, expect the feelings of combat. Thy principal concern and business is, to struggle against the motions of fallen nature, and the suggestions of fallen spirits; and if thou doest this with faithful perseverance, thou wilt give true proof of that Christian fortitude which will be distinguished with the crown of victory.

They that judge in God's divine matters, must *live* in his divine Spirit, power, and life.

THE FRIEND.

SECOND MONTH 10, 1855.

We have on former occasions called the attention of our readers to the Reports of "The Association for the care of Coloured Orphans." The nineteenth Annual Report is published in this number. The increased price of provisions and fuel has materially augmented the expenses of the institution, adding to the difficulty under which the managers labour, to meet them, and its claims on the liberality of all who feel interested in the coloured population of our city.

SUMMARY OF EVENTS.

EUROPE.—News from England to 20th ult.—*The War.*—The French and English Ministers at Vienna, have received the necessary powers to enable them to re-open negotiations. Private letters from Vienna say, that Prince Gortschakoff has instructions to accept everything, and accede to all the allies may demand, except the reduction of the Russian fleet, and the occupation of Russian territory. It is said that the policy of the allies will be to retard negotiations, in the hope that Sebastopol may fall into their hands. Both from Berlin and Vienna, it is stated that great efforts are being brought to bear to obtain the consent of England and France to an armistice. It is surmised that the Austrian Government connived at the invasion of the Dobrudscha by the Russians, wishing to demonstrate thereby the necessity for an armistice.

THE CRIMEA.—The intelligence from the seat of war is meagre. The dates are up to the 10th ult., at which time the situation of affairs was unchanged. Omar Pacha was, on the 5th, at the camp of the allies, in consultation with Lord Raglan and General Canrobert, and on the 6th he returned to Varna. Reinforcements continued to arrive for the English and French armies. The Turkish forces in the Crimea were, it is said, to be increased to 60,000 before the end of the month.

There was great suffering and heavy mortality among the troops near Sebastopol. In the British army, about 1000 men became disabled by sickness and fatigue every week. On the 1st the infantry could muster only 14,000 men fit for duty, and of these but a small part were in really good health. The cavalry no longer existed. The losses of the Russians were also said to be very great. The French army has been better cared for, and has not suffered so severely.

PRUSSIA, has formally refused to place part of her army on Prussian Silesia, to cover the left flank of the Austrian forces, assigning as a reason her confidence in the pacific intentions of Russia.

SARDINIA.—A Turin paper of the 15th states, that the departure of the Piedmontese troops for the Crimea, will take place on the 28th of this month. It is proposed to send 15,000 men.

SPAIN.—The new Constitution has been submitted to the Chambers. The main features are, that sovereignty emanates from the nation—the religion of the nation is Roman Catholic, but toleration is allowed. The Press is to be free; the confiscation of property and the death penalty for political offences are abolished. The Legislature is to consist of two Chambers. The Senators are to be elected for life, with property qualifications. There is to be one Representative for every 50,000 citizens.

RUSSIA.—A six fold land tax, payable in twenty-four instalments, is to be imposed on the Polish proprietors. The reinforcements for the army in the Crimea, were advancing by forced marches through Bessarabia.

ENGLAND.—The Liverpool cotton market is more buoyant, and prices have advanced ¼d. The sales of flour were limited; price from 40*s.* to 45*s.* The state of trade at Manchester was unfavourable. Consols closed at 91⅞. The London Times gives the *war expenses* of the past year at 80 millions of dollars. For the present year, if the war continues, they will be at least 100 millions.

FRANCE.—The whole of the French loan has been subscribed in France. Baring, Brothers, announce that they will repay the English deposits toward the French loan.

SWEDEN.—The Swedish army is to be placed on a war footing, by the addition of 50,000 Swedes and 15,000 Norwegians.

CHINA.—The last accounts are unfavourable to the cause of the insurgents. The Imperialists at the South have retaken several towns held by the rebels, and have, it is said, killed 20,000 of them.

PITCAIRN ISLAND.—These islanders are reported to be in destitute circumstances. Donations in money, clothing, books, &c., have been made for them in Honolulu, and forwarded by the ship Amphitrite.

SANDWICH ISLANDS.—The King, Kamehameha III., died on the 15th of Twelfth mo., in the 41st year of his age. He has been succeeded by his son Liholiho, with the title of Kamehameha IV. These events are of moment, chiefly as making probable a postponement, if not final end, of the annexation scheme, to which the young King is strongly opposed.

CUBA.—The latest accounts from Havana state that the island is in a peaceable state, and the Government appeared to have no fears of its being disturbed. An edict, recently issued, commands all passing in the streets, through which the "communion" shall be passing to assist the dying, to fall on their knees, under a penalty of five dollars.

The Greytown Outrage.—The English Consul at Greytown has presented the claims of English, French, German, and native residents, which amount to about a million and a half of dollars, for damage done, when the town was destroyed by the U. S. ship of war Cyane.

UNITED STATES.—The total indebtedness of the various State Governments, is about 221 millions of dollars divided among twenty-seven States. New Hampshire, Vermont, Delaware, and Florida, have no debt. The State, most in debt, is Pennsylvania, which owes forty millions; the smallest debt is that of New Jersey, which is but $71,000. The entire debt of the nation, including that of the United States, exceeds 275 millions.

Congress.—The President's proposition to call out a volunteer force to act against the Western Indians, has met with much opposition in the Senate, and the measure has been defeated, only thirteen Senators voting for it. Houston, of Texas, recommended that suitable agents who understand the Indian character, should be sent, attended by an escort of 500 cavalry, with presents, clothing, and other comforts for the Indians. He believed that if this kind of policy was pursued, peace might be maintained with all the Indians on our western frontier.

California.—The Star of the West arrived at New York, from San Juan brought $640,000 in gold. Her passengers were only twenty-one days from San Francisco. Copious rains had fallen throughout the State, improving the prospects of the farmers and miners. Emigration was setting towards the territory acquired by the Gadsden treaty, in consequence of the reported discovery of rich mines of gold and copper. Flour was in active demand at $15 per bbl., and wheat, $2.50 to $3.12 a bushel. The deaths in San Francisco, in 1854, numbered 1765.

New York.—Two hundred more Dutch paupers arrived in the ship Arnold, from Rotterdam. The examination of the steamer Massachusetts did not disclose much in her loading, tending to confirm the suspicions respecting her voyage.

Philadelphia.—The deposits at the mint last month, were in gold $4,269,400; silver, $170,000. The gold coinage, $4,645,245; silver, $229,000.

The mean temperature for the last month, was 35½°, which is 3½° above the average for the last thirty years. The highest was, on the 7th, 65°; the lowest, on the 31st, 7°. The amount of rain (including snow) that fell during the month, 2.34 in. Flour and grain were exported from this port last month, to the value of $265,353. Mortality last week, 187.

Miscellaneous.—Col. Kinney's Expedition.—The papers have contained notices for some weeks past, of a formidable expedition fitting out in the United States, under the auspices of Col. Kinney, for the purpose of making a *peaceable settlement*, somewhere in Honduras or Central America. The Washington Star states that the British Minister has sent orders to the squadron in the Caribbean sea not to allow the expedition to land in any part of Central America.

Snow in Illinois.—On the 31st ult., there had been no communication between Chicago and St. Louis or Springfield, for eleven days; the railroads being obstructed by the late heavy fall of snow, which in places was eight feet deep. Seventeen locomotives were frozen up or buried on the Chicago and Mississippi road.

Anthracite for Locomotives.—The Philadelphia and Reading Railroad Company has now fifty-three first class locomotives using anthracite coal, three of which are for passenger trains. One ton of coal is found to be equal to 1½ cords of good dry oak wood.

Telegraphic Communication with the Crimea.—A submarine cable is about to be laid from Varna to either Cape Chernonese or Balaklava, a distance of 300 miles across the Euxine, for the more rapid transit of intelligence between the allied armies in the Crimea and their respective Governments.

Agriculture, has been introduced as a study in the public schools of New Hampshire.

Popery in the United States.—According to the Catholic Almanac for 1855, there was an increase in the last year of 2 bishops, 129 priests, and 112 churches. There are 698 missionary stations, 28 colleges, 117 female academies, and 37 theological seminaries in the United States.

Auxiliary Bible Association of Philad. Quarterly Meeting.

The Annual Meeting of the Auxiliary, is to be held at the committee-room, Arch Street Meeting-house, on Second-day, the 12th of the Second month, at 7½ P. M. Friends of both sexes are invited to attend.

THEOPH. E. BEESLEY,
Philad, First mo. 27, 1855. Secretary.

INDIAN CIVILIZATION.

The committee is desirous of engaging the services of a well qualified Friend to teach the school at Tunessassah, &c. Friends, who may feel concerned to engage in that station, are requested to make early application to Joseph Elkinton, No. 377 S. Second street, or Thomas Evans, No. 180 Arch street, Philadelphia, or Ebenezer Worth, Marshalton, Chester county, Pa., or Thomas Wistar, Fox Chase, Philadelphia co., Pa.

Philad., Ninth mo. 20, 1854.

WEST-TOWN SCHOOL.

Assistant Teachers are wanted in the Boys' department of this Institution. The opportunity which this station furnishes for prosecuting their studies, free from any expense, presents a favourable opening for young persons, who wish to perfect themselves in the higher branches of learning, or to prepare for the business of Teachers. Those who wish to engage, are requested to make early application to Nathan Sharples, Concordville; Pennock Passmore, Goshenville; or Thomas Evans, or Samuel Bettle, Jr., Philadelphia.

DIED, on Fourth-day, the 24th ult., at his residence in Port Carbon, Pa., JOSEPH F. CARROLL, aged 63 years.

——, on the 5th of First month, 1855, of a short illness, at the residence of his son-in-law, Elisha Freeman, of Hamburgh, Erie county, N. Y., JOSHUA VARNEY; a member of Collins Monthly Meeting, in the 88th year of his age. He was firmly attached to the doctrines of our religious Society; diligent in the attendance of our meetings, while his health would admit, and of exemplary life. During his last illness, his mental faculties remained unimpaired; he had a clear sense of the time of his departure, and seemed to triumph over his bodily suffering; manifesting a preparation to meet his final change; several times expressing that he "felt the assurance there was nothing in his way." At one time he said, "I have kept the faith, according to my knowledge, and a crown of sweet peace is my reward." Other expressions frequently fell from his lips, leaving his friends the consoling evidence, that he is gathered with the faithful of every generation to the mansions of eternal rest.

——, on the 3d inst., SAMUEL EARL SHINN, in the 26th year of his age. The decease of this interesting young man presents a striking evidence of the uncertainty of all temporal enjoyments and prospects, and loudly calls upon survivors, in the solemn language, "Be ye, therefore, also ready; for in an hour that ye think not of, the Son of man cometh." In the enjoyment of excellent health, with a good constitution, and in the full vigour of early manhood, with every prospect for long life, he was suddenly removed out of time. While skating on the Schuylkill river, the ice gave way, and he and a young woman in company with him, were plunged into the water, and drowned. He was remarkable for the stability and consistency of his deportment; for a strict conscientiousness in the performance of what he believed to be right; endeavouring to maintain the principles and testimonies of the religious Society of which he was a member. These traits of character, combined with a disinterested and kind consideration for the welfare of others, rendered him the object of affectionate regard to a large circle of relatives and friends, who mourn, yet not without hope, his early removal from a sphere which gave promise of much usefulness.

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From the London Quarterly Review.

How London is Supplied with Food.

(Continued from page 170.)

The busiest time at the market is about six o'clock, when the costermongers surround Covent Garden with their barrows, and hundreds of street hawkers, with their hand-baskets and trays, come for their day's supply. The same system of purchase is pursued here as at Billingsgate—the rich dealers buy largely and sell again, and the poorer club their means and divide the produce. The regular street vendor who keeps his barrow, drawn by a donkey or a pony, looks down with a certain contempt upon the inferior hawkers, principally Irish. They only deal in a certain class of vegetables, such as peas, young potatoes, broccoli, or cauliflowers, and have nothing to do with *mere greens*. Another class of purchasers are the little girls who vend watercresses. Such is the demand for cresses, that they are now largely cultivated for the market, the spontaneous growth proving quite inadequate to the demand. They are produced principally at 'Spring Head,' at Waltham-stow, in Essex, and at Cookham, Shrivenham, and Farringdon, on the line of the Great Western, which brings to town no less than a ton a week of this wholesome breakfast salad. The best, however, come from Camden Town. Most people fancy that clear purling streams are necessary for their production; but the Camden Town beds are planted in an old brick-field, watered by the Fleet ditch; and though the stream at this point is comparatively pure, they owe their unusually luxuriant appearance to a certain admixture of the sewerage. A great many hundreds of bunches are sold every morning in Covent Garden; but the largest share goes to Farringdon Market. The entire supply to the various metropolitan markets cannot be less than three tons weekly. Rhubarb is almost wholly furnished by the London market-gardeners. It was first introduced by Miatt forty years ago, who sent his two sons to the Borough market with five bunches, of which they only sold three. From this time he continued its cultivation, notwithstanding the sneers at what were called his 'physic pies.' As he predicted, it soon became a favourite, and now hundreds of tons' weight are sold in Covent Garden in the course of the year. It would be impossible to give any precise account of the fruit and vegetable produce that is poured day by day into London; for the authorities themselves only know how many baskets arrive, not how much they contain. The railway returns give us the quantity brought from a distance, and we find that the seven lines transmit annually somewhere about 70,000 tons of vegetable and soft green fruit. This is irrespective of dried fruit, oranges, &c.—a business of itself, involving great interests and employing an immense capital, and of which we will say a few words.

The foreign-fruit trade has its head-quarters in the city. The pedestrian who walks down Fish Street Hill would assuredly never surmise that at certain seasons a regular fruit exhibition is kept up within those dull brick houses, before which the tall column lifts its head. All the world knows Keeling and Hunt, whose effigies seem to stand in the public eye upon a vast pyramid of pine-apples. This firm hold sales of various kinds of fruit in their auction-rooms in Monument Yard. On these occasions the long apartment makes a show, before which, for quantity at least, that of Chiswick pales. Pine-apples by thousands, melons, forbidden fruit, and mangoes, fill the room from end to end; so famous indeed is this display, that there are lithographic engravings of it, in which the salesmen are seen walking about, as perplexed apparently by the luscious luxuriance around them, as Adam might have been in his own happy garden. The pine-apple market is of modern date. The first cargo was brought over about twelve years ago, and since that time the traffic has rapidly increased, and at the present moment 200,000 pines come yearly into the port of London, of which nine-tenths are consigned to Keeling and Hunt, the original importers. They are principally from the Bahamas, in the West Indies, where they grow almost spontaneously; but of late years they have been more carefully cultivated, and grafts of our best hot-house pines have been taken out to improve their quality. There are five clippers appropriated to the carriage across the sea of this single fruit. The melons come from Spain, Portugal, and Holland. Spain is known to abound in melons, for Murillo's beggar-boys are perpetually eating them; but we believe it will be news to most Englishmen that the land of dykes supplies London with fragrant cargoes of an almost tropical fruit. The largest foreign-fruit trade, however, by far, is that in oranges. We shall perhaps astonish our readers when we tell them that upwards of 60,000,000 are imported for the use of London alone, accompanied by not less than 15,000,000 lemons. Any time between December and May the orange clippers from the Azores and Lisbon may be seen unloading their cargoes in the neighbourhood of the great stores in Pudding and Botolph Lanes. There are 240 of these fast-sailing vessels engaged in the entire trade, and of this fleet 70 at least are employed in supplying the windows of the fruiterers and the apple-stalls of London. All these fruits, together with nuts and walnuts, apples, plums, pears, and some peaches, &c., are disposed of weekly at the auction sales in Monument Yard to the general dealers, the majority of whom are located in Duke's place, close at hand, and are mostly Jews. Indeed we are informed that many of them are the identical boys grown up to manhood that used some twenty-five years ago to sell oranges about the streets, and whose old place has gradually been taken by the Irish. They act as middle men between the importers and the tribe of peripatetics, who at certain times of the day resort hither to fill their baskets and barrows. Covent Garden also supplies retailers with oranges and nuts, especially on Sunday mornings, when the place is sometimes crowded like a fair. The following bill of quantities, drawn up by Keeling, is derived, we believe, from the Custom-house returns:—

Fruit.

Apples	39,561 bushels.
Pears	19,742 "
Cherries	264,240 lbs.
Grapes	1,328,190 "
Pine-apples	200,000 "
Oranges	61,635,146 "
Lemons	15,408,789 "

Nuts.

Spanish nuts } Barcelona }	72,509 bushels.
Brazil	11,700 "
Chesnuts	26,250 "
Walnuts	36,088 "
Cocoa-nuts	1,255,000 "

Of the amount of bread consumed in London we have no specific information, but there are data which enable us to approximate to the truth. Porter, in his 'Progress of the Nation,' gives us the returns of eight schools, families, and institutions, containing 1902 men, women, and children, each of whom ate on the average $331\frac{1}{16}$ lbs. of bread per annum. Now if we multiply this quantity by the number of the inhabitants of the metropolis—2,500,000 or thereabouts—we have a total of 413,760,000 half-quartern loaves of 2 lbs. weight each. The flour used in puddings, pies, &c., we throw in as a kind of offset against the London babies under one year old. Some of this bread is a contribution from the country, and one Railway—the Eastern Counties—brought last year 237 tons 12 cwts. to town.

Now let us see how much sack goes to all this quantity of bread—with what rivers of stout, &c., we wash down such mountains of flesh. According to the excise returns, there were 747,050 quarters of malt consumed in London in the year 1853 by the seventeen great brewers. As each quarter of malt, with its proportionate allowance of hops, produces three and a half barrels of beer, we get as the total brew of last year 1,614,675, or pretty nearly a thousand million tumblers of ale and porter. On countless sign-boards of the metropolis this last is advertised by the title of 'entire,' and it is thus that the liquid and its name arose. Prior to the year 1730, publicans were in the habit of selling ale, beer, and two-penny, and the 'thirsty souls' of that day were accustomed to combine either of these in a drink called half and half. From this they proceeded to spin 'three threads,' as they called it, or to have their glass filled from each of the three taps. In the year 1730, however, a certain publican, named Horwood, to save himself the trouble of making the triune mixture, brewed a liquor intended to imitate the taste of the 'three threads,' and to this he applied the term 'entire.' His concoction was approved, and, being puffed as

good porters' drink, it speedily came to be called porter itself. Of the seventeen great London breweries, the house of Truman, Hanbury, Buxton, and Co., stood last year at the top of the list, having consumed 140,000 quarters of malt, and paid to the excise 180,000*l.*, or enough to build two ninety-gun ships, at the usual cost of a thousand pounds per gun. The visitor in proceeding through this establishment realizes, perhaps better than in any other place, the enormous scale on which certain creature-comforts for the use of the town are produced. As he walks between the huge boilers in which 1600 barrels are brewed nearly every day, or makes the circuit of the four great vats, each containing 80,000 gallons of liquor, or loses himself amid the labyrinth of 135 enormous reservoirs, which altogether hold 3,500,000 gallons—he begins to fancy himself an inhabitant of Lilliput, who has gone astray in a Brobdignagian cellar. There is a popular notion that the far-famed London stout owes its flavour to the Thames water: this, however, is a 'vulgar error.' Not even the —— Barclay, who are upon the stream, draw any of their supply from that source, but it is got entirely from wells, and those sunk so deep, that they and the —— Calvert, whose brewery is half a mile distant upon the opposite side of the river, find they are rivals for the same spring. When one brewery pumps, it drains the wells of the other, and the firms are obliged to obtain their water on alternate days. Whether it is owing to the increase of the great breweries and of other manufactories, which alone consume millions of barrels of water yearly, we know not, but it is an ascertained fact, that the depth of water in the London wells has for the last twenty-five years been diminishing at the rate of a foot a year. 'It is comforting to reflect,' said one of the great brewers, 'that the reason simply is, because the water which used to be buried underground is now brought up to fill the bodies, wash the faces, and turn the wheels of two millions and a half of people.'

(To be concluded.)

For "The Friend."

"I was led a little to consider the weakness and infirmities which are too frequently observed to attend, whilst clothed with flesh, the most devoted followers of the Holy Jesus; when the holy watch is not maintained, when the holy influence is withdrawn, they then become weak, and are like other men. Thus they who are dedicated to the service of the ministry, and bear as in their foreheads the inscription of holiness, having to conflict with all the struggles of a private soldier, may sometimes manifest weaknesses inconsistent with the dignity of the holy office; and he who yet remains to be the accuser of the brethren, will not fail, when he can, under any disguise gain admittance, exceedingly to expose and magnify these, and would lead by little and little to despise the Lord's anointed, to "speak evil of dignities," and lightly to esteem the sacrifices which the Lord hath commanded to be offered in the holy place.

It is not in my heart to justify, to excuse or extenuate, the failings and imperfections of the foremost rank in the Lord's army. I know it deeply behoves them, above all others, to walk circumspectly, to make straight steps to their feet, to be examples to the flock; and I am verily persuaded there are none feel more deeply for their offences, none more deeply under the humiliating sensibility of their own unworthiness, none more frequently covered with blushing and confusion of face, than these. I do not want to excuse or explain away their failings, but I want to impress a proper regard to the dignity of the holy office; I want to revive the ancient precept, "Thou shalt not speak evil of the ruler of thy people." "God forbid," said David, "that I should put forth my hand against the Lord's anointed." If weakness appear, if the enemy prevail in any little matter, O! "tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph." Oh! did the people know, were it but possible for the uncircumcised to consider, the secret travail of their spirits, the painfully distressing conflicts which these have to pass through in the weeks of preparation, while eating the roll of prophecy, and lying on their sides; how often such now are covered with sackcloth, and have secretly to muse on the contents of the roll wherein is written "lamentation, and mourning and woe;" were it possible, I say, for such, who are yet whole, not having yet fallen upon that stone which the Lord hath laid in Zion for a foundation, and been thereby broken, and enabled to offer the sacrifices of a broken heart; were it possible for those who have not trodden the arduous path of regeneration, to consider these things, they would not need to be reminded to mark such whom the Lord hath set over them, to esteem them very highly, to honour them with double honour for the work's sake, because 'they watch for your souls, as they that must give account in the day of the Lord Jesus.'" J. Thorp.

PAPER.

Its Sources of Supply and its Manufacture.—If the art of printing enables a man to perpetuate his thoughts, the art of paper making is no less essential as furnishing the means of diffusing them. The two arts are co-existive and co-operative. Improvements in the first, necessarily require corresponding improvements in the second, and the progress of both must be equal, to enable the world to enjoy the greatest advantages from each. The art of printing has by years of successive mechanical invention, reached in the rotary-press of Hoe, or "Hoe's Last Fast," the principle of perfection as adapted to the requirements of cheap and widely circulated newsapers, and also adequate, with modifications, to supply any demand which may be made upon the press for the intellectual food of the public. With the ability to gratify, arises the desire to indulge appetite, intellectual or physical, and as a consequence of improvements in the printing press, by which publications can be furnished more cheaply, the mental appetite of the public has been more actively quickened into life and sensibility. The demands of the reading public which have become so widespread and universal, especially in this country, where newspapers and books are printed annually by millions, have outrun the means of cheap supply of the usual material from which paper is manufactured, and publishers find that the cost of paper has so much increased within a few years past, as to threaten to curtail the advantages and usefulness of largely circulated publications.

But if man at every step of his progress encounters obstacles and impediments, he is also wisely gifted with the never failing faculty of invention, which shows how they may be overcome. The necessity of a cheaper material than linen and cotton rags, out of which paper could be manufactured, suggested the idea that the fibre of vegetable substances other than flax and cotton, not so costly to produce, universal in their growth, and in a large degree of spontaneous production might answer equally as well. This idea may have been obtained from the Chinese, who for a long period have employed in paper making the fibres of the young bamboo, the inner bark of the mulberry, the envelope of silk cocoons and the cotton tree: But wherever the idea originated, the practical solution of the difficulty has been left to a more civilized nation and era to determine, assisted by their greater knowledge of chemical process and mechanical instruments. The practical development of this idea, we are pleased to say, has been realized to an extent which may surprise many of our readers to learn. By processes recently invented, not only have straws and grasses been converted into good white paper, suitable for printing purposes, (the Ledger has been printed upon straw paper for a number of months,) but even the woods of our forest may be manufactured into paper and assist to carry light and knowledge into the remotest corner of the world which man has made habitable.

We have now before us a newspaper printed in Albany, on paper made of basswood, a common tree growing in our forest. The paper is made from pulp produced from bassword shavings, of a peculiar form, thrown off by Beardslee's planing-machine, which has been improved to produce this result. It contains no mixture of rags, or other material whatever, nor sizing. It is from the pure wood alone. The paper was made at Satterlee's Mills, Little Falls, Herkimer, county, N. Y., on the line of the New York Central Railroad and of the Erie Canal. It has also been used with perfect success by Gavit, for transferring fine line engravings—a result which cannot be attained by any other ordinary newspaper. But B. is not restricted to basswood. He has made experiments which leave no doubt upon his mind that a paper of a texture even superior to that which he has already produced from that wood, can be produced from other native woods, found in equal abundance. We have seen very excellent printing and writing paper, manufactured at Lee, Massachusetts, out of poplar wood, and pulp suited for the same manufacture has been made out of pine trees. The pulp, it is stated, is manufactured very cheaply and by a very simple process. It can be packed in bags or bales, as compactly as cotton, and sent as readily to any part of the country or world, and at rates which must ultimately reduce the price of rags.

A machine, similar to this is in operation in Kensington, at Charles W. Bender & Co.'s mill, and the manufacture of pulp for paper from wood will be commenced in this city shortly. The introduction of the use of wood as a material for the manufacture of paper, will doubtless effect a very great change in the business, independent of its increase. The paper maker will be relieved of a portion of the work by a subdivision of the labour. At present the manufacturer sorts and cleans his rags, reduces them to pulp, and turns the pulp into paper. The necessity of a different arrangement and different character of machinery, for converting wood into pulp, will doubtless make this a distinct business of itself, and the paper maker and pulp producer will be two distinct divisions of the same business.

A discovery so timely must prove of incalculable value to the world. The manufacture of paper ministers to a thousand personal and domestic wants of mankind, as well as to their intellectual requirements. The demand for its annual increase is co-extensive with the diffusion of knowledge and civilization. With this constantly increasing demand, the raw material must come from some source comparatively unlimited in its production, and what source more prolific of a supply than the forests which cover our valleys, our hills,

our mountains?—a source of supply comparatively independent of climate and soil, and limited in extent only by frozen arctic regions, sandy deserts and prairie lands. Like coal, like the metals, like granite, like every natural blessing from a bountiful Creator, it is diffused over the whole broad earth's surface, and especially is a product of our own favoured land. A thousand years would not exhaust it. Acres of forest trees are annually cut down, girdled or burnt off the wild lands of our country, without a thought to their usefulness for any purpose, and generally regarded as an incumbrance, which the hardy settler must get rid off at any cost, before he can make the soil contribute to his support. A pulp manufactory established in the heart of such a sylvan wilderness, could convert all this wasted wealth into material for the paper maker, and send it to a sure market, as easily as the planter sends his bales of cotton to the cloth manufacturer. But in addition to its use as a material for paper, it is suggested by practical minds, that the same fibre in wood, which enables it to be converted so readily and cheaply into paper, may also be found available in the production of domestic cloth, such as is furnished now from cotton and linen. When this idea shall be practically realized, the advantage of having more than the cotton fields of the South to furnish our clothing, suggests ameliorations in the social condition of one portion of the race that humanity must rejoice to contemplate. —*Ledger.*

Letter from Joseph Pike to John Fothergill.

Cork, Eighth mo. 30th, 1725.

In that love which reaches over sea and land, do I at this time salute thee, even in that love which neither time nor distance can ever separate or wear out, so long as we continue to be, and keep in the cementing power and live of this heavenly love. Here it is that we can truly sympathize together, with all the Lord's children, in joy or affliction, especially in those things that relate to the prosperity of Zion, or the contrary; in rejoicing when it flourishes, and mourning when we see anything that mars or stains the beauty of it; as I can truly say, I do with thee, and all those that are heartily and zealously concerned in soul—that spiritual Jerusalem may become the praise of the whole earth, and that her beauty may shine to the nations.

But that which hath greatly obstructed this, at this day, hath very much proceeded from the lukewarmness, easiness or coldness of too many of her watchmen, that should at first have stood in the gap, and endeavoured to make up the breaches that the enemy was making in the walls of Zion. And in a particular manner, by their not standing their ground, and joining hand in hand together, to keep out that floating, high and proud spirit of undue liberty on the one hand, and a spirit of worldly mindedness and covetousness on the other. Here I chiefly mean some of our elders, and indeed, ministers too, who, some of them in time past, were zealously concerned, to stand as watchmen upon the walls of Zion, and not only to give warning, but have themselves for a time helped also to keep out the enemy. But alas, for want of due watchfulness, and giving ground by little and little, another spirit has entered them, whereby they have grown indifferent, cold or lukewarm, and have in great measure quitted their post, and their companions, and have left the burden the greater upon their brethren, that could not do the same for Truth's sake. And then the load became too heavy for them, and they could not stop the torrent which the others had let in, while yet these (yea) ones stood unconcerned at the sight, and have let things go as they will, for them. Surely such as these will have a dreadful account to make in the end, and far more dreadful than such as never knew the truth or the power of it.

The consideration of these things, more or less apparent in most places, has often wounded my drooping spirit, even to the affecting of my poor, weak body. And this great declension is very much owing also to the want of stretching the line of justice and judgment in due time upon offenders, in the way of church discipline, which was left us by our first worthy elders; and the same spirit that led them to it in the beginning, would lead us to it now, if we were all truly led by it. But oh! these easy, careless watchmen will tell us, they must not overdrive the flock, but must persuade and gain the lukewarm by love and softness. And they, by smoothing and daubing with untempered mortar so long, and keeping off and fending the stroke of the discipline from taking hold of these unruly ones, either in their families or others, as truth would lead to, that in the end they have grown so strong and numerous that they are past persuading, bending or ruling, and then in a stout and sturdy spirit they will tell us they will be convinced of this, that, or the other thing, which the testimony of truth has gone out against, before they will leave it off or do otherwise. And this has been the effect of this lukewarm, indulgent and smoothing spirit; whereas, if in the beginning the discipline of truth had been strictly kept to, I verily believe it had been quite otherwise than it is at this day in most of the Churches of Christ.

And indeed, in the seeing and hearing the examples of these lukewarm elders, even for many years past, when I was able to travel, I have made the application to myself with earnest desires in my soul that it might never be my own case, but that the Lord in his mercy would keep and preserve me to the end, from that spirit that had prevailed upon many that I far esteemed above myself, and who had run well for a season, and for a long season too, and also were very zealous for the testimony of Truth in all its branches, and yet for the want of due watchfulness, had not continued zealous to the end. For we right well know, that it is holding out to the end that crowns all, and gives us an everlasting inheritance in the Kingdom of God. And it will be our own fault if we attain not to it, for the Lord hath done his part; he has given us a measure and gift of his Holy Spirit, that will lead us to it, by which we may be preserved to the end.

But if from want of inward watchfulness, we neglect or go from it, then the adversary gets ground; we are led astray by this enemy of souls, and at last miss the crown. And therefore it was that our blessed Lord, knowing the aptness of our natures to frailty, says to his own beloved disciples, watch and pray always lest ye enter into temptation. This was our first parent Adam's case, though created in innocency; for want of watchfulness, notwithstanding the Lord had given him sufficient power to keep his commandment, yet by not obeying it he therefore fell; and likewise it was for want of due watchfulness, that many very great and good men of his posterity, did miss their way, and displease the Lord, as great Moses, Aaron, David, Solomon and others, and all for want of watchfulness, and keeping close to the Lord their guide. And if we descend even to our own times, how many great, bright, and largely-gifted men have greatly missed their way, and others totally fallen, and all for want of keeping close to this inward guide of the Lord's holy light and spirit. And since we have so many and great examples we may draw from them this warning to ourselves, to take diligent heed to our own standing, and keep upon our watch at all times, lest at any time the enemy prevail upon our weak sides. But, dear friend, I don't write any of these things for thy information, who knows them as well, or better than myself, nor yet that I have any ground or cause of fear of thee, but in the flowings of the love of God in my soul, as they came into my mind, in order that it may contribute to our mutual love to one another, and stir up our pure minds by way of remembrance.

I received thy very kind and acceptable letter, from thy own habitation, giving an account, with other things, thou left this nation pretty cheerful and easy, which was a comfort to me, after so long a time and labour spent therein, which I have often thought of with endeared love, in that thou left thy outward concerns, to freely spend thy time in the Lord's service, which I know was great in this nation, and the more so in thy continuance therein so long. And though nothing that the best of men can do is meritorious, yet surely the Lord will reward thee and all those that labour and spend their time in his vineyard. And to this I may add, in freedom, that if it stood consistent with the Lord's Divine Providence, I should rejoice to hear thy lot was likely to be cast in this nation in the service of Truth, for we really want help here, though as to my own part, considering my age, and great infirmity of body, I cannot expect to live to see the benefit of it. I find our dear friend H. Jackson is married, and I hope to a suitable companion, and with it that the good hand of Providence has gone along with him therein; for I truly love him and desire his welfare every way. Give him and his wife my dear love, and to all those who inquire for me, both known and unknown to me, who truly love the Lord Jesus, with whom I have fellowship in the holy seed of life, all the world over, more especially those who are zealous for his name.

I remain thy truly loving and affectionate friend and brother,

JOSEPH PIKE.

John Randolph and Infidelity.

A letter from the celebrated John Randolph, of Roanoke, was published in the Washington Union some time since, which contained the following allusions to his own case. He had been an infidel, and had suffered intolerable misery, and been involved in gross darkness, under that state of mind. At length the losing his mother shook his whole nature. He says,—"I remember to have seen her die—to have followed her to the grave—to have wondered that the sun continued to rise and set, and the order of nature go on! Ignorant of true religion, but not yet an Atheist, I remember with horror my impious expostulations with God upon this bereavement—'but not yet an Atheist.' The existence of Atheism has been denied—but I was an honest one. Hume began and finished me. I read Spinoza and all the tribe. Surely I fell by no ignoble hand. And the very man who gave me 'Hume's Essay upon Human Nature' to read, administered 'Beattie upon Truth' as the antidote—Venice treacle against arsenic, and the essential oil of bitter almonds—a bread and milk poultice for the bite of the cobra capello. Had I remained a successful political leader, I might have never been a Christian. But it pleased God that my pride should be mortified; that by death and desertion I should lose my friends; that, except in the veins of a maniac, and he, too, possessed 'of a child by a deaf and dumb spirit,' there should not run one drop of my father's blood in any living creature beside myself. The death of Tudor finished my humiliation. I had tried all things but the refuge to Christ, and to that, with

parental stripes, was I driven. Often did I cry out, with the father of that wretched boy, 'Lord, I believe; help thou mine unbelief!' and the gracious mercy of our Lord to this wavering faith, staggering under the force of the hard heart of unbelief, I humbly hoped would, in his good time, be extended to me also. St. Mark vii. 17–29. Throw Revelation aside, and I can drive any man by irresistible induction to Atheism. John Marshall could not resist me When I say any man, I mean a man capable of logical and consequential reasoning. Deism is the refuge of those that startle at Atheism, and can't believe Revelation; and my —— (may God have forgiven us both) and myself used, with Diderot & Co., to laugh at the deistical bigots who must have milk, not being able to digest meat. All theism is derived from Revelation—that of the laws confessedly. Our own is from the same source; so is the false revelation of Mahomet; and I can't blame the Turks for considering the Franks and Greeks to be idolators. Every other idea of one God that floats in the world is derived from the tradition of the sons of Noah handed down to their posterity. But enough—more than enough. I can scarcely guide my pen. I will add, however, that no lukewarm seeker ever became a real Christian; for 'from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force'—a text which I read five hundred times before I had the slightest conception of its true application."

From the Annual Monitor for 1855.

Alice Chipchace, of Cotherstone, wife of John Chipchace, deceased Twelfth mo. 15th 1853, aged 54 years.

Her parents were members of the Episcopal Church, and it was not until the 24th year of her age, that she became a member of the Society of Friends.

She has left an account of her early exercises, nearly as follows: "My dear mother died when I was about nine years of age. I felt the loss very much, and was frequently thoughtful about myself, being thus early deprived of her care, and not knowing how I should be provided for. That passage was brought to my recollection, 'a Father of the fatherless, and a judge of the widow, is God in his holy habitation;' but I thought that this did not apply to my case, as I was not fatherless; however it was shown me that it equally applied to the motherless, and then I was comforted.

"When about seventeen years old, I was offered a situation in the family of Isaac Stephenson, near Stockton, and consulted a female acquaintance on the subject. After remarking that situations in the families of Friends were mostly comfortable, she added, 'I do not know how to advise you; may the Lord be your adviser!' This led me to desire that if it was right for me to go, it might be clearly shown to me. One night after I had retired to rest, I thought on the calling of Samuel, and heard a voice saying to me, 'Go, and I will be with thee.' This was in 1817.

"The exemplary deportment of my master, and his religious communications when the family were assembled to hear the Scriptures read, and at other times, were the means of gradually inclining me toward the Society of Friends; but I continued for some time to attend the national worship, although I saw it to be my duty to go to Friends' meetings. I was dissatisfied with many things in the national worship; particularly with the restlessness which pervaded it, there being a continual change from one thing to another, as well as of the priests garments, so that there seemed to be no time for serious reflection. Yet I was reluctant to give up my attendance, and frequently wept both in going and returning.

"The last time I was there, I went under much exercise of mind, and afterwards rejoiced that I had yielded to attend the meetings of the Friends. After this I underwent great conflict, seeing that my gracious Lord required of me to bear a testimony by dress, address, manners, life and conversation, to the simplicity and purity of the Gospel, according to the manner of the consistent members of the Society of Friends. Some years after, I applied for membership, which I had long been desirous of doing, but I wished that if it was right for me so to do, some one might mention the subject to me. This was permitted to be the case. I then made application and felt resigned as to the result, thinking that I had done my part in the matter, and left the issue to the Lord. My request was complied with. This was in the year 1830."

She was married to John Chipchace in 1831. He then resided at Stockton, but they removed in 1833 to Cotherston, where they brought up a large family.

Alice Chipchace was a devoted mother, caring for the health and comfort of her children, and solemnly exhorting them to fear the Lord in their youth; to read the Scriptures, and to be much in religious meditation and prayer; and she was not only diligent in the right ordering of her own household, but in personal attention to the poor around her. She enjoyed good health for many years, but it began to give way in the spring of 1853. During the summer, however, she was able to enjoy her children's company, while at home from school, &c., and she not only attended as heretofore to their comfort, but gave them much good counsel. In the autumn she became very ill, and often suffered very much, but her serenity and cheerfulness were striking and very cheering to her friends, being, as they believed, the result of a well grounded hope of everlasting life, through Jesus Christ our Lord.

Eleventh month, 1st, 1853, on one of her daughters reading to her a piece respecting Heaven, she said, "O, I often think how delightful it will be to be there for ever and for evermore." 25th, she spoke to her children of the probable termination of her illness, and exhorted them to the duties of prayer, &c., and the next day, while her husband was fervently supplicating, she was heard to join therein.

Eleventh month 27th. Her husband informed her that it was the opinion of the doctor, that she had some very serious symptoms. She received the information with perfect calmness, remarking that she was resigned to the Lord's will, and hoped, that in his mercy, he would receive her into his kingdom. She added, "He can, if he please, restore me to health again; but I am resigned, let the result be as it may. I trust in the Lord, having no dependence in anything which I have done. I am a poor unworthy creature."

28th. She said she hoped that, through unmerited mercy, she might be received into heaven, if it were only within the gates. At another time she said that the Lord Jesus was sufficient for all, and she doubted not that he would grant her patience to bear her sufferings. Twelfth month, 5th, she said to her children, "I desire that you may be a comfort to your dear father, and be consistent members of the Society of Friends; then you will be a blessing to him and to each other." Her end, soon after appearing to be near, she took leave of her family individually, expressing her desire that they might meet again in heaven, and requesting her husband to give her up freely. Seeing them weeping, she said, "I have no tears to shed." Her husband saying, "I hope thou hast no cause," she replied, "I hope to reach heaven through the Lord's mercy; I know the enemy is very subtle, but I trust I am not deceived. I do not feel that triumph of faith, of which some have spoken, but I feel a humble trust in the Lord's mercy, in Christ." To her two eldest daughters she said, "If you be poor in this world, yet if you be rich in faith in Christ, all will be well with you. You may have many deep wadings and trials to pass through, but look to the Lord, and he will lead you through."

After this she unexpectedly revived a little, and on the 8th she said, "The Lord will be my portion for ever—in this world, and in that which is to come." Her illness increased again on the 11th, so that she seemed ready to depart. She had her family assembled, and said, "May the Lord bless you all," but she once more revived, and again remarked, "I cannot speak of glorious things, but I trust that my sins are pardoned through Christ, and that the Lord will receive me into his kingdom." Twelfth month, 12th, on the 84th Psalm being read, she said, "Bless the Lord, O my soul! and may he have mercy upon me. Pardon all my iniquities, O Lord! pardon my iniquities, and forgive my sins, for Jesus' sake. O Lord! in thy time, admit me into thy kingdom." 14th. She said, "I think the Lord will receive me, and then I shall enter heaven in glorious triumph; there will be glory for ever. I called you to tell you this; now I have no more to say."

Early in the morning of the 15th, she quietly departed without a sigh, leaving to those around the consoling evidence, that the Lord had mercifully heard her prayer, forgiven her for Christ's sake, and taken her unto himself.

Value of a Drop of Oil.—Every man who lives in a house, especially if the house be his own, should oil all the various parts of it once in two or three months. The house will last much longer, and will be much more quiet to live in. Oil the locks, bolts, and hinges of the street door, and it will shut gently, with luxurious ease, and with the use of a small amount of force. A neglected lock requires great violence to cause it to shut, and with so much violence that the whole house, its doors, its windows, and its very floors, and joists, are much shaken, and in time they get out of repair in all sorts of ways, to say nothing of the dust that is dislodged every time the place is so shaken. The incessant banging of doors, scraping of locks, creaking and screaming of hinges, is a great discomfort. Even the bell-wire cranks should sometimes be oiled, and they will act more certainly, and with such gentle force that there will be little danger of breaking any part of them. The castors of tables and chairs should be sometimes oiled, and they will move with such gentle impulse, and so quietly that a sleeping child or old man is not awakened. A well-oiled door-lock opens and shuts with hardly a whisper. Three pennyworth of oil used in a large house once a year, will save many shillings in locks and other materials, and in the end will save many pounds in even the substantial repairs of a house; and an old wife living and sleeping in quiet repose, will enjoy many more years of even temper and active usefulness. Housekeepers, pray do not forget the oil. A stitch in time saves nine, and a drop in time saves pounds.—*The Builder.*

"The greatest wisdom of speech, is to know when, and what, and where to speak; the time, matter, and manner. The next to it, is silence."

Selected.

"WHY ART THOU CAST DOWN?"

Be still, my heart, these anxious cares
To thee are burdens, thorns and snares;
They cast dishonour on thy Lord,
And contradict his gracious word.

Brought safely by his hand thus far,
Why wilt thou now give place to fear?
How canst thou want if he provide;
Or lose thy way with such a guide!

When first before his mercy-seat
Thou didst to him thy all commit;
He gave thee warrant from that hour,
To trust his wisdom, love, and power.

Did ever trouble yet befall,
And he refuse to hear thy call?
And has he not his promise past,
That thou shall overcome at last!

Like David, thou mayest comfort draw,
Sav'd from the bear's and lion's paw;
Goliah's rage thou mayest defy,
For God, thy Saviour, still is nigh.

He who has helped thee hitherto,
Will help thee all thy journey through,
And give thee daily cause to raise
New Ebenezers to his praise.

Though rough and thorny be the road,
It leads thee home apace to God;
Then count thy present trials small,
For Heaven will make amends for all.

LITTLE SINS.

O ur evil actions spring
From small and hidden seeds;
At first, we think some wicked thing,
Then practice wicked deeds.

O! for a holy fear
Of every evil way,
That we may never venture near
The path that leads astray.

Wherever it begins,
It ends in death and woe;
And he who yields to litle sins,
A sinner's doom will know.

There is a calm the poor in spirit know,
That softens sorrow, and that sweetens woe;
There is a peace that dwells within the breast,
When all without is stormy and distrest;
There is a light that gilds the darkest hour,
When tempests thicken, and when tempests low'r.—
That calm to faith, and hope, and love is given;
That peace remains, when all beside is riven;
That light shines down to man direct from Heaven.

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 173.)

JOHN SMITH.

John Smith was born in Leicestershire, Old England, in the year 1645. He was convinced of the Truth, when about fourteen years of age, and being faithful to the openings of the Holy Spirit in his mind, he grew in grace, and a gift in the ministry of the Gospel was committed to him. We have no account of his labours in his native land, but he probably had a share of persecution, which was quite prevalent in the neighbourhood in which he resided.

In 1682, he with several of his neighbours removed to Pennsylvania, and settled near Darby, where a meeting was soon established. We can find but little evidence of his having travelled much abroad, though he appears to have been a diligent attender of the General Meetings of ministering Friends at Philadelphia and Burlington. In the year 1708, he met with a close trial in the removal of Eleanor his beloved wife and faithful helper and fellow-labourer in the Gospel, of whose death we have already given account.

He was taken sick the 3d day of the Twelfth month, 1714, and his sickness being violent, his strength was speedily reduced. He was, his memorial states, "well beloved of his friends," and he was visited by many of them during the eight days between the commencement of his illness and his death. Although suffering of body necessarily attended him, yet he lay in patient resignation, and manifested his christian concern for those around him, "encouraging Friends and his children to live in the Truth." On the 9th of the month, being asked by one of his friends how he was, he answered, "I am very poorly and weak, indeed, but much easier than I have been, for I was extremely ill, so sick and full of pain, such as I never had undergone before, so that I could not retire in my mind to God, my extremity was so great: but now the Lord has been pleased to give me ease, so that I can stay my mind on him, for which I am truly thankful. Now I feel the fresh remembrance or renewings of the love of God flowing into my heart, which is of much more comfort to me than all transitory things. Now I feel his living, Divine presence is with me, which bears up my spirit, under that which flesh and blood could not be able to bear."

The Friend, being about to leave him, was desirous to know how John felt respecting the probability of his recovering from his illness. On asking him, he replied, "That I am not worthy to know. However, I am content. This, I know, that if we abide faithful to God to the end, we shall receive a godly portion. So farewell, and the Lord go along with thee."

On another occasion, he said, "I am full of pain, yet can sing of the mercy and goodness of God to my soul, in the midst of affliction." Sometime afterward he said, "Do not mourn for me, but be still and quiet, and let me pass away quietly, that so my soul may enter into God's everlasting rest, for my conscience is clear from guilt, in the face of all men." He spoke with great freshness of spirit and cheerfulness of mind, ejaculating, "Come, Lord Jesus, receive my soul! thy servant is ready; come quickly!"

After this, he added, "Now, I think I am near my end." He seemed as though his departure was near, and his children and those gathered round thought him dying; but after a time he revived, and being raised up, he inquired if his children were all present. On being answered, "Yes," he sat silent a little while, and then said, "I was never covetous to get a great deal of this world's riches, but I have endeavoured to bring you up in the fear of the Lord, and educated you in the way of his truth, to the best of my understanding. If you do but wait upon the Lord in the sincerity of your hearts for the dropping down of the love of God upon your souls in the meetings and gatherings of the Lord's people, he will shed his blessings amongst you, for he hath been and is a Father to the fatherless, and as a Husband to the widow."

So, "fresh in spirit, and perfect in sense and memory," he remained to his last hour. He died the 11th day of the Twelfth month, 1714, aged sixty-nine years and four months.

JOHN LOWDEN.

This Friend and powerful minister of the Gospel came from Ireland into Pennsylvania, in the year 1711, and settled in New Garden, Chester county. Although he had come into a new country, and there was much to do in preparing the ground for culture, he did not allow the pressure of worldly business to obstruct his duty to his heavenly Father. He not only attended neighbouring meetings for worship and discipline, and the meetings in the adjoining province of New Jersey, but was soon led from home on some more extensive journeys in the ministry. In his travels, "he was," the historian, S. Smith, says, "of good service, having a testimony that usually had a great reach upon those that heard it."

In the summer of 1713, he and his fellow-labourer in the Gospel, Francis Swain, obtained the concurrence of the Friends of their Monthly Meeting to visit the meetings in New England. They also laid their concern before the Yearly Meeting of Ministers, on the 19th of the Seventh month, which united therewith, and furnished certificates of unity. On this journey they visited the meetings on Long Island, as well as New England, and their labour of love, which it took about three months to perform, was very acceptable to Friends where they travelled. On returning home, John felt constrained almost immediately to spread before his friends a prospect of extensive labour within the limits of his own Yearly Meeting. With their unity, he soon set forth, attended meetings in and about Philadelphia, and then passing into West Jersey, went up to Burlington. From thence, he visited the meetings in Bucks, and so coming into Philadelphia county, he held a meeting at Abington, in which he was taken alarmingly ill. Being carried to the house of a Friend, the extreme pain somewhat abated, and he was favoured to lay pretty quietly. After a time he told those about him, "that he had done the work the Lord had given him to do, and was easy." He desired his love might be given to Friends, and then he soon in great quietness departed, passing as it were into a soft sleep. His death took place, First mo. 19, 1714.

He was much beloved by those who knew him, and but few who ever came into Pennsylvania, left a more affectionate testimony in the hearts of the faithful, to the purity, living virtue, and reaching effects of their ministry than he did.

Can any of the readers of "The Friend" inform me when John Butcher and John Wilsford, two of the first settlers of West N. Jersey, died? John Wilsford was a member of Chesterfield meeting. They were both valuable ministers, and otherwise useful men.

(To be continued.)

For "The Friend."

Please insert the following in the columns of "The Friend," if thought suitable; that it may afford a little strength or encouragement to some in the present trying time in our religious society.

Washington Co., Ohio, 2nd mo., 1855.

A few words of tender counsel and advice to Friends, given forth by Mercy Johnson, two days before she died; and which she desired might be communicated to Friends.

"Dear Friends,—Both old and young, wherever these may come, my love salutes you, dearly desiring the welfare of your bodies and souls. I have in my measure laboured amongst Friends in many places, whilst with them, for the prosperity of truth, and good of souls; and now that I shall be taken away, I find a great concern upon me, to leave as advice and tender caution to all, that you may keep near to truth, and love it, seeking the honour of it above all things. Dear Friends, love one another, and as you have an eye to truth, and seek the honour of it before your own, then will your love flow one unto another, and whispering with backbiting and tale-bearing will be removed from you: for I have seen the ill effects of such things many times; and dear Friends, in your meetings for business upon Truth's account, have your eye to the Lord, and wait to have your

minds stayed upon him, respecting one another above yourselves, for Truth's sake, and wait upon the Lord to work in you, and for you, and to open your mouths to speak a word in season.

"Reason not, but give up freely to act and speak for Truth, whether you be young or old, not in high mindedness, but in true fear before the Lord. For I must tell you, the humble and those that abase themselves the Lord will exalt; but the highminded, and those of an exalted spirit the Lord will abase and humble, and make them know he is God, and will be bowed to by every high spirit.

"Therefore, dear Friends, let the truth have the reign in you, to govern your words, though never so few, that they may be rightly seasoned with grace, that so you may edify one another. Suffer no unruly spirit to appear in your meetings, neither in old nor young, but stand in the counsel of God, and he will give you a word in due season to stop the mouths of all gainsayers of the blessed truth, and of the work you are called to do in your day. Thus, the Lord will bless and more and more prosper his work in you, to your comfort and his eternal praise, to whom all is due. I can tell you, it will be well with you to be faithful to the Lord when you come to a dying bed, as I now am.

"I feel peace and true consolation with the Lord, and my love herein dearly salutes you, and bid you all farewell, who am your dear and tender sister."

Southern Soup House.

This institution has now about one thousand families on its register, to be fed daily with soup, and three days in the week with bread. To many of the recipients, it is probably the only food they obtain during the week. The demands upon the Society are daily increasing, and though the expenditure is large, and the funds on hand inadequate to meet it, yet the managers deem it their duty to continue the supply, relying on the kind aid of those benevolent citizens who feel the obligation to lend a helping hand at a time of such extensive suffering.

Contributions in produce or money will be gratefully received by the Treasurer, Jeremiah Hacker, No. 144 South Fourth street; or Thomas Evans, No. 180 Arch street.

Selected for "The Friend.

From an ancient book, the title page and conclusion of which are both missing. The authoress was a woman, a member of the Society of Friends.

"I have sometimes thought it would be a singular advantage to the professors of Christianity of all denominations, seriously to examine and inquire of our own hearts, what our religion has done for us; or what benefits have accrued to us from it? Whether the grace we have received has assisted us to resist the temptations of our soul's adversary? and whether we are nearer salvation than when we first believed? For being invested with a power to do a thing, will no longer be of use to us, than as we apply it. The grace and good Spirit, though it instruct us to deny all ungodliness, is of no further benefit to us, but as we obey its teachings, and follow its leadings: therefore I am of opinion it would not hurt the best Christians nor any others, sometimes to ask themselves the following questions. Have I, who assume the name of a Christian, departed from all iniquity? Are all old things done away, (for he that is in Christ is a new creature,) and do I experience new thoughts, new desires, new conversation, a total change, all things become regular, uniform and consistent with my high and holy calling? Is Christ the best beloved of my soul? Does my heart pant and my eyes fail for his salvation? Is my soul athirst for God? Do I long for his presence more than for hidden treasures? Do I love God above all other considerations, and my neighbour as myself? Am I careful lest I offend him? Do I live in constant observance of his laws? Do I live in his fear? Am I circumspect in all my words, that I sin not with my tongue? Does my conversation become the gospel of Christ? And am I careful to adorn his doctrines, which I profess to believe, and be guided by?

"If, upon a candid examination, this be the happy state of the professors of Christianity, my soul can rejoice with them, let them call themselves by what denomination or sect they may: for happy is the people who are in such a case! Yea, blessed are they whose portion is the God of Jacob! On the contrary, if we are only professing, and not in the possession of godliness,—if we have a form, but are insensible of the power to work a change in our hearts, our religion, as yet, has done nothing for us. Therefore I entreat all who are in this case, to consider it as an unfit state for heaven; for if we have not witnessed a being created anew in Christ Jesus, born of the incorruptible seed or word of God; known a death unto sin, and a new birth unto righteousness, born again of the Spirit, our Lord positively says, we cannot enter into the kingdom of God.

"Let the time past then suffice, and for the future redouble your diligence, and no longer hold the Truth in unrighteousness; walk circumspectly as wise, redeeming the time. The kingdom of God does not stand in form, but in power, neither is religion to be taken up by fits and starts, as it suits our leisure and convenience, nor by imitation, but conviction. We must cleave to God with full purpose of heart; what our hand finds necessary to do, in this great business of salvation, we must do with all our might; we must not indolently seek, but (by God's assistance) ardently strive to enter the kingdom of God."

Ohio, First mo. 24th, 1855.

From "The Leisure Hour."

Drifts of the Ocean.

Many a vessel has foundered far out at sea, or perished by fire, been crushed by icebergs, or suffered wreck on an uninhabited, iron-bound coast; and while none of the crew have survived to tell the tale of disaster, no fragment has been met with which could be recognised as belonging to the ill-fated craft. Thus, a few years ago, the "President" steamer vanished from the bosom of the Atlantic, and was surrendered to a mysterious doom, for no certain memorial of the stately ship was ever discovered; an event which made an intensely painful impression upon the public mind in the United States and Great Britain. But more generally, in such cases, the shattered timbers of vessels, articles of their furniture, or parts of the cargo, drift upon the surface of the deep, and are cast upon some distant beach, the sensible evidences that calamity has occurred, though they may not unfold its precise nature. In the recent instance of the burning of the "Amazon," charred remnants of the ship reached our southern coast, and would have revealed the fact of conflagration, had none of the passengers escaped to relate the dismal catastrophe. These remarks have been elicited by a statement, which has lately gone the round of the public journals, that several of what are called "glass balls" have been picked up by the natives at the mouth of the Obi, a river of western Siberia, which falls into the Arctic ocean. Information to this effect has been received at the foreign office from the Russian government. The articles in question are probably glass bottles. They may have been cast ashore, after a long drift, from a high northern latitude, for there is a strong and well-defined current in the north-polar basin, which would bring them from that quarter to the site where they have been found. In the absence of definite description, it is a supposable case, that they may be hermetically sealed bottles, intentionally detached from the missing expedition of Sir John Franklin, containing tidings of it. A request has therefore been despatched to the authorities of St. Petersburgh, to procure some of them, for the purpose of being forwarded to England. However uncertain the result of inquiry, there appears to be no doubt respecting the fact reported; and although the hope of hearing, by this channel, of our long-lost countrymen is certainly of the slightest kind, it would imply great negligence to omit sifting thoroughly every circumstance having the remotest aspect of connection with their fate. But, in all probability, the articles are either the memorials of some ordinary shipwreck, or have been set afloat by mariners in the course of regular navigation—a common and very useful practice, tending to illustrate the direction and power of the oceanic currents.*

These currents are literally rivers of sea-water traversing the ocean. They are of unequal strength and magnitude, like the land streams; as varying, too, in their direction, generally permanent, and of enormous volume. They arise from various causes, as prevailing winds, differences of temperature between different parts of the ocean, variations of atmospheric pressure, the meeting of the polar ice, and other minor circumstances. But we shall deal with effects, rather than with causes, in this paper.

The arctic or cold current, above referred to, is so called from the basin in which it originates, and the low temperature of its waters. It sweeps along the north coast of Asia towards that of Europe, descends from the polar ocean in a south-westerly direction, visits the eastern shores of Greenland, passes from thence to those of Labrador, and terminates its course near the Great Bank of Newfoundland, where it mingles with a current flowing in an opposite direction, or the gulf-stream. Extensive fields of ice, and magnificent bergs, annually sail upon its bosom, and are transferred from frigid to temperate latitudes, to perish suddenly by collision, in hours of storm, or gradually dissolve in the warmer waters. But, what is of more interest and importance, a vast quantity of timber is among its drifts, which proves a signal benefaction to the inhabitants of the treeless shores upon which it is eventually cast. The great Siberian rivers flow through immense pine forests. Upon the banks giving way, undermined by the action of floods, on the breaking up of winter, and at other seasons, detached trees are carried down in great numbers to the ocean, and transported by it to far distant sites. The drift-wood of the Lena, Yenisei and Obi, after a river journey of, perhaps, a thousand miles, thus finds its way to the desolate coasts of Nova Zembla, Spitzbergen, and Iceland. In 1596-7, during the memorable wintering of the Hollanders at the furthest extremity of the former island, within 14° of the north pole, the castaways had reason to appreciate this provision of nature; and the journalist of the forlorn but heroic band has gratefully recorded it. A section of the journal has this marginal summary, "How

* Since this was written, it has been positively ascertained that the articles in question have no connection with Franklin's expedition.

God, in our extremest need, when we were forced to live all the winter upon the land, sent us wood to make us a house, and to serve us to burn in the cold winter." Having decided upon the erection of a house or shed, to protect themselves from the rigour of the climate and the white bears, the mariners found, to their dismay, that "there grew no trees nor any other thing in that country to build it withal." But, it is related, "at last we found an unexpected comfort in our need, which was certain trees, roots and all, which had been driven upon the shore, either from Tartary, Muscovy, or elsewhere; wherewith, as if God had purposely sent them unto us, we were much comforted, being in good hope that God would show us some further favour; for that wood served us not only to build our house, but also to burn and serve us all the winter long; otherwise, without all doubt, we had died there miserably with extreme cold." The same welcome relief was afforded to the four Russian sailors who were cast away upon one of the Spitzbergen islands in the year 1743, and survived, with one exception, through upwards of six years in the dreary solitude. There was no species of tree or even shrub growing around them, but only mosses, and a few creeping plants. Without fire, the intense cold of winter must inevitably have proved fatal; but without wood, how was fire to be produced or supported? The sea supplied, in this particular, the defects of the land. While wandering along its beach, they met with whole trees with their roots, the produce of some more hospitable, but to them unknown climate, which had been conveyed thither by the waves, and driven ashore. To the present day, the Icelanders, who have no natural forests, receive from the ocean an annual supply of useful timber by the same route, which serves for fuel and building materials.

(To be concluded.)

For "The Friend."

The present is a time, in which the truly exercised and concerned members of our religious society are required to dig deep and endeavour to be found abiding on that foundation which is the rock of ages, even Christ Jesus, our blessed Lord and Saviour, waiting his direction in all their actions and movements in the church militant; and as he has promised, I most assuredly believe that such will experience his promises to be yea and amen in all cases of necessity: and when difference of opinion in regard to the exercise of our salutary discipline, doth arise in any of our meetings for business, we will be enabled so to express ourselves in regard thereto, that there will not be a stumbling block placed in the way of the weak; but it will afford an opportunity for the exercise of patience and condescension towards each other, thereby evincing a real concern for the cause of truth, and a willingness to abide in the everlasting patience. By so doing we will be preserved from coming to hasty judgments, which, on after consideration we may find to have been premature, and sometimes erroneous. So that it atresh arises with me, to desire all that speak to the business that may come before us, in our respective meetings, to settle down in the stillness that truth leads into, and there see whether that which is on the mind is required at our hands, and if on examination in the Light, it still remain with us, then let it be given to the meeting, and there let it rest, without too much anxiety as to whether it shall be received or rejected. As the present is a time of peculiar trial as regards offenders in our religious society, it is very necessary that we act in that wisdom which is able to direct all who seek unto it aright, in regard to such as have become offenders to our discipline. Also in reference to the settlement of some of our meetings, there is a danger of too much haste in concluding on the disposition of some that have been stripped by the late mournful secession from our Yearly Meeting; but let us remember that it is written, "he that believeth shall not make haste," and "judgment also will I lay to the line, and righteousness to the plummet;" therefore let us not be hasty in our minds or in our actions towards those who have gone out from among us, but abiding in the patience until we are more of one mind in regard to these things, and I believe we will be enabled to realize, that help is "laid on one that is mighty," and as we individually seek unto Him, we shall be instructed and assisted in doing that which is required at our hands.

Harrison Co., Ohio, Second mo., 1855.

THE POOR.—Friends in the Country.

During this period of severe and extensive suffering, when so many thousands of our fellow citizens are enduring the miseries of want and deprivation, it has been peculiarly gratifying to find that the sympathies of our friends in the country have been awakened, and that several have contributed of their substance to relieve the throngs of needy who abound in this great city. Two meetings in Delaware County have entered into subscriptions, and each collected among themselves, and from their neighbours, not of our Society, a handsome contribution in aid of the poor. In some other places individuals have forwarded sums of money to the city, to be appropriated to the funds of some of the Soup Houses. The generous liberality thus displayed is not only of essential service in procuring the necessaries of life for those whose means are insufficient to command them, but it is cheering to the friends who are labouring to mitigate the sufferings of their fellow creatures. Two of the meetings of Friends in this city have raised funds for this benevolent object, and the others are likely to do the same. Besides contributing to this, friends have also done their portion towards raising the public fund, which has reached nearly $23,000.

But with all that has been done, there is still a large scope for the exercise of a liberal benevolence. It is stated, on the authority of some who have made considerable examination, that not less than 17,000 persons have been thrown out of employment during the autumn and winter. The daily applications at our doors for relief, from those who have not been wont to seek for charitable aid, are a touching proof of the extent and keenness of the suffering.

The past year has been one of great prosperity to the agricultural interest; and we would suggest to Friends in the country, whose tables are daily supplied with plenty, whether it is not a Christian duty, in a time of such exigency as the present, to lend a helping hand in procuring food for those whose means are inadequate to obtain it for themselves. Many females and little children are suffering greatly for victuals and fuel, and if each more favoured one, would give what they can readily, and without inconvenience spare, the aggregate would form a fund sufficient to relieve the wants of many worthy persons. The Soup Houses are particularly useful at the present time, though we do not wish to limit the funds to this channel.

"In the morning say to thyself, what shall I do this day, which God has given me? How shall I employ it to his glory? In the evening consider within thyself, and recollect, what have I done this day, and how have I spent it."

Sponge Fishing.—Sponge fishing is said to have become a very profitable business in the neighbourhood of Key West. One hundred thousand pounds are reported to have been gathered during the last year, and the sales amounted to twenty-five thousand dollars. The article is mostly procured by natives of the Bahamas. This is a new branch of business for Key West, and was formerly confined to the Mediterranean. We believe, however, that the finer quality of sponge is not found on our coasts, although the coarse description is abundant all about the coast of Florida, and the Bahama Banks.

Stephen Crisp, in a postscript to an epistle, addressed to his "dear *friends and brethren*," writes thus:—"Oh! dear friends, consider these are perilous times, and it is needful for every one to watch in that same eternal light, to which you were first turned, that by its righteous judgment ye may be preserved from everything in yourselves that appears contrary to that precious life of which you have tasted. And when you have so done, take heed that the enemy do not do that by an instrument, *(which, through your watchfulness in the light,)* he could not do without. And all beware of that affected tenderness that cries out, be tender to all, and pray for all, and mind the good in all, and love all, and judge none, but leave judgment to God, &c. I say, heed not the plausible words of that spirit, which, being guilty, to save its own head from a stroke, would bereave you of your judgment which God hath given you, and is truly his judgment, and is to be administered in his wisdom and power, for the cleansing and *keeping* clean of his sanctuary: for such as have no judgment in their goings, are they that know not the true way of peace, but make them crooked paths, 'he that goeth in them shall not know peace.'"

If God single me out for special great suffering, I have no reason to judge amiss of it: for such is the state of things, that some individuals must of necessity suffer for the good of the people. And why not I, as well as another? God is my owner, and he may do with me as with any other, even as he pleaseth; and he is my Father, he will use me well, and make me sufficient amends for all my sufferings; and I shall be no loser, but an exceeding gainer thereby in the end.

A True Saying.—According to Lacon, men will wrangle for religion; write for it; fight for it; die for it; anything but—*live for it.*

THE FRIEND.

SECOND MONTH 17, 1855.

Fifteen dollars, received from a Friend, through Chatham Post-office, has been paid to the Treasurer of the Southern Soup Society. The contributions of our distant friends are very acceptable.

Second mo. 12, 1855.

SEWEL'S HISTORY.

"The history of the rise, increase and progress of the Christian people called Quakers, intermixed with several remarkable occurrences, by William Sewel. Written originally in Low Dutch, and translated by himself into English. To which is prefixed a brief memoir of the author."

The above work has been stereotyped, and is now published under the authority of a committee of the Philadelphia Meeting for Sufferings. The whole has been carefully examined, and the typo-

graphical errors corrected. The twelve books, into which it was originally arranged by the author, have been divided into chapters, with headings of their respective contents; and the index has been much enlarged.

There is no history of the early days of our religious Society that gives so full or so graphic descriptions of the trials and sufferings through which its faithful members passed, as the above; and we think no one can peruse its pages with attention, without being struck with the extraordinary constancy and patience with which those sufferings were borne; and convinced that the Divine arm was stretched forth for the support and defence of the despised and persecuted people who gave themselves up to maintain the Truth as it is in Jesus, in the midst of that high professing but carnally minded generation. Our younger members ought to make themselves more thoroughly acquainted with the history of the rise and progress of the religious Society to which they belong, and draw from the accounts recorded therein, lessons of instruction in the value of those testimonies for which so many of our predecessors paid the price of liberty, and of life itself, but which in this day of ease and self-esteem are considered by many of little or no worth.

As this work can now be procured at a very small cost, we hope it may be widely disseminated, and we shall be glad to find that it takes a place on the tables, or in the libraries of all the members of the Society wherever situated.

There are two volumes, bound together or separate, to suit the wishes of the purchaser. They contain 920 pages, octavo,—bound together in sheep, the price is $1.25. A reduction of 10 per cent. will be made to those purchasing by the dozen, or to sell again.

The work is for sale at Friends' book store, No. 84 Arch street.

SUMMARY OF EVENTS.

EUROPE.—News from England to the 27th ult.—*The War.*—The dates from Sebastopol are to the 14th. The relative position of the parties was unchanged, except that the allied forces, especially the English, were gradually sinking into a more deplorable condition. On the 7th, the sick list numbered 14,332. Great numbers of the unhappy victims of this foolish and wicked war, were perishing from cold and exposure. The British army was in a wretched state of mismanagement. The French had presented 10,000 coats to the English soldiers, and many of them were dressed in the French uniform. The Russians report numerous desertions from the allies to the Russian ranks. The sickness was increasing, and the London Times states that if the present rate of mortality should continue, there will be no British army left by the middle of the Third month. The Russian losses in the Crimea, since the battle of Alma, are officially stated at 26,763, of which 7300 were killed, 13,826 wounded, and 4019 died from disease. The siege operations were suspended. Large bodies of Russian troops were concentrating at Perecop, with a view of attacking Eupatoria. The last of the Turkish convoys left Varna for Balaklava on the 14th ult.

Peace.—The public feeling in England seems tending toward peace. Letters from St. Petersburg to the 18th, are of a pacific character. The peace conference is to be opened about the middle of this month.

ENGLAND.—In Parliament the Government has been severely denounced for its management of the war. Lord John Russel has resigned. The Aberdeen Cabinet will probably be compelled to give place to another Ministry. *Liverpool Market.*—Cotton in moderate demand at from 5*d.* to 5¾*d.* for Mobile and New Orleans. Flour, Ohio, 43*s.* Consols, 91¼. Some heavy failures have occurred at Liverpool and other places. The City of Baltimore, a screw-steamer, for the Liverpool and Philadelphia line, has been launched at Glasgow. The City of Baltimore is the largest vessel ever built on the Clyde.

AUSTRIA.—The recent passage of the Danube by the Russians, has given rise to a demand by Austria for explanations from the Russian Envoy. Orders have been sent to the Austrian commander to prevent the Russians from renewing hostilities on the Danube.

SWITZERLAND.—The enlistment of Swiss goes on slowly for the allies.

CHINA.—The dates from China are to Twelfth mo. 12th. Political affairs in the South were more critical than ever. The Canton authorities have applied for assistance from the American and English Consuls. Trade was completely suspended.

MEXICO.—The latest accounts report the successes of the revolutionary party in the south, under General Alvarez. One account, dated Acapulco, Jan. 23, states that Alvarez had obtained a complete victory in Guenere, over Santa Anna's army, and the latter, 1000 strong, had surrendered to him. It was also reported that a large part of Santa Anna's army had deserted and gone over to Alvarez.

SOUTH AMERICA.—PERU.—Dates from Callao to 7th ult. General Castilla has overthrown Echenique, and taken the government into his own hands. The squadron had voluntarily surrendered to him. Echenique had sought the protection of the British Minister.

BOLIVIA.—Dates to the 27th Dec. The rebel Acha had been put down, and those engaged with him in the insurrection, pardoned by the government. An extra session of Congress had been called to receive the resignation of the President. Things were quiet in Chili, and the Argentine Republic, and the news without interest.

AUSTRALIA.—Dates to Twelfth mo. 1. Trade was very much depressed, and fears were entertained of injury to the crops by the severe drought. Flour and grain from California were being imported in large quantities.

UNITED STATES.—The falling off in the United States revenue received First mo., 1855, as compared with the same month of 1854, is two millions three hundred thousand dollars. The aggregate falling off since the end of Tenth mo., when the reaction in the import trade began, is $6,000,000. The President has sent to the Senate for ratification, a new treaty with Mexico, in substance the same as that recently made with Russia, recognizing the principle that free ships make free goods. *Congress.*—The House has passed the bill authorizing an underground telegraph to be laid to the Pacific, having first stricken out the provision, which gave the contractors two millions of acres of land to build it. The bill only gives the right of way, and extends the laws of the United States over the line for its protection. A bill has also passed appropriating $6,550,000 for the payment of such creditors of the late Republic of Texas, as are comprehended in the act of Congress of Sept. 9, 1850. The money to be apportioned among the holders of claims, pro rata. The bill for the settlement of claims for French spoliations, prior to 1800, has passed the Senate; it had previously passed the House. J. C. Breckenridge, of Kentucky, has resigned the commission, which he had accepted, as Minister to Spain, and Senator Dodge, of Iowa, has been nominated and confirmed in his stead.

California.—The North Star at New York, brings 200 passengers and $1,269,000 in gold. The Panama railroad has been completed, and the first train passed over it on the 28th ult. The transit was made in four hours.

The miners were rejoicing over the recent rains, and the washing was going on briskly. In some parts of the State, the weather had been very cold, and snow had fallen to the depth of from two to five feet. A *negro slave* is advertised in Sacramento for sale at auction, by the sheriff. He is warranted sound and able-bodied. Is California a *free State?* The duties collected at San Francisco, in the year 1854, amounted to $1,461,160; in 1853, the amount was $2,052,808, showing a falling off of nearly one half.

Boston.—In this city, during the last year, there were 3128 marriages, 5688 births, and 4441 deaths.

New York.—The present efficient Mayor is operating against the fortune-tellers, astrologers, and other imposters of the same character, in that city. Mortality last week, 485.

Philadelphia.—Mortality last week, 175.

Kansas.—The Kanas Herald says that there are but very few slaves in the territory, south of Kansas river; probably none except those in possession of the Indians, or of the Methodist Mission. North of the river, there are a few in the region of Fort Leavenworth, who are mostly owned by Government officials.

An immense deposit of magnesia has been discovered. The stratum is found at the depth of twenty to fifty feet, and is supposed to underlie a large part of the country.

Illinois.—A prohibitory liquor law has passed both branches of the Legislature. Joint resolutions have also been passed, instructing the Senators, and requesting the Representatives to oppose slave States being formed in the territories of Nebraska and Kansas. An Anti-Nebraska Democrat has been elected to the U. S. Senate.

Miscellaneous.—The Panama Railroad.—This great work, which is now finished, was six years in progress and cost seven millions of dollars. The swamps, mountains, and unhealthy climate of the isthmus, were serious obstacles to its construction.

German Immigrants.—The New York Board of Emigration estimate that $20,000,000 in money has been brought into the country, in the last year, by German emigrants.

New York Senator.—W. H. Seward, the able representative of New York in the Senate of the United States, has been re-elected.

Fugitive Slave Law.—Booth and Rycroft, who were convicted at Milwaukie, for aiding in the escape of a fugitive slave, have been discharged from arrest by the Supreme Court of Wisconsin, on the ground that the law is unconstitutional, and the indictments under it illegal.

Immigration to Canada.—During the year 1854, the number of foreign immigrants arriving in Canada, was 53,183.

Cold Days.—On the 6th inst., the thermometer stood at Pottsville, Pa., 9° below zero. Pittsburg, 6° below. Philadelphia, 2° above. New York City, at zero; in various parts of the State, it varied from 20° to nearly 40° below. On the 7th, the temperature in Philadelphia fell to zero; New York, 10° below; in the Eastern States, from 10° to 30° below. On the 5th inst., the temperature at Quebec was 32° below, and at Montreal 22° below. At Philadelphia, there was a considerable fall of snow, with a temperature, but little above zero.

Pacific Railroad Expedition.—An expedition is being organized by the Government, to secure information relative to the proposed route for the Pacific railroad. It is to be under the command of Capt. Pope, and will be composed of 150 men. The object is, to ascertain whether water can be obtained at certain spots, by means of Artesian wells.

Losses at Sea.—During the last month, 43 American vessels have been reported as totally wrecked, and one a new ship, burnt. The value of vessels and cargoes was $1.244,000.

RECEIPTS.

Received from Jacob Haines, agt., Muncy, Pa., for E. Willits, $4, vols. 27 and 28, for Jesse Haines, $4 vols. 27 and 28, for C. Ellwood, $2, vol. 27; from A. Garretson, agt., O., for Wm. Boswell, $6, to 52, vol. 25; from J. Hueates, agt., O., for Robert Todd, $2, vol. 28; from R. Magill, Pa., $4, vols. 27 and 28; from Benj. Sharpless, jr., Pa., $4, vols. 26 and 27.

INDIAN CIVILIZATION.

The committee is desirous of engaging the services of a well qualified Friend to teach the school at Tunessassah, &c. Friends, who may feel concerned to engage in that station, are requested to make early application to Joseph Elkinton, No. 377 S. Second street, or Thomas Evans, No. 140 Arch street, Philadelphia, or Ebenezer Worth, Marshalton, Chester county, Pa., or Thomas Wistar, Fox Chase, Philadelphia co., Pa.

Philad., Ninth mo. 20, 1854.

FRIENDS' ASYLUM.

Committee on Admissions.—Samuel Bettle, Jr., No. 10 North Tenth street; Charles Ellis, No. 95 South Eighth street, and No. 56 Chestnut street; William Bettle, No. 14 South Third street; John C. Allen, No. 179 South Fifth street, and No. 227 North Front street; Horatio C. Wood, No. 210 Race street, and No. 37 Chestnut street; William Thomas, No. 242 North Fifth street, and No. 4 South Wharves; Townsend Sharpless, No. 187 Arch street, and No. 32 South Second street; John M. Whitall, No. 161 Filbert street, and No. 138 Race street.

Visiting Managers for the Month.—William Thomas, No. 242 N. Fifth street; George R. Smith, No. 487 Arch street; George G. Williams, No. 244 N. Fifth street.

Superintendent.—Dr. Joshua H. Worthington.

Matron.—Margaret Worthington.

DIED, Twelfth month 9th, 1854, REBECCA SAUNDERS, aged nearly 77 years; an esteemed member of Woodbury Monthly Meeting, N. J.

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From the London Quarterly Review.

How London is Supplied with Food.

(Concluded from page 178.)

If the underground stock of water is shrinking, it has increased vastly on the surface. The seven companies which supply the metropolis bring in between them forty-four million gallons daily—a quantity which, large as it is, could be delivered in twenty-four hours by a brook nine feet wide and three feet deep, running at the rate of three feet per second, or a little more than two miles per hour.

The inability of figures to convey an adequate impression to the mind of the series of units of which the sums are composed renders it impossible to give more than a faint idea of the enormous supplies of food required to victual the capital for a single year. But the conception may be somewhat assisted by varying the process. Country papers now and then astonish their readers by calculations to show how many times the steel pens manufactured in England would form a necklace round their own little town, or how many thousand miles th. matches of their local factory would extend if laid in a straight line from the centre of their market-place. Let us try our hand on the same sort of picture, and endeavour to fill the eye with a prospect that would satisfy the appetite of the far-famed Dragon of Wantley himself.

If we fix upon Hyde Park, as our exhibition ground, and pile together all the barrels of beer consumed in London, they would form a thousand columns not far short of a mile in perpendicular height. Let us imagine ourselves on the top of this tower, and we shall have a look-out worthy of the feast we are about to summon to our feet. Herefrom we might discover the Great Northern road stretching far away into the length and breadth of the land. Lo! as we look, a mighty herd of oxen, with loud bellowing, are beheld approaching from the north. For miles and miles the mass of horns is conspicuous winding along the road, ten abreast, and even thus the last animal of the herd would be 72 miles away, and the drover goading his shrinking flank considerably beyond Peterborough. On the other side of the park, as the clouds of dust clear away, we see the great Western road, as far as the eye can reach, thronged with a bleating mass of wool, and the shepherd at the end of the flock (ten abreast) and the dog that is worrying the last sheep are just leaving the environs of Bristol, 121 miles from our beer-built pillar. Along Piccadilly, Regent-street, the Strand, Fleet-street, Cheapside, and the eastward Mile-end-road line, for 7½ miles, street and causeway are thronged with calves, still ten abreast; and in the great parallel thoroughfares of Bayswater-road, Oxford-street, and Holborn, we see nothing for nine long miles but a slowly-pacing, deeply-grunting herd of swine. As we watch this moving mass approaching from all points of the horizon, the air suddenly becomes dark—a black pall seems drawn over the sky—it is the great flock of birds—game, poultry, and wild-fowl, that, like —— Bond's ducks, are come up to be killed: as they fly wing to wing and tail to beak they form a square whose superficies is not much less than the whole enclosed portion of St. James's Park, or 51 acres. No sooner does this huge flight clear away than we behold the park at our feet inundated with hares and rabbits. Feeding 2000 abreast, they extend from the marble arch to the round pond in Kensington Gardens—at least a mile. Let us now pile up all the half-quartern loaves consumed in the metropolis in the year, and we shall find they form a pyramid which measures 200 square feet at its base, and extends into the air a height of 1293 feet, or nearly three times that of St. Paul's. Turning now towards the sound of rushing waters, we find that the seven companies are filling the mains for the day. If they were allowed to flow into the area of the adjacent St. James's Park, they would in the course of the 24 hours flood its entire space with a depth of 30 inches of water, and the whole annual supply would be quite sufficient to submerge the city (one mile square) 90 feet. Of the fish we confess we are able to say nothing: when numbers amount to billions, the calculations become too trying to our patience. We have little doubt, however, that they would be quite sufficient to make the Serpentine one solid mass. Of ham and bacon again, preserved meats, and all the countless comestibles we have taken no account, and in truth they are little more to the great mass than the ducks and geese were to Sancho Panza's celebrated mess—'the skimmings of the pot.'

Such, then, is a slight sketch of the great London larder. It may be imagined that many of these stores come to the metropolis only as to a centre for redistribution, and are again scattered over the length and breadth of the land. This, however, is not the case. The only line that takes food in any quantities out of London is the North-Western. This railway speeds into the midland counties, but especially to Birmingham, 350 tons of fish consigned to the country dealers, and to the nobility and gentry. As we have before seen, van-loads of fruit are often despatched in the same direction. The South-Eastern conveys large quantities of grain down the line, and the London and Brighton and South Coast takes annually to Brighton 26 tons of meat and 1100 cattle; and here all the food carried *out* of London in bulk ends. A constant dribble of edibles, it is true, is continually escaping by the passenger trains, of which the railways take no notice in their goods-department traffic; but it must be remembered that a much larger quantity is perpetually flowing unheeded into the London commissariat through the same channels. Of the stout and porter brewed in the metropolis by the great houses, again, one-seventh perhaps finds its way abroad—a drop in comparison to that which must be contributed by the 2482 smaller brewers of the town, and the great contingent supplied by Guinness, Allsopp, and other pale-ale brewers. This simple statement will suffice to make it evident that in the foregoing picture we have giv:n anything but 'heaped measure.'

The railways having poured this enormous amount of food into the metropolis, as the main arteries feed the human body, it is distributed by the various dealers into every quarter of the town, first into the wholesale markets, or great centres, then into the sub-centres, or retail tradesmen's shops, and lastly into the moving centres, or barrows of the hawkers, by which means nourishment is poured into every corner of the town, and the community at large is supplied as effectually as are the countless tissues of the human body by the infinitely divided network of capillary vessels. According to the census of 1851 these food distributors are classified in the following manner:—

Males.	
Grocers	6,475
Cowkeepers and milksellers	3,372
Cheesemongers	2,156
Butchers	7,428
Poulterers	551
Fishmongers	2,238
Other dealers in animal food	1,376
Greengrocers	3,325
Bakers	9,841
Confectioners	1,806
Other dealers in vegetable food	1,303
Brewers	2,499
Licensed victuallers and beer-shop-keepers, &c.	6,843
Wine and spirit merchants	1,915
Other dealers in drinks	3,805
Saltmakers	37
Water providers	428
Innkeepers	433
	56,601
Females.	
Grocers	676
Innkeepers	93
Innkeepers' wives	217
Cowkeepers	1,158
Butchers	205
Butchers' wives	3,086
Fishmongers	151
Other dealers in animal food	283
Greengrocers	941
Bakers	480
Confectioners	542
Other dealers in vegetable food	939
Licensed victuallers and beer-shop-keepers	970
Wives of ditto	4,440
Wine and spirit merchants	15
Other dealers in drinks	457
	14,653

If to this total of 71,254 we add the wandering tribe of costermongers, hawkers, and stall-keepers, estimated at 30,000 persons, we shall have an army exceeding 100,000 persons; and, as in-

directly there must be quadruple this number of persons employed, the merest pauper among the population has hundreds of invisible hands held out to provide him the necessaries and comforts of life. The smooth working of this great distributive machine is due to the principle of competition—that spring which so nicely adjusts all the varying conditions of life, and which, in serving itself, does the best possible service to the community at large, and accomplishes more than the cleverest system of centralization which any individual mind could devise.

Selected.

A WATCH-WORD.

"I beseech you, friends and brethren, to suffer the word of exhortation to prevail with you, unto a thorough examination of your own hearts, with the light of the gospel of Jesus, whether you have kept to the truth, as declared and practised in the beginning; or have you suffered loss in your inward man, and find decays of love to God, and of zeal for his truth upon earth? I know right well, that *a good condition may be easily lost, but hardly recovered*. Examine thyself, whether thou delightest thyself now, as much as at first thou didst, in communion with God and his people? Are the assemblies of his people as dear to thee as ever they were? If not, seek out the cause, and let no pretence blind thy mind from a diligent attending thereupon; but keep to the Seed in thyself, which thinketh no ill, much less doth any, and in that *thou wilt feel the benefit of communion with God's people*, and wilt be bound up together with them, as in the bundle of life: and *a bundle is not easily broken and shattered, as particulars apart are*. Search whether thou hast kept thy garments clean, from being defiled with the spirit of this world, building again in thyself, that which once thou destroyest in others. If riches increase, set not thy heart on them; which they will easily get, if thou be not watchful and diligent in keeping thy heart close unto the Lord, and his truth in the inward parts: for the love of money is the root of all evil, as it is written.

"Take often a view of the truth as it was in the beginning, and what effect and operation it had upon thee, when thou wast first convinced; how *low*, how *meek*, how *poor in spirit*, and *humble in heart* and mind; making thee to esteem every one better than thyself; seeing and knowing more evil in thyself, and in that nature by which thou wast a child of wrath, than in all the world beside, as in thy eyes at that day. And surely experience showeth unto the watchful, that that nature is the same, and will be bringing forth the same fruits again, if it be not mastered, and ruled over by the pure and divine Spirit: which made the apostle say after his conversion, 'That in him,' that is to say, in his flesh, 'was no good thing.' Again, art thou as careful to keep the truth without blame, as at the beginning? and as ready to *restore the fallen*, and *to cover the nakedness of thy brother*, as at first? Is there no whispering, evil speaking, and backbiting, and watching with an evil eye, and searching after weaknesses and haltings in some, accounting them great and heinous miscarriages, being glad of them, to defame those whom thou hast a mind to defame; and taking no notice of miscarriages in others, whom thou respectest, and wouldst have thought well of? Durst thou do thus in the beginning, when thou wast first convinced, and the lively quickening spirit ruled in thee, keeping thy spiritual senses always exercised, to discern between good and evil? Thus let every one try themselves by the measure of Truth, that they may see whether they have kept to it, as it was in the beginning." 1665.

Singular Couple—Compensation.

Along with my brother, who was collecting matter for a work he was about to publish, I visited the interesting town of Hexham—interesting at least to him, for it was a fine field for historical research; although, for my own part, I found little besides its ancient church. The circumstance which, more than anything else, obtained the dingy town a lasting place in my memory, was our taking a lodging with an extraordinary pair, an old man and woman—husband and wife—who lived by themselves, without child or servant, subsisting on the letting of their parlour and two bedrooms. They were tall, thin, and erect, though each seventy years of age. When we knocked at the door for admittance, they answered it together. If we rang the bell, the husband and wife invariably appeared side by side; all our requests and demands were received by both, and executed with the utmost nicety and exactness.

The first night, arriving late by the coach from Newcastle, and merely requiring a good fire and our tea, we were puzzled to understand the reason of this double attendance; and I remember my brother, rather irreverently, wondering whether we "were always to be waited upon by these Siamese twins." On ringing the bell, to retire for the night, both appeared as usual; the wife carrying the bed-room candlestick, the husband standing at the door. I gave her some directions about breakfast for the following morning, when the husband from the door quickly answered for her.

"Depend upon it, she is dumb," whispered my brother. But this was not the case, though she rarely made use of the faculty of speech.

They both attended me into my bed-room; when the old lady, seeing me look with some surprise toward her husband, said—

"There's no offence meant, ma'am, by my husband coming with me into the chamber—he's stone blind."

"Poor man!" I exclaimed. "But why, then, does he not sit still? Why does he accompany you everywhere?"

"It's no use, ma'am, your speaking to my old woman," said the husband; "she can't hear you—she's quite deaf."

I was astonished. Here was compensation! Could a pair be better matched? Man and wife were, indeed, one flesh; for he saw with her eyes, and she heard with his ears! It was beautiful to me ever after to watch the old man and woman in their inseparableness. Their sympathy with each other was as swift as electricity, and made their deprivation as naught.

I have often thought of that old man and woman, and cannot but hope, that, as in life they were inseparable, and indispensable to each other, so in death they might not be divided, but either be spared the terrible calamity of being alone in the world.—*Chamber's Journal.*

Selected.

In describing the trials of his day, Stephen Crisp says, "Yet did not the serpent leave off attempting to betray the innocent, but found out instruments fit for his purpose, whom he raised up under pretence of some new discoveries, accompanied with a voluntary humility, and a seeming self-denial, when indeed the design was to exalt self and man's work, wit and reason, above the eternal power of God, and through feigned pretences, to obtain a dominion over the heritage of God, and to impose and obtrude upon them things which were not taught by the living Spirit of Christ Jesus in themselves, nor had been received by doctrine or message from the true spiritual labourers in the gospel. By which means the minds of many were betrayed, and they were exercised in contending about some outward signs or tokens of their separation, till the weighty matter they should have minded, viz., how to be kept in the love of God, and in the heavenly unity, was in many lost and forgotten; and instead thereof, a secret root of bitterness grew up, and a hatred against the prosperity of the church of God, and the faithful servants and ministers of it; insomuch that they lost the very sense of God's blessed presence amongst us, and reckoned he had forsaken us; and thereupon many also forsook us, and were as another people, and were puffed up with great expectations of our downfall, and their own exaltation; and began to spread their design of separation into other nations, to the hurt of many who were deceived by them; so that the tender love of God, that had wrought in the hearts of the faithful labourers and ministers of the Gospel, to the gathering of them out of the world, now wrought again effectually, to gather many of them out of this self-separation, and with great patience and long-suffering, did we travail and labour with many. And the Lord beheld our sincerity and care, and blessed his work in our hands, so that the eyes of many were opened to see the crafty snares by which they were entangled, and power was given them of God, to break through and testify against the crafty wiles of them that had deceived them. And the Lord arose in his great and mighty power, in and among his people, and set an eternal judgment on the head of that spirit, and its work of dissension and separation that it had wrought; and it could then proceed no further, but withered and came to nought; and those who wilfully resisted the offers of the love of God, and of his people, they grew more and more corrupt, and perished wholly from the way of the Lord, and the society of his people, and turned back, some into the world's worship and religions, and others into the gross pollutions that are therein; and the churches of Christ, who stood firm and true to the leading of his Spirit, came to have rest from that extreme labour and travail which they had lain under several years, by reason of these things; and God fulfilled the prophecies of divers of his faithful servants, who by their faith had seen, and by the Spirit had testified at the beginning of that spirit's work, what the end of it should be. For many there were who saw, that it was from the earth, and thither it would return, and there it was swallowed up and all its substance; and as many as refused to be warned, perished with it. Then did the souls of the faithful give glory and honour to God, in whose hand is power and dominion, and he reigns on high in his strength, and is king of saints, and the defence of his Sion, now, henceforth and forever more."

The Fall of the Leaf.

The fall of the leaf is a most curious circumstance, and has puzzled many a wise philosopher. It cannot be merely because of the cold to which the leaf is exposed, for when a frost in June blackens our hedge-rows, and desolates our gardens, the leaves do not fall off: they only wither and die. It may be because of the arrival of old age, but this is a phrase which explains nothing. One would naturally ask, moreover, why some leaves remain on the tree the whole winter, though others fall so early. To understand these things, we must first learn what the leaf is, and how it is joined to the branch. A leaf is the thin part of the outer layer of bark, pushed outwards and stiffened by tough fibres, which pass into it from the wood, and form its veins. By these means, a simple and very curious apparatus is constructed,

the green or bark part of which, consisting of small bladders, acts as a stomach to digest with, and lungs to breath with, while the fibres convey food and air from the branch into the stomach and lungs. Now, when the leaf is first formed, its bladders and fibres have very thin sides, and whatever is introduced into them is readily returned again; and if what they receive was quite pure, it is not improbable that they would go on receiving and returning for a long time. But the fluids of plants are not water; on the contrary, they contain a great deal of earth, and other matters, which they deposit every time they pass over the surface. We know that when a kettle first comes home from the ironmonger, its inside is bright and clean, but as soon as we have boiled any water in it, the inside becomes a little furred, and when it has been thus used a great many times it becomes very much encrusted, till at last it is quite lined with a substance like hard earthenware. Something of this sort takes place in the inside of the bladders and fibres of a leaf; they are at first quite clean, but by degrees they are furred till their sides are rendered so thick that the fluid on which the leaf feeds can no longer pass through them readily. As soon as this happens the leaf begins to be starved and to leave off growing; want of food renders it weak, a sort of indigestion takes place, and at last it altogether dies. In the summer time leaves are always falling off as they die, those on the lowest part of the branches falling first; but we do not remark it, because the falling leaves are hidden by the living ones.

Now, the reason why a leaf falls off when it is dead, seems to be this: the bark to which it is attached goes on growing and expands; the leaf-stalk, as it dies, shrivels and contracts; the consequence of which is, that the one separates from the other. It is, in fact, just what happens when a piece of iron is heated, and then cooled; the outer part, which is an oxide, cools much quicker than the inner part. The metal contracts, but as the metal and the surface cool at a different rate, they also contract at a different rate, and so separate. Such is the case in the summer time; and, when the frost comes in the autumn, something of the sort takes place. At that time the leaves are generally in a dying state, for the reasons already explained; a partial separation has, in fact, taken place between them and their branches.—*Literary Jour.*

From the Annual Monitor for 1855.

Samuel Routh, of Exthorpe, Doncaster, an Elder, deceased, Tenth mo., 6th, 1853, aged 64 years.

He was the son of Robert and Mary Routh, of Lancaster, and was born there, in 1789.

The Christian course of this beloved Friend, affords an instructive illustration of the efficacy of Divine grace, and of the truth of the Scripture declaration—"The righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger."

Of the earlier portions of his life, we possess but little information. There is, however, reason to believe, that from a comparatively early period the seed of the kingdom took root in his heart; and although its growth might not be very rapid or apparent, its developement was like the gradual operation of the leaven "hid in three measures of meal, until the whole was leavened;" and that the solemn and important truth "Ye must be born again," was at length applied with practical efficacy to his heart and conscience, was satisfactorily evidenced by the matured fruit, by which every branch of the True Vine is known.

He had very humble views of himself; his character was retiring, and he was not much accustomed to speak or write of his personal feelings; so that his spiritual progress has to be traced rather by the observations of those around him, than from any records of his own. As he was favoured to grow in the truth, his love for the principles and practices of Friends increased, and his interest in the religious welfare of the society deepened. He felt it to be of vital importance, that we, as a people, should seek to live up to what we profess,—even to be led and guided by the spirit of truth,—by a constant reference, both in little things and in greater ones, to that inward monitor, which cannot be removed into a corner. His attachment to our simple mode of worship was sincere and strong, and his attendance of all our meetings for the performance of this solemn duty, was very exemplary. In a letter written to his wife from Buxton, in 1851, he says, "Yesterday I sat alone for an hour and a half, instead of going to Monyash; and felt it a privilege to feel that we are not dependent on man's teachings, in endeavouring to draw near to Him who seeketh such to worship him as endeavour to do so in spirit and in truth, even through feelings of weakness, discouragement, and a deep sense of unworthiness."

In his own Monthly and Quarterly Meetings, his services in the discipline were truly acceptable, and the religious exercise of mind in which he engaged in them was very instructive. As an elder in the church it was evidently his earnest concern to be found faithful; and we doubt not, a blessing rested on his watchful oversight, and judicious counsel in this department of Christian labour.

In 1846, he addressed a few lines to a friend, expressive of the "strong sympathy" he had for many years felt for the members of our very small meetings. A brief extract from this letter will not not only exhibit an interesting trait of character, but may afford instruction to some of those on whose behalf it was penned. "Would it be possible," he asks, "to lay simply, yet forcibly and intelligibly before the class in question, without discouraging them by taking too high grounds, the very great importance of their position in a Christian community, as bearing an open testimony to the world of their faith in the reality of the presence of the great Minister of the Sanctuary; and also of the reality of the fulfilment of the promise of our Saviour, to be with the two or three gathered together in his name; not merely two or three individuals *sitting down together in meeting*, but two or three lovingly gathered together in and unto his name and power. But, then, in order to this, there must be a daily living and walking in the same; a real abiding in the True Vine. There is to me a peculiarly deep virtue in thus preaching by life and conversation. I would we had many such preachers scattered in the little hamlets, among our rural population. I want Friends to see and feel more of the necessity of thus walking before their neighbours in their lonely allotments; and not to think that, because they are thus placed in so discouraging a situation as to the society of their friends, they have nothing to do."

He was largely imbued with that charity which "thinketh no evil." This led him to put the most favourable construction on the conduct of others, and to avoid everything bordering on detraction. He used to say, he felt "far too full of faults himself, to be inclined to dwell on the failings of his friends, or to sit in judgment upon them; but he desired rather to seek to mind his own steppings." He was very solicitous to encourage every appearance of good in others, and his kind and judicious counsel was often strikingly applicable, and gratefully received by those to whom it was given.

His power of sympathy was great, and his mode of manifesting it peculiarly his own. It was not by the expression of many words, but by a tenderness of manner which those only can appreciate who have been privileged to partake of it, and by a self-sacrificing endeavour to alleviate the sufferings, and soothe the sorrows which had excited his Christian feeling.

This sketch of the character of our dear Friend, would be very incomplete, were it to leave unnoticed his long continued and unwearied labours on behalf of Ackworth School. Grateful for the benefit he had himself enjoyed as a scholar in that institution, he felt it a privilege to devote his time and abilities in promoting its welfare. Till within a short time of his death, and when in a very feeble state of bodily health, his cheerful visits to the school were continued; and long will those who were for many years associated with him on the committee, as well as the officers of the institution, gratefully recur to the value of his counsel and services. For several years before his death, he was subject to frequent attacks of severe and suffering illness. They were regarded by him as fatherly chastenings designed for his further purification; and, as he would pleasantly observe, as renewed notices to prepare to quit the tenement. His Christian patience, meekness and uncomplaining submission, were deeply instructive; and his brief but full expressions afforded to those who surrounded his sick bed, satisfactory evidence that his hopes were placed on the true foundation, and that his peace was made with God, through Christ his Saviour.

When somewhat recovering from one of these attacks, about two years before his last illness, he thus expresses his feelings in a letter to his wife: "There are times (would we could more continue under their influence,) when I feel very much more solicitous to witness a thorough preparation of heart and soul to enter upon an enduring inheritance, than I do for a restoration to bodily strength; for of my infirm health, I do not think I ought to complain. I have long been of the mind, that these attacks are, one and all, warnings of the breaking up of the earthly tabernacle, and mercifully sent to tell us plainly, that this is not our rest."

His last illness was short; though it had been evident to himself and his friends, for a long time previously, that his constitution was giving way under the ravages of his disorder. He had gone, for a little change, on a visit to his daughter, at Kendal; and whilst there, he was observed to be in a remarkably heavenly frame of mind, full of love and gratitude. The continual clothing of his spirit seemed to be not of earth, but as if a foretaste of the glories on which he was so soon to enter was vouchsafed him, even here; and as if he were waiting at the very gates of heaven, for the summons to enter within their portals.

Some of the occasions of sweet religious communion with his wife during this visit, are recurred to by her with tender emotion and mournful pleasure. On one of these, being together alone on the evening of the Select Quarterly Meeting, at Leeds, he referred to the circumstance with much feeling; his mind appeared bound to his friends in close religious fellowship, and he remarked with emotion—"There are many dear friends assembled there whom I tenderly love."

It was with difficulty he reached home; and after a few days of increased illness, his spirit was gently released from its enfeebled tabernacle, and permitted to enter, we undoubtingly believe, through redeeming mercy, into his Saviour's rest. The remembrance of the bright example of our departed friend is precious to many; and to them, "he being dead, yet speaketh."

The Cliff Swallow.—A beautiful story is going the rounds, taken from an old number of the Greenfield (Massachusetts) Advertiser, of the Cliff Swallow, which species has recently made its appearance, and begun to make settlements under the eaves, in Delaware county, Pennsylvania, its nest being in the shape of a retort with a long neck. The story referred to is of one of these swallows, which was seen to linger after the tribe had taken its usual flight to the tropics, apparently alone, through the autumn and winter. The following is the explanation:

Spring came, and he was there. An occurrence so singular, and contrary to the habits of the migrating tribes, caused his motions to be watched with more attention. At length another head was observed protruding from one of the nests, which seemed to be the abode of the bird which had been remarked with so much interest. On examining the nest the mystery was beautifully solved. Another swallow was found there a prisoner.

One of its legs had become entangled by a thread of hair, which had been used in the lining of the nest, and held it there a captive. Yet it was not deserted by its faithful mate. Through all the long and dreary winter, this patient self-devoting love supplied her wants. He saw without regret, but for his hapless consort, the deepening gloom of the fading year; he felt without feeling, but for her, the advancing rigour of winter; and if he, at times, remembered the sunny skies of the South, and the pleasures his tribe were then enjoying, it was only to sigh that she could not partake of them. By night and by day, in sunshine and in cloud, in the calm and the tempest, he was with her, ministering to her wants, and cheering the hours of her hopeless captivity by his caresses and untiring devotion.—*Late Paper.*

For "The Friend."

"Charity makes the *best* construction of things and persons; and is so far from being an evil spy, a backbiter, or a detractor, that it excuses weaknesses, extenuates miscarriages, makes the best of everything, forgives everybody, serves all, and hopes to the end. It moderates extremes, labours to accommodate differences, and had rather suffer than revenge; and is so far from exacting the uttermost farthing, that it had rather lose, than seek its own violently. As it acts freely, so zealously too; but it is *always for good.* An universal enemy against discord, and a holy cement for mankind."

"All zeal for a reform, that gives offence
To peace and charity, *is* mere pretence;
A bold remark; but which, if well applied,
Would humble many a tow'ring [zealot's] pride.
Perhaps, enchanted for the love of fame,
Some seek the jewel in their neighbour's shame."

"Lastly, charity *is* love to God, and the brethren, which raises the soul *above* all worldly considerations; and as it gives a taste of heaven upon earth, so it *is* heaven in the fulness of it, to the *truly* charitable here. This *is* the noblest sense charity has, after which all *should* press, as that "more excellent way." Nay, most excellent; for as faith, hope, and charity, were the more excellent way that the great apostle discovered to the Christians, (too apt to stick in outward gifts and church performances,) so, of that better way, he preferred charity as the *best* part, because it would outlast the rest, and abide forever. Wherefore, a man can *never* be a true and good Christian without charity, even in the lowest sense of it; and yet he may have that part thereof, and still be none of the apostle's *true* Christians; since he tells us, "That though we should give all our goods to the poor, and *want* charity, (in her other and higher senses,) it would profit us nothing." Nay, though we had all tongues, all knowledge, and *even* gifts of prophecy, and were preachers to others; aye, and had zeal enough to give our bodies to be burned; yet, if we wanted charity, it would *not* avail us for salvation. It seems it was his (and indeed ought to be our) "one thing needful," which our Saviour attributed to Mary, in preference to her sister Martha, who seems not to have wanted the lesser parts of charity. Would to God this divine virtue *were* more implanted and diffused among mankind, the pretenders to Christianity *especially;* and we should certainly mind piety *more* than controversy; and exercise love and compassion, *instead* of censuring and persecuting one another in *any* manner whatsoever."

"True charity, a plant divinely nurs'd,
Fed by the love from which it rose at first,
Thrives against hope; and, in the rudest scene,
Storms but enliven its unfading green;
Exub'rant *is* the shadow it supplies;
Its fruit on earth, its growth above the skies.
To look at Him who form'd us and redeem'd;
So glorious now, tho' once so disesteem'd;
To see a God stretch forth his human hand,
T' uphold the boundless scenes of his command;
To recollect that, in a form like ours,
He bruised beneath his feet th' infernal pow'rs;
Captivity led captive,—rose to claim
The wreath he won so dearly in our name;
That thron'd above all height, he condescends
To call the *few* that trust in Him his friends;
That, in the heav'n of heav'ns, that space He deems
Too scanty for the exertion of his beams,
And shines, as if impatient to bestow
Life and a kingdom upon worms below;
That sight imparts a never-dying flame,
Tho' feeble in degree, in kind the same.
Like Him, the soul, thus kindled from above,
Spreads *wide* her arms of universal love;
And still enlarg'd as she receives the grace,
Includes *creation* in her close embrace."

Moorish Coffee-Houses.

Among the places which I recommend every tourist to visit at Algiers, I must especially mention the Moorish coffee-houses, of which in the upper part of the city alone there are above sixty. I spent an hour there almost every evening, and I seldom regretted my visit; for, whoever is interested in the people and their language, finds instruction here. No place is more favourable for the acquirement of the Arabic language. Even if not much talk is going on, still the Moors are here less taciturn than anywhere else. The long rows of different guests, sitting with crossed legs, offer a most interesting opportunity for the study of physiognomies. At the side of the immovable calm Moor, or Kurugli in gaudy Turkish garb, we behold a sable negro in the same style of attire, but mostly of dirty yellow material. Next to him is a fine tall Arab with sunburnt face, his mighty frame clad in white garments, and a rope of camel's hair twisted round his head. Then again we notice a short grown Kabyle, ragged, wild, and with a piercing glance, or a Mozabite of the Sahara, and a Biskari from the Beladel-Jerid, and among them, again, a Frenchman in regimentals, or clad according to Paris fashion, adapting himself to every society, and everywhere happy by his merry tone of mind.

FRUGALITY OF THE ARABS.

When invited to the table of Christians, they take with pleasure a glass of wine or brandy, in spite of the Koran; but they never become drunkards; they never spend a penny for inebriating drinks: they take them only when asked to do it by their hosts. Spirits never become necessities with them, and all the remembrance of the merriment caused by wine is not able to wrest out a boojoo from their pocket. I never saw a drunken Arab during all my stay in Africa. Only milk and water are tasted in the encampments, and yet this people are not inferior to any other, either in bodily strength or mental energy. Satisfied with the kuskusu, unleavened bread, and a few fruits for his food, the Arab is capable of yet greater abstinence. The army of Abd-el-Kader, before Ain Maadi, for months, lived on nothing but boiled corn. Very few, if any, beasts of burden follow the Arab army with provisions, for every horseman carries a few loaves of bread and a little bag of flour on his horse, which suffices, in case of need, for weeks; and if his provender begins to fail, a few roots of the dwarf-palm, or some cactus figs, keep him in good strength and spirits.

THEIR HABITS UNCHANGED.

The French have effected great improvements in the state of the country; they have constructed roads between the principal towns, and stage coaches run from Algiers in all directions, even across the Atlas, and reach nearly to the desert. Dr. Wagner, however, thinks it very doubtful whether it is possible to induce the Arabs to give up their roving shepherd life under the tent, and to accustom them to fixed habitations, to industry, and to property, according to our notions:—

"Their intercourse with the French since 1830 has not brought about any change in their manner of life. General Bugeaud tried to colonize the tribes allied with France in fixed villages. He gave them all the building material, and the sappers and miners began to erect houses for them. But the half built cottages were soon deserted by the Arabs; and had they not been forced by General Bugeaud to remain, the majority would have rather gone over to Abd-el-Kader than have become fixed to the soil. The love for an entirely independent life is as firmly rooted in the Arab as the belief in Mohammed. The comfortable life of the citizens, their substantial houses, granting shelter against sun and rain; the furniture on which they comfortably recline; the good fare they relish, the good clothes they wear,—all this the Arab has seen for many years; but to him it has no peculiar attraction. He could live himself in the same way if he chose; he is rich, he has hoards of cash, and numerous herds, which he could sell; he could with the money easily buy a Moorish house, good furniture, and splendid clothing, in any of the cities; but he likes better to remain in the wilderness, to live under the tent through which the wind whistles, and to wear the dirty burnus, a beggarly attire, but comfortable to him from habit."

Circular of the Bible Association of Friends in America.

In again calling the attention of Auxiliaries to the Annual Queries to be answered previous to the general meeting of the Association in the Fourth month, the Corresponding Committee would press upon Friends who have been engaged in the distribution of the Holy Scriptures, the importance of furnishing full and accurate answers to *all* the Queries, and of forwarding their Reports *seasonably* to the Depository.

It may be recollected that in making donations to Auxiliaries, the board are guided in deciding what number of Bibles and Testaments shall be sent to each, by the information given in its Report. Hence those Auxiliaries that do not report in time, are liable to be left out in the distribution.

Specific directions should be given in every case, how boxes should be marked and forwarded;

nd their receipt should always be promptly ac-cnowledged.

Address John Richardson, No. 50 North Fourth treet, Philadelphia.

THOMAS KIMBER,
CHARLES YARNALL,
SAMUEL BETTLE, JR.
Committee of Correspondence.

Philada., Second mo. 1855.

QUERIES.

1. What number of families or individuals have been gratuitously furnished with the Holy Scriptures by the Auxiliary during the past year?
2. What number of Bibles and Testaments have been sold by the Auxiliary within the past year?
3. How many members, male and female, are there belonging to the Auxiliary?
4. What number of families of Friends reside within its limits?
5. Are there any *families* of Friends within your limits not supplied with a copy of the Holy Scriptures in good clear type, and on fair paper; if so, how many?
6. How many *members* of our Society, capable of reading the Bible, do not own such a copy of the Holy Scriptures?
7. How many Bibles and Testaments may probably be disposed of by sale within your limits.
8. Is the income of the Auxiliary sufficient to supply those within its limits who are not duly furnished with the Holy Scriptures?
9. What number of Bibles and Testaments would it be necessary for the Bible Association to furnish gratuitously, to enable the Auxiliary to supply each family?
10. What number would be required in order to furnish each member of our religious Society, capable of reading, who is destitute of a copy, and unable to purchase it?
11. How many Bibles and Testaments are now on hand?

Selected.

THE LOVED AND LOST.

Time hath no power to bear away,
Thine image from the heart;
No scenes that mark life's onward way
Can bid it hence depart:
Yet, while our hearts with anguish riven,
Mourn, loved and lost, for thee,
We raise our tearful eyes to heaven,
And joy that thou art free!

We miss thee from the band so dear,
That gathers round the hearth;
We listen still thy voice to hear,
Amid our household mirth;
We gaze upon thy vacant chair,
Thy form we seem to see,
We start to find thou art not there,
But joy that thou art free!

A thousand fond familiar things,
Within our childhood's home,
Speak of the cherished absent one,
Who never more will come;
They wake with mingled joy and pain,
Fond memories of thee,
We would not call thee back again,
We joy that thou art free!

Amid earth's conflicts, toil and care,
When dark our path appears,
'Tis sweet to feel thou can'st not share
Our sorrows, or our tears,
That on thy head no more shall fall
The storms we may not flee;
Oh! safely sheltered from them all,
We joy that thou art free!

For thou hast gained a brighter land,
And death's dark stream is past,
Thine are the joys at God's right hand,
That shall forever last.
A crown is on thine angel brow,
Thine eyes thy King can see,
Thy home is with the blessed now,
We joy that thou art free!

THE RAINBOW.

As brightens the bow of thy promise, O Lord!
The hearts of thy children in thankfulness bend;
'Tis the circle of glory that witness'd thy word,
And wears, in all ages, the smile of a friend.

We bless thee for mercy our forefathers knew,
As we hail the glad sign of the covenant day;
When thy love sealed the heirship of life to a few,
And the wreck of a world put thine anger away.

We bless thee, that still, as the terror-fraught storm
Seems to threaten anew that thy promise shall fail,
Thou giv'st to our vision this beauteous form,
As the dark clouds bear off, on the wings of the gale.

'Tis the emblem, indeed, of our transient delight,
Which fades, ere the wish of the bosom it warms;
'Twas the tempest before it, that gave it to sight;
And life owes its rainbow alone to its storms.

But, bless'd be the emblem that to us conveys,
A lesson of truth in a picture so fair:
As it glows, we will yield thee a tribute of praise,
And as fades its last tints, will thy goodness declare.

Whom the Lord loveth he Chasteneth.

Many years ago, a minister entered the shop of a prosperous London bookseller, with whom he was on terms of intimate and christian friendship. He inquired for his friend, and when told that he was at home, but particularly engaged, sent a messenger to him to the effect, that he wanted an interview with him, if but for a few minutes. This message being delivered, the minister was invited to walk up stairs, into the bookseller's sitting-room. He entered the room, and found his friend sitting by his child's cot-bed. The child was dying, but with affection strong in death, it had clasped its father's hand, and was holding it with a convulsive grasp. "You are a father," said the afflicted parent, "or I should not have allowed you to witness such a scene."

"Thank God, fervently exclaimed the minister, as he comprehended the situation of his friend: thank God, he has not forgotten you! I have been much troubled on your account, my dear sir. I have thought much about you lately. I have been much afraid for you. Things have gone on so prosperously with you for a long time; I began to be almost afraid that God had forgotten you. But I said to myself, surely he will not forsake such a man as this; will not suffer him to go on in prosperity without some check, some reverse! And I see he has not. No; he has not forgotten you." "The Lord doeth all things well."

From "The Leisure Hour."

Drifts of the Ocean.

Concluded from page 183.

If oceanic drifts did not lead directly to the first passage of the Atlantic, and the revelation of the western world, they contributed, in no slight degree, to the enterprise and the discovery. Columbus was strengthened in his belief that land might be reached by sailing westerly from the ports of Spain, by the arrival of objects from that quarter, borne on the billows, and which were evidently not of European origin. Thus, pieces of carved wood, not laboured with any iron instrument, had been observed by mariners floating on the waves. Reeds of immense size had arrived at the Madeiras. Huge pine-trees of novel species had been cast ashore on the Azores; and two dead bodies had been stranded on the island of Flores, whose features proclaimed them to belong to an unknown race. These significant circumstances were sagaciously interpreted by the great navigator, and fortified him in the resolution to venture upon the untracked waste of waters. The objects had been conveyed from transatlantic coasts, by the warm current from the gulf of Mexico, hence called the gulf-stream, the efflux of the waters which accumulate in its basin, where they are exposed to a high temperature. The stream rushes with great velocity through the strait of Florida, passes for some distance in a narrow volume along the United States, turns to the eastward, gradually expands and slackens, crosses the North Atlantic, and extends its influence to the whole of the shores of western Europe. Its impetus conducted fragments of the "Tilbury," an English vessel burnt near Jamaica, to the coast of Scotland; and tortoises inhabiting the waters of the Antilles have undergone a similar involuntary transport by its means.

While objects abandoned to the guidance of the elements, without ship, sail, or steersman, have thus accomplished the passage of the Atlantic from west to east, a similar voyage has been performed in another part of its basin, but from east to west. In the year 1770, a small vessel, laden with corn, was driven out to sea from one of the Canary Islands, while none of the crew were on board. It was carried to the opposite continent, and went ashore near the city of Caracas, in Venezuela. This was owing to the equatorial or tropical current, so named from its position. It blows westward from the shores of Africa, to the north extremity of Brazil, sweeps the northern coasts of South America, and passes through the Caribbean sea into the gulf of Mexico, where, its further progress westward being arrested by the continent, the waters accumulate, owing to the peculiar conformation of the shores, and disengage themselves by forming the returning gulf-stream. Thus the two currents constitute a gigantic whirlpool—perpetually circulating in the same route. When Humboldt was at Teneriffe, he was informed that, a short time before his visit, the sea had left, in the harbour of St. Croix, the trunk of a *cedrela odoratu*, covered with the bark. This tree vegetates exclusively in the tropical regions of America. It had been torn from its native soil, probably by some river in Honduras, and drifted across the ocean by the gulf-stream. If, instead of having been thrown on the strand at Teneriffe, the cedrela had been carried further south, it would have encountered the equatorial current, and might have been conducted back to its original neighbourhood, having made a complete tour of the Atlantic.

Ignorance of the existence, direction, and force of the great sea-streams formerly led to many maritime disasters; but owing to more accurate acquaintance with them, and the better nautical education of commanders, navigation is now more facilitated than endangered by the currents of the deep. While answering this purpose, they are of high service in equalizing temperature and dispersing noxious elements, while, in the lapse of ages, they have acted an influential part in the distribution of vegetable, animal, and human life. Seeds have floated from one region to another, and have germinated on the shore which has finally received them, stocking it with a new race of plants—for the seeds of several terrestrial species are so defended as to preserve their vitality after long exposure to the briny fluid. Thus the *eriocaulon septangulare*, or jointed pipewort, is found in the islands of Skye, Coll, and a few of the other Hebrides, with the district of Connemara in the west of Ireland, but is not known elsewhere in Europe. The plant is an inhabitant of North America, and has, doubtless, established itself in some of our western localities, in the manner described, by means of the gulf-stream. Seeds of the *anicardium occidentale*, or cashew-nut, the *lenticula marina*, or sargasso, and the *guilandina bonduc*, or nicker-tree, all transatlantic products, have thus accomplished the passage of the ocean, and survived to germinate. Animals, likewise, as the polar bear, fox, and wolf, have been borne on ice-fields to fresh localities; and the scattering of the human race over the archipelagoes of the Pacific has been promoted by currents drifting the

crews of canoes to islets previously unknown and uninhabited.

Besides the great sea-streams, there are local currents of great force, confined to the coasts, produced by the antagonism of narrow channels, or projecting headlands, with tidal action. Such are the Race of Portland, and the Roost of Sumburgh, in connection with our own shores. But the most striking examples are on the sea-board of the United States. In 1839, a vessel from New Orleans, laden with a considerable amount of specie, was wrecked at the south end of the island of Galveston. Great efforts were, of course, made to recover the valuable cargo, but in a very short time the vessel was reported to be nearly covered with sand. A few weeks afterwards, at the other end of the island, nearly thirty miles distant, some of the doubloons were brought up by fishermen in their nets. The men were arrested and imprisoned on the charge of having robbed the wreck, and their mode of accounting for the possession of the treasure was not credited for a moment, till careful scientific inquiry convinced the authorities that the metal had actually been carried through the intervening distance by the mere force of the current. The following is still more curious. A ship having been wrecked at one extremity of the island of Nantucket, the keeper of the lighthouse at the other supplied himself for some time with fuel from the coal originally deposited with the wrecked vessel. It had been brought entirely round one side of the island by the action of the tidal current. Near the same spot, bricks have been similarly transported. At Siaconset, there is now a chimney standing, built with bricks which were thus conveyed to the neighbourhood. It is not uncommon for mankind to act a part, utterly unsuspected by their most intimate associates, till sensible evidence of it is afforded. So it seems does the ocean, as in the above instances, where it circulated cash, turned coal-heaver, and served for a bricklayer's assistant!

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 181.)

ESTHER CHAMPION.

Esther Champion was the daughter of Joseph Palmer, of Flushing, Long Island. She was early visited by the Lord's holy Spirit, and through submission to its refining baptisms, she grew in grace, and in spiritual experience. As she sought the Lord in sincerity, she witnessed the promise fulfilled in her own experience, "Seek and ye shall find." As her love for her dear Saviour increased, his favour was manifested largely towards her, causing the dew of Divine grace to descend upon her, and her knowledge and faith to grow. Thus was she fitted for the work and service he designed her to perform, being prepared not only to receive, but to exercise the gift in the ministry of the gospel in his authority. This gift was conferred upon her in early life, and after a season of growth, He sent her forth to visit his people in his love, "to preach the gospel of peace and salvation by Christ;" to declare "his coming by his Divine light and spirit in the hearts of all men, inwardly to teach them," and she laboured earnestly "to gather them to him, in order to their coming to know salvation by him."

In the year 1704, we find Esther Palmer engaged in extensive travels throughout the American provinces, accompanied in part, by that faithful labourer in the gospel, Susanna Freeborn. Of their services on this visit, we find various traces. They were with Thomas Story, towards the close of the Fifth month, in the Island of Nantucket. He says, "Esther Palmer and Susanna Freeborn being there, had good service. They were living ministers, and their testimonies reaching and affecting the people, all objections were removed against women's preaching, without the labour of dispute, or contention, or jar about it."

After visiting meetings and Friends in New England, Esther Palmer and her companion came, about the beginning of the Ninth month, into the limits of Philadelphia Yearly Meeting. Here they remained busily engaged in their Master's work until the following First month, when Mary Lawson having a concern to visit Friends in Maryland and to the southward, Esther Palmer accompanied her, leaving Susanna Freeborn behind, who, after filling up the measure of apprehended duty, returned home about the beginning of the Fourth month, bearing a certificate of the "good unity" of Friends of Philadelphia with her gospel services. Esther Palmer and Mary Lawson visited Friends in Maryland, Virginia, and Carolina, and brought testimonials to Philadelphia Yearly Meeting in the Seventh month, that their gospel labours had been acceptable to Friends. Esther Palmer did not feel her mind quite relieved by this southern journey, and the "good unity" of her friends at Philadelphia being received, she joined Mary Banister, a Friend, from England, in a four or five weeks' visit to some parts of Virginia and Maryland. In the Tenth month, she had returned to Philadelphia, and having completed the labour appointed her, was furnished with a returning certificate of the cordial unity of Friends there, with her conversation and religious services among them. She had been from her own residence about eighteen months.

We find her again labouring in Philadelphia Yearly Meeting, in 1707. Of her various journeys on this continent, her friends say, "She had meetings in several places among many people, where there had been none before, and the Lord was pleased to bless her labour, so that many were gathered to the knowledge of his truth, and therein to worship him in the Spirit of his Son, our blessed Saviour, the Lord Jesus Christ."

"After she had travelled many thousand miles in the Lord's service, in the work of the ministry of the gospel in those American parts, she found for some years a concern, which so continued upon her, that she could not with satisfaction omit it, which was to visit some parts of Great Britain, but more particularly the inhabitants of London."

She was in Philadelphia, in the latter end of the Fourth, and the beginning of the Fifth months, probably on her way to the Chesapeake Bay to take passage for England. She reached London, the 20th of the Eighth month, "and had good service there, which many that were witnesses and sharers, can testify."

Her religious duty performed in England, she married Richard Champion, of Bristol, and settled there. She continued zealously concerned to attend to her Master's service, in her new station, and visited various parts of Great Britain as a minister of the gospel, although she had numerous cares, her husband being a widower with two children when she married him.

"She was a woman of a solid yet cheerful spirit, much abounding in love and true zeal for the Lord and his truth; and would express her great grief when there was any disorder, or want of true love in any church, meeting, or family, where she travelled."

She was taken with a violent attack of disease, on the 23d of the Eighth month, 1714, which proved to be the small-pox. Whilst the distemper increased, "she retained a sound understanding, and oftentimes spoke of the goodness of God to her soul, and by the aboundings of his love, her heart was filled, and her cup made to overflow, to the comfort of those present. She was freely resigned to the will of God, either to die or live, though she had inexpressible love to her husband and children, and desired, if she lived, to be further serviceable to the church of Christ, yet said, 'the Lord's will, and not mine, be done.'"

She often exhorted those who were present, to love, seek, and serve the eternal God with all their hearts. To her physician she said, "Many good and precious opportunities thou hast in thy way of practice, if rightly applied, in seeing the advantage, inexpressibly joy, and comfort, the Lord is pleased oftentimes, on a dying bed to give and afford those who live in his fear; and on the contrary, the cries, bemoanings, and bitter bewailings of others, who have not improved and spent their time well in this world." "It is not a profession of religion only that will render men acceptable to God; but serving him in and by the assistance of Jesus, the Son of God, the only Intercessor for man's salvation."

Her friends, fearing she was exerting herself too much in speaking, reminded her of the weakness of her body. On this she said, "The Spirit of Christ in me raises my spirit and strength to speak of his goodness, and praise his great and good name." She added, "All that man can do, is but his duty; therefore, the Lord, through his Son, our Saviour, the immaculate Lamb, ought to have all the honour." She then expressed her desire, that the Lord would be a shepherd to his people, as he had been and still was to her soul, for he had given her to enjoy sweet pastures, and made her heart exceedingly to overflow. His rod and his staff, she said, had been and still were her inexpressible comfort.

As she had frequently laid in a sweet and heavenly frame of spirit, supplicating the Lord, so she did at this time, praising him for his goodness to her soul, saying that "she knew her Redeemer to live and to be with her. It is an easy thing to talk of death; but it is an inexpressible comfort to be prepared for a dying hour, and to meet death, when it appears, cheerfully; as I now do, by the help of the same Jesus, my Saviour, who suffered without the gates of Jerusalem."

After this she prayed earnestly for the return and repentance of those that run into a loose and libertine spirit; and that the glory of God might appear in a particular manner to the inhabitants of Bristol, and that God's church might be preserved in perfect peace, as a light to the beholders. She also was engaged fervently to crave that the Lord would incline the hearts of the young in the day of early visitations, to seek and serve him, as he had done to her soul in her youthful days. "For this," she said, "I have cause for ever to admire his inexpressible love."

Throughout her illness, she bore the extreme pain and suffering with more than ordinary patience, resignation and cheerfulness. As her close drew nigh, she said, her time in this world was nearly spent, and "desired her husband to resign her up into the bosom of her blessed Saviour." She then exhorted him to live in the fear of God, and to serve him all his days. She expressed her satisfaction that they had been joined together in marriage, and declared that "the same power which engaged and united their spirits, now called her home to God."

After this she was again engaged in supplication, and although weak in body, was fervent in spirit, and earnestly besought her heavenly Father, "that the brightness of his day might appear abundantly in his people and churches, all the

world over." She then embraced her husband, bidding him farewell in the Lord Jesus Christ.

Sending for her two step-children, whom she had most affectionately loved and treated as tenderly as if they were her own, she embraced them, and desired them to seek, serve and love the eternal God in the days of their youth. After showing the advantage they would thereby receive, she commended them to God, fervently desiring that they might be the Lord's servants all their days. She further desired them to be dutiful to their father, and observe his advice, and to love their little brother and sister, her own children. Then taking her own children in her arms, in an affectionate embrace, she desired the Lord would take them, with the two elder ones to himself, when their time here should come to an end.

She then sent for some of her servants, and exhorted them to fear the Lord in the days of their youth. After desiring that the servants not present might be informed of her counsel, she signified that her heart was filled with the love of God, and in this love she desired the prosperity of his church and people. Her speech then failing somewhat, she said, "I desire my dear love in the Lord Jesus Christ may be remembered to all my relations and friends that ask after me, even in the same love, that now makes my heart to overflow." She then spoke of her satisfaction at the prospect of entering eternal rest, and after again taking an affectionate leave of her husband, "she soon departed this life, as quietly as one that sleeps, with much sweetness," the 3d of the Ninth month, 1714. Her sickness had been of eleven days' continuance.

Her labour in Bristol, "in the work of the word of life," had been large for the time of her residence there, and had been "blessed of God, and made successful to the good and comfort of many."

"She was a virtuous woman, of a sound judgment, and very quick understanding, abounding in true love and zeal for the Lord and his truth; solid and grave, yet of a cheerful disposition, greatly desiring the good of all people, and that they might come to the knowledge of the Truth, live therein, and enjoy peace and acceptance with the Lord. She was a faithful minister of the gospel of peace, a good, virtuous, and affectionate wife, a tender mother, a loving mistress, a true friend, and of an examplary conversation in holiness and true piety."

(To be continued.)

Northern Soup House.

Having received various donations from the country, as well as city, we think it due to those aiding us, to inform them, we have erected the fourth kettle, and were able, on Seventh day, to meet the demand, up to one P. M., after which hour, there are not many calls. Quantity of soup given out on that day, 2,188 quarts; and eight barrels of flour and meal, baked into bread, at a cost of about $30. Bread is given only three days in the week.

The demand has continued to increase, but as we may look for milder weather, and with it the opening of trade and business, we hope soon to see the crowd diminished, that daily awaits the opening of our doors. Contributions of money, as well as of articles of food, have been liberal, enabling us thus far, to carry out the design of the institution. Further contributions will be acceptable.

Phila., Second mo. 20th, 1855.

For "The Friend."

In last week's number of "The Friend," my attention was particularly arrested on reading that account of Mary Chapman, where she speaks of "buying the Truth," and feeling it to be very precious; and so much did she love the principles that she had been led to adopt, "that she should be under the necessity to uphold them, even if no one else were of the same sentiment." Deeply was she pained when she saw among Friends those who manifested a conformity to the world and its spirit, and did not support, what she believed to be, the true standard of Christianity.

A similar remark of dear Mary Dudley's, at the time of her early convincement, has often, particularly of latter times, dwelt much with me; when, feeling the value of our precious principles and testimonies, she says: "Were there no Quaker upon earth, I must be one in principle and practice."

There are, I believe, of the present day, not a few who can adopt a similar language, and who are prepared to stand by and uphold those principles and testimonies.

"Be ye steadfast," my dear friends, "unmovable; always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

C. C. Second mo. 16th, 1855.

THE FRIEND.

SECOND MONTH 24, 1855.

The present winter has been remarkable chiefly on account of the pecuniary difficulties that have pervaded nearly all ranks in society, and the privation and suffering inflicted on the labouring class, by the want of employment, and the high price of the necessaries of life. As the change from the pecuniary prosperity of the few preceding years, has made itself felt more or less, by all, it has required nothing more; to convince those who still have enough, and perhaps more than is demanded for their comfort or luxury, that large numbers of the industrious poor must necessarily be placed under circumstances that prevents them from helping themselves, and leaves them exposed to the inroads of hunger and nakedness. With this conviction has come a feeling of commiseration, and a recognition of the duty, on the part of those having the means to spare, to impart to the destitute and suffering, that which is required for their relief; so that while there has been no little to bear, from the consciousness of wide-spread want and wretchedness, there has been much to counterbalance it in the evidence afforded of a general disposition to give the funds necessary to supply food to the hungry, and both fuel and raiment to those who have not the means to protect themselves from the inclemencies of the season.

It is impossible to arrive at an accurate estimate of all the money which has been voluntarily contributed during this winter for charitable uses among the poor of our city; but from what we know of the subscriptions to different benevolent societies, not including mutual beneficial associations, the money raised under authority of the town meeting, and funds supplied to temporary organizations for affording relief, we think it may be safely stated that at least eighty thousand dollars have been given for the aid and relief of the destitute amongst us.

It is not to be supposed that all of this large sum has been distributed in the most judicious manner; and cases are occasionally brought to light where gross imposition has been practised; where the vicious and abandoned, taking advantage of the feeling of commiseration and benevolence so generally excited, have secured for their own use, more of the public bounty than was required to relieve their wants, and in some instances have sold what was thus unrighteously obtained, to gratify their debased propensities, with the money thus robbed from both the rich and the poor; nevertheless, we believe all who have acted as almoners of the charitable funds, have had, and still have, abundant evidence, that but for the relief afforded by them, misery and want must have led to despair and crime, and perhaps in a great many cases to death from starvation and cold. Hundreds who were reduced to near the last extremity, who had always been accustomed to depend, under the blessing of Divine Providence, on their own labour, for the maintenance of themselves and families, but who now found themselves cut off from every kind of employment, have been sought out in their cheerless, poverty-stricken dwellings, and with the food and clothing necessary to relieve their immediate wants, have received consolation and encouragement from the conviction that they shared in the sympathy of their fellow-men, and that their merciful Creator forgot them not in the hour of their greatest need. Truly, it is more blessed to give than to receive, and we hope that none will allow the stories of imposition and improvidence which are afloat, and which may be true, to shut up their hearts against the cry of the poor, or induce them to withhold from the needy that which they might otherwise have been willing to bestow.

It is difficult, perhaps impossible, to dispense alms throughout a suffering community, without creating in the recipients more or less of a feeling of dependence on such resources, and in some instances it may have the bad effect of weakening or destroying self-respect and habits of thrift and saving; but a great deal of suffering during the present winter, has been among a class much less likely to be thus injured, than those who have always ranked among the very poor; persons who feel deeply mortified at being obliged to make their destitute condition known, and who are anxiously seeking for any employment they may be able to procure, in order to extricate themselves from the necessity of depending on the liberality of others.

There is reason to fear that the coming month will be a time of sore trial to many; for although business will probably revive, and some of the manufactories may re-commence work, yet it will be impossible for all now idle to find occupation, and there are probably not a few, who have been struggling to make the little they had saved, last through the winter, who will by that time find it all gone, while the meal that was in the barrel has also disappeared, and they cannot see how it is to be replenished.

We desire not to press anything beyond due bounds, but yet are willing to bring these considerations before our readers, with the hope that the generosity which has been so generally manifested, may be cherished; and that those who feel able to contribute may not withhold, from a belief that enough has been given, or from a fear that some portion of what they bestow may find its way into the hands of the unworthy.

SUMMARY OF EVENTS.

EUROPE.—News from England to the 2d inst.—On the 30th ult., a resolution passed the House of Commons by a vote of 305 to 148, for the appointment of a select committee to inquire into the condition of the army before Sebastopol, and into the conduct of the Departments of the Government, whose duty it has been to provide for its wants. Immediately after this vote, the whole Aberdeen ministry resigned; their resignations were accepted, and the members were to retain office only until a new cabinet could be formed.

The Earl of Derby, the leader of the conservative party, had been invited by the Queen to form a new cabinet, but had failed in his attempts to do so. It was supposed that Lord Landsdowne would be placed at the head of the ministry. The Liverpool cotton market was dull, with a slight decline in price. Flour was also dull at from 42s. to 45s. Consols, 91¼.

Peace Negotiations.—The Turkish Ambassador at Vienna has received Plenipotentiary powers to attend the conference. Prussia regards the admission of a Prussian representation to the conference, as indispensable to her accession to the treaty.

THE CRIMEA.—The dates from Sebastopol are to the 22d ult. There had been no fighting of importance, and affairs remained without change. Supplies were arriving, and the condition of the British army was somewhat improved, but the troops continued sickly. The English have ceded to the French a portion of their lines, namely the works commanding the Malakoff town, on which it was expected an attack would soon be made. The French force consisted of eight divisions, and numbered 68,000 men. Two divisions of the French army were immediately to take up a new position, the object of which was, in part, to prevent supplies from reaching the city by a new road which the Russians have made from Inkerman.

On the 15th and 16th ult., there were heavy falls of snow; it lay from three to four feet deep.

It was reported that the Russian army in the field, under General Liprandi, had been largely reinforced.

PRUSSIA.—The demand of France, that a portion of the French army be allowed to pass through the Prussian territory, has been refused. The Prussian army was to be immediately placed on a war footing, and the 4th and 6th corps ordered to occupy the provinces of Saxony and Silesia.

DENMARK has appointed a military commission to place all the Danish forts in a state of defence.

LOMBARDY.—A portion of the French army has been detailed to aid Austria, and will march through Lombardy, to prove to the Italians the reality of the Austrian alliance with France.

SARDINIA.—By the treaty between England, France and Sardinia, the latter engages to send in English ships 15,000 men to the Crimea, under the command of Sardinian Generals. England engages to lend Sardinia one million pounds sterling, or two millions if required, at three per cent., and France and England jointly guarantee to protect Sardinia during the present war.

RUSSIA.—The St. Petersburg Journal gives an official account of the recent crossing of the Danube, and describes it as a reconnoissance in force. Letters, however, say that it was really an advance of the whole Russian army, which was stopped by orders from the Russian Ambassador at Vienna, to prevent embarrassment in the approaching negotiations.

ITALY.—Numerous arrests have been made at Florence, on the pretext of a revolutionary conspiracy having been discovered. Arrests have also been made at Leghorn.

SPAIN.—Arrests have been made of parties supposed to be engaged in a Carlist conspiracy.

HAVANA.—At the latest dates much anxiety and alarm prevailed on account of another apprehended lawless invasion from the United States. Generals Quitman and Henderson were said to be the leaders of the enterprise. In anticipation of the descent of the expedition upon the island, the Governor General had issued a proclamation directing that no quarter should be given the invaders. Numerous arrests of suspected persons had been made.

UNITED STATES.—The reply of the Secretary of the Interior, to the House resolution of inquiry, respecting settlements, illegally made in Kansas, on grounds reserved for the Delaware and other Indians, exhibits a case of great injustice towards those Indians, and also a complicity of government officers in the nefarious transaction. The President has signed the resolution directing vessels to be sent to the relief of Dr. Kane. Steps are to be immediately taken for the departure of the expedition.

Congress.—Both Houses have passed the bill providing for the construction of a line of subterranean telegraph to the Pacific. The principal subjects before Congress have been the Indian appropriation bill, bills for the improvement of harbours, authorizing the construction of more vessels of war, providing more efficient discipline, and increasing the efficiency of the navy, &c. The President has vetoed the French Spoliation bill. A joint resolution of Congress conferring the title and emoluments of Lieutenant General on General Scott, has been approved by the President.

Texas.—The frontiers are said to be suffering greatly from Indian depredations. Eleven men had been recently killed by the Indians, and four captured and carried off, beside much live stock. Five companies of troops were organizing at Fort Chadbourne, to proceed against the Southern Camanches, who are joining the Northern Camanches. An Indian war was regarded as inevitable.

California.—The Northern Light at N. York brought 200 passengers and $476,000 in gold. The California papers contain accounts of trouble with the Indians, and the usual record of affrays in which shooting and stabbing are prominent features.

Oregon.—The news by way of California, is to 6th ult. It was stated that an educated Indian, named Garry, was endeavouring to stir up an insurrection among the Nez Perces and Colville Indians of Washington Territory. The Portland Oregonian of Twelfth mo. 23d, says, Charles Hutchins, of that city, shipped by the last steamer an invoice of leather, amounting to over $2000. This, we believe, is the first shipment of Oregon manufactured leather.

Cincinnati.—On the 17th inst., navigation was fully resumed, and the ice fast disappearing. Provisions were in good demand, with an upward tendency.

Pennsylvania.—The House of Representatives had passed a bill to prohibit the sale of intoxicating liquors on the first day of the week. There were but six negative votes. The late Governor, Bigler, has been chosen President of the Sunbury and Erie Raiload.

New York.—The ship Glance, from Glasgow, recently arrived, brings as part of her cargo *twenty-nine tons of turnips*. The ship Levanter has cleared for *Kamschatka*, with a cargo of 7058 bbls. rye flour, and 495 bbls. wheat flour, for the Russian government. The Belgian paupers and criminals, who for some weeks past have been detained in prison, are to be sent back to Antwerp. The deaths last week numbered 550.

Philadelphia.—The annual report of the Pennsylvania Railroad states the net amount of revenue from the business of last year to be $1,462,376. After paying interest to stockholders, and for borrowed money the surplus profits amount to $287,431. Mortality in this city, last week, 198.

Iowa.—By a letter received from one of our correspondent in Iowa, we learn that throughout the Twelfth and the fore part of the First month, the weather was mild for the winter season. Since the 20th (of First month) it has been regularly severe weather. On the mornings of the 22d and 23d, the mercury stood 8° below zero, which is the lowest point to which it has fallen this winter. On the 26th, it was 2° below, and again on the morning of the 3d of this month, it was 2° below. At noon the mercury has risen as high as 25°. Snow has fallen to the depth of four inches, but it is said to be two feet deep, in some parts of the State. The prices of grain, &c., at the present time are, wheat, from 70 to 75 cts. per bushel; corn, 25 cts.; oats, 20 to 22 cts.; potoes, 50 cts.; onions, 50 cts.; white beans, 75 cts. A large amount of pork has been sold at from $2.50 to $3.00 per cwt.; there are still a large number of swine to be butchered, but not much prospect of a rise in the price.

Miscellaneous.—*The Navigation of the Amour.*—Russia has taken advantage of the Chinese rebellion to obtain from the Imperial government a treaty, yielding to her the navigation of the Amour. This permission, it is supposed, will be construed to amount to absolute possession of the whole course of the river, and an extensive district on each adjacent country.

Lunacy in Canada.—According to the census report, there are 2802 lunatics in Canada. Of these, 1410 are males and 1392 females. The whole population is 1,342,103. The proportion of the insane to the entire population, will, therefore, be 1 to 657.

The Level of Lake Erie, at Cleveland, is 76 feet below the surface of low water in the Ohio river, at Wellsville. The level of the lake and the river at low water at Gallipolis, is about equal. This sets at rest the idea of feeding the river from the lake.

Grinnell's Land.—In the British Admiralty chart of the Arctic sea, lately issued, gives to the land discovered by the Grinnell's Expedition, the name of Grinnell's Land. In a former chart it had been called Prince Albert's Land.

Large Export of Lead.—Galena exported last year 27,285,000 pounds of lead.

French Statistics.—The population numbers 36,000,000. In 1852 there were born in the whole of France 965,080 children, and the deaths were 810,695. The average of life at present is 36 years and 7 months.

Effects of Cold.—The Springfield (Mass.) Republican says, the action of the frost upon the earth, on the night of the 6th inst., maintained a constant succession of explosions, similar to those which occur in the Arctic regions, varying in character and intensity from a light pistol shot, to a slight earthquake. Fissures in the earth were seen in various places, and by one of these operations the file shop of the U. S. armory was cracked from the roof to the ground.

Waste of Life in War.—The losses of the active Russian army, in the year 1854, are stated in official returns to be 111,132 men, of whom 29,204 were killed; 16,156 died from disease; 55,304 wounded; 6460 deserted, prisoners or missing.

This statement takes no account of the losses sustained by the Cossacks and irregular troops; a number of divisions of the regular forces also are not included. The total loss was probably much greater than the numbers stated.

RECEIPTS.

Received from C. Bracken, agt., O., for Sl. Fisher, $2, to 23, vol. 29; from Z. Hampton, agt., Io., for E. Bundy, $2, to 42, vol. 28, for Jon. Bundy, $2, to 23, vol. 29; from H. Robinson, agt., N. Y., for R. J. Murray, $2, vol. 27; from Lewis Forsythe, Del., $2, to 23, vol. 29; from Marshall Feli, O., per N. K., $2, vol. 28; from Z. Webster, N. J., per Joel Wilson, $3, to 26, vol. 28, and Isaac Crafts, $2, vol. 27; from R. Miller, Harrisville, O., $5, a contribution from a few friends for the Northern Soup Society.

WEST-TOWN BOARDING-SCHOOL.

In order to avoid disappointment in case the school should be full, members of Philadelphia Yearly Meeting who intend to enter their children for the summer session, will please make application to Joseph Snowdon, Superintendent at the school, or Joseph Scattergood, Treasurer, No. 84 Arch street, Philadelphia, *by the first of the Third month next*, at which time the parents of the children now at the school, will be expected to inform the Superintendent whether their children are to return to the summer session.

West-Town, First mo. 30, 1855.

INDIAN CIVILIZATION.

The committee is desirous of engaging the services of a well qualified Friend to teach the school at Tunessassah, &c. Friends, who may feel concerned to engage in that station, are requested to make early application to Joseph Elkinton, No. 377 S. Second street, or Thomas Evans, No. 180 Arch street, Philadelphia, or Ebenezer Worth, Marshalton, Chester county, Pa., or Thomas Wistar, Fox Chase, Philadelphia co., Pa.

Philad., Ninth mo. 20, 1854.

MARRIED, on the 14th inst., in Orchard Street Meeting, New York city, THOMAS H. LEGGETT, JR., to HANNAH H., daughter of Lindley Murray Hoag.

DIED, on the 13th of First month, 1855, at his residence, in Upper Providence, Delaware county, GIDEON MALIN, in the 84th of his age; a member of Chester Monthly Meeting.

——, at Valley Falls, a few miles from Providence, R. I., on the 29th of First month, 1855, RACHEL THORNTON, a minister, and member of the Monthly Meeting of Friends of Philadelphia, aged nearly 68 years. This dear Friend had removed from Philadelphia during the past autumn; and her health, which had for a long time been impaired, gradually declined until the above date. She bore her many afflictions with remarkable equanimity and christian resignation, evincing that her trust was on the unfailing support of the Shepherd of Israel. To some friends who visited her frequently, she expressed, a few days before her decease, the love and sympathy which she had for the little flock in that land, sincerly concerned to maintain the ancient faith of Friends; and the hope she had at one time cherished, of being spared a little longer to mingle with them, and encourage them to faithfulness; but intimated that she was now endeavouring after patient resignation to the result, desiring to acquiesce in the will of her heavenly Father. She was preserved sensible to the last, and as her close drew near, the calmness of her spirit bore evidence to those around her, of the peaceful prospect that awaited her; and in this state she very quietly passed away; we believe to join that blessed company which John saw, who "came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb; *therefore*, are they before the throne of God, and serve him day and night in his temple."

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Progress of the Mechanical Arts.

The following is extracted from a lecture delivered before the Boston Mechanics' Institution, in 1828, by Daniel Webster:—

Human sagacity, stimulated by human wants, seizes first on the nearest natural assistant. The power of his own arm is an early lesson among the studies of primitive man. This is animal strength; and from this he rises to the conception of employing, for his own use, the strength of other animals. A stone, impelled by the power of his arm, he finds will produce a greater effect than the arm itself; this is a species of mechanical power. The effect results from a combination of the moving force with the gravity of a heavy body. The limb of a tree is a rude but powerful instrument; it is a lever. And the mechanical powers being all discovered, like other natural qualities, by induction, (I use the word as Bacon used it,) or experience, and not by any reasoning *à priori*, their progress has kept pace with the general civilization and education of nations. The history of mechanical philosophy, while it strongly illustrates, in its general results, the force of the human mind, exhibits, in its details, most interesting pictures of ingenuity struggling with the conception of new combinations, and of deep, intense, and powerful thought, stretched to its utmost to find out, or deduce, the general principle from the indications of particular facts. We are now so far advanced beyond the age when the principal, leading, important mathematical discoveries were made, and they have become so much matter of common knowledge, that it is not easy to feel their importance, or to be justly sensible what an epoch in the history of science each constituted. The half frantic exultation of Archimedes, when he had solved the problem respecting the crown of Hiero, was on an occasion and for a cause certainly well allowing very high joy. And so also was the duplication of the cube.

The altar of Apollo, at Athens, was a square block or cube, and to double it required the duplication of the cube. This was a process involving an unascertained mathematical principle. It was quite natural, therefore, that it should be a traditional story, that by way of atoning for some affront to that god, the oracle commanded the Athenians to *double his altar;* an injunction, we know, which occupied the keen sagacity of the Greek geometricians for more than half a century before they were able to obey it. It is to the great honour, however, of this inimitable people, the Greeks, a people whose genius seems to have been equally fitted for the investigations of science and the works of imagination, that the immortal Euclid, centuries before our era, composed his Elements of Geometry; a work which, for two thousand years, has been, and still continues to be, a text-book for instruction in that science.

A history of mechanical philosophy, however, would not begin with Greece. There is a wonder beyond Greece. Higher up in the annals of mankind, nearer, far nearer, to the origin of our race, out of all reach of letters, beyond the sources of tradition, beyond all history except what remains in the monuments of her own art, stands Egypt, the mother of nations! Egypt! Thebes! the Labyrinth! the Pyramids! Who shall explain the mysteries which these names suggest? The Pyramids. Who can inform us whether it was by mere numbers, and patience, and labour, aided, perhaps, by the simple lever; or if not, by what forgotten combinations of power, by what now unknown machines, mass was thus aggregated to mass, and quarry piled on quarry, till solid granite seemed to cover the earth and reach the skies?

The ancients discovered many things, but they left many things also to be discovered; and this, as a general truth, is what our posterity, a thousand years hence, will be able to say, doubtless, when we and our generation shall be recorded also among the ancients. For, indeed, God seems to have proposed his material universe as a standing perpetual study to his intelligent creatures; where, ever learning, they can yet never learn all; and if that material universe shall last till man shall have discovered all that is unknown, but which, by the progressive improvement of his faculties, he is capable of knowing, it will remain through a duration beyond human measurement, and beyond human comprehension.

The ancients knew nothing of our present system of arithmetical notation; nothing of algebra, and, of course, nothing of the important application of algebra to geometry. They had not learned the use of logarithms, and were ignorant of fluxions. They had not attained to any just method for the mensuration of the earth, a matter of great moment to astronomy, navigation, and other branches of useful knowledge. It is scarcely necessary to add, that they were ignorant of the great results which followed the development of the principle of gravitation.

In the useful and practical arts, many inventions and contrivances, to the production of which the degree of ancient knowledge would appear to us to have been adequate, and which seem quite obvious, are yet of late origin. The application of water, for example, to turn a mill, is a thing not known to have been accomplished at all in Greece, and is not supposed to have been attempted at Rome till in or near the age of Augustus. The production of the same effect by wind, is a still later invention. It dates only in the seventh century of our era. The propulsion of the saw by any other power than that of the arm is treated as a novelty in England so late as in the middle of the sixteenth century. The Bishop of Ely, ambassador from the Queen of England to the Pope, says he saw, "at Lyons, a saw-mill driven with an upright wheel, and the water that makes it go is gathered into a narrow trough, which delivereth the same water to the wheels. This wheel hath a piece of timber put to the axeltree end, like the handle of a *broch* (a hand organ), and fastened to the end of the saw, which being turned with the force of water, hoisteth up the saw, that it continually eateth in, and the handle of the same is kept in a rigall of wood from severing. Also the timber lieth, as it were, upon a ladder, which is brought by little and little to the saw by another vice." From this description of the primitive power-saw, it would seem that it was probably fast only at one end, and that the broch and rigall performed the part of the arm in the common use of the hand-saw.

It must always have been a very considerable object for men to possess, or obtain, the power of raising water otherwise than by mere manual labour. Yet nothing like the common suction-pump has been found among rude nations. It has arrived at its present state only by slow and doubtful steps of improvement; and, indeed, in that present state, however obvious and unattractive, it is something of an abstruse and refined invention. It was unknown in China until Europeans visited the "Celestial Empire;" and is still unknown in other parts of Asia, beyond the pale of European settlements, or the reach of European communication. The Greeks and Romans are supposed to have been ignorant of it, in the early times of their history; and it is usually said to have come from Alexandria, where physical science was much cultivated by the Greek school under the patronage of the Ptolemies.

These few and scattered historical notices of important inventions have been introduced only for the purpose of suggesting that there is much which is both curious and instructive in the history of mechanics; and that many things, which to us in our state of knowledge seem so obvious that we should think they would at once force themselves on men's adoption, have, nevertheless, been accomplished slowly and by painful efforts.

But if the history of the progress of the mechanical arts be interesting, still more so, doubtless, would be the exhibition of their present state, and a full display of the extent to which they are now carried. The slightest glance must convince us that mechanical power and mechanical skill, as they are now exhibited in Europe and America, mark an epoch in human history worthy of all admiration. Machinery is made to perform what has formerly been the toil of human hands, to an extent that astonishes the most sanguine, with a degree of power to which no number of human arms is equal, and with such precision and exactness as almost to suggest the notion of reason and intelligence in the machines themselves. Every natural agent is put unrelentingly to the task. The winds work, the waters work, the elasticity of metals works; gravity is solicited into a thousand new forms of action; levers are multiplied upon levers; wheels revolve on the peripheries of other wheels. The saw and the plane are tortured into an accommodation to new uses; and, last of all, with inimitable power, and "with whirlwind sound," comes the potent agency of steam. In comparison with the past, what centuries of im-

provement has this single agent comprised in the short compass of fifty years! Everywhere practicable, everywhere efficient, it has an arm a thousand times stronger than that of Hercules, and to which human ingenuity is capable of fitting a thousand times as many hands as belonged to Briareus. Steam is found in triumphant operation on the seas; and under the influence of its strong propulsion, the gallant ship,

> "Against the wind, against the tide,
> Still *steadies* with an upright keel."

It is on the rivers, and the boatman may repose on his oars; it is in highways, and exerts itself along the courses of land conveyance; it is at the bottom of mines a thousand feet below the earth's surface; it is in the mill, and in the workshops of the trades. It rows, it pumps, it excavates, it carries, it draws, it lifts, it hammers, it spins, it weaves, it prints. It seems to say to men, at least to the class of artisans, "Leave off your manual labour, give over your bodily toil; bestow but your skill and reason to the directing of my power, and I will bear the toil—with no muscle to grow weary, no nerve to relax, no breast to feel faintness." What further improvements may still be made in the use of this astonishing power it is impossible to know, and it were vain to conjecture. What we do know is, that it has most essentially altered the face of affairs, and that no visible limit yet appears beyond which its progress is seen to be impossible. If its power were now to be annihilated, if we were to miss it on the water and in the mills, it would seem as if we were going back to rude ages.

Selected.

BACKSLIDING.

"How much to be pitied is that soul, which is just beginning to reject the secret invitations of God, when He demands that it shall die to all! At first it is but an atom; but the atom becomes a mountain, and soon forms a sort of chaos between it and God. We pretend to be deaf when He demands a lowly simplicity; we are afraid to listen; we would be glad enough to be able to convince ourselves that we had not heard; we may say so, but are not persuaded. We get into a tumult; we doubt all our past experience; and the grace which had served most effectually to make us humble and simple before God begins to look like an illusion. We seek without for advisers who may calm the trouble within; we readily find them, for there are so many, gifted even with much knowledge, and some piety, who have but little experience.

"In this condition the more we strive to recover, the sicker we get. We are like the wounded deer, bearing in his side the fatal arrow; the more he struggles through the woods to be delivered of his enemy, the more deeply he buries it in his body. '*Alas! who hath hardened himself against God, and hath prospered?*' Can God, who is himself the true peace, leave that heart peaceful which opposes itself to his designs? Such a person is like one with an unknown disorder. Physicians employ their art in vain to give him any solace. You see him oft sad, depressed, languishing; no food can avail to do him good; he dies day by day; wandering from the true way, he strays further and further from the right course. A jealous God retires: the soul begins to shut its eyes, that it may not see that it has no longer the courage to act, and God leaves it to its weakness and corruption, because it *will* be so left. But think of the magnitude of its error!

"False wisdom is generally the source of the whole difficulty; it is not so much through defect of courage, as through excess of reasoning, that we falter and fall back from following closely the bridegroom of souls. Woe to those from whom He had reason to expect everything, and who do not accept, and continue in his grace! Woe to him who resists the interior guidance! who resists the Spirit, striving for his conversion, and complete redemption! But happy those who hesitate not; who fear only that they follow with too little readiness; who would rather do too much against self, than too little. Oh, Lord! teach us, and write in the depth of our souls, that the clay must suffer itself to be shaped at the will of the potter."

Wintering Milch Cows.

The subject of wintering milch cows is one in which a large majority of our readers are interested, for probably most of people who own but a single domestic animal keep a cow, and those who are not thus limited, generally include more or less of these faithful creatures among their stock. And the milch cow is worthy of this distinction. She produces one of the most wholesome and nutritious articles of food which we possess, one always in demand, which there is no other means of supplying. Good cows always command a high price, for they pay a good profit. But this profit depends largely on the attention they receive from their owners, whether they are so fed and cared for that they are thrifty, healthy, and yield largely of milk at all seasons of the year.

It is poor economy to winter cows upon dry food alone. They need something more succulent and nutritious. A full flow of milk requires a generous supply of the right kind of fodder. Carrots, beets, parsnips, or turnips, in addition to hay, and an occasional feed of meal or shorts, a judicious use of hay, roots, and meal, will keep the animals healthy, and in good flow of milk even in winter. In England milch cows are fed principally on turnips and coarse fodder, and are stabled through the winter. They have a slight feed of straw or hay in the morning, and sliced turnips morning, noon, and evening, with an occasional supply of good straw to their mangers. Their stables are kept clean but well littered, and are also well ventilated, avoiding as far as may be currents of air, from which cattle will take cold as well as human beings. The proper ventilation of stables, both for horses and cows, is too often neglected.

But all have not and cannot procure the proper supply of roots. The drought of the past season injured materially or entirely cut off the root crop in many parts of the country. In this case hay and the coarser grains must be used, and these properly prepared answer very well the desired purpose. Good, well-cured hay is far from being despised, even by the most aristocratic of the Fill Pail breed, though if first passed through a good cutting machine, it will be more readily and more economically consumed. Give cows what hay they will fully dispose of, and a peck or so per day of bran, shorts, or provender, wet to a proper consistence, and seasoned with a little salt, and they will continue in milk almost as long and give nearly as much as when supplied with roots. Oats and barley, or oats and corn, ground together, form a good mixture or provender for this purpose. If corn meal alone is used, it should be mixed with cut straw or hay, and slightly moistened—but a large quantity of this grain has a tendency to dry off the milk. It is better adapted to fattening than to milk-making purposes. Both potatoes and apples are excellent food for cows, but do not produce as rich milk as either beets or carrots. These roots are probably among the best foods which can be provided—to be used in connexion with other kinds of fodder. No single food will succeed as well as a proper variety.

The thrift and health of all kinds of stock require a supply of water, either frequently and statedly, or always within their reach. It should be brought into the barn-yard, that cattle need not be compelled to wander off to a distant stream, or pond, through the storm and cold. Such a journey they will not undertake unless quite thirsty, when, were the water within their reach, they would drink much more frequently, but less at a time, not injuring themselves by abstinence at one time or an over supply at another. Their comfort in this respect, as well as in shelter and cleanliness, is the best economy, as an animal well-cared for and kept warm and clean, requires less food to keep it in thrifty condition. The best management is generally the cheapest in the end, and is always the most satisfactory to the thoroughgoing farmer. We shall be glad if these hints call out from some such any improvement or modification of the course we have indicated, drawn from a wider experience than our own.—*Rural New Yorker.*

For "The Friend."

Will the Editor of "The Friend" please reprint the following excellent hints, well befitting, the present day and time?

"How frequently as the lessening ranks of surviving Friends have closed around the grave of an early associate, has the melancholy question of the great poet been involuntarily asked,

'Who next shall drop and disappear?'

These feelings of the shortness and uncertainty of time, are well fitted to moderate our desires, and to soften the animosities engendered in the conflicts of life. As the sum of our past days increases, as the certainty of the final close draws nearer, and the wish to lie down in peace with all prevails, who is there but must derive consolation from the thought, that no act or word of his, has wantonly inflicted pain on another; and that in maintaining the right, and opposing the wrong, he has scrupulously preserved the just balance of his mind?

There are few who have not, in reviewing their past lives, errors of this kind to regret, and who would not gladly, if they could, recall the hasty action, the unjust suspicion, and the unkind word, which has escaped them in moments of unwatchfulness.

And while feelings of this sort soften the heart, and inspire it with candour and forbearance towards others, they will also, if our minds are wisely governed, awaken us to other considerations. Within the few remaining years of life, whatever remains to be done towards the working out the soul's salvation, must be compressed, or left undone. The duties to which we have felt ourselves called, press upon us with increasing weight, as the time that is left for their fulfilment lessens.

The times in which we have lived, have truly been times of shaking and unsettlement. Truths the most sacred and momentous, have been assailed now on one side, and now on another; and their defence has fallen in a peculiar manner upon the men of the past and present generation.

Let us then with feelings subdued and softened by the contemplations we have suggested, hold on our course unfaltering. The cause of truth and righteousness, like that fire upon the altar which was lighted from heaven, must be kept alive from generation to generation. Let it be our care, that while it is intrusted to us to watch and to feed it it be not obscured, or rekindled with strange fire

through any unfaithfulness of ours, but that it may continue to shine with ever increasing purity and brightness through all coming time. R. S.

"We set our faces towards Edinburgh again, and got as far as Stonehaven to lodge, and next morning went to see Robert Barclay, of Ury; he had three sisters with him, one of whom had lately married; her husband and a young clergyman, who had been tutor to some of their children, were also present. They received us very kindly; we breakfasted with them, and after walking awhile in the garden, which is beautifully situated on a lively running stream of water, and cultivated in great perfection, we returned to the house, which is said to be the same that the Apologist lived in. It is a large stone building, in which still remains the study in which the Apology was written, which is now a library. After we had viewed many parts of that ancient good man's relics, we proposed a religious opportunity with these young people, who had neither father nor mother living, which they acceded to; it was much to the relief of my mind, and I hope will be remembered to profit by most, if not all of them. Robert and his brother-in-law walked with us near a mile, and seemed loth to part with us, taking their leave in a very affectionate manner. Oh, may the lives and testimonies of those eminent instruments and faithful servants of God, in their day, like the blood of righteous Abel, though dead, yet continue to speak to after generations, and to their own posterity in particular, that they may be stirred up to follow them as they followed Christ."—1800.—*Richard Jordan.*

Agriculture in New Mexico.

One of the chief productions of New Mexico is Indian corn, for which the soil seems to be admirably adapted: but the growing season is there so dry, that without artificial irrigation there is generally no success in its cultivation. In preparing ground for cultivation, a thorough irrigation is the first necessary proceeding. The furrows are then opened with the awkward Mexican plough, and the corn is planted in rows. It usually receives from two to four irrigations before arriving at maturity. Lands in New Mexico without water are of no value to the agriculturist.

There is one exception, however, to the above rule of "no water, no crops." The Navajoes, who occupy the western portion of the country, produce abundant crops of corn without irrigating their lands. The method which they adopt is this: Holes are bored in the ground with sticks to a depth of twelve or eighteen inches, and each of these receives one or more grains of corn, each grain being enveloped in a ball of mud about the size of a man's fist. The seeds, thus protected and dropped into the hole, are covered to a depth of two or three inches with light earth, to prevent a too early evaporation of the moisture, and left to germinate. The sharp sticks and the hoe are the only instruments used in the whole operation of planting and cultivating the crop. The great depth of the hole serves to shield the root of the future plant from heat, and enables it to grow by the greater moisture of the subsoil. This fact induces the belief that deep ploughing will greatly increase the agricultural capacity of New Mexico, and diminish the necessity for irrigation.

The New-Mexican plough is of the most primitive construction, and reminds one of the antediluvian times. It consists of a piece of timber, about six feet long, which answers the purpose of a beam, having a short-pointed branch projecting at the end for the share. A straight piece of wood is attached to the after part of the implement for a handle.

The wheat of New Mexico has but little straw, its average height not exceeding three feet. It is cut with a clumsy sickle, and is threshed out upon a circular earthen floor, generally by the feet of goats—sometimes by horses, mules, oxen, and donkeys. The farmer then awaits a suitable wind, when the straw is blown from the wheat upon being tossed high in the air with wooden forks constructed for the purpose. The residue is then repeatedly tossed into the air with a spade until the chaff is blown away; and the sand, gravel, and clay which remain are imperfectly removed by washing. The wheat is sifted through a perforated hide, to separate the small stones from it, and then, being dried, is considered ready for the market or the mill.

Wild potatoes, somewhat similar to the Irish potatoes, abound in the mountainous regions of New Mexico, but are too small to repay the labour of gathering them.—*Late Paper.*

Extracted for "The Friend."

It would be some check to self-confidence, if every one who differs in opinion with another, would *calmly* consider, that as two contraries *cannot* be true, *possibly* he may be wrong, and his opponent right.

As every degree of hatred, envy or contempt, entertained in the mind, must unavoidably cut off its communication with Divine good: surely no one in *that* state can be the instrument, or channel of conveying it to another.

True charity cannot only forbear a retaliation of injuries, but discern the spirit that offers them; which, *if unresisted*, commonly involves its own punishment, and sometimes its own cure.

That which constitutes a good conscience, is a willingness to conform to what we believe to be truth, in *all* its appearances; those, therefore, who act up to their best apprehensions of right, will never incur condemnation for a want of such knowledge, as is providentially withheld from them.

That which constitutes guilt, and incurs condemnation, *is* a man's persisting in *known* error, in contradiction to the degree of truth, of which he *is* clearly convinced; this troubles his spirit, darkens his understanding, and at last may totally incapacitate him for a right perception of those things which belong to his peace.

A *real* seeker after truth, disguises *nothing;* he is not, therefore, offended at a detection of error, *even in himself,* because he knows that if truth be gained, he shall partake of the benefit.

It is the nature of pride to expose what is likely to increase its own reputation, and conceal its defects; but *true* humility is willing to appear *what it is,* and is more afraid of being over than under-rated.

Florida Lemons.—The Jacksonville (Fla.) News has been shown a lemon grown upon the banks of the St. John's river, which measured eleven and a half inches in circumference. Among quite a large lot there were few less than nine inches in circumference.

Because true love to the brethren is such an excellent grace and virtue, the primitive Christians counted it a sign of their regeneration, saying, "We know we have passed from death unto life, because we love the brethren;" but seeing there is an hypocritical fawning that looks like love, the apostle sharply reproves that, saying, "Let your love be without dissimulation."—*J. Crook.*

Conversion of La Harpe.

The following confession, says the New York Evangelist, is too remarkable to be lost. As we have never met with it in English, we translate it from the French. La Harpe was a celebrated infidel writer of the last century, of the school of Voltaire. During the reign of terror he was seized, and narrowly escaped the guillotine. It was while shut up in prison that he became a believer in the Christian religion. He says, "I was in my prison, alone, in a small room, and profoundly dejected. For some days I had read the Psalms, the Gospels, and some good books. Their effect had been rapid, but gradual. Already I was restored to faith; I saw a new light; but it threw me into terror and consternation, for it showed me an abyss—that of forty years of wandering. I saw the whole evil, and no remedy; nothing around me offered the aid of religion. On one side, my life was before my eyes, such as I saw it in the light of celestial truth; on the other, death—which I daily expected. The priest no longer appeared on the scaffold to console the condemned; he ascended it only to die himself. Full of these desolate thoughts, my heart was completely prostrate, and addressed itself but in a whisper to God, whom I had just found, and whom, even then, I scarcely knew. I said, What must I do? What am I to become? I had upon the table the Imitation of Christ, by Thomas a-Kempis, and I had been told that in this excellent book I should often find the answer to my thoughts. I opened it at random, and fell, on opening, upon these words, 'Here am I, my son! I come to thee, because thou hast called me.' I read no more; the sudden effect which I experienced is beyond all expression. It is no more possible for me to describe it than to forget it. I fell prostrate, with my face to the earth, bathed in tears, stifled with sobs, raising cries and broken words. I felt my heart consoled and expanded, but at the same time ready to break. Overwhelmed with a crowd of ideas and of feelings, I wept a long time, without retaining any remembrance of this situation, except that it was without comparison an emotion the most powerful, and the sweetest I have ever known; and these words, 'Here am I, my son!' have not yet ceased to echo in my spirit, and to stir most deeply all its faculties."

For "The Friend."

Institution of Meetings for Discipline.

"Whoso breaketh an hedge, a serpent shall bite him."

The first Friends suffered persecution in the propagation of their religious principles many years; but we do not find that those who lived in the Truth, sacrificed any of those principles to obtain relief from suffering, not even by the payment of a trifling fine, but they endured patiently until the Lord made way for their release. After preaching the truth several years, George Fox was sent forth to call Friends to the necessity of an organization of the Society, according to the precepts and the order of the gospel, under regulations for the government of meetings, and the preservation of the members in consistency with their religious profession. He, and other deeply experienced men believed, that the same Divine wisdom and power, which gathered them out of the various sects in Christendom, and brought them to sit down under the teaching of Christ, who gave them gifts for the work of the ministry, also led them into the establishment of this excellent Christian order, and to issue forth from time to time, those rules and minutes of advice, which constitute the discipline of the society. This discipline, which has been the admiration of others, and a blessing to ourselves, has always been re-

garded by Friends, who were settled in the Truth, as a hedge placed around us by the Great Head of the church, for the help and defence of the members; and whatever may have been the opposition which they met with, they believed themselves bound to support it, as they did the doctrines and testimonies which the Lord raised them up to maintain.

In an epistle written by George Fox, from Worcester prison, in 1674, he says, "My dear friends in England and all parts of the world, the gospel, which is the power of God, which you have received from the beginning, keep in it and the fellowship of it, in which there is neither sect nor schism, but an *everlasting fellowship*, and an *everlasting order;* which gospel brings life and immortality to light in every one of your hearts, and lets you see over him that hath darkened you. Now, every man and woman here will have a testimony in their own hearts of this order and fellowship, being heirs and inheritors of it; by which you will see over all the false orders that are or may be set up or made." Referring to Cain, Corah, and Balaam, he says, "Such opposed Abel, Moses, and Christ, the leader and governor, and his apostles, and set up the many orders and governments in their churches, and broke all into sects." "Christ bruises the serpent's head, who is the head of all false teachers and false orders, that are not in his power, and is the first and last; therefore, keep in his power, and in the unity of his Spirit, which is the bond of peace. Mark, the pure, holy, eternal, invisible Spirit of God, is the bond of peace. Therefore, forfeit not your bond of the Prince of princes; for if you do, *you lose your life*, and go into death, and into an evil spirit, so that you lose your peace with him, Christ Jesus."

Much opposition was encountered by those Friends, who were engaged in the institution of meetings for church government, from the plea that every one had the light and spirit of Christ, and he was to be left to its directions in himself. He was not to be subject to the prescriptions of men, and "if people did not find judgment in themselves for what they did, they must not be judged by others." "They would have had every man independent," says William Penn, "that as he had the principle in himself, he should only stand or fall to that and nobody else; not considering that the principle is one in all, and though the measure of light or grace might differ, yet the nature of it was the same; and being so, they struck at the spiritual unity, which *a people guided by the same principle, are naturally led into.*" "But though some have stumbled and fallen through mistakes, and an unreasonable obstinacy, even to a prejudice, yet, blessed be God! the generality have returned to their first love, and seen the work of the enemy, that loses no opportunity or advantage by which he may check or hinder the work of God, and disquiet the peace of the church, and chill the love of his people to the truth, and one to another, and there is hope of divers that are yet at a distance. In all these occasions, though there was no person the discontented struck so sharply at, as this good man [G. F.] he bore all their weakness and prejudice, and returned not reflection for reflection; but forgave them their weak and bitter speeches, praying for them, that they might have a sense of their hurt, and see the subtilty of the enemy to rend, and divide, and return into their first love that thought no ill." A noble example of following Him, who said, "Father, forgive them, they know not what they do." His "effectual, fervent prayers" were doubtless blessed to himself and to others. A happy thing it would be, if all who profess the same faith, lived in the same Divine charity and spirit of prayer!

The labours and religious exercises of George Fox, are succinctly alluded to, in the conclusion of the epistle we have quoted from. "You have known the manner of my life, the best part of thirty years, since I went forth and forsook all things. I *sought not myself;* I sought you and *his glory that sent me;* and when I turned you to him that is able to save you, I left you to him. My travels have been great in hunger and cold, when there were few for the first six or seven years. I often lay in woods and commons in the night, that many times it was as a by-word, that I would not come into houses, and lie in beds; and *the prisons have been my home a great part of my time*, in danger of my life, and in jeopardy daily. Amongst you I have *made myself of no reputation*, to keep the Truth up in reputation, as you all very well know it, that be in the fear of God. With the low I made myself low; and with the weak and feeble I was as one of them, and condescended to all conditions, for the Lord had fitted me so before he sent me forth; and so I passed through great sufferings in my body, as you have been sensible. Few, at the first took care for the establishing men's and women's meetings, though they were generally owned, when they understood them. But the everlasting God, that sent me forth by his everlasting power, first, to declare his everlasting gospel, and then after people had received the gospel, I was moved to go through the nation, to advise them to set up the men's and women's meetings, many of which were set up; and I was moved to write to other places, for them to do the like, that kept the power. "This was the end, that all that had received the gospel, might be possessors of it, and of *the gospel order which is heavenly*—and that all who had received Christ Jesus, might so walk in him, and *possess his government in the church*, who are members of him, the heavenly Head." "In the church of Christ where he is head, there is his gospel and his order, and his government. There is his power felt in every one's heart; and there are the offices of admonishing, rebuking, exhorting, reproving, amongst them that are convinced and converted, by them that are in the power, for there are several states. So they, that would not have people admonished that go under the name of Truth, and yet go into sin and wickedness, these are out of the gospel order and government of Christ Jesus, and of a loose mind themselves, and would be up themselves, and lords: but that spirit is for judgment, for it is out of the power, and out of the Spirit, in which is the fellowship."

It is remarkable that most of the provisions of the different disciplines containing the regulations of church government, as adopted throughout the society, are to be found in the epistles, which George Fox wrote from time to time, advising Friends on the institution of a proper care over one another. The doctrines held by Friends, and the discipline enforcing the support of those doctrines and testimonies, are the outward bond of our church union and fellowship; and in order to derive the spiritual help which this christian system and fellowship, when rightly maintained, does afford, every one should be on his guard against anything that would lay it waste, or impair it, looking to the Head of the church for a qualification to administer it in the love and authority of Truth. The meetings for discipline, held as they ought to be, are often schools of deep instruction, and to the humble, waiting mind, present opportunities for mutual strength and encouragement, in the exercise of gifts, which are dispensed for the growth of the individual, and the edification of the church of Christ. Without such a system, everything would be in danger of running into confusion, and bringing reproach upon our profession; but the apostle says, "God is not the author of confusion, but of peace, as in all churches of the saints;" and we believe that every true Friend will feel bound to maintain this order and peace, as he keeps under the Divine government.

The following paragraph in another epistle shows how highly George Fox valued this christian order, and how earnest he was that it should be preserved and rightly carried into effect. "My desire is, that all the faithful men and faithful women in the light, power, and Spirit of Christ, may be kept in the possession of the Truth; and that all such may make up the men's and women's meetings, that you all may be in your possession of the order of the gospel, and the government of Christ the Seed, that bruises the head of the serpent, the head of all ill government and disorders. So that all may be in the possession of the JOYFUL AND GLORIOUS ORDER of the everlasting gospel, that in the light, Spirit, and power, ye may *all* have a care of *God's glory*, and *his honour*, and *his churches' peace*, keeping in the *unity* of his everlasting Spirit, which is the bond of the heavenly and spiritual Prince of princes peace. All that are in the possession of this may admonish and exhort all such as walk not as becomes the gospel, and glorify not the Lord in their bodies, souls and spirits; and so see that as every one has received Christ Jesus, *they do walk in him*, in the *holiness* that becomes the house of God, that God may be glorified by his light, power, and Spirit in all, who is over all, God blessed forever."

It is as this christian order is upheld in the same Divine spirit and authority by which it was established, that meetings for discipline will be instrumental in strengthening the members to abide in Christ, producing the fruits of holiness in the discharge of their several duties, and to labour availingly in the love of God, to convince and reclaim the erring ones, and thus to show forth the glory of the latter house. "Though I be absent in the flesh," said the apostle, "yet am I with you in the Spirit, *joying and beholding your order*, and the steadfastness of your faith in Christ. As ye have, therefore, received Christ Jesus, the Lord, so walk ye in him, rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving."

A NOBLE BOY.

Rescue of a Passenger Train from Certain Destruction.—We mentioned a few days since the burning of the tunnel bridge on the Baltimore and Susquehanna railroad, about five miles south of York, and since learn that the conflagration came very near being followed by one of the most terrible disasters that has lately occurred in railroad travel. It is supposed that the bridge took fire from the freight trains, which passed about half-past seven o'clock in the morning, and the structure was totally enveloped in flames before it was discovered by the residents in the vicinity. At about nine o'clock the frame-work of the bridge fell through, and among the spectators, some twenty in number, was a little boy, about twelve years of age, named Eli Rheem, who, remembering that the express passenger train was then due about from New York, started off at the top of his speed to endeavour to stop the train, which he knew must be close at hand. As soon as he reached the curve, about two hundred yards from the bridge, he observed the train coming at full speed, and fearing that he would be unable to stop them unless by the use of extraordinary means, the noble little fellow took his position on the track,

and running toward the approaching train with his hands raised, caught the attention of the engineer, who immediately reversed his engine, and stopped within four hundred yards of impending destruction, the piers being some twenty feet from the rocky bed below, and the gap some sixty feet wide. Had the boy not placed himself on the track, he would doubtless have failed in his noble effort, as the engineers are so often cheated by mischievous boys on the route, that they seldom pay any attention to them. Even when he stopped, he thought that he had been cheated by a youngster with more daring than his associates, and was surprised to see the little flaxen-headed fellow standing his ground, and endeavouring to recover his lost breath to answer his question as to the cause of his interruption. We learn that the passengers, when they ascertained the cause of the stoppage of the train, and viewed the precipice over which they were near being dashed, liberally rewarded the boy for his presence of mind and daring, and that the board of directors, at their meeting yesterday, appropriated $100 as an additional recompense. Eli Rheem, a boy, but twelve years of age, was the only one of twenty persons present, most of them men, who had forethought sufficient for the occasion.—*Balt. Am.*

Encouragement.—"As a tribulated path is our lot: I would have us learn contentment therein, as we have the comfortable assurance in ourselves of having endeavoured to do our part. Let us remember to put in practice the good advice of our worthy friend, Samuel Emlen, which was, 'to commit ourselves and all we have into the hand of Him who can turn the heart of man as a man turns the water-course in his field.' We see that by our over thoughtfulness we cannot add one cubit to our stature, nor make one hair white or black. I have a hope that things will appear rather pleasanter in time; and if we faithfully follow our holy Captain unto the end of this short race, we then shall inhabit a glorious eternity. Let not thy spirit sink too low, neither be over much troubled, for certain it is, that in our Father's house are many dwelling places. Therefore, be of good cheer; many have, and I hope we shall be enabled to overcome this wicked world." 1770.

The First Whaleman.—The Boston Journal, in its antiquarian researches, has discovered that the first person who killed a whale upon this coast, was William Hamilton, a native of Scotland, who in early life settled on Cape Cod, but being persecuted by the inhabitants, as one who dealt in evil spirits, he consequently removed to Rhode Island, and finally to Connecticut, where he died in 1746, at the advanced age of 103. His six children died at the following ages—Joseph, 86; David, 79; Benjamin, upwards of 90; Eliza, 93; Thankful, 102; Mercy, 52.

For "The Friend."

BIOGRAPHICAL SKETCHES,

of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 191.)

SARAH MILLNER.

About 1682, Henry Baker, a Friend, from Lancashire, removed himself and family into the New World, and settled near the Neshaminy in what has since been Bucks county. A meeting of Friends was soon established there, which was held alternately at the houses of two or three of the members, and among others at that of Henry Baker. Sarah Baker was eight or nine years of age, when she accompanied her parents, to settle in the wilderness. She appears to have submitted to the operations of Divine grace at an early period in life, and received a gift of gospel ministry. She had doubtless good instruction at home, for her father was one who had obtained the confidence of Friends of his meeting, and at times represented them in the Quarterly and Yearly Meetings. He also stood high in the estimation of his fellow-citizens generally, and was their representative in the provincial assembly, at different times, from 1685 to 1698.

Sarah Baker married —— Millner, and continued her labours in the gospel of Christ Jesus, until the time of her decease, which took place towards the close of Second month, 1715, she being about forty-two years of age. Her burial was on the 29th. Her friends of Bucks Quarterly Meeting, in a minute on her death, call her "our well esteemed friend." They add, "She received a gift of the ministry since she came into these parts, in and through which she was very serviceable amongst us, with whom we had true unity and fellowship."

REMEMBRANCE GARRETSON.

Remembrance Garretson was born at Gravesend, Long Island, in the year 1670. We know very little of the education which he received, or of the incidents of his youth. Having removed to Cape May, he was there convinced* of the Truth as professed by Friends, and through faithfulness to manifested duty, he became useful in the church of Christ. A gift in the ministry being conferred upon him, he exercised it "to the satisfaction and comfort of his friends." "He was a diligent attender of meetings, and exemplary in his life and conversation." His decease took place in the Third month, 1715, he being in the 45th year of his age.

GEORGE SMITH.

Of George Smith, of Evesham, West New Jersey, who deceased about the year 1715, we have little to record. He enjoyed the confidence and love of his friends, whilst he lived, and they bore this affectionate yet brief memorial concerning him. "George Smith, a ministering Friend, of an innocent and blameless life, being a sympathizer with the afflicted, and of a benevolent mind towards the poor."

WILLIAM DUNKAN.

William Dunkan was born at Mid-Marr, eight miles from Aberdeen in Scotland, in the year 1643. At what time he was convinced of our religious principles, no account is preserved, but he was one of the early settlers in Pennsylvania, and first appeared as a minister of the gospel in Bucks county, in the year 1684. He appears to have had the unity of his friends with his ministry, although no account of his being from home on religious services have been found. In what part of Bucks county his residence was, we know not; the account forwarded to the Yearly Meeting, concerning him, states, he was "buried Eleventh mo. 7, 1715, at Byberry." He was in the 72d year of his age.

* In 1702 and 1703, there was a great convincement at Cape May, and the converts, by the year 1704, were anxious to have a Monthly Meeting established amongst them. Timothy Brandwith, who sometimes appeared in the ministry in their meetings, applied to the Yearly Meeting of Ministers for advice in the matter, but they did not see the way open for the establishment of a Monthly Meeting until the newly convinced were "tried a little further." They advised that the professors at Cape May should for the present be joined to Gloucester Monthly Meeting. The fear of the meeting, on behalf of these converts, was not without a cause, as was proved by the trouble some of them gave a few years afterward, through falling into Ranterism.

(To be continued.)

Selected.

THE TRIUMPH OF TRUTH.

There is an eye that marks the ways of men,
With strict, impartial, analyzing ken;
Our motley creeds, our crude opinions, lie
All, all unveiled to that Omniscient eye.
He sees the softest shades by error thrown,—
Marks where His truth is left to shine alone;
Decides with most exact, unerring skill,
Wherein we differ from His word and will.
No specious names, nor reasoning, to His view,
The false can varnish, or deform the true;
Nor vain excuses e'er avail, to plead
The *right of theory* for the *wrong of deed*.
Before that unembarassed, just survey,
What heaps of refuse must be swept away!
How must its search from every creed remove
All, but the golden grains of truth and love!
Yet, with compassion for our feeble powers,
For, Oh, His thoughts and ways are not as ours.
There is a day in flaming terrors bright,
When truth and error shall be brought to light,
Who then shall rise amid the shining throng,
To *boast* that *he* was right and *others* wrong;
When each rejoicing saint shall veil his face,
And none may triumph but in glorious grace.
No meaner praise shall heavenly tongues employ,
Yet they shall reap the more abundant joy,
Who sought His truth, with simple, humble aim,
To do His will, and magnify His name.

Selected.

THE WHITE CLOVER.

There is a little perfumed flower,
That well might grace the lov'liest bower,
Yet never poet deign'd to sing
Of such a humble rustic thing;
Nor is it strange that it can show
Scarcely one tint of Iris' bow:
Nature, perchance, in careless hour,
With pencil dry might paint the flower,
Yet instant blushed her fault to see,
So gave it double fragrancy.
Rich recompense of aught denied,
Who would not homely garb abide,
If gentlest soul were breathing there
Blessings through all its little sphere;
Sweet flower, the lesson thou hast taught
Shall check each proud, ambitious thought;
Teach me internal worth to prize,
Though found in lowliest, modest guise.

Selected.

DEVOTION.

There is a bliss no charm bestows,
Nor earthly joys impart,
'Tis when—the passions all composed—
Serenely smiles the heart.
Oft has my mental eye been turned
Its secret self to know,
Expanding love my bosom burned,
'Til tears began to flow.
Oh, then each vain, delusive notion,
Bow'd to thy charm, serene devotion.

Ye hearts untouched, who think that praise
Must be to noise confined,
Who think a silent tongue betrays,
An unaffected mind.
Ne'er on your ceremonies cold
Has turned the heavenly eye,
The warmest prayer that e'er was told,
Ascended on a sigh.
Form, but commands a feigned emotion,
The heart's the seat of true devotion.

From "Friends' Library," Vol. VI, page 476.

I am cheerfully confident that, if those to whom we somewhat look, as watchers, as seers, as standard bearers, as counsellors, are removed, (and they are removing,) to their rest,—or if any of these that remain, should not keep their habitations firm and undeviating, but turn aside in any respect from the ancient testimony,—that he who raised up such a people as we were at the first, will never cease to raise up others, and put forth some into the foreground—into the very seats of the unfaithful. I have seen it wonderfully in my short day,—I have read it of those that have gone before: and therefore, let none ever throw away their shield, and weakly compromise the trust devolving on them.—*J. B.*

OF FRAUD.

"And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight."—GENESIS xliii. 12.

A man of justice and integrity in his dealings is a character very desirable; and most people are apt to claim it as their right. On the other hand, there are so many ways of forfeiting this character, without a man's being exposed to the world for his dishonesty, nay, very often without taking notice of it himself, that one cannot be too earnest with people to consider this matter a little more seriously, if it were but to convince them how often they claim a character which they are not always careful to deserve.

But then, when it is considered that for every act of injustice a man is accountable to God, and that restitution, where it can be, must be made as we hope for salvation, though it is a duty which people are very hardly persuaded to submit to,—these things considered, it is everybody's concern to know and to avoid a sin of so much deceit and danger.

Now, there are several parts of injustice, or ways of forfeiting the character of an honest man, which I shall not now insist upon; such are,—the taking what is another man's right by secret or open force, that is, by theft or robbery; by oppression, when he is not able to contend with us; or by extortion, when his necessities force him to submit to the hardest terms we think fit to impose upon him: these are all crimes of so ill fame, that all people pretend to abhor them; the laws are severe in punishing them: and such as are guilty are, for the most part, convinced they do ill.

But, then, there are acts of injustice which, though they are not so barefaced, yet are as evil in the sight of God, as ill becoming an honest man and a Christian, and as hard to be repented of as the former; such are,—the taking advantage of men's ignorance or mistakes; overreaching them in bargains or in suits at law; imposing upon their belief by a pretended sincerity, and then making a hand of their simplicity: these, and such as these, are the sins I would endeavour to set in a true light, that all good men may avoid them, and that all evil men may repent of them.

Now, the text I have chosen, is an instance of great integrity. It is the direction and command of Jacob to his sons, who, returning out of Egypt, where they had been to buy corn, and finding the moneys which they had before taken with them packed up and returned with the rest of their goods, were greatly surprised, and at a loss what to think of so uncommon an accident; in the meantime their father orders them what to do: "Take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight."

In these words there are two duties of great importance expressly set down. "Peradventure it was an oversight." Here is a direction never to take advantage of other people's mistakes, negligence, or ignorance, &c. "Take double money in your hands," &c. Here is restitution expressly required.

To begin with the first of these duties. Now, there being a world of practices very dishonest, and yet people make a shift to live in them without either public reproach or private regret, it will therefore be proper to consider, how they will be able to justify themselves before the Judge of all the earth.

"Peradventure it was an oversight;" and therefore we must not take our advantage of it. This was Jacob's rule. Let us see how far this rule ought to oblige all honest men, and how well it is observed. Now, people may not see their interest, but overlook their rights several ways; and to take advantage of their circumstances would be manifest injustice. Now, a good man, when he sees this, would reason just as Jacob did: 'It was an oversight, and you shall not suffer by it.'

But is this the practice of the world?—Very far from it. And, though the Apostle expressly declares "that the Lord is the avenger of all such as go beyond or defraud another in any matter," (1 Thess. iv. 6,) yet people will not easily quit a good bargain, for any law of God, if the laws of man will not force them to it.

To proceed. How easily may a poor man, who has a righteous cause, mistake in defending it! But will his oversight give me a right to that to which, in truth, I had no just title before I made this advantage of his weakness or poverty? Or can anybody think that, because the injustice is done in the face of a court, it is a less crime than if it had been done on the high road?

To feed a man with moneys, or to help to run him into debt, by encouraging him to borrow when he has no occasion, that I may get a better bargain of his estate when he shall be forced to sell it—this should seem by the commonness of it to be no great crime. But pray, does the man know what he is doing? If he does not, I take advantage of his weakness; I help to ruin him, and perhaps his family; and, if he is really guilty of a sin in squandering away the inheritance of his forefathers, it is impossible I should be guiltless.

"He that flattereth his neighbour," saith Solomon, "spreadeth a net for his feet." (Prov. xxix. 5.) It is impossible for a man, by fair speeches, to make his neighbour overlook his own interests; but then, to take any ill advantage of a man, because he has an opinion of my judgment and integrity, is a wickedness which God will certainly avenge, though no law on earth can call a man to an account for it. Because it is less hazardous to wrong orphans than older people, is it therefore less criminal? No, surely: so far from it, that God declares himself concerned in the cause of the fatherless and widow; that he will undertake and vindicate their cause against those that oppress them. And why? Why, because they have none else to help them. For which very reason a man should be very careful of taking advantage of the weaknesses or oversights of such helpless people, because such people have a right, and a promise, of redress from God: "Remove not the old landmark; and enter not into the fields of the fatherless: for their Redeemer is mighty; he shall plead their cause with thee." (Prov. xxiii. 10, 11.) How often do wills, and other writings of moment, fall into the hands of such as thereby have an opportunity of wronging their neighbours! And people that will make use of such an opportunity do generally think that this is a less offence than stealing. But for what reason? Why, only because for stealing (if a man is caught) he will be in danger of being hanged; while at the worst he will only be called a dishonest man, if the other be discovered. And yet the crimes are equally forbidden, equally unjust and dangerous in the sight of God, whose judgment will be according to right, and not according to the false opinions of men.

A man who borrows moneys which he knows he cannot repay, plainly takes an advantage of his creditor's ignorance of his circumstances. It is probable he may fancy himself less guilty than if he had stolen so much or taken it by force; but he would not think so if the laws had made these two crimes equally penal, as they are in fact equally unjust in the sight of God and man. There are too many who will make no scruple of imposing upon their neighbour's ignorance in passing off bad moneys, who yet would startle at the thoughts of counterfeiting the current coin: I question whether such people have considered how near akin these two crimes are to one another.

(To be continued.)

"From Friends Library," Vol. VI., page 466.

To ———. Thy last called forth many a fervent aspiration for our mutual preservation, support, and advancement. Ah! we must cleave to our only sure refuge, our stronghold, our very present helper,—and then all will be well; and we shall be conducted through all our exercises and strait places, receiving the end of our faith. It is sweet to be permitted in travelling along this weary land,—to give and receive a greeting in spirit,—to be refreshed together as before the Lord, and to be made to feel that we are members one of another; that we are not without companions in warfare and suffering; and cheered up by the countenance of a friend, by even a few lines, or by a hearty extension of the right hand of fellowship. It reminds me of David, and of his friend Jonathan, who "strengthened his hand in God;" and we may instructively, and without presumption, refer to the circumstances of these individuals, with some degree of application to our own case. O! the trials and strait places, in which some of us are placed in the present day; and how clear does it appear, that if we flinch not, but are faithful to all that the Lord requires of us, to be, to do, and to suffer for his cause and people, we shall be made instruments, in our measure, to carry forward his good work, to stand in the breach, and to be (whatever we may think of ourselves) as saviours on Mount Zion, to judge the mount of Esau, yea, to turn the battle to the gate. The Lord will assuredly, in his own time and way, send deliverance for his little ones, for the Lamb and his followers must have dominion and victory. Those who are engaged on the Lord's side, and bound to stand by and uphold his pure cause, cannot escape the peculiar notice of the all-seeing eye of the Captain of salvation; who will not fail to promote, to honour, to make use of, and to dignify, his true-hearted, firm handed soldiers. So look ye to it; and O! my soul, look thou to it,—that we lose not any portion of that weight of glory, which the Lord designs for us: any portion of that line of usefulness, or of suffering, which should devolve upon us. Let us not plead any excuses, whether it be trade, family, our own meanness or insignificance; nor yet like one of old, say to the servant of the Lord, "If thou wilt go with me, then I will go," &c., lest it be said, "the journey," or the proceeding, "shall not be for thine honour." O for an unreserved sacrifice, and a going on in the strength of the Lord, which is made perfect in weakness; and also a standing still in the true faith, to see and to wait for his salvation revealed, and his arm made bare for our help. I may assure thee, my dear friend, that thy exercises and self-humiliating baptisms, are only such as are common to us all, and no more than needful for the best of us,—to drive us home to the prescrving power, to lay us low and keep us there; and are rather marks, how tenderly and closely our holy Head and High Priest, our keeper and shade upon the right hand, hedges us about, as Satan said was Job's favoured lot; not leaving us to ourselves, as we are ready to suppose; but constantly interposing with his fatherly chastenings and stripes; because He loves us, and hath a purpose of his own glory in our close proving and refining, as his choice jewels and

gold of Ophir. Dear ———, believe it is even so, in all thy overturnings and tossings. Would He have received a burnt-offering at our hands, and would He have shown us all these things, if He were displeased and ready to reject us? as Manoah's wife pleaded. Yea, though He slay thee, trust in Him;—humble thyself low before him, and in due season all will work together for thy exceeding good, for thy great enlargement in the things of God. Therefore, be patient unto the coming, and through all the dispensations, of thy wonderful Counsellor. I believe the little ones have no cause unduly to fear, or to let in discouragement and doubts. However, though we may be permitted to be trampled upon and broken to pieces, yet the blessed Truth will outlive it all. —*J. B.*

Third mo. 19th, 1836.

Coloured Population of the United States.—It is stated officially that the free coloured population which, in 1800, had increased in New England 31.63 per cent. in ten years, in 1850 had increased but 1.71 per cent. in the same time. The corresponding figures for the Southern States were 57.33 and 12.07. In Maine, in ten years, the increase was but 0.07 per cent. Increase of the whole coloured in the slaveholding States, 27.40 per cent.; non-slaveholding, 14.38; 4090 free coloured were born in foreign countries; one-fifth of the free coloured in New York were born in the present slave States. In New Orleans, one-eleventh of the free coloured males were employed in pursuits requiring education. The mulattoes in the United States are one-eighth as numerous as the blacks; the free mulattoes are more than half of the free blacks; in the United States the number of Africans and their descendants is nearly 8 or 10 to 1 of those that were imported; in the British West Indies there are not 2 remaining for every 5 imported, and their descendants. About 10,000 imported Africans survive in the Southern States. About 2,500,000 slaves are connected with the field work of agriculture, in every 100 of whom 2 are employed upon hemp, 5 upon rice, 6 upon sugar, 14 upon tobacco, and 73 on cotton and other products. There are 347,525 families holding slaves, or 2,000,000 persons. One-fifth of the slave properties are in a single slave, and nearly one-half in less than five slaves.

For "The Friend."

"Let him that thinketh he standeth, take heed lest he fall."

My mind has been brought under deep exercise, according to my measure, on account of my dear Friends, as well as for myself, believing, as I do, that the times loudly call for more circumspect walking before God, in all humility, and thankfulness for the manifold mercies vouchsafed to us, poor unworthy beings.

I feel drawn to warn you against some of the popular evils of the day, particularly that which is termed "Spiritual Rappings." My dear young brethren and sisters, let me entreat you to set your faces against everything of the kind, for I believe they are the stratagems of the enemy of our soul's peace, to draw away the unwatchful, and thereby to undermine, if possible, the foundation of our faith. Oh! "put on the whole armour of God, that ye may be able to stand against the wiles of the devil." For "we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." May you not give way to making excuses, and reasoning that you will go only so far into new notions, or dangerous habits, and then return; thus making work for repentance and deep suffering of soul in time to come, should time be granted.

Let me also entreat you not to settle down at ease in Zion, contenting yourselves with the mere name or profession of a Quaker, and getting along merely as respectable men and women; for this will not avail you in a time of trial and deep proving. Take heed to the light within you; put on the Lord Jesus Christ, and endeavour to follow his teachings, that so you may experience old things done away, and all things to become new.

Thus you may be prepared to stand faithfully for the testimony of Jesus, in accordance with our high profession, in this day of trial. For the clouds are gathering, and, if I am not mistaken, the storm may carry away many that think they stand, but who are looking too much to man, resting in their own strength, and not sufficiently considering the rock from whence they were hewn. The Lord will sift until the chaff, and that which is impure, will be taken away, but those who stand faithful will be preserved as a right seed; and these will call on the aliens from the north and from the south, from the east and from the west, to come and sit in the kingdom with Abraham, Isaac, and Jacob, to fill the places of those who may have been cast out.

Oh! that you and I may do the part of faithful stewards over God's heritage, though it may be his will to send some as sheep among wolves, to proclaim the glad tidings of the gospel of peace.

It is with me likewise to warn my dear brethren, to be very cautious how they mingle and what steps they take in the political affairs of the day; lest you be found spreading a net to entangle your own feet, and thereby closing up the way for bearing faithfully some of our important testimonies.

In conclusion, I would exhort all, to strive to lay aside the sin that doth most easily beset, and endeavour to run with patience the race that is set before us, that in the end we may be granted an inheritance in the mansions of everlasting rest and peace.

In tender love, I am your brother and fellow-labourer in the cause of Truth. J. W.

Morgan Co., Ohio, Second mo., 1855.

The Supply of Guano.—J. Caird, in a letter to the "Times," says: "An immense deposit of guano has been discovered in the Indian Ocean, between Mauritius and Calcutta. I have seen samples of it. It has been analyzed by Professor Anderson, of Glasgow, and is now also in the hands of Professor Way, of London, for analysis. Four kinds of it have been brought home, two of which are of superior quality, resembling the guano of Saldanha Bay; the other two are comparatively inferior. The discoverer relates, that being becalmed off an island, he sent his boats ashore for water. They returned without it, but told what they had found. The captain of the ship visited it, and, having made several voyages for guano to Ichaboe, he at once pronounced the substance with which the island was covered to be guano. Having traversed the island in various directions, he found guano everywhere; in greatest depth, however, in the caverns and crevices of the rocks. He secured samples and brought them home. The samples having been taken from near the surface, the quality is supposed to be inferior to what may be found beneath, as it is injured by the action of the weather. The deposit is reported to be immense, the island being twenty miles long by seven broad, and thus forty times the size of Ichaboe. There are no strong ocean currents near the island, and it is said that convenient loading-stages can be erected with great facility in the creeks and bays along its coasts. Steps are now being taken to make the guano available to the British farmer. We may hope to have supplies of it ere long. This discovery shows what may be reasonably anticipated from a search in other quarters, and especially off the rainless coast of Peru. This is the true way to break down the monopoly of Peru, and to secure for the agriculturist, abundant and cheap supplies of guano, and thereby to the consumers of beef and mutton an increasing quantity at a more moderate price."

What is the great interest of a nation? What is most advantageous and profitable to a people, even with reference to the things of this life? Godliness is their greatest gain, it having the promise of this life, as well as that to come. The poets feign and fancifully tell us that their God wooed in gold, and descended in a glistening shower. Certain it is, and out of the reach of all fiction, that with God and religion we shall be blessed, likewise, with such a portion of riches as shall be serviceable to our best ends. God oftentimes showers down wealth with a plentiful hand on his friends and favourites. You see the true way and method of prospering in the world. If you fear God, and keep his commandments, you shall be recompensed with the good things of this life. A person or a nation which sincerely endeavours to purchase true wisdom, (which consists in righteousness and holiness,) shall find that (Prov. iii. 16) "in her left hand are riches and honours." —*J. Edwards.*

"Use moderation in your manner of living, and in this way seek relief from the increasing expense of the times in which we live, rather than by engaging in more extensive, and often hazardous schemes of trade. By these latter means the mind becomes encumbered, and unfitted for religious service, yea, often for religious thought, and for breathing daily after the spiritual riches, which are to be enjoyed in close communion with God. Consider how distant that state which would give up all to Him, if required, is from that which indulges itself in ease to the full extent of its power, or is endeavouring by multiplied adventures in trade, to acquire that power which it covets for the purpose of worldly enjoyment."

"It was said of the heathen Socrates, that it was known when he was angry by his being silent."

THE FRIEND.

THIRD MONTH 3, 1855.

The five dollars received by mail, "as a mite towards the relief of the poor," has been handed over to the Southern Soup Society.

SUMMARY OF EVENTS.

EUROPE.—News from England to the 10th ult.—*The New Ministry.*—A new Ministry has been formed, of which Lord Palmerston is Premier. The other members are Lord Panmure, Earl Clarendon, Sidney Herbert, Sir George Grey, W. Gladstone, Sir James Graham, Lord Cranworth, Earl Granville, Duke of Argyle, Sir W. Molesworth, Sir Charles Wood, Lord Canning, and Marquis Lansdowne. In her efforts to reconstruct the British Ministry, the Queen had in turn sent for the Earl of Derby, Lord Lansdowne, Sir John Russell, and the Earl of Clarendon. All, however, failed to accomplish the object, when Lord Palmerston was sent for, and succeeded. This is understood to be a war Ministry, and the expectation was, that the war in the Crimea would be pushed to a crisis, with increased energy and determination. Parliament adjourned for a week, at

the request of the new Premier, and was to reassemble on the 15th ult. Nearly £3,000,000 had been voted for war purposes. The North American fisheries bill passed. The steamship City of Manchester, of the Philadelphia and Liverpool line, arrived on the 5th, and was taken up by the Government, to convey troops to the Crimea. The Liverpool cotton market was without material change. Flour, from 40s. to 43s. 6d. Consols, 91¼. The bullion in the Bank of England has increased £445,000.

The War.—Affairs before Sebastopol remain unchanged. Supplies were reaching the British camp in abundance, but the army continued sickly. A letter from a French officer says, "The English army is no longer an army. It only bears the name. Of the 56,000 men which the British Government sent to the East, there remain at this moment not more than from 10,000 to 11,000, and even these are not all able to carry arms. I must add, that there are, moreover, about 10,000 in the hospitals of Constantinople, and 1000 in the ambulances at Balaklava; the remainder are gone to their long home." This fearful waste of life the writer attributes mainly to the inexperience of the officers in command, and the wretched administration of the department for supplying the wants of the army. The whole of the third division of the French army have taken the place of the English in the trenches, and were continuing their works. The weather had become milder; but the melting of the snow occasioned inconvenience and suffering to the men in the camp and trenches.

The Russian army is reported to be in want of supplies. The Russian forces on the frontier of Austria, have been ordered to retreat into the interior. The feeling at Constantinople was said to be strongly in favour of peace. At the latest accounts, the peace conference at Vienna had not been opened.

FRANCE.—Preparations on a very extensive scale, were going on in every part of the military service. It is said the Emperor will take command of the army of operations on the Rhine.

HOLLAND.—Both Holland and Denmark are desirous of joining the Western Alliance.

POLAND.—The English Missionaries in Poland have been ordered to leave the Russian territory.

RUSSIA.—The Russian Government is making the most vigorous exertions, and appears to be determined to sustain the contest with obstinacy.

SPAIN.—The Minister of Finance has presented a bill to the Cortes, authorizing the complete sale of the church property. The Cortes have voted the first basis of the Constitution—the national sovereignty. Soulé has left Madrid.

EGYPT.—The Viceroy of Egypt has solemnly interdicted for the future the introduction of slaves into his provinces. No change is proposed in the condition of those now in bondage. Bread is now three times the ordinary price in Egypt, owing to the European demand for grain.

CANADA.—The term for naturalization in Canada has been reduced from seven to three years' residence. Any foreigner, having resided that time in the province, becomes a citizen, on taking the necessary oaths or affirmations.

UNITED STATES.—*Immigration.*—During the year 1854, 460,474 persons arrived in this country by sea—27,765 in Massachusetts; 327,976 in New York; 15,032 in Pennsylvania; 13,154 in Maryland; 51,169 in Louisiana; and 14,487 in California. Of the entire number, nearly 49,000 were born in England; 101,606 in Ireland; 13,317 in France; 206,054 in Germany; and 13,160 in China. From Ninth mo. 30, 1843, to Twelfth mo. 30, 1854, 3,174,395 persons arrived in this country, by sea.

Congress.—Treaties have been formed with Holland, and the King of the two Sicilies, on the principle that free ships make free goods. In consequence of a disagreement between the two Houses respecting the amount appropriated in the Texas Creditors bill, a committee of conference was appointed, who increased the amount to $7,750,000, in which form it finally passed. The Senate has passed a bill extending for three years the credit for duties on railroad iron. A bill for the establishment of an Insane Asylum in the District of Columbia, has passed finally.

The Fugitive Slave Law.—Parties engaged in attempts to enforce this law, have often met with great difficulty and opposition, in consequence of the popular aversion to its provisions. A bill having been introduced into the Senate, on the 23d ult., to protect officers and other persons, acting under the authority of the United States, a general discussion of the slavery question and subjects connected with it ensued. Much was said by some Senators in derogation of slavery, and these in return were charged with want of patriotism and devotion to the Union. The bill referred to, passed by a large majority.

New Mexico.—A party of Apacha and Utah Indians, on the 25th of Twelfth mo., attacked a party of whites at Pueblo, and killed 14 men, taking three women and two children prisoners, and leaving two women wounded, supposing them to be dead. Great excitement prevailed in Santa Fe, in consequence of an apprehended general Indian war. Capt. Newall and a party of dragoons killed twelve Indians in a hostile meeting, on the 20th of First month; four of the soldiers were killed.

Kansas.—The Boston Courier says, there are now nearly two thousand persons preparing to remove to Kansas in the spring, under the guidance of the Emigrant Aid Society, the greater portion of whom belong to bands or companies of neighbours or townsmen.

New York.—The city debt is $13,960,856; amount of sinking fund applicable to the redemption of this debt, $5,171,308. The corporation owns property, valued at $37,203,250. The expenditures for the support of the city government last year, were $3,936,675. The export of specie, which had nearly ceased for about two months, has recommenced. The Atlantic, last week, took out the largest amount yet sent by a single steamer, viz., $1,326,167. The export of cotton for the week was also heavy, amounting to 65,000 bales, valued at $2,500,000.

Cincinnati.—The Pork Trade.—Up to the 20th ult., 335,000 hogs had been packed, which is 75,000 less than last year.

Philadelphia.—Mortality last week, 186.

California, dates to Second mo. 1st, have been received, by the George Law, from Aspinwall, which brought 304 passengers, and $1,113,000 in gold. A terrible explosion had occurred on the steamer Pearl, when approaching her landing at Sacramento, by which about seventy persons lost their lives.

Miscellaneous.—Prohibition.—On the 21st ult., a law prohibiting the sale of intoxicating drinks passed the New York House of Assembly, by a vote of 80 to 45.

A similar law which passed one branch of the New Jersey Legislature, was lost in the Senate by a vote of 10 to 9.

A prohibitory law goes into effect in the State of Michigan, in the Fifth mo. next.

A similar law recently passed by the Legislature of Illinois, is to be submitted to a vote of the people, in the Sixth mo. next.

On the 21st ult., a prohibitory law passed the House at Dover, Delaware.

The bill before the Legislature of Pennsylvania to prevent the sale of intoxicating drinks on the first day of the week, has been passed by the Senate, with only two negative votes, having passed the House previously.

Mormonism.—The Mormons have commenced, in New York, the publication of a paper, called the Mormon, devoted to the spread of their principles. It defends polygamy as a Divine ordinance.

Guano.—J. D. F. Wallace, of Philadelphia, has, it is said, succeeded in making a contract with the Venezuelian Government for a lease of fifteen years, of forty-one islands on the coast of Venezuela, which are supposed to be among the richest deposits of guano in the world.

Many Languages in a State.—The Legislature of Wisconsin directs the publication of State documents in English, German, Danish, Dutch and Welsh.

Molasses.—The total consumption of molasses, foreign and domestic, in the United States, for the year 1854, is stated at 54,492,000 gallons.

Imprisonment for Debt.—Under the laws relating to imprisonment for debt, as they now exist in Massachusetts, upwards of eight hundred persons were incarcerated in Cambridge street jail, Boston, during the year 1854. In a previous year, the number of cases amounted to 1300.

The Great Temple.—The Mormon Temple begun at Salt Lake City, will be much larger than the temple built by the Mormons at Nauvoo. It will require ten years to build it, and will cost several millions of dollars.

FRIENDS' ASYLUM.

A stated Annual Meeting of "The Contributors to the Asylum for the Relief of Persons deprived of the use of their Reason," will be held on Fourth-day, the 14th of Third month, 1855, at 3 o'clock, P.M., at Arch Street Meeting-house, Philadelphia.

WILLIAM BETTLE, Clerk.

FALLS MONTHLY MEETING SCHOOL.

The Committee of the above named School is desirous to procure a well qualified female teacher to take charge of the School as instructor, for the ensuing season. Early application is requested, and can be made by addressing, Mahlon Moon, Morrisville P. O., Bucks Co., Pa.

MARRIED, at Friends' Meeting-house, Moorestown, N. J., on Fifth-day, the 22d ult., HENRY R. WOODWARD, of this city, to ANNA K., daughter of Jos. Burby, of the former place.

DIED, at her residence, near Curwensville, 31st of Twelfth mo. last, ELIZABETH BAILY, in the 91st year of her age; a member of Centre Monthly Meeting and West Branch Particular Meeting.

——, on the 31st of First mo., 1855, aged 55 years, at her residence at Cockermouth, Cumberland, England, LYDIA A. BARCLAY, a minister; younger daughter of the late Robert and Ann Barclay, of Clapham, Surrey. Her death followed a second attack of paralysis, the first having so prostrated her feeble powers, as to render her incapable of supporting a recurrence of the disease. In the decease of this dear Friend, the church sustains a severe loss, for her life had been characterized by a simple, faithful dedication to the cause of Truth; an upright maintenance of the doctrines and discipline of the society, in their ancient purity. She was a steadfast example of simplicity in her personal attire, as well as in the furnishing of her house, seeming called upon to appear as a sign, among a people too much departed from the practice of true self-denial, and amalgamating themselves with the world. In her calling as a gospel minister, she travelled considerably in England, Scotland, and Ireland; her offerings, though sometimes in few words, were weighty and powerful, striking at the root of the evil nature in those who heard her, and directing to a close waiting upon, and obedience unto the Divine Teacher manifested in the heart, whom she declared to be none other than the Spirit of Christ, the Saviour. During her last illness, her long tribulated spirit was mercifully filled with peace and joy, and she expressed in writing her feelings of thanksgiving and praise for the mercy, which had been extended to her during her life, but more especially since her illness. Thus, though deprived of the powers of speech, for the last few days of her life, her friends have the consoling belief, that her end was *peace*, and that He who had been pleased to be her Alpha, graciously condescended to be her Omega, and to gather her into his everlasting rest. Perhaps this brief notice of our beloved departed friend could not be better concluded, than by the following lines written by herself, some time since:—"Those who have been, through wonderful and adorable grace, enabled to set their feet in this path [the heavenly path] in measure, can testify, that they never could one half conceive the excellency of the peace, nor the preciousness of the Lord's goodness therein, neither would they exchange it for ten thousand worlds! And oh! if the foretaste, even from season to season in this vale of tears, and often in the midst of much tribulation, be so strengthening and delightfully sweet, what must the full fruition and consummation thereof be in the never-ending period of eternity in the presence of Him, who sitteth upon the throne, and of the Lamb, that hath loved us and washed us in his blood!" "Let us then more and more 'strive to enter in at the strait gate, and to walk in the narrow way,' that we may not only be the called, but the faithful and chosen! let us press towards the mark for the rich prize of our high and holy calling, let us so run that we may, through His wonderful grace in Christ Jesus, be permitted to obtain the prize, the crown of life that fadeth not away!"

——, in Philadelphia, on the 11th ult., HENRIETTA, youngest daughter of O. and E. H. Mitchell, aged 19 years; a member of Philadelphia Monthly Meeting. During her indisposition, which lasted many months, she was patient and cheerful, although seldom entertaining hopes of recovery. She seemed to be gradually reconciled to the approaching event, of which she manifested no terror, remarking to her mother, that "although it looks dark here, it is bright beyond." One reminding her, when in much pain, of the words of the Apostle, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory, which shall be revealed in us," she replied, "Yes, I have known that a long time." Her sufferings, the day before her death, were very severe, during which she frequently made use of the expression, "Oh! preserve me," and once to her sister explained, "I do not mean preserve me in life, but in patience to the end." A request which He who heareth prayer, was graciously pleased to grant.

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JOHN RICHARDSON,

AT NO. 50 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

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At a Meeting for Sufferings of Ohio Yearly Meeting, held at Mount Pleasant, on the 16th and 17th of the Second month, 1855.

To the Monthly Meetings and members within our limits:

DEAR FRIENDS,—Since this body was last convened, circumstances have occurred calculated to try closely the faith and patience of the members of our Yearly Meeting, and we have felt our minds drawn forth at this time in affectionate solicitude on your account, and a concern has been raised for the faithful support of the blessed cause of Truth and righteousness, not only by and among you, but throughout the limits of our widely extended Society. The three Yearly Meetings which have occurred since the adjournment of Ohio Yearly Meeting in the Ninth mo. last, to which its epistles were addressed, giving a correct statement of the sorrowful secession that took place from it at that time, have declared their unity with those who separated themselves from their legitimate Yearly Meeting, and refused to remain subordinate to it. The ostensible reasons put forth by those meetings for the course they have pursued, have been widely circulated, and we cannot but believe that all of you who are acquainted with the concern and labour of our Yearly Meeting ever since our present difficulties commenced, must be fully convinced they are inapplicable to that concern and labour, and can in no wise justify the course pursued by them, or palliate the act of separation and insubordination which has produced such mournful disorder and suffering within our limits.

In addressing you, we feel it is not necessary to enter into any argument to prove, that the greater portion of the difficulties into which our beloved Society has been brought, has had its origin, mainly, in the dissemination of works, containing views on some of the important principles and testimonies, which we, as a religious Society, were raised up to support, that are incompatible with the faith ever professed by Friends; and which, if allowed to gain an ascendency among our members, must, we believe, lead them away from the spirituality and simplicity of our holy religion. As consistent Friends, we have felt ourselves conscientiously bound, in common with many other brethren, to bear a testimony against those views and their dissemination among the members of our religious Society, for no other reason than because we love the truths of the gospel, as revealed to our early Friends, and believed *in* by the faithful in the Society since its commencement, and because it rests on us as a duty, to transmit them in their purity to those who are to come after us.

In 1846 our Yearly Meeting, notwithstanding that a contrariety of sentiment was manifested among some of its members on other points, united without a dissenting voice, in informing Friends in England, that "the peace and harmony of this Yearly Meeting in its several branches, as also in its collective capacity, at the present season, have been greatly disturbed on account of the doctrinal writings of a member or members of [that] Yearly Meeting in circulation among us, which are not deemed by us to be in accordance with those on the same subjects, of our ancient approved authors." Here, then, is the original source of the troubles into which, not only this Yearly Meeting, but Friends everywhere in this land find themselves introduced. We are aware that many, who have separated from this Yearly Meeting, and of those who have united with them, declare they have not adopted and do not approve of the unsound views contained in those works, and we hope and trust that to a great extent it may be so; but yet it must be admitted that strong opposition has been manifested by them, to the church bearing its testimony fully and faithfully against those views, and warning its members not to imbibe or promulgate them.

Our beloved Society everywhere, has been weakened and crippled by the inroads of a worldly spirit, and there is a strong disposition manifested by many, to leave the simplicity which its principles enjoin, to copy the manners of the world, and to go back into many things out of which our worthy predecessors were redeemed, and which faithful Friends in every generation, since their rise, have seen in the light of the Lord, are contrary to his will concerning us as a people. We believe the unsound views to which we have alluded, adapt themselves to this weak and faltering state in the Society, and lead into a superficial, outside religion, that takes the place of that thorough heart-changing work which can be effected alone by the baptism of the Holy Ghost and of fire; so that while there may be a show of creaturely performances in will-worship, and in works of philanthropy and benevolence, flowing from it, there is lacking the stability in self-denial and righteousness which is the fruit of the Spirit. Believing this, our Yearly Meeting felt bound to testify against them. And, dear Friends, we think the signs of the times admonish us not to relax in contending for the faith once delivered to the saints, and in love and humility warning our brethren and sisters everywhere to beware of everything that may mar or weaken it.

The difficulties and division in New England, we have always believed, had their origin from the dissemination of, and opposition to, the spread of the unsound doctrines alluded to. Those who felt themselves bound to bear public testimony against them, were brought under the censure of the meetings to which they belonged—party feeling was, we fear, allowed to usurp the place of true judgment, and the unhappy division in that Yearly Meeting was the result. With the views and feelings prevailing in this Yearly Meeting, and the declarations it had repeatedly made, it could not consistently exclude from a seat in the meeting, those members in New England who, it believed, were maintaining a testimony against error, similar with that which it had itself been called on to uphold, pending, as the claims for New England Yearly Meeting, were, before it. This is the position in which Ohio Yearly Meeting has been placed in relation to their brethren in New England, and here is where those who have now separated themselves from it, have refused to submit to its decisions, or to acquiesce in the course it has felt itself constrained to pursue. This insubordination on their part has been, we believe, not a little promoted and increased by the unauthorized and uncalled for interference of some of the other Yearly Meetings and their members, who having exercised their right to come to a judgment in relation to the New England difficulty, should have felt themselves restrained from attempting to influence or prejudice the judgment of this co-equal Yearly Meeting, whereby they have greatly contributed to the sorrowful separation of so many of its members from it. And when the separation took place, and those who seceded from the Yearly Meeting were first together by themselves, and it was proposed and urged by some of their number not to persevere in their undertaking, we have reliable testimony, that those with minutes from other Yearly Meetings, who were with them, urged them not to abandon the course they had commenced, and encouraged them to believe they would be countenanced in it by their respective Yearly Meetings: and after thus identifying themselves with and promoting the separation in our Yearly Meeting, two of those Friends were on the committee that sat in judgment on the claims of Ohio Yearly Meeting and the body they had encouraged in seceding from it.

The appointment of Benjamin Hoyle as clerk of Ohio Yearly Meeting, in the Ninth month last, was in accordance with the deliberate conclusion of that meeting, come to in former years and acted on repeatedly; and in the observance of which, those who have now separated from it, insisted again and again; and moreover, it was fully united with by much the larger portion of those present at the time, as was manifested by the expression, and by the number withdrawing when the clerk read the minute of adjournment: while the nomination and appointment of the Friend who served the Separatists, was in all respects a revolutionary measure; and we cannot but foresee and lament that those meetings that have sanctioned it, have established for themselves a precedent that may, in a future day, afford a plea for insubordination and disorganization within their own borders.

In adverting to these painful circumstances at this time, in order to place the action of Ohio Yearly Meeting in its true light, and to repel the unkind charges that have been pressed against it, we sincerely desire to be preserved from making any unjust or uncharitable reflections on any of our brethren, or in any wise adding to the feelings of disunity and division existing among the members of our once peaceful and united Society. We are persuaded that in the course pursued

towards our Yearly Meeting by the three bodies to which we have before alluded, a great wrong has been done, not merely to it, but to the blessed cause of Truth, which we trust is dear to us, and for and with which we desire patiently to suffer; leaving the event to the Lord, who, we reverently believe, will strengthen and comfort his humble dedicated children, however set aside and contemned, and in his own time make a plain path for them to walk in.

It is our earnest desire that all our members may be brought to feel more and more deeply the responsibility that rests upon them individually, in making profession of those spiritual views of the gospel, for which the Society of Friends has been distinguished; and be led to seek, with earnest and sincere hearts, to learn of Him who is meek and lowly, that so they may be prepared to walk unblamably before men, and thus adorn the doctrines which we profess to love and uphold. This, dear Friends, will preserve you from indulging in hard or uncharitable feelings towards your brethren and sisters who differ from you; and, while it strengthens you to maintain the truth with firmness, will lead you to treat them with Christian kindness, and earnestly to seek for the restoration of the fellowship of the gospel among all who profess our name. "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth." Keep diligently to the attendance of all your meetings both for worship and discipline, and when there, labour to have your minds gathered to the gift of God in yourselves, that so you may witness your assembling together to be in the name of Christ, and his blessed presence to be in the midst of you.

The discipline and organization of our religious Society, had their origin from the same divine source from which have emanated the doctrines and testimonies given to us to uphold, and anything which tends to lay waste or weaken them, must have its origin out of the Truth, and tend to disorder and confusion. We cannot, therefore, view with approbation, or give countenance to any measures which violate the provisions of the discipline, or to proceedings subversive of the wholesome order, established among us in the wisdom of Truth. The design of meetings for discipline, says our worthy elder George Fox, is to promote charity and piety. These being the objects, in order to attain to and promote them, it is needful for the members to be clothed upon with Christian love and humility, and in all their efforts to promote the cause of Truth, to seek unto Him who has promised to be a spirit of judgment to those that sit in judgment, and strength to them who turn the battle to the gate. Beware, then, we beseech you, lest you put forth the hand unbidden, from the promptings of your own will and wisdom, and carefully avoid everything like party spirit, which must always produce heats and spiritual blight. Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind; live in peace; and the God of love and peace shall be with you.

Signed on behalf of the aforesaid meeting,

JOSEPH EDGERTON, Clerk.

P. S. Feeling concerned for the preservation and right settlement of all our members, we would tenderly and affectionately exhort them, not to give way improperly to that unsettlement which prevails so much in the community at large, in relation to removing to the Western country; believing that the dissolving of old and the forming of new associations in life, often have an injurious effect, particularly upon the young and rising generation: and when any may have their attention turned to so important a step—let the motive be ever so plausible—we would advise them to try it by the unerring Spirit of Truth, which, if in humility and reverence sought unto, will not fail to direct us safely; for agreeably to Scripture testimony, the steps of a good man are ordered by the Lord. By this prudent and judicious course, Friends may be preserved from improper removals, which at all times is very desirable, and particularly at this juncture, wherein so much affliction and trouble prevails in our Society.

Should, however, any of our dear Friends, on such solid deliberation, fully believe that they have liberty in the Truth to take such an important step, we would propose to our Monthly Meetings, that all certificates issued for such members, be forwarded to Stillwater Monthly Meeting, a branch of Stillwater Quarterly Meeting, with information of their place of residence; which meetings shall have the oversight of such members, until the Yearly Meeting takes action on the subject; and any application for the establishment of a meeting for worship or discipline shall be made to those meetings, which shall exercise the needful care over them, according to discipline, either by writing or otherwise, and any expense so incurred shall be paid out of the treasury of the Yearly Meeting. This is a measure arising from the action of Indiana Yearly Meeting towards ours; and in order for the preservation of the rights and privileges of our members, it seems incumbent upon us to make some provision to meet the exigency of the case. Any meetings for worship or discipline so set up and established, are to be considered as a branch of Ohio Yearly Meeting.

For "The Friend."

Persecution—Outward Ease.

When Friends were suffering from outward persecution, they were inwardly blessed with the aboundings of the fruits of the Spirit, and having love and sympathy one for another, the pressure of suffering from without, tended only to strengthen the bond of spiritual unity, for they were made to believe in, and have resort to, the alone source of availing help, comfort and support, under all their grievous sufferings.

But as time passed on, the cruel hand of persecution was withdrawn, and as the society increased in worldly prosperity, and outward ease, and became rich and full, the sense of dependance on Divine preservation and direction was lost, little by little, until many became exalted in their imaginations, and came to trust in uncertain riches, and in fleshly wisdom and power, their hearts becoming estranged from the Great Head of the church, in whom, and by whom, our worthy forefathers were happily united, in the *one* body of which we are now professing to be members.

The spirit of the world, which is at enmity with the spirit of Truth, soon came to have dominion in these, until there sprang up a division of feeling, from the apprehension of a *separate interest*.

Surely, we have no greater interest than in the performance of our religious duties, and *no true* interest, separate from this. But it is written of man in the beginning, that he, "being tempted to aspire *above* his place, unhappily yielded, against command and duty, as well as interest and felicity, and so fell below it, lost the Divine image, the wisdom, power and purity he was made in." And is not a love for the display of worldly power, riches or wisdom, causing many of us to become exalted in our minds, to the forsaking of our only hope of mercy? "They that turn aside to lying vanities, forsake their own mercies."

What suffering and confusion has self-reliance and self-seeking led us into, begetting also a spirit of vindictiveness, and resentment in the hearts of those, whose profession should withhold them, even from the least feeling of retaliation; by indulgence in which party spirit has been begotten and fostered, greatly to the detriment of our religious profession. For if there is not virtue enough in the principles of Friends to hold them together, what faith can those have in them, who judge them by their fruits?

If we set up our own judgment and will, in our religious engagements, we may as well look for the whole order of nature to be reversed, as for any good fruits from our labours, however specious they may appear in our own sight, and in the view of others. A *single eye* to the wisdom, will, and honour of our Holy Head, is the only condition upon which we can become children of the light, and true worshippers and servants of Him whom we profess to follow.

As outward persecution tended to unite those who suffered under it, in *oneness* of feeling and purpose, so outward prosperity and ease through the swelling of pride and passion, have reduced the number of the truly faithful, *apparently* to a mere handful. But, however, this may be, we may gather encouragement from the assurance made to the prophet, who formerly lamented in this wise, "I have been very jealous for the Lord God of Hosts, for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword, and I, *even I only*, am left; and they seek my life to take it away."—"Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."

As it has been declared of our worthy forefathers, so may it yet be said of us, if we will only turn away from the god of this world, which has been blinding our eyes, to the Light in which they lived and walked. It is testified of them, that "they were an *exercised* people, whose very countenances and deportment declared it. They were in travail for *one another's* preservation; not seeking, but *shunning*, occasions of any coldness or misunderstanding, treating one another as those that *believed* and *felt God present*. They did not think themselves at their own disposal, to go where they list, or say or do what they list, or when they list. They held the truth in the spirit of it, and *not* in their own spirits, or after their own wills and affections; and in the spirit of Truth stood their liberty, and no pleasure, no profit, no fear, no favour, could draw them from a retired, strict, and watchful frame. They were ful and practical believers in the doctrine, that "of ourselves we can do nothing as was testified by one of their number, "We are nothing, Christ is all;" and finally, they were entire and *united* in their communion, as indeed became those that profess One Head, even Jesus Christ, the Lord!"

Origin of Various Plants.—Every gentleman farmer ought to be somewhat acquainted with the origin and history of all ordinary plants and trees so as to know their nature, country, and condition. Such knowledge, besides being a great source of pleasure, and very desirable, will often enable him to explain phenomena in the habits of many plants that otherwise would appear inexplicable.

Wheat, although considered by some as a native of Sicily, originally came from the central table land of Thibet, where it yet exists as a *grass*, with small, mealy seeds. Rye exists wild in Siberia. Barley exists wild in the mountains of Himalaya. Oats were brought from North Africa. Millet

ne species, is a native of India; another, Egypt nd Abyssinia. Maize, Indian corn, is of native rowth in America. Rice was brought from South frica, whence it was taken to India, and thence o Europe and America. Peas are of unknown rigin. Vetches are natives of Germany. The Garden Bean, from the East Indies. Buckwheat ame originally from Siberia and Turkey. Cabage grows wild in Sicily and Naples. The Poppy as brought from the East. The Sunflower from Peru. Hops came to perfection as a wild flower n Germany. Saffron came from Egypt. The Onion is also a native of Egypt. Horse-radish rom South Europe. Tobacco is a native of Virginia, Tobago, and California. Another species as also been found wild in Asia. The Grasses re mostly native plants, and so are the Clovers, xcept Lucerne, which is a native of Sicily. The Gourd is an Eastern plant. The Potato is a well-nown native of Peru and Mexico. Koriander rows wild near the Mediterranean. Anise was rought from the Grecian Archipelago.—*Dollar Newspaper.*

For "The Friend."

EDUCATION.

One of the designs and benefits of religious society, is the concern which is felt for the consistent education of the children, the excellent counsel it imparts, and the united efforts which it makes to aid their parents in preserving them from the corruptions that abound in the world. In the year 1767, the London Yearly Meeting gave the following advice in its printed epistle:—"As next to our own souls, our offspring are the most immediate objects of our care and concern, it is earnestly recommended to all parents and guardians of children, that the most early opportunities may be taken in their tender years, to impress upon them a sense of the Divine Being, his wisdom, power, and omnipresence, so as to beget a reverent awe and fear of him in their hearts; and as their capacities enlarge, to acquaint them with the holy Scriptures, by frequent and diligent reading therein, instructing them in the great love of God to mankind through Jesus Christ; the work of salvation by him, and sanctification through his blessed Spirit. For, though virtue descendeth not by lineal succession, nor piety by inheritance, yet we trust the Almighty doth graciously regard the sincere endeavours of those parents, whose early and constant care is over their offspring for their good, who labour to instruct them in the fear of the Lord, and in a humble waiting for, and feeling after, those secret and tender visitations of Divine love, which are afforded for the help and direction of all. Be ye, therefore, excited to a faithful discharge of your duty. Be examples to them in your meetings, your families, and your employments, of a diligent, humble watchfulness, and steady regard to that holy principle in yourselves, which you recommend to their observance. Be careful not to indulge them in anything of an evil tendency. Keep them, while young, out of the vain fashions, the corrupt customs, and unprofitable conversation of the world; training them up in that commendable simplicity, and plainness of speech, habit, and manners, practised by our Lord, and his faithful followers; and as they ripen in age, guard them against the reading of plays, romances, and other licentious publications, of a nature prejudicial to the promotion of true Christianity; likewise, against the public pastimes, and pernicious diversions of the age: all which are the inventions of degenerate and corrupt spirits, and strongly tend to draw the incautious mind from a sense of religious duty, to bring it into a state of alienation from the life of God, and to deprive it of that inexpressible comfort and delight, which attend the daily exercise of religion and virtue."

The present means employed to give the youth a circumspect course of training and school instruction, and the liberality manifested in obtaining the advantages of these provisions, were perhaps never surpassed in this country among Friends. There can be no doubt that essential benefits are constantly conferred, and that the guards placed around the morals of the young people, have tended to elevate the standard of purity in their actions and language, so that some habits once common, would not now be tolerated. This is a blessing derived from religious society, and the warning voice of the Good Spirit, that should be highly prized, and we believe there are hundreds who do hold it in proper estimation, and would deeply regret its interruption by any cause. But while parents should give to their children the benefits of a guarded system of literary and scientific instruction, the importance of a home education, which from childhood imparts deep and lasting impression, by the example of a life of righteousness and self-denial, should not be lost sight of. A mind fixed on heaven, and pursuing heavenly things above all worldly considerations, with proper culture and restraint, will have a beneficial influence on the tender minds of the children, and may be the means of preparing them to receive the good seed of the kingdom.

Neglecting the culture of our own hearts, and being busied in matters which the Lord has not allotted us, gives Satan the opportunity to steal away the mind from abiding at Jesus' feet, and thereby puts a stop to the work of grace. Many have been caught in this snare,—lost their first love, and become entangled in a wilderness, where they have strayed from the path in which the way-faring man, though a fool, cannot err, and are wandering, they know not whither.

Atmospheric Phenomena in Greenland.—The curious effects of the unequal refraction, produced by the varying temperature and density of the different strata of air, constitute one of the most singular phenomena of Greenland. They usually occur in the evening or night after a clear day, and are most frequently on the approach or commencement of easterly winds. Not only does this state of the atmosphere elevate places above their proper position, bringing objects sunk below the horizon into view, but also changes and contorts their appearance. It most usually produces an increase in the vertical dimensions of the object affected, elevating the coast and giving it a bolder and more precipitous outline; making the fields of ice rise like cliffs of prismatic spar, while the higher and more irregular masses assume the forms of castles, obelisks, spires, or, where the pinnacles are numerous, a forest of naked pines. In other places it displays the resemblance of a naked city, crowded with public edifices, while huge masses of rock seem suspended freely in the air. Sometimes ships are seen with their rigging curiously distorted, an additional sail, or an inverted image of the vessel, many times larger than the real object, appearing above. Such are a few, and but a few, of the changes produced, "as from the stroke of the enchanter's wand:" but many others occur which it is impossible to describe, their forms altering with inconceivable rapidity, and one deceitful image disappearing only to be replaced by another.

Nothing is more needed than love and obedience to God, and hearty love to one another.

For "The Friend."

Mercy and Forgiveness.

Feelings of great destitution, and the fear of getting wrong, and falling away, have been often experienced by devoted servants, especially after seasons of Divine favour. These dispensations are to humble and keep the creature in nothingness of self before the Lord, and greatly contribute to their preservation. The following account is a striking instance given by Jane Pearson:—"Monthly Meeting, Pardshaw Hall, 23d of Seventh month, 1811. Being at Underwood, I attended this meeting, and thought it a very favoured time: the glory of the Lord, as it appeared to me, filled the house; and sitting upon the mercy-seat, *each seemed to have the gracious privilege of pardon.* It brought to my remembrance the apostle Paul, when he was caught up into the third heaven, and saw and heard what was not lawful for a finite creature to hear; neither dared I to utter, *on the side of mercy,* what I then felt. I thought if I had continued thus under the immediate sense of God's presence, I should neither have felt hunger nor pain; but it was not a state to be continued in; for upon my return, the gracious presence was withdrawn. I do not say a messenger of Satan was sent to buffet; but I was plunged into heart-rending doubts, respecting my own salvation; thoroughly preventing my being exalted above measure, for the abundant revelation, vouchsafed to me at that precious season.

"I did not see that I had missed in my communications to the Friends gathered; I had not kindled a fire, and warmed myself with the sparks thereof, that I had thus to lie down in sorrow. How awful would be such another season of rising in my spirit, out of the reach of sorrow, in which there was no partition wall between God and my soul, lest such another fiery baptism should succeed! Oh, Lord, I beseech thee, keep me in thy patience; and let thy refining power leave nothing that is wrong in me, unsubdued. Thou, Lord! knowest what I have gone through in my youth; and all along thy hand has been heavy upon me. Thou, Lord! hast often given me to see that thou imputest no iniquity to me, but hast given me a sense that I had full acceptance with thee. 'Why art thou cast down, O, my soul! and why art thou disquieted within me? Hope thou in God, for I shall yet praise him!'

"In penning these remarks I find good to arise, which rather binds up my broken heart; for although I have heavy trials in the outward, they have had no share in my present plunging. It was, because my beloved had withdrawn himself, and was gone. A dispensation of this nature would not have dismayed me so much, provided I had not been so long in the ministry. The Great Master, I thought, had fully tried me as to exaltation, and proved that I did not dare to say, 'The Lord saith,' when he had not spoken, so that I really hoped I had been established upon the immovable Rock; but I find *they that think they stand, should take heed lest they fall.* Neither are we to recur to those sublime discoveries which the Divine light has manifested; but after great favour in vision, to suffer all to return to the fountain whence it sprung. Ah! then how empty and stripped are we; for vessels used must be washed. How unsafe for us to feed upon any good we have been enabled to do! We experimentally find it to be a truth, that it is not for works of righteousness which we have done, but of his mercy we are saved; and that it is by the washing of regeneration, and the renewing of the Holy Ghost, for which I pray."

Not only is there deep instruction conveyed in the experience of this favoured handmaid of the

Lord, showing the repeated humiliations that must be endured in the heavenly journey, to prepare the soul for the presence of immaculate Purity, and the company of glorified spirits, but the thought is cheering, that evidence is granted that mercy covers the judgment-seat, and that Divine love and forgiveness are extended, so that the gracious privilege of pardon is held out to all. Surely those who desire the forgiveness of their manifold transgressions and deviations from the law of God, have need to cherish the spirit of forbearance, and compassion towards their fellow-servants. When we are about to appear before the judgment-seat of Christ, every one to give account of his *own* stewardship, nothing will be more needed than the forgiveness and blotting out of all past sin, through the mercy of God in Christ Jesus, our Lord and Saviour.

The Philosophy of Rain.—To understand the philosophy of this beautiful and often sublime phenomenon, so often witnessed since the creation of the world, and so essential to the very existence of plants and animals, a few facts derived from observation and a long train of experiments, must be remembered:

1. Were the atmosphere everywhere, at all times, of a uniform temperature, we should never have rain, or hail, or snow. The water absorbed by it in evaporation from the sea and the earth's surface, would descend in an imperceptible vapor, or cease to be absorbed by the air when it was once fully saturated.

2. The absorbing power of the atmosphere, and consequently its capacity to retain humidity, is proportionately greater in warm than cold air.

3. The air near the surface of the earth is warmer than it is in the region of the clouds. The higher we ascend from the earth the colder do we find the atmosphere. Hence the perpetual snow on very high mountains in the hottest climate.

Now, when, from continued evaporation, the air is highly saturated with vapour, though it be invisible and the sky cloudless, if its temperature is suddenly reduced by cold currents descending from above, or rushing from a higher to a lower latitude, or by the motion of saturated air to a cooler latitude, its capacity to retain moisture is diminished, clouds are formed, and the result is rain. Air condenses as it cools, and, like a sponge filled with water and compressed, pours out the water which its diminished capacity cannot hold. How singular, yet how simple, the philosophy of rain? What but Omniscience could have devised such an admirable arrangement for watering the earth?

Who are your Companions?

"He that walketh with wise men shall be wise: but a companion of fools shall be destroyed."—*Solomon.*

It is said to be a property of the tree frog, that it acquires the colour of whatever it adheres to for a short time. Thus, when found on growing corn, it is commonly of a dark green. If found on the white-oak, it has the colour peculiar to the tree. Just so it is with men. Tell me whom you choose and prefer as companions, and I certainly can tell you who you are. Do you love the society of the vulgar? Then you are already debased in your sentiments. Do you seek to be with the profane? In your heart you are like them. Are jesters and buffoons your choicest friends? He who loves to laugh at folly is himself a fool. Do you love and seek the society of the wise and good? Is this your habit? Would you rather take the lowest seat among such than the highest among others? Then you have already learned to be wise and good. You may not have made much progress, but even a good beginning is not to be despised. Hold on your way, and seek to be a companion of all that fear God. So you shall be wise for yourself and wise for eternity.

For "The Friend."

A desire hath been begotten in my heart, and would it could be begotten in the hearts of all—that the camp of our Israel may be searched for every offending and hurtful thing.

It may not be amiss for us seriously to examine how far we are filling up the measure of duty allotted to us in the world; how faithfully as a religious community we are answering the end of our high and holy calling. If the writer of these lines is not mistaken, there are many things within our borders, that should cause great searching of heart. A great deal, both on the right hand and on the left, that cannot fail to clothe the spirit of wrestling Jacob, with mourning and heaviness. Notwithstanding such is the case, yet, if we are the people we profess to be, a remedy is at hand for our every need. Balm is offered for our every wound. A remedy that is ever flowing from the "fountain that was opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness." And oh! saith my heart, that we may wash and be clean; that we may "go up to Gilead and take balm," for in "vain shall we use many medicines." That we may apply to the alone "Physician of value:" for assuredly it will not avail anything, to have "the heart of the daughter" of the Lord's people healed slightly; crying peace, peace, when there is no peace. In vain shall we look to any other source for help, than that from whence alone cometh all true help, even to the outstretched arm of the Lord Most High; which hath ever been abundantly able to deliver to the very uttermost all that put their trust in Him. And weak, indeed, must be our faith, if we cannot place entire confidence in the strong and unfailing arm of the everlastingly unchangeable Jehovah.

As a religious society, we have always professed to depend upon this invincible arm of Divine power, and it hath proved as a strong tower, into which the "righteous have run and found safety." It remains, and will continue to be a safe hiding place for all such to flee to, not only in time of trouble, but at all times, and the gates of hell shall never prevail against it.

But woe betide the few or the many, who shall turn their backs upon this sure defence, close their eyes to the heavenly light, given to poor man as a guide to his feet out of all error into all truth, and refusing to hearken to its warning voice, forsake the "fountain of living waters, and hew out to themselves cisterns, broken cisterns, that can hold no water."

It behooves us to listen attentively to the voice of the true Shepherd; that we may know it, and follow Him, not listening to the voice of the stranger.

There can be no need for us to strike hands with anything that is out of the blessed Truth, nor become partakers, with any, of things that are unclean. "Oh, my soul, come not thou into their secrets; unto their assembly mine honour be not thou united."

Look back and see what the Lord's people were in days gone by, as recorded upon the page of history, and cited by that son of the morning, William Penn, who, speaking of our religious Society in earlier days, says, "I cannot forget the humility and chaste zeal of that day. Oh, how constant at meetings, how retired in them, how firm to Truth's life as well as Truth's principles, and how entire and united in our communion, as indeed became those that profess one head, even Christ Jesus, the Lord." Oh, that we may in time apply our hearts unto wisdom, seriously ponder the path of our feet, and remember from what we have fallen. It is all-important that we seek to get down deep in our spirits, and "cry mightily unto God;" who can tell, if God will turn and repent, and turn away from his fierce anger, that we perish not? His eye is ever upon his poor dependant children, His ear is ever open to their cry, and these waiting, wrestling ones, are known unto and owned by the Lord, and one of another. "And they shall be mine, saith the Lord of Hosts, in that day, when I make up my jewels, and I will spare them as a man spareth his own son that serveth him." "Then shall ye return and decern between the righteous and the wicked; between him that serveth God, and him that serveth Him not." Beware lest we lose our crown, by partaking of any of the baits that Satan is casting in our path; for, knowing how much his kingdom hath suffered, because of the religious Society of Friends, he is anxious to have it shorne of its strength. May the Most High disappoint his expectation, and with an increase of holy zeal, let us "turn to the stronghold, as prisoners of hope;" and resting the cause with the Lord whose cause it is, and in whom all our works must be wrought, seek to have our minds so stayed upon Him, as not only to trust Him with the cause, and with the issue, but with ourselves, and our all. We should not be so much concerned to know what this yearly meeting or the other yearly meeting may do, or this or that class of Friends, as to know what is the will of the Most High concerning us; for if we are concerned above all, to know and do His will, we shall be supported and upheld by Him in every trial, and if we keep the faith that was once delivered to the saints, we shall be kept in the unity of the Spirit, and bond of peace, and in unity one with another, and with the faithful of all generations, "and no weapon formed against these shall ever prosper."

Maryland, Second mo., 26, 1855.

The Expected Great Comet.—The eminent astronomer, M. Babinet, member of the Academy of Sciences, gives some very interesting details relative to the return of that great comet whose periodical course is computed by the most celebrated observer at three hundred years. Our cyclical records show that it was observed in the years 104, 392, 682, 975—again in 1264, and the next time in 1556—always described as shining with the most extraordinary brilliancy. Most of the European astronomers had agreed in announcing the return of this comet in 1848; but it has hitherto failed to appear. In fact it is not so easy or simple a matter to compute those vast cyclical periods as some superficial persons—who do not look beyond the day of the year in which they live—may imagine.

We are, however, assured by M. Babinet, that, up to this moment, this beautiful star "is living on its brilliant reputation;" so that Sir John Herschel himself was wrong when he despaired of its re-appearance, and put crape on his telescope! We are now informed that a celebrated and accurate computer—M. Bomme, of Middleburgh—with a patience and devotedness truly German, has gone over all previous calculations, and made a new estimate of the separate and combined action of all the planets upon this comet, of 300 years; and he has discovered that it is not lost to us, but only retarded in its motion. The result of this severe labour gives the arrival of this rare

nd renowned visitor in August, 1858, with an uncertainty of two years, more or less; so that, between 1856 and 1860, those who are then living may hope to see the great luminary which, in 556, caused Charles V. to abdicate.—*Advocate nd Journal.*

One of the indications of a great mind, is an bhorrence of envy and detraction.

Selected.

TO MY HERBARIUM.

Ye dry and dead remains!
Poor, wrinkled remnants of a beauteous prime!
Why, from your final doom, should I take pains
To stay the hand of Time!

The world would pass you by;
For beauty, grace, and fragrance all are gone;
Your age is homeliness to every eye,
And prized by me alone.

Not beautiful, but dear,
Your wrecks recall to me the happy past;
Wandlike, your stems can summon to appear
The days that could not last.

I breathe the summer air;
I wander in the woodland paths once more;
Again the copse, the dell, the meadow, wear
The loveliness of yore.

Turned to the blaze of day,
Your little lips come prayerfully apart,
With the soft breeze your leaves, reviving, play
Sweet music to my heart.

The friend who in those years
Shared warmly in my rambles far and wide,
Back, with the same old fondness, re-appears,
And trudges at my side.

These are your charms to me;
While such dear recollections ye awake,
Your ruins, blackened, crumbling though they be,
I treasure for their sake.

May I, like you, dry flowers,
When in young life I can no more engage,
A dear memento be of happy hours
To those who tend my age. *C. J. Sprague.*

Selected.

THE LILY OF THE VALLEY.

Thou whose sad and darkling brow,
Seems to tell of care and woe,
Dost thou pace beneath the cloud
Which futurity doth shroud,
And thy trembling fancy, fill
With anticipated ill?
Ask the lilies of the field
For the lessons they can yield,—
Hark! to fancy's listening ear,
Thus they whisper soft and clear;
Heaven appointed teachers, we,
Mortal, thus would counsel thee.
Gratefully enjoy to-day
If the sun vouchsafe his ray.
If the darkling tempest lower,
Meekly bow beneath the shower,
But oh! leave to-morrow's fare
To thy heavenly Father's care.
Does each day upon the wing
Its allotted burden bring?
Load it not beside with sorrow
Which belongeth to the morrow.
Strength is promised,—strength is given,—
When the heart by God is riven,
But, foredate the hour of woe,
And alone thou bearest the blow.
One thing only claims thy care,
Seek thou first with faith and prayer,
That all glorious world above,
Scene of happiness and love,
And whate'er thou needst below
He thou trustest will bestow.

From the flame's refining power,
More pure the gold of Ophir flows;
From affliction's fiery hour,
More bright the Christian's virtue flows.

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 197.)

GRIFFITH OWEN.

Either in the character of a useful citizen, a wise statesman, a practical Christian, an effective gospel minister, there were amongst the early settlers of the colony of Pennsylvania, few, if any, superior to Griffith Owen. He was a physician in high reputation, and with an extensive practice, but yet standing so loose to the demands of pecuniary interest, that he would not allow worldly considerations to interfere with his religious duties, or to prevent his meeting the demands of the religious Society he belonged to, on his time and talents.

He came over to Pennsylvania from Wales soon after the first settlement of the province, and located himself amongst his own countrymen, at Merion. Here he practised his profession, and soon became eminently useful. We know not when he first appeared in the ministry, but it is probable it was before, or soon after leaving his native country. We first begin to trace his labours in religious Society in 1684, and for a few years thereafter his services of this kind appear to have been much confined to his Monthly and Quarterly Meetings.

In 1686 he was appointed to represent Philadelphia county in the Assembly, in which station he appears to have acted with such wisdom as to have secured the approbation of his constituents, and of the proprietor. He was again elected in 1688, 1689, and 1700. In 1689 he removed within the city of Philadelphia, and from soon after this period he is connected with almost every matter of importance transacted in his Monthly, Quarterly, or Yearly Meeting, until his death, excepting such as occurred in 1695 and 1696, which he spent in England.

In 1689, he, with others, was appointed by the Yearly Meeting to draw up a paper earnestly to incite the Quarterly Meetings to keep up a godly discipline, and tender inspection over the youth, and to give advice on whatever other matters they may judge needful. The same Friends were desired to prepare an epistle to London Yearly Meeting, to give a salutation of love, and information of the blessed presence of the Lord Jesus being with the meeting.

When Griffith Owen and other Friends in Wales found their minds drawn to come and settle in the province, then about being granted by Charles II. to William Penn, they were desirous of retaining their language, laws and customs, in the New World. They were desirous that the proprietor should set apart a large tract of land, of which the Welch should alone have the right of purchase, and within the limits of which, the language of ancient Britain should prevail, so that it should be used in all courts, whether lower or higher. They applied to William Penn to grant them the privilege, and he consenting thereto, set apart 40,000 acres as the Welch Tract. The intended settlers then agreed to purchase, and took up smaller or larger lots as suited their ability. This was consummated soon after the proprietor first came to his colony.

In the Eighth mo., 1690, the "Commissioners" found that a large portion of the Welch Tract was still unseated, and they considered "the want of seating and improving of which, has been of great damage to the proprietary, and of exceeding loss and hindrance to the well seating and strengthening the province; several honest, able and substantial persons having either left it for want of such convenient seats that are unsettled in that tract, or hindered from seating such as have been formerly laid out unto them in it." They therefore summoned David Powell, or some other of the Welch purchasers, to appear before them, on the 19th of Eighth month, to show cause why they should not bring the part of their tract not already seated into the market for sale. Griffith Owen was one of the commissioners at the time, but he was not present with them when the above minute was made, and the summons agreed to. He appeared at the next meeting, and had the consideration of the subject postponed until 13th of the Tenth month, when he came before them, accompanied by divers of those concerned, and for himself and them presented the following statement, which also is a protest and appeal:—

"We, the inhabitants of the Welch Tract, in the province of Pennsylvania, in America, being descended of the ancient Britains, who always in the land of our nativity, under the crown of England, have enjoyed that liberty and privilege as to have our bounds and limits by ourselves, within the which all causes, quarrels, crimes, and titles were tried, and wholly determined by officers, magistrates, and jurors of our own language, which were our equals. Having our faces towards these countries, made the motion to our Governor that we might enjoy the same here, which thing was granted by him before he or we ever came to these parts, and when he came over, he gave forth his warrant to lay out 40,000 acres of land to the intent we might live together here, and enjoy our liberty and devotion in our own language, as afore in our country. The 40,000 acres were surveyed out, and by his own warrant confirmed by several orders from the commissioners of the proprietary, and settled upon already with near four-score settlements, and as we have good grounds to believe, if the way had been clear from troubles, there might have been so many settlers upon it by this time as in reason it could contain, and besides, as it is well known there were several scores of our men servants who were very desirous to have out their head land, according to promise, but could have none with any conveniences that was worth to settle upon, whereby many are like to desert the province and to go to other countries. Also, some of our Friends that have concerned themselves with the first that came to this country, have lived awhile here and returned again for their families, friends and relations, that had disposed themselves to come over with all speed if Providence had permitted; and, as far as we are given to understand, are still waiting for the opportunity, to their great damage. Now, to deprive these of their lands and liberties, which they depend upon when coming here, and that in their absence, we look upon it to be a very unkind dealing, like to ruin many families,—as also a subtle undermining to shut that door against our nation,—which the Lord had opened for them to come to these countries. We can declare with an open face to God and man, that we desired to be by ourselves for no other end or purpose, but that we might live together as a civil society, to endeavour to decide all controversies amongst ourselves in a gospel order, and not to entangle ourselves with laws in an unknown tongue; as also to preserve our language, that we might ever keep correspondence with our friends in the land of our nativity. Therefore our request is, that you be tender, not only of violating the Governor's promise to us, but also of being instrumental of depriving us of the things which were the chief motives and inducements to bring us here, and that you would be pleased, so far as in you lies, to preserve us in our properties, by removing all such encroach-

ments as are made upon the lines and boundaries of our said tract, and by patent or otherwise in due form of law, to establish and confirm the same unto us, so that we may not by any further pretences be interrupted in the peaceable enjoyment thereof, according to the Governor's true intent, and then we shall report and submit to his consideration. And if these, our reasonable desires be not answered, but our antagonists gratified by our being exposed to those uncertainties that may attend,—we shall choose rather than contest, to suffer, and appeal our cause to God, and to our Friends in England."

This document did not find favour with the commissioners. They were desirous of selling the land and raising an income therefrom for William Penn, and as no quit rent could be claimed on the part of the 40,000 acres not seated, they determined, if the Welch settlers already there did not take the whole tract and become responsible for the purchase-money and rent, that they would sell it to others. Thus the Welch colony and Welch language were lost in Pennsylvania. Other settlers came in, and no courts to try offences in Welch were held in the tract. Still, the language in many places prevailed during the lifetime of those who came from Wales; and belonging to their meetings were a number of valuable ministers who were not acquainted with English, and others who, though they were, yet still preached in their native tongue when attending Haverford, Radnor or Merion Meetings, because it was more generally understood and acceptable there.

(To be continued.)

OF FRAUD.

(Concluded from page 198.)

Now, gain being the end of trade, and every man having a right to a reasonable advantage, of which he himself must very often be the sole judge, he lieth under a great temptation of being favourable to his own interest, and of overlooking that of others; to prevent which, these considerations should always be present with men of business: That "he that maketh haste to be rich, can hardly be innocent," (Prov. xxviii. 20); that every man has a right to be dealt with fairly; that all depends upon God's blessing; that the fear of wanting what is necessary is the fear of infidels, who know not God; and that a man's life (and happiness) consisteth not in the abundance of the things which he possesseth.

When a man can consider such truths as these seriously, he is then disposed for saving instruction; he will easily hearken to the rules of religion; and a few rules will serve to direct him to keep a good conscience in the way of business. I shall recommend one very plain rule, which will go a great way towards directing every conscientious man how to act safely with respect to gain; and that is, to take such a gain, advantage, or consideration, as the person with whom I deal would be satisfied with if he knew my business as well as I do, and the reasons which oblige me to take such a profit. That this is a safe and good rule in trade is pretty plain from matter of fact; for, whenever two persons deal together who both understand their business well, a few words serve their turn: he that sells asks a reasonable gain, and he that buys sees it is fit he should have what he asks, all things considered. Now, if men would but make this their rule when they deal with such as are ignorant, it would prevent a great deal of guilt, which the Wise Man saith is almost inseparable from buying and selling.

There are certainly secrets in dealings, which everybody cannot be acquainted with; but, to prevent my being partial to myself, I may suppose the person I deal with knew the reasons why I insist upon such a price, and then, if I am conscious to myself that I need not be ashamed of such gain, I have a good testimony of my honesty, and my conscience will never reproach me for injustice. But if, instead of doing so, I take what I can get, make a hand of the negligence, ignorance, or simplicity of those with whom I have to do, I practise what is unjust, I have no regard to the laws of the Gospel; and, if ever I do repent of this sin, I make myself liable to one of the most difficult duties of Christianity—that of restitution and satisfaction, without which my repentance will never deliver me from the sad consequences of such injustice.

But to prevent, as much as may be, any occasion for the exercise of the duty of restitution, I would lay before you, 1st, the greatness of these sins; 2ndly, the temptations which lead to them, that we may avoid them; 3rdly, such considerations as are most likely to keep us from running into them. And, first, we are not to judge of the greatness of crimes by the opinion the world has of them. At this rate, we should not only make a jest of taking advantage of and cheating one another, as is too common; but even some other crimes which a Christian should not mention without horror, would be counted failings, rather than sins that will shut us out of heaven. But we are to judge of the greatness of the crimes by the authority that forbids them; by the punishment threatened; and by the mischiefs that attend them.

Now, all sins of this kind are plainly against the great rule of justice given by our Saviour. "Whatsoever ye would that men should do to you, do ye even so to them." People are very sensible of any such injury done to themselves, and give very ill names to such as overreach them. This shows that men do not think these small faults when they themselves are the sufferers. And, then, it is said expressly of these sins, "that the Lord is the avenger of all such," (1 Thess. iv. 6), perhaps because men are too apt to overlook them. And in another place St. Paul saith, "that the unjust shall not inherit the kingdom of heaven."

Lastly, the mischiefs of these sins are very apparent; they harden the conscience; they provoke and encourage others to sin; and, what is worst of all, it is seldom that people think it necessary to repent of them.

Christians are for the most part convinced that great and crying sins, such as are liable to infamous punishments in this world—that these are to be particularly repented of, or no pardon is to be expected; but the sins of fraud are often committed without remorse, and without punishment, or easily forgotten, and therefore seldom truly repented of; which, in the end, make them as damnable sins as those that people seem to be more afraid of.

Let us, in the second place, consider the temptations to this vice, and what it is that occasions people to take advantage of their neighbour with so little regret and fear of punishment. Is it ignorance? That cannot be: there is not the most ignorant person but knows well enough, when anybody wrongs him, that *that* man does ill. Is it for want of faith, and that people do not believe that they are to give an account for their injustice? Few people will own such a degree of infidelity. Is it for want? No, surely; for it is too often that those that have the least need are aptest to wrong and overreach their neighbour. Is it an immoderate love for their children, and that people will venture at all rather than not leave them all they can? That cannot be the reason, where people have none to provide for, or where they are undutiful, and take ill ways.

What, then, is it which shall tempt men to run such hazards? Why, an excessive love for the world. People think they have still too little; that more would make them more happy: this makes them forget the account they must give, and those rules which are prescribed by God for the peace and good government of the world: this makes them overlook their neighbour, as if he had not a right to be fairly dealt with: this makes them forget that death is not far from them, when they shall part with all they have unfairly gotten, and, if they know their danger, will wish a thousand times they had starved sooner than have done the least injustice.

You see how much this sin is to be feared; and that it is possible for people, by increasing their substance, to increase their damnation. Let me, therefore, recommend to you a few considerations, to make you abhor so base a vice. Let us seriously think of it, that all things are naked and open unto the eyes of Him with whom we have to do; so that what may be an oversight to man cannot be so to God. Nay, a man may be shut out of heaven for that very thing which no law on earth could take hold of him for; or, if he repents of it, it will cost him dear before he can be forgiven.

Believe it, Christians, the Lord is nigh them that are wronged, to do them justice when they call upon Him in the bitterness of their soul; and it will be no advantage to a man to have doubled his talents, when he has doubled his guilt and his punishment. Even your posterity shall suffer for your fraud: and you are only laying up a treasure of judgments for those very children whom you are so passionately fond of. God will lay up the iniquities of sinners for their children, saith Job. (Job xx. 10.) So that it were much better they were left to the wide world than with anything that is got by deceit.

Depend upon it, neither your care in settling what you will have, nor your advice to your heir, nor lands, nor securities, nor bonds, nor locks, can preserve what you shall get by fraud—no, not repentance itself. 'That is hard,' you will say; 'will not God pardon me upon my repentance?' Why, you think, perhaps, that repentance consists in confessing your faults, and asking God's pardon without making restitution; as if a thief, who has got enough to live upon, should ask God's pardon, and then think all is well and forgiven. Who does not see the wickedness of such an opinion?

To conclude. If we would follow the good patriarch's advice, and be innocent, it is necessary that we have his faith and affections. How? Why, the Apostle tells us, that "he looked for a city, whose builder and maker is God," (Heb. xi. 10); that is, he did not so much concern himself with what he might get in this short life, but he was for securing, by all means, an inheritance in heaven. He kept his eye and his heart there: and this made him despise all unjust advantages that came in his way, knowing that this was not the world that he was made for. And, in truth, unless this consideration be always present with us, the world has so many temptations to draw us out of the way, that it will be impossible for a man to resist them. Self-interest—a present advantage—the slight opinion the world has of such crimes—will all contribute to draw a man into a snare who is not steadfastly purposed in his heart that no worldly advantage shall prevail with him to forfeit his inheritance in heaven: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark viii. 36.) We have not now time to consider particularly what is to be done where people have by design, or un-

wittingly, fallen into this error. The text directs us to restitution, as the only means to preserve the character of honest men and of Christians; and justice and conscience say the same thing. It is a difficult and it is a necessary duty: these two considerations should prevail with people to beware of a sin which requires so ungrateful a remedy. WILSON.

Old Book.—The oldest book in the United States, it is said, is a manuscript Bible in the possession of Dr. Witherspoon of Alabama, written over a *thousand years ago!* He describes it as follows: "The book is strongly bound in boards of the old English oak, and with thongs, by which the leaves are also well bound together.—The leaves are entirely made of parchment, of a most superior quality, of fineness and smoothness little inferior to the best satin. The pages are all ruled with great accuracy, and written with great uniformity and beauty in the old German text hand, and divided off into chapters and verses.

The first chapter of every book in the Bible is written with a large capital of inimitable beauty, and splendidly illuminated with red, blue and black ink, still in vivid colours; and no two of the capital letters in the book are precisely alike."

THE CROSS.

"Search the scriptures, and ask the saints of every age, and place, and they will unanimously agree that the holy cross of our Lord Jesus Christ is the safeguard, the peace and rest, the security and happiness, the boast and glory, of Christians. Not that wooden cross on which the Prince of Life shed his blood and poured out his soul unto death; but the whole process of Christ in the flesh, or rather our entering into and conforming thereunto, particularly *his humility, his poverty of spirit, his contempt of the world.* This is that cross on which we die with him, that we may be capable of a spiritual resurrection with him, and of walking thenceforward in newness of life. Let us then, with a firm and unshaken faith in his infinite love and all-powerful intercession, enter upon this path of total self-denial, or abnegation of ourselves; sacrificing all *our own wisdom and will;* all our senses, appetites, and passions; that we may live and act only by his Spirit, directing all our thoughts, desires and designs, in simplicity to Him, that he may reach, guide, uphold, and govern us, in all our ways. Then will the old man shortly die in us, and we shall feel that daily renewal in the spirit of our minds; that glorious liberty and divine confidence toward God, which other souls who are ignorant of, or unfaithful to that grace, cannot ever conceive, much less partake of."

"The secret direction of Almighty God is principally seen in matters relating to the good of the soul;—yet it may also be found in the concerns of this life; which a good man that fears God, and begs his direction, shall very often if not at all times, find. I can call my own experience to testify, that, even in the external actions of my own life, I was never disappointed of the best guidance and direction, when I have, in humility and sincerity, implored the secret direction and guidance of divine wisdom."—*Matthew Hale.*

Meteorological Notice.

West-town.—Average temperature of the three winter months, about 28°, or about the same as that of the cold winter of 1851-2, and nearly 5° below the usual average. Amount of rain and melted snow, 8.37 inches—of snow, 16 inches. The coldest day was the 7th of Second month, when the thermometer ranged from 5° below zero to 3° above, and averaged 1° below, with a severe snow storm throughout the day, and a pretty stiff breeze, that made the cold much more piercing. Average temperature of the First month, about 32°, range of thermometer, from 8° to 58°; amount of rain and melted snow, 2.53 inches—of snow, 5 inches. Much of the early part of this month was warm and foggy; but gradually became colder towards the latter part. Average temperature of the Second month was 24½°, being 7° colder than Second month of last year, and nearly 10° colder than Second month, 1853. Range of thermometer from 5° below zero on the 7th, to 51° above on the 22d. On the 11th, the thermometer was 2° below zero; on the 6th, 1° above, and on the 4th, 5th, 10th, 12th, 24th, 25th, 26th and 28th, each about 7° above zero: and on every day of the month, except the 13th, the wind came from N. W. or N. E. during most of the day.

Silk Culture.—Attempts to introduce the silkworm, Bombyx Cynthia, from Assam into Malta, have proved eminently successful. They are acclimated and thriving, and the Governor, Sir William Reid, has sent specimens of the silk to England. Already the eggs have multiplied so as to allow of distribution; the Agricultural Society of Grenada, West Indies, have asked for a supply, and are going to try them; and in Piedmont the new worms have proved themselves as productive and industrious as in their native country. Signor Griseri, and some of the nobility, have met with such success with the Assamese worm, that they are now experimenting on the native Italian grubs which feed on the leaves of the willow and lettuce,—"Where is the limit to be placed," observes the Turin Gazette, "when the object is nothing less than to convert the vegetable matter of the most common leaves into the valuable substance of silk?"

The great fact in relation to this new Bombyx is, that its food is the castor-oil plant, *Palma christi*, and not the mulberry, and that plant can be produced in warm countries in any quantity. The French are busying themselves with it; they have naturalized the worm at Algiers, and find it to be one that keeps them fully employed, for the eggs are hatched very soon after they are laid, and the second generation of worms comes in to work in about nine weeks, and so on all the year round. Owing to the cocoons having a hole in the end by which the grub escapes, the silk cannot be reeled off in the usual way, but is stripped off and carded. A trial is to be made in Algiers as to whether an acre of mulberry or an acre of the caster-oil plant is the more profitable: the latter produces leaves in abundance. The Museum of Natural History at Paris is distributing eggs of the new silk-worm to any seri-culturists willing to give it a trial.—*Atlas.*

For "The Friend."

From J. Pennington's Writings.

"The great error of the ages of the apostacy hath been, to set up an outward order and uniformity, and to make men's consciences bend thereto, either by arguments of wisdom, or by force; but the property of the true church government is to leave the conscience to its full liberty in the Lord, to preserve it single and entire for the Lord to exercise, and to seek unity in the light, and in the spirit, walking sweetly and harmoniously together in the midst of different practices; yea, and he that hath faith, and can see beyond another, yet can have it to himself, and not disturb his brother with it, but can descend and walk with him according to his measure; and if his brother have any heavy burden upon him, he can lend him his shoulder, and bear part of his burthen with him. Oh! how sweet and lovely is it, to see brethren dwell together in unity, to see the true image of God raised in persons, and they knowing and loving one another in that image, and bearing with one another through love, and helping one another under their temptations and distresses of spirit, which every one must expect to meet with." Page 323.

"Uniformity is very lovely; and to be desired and waited for, as the spirit of the Lord, which is one, leads and draws into one. But for the fleshly part, (the wise reasoning part in man,) by fleshly ways and means to strive to bring about fleshly uniformity, which ensnares and overbears the tender conscience, this is not lovely, nor spiritual, nor christian, and the apostle who exhorts Christians to one mind, yet doth not bid them force one another into one mind, but walk together sweetly so far as they had attained; and wherein they were otherwise minded, God in his good time would reveal more to them.—Philip. iii. 15, 16. 'He that hath, to him shall be given,' and the intent and work of the ministry, (with the several ministrations of it,) is to bring into the unity—Ephes. iv. 13, as persons are able to follow, and not to force all men into one practice or way; that is the way to destroy the faith, and the true unity, and at best can introduce but a fleshly appearance of unity, in such a form of worship and godliness as eats out the power. And for being of one heart and one way, blessed be the Lord, this is in measure known and witnessed. The way is one; Christ, the truth of God; and he that is in the faith, and in the obedience to that light which shines from his Spirit into the heart of every believer, hath a taste of the one heart, and of the one way; and knoweth that no variety of practices, which is of God, can make a breach in the true unity. This is the one way, for every one to be subject to that light of Christ's Spirit which he hath received from Christ; and every one keeping here, there is also one heart kept in the midst of all the variety, and diversity of practices. And the unity being thus kept, all will come into one, outwardly also, at length—as the light grows in every one, and as every one grows into the light; but this must be patiently waited for, from the hand of God, who hath the right way of effecting it, and who alone can do it, and not harshly and cruelly attempted by the rough hand of man."

"Care must be had that nothing govern in the church of Christ, but the spirit of Christ; that nothing else teach; nothing else exhort; nothing else admonish and reprove; nothing else cut off and cast out. Every minister in the church is to watch over his own spirit, that it intrude not into the work of God, that it take not upon it to be the teacher, the exhorter, the reprover, &c. And every member is to wait in the measure of the Spirit, which he hath received, to feel the goings forth of the Spirit in him who teacheth and governeth; and so to subject not to man, but to the Lord; to receive from the Lord, to obey the Lord, not to know any minister according to the flesh, but to receive and submit to what comes from the Spirit, in the Spirit. Not to know Paul, or Apollos, or Cephas, but the Spirit ministering in them. Paul may err, Apollos may err, Peter may err, (and did err, when he compelled the Gentiles to live as the Jews,—Gal. ii. 14,) for which Paul withstood him to the face, ver. 11, and Barnabas also did err, ver. 13. But the Spirit cannot err. And he that keeps to the measure of the Spirit in himself, cannot let in any of their errors, if they should err, but is preserved. For the least measure of the Spirit is true, and gives true judgment; but he that receiveth ever so great a measure of the Spirit, yet if he keep

not low therein, but lifteth up himself because thereof above his brethren, may easily err himself, and draw aside others into his error."—page 322.

See "The authority and government which Christ excluded out of his church," &c. Page 314.

THE FRIEND.

THIRD MONTH 10, 1855.

An epistle from the Meeting for Sufferings of Ohio Yearly Meeting, issued about the middle of last month, will be found in the columns of the present number of our journal.

We doubt not our brethren and sisters within the limits of that Yearly Meeting, who have maintained their allegiance to the doctrines and discipline of the Society faithfully, feel keenly the course that has been pursued towards them by the Yearly Meetings which have given countenance to those who seceded from that meeting; and which must necessarily introduce them into many trials and difficulties; nevertheless, we believe as they cherish the Christian spirit which breathes throughout this address, and labour to walk consistently with our profession, they may (to use their own words) "leave the event to the Lord, who we reverently believe, will strengthen and comfort his humble, dedicated children, however set aside and contemned, and in his own time make a plain path for them to walk in."

Ohio Yearly Meeting is large, notwithstanding the separation that has taken place from it; several of its *Monthly* Meetings number as many in usual attendance, as did Baltimore *Yearly* Meeting prior to the separation in it. How sad is the reflection, that the individuals composing this large body, cannot participate in the rights of membership within the limits of the meetings that have united with those who have separated from it. Owing to the action of Indiana and North Carolina Yearly Meetings, certificates of removal granted by the Monthly Meetings of Ohio Yearly Meeting, will not be accepted by their subordinate meetings; consequently, let persons so removing be situated where they may, within the limits of those Yearly Meetings, they must remain members of Ohio Yearly Meeting; and be under its care. We see by the postcript to the epistle, the Meeting for Sufferings has endeavoured to make provision to meet this difficulty, and we trust, the members will see the propriety, of making the burden resting on the meetings named in it, as light as possible, by acting in accordance with the advice given, and refraining from changing their places of abode.

SUMMARY OF EVENTS.

EUROPE.—News from England to the 17th ult.—Parliament reassembled on the 16th, when Lord Palmerston explained the circumstances attending his coming into power. Admiral Dundas has been appointed to the chief command of the Baltic fleet. The army estimates for the current year, amount to £13,500,000. Last year the expenses were £7,000,000. At Liverpool, there was great distress among the poor, in consequence of the want of employment. Fifteen thousand men were out of work. High easterly winds prevailed off the English coast, which had prevented the arrival of American shipping. The cotton market was down; the range of price, from 5*d.* to 5⅝*d.* Flour was slightly lower. The iron market dull; rails, £6 10*s.* to £6 15*s.* per ton; Scotch pig iron, 51*s.* Consols, 90¼.

The War.—All the five powers have signified their intention to participate in the conference, which was to meet in Vienna on the 26th ult. Lord John Russell is to represent Great Britain; Riza Bey, Turkey; Prince Gortschakoff and M. Titoff will represent Russia, and Count Buol, Austria. The Western Powers are seeking to unite all the secondary States in a general European league against Russia. Naples is said to have joined the alliance, France having given a guarantee to prevent a revolution in Italy.

THE CRIMEA.—There is nothing new of much moment from the seat of war. On the 1st ult., the Czar's two sons entered Sebastopol, and made a reconnoissance of the allied front. The allies were in daily expectation of an attack from the Russians. The weather had become mild. In a sortie, on the previous night, 300 French soldiers were killed or wounded, two regiments of French having, in the obscurity of the night, fired upon each other. The Russians had received considerable reinforcements. On the 8th, Menschikoff reported that the general position of affairs was unchanged. *The Sick and Wounded.*—There were in the Hospital at Scutari on the 1st, 78 officers and 4794 non-commissioned officers and privates, beside which a large number of invalids remained on ship-board, in the harbour. The interments from the hospital continued to average about fifty a day. The number for the First month was 1480.

RUSSIA.—On the 12th ult., the Emperor issued a manifesto in which he calls upon the entire male population for an additional force of 300,000 men is to be sent to the Crimea.

FRANCE.—A French company has offered to raise in France a legion of from 16,000 to 25,000 men, for the service of the English government, half of the number to be ready in fifteen days. Forty bales of Algerian cotton resembling the Sea Island, have been sold at auction, at Havre, for from 2*f.* 37*c.* to 4*f.* 50*c.* per pound.

SWITZERLAND.—The Swiss Federal Government desires to remain neutral, and forbids the enlistment of soldiers for foreign service.

AUSTRIA, continues her warlike preparations with energy. Negotiations are on foot for an Austrian loan of £15,000,000 in the English market.

PRUSSIA.—The entire Prussian army is to be immediately made ready for the field. The opinion prevails that no terms can be come to between Prussia and the Western Powers, and that Prussia will be left to neutrality and its consequences.

TURKEY.—The Government is endeavouring to obtain a loan of £2,000,000 at 10 per cent. interest.

EGYPT.—The railway between Alexandria and Cairo, a distance of 130 miles, is now complete, with the exception of the three bridges on the two branches of the Nile, and the Delta canal.

INDIA.—Bombay dates to First mo. 16th had been received. A formidable insurrection had broken out in Cabool. A battle had been fought at Bundez Abbas, between the Persians and Arabs; between five and six thousand men were killed and wounded, on both sides. The Persians took the place.

UNITED STATES.—*Congress.*—Both Houses have passed the Bounty Land Bill, disposing of many millions of acres of the public domain. The bill provides lands for persons of all grades serving by land and sea, including the Indians, wagoners, &c., who have served in the wars of the country, since 1790. It gives 160 acres in all to each person, who has served not less than fourteen days. The widows and minor children of soldiers are to receive the benefit, in case of the death of the persons so entitled.

The Collins' Line.—Both Houses have agreed to continue the present extravagant compensation to the line for carrying the Atlantic mails, until 1860. The price paid is $33,000 a trip, or $858,000 per annum. Responsible parties offered to perform the service for less than half the price paid. The President vetoed the bill. *The Tariff.*—Near the close of the session, an attempt was made to effect important modifications and reductions in the tariff of duties. In the House of Representatives, a bill for that object was passed, in the form of an amendment to the civil and diplomatic appropriation bill. It, however, failed in the Senate, that body directing all that related to the tariff to be stricken from the bill.

The 33d Congress adjourned *sine die* at noon, on First-day, the fourth instant.

The amount in the Federal Treasury, on the 1st inst., was, $23,439,550.

Pennsylvania.—Our State Legislature seems disposed to follow the example of Congress in talking a great deal, and doing very little. After being in session two months, but one bill had passed both branches, viz., that prohibiting the sale of intoxicating drinks on the first day of the week, which has received the Governor's sanction, and become a law. The attempt to elect a United States Senator has failed, here as in some other States, where the members of the Legislature consist of three or more political parties. After many fruitless ballotings, the election has been postponed until the Tenth month, when the Legislature will not be in session.

New York.—The whole number of inmates received into the City Prisons, during the year 1854, was, 30,69 of whom 6,966 were natives, and 23,725 foreigners. There were 10,130 females and 20,561 males—5,32 were people of temperate habits, and 25,371, intemperate. *Real Estate.*—At recent auction sales, good price have been obtained; rents of dwellings are lower tha last year, but rents of stores keep near former rates Money has accumulated since new years, and lender now part with it freely on what they deem good secu rity. Mortality last week, 532.

St. Louis.—The population of St. Louis, according t a census just taken, is 97,642, of whom 2,956 ar coloured. Including the suburbs, the population i nearly 120,000.

Philadelphia.—The receipts at the Custom-house las month, were only $280,356; a falling off of one half, a compared with the two previous years. The mean temperature for the Second month, was 27½°, which i 5½° below the average of the preceding thirty years The lowest of the thermometer was on the 7th, when i stood at 2° below zero. The snow storm of the 7th wa remarkable for the low temperature, which prevaile during its continuance, the thermometer ranging from 2° below, to 5° above zero, during the day. This is be lieved to be without precedent in this latitude. Mortality last week, 226; 59 deaths were from consumption and inflammation of the lungs and bronchi.

Miscellaneous.—Prohibition.—Both branches of the Delaware Legislature have passed the prohibitory liquor bill. It will take effect on the 1st of Sixth month next.

Church and State.—The Senate of Massachusetts has passed, in concurrence with the House, an order directing the committee on constitutional amendments, to report an amendment prohibiting Roman Catholics from holding office in that State.

A Valuable Crop.—E. A. McKay, of Naples, Ontario county, N. Y., raised, last year, from one acre of land, eleven thousand pounds of Isabella grapes.

Burns, the Fugitive Slave, whose reclamation led to such serious results at Boston, is now at liberty, the Bostonians having paid $1300 for his freedom.

Freedom in Peru.—President Castilla has published a decree, giving freedom to all the slaves, except those who had volunteered to serve in the army of Echenique. The government promises to pay the owners for the loss of their slaves in five years.

Cold Weather.—On the 26th ult., the thermometer at Chicago and Milwaukie fell to 20° below zero. At Cincinnati, it was 6° above; the navigation was again suspended on account of the ice. Another great snow storm in the latter part of the month, rendered the Illinois railroads impassable.

Low Stage of Water.—The Pilots on the Lower Mississippi say, they never saw the river in such a bad state as at present. It is almost impossible to run clear of bars and snags.

Education in California.—The common school system is being extended in this State. The number of schools increased last year, from 51 to 168, and the expenditures, from $54,231 to $272,829. The number of children reported is 20,075, of whom nearly three-fourths are growing up, without any instruction.

RECEIPTS.

Received from Jesse Hall, agt., O., $2, vol. 28, for J. W. Smith, $2, vol. 28, for John Hall, $4, vols. 27 and 28; from C. Bracken, agt., O., for John Hirst, $2, vol. 28, for Jas. Cook, $2, to 11, vol. 29; from H. Knowles, agt., N. Y., for Saml. Bowerman, $1, to 52, vol. 28, for J. C. Hopkins, $2, vol. 28.

FRIENDS' ASYLUM.

A stated Annual Meeting of "The Contributors to the Asylum for the Relief of Persons deprived of the use of their Reason," will be held on Fourth-day, the 14th of Third month, 1855, at 3 o'clock, P.M., at Arch Street Meeting-house, Philadelphia.

WILLIAM BETTLE, Clerk.

FALLS MONTHLY MEETING SCHOOL.

The Committee of the above named School is desirous to procure a well qualified female teacher to take charge of the School as instructor, for the ensuing season. Early application is requested, and can be made by addressing, Mahlon Moon, Morrisville P. O., Bucks Co., Pa.

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From Tait's Magazine.

The Jewish Subjects of the Russian Czar.

Much interest was awakened, a short time ago, by an account in the daily papers of a visit paid by Moses Montefiore to what were called his *Russian* co-religionists among the prisoners of war brought home by our ships. The interest felt would no doubt have been greater still, had the history of the Jewish communities to which these individuals belong been better known. This history, in a consecutive form and in a philosophical spirit, remains to be written; but in the meanwhile a few jottings relative to the past and present condition of the Jews among whom Russia recruits her fleets and her armies, may prove acceptable.

The indiscriminate application of the name of Russian to the various peoples under the dominion of the Tzar, is one among the many indications of how imperfect a knowledge we have hitherto had of the true constitution of the colossal empire with which we are at present engaged in so close a struggle. In no case is the denomination more inapplicable than in that of the Israelites who live under the sceptre of the Tzars, but who have never been tolerated on Russian soil. From the early times, this people was denied the right of establishing themselves in the Russian dominions, and to this day they are not allowed to sojourn for any length of time in Russia proper; and it was not until Poland was brought under subjection to the Russian Tzars, that the latter ever counted any Jewish communities among their subjects. Poland, on the contrary, may be considered the home of the Jews in Europe; for in that country their numbers amount to that of a nation, and they hold a position which, however degraded it be, gives them a certain weight in the State, and could under present circumstances be filled by no other class. In every town throughout the countries which once constituted the independent kingdom of Poland, all handicrafts, with the exception of that of the smith and the carpenter, all branches of trade, be it *en gros* or *en détail*, are in the hands of the Jews; and no business, be it of the most important or the most insignificant nature, can be transacted without their aid. Through the mediation of a Jew the nobleman sells the corn grown on his estate to the skipper who exports it; and through the mediation of a Jew the serf sells his pigs and his fowls to the consumer in the town. Through the mediation of a Jew the upper classes engage their servants, and sometimes even the tutors and governesses for their children; and through the mediation of a Jew the *voiturier* settles his contract with the traveller who requires his conveyance. Through the mediation of the Jews landlords settle conditions with their tenants, and housewives lay in their winter provisions. In short, whether you would eat or drink, rest or travel, change your lodging or renew your toilet in Poland, you must have recourse to the Jews, who divide among themselves houses, inns, lands, and every description of property belonging to the Christians; so that each Jew has his prescribed field of activity, from which he may draw as much profit as it will yield, while he is strictly prohibited from trespassing upon the hunting-grounds of his neighbours.* The Jews swarm in the streets of the towns throughout all the Polish provinces, and are met also in great numbers in the villages and on the high-roads; ever busy in turning a penny, but almost invariably presenting a picture of squalid misery, and mental and moral degradation painful to behold, and in strange contrast with their importance as the monopolizers of almost all the industrial activity in the society amid which they live, and with their numbers, which amounting to upwards of two millions and a half, must give them a certain weight in the State: and the stranger inquires, with startled curiosity, how it is that a people has so multiplied on a soil which seems to deny them every comfort of life.

There are, perhaps, few instances in history in which we can trace in such unmistakable evidences the elevating influences of just laws, and the debasing effects of lawlessness and persecution, on communities as well as on the individuals who compose them, as in the case of the Jews of Poland. At a very early period of Polish history, when in other Christian countries the commonest rights of humanity were denied to the Israelites, they enjoyed in Poland the protection of the laws; and in the 14th century, when the most atrocious persecutions drove them from all the Western countries of Europe, they flocked in thousands to the banks of the Vistula, where the Polish king, Casimir the Great, afforded them an asylum, and extended to them privileges commensurate with those of his other subjects. Invested with the rights of citizens, the Jews soon became such in the best sense of the word, and Casimir reaped his reward in the rapid development of the prosperity of his realm. The people of Poland were divided into two classes: the nobles and the peasants; the first of which considered the pursuit of commerce or of the useful arts as beneath their dignity, while the second occupied themselves exclusively with the tillage of the soil. The Jews thus proved most useful in filling up the gap between the two; and during Casimir's reign already seventy towns arose on the banks of the Vistula, and commerce and industry were developed and flourished, these branches being entirely in the hands of the Jews; who, enjoying the protection of the laws, and being free to follow their religious convictions unmolested, soon ceased in all other matters to distinguish themselves from the people of which they formed a part, and proved themselves as estimable as patriots as they were useful as citizens.

The consideration which the Jews enjoyed in Poland during this period is by popular tradition attributed to the influence of the beautiful Esterka, or Esther, a Jewish maiden, who for a time held captive King Casimir's fickle heart. But although Esther's influence may have been great, and may have been exercised in favour of her race, Casimir's extension of favour and protection to the industrious and persecuted Jews was too much in accordance with the general character of the system of wise and beneficent policy which acquired for him the surname of the "King of the Peasants," whom also he protected from the oppression of the nobles, to need any such inspiration; and as long as his spirit continued to animate the Polish rulers, the country was prosperous and powerful. Cardinal Commendoni, the Pope's legate in Poland during the reign of the last of the Jaghellons in the 16th century, expresses as follows his surprise at finding the Jews in that country enjoying the rights and well-being of respected citizens, while in other parts of Europe they were only able to purchase a contemptuous toleration at the cost of immense sums of money:

"There are in these provinces a large number of Jews, who are not despised as elsewhere. They do not live on the vile profits of usury and service, although they do not refuse such gains; but they possess lands, are engaged in commerce, and even apply themselves to literature and science, particularly medicine and astrology. They are almost everywhere entrusted with the levying of customs and tolls on the import and transport of merchandise. They possess considerable fortunes, and are not only on a level with gentlemen, but sometimes hold authority among them. They do not wear any mark to distinguish them from Christians, but are even allowed to wear a sword and to go about armed. In short, they enjoy all the rights of other citizens."

But with the extinction of the Jaghellon dynasty matters took another turn in Poland. The monarchy, which had until then been elective in name only, now became so in fact, and the reign of anarchy commenced. The kings, holding the crown by the suffrages of the nobles, ventured not to restrain their unlawful proceedings; and, fanned by the Jesuits—whose disastrous influence in Poland also dates from this period—the superstitious and fanatic hatred of the Jews, which the Polish Christians shared in common with those of Western Europe, though it had been held in check, now burst forth with indescribable fury. Forbidden thenceforward the privilege of bearing arms or of serving the country in a civil capacity; forced to take up their abode in the lowest and dirtiest quarters of the town, apart from all the other inhabitants, and to wear a distinguishing badge of infamy on their vestments; fleeced by all kinds of taxes and extortions, and impeded in every way from gaining openly an honest livelihood, the persecuted race soon sunk down, morally and materially, to a level with their oppressed brethren in other countries, and became deserving of the repugnance they inspired; while the prosperity of the towns, the centres of the industry,

* This strange custom is called *Chazak;* and, though now prohibited by law, continues in a great measure to prevail.

commerce and riches of the country, declined, and with them the power and independence of Poland, which, invaded and partitioned, fell a victim partly to the anarchy of the nobles, partly to the influence of the Jesuits.

The numerous laws concerning the Jews which emanated after this period, having merely reference to their relations with the Christians, while all transactions between themselves were left to the jurisdiction of the rabbis, who even possessed the right of pronouncing sentence of death or of exile, the Israelites of Poland were thrown back upon the Books of Moses and of the Talmud for their laws. Jewish customs in their most rigid form became in consequence their rule of conduct; and thus the chasm between them and their fellow-citizens grew wider and wider; and what was at first merely a religious difference, became a strong national antipathy, and Jew and Pole, though remaining necessary to each other, became animated by mutual hatred, disgust, and contempt. The strong prejudices which have always characterized the Hebrew race, being not only strengthened by the injustice and persecution of their antagonists, but by the study of the works, which were to them the sole fountains of law and justice, they sunk deeper and deeper in the scale of civilization, while their brethren in other lands were slowly emerging from the bondage in which the religious fanaticism of the people and the mistaken policy of the Governments had held them; and the great mass now represent, in a hideous picture, the degrading influences of popular fanaticism and exclusive legislation.

(To be continued.)

For "The Friend."

From I. Pennington's Writings.

"The apostle warns believers to take heed of drawing one another on too fast, or of judging one another in some things as some of them might have light in, others not. He that eateth, not to judge him that did not eat; and he that did not eat, not to judge him that did eat; yea, in matters of worship, he that observed a day, and kept a sabbath, not to judge him that observed not a day, and kept not a sabbath, for the Jews which were truly converted, were yet hard to be drawn off from the observation of their sabbath, and could hardly bear with the believing Gentiles, who were never taught to keep their sabbath with them, but were taught to esteem every day, and sanctify it to the Lord.—Rom. xiv. 5. And those who esteemed every day, and dedicated it to the Lord, (ceasing from sin, and resting in him; for under the gospel we are not to set up a new type, but to enter by faith into the true rest, which is the substance of what the other signified,) could hardly bear with them, who observed a day. Even in the apostle's days, Christians were too apt to strive after a *wrong unity* and *uniformity* in outward practices and observations, and to judge one another *unrighteously* in these things. And, *mark*, it is not the different *practice* from one another that breaks the *peace and unity*, but the judging of one another, because of *different practices*. He that keeps not a day, may unite in the same spirit, in the same life, in the same love with him that keeps a day, and he who keeps a day, may unite in heart and soul with the same spirit and life in him who keeps not a day, but he that judgeth the other, because of either of these, errs from the spirit, from the love, from the life, and so breaks the bond of unity, and he that draws another to any practice, before the life in his own particular lead him, doth as much as in him lies, destroy the soul of that person, ver. 15; this was the apostle's rule, for every one to perform singly to the Lord, what he did, and not for one to meddle with the light or conscience of another, undervaluing his brother, or judging him, because his light and practices differed from his, chap. xiv. 10, but every one to keep close to their own measure of light, even to that proportion of faith and knowledge which God of his mercy hath bestowed on them. And here is the true unity in the spirit, in the inward life, and not in an outward uniformity. That was not necessary in the apostle's days, nor is it necessary now; and that eye which so dotes upon it, overlooks the one thing which is necessary. Men keeping close to God, the Lord will lead them on fast enough, and give them light fast enough; for He taketh care of such, and knoweth what light and what practices are most proper for them; but for men to walk on faster than the Lord holds forth his light to them, this overturns them, raising up a wrong thing in them, and the true birth hereby comes to suffer, to shrink and be driven back. And oh! how sweet and pleasant is it to the truly spiritual eye, to see several sorts of believers, several forms of Christians in the school of Christ, every one learning their own lesson, performing their own peculiar service, and knowing, owning, and loving one another, in their several places, and different performances to their Master, to whom they are to give an account, and not to quarrel with one another about their different practices.—Rom. xiv. 4. For this is the true ground of love and unity, not *that such a man walks*, and does just *as I do*, but because I feel the same *spirit and life* in him, and in that he walks, in his rank, in his own order, in his proper way and place of subjection to that. And this is far more pleasing to me, than if he walked just in that track wherein I walk; nay, so far as I am spiritual, I cannot so much as desire that he should do so, until he be particularly led thereto, by the same spirit which led me, and he that knows what it is to receive any truths from the Spirit, and to be led into practices by the Spirit, and how prone the fleshly part is to make haste, and how dangerous that haste is, will not be forward to press his knowledge or practices upon others, but rather wait patiently till the Lord fit them for the receiving thereof, for fear lest they should receive and practise too soon, even in that part which cannot serve the Lord. And this I can truly say concerning myself, I never found my spirit forward to draw any, either to anything I believed to be true, or to any practice or way of worship I observed or walked in, but desired that the power and leadings of life might go before them, and was afraid lest men should receive things from my hand, and not from the Lord." Page 322.

"It is not an easy matter in all cases, clearly and understandingly to distinguish the voice of the Shepherd, the *motions of God's Spirit*, and certainly to distinguish the measure of life, from all other voices, motions and appearances whatsoever. Through *much growth* in the truth, through *much waiting* on the Lord, through *much* fear and trembling, through much sobriety and meekness, through much exercise of the senses, this is at length given and obtained. And yet there is a preservation in the meantime to that which is lowly and submissive, looking up to the Lord continually, and not trusting to its own understanding, sense and judgment. But that which is hasty and confident, and so ready to plead for its own sense and judgment, according to the measure of life, as it calls it; that is commonly out; entered into the erring spirit, pleading and contending for, it knows not what, and is very apt to judge and condemn others in that very respect, wherein itself is most justly and righteously judged and condemned by the Lord, even by his pure life and Spirit in His people.

Internal Slave Trade.—The ratio of increase of the whole slave population, from 1840 to 1850, is stated at 28.87. But this, be it recollected, is the average ratio. Of course, the ratio is far greater in Virginia, where the climate is mild, the labour light, and the treatment comparatively kind, than on the cotton, rice, and sugar plantations of the South. It is a well-ascertained fact, that slaves employed in the cultivation of sugar do not increase. On the contrary, after the abolition of the African slave trade, there was a constant decrease in the number of slaves in the British sugar islands; and now, in the State of Louisiana, there is no increase of slaves except by importation. Hence, if the average ratio is 28.87, it is a very moderate estimate that the natural ratio in North Carolina, Virginia, Maryland, and Delaware, must be at least 30 per cent. Now, what are the facts?

In the last ten years, the ratio of increase in Virginia, is 5.21 per cent. Maryland, 0.07 per cent. Delaware, decrease, 12.09 per cent. North Carolina, increase, 17.38 per cent.

Do we ask what has become of the slaves thus disappearing from these States? The answer is found in the ratio of increase in the importing States. Thus, in the last ten years, slaves have increased in Georgia, 35.85 per cent. Missouri, 50.10 per cent. Florida, 52.85 per cent. Mississippi, 58.74 per cent. Arkansas, 136.26 per cent.

In various other States, the increase is far above the average ratio. Hence we see that there is a prodigious transfer of slaves; or, in other words, a vast internal slave trade. The slaves of Virginia, Maryland, and South Carolina, supposing them to increase in the ratio of 30 per cent. since 1840, would,

In 1850, have amounted to	1,020,033
Whereas, they number only	851,444
Exported . . .	168,589

Should these slaves average $500 a head, we have a receipt by these three States, of $84,294,500, or $8,429,450 yearly, for their staple article of export.—*Tribune.*

Proverbs in "Night Thoughts."

The "Night Thoughts," by Edward Young, contains many an apt line that has "passed into a proverb." Here is a budget gathered in the North American Review.

"We take no note of time
But from its loss."

That is a proverb; so is the pointed declaration,—

"All, all on earth is shadow, all beyond
Is substance;"

and still more unquestionably the following, for it has long since passed into the common parlance of the world, in use among many people who know not the name of its author:

"All men think all men mortal but themselves."

What fitter apologue to the conscience than this imaginative line?

"The spirit walks of every day deceased."

An aspiration is hardly proverbial, or we would instance the appeal to Lorenzo:

"O for yesterdays to come!"

Of the following there is no question: it is declarative, and fulfils every condition of a proverb.

"Love, and love only is the loan for love."

Similar to this is the expression:

"Hearts are proprietors of all applause."

So, too, the oft-remarked creative efforts of the imagination in enhancing the terrors of death:

"Man makes a death which nature never made."

It is to Young, and not to Goldsmith, that we should assign the sentence—they both have it, but the latter *borrowed* it—

"Man wants but little; nor that little long."

A proverb should be in one line; but the privilege may be extended to so fine a saying as the celebrated,

"Earth's highest station ends in 'Here he lies,'
And 'dust to dust' concludes her noblest song."

It would be well if some of those loudest in their praises of Young, would bear in mind the following:—

"'Tis impious in a good man to be sad."

The concluding line of the Fourth Night is memorable:

"Men may live fools, but fools they cannot die."

What a world of trouble the following might save critics and fault-finders! It quite puts out the lantern of Diogenes:

"'Tis vain to seek in men for more than man."

Solomon has been before Young with this:

"The man of wisdom is the man of years."

How often has the experience of the world pointed the following:

"Death loves a shining mark, a signal blow!"

There is a nobleness which cannot be too familiar to us in this:

"Our hearts ne'er bow but to superior worth,"

with its accompanying gloss:

"Pigmies are pigmies still, though perched on Alps."

A great hero who acquired a reputation some years since by jumping off precipices into rivers, immortalized himself by an advance beyond the proposition—

"And all may do what has by man been done."

The alliteration does justice to a noble sentiment in the following:

"'Tis moral grandeur makes the mighty man."

There is also much virtue in the line—

"The man that blushes is not quite a brute."

"Procrastination is the thief of time,"

you may hear anywhere, on 'change, in counting-houses, in the streets.

These examples might be multiplied at will. The most cursory perusal of the poem will suggest others, which, if not exactly proverbs, bear a strong family relationship to those tenacious dwellers in our memories.

How few have faithfully followed that holy Leader, who prepares his people to labour for the *restoration of true harmony* among our fellow-creatures! In the pure gospel spirit, we walk by faith, not by sight. In the obedience of faith, we die to the *narrowness of self-love*, and our life being hid with Christ in God, our hearts are *enlarged towards mankind universally.*— *Woolman.*

"There is no method more certain to know whether we walk uprightly before God, than to consider whether we are in such a condition as to be ready to die whenever he thinks fit; and the best way to clear this, is to reflect whether, in the constant course of our daily actions, death would not surprise us. Now, if we find anything that would trouble us on its approach, let us quit it immediately. How exactly just would the tradesman be in buying and selling, if he thought it the last bargain he should make. How innocently would he converse, if he thought the present company the last he should keep."

For "The Friend."

The Wellingtonia Gigantea.

This name has been given by English botanists to the large coniferous tree recently discovered in California. It inhabits a solitary district on the elevated slopes of the Sierra Nevada, near the head-waters of the Stanislaus and San Antonio rivers, in lat. 38° N.; long. 120° 10′ W., at an elevation of 5000 feet from the level of the sea. From 80 to 90 trees exist, all within the circuit of a mile, and these varying from 250 to 320 feet in height, and from 10 to 20 feet in diameter. A tree recently felled measured about 300 feet in length, with a diameter including bark of 29 feet 2 inches at 5 feet from the ground; at 18 feet from the ground it was 14 feet 6 inches through; at 100 feet from the ground, 14 feet; and at 200 from the ground, 5 feet 5 inches. The bark is of a pale cinnamon brown, and from 12 to 15 inches in thickness. The branchlets are round, somewhat pendant, resembling a cypress or juniper. The cones are about 2½ inches long and 2 inches across at the thickest part. The trunk of the tree in question was perfectly solid from the sap wood to the centre; and judging from the number of concentric rings, its age has been estimated at 3000 years. The wood is light, soft and of a reddish colour, like redwood or Taxodium Sempervirens. Of this vegetable monster, 21 feet of the bark from the lower part of the trunk, have been put in the natural form in San Francisco, for exhibition; it there forms a spacious carpeted room, and contains a piano, with seats for 40 persons. On one occasion, 140 children were admitted without inconvenience.

A piece of the wood recently examined by Prof. Gray, of Cambridge, was found to contain, on an average, 48 annual layers to the inch. The semi-diameter of the tree, at the point where the specimen examined was taken from, being 5 feet 2 inches, (viz. at 25 feet from the ground,) supposing the tree increased in diameter at the same rate during its whole life, there would be nearly 3000 annual layers; but Dr. Gray, in consideration of the greater thickness of the layers of a young tree, and from comparison of sections of the so-called cypress of the Southern States, Taxodium Distichum, assigns about 2000 years as its highest probable age.

Dr. C. F. Winslow, formerly of Boston, furnishes to the California Farmer the following description of a visit to the localities of these gigantic trees. He says, "The road was more or less shaded all the way by pines so gigantic as to awaken in me, who had never before seen the native and lofty forest scenery of the north temperate zone, the strongest feelings of wonder and admiration. I had never before conceived of the capacity of the various species of conifera to attain such enormous dimensions. They were often six feet through, and from 130 to 300 feet high, and so symmetrical and perfect in form, as to impress me with new and more commanding ideas respecting the force and operation of the vital principle, presiding over the nourishment and growth of organized bodies.

"The height of the locality is about 5000 feet above the sea. So far as known, the vegetable growth, to which the name of 'Big Tree' has been attached, grows in no other region of the Sierra Nevada, nor on any other mountain range of the earth. It exists here only, and all the individuals of its kind, so far as I can learn, are localized to this vicinity. They are embraced within a range of 200 acres, and are enclosed in a basin of coarse silicious material, surrounded by a sloping ridge of sienitic rock, which in some places projects above the soil. The basin is reeking with moisture, and in the lowest places the water is standing, and some of the largest trees dip their roots into the pools or water runs. The trees of very large dimensions number considerably more than 100. Mr. Blake measured one 94 feet in circumference at the root, the side of which had been partly burned by contact with another tree, the head of which had fallen against it. The latter can be measured 450 feet from its head to its root. A large portion of this fallen monster is still to be seen and examined; and by the measurement of Mr. Lapham, the proprietor of the place, it is said to be 10 feet in diameter at 350 feet from its uptorn root. In falling, it had prostrated another large tree in its course, and pressed out the earth beneath itself so as to be embedded a number of feet in the ground. Its diameter across its root, is 40 feet. A man is nothing in comparison of dimensions, while walking on it or standing near its side. This to me was the greatest wonder of the forest. The tree which it prostrated in falling, has been burned hollow, and is so large, a gentleman who accompanied us from Murphy's, informed us, that when he first visited the place two years ago, he rode through it on horseback 200 feet, without stooping but at one spot, as he entered, at the root.

"The wood of this tree, I am told by Mr. Lapham, is remarkable for its slow decay. When first cut down, its fibre is white, but it soon becomes reddish, and long exposure makes it as dark as mahogany; it is soft, and resembles in some respects pine and cedar. Its bark, however, is much unlike these trees; nearest the ground it is prodigiously thick, fibrous, and, when pressed on, has a peculiar feeling of elasticity.

"The cone of this tree is small and compact, and nearly regularly oval; and although the tree itself is the largest of the conifera, its fruit is as small as that of the dwarfish pines of North Carolina and Cape Cod."—*From the Annual of Scientific Discovery for* 1855.

Eruption of the Volcano of Cotopaxi.—For some time past, says the Panama Star, this stupendous volcano has been in a state of eruption, and the cause of much alarm to the inhabitants of the surrounding country. After having given frequent indications of activity for more than a year, it has at length thrown out over the plains of Callo enormous masses of rock, torrents of brackish water, and burning lava. The waters have broken down the bridge of Cunchi, and carried off in their course much property and many cattle, but the buildings in Latacunga and other towns in the neighbourhood have not been injured. By the last accounts the alarm still continued, as the volcano is still in a state of activity and vomiting out fire day and night.

Cotopaxi is the highest volcano in the world, having an altitude of 18,895 feet. The town of Latacunga has been destroyed eight times already, and fears are entertained that in the present eruption the city will again suffer, the inhabitants having fled in consternation. The eruption of 1743 was attended by loud reports and noises, and immense issue of burning lava, that flowed down on all sides, and made the mountain look like one mass of fire. In 1768 it threw out an immense quantity of fine ashes, some of which fell a hun-

dred leagues distant, producing a total obscurity for some time. This eruption was accompanied with earthquakes, which were felt as far as Guayaquil and Popayana.

It frequently happens that during the most violent explosions the earthquakes are not felt in the vicinity of the mountains, though violent shocks are experienced at some distance.—*Compiled from the Democratia of Quito.*

RALPH DIXON,

An Elder. Aged 68. Deceased Third mo. 20, 1854.

From memoranda left behind, this dear Friend seems to have been early visited by the convictions of the Holy Spirit. His father had married out of our Society, but his mother was a serious woman. Speaking of her, he says,—"One day (it is amongst the earliest of my recollections) she addressed me very seriously; and, among other cautions, warned me against using improper language. It immediately occurred to me that I had once offended in this respect, and conviction seized me so strongly, that I was almost frantic with grief. Seeing my distress of mind, she kneeled down and supplicated the throne of grace on my behalf; after which, my feelings subsided. I was not more than four years of age at this time, but my infant years did not exempt me from the temptations of the enemy of souls. When six years of age, I was accused of a fault which, though guilty, I denied; but I had no sooner uttered the falsehood than a dark cloud came over my mind, and I felt awfully condemned. I relate these circumstances to show, that the Almighty does not leave himself without a witness, even in the hearts of children, condemning the evil and approving the good."

He seems to have suffered much in his boyhood from evil communications. His parents, from reverses in business, were much reduced in their circumstances, and in order to lessen their expenses, bound him apprentice to a shoemaker in his native village of Staindrop, when he was only twelve years of age. He says, "the morals of my master's workmen were very loose indeed, and although they were often changed, yet, with the exception of one man, who only remained in the shop a few days, I do not recollect, during the whole of my apprenticeship, one serious person being amongst them. I am sorry to say, I was too ready a learner in this school of vice and immorality; and though followed by an accusing conscience, yet I turned a deaf ear to its admonitions. I well remember, about this period of my life, being brought into very great distress at my awfully lost condition; I passed a sleepless night, and resolved in future, to live more circumspectly; but these resolutions, being made in my own strength, were soon forgotten, and I plunged again into folly."

At the expiration of his apprenticehip, he visited Leeds for improvement in his business; but trade being greatly depressed in consequence of the war, he found great difficulty in obtaining regular employment. Speaking of this period of his life, he says, "The war with France at this time was very hot, and the government was forming an 'army of reserve,' and to induce young men to join it, were offering large bounties. My fellow-traveller and myself, being under great discouragement, owing to the difficulty of obtaining work, determined to enlist. We had no sooner put our resolution into effect, than I became very much distressed at the rash act which I had committed; but finding I could not retrace my steps, I determined to make the best of my new situation."

He afterwards volunteered into the 31st regiment of foot for regular service. He states in the narrative, "It was very evident that this 'army of reserve,' and 'army of defence,' as they were called, were nothing more than decoys, into which, under the expectation of not having to leave their native country, young men were induced to enlist; and afterwards either tempted by bounties, or forced by ill usage, to volunteer into the regular service."

The 31st regiment was sent into Ireland. During his sojourn in this island, he married the daughter of a soldier—the dear friend who yet survives him. They had not been long married before they sailed from the Cove of Cork for actual service in Spain and Portugal, and landed at Lisbon. The soldiers' wives being found a great encumbrance, were all sent back to England. The 31st soon joined the army under Sir Arthur Wellesley, and met the French at Talavera. A most sanguinary battle ensued, in which our dear friend was severely wounded; a bullet having passed through his left shoulder, and one through the middle finger of his right hand; his cap was either shot from his head or lost off, and a bullet passed through his haversack. Although he was able to walk, yet, in consequence of the great loss of blood, it was with difficulty he got from the battlefield to the hospital at Lisbon. A few days after his arrival, the wound in his shoulder mortified, and the medical men considered his case hopeless; but a gracious Providence had better things in store for him. To the great surprise of all, the mortified part sloughed out, bringing away with it splinters of bone, after which, the wound so far healed as to enable him to undertake the voyage back to his native country. Twelve months after his arrival, he was discharged an out-pensioner of Chelsea Hospital, with one shilling per day; and returned, with his wife and infant son, to his native village, to the great pleasure of his parents, especially of his dear mother, who loved him most tenderly, and whose petitions at a throne of grace for his preservation had been many and fervent. For the maintenance of himself and family, he turned his attention again to shoe-making; but in consequence of the weakness of his wounded shoulder, the loss of a finger, and want of practice, he only made poor wages, which compelled him to work long hours to make up deficiencies. Finding his health giving way under such close application, he opened a little shop for the sale of provisions and drugs, which he gradually extended, and which soon required his undivided attention. His sufferings in the army had so undermined his constitution, that he seldom enjoyed good health, and repeated attacks of hemorrhage from the lungs rendered him an infirm man for the rest of his life.

But to return to his own simple narrative:—"Soon after I had settled down in my native village, my mind took a serious turn, and I was pretty punctual in attending a place of worship of some kind. My youngest and surviving brother had joined the Methodists, and often preached amongst them. He was a schoolmaster, and being very intelligent, it was pleasant to me to have his company. One day he gave me an outline of a sermon he had just preached from the text, 'The wicked shall be turned into hell, and all the nations that forget God.' The words of the text took great hold on my mind, and I saw that although I was not outwardly wicked, I was among those that were forgetting God. My convictions gradually deepened, but I was not brought to that state of distress which some experience, and I often sorrowed because I thought I was not sufficiently sorrowful. One First-day, feeling my mind more than usually burdened, I retired to a private place, and kneeling down, opened my Bible, when this passage caught my eye: 'What God hath cleansed, that call not thou common or unclean.' The cloud dispersed, and my contrite heart was favoured to feel a measure of peace.

"About this time I joined the Methodists. My wife, becoming serious, joined them a little after. I attended class-meetings regularly, but with them I was very much dissatisfied; finding that some gave evasive answers to the interrogations of their leader, and others made an ostentatious display of their experience; errors into which I was insensibly falling myself. I was zealous in attending prayer-meetings, and prayed with my family morning and evening. About this time I had a little book put into my hands, called 'A Guide to True Peace, or, How to Attain Inward and Spiritual Prayer:' from perusing which I was led to see, what I had often felt, that my lifeless performances only tended to poverty of spirit, and came under the condemnation of 'vain repetitions,' against which the blessed Redeemer warned his followers. My mind was now turned to the Society of Friends. I read several of their books; and, a minister of their persuasion holding a public meeting at Staindrop, I attended it. The opportunity was a very favoured one; and doctrinal points were so far explained to my satisfaction, that I said in my heart, 'This people shall be my people, and their God my God.'

I soon left the Methodist society, and became a regular attender of Friends' meetings, both First-days and week days. The more I examined their principles, the more congenial they appeared to my own mind and feelings, and in accordance with the Scriptures of Truth. I had nothing but love to the Methodists. The greatest trial was the displeasure of my brother. My wife continued to attend the Methodists' meetings, and I did what I could to promote her doing so; but getting uneasy with many of their ceremonies, without any persuasion of mine, she left them, and attended the meetings of Friends. I found it required of me, if I wished to be faithful to what I felt in my own mind to be in accordance with truth, to adopt the address and dress of Friends; the latter cost me no sacrifice, but to use the plain language was a great mortification. My views respecting war were now changed, and my pension became a subject of serious consideration, as it stood in the way of my being received into membership. I could not, however, see my way clear to give it up. I had to appear before a magistrate half-yearly, and swear before him that I was the person mentioned in the instructions given me from Chelsea Hospital, before I could obtain my pension. This brought me into a very strait place, for I was fully convinced that the taking of an oath was contrary to the command of our Saviour. I therefore determined, the next time I appeared before a magistrate, to offer him my affirmation. The magistrate who generally signed my affidavits was a clergyman. On the road to his house, a distance of four miles, I was much cast down, and earnest were my cries to the Lord, that he would give me strength to be faithful. On my arrival at his house, I offered him my affirmation, which he accepted, and took no offence, either at my hat or plain language. I returned home, thankful in having thus far succeeded. My pension still burdened my mind; but in reading Sewel's history of Friends, I found William Penn had received from James II. a large tract of land, partly in lieu of wages due to his father, Admiral Penn. I looked upon this as a parallel case, and thought I had just as much right to my pension as William Penn had to receive his father's wages for warfare. But the unflattering witness in my own breast showed me, that if I would be faithful to this unerring

guide, I must make the sacrifice. Friends were very tender over me, seldom mentioning the subject, believing, no doubt, that in time, faith would gain the victory.

(To be concluded.)

Selected.

HONOUR.

We ask for *honour:* and to us is given
To be the sons of God, the heirs of Heaven!
The "King of Kings" prepares above the sky,
At his right hand, a seat of royalty;
But we accept it not; earthly renown
Is all we ask—we spurn a heavenly crown.

We seek for *wealth.* The "pearl of price unknown,"
At once a bounteous God would make our own.
Freely would his munificence dispense
An "incorruptible inheritance."
But no; when perishable things are o'er,
We seek enduring treasures—not before.

We pant for *fame.* In characters of gold,
The "Book of Life" is to our view unroll'd;
And there Jehovah would record our name,
Among the chosen friends of Christ the Lamb.
But our ambition soars not to the sky—
Enough, an earthly immortality!

We ask for *bliss.* God has for us in store
"Fulness of joy—pleasures forevermore."
But here, too, we refuse the proffered good,
Because 'tis given us in such plenitude.
We would for Time's few fleeting days be blest,
Heedless of an eternity of rest!

Oh, how unworthy the immortal mind,
Its every wish to fleeting time confined!
If from this transitory scene we rise,
To a bright home of glory in the skies,
How like the vision of an infant's dream
Will such low thoughts, such mean conceptions seem!

Selected.

SUBMISSION.

There is a secret in the ways of God,
With his own children, which none others know,
That sweetens all he does; and if such peace,
While under his afflicting hand, we find,
What will it be to see Him as he is,
And past the reach of all that now disturbs
The tranquil soul's repose, to contemplate,
In retrospect unclouded, all the means
By which his wisdom has prepared his saints
For the vast weight of glory which remains?
Come, then, affliction, if my Father bids,
And be my frowning friend: A friend that frowns,
Is better than a smiling enemy.
We welcome clouds which bring the former rain,
Though they the present prospect blacken round,
And shade the beauties of the opening year,
That, by their stores enriched, the earth may yield
A fruitful summer, and a plenteous crop.

Swaine.

Education in Scotland.—From a recent Parliamentary report, it appears that there are in Scotland 4984 schools, whereof 1138 are burgh or parochial schools, 2104 endowed (other than burgh and parochial) schools, 1567 adventure schools, and 175 charity schools. The burgh or parochial schools have 1342 teachers, and educate 85,190 scholars, of whom 10,257 are educated gratuitously; the endowed schools, with 3263 teachers, educate 175,031 scholars, (20,362 gratuitously;) and the adventure schools, with 2150 teachers, educate 87,660 scholars, of whom 2173 are gratuitously educated; and the charity schools, with 284 teachers, educate 16,000, all gratuitously, with the exception of about 300 children, who make some slight payment. The total number of teachers is 7041; of scholars, 364,481; and of gratuitously educated children, 49,100. The total salaries and incomes of these schools amount to £271,641 13*s.* 2*d.*, of which the burgh or parochial schools have £78,382 3*s.* 6*d.*; the endowed, other than burgh and parochial schools, £117,844 15*s.* 2*d.*; the adventure schools, £64,621 1*s.* 6*d.*; and the charity schools, £10,793 13*s.*

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

GRIFFITH OWEN.

(Continued from page 206.)

In the year 1689, certain priests of New England of whom Cotton Mather was one, having published an attack on some of the principles as held by Friends, George Keith wrote an answer, which was submitted to the Meeting of ministering Friends, held Fourth mo. 9th, 1690. This paper was too long to be read and examined by that body, but it appointed Thomas Lloyd, George Hutchinson, Samuel Jennings, Griffith Owen, Paul Saunders, John Delaval, George Keith, Jacob Tillnor, and John Willsford, of West Jersey, to peruse it, and if it were suitable to be printed, send it to the press. They were also to examine any other papers written by Friends for publication, except that no one of them was to sit in judgment on anything he had himself written. From this time a committee on the press was kept up generally in the Yearly Meeting until the appointment of the Meeting for Sufferings, to which all such matters were referred.

Griffith Owen was much interested in the school which Friends in Philadelphia had established, and was often appointed to raise funds for its support and enlargement. In the year 1691, he was appointed by the Yearly Meeting to make arrangements respecting such printing as the meeting should direct.

George Keith, soon after his removal from East Jersey to Philadelphia in 1689, began to assume airs of superiority among the Friends, and to manifest dissatisfaction when his will and way was not submitted to. He soon made violent attacks on some of the aged and less educated of the ministers, charging them with unsoundness, because they held forth the sufficiency of the Light of Christ for the salvation of man. George was jealous, also, of the literary attainments of Thomas Lloyd, and disposed to quarrel with him, because, it was supposed, he was as great a scholar as himself. Friends found on examination, that those ministers against whom George Keith principally inveighed, were sound in the faith; that whilst they held the sufficiency of the Light of Christ for the salvation of all those who walked in it, and obeyed its leadings, they also held that it was the gift of the Holy Spirit, purchased for the comfort and guidance of his church and people by the one offering of the Lord Jesus Christ. Therefore, all who received and obeyed it, were of those who were reconciled to God by the death of his Son, having, through the one offering upon Calvary, and the cleansing, sanctifying operations of the Spirit, been accepted in the beloved and justified before God.

Griffith Owen, although not one of those against whom George Keith made at first any attacks, was soon brought into collision with him, when his turbulent behaviour and unfounded charges began to disturb in various ways the peace of the body. In the Third month, 1691, various letters were sent to George Whitehead and others in London, complaining of the disputes prevailing amongst some in Philadelphia, and the public notoriety George Keith was giving to the disunity he had with certain ministers of that place, and the doctrines they held. Believing, or at least strongly hoping, that the disputing parties were all sound, and their differences merely verbal, the London Friends, in an epistle, dated Seventh mo. 28th of the same year, contented themselves very much with advising love and charity, and a giving up of all disputes and contention. The epistle contained much excellent advice, and set forth sound doctrines enough, but it did not bear a testimony against George Keith, his doctrinal departures and unruly behaviour, and he took strength therefrom to continue the course he was pursuing, evidently believing that however Friends in Philadelphia might believe and contend for the ancient principles of Truth, he would be sustained by Friends in England.

During the whole of the latter part of 1691, George Keith was fomenting the difficulties he had originated. At the General Meeting of Ministers held in Burlington, at the house of Thomas Gardner, on the 5th day of the First month, 1692, many ministering Friends were met, and George Keith was amongst them. Before the meeting proceeded to business, various "living testimonies" were borne "in and to the ancient power of Truth," and Friends were exhorted to persevere in the unity thereof. When the meeting proceeded to business, the first thing that claimed its attention, was various statements made relative to the continued gross abuse and unchristian reflections, which George Keith continued to promulgate in public and private. George had, that very morning in that solemn meeting, declared, "You come here to cloak error and heresy." During the discussion which arose, he said, "There is not more damnable heresies and doctrines of devils amongst any Protestant professions than among the Quakers." After various attempts to convince him of his error, the meeting adjourned until the next morning when John Simcock, Griffith Owen, and Samuel Jennings were appointed to admonish him for his evil conduct, and to advise him to forbear the like for the future.

Griffith Owen and Samuel Jennings visited George, according to this appointment, but little christian love or courtesy was manifested by him. They told him of the concern of the Meeting of Ministers on his behalf, and that the Friends constituting it, did expect that he would condemn the abusive and reviling expressions he had made use of against them. George told them he denied their authority and their judgment; that he did not value it a pin, and would trample it under his feet. He added that he would prove they maintained rank popery, and said there was not one among them that did preach Christ rightly. "You do not," said he, "preach the birth, death, sufferings, and resurrection of Christ."

To this false and unfounded charge, Griffith Owen said, "We have a reverend esteem, both for the birth and death, sufferings and resurrection of Christ." George replied, "You do not preach those things." Griffith, with earnest zeal, answered, "We preach what God hath put into our hearts, and into our mouths." George at this charged Griffith with being in a passion, who replied, "I speak in the fear and dread of the Lord, and I can appeal unto him, how I am here before him."

The testimony of Griffith on behalf of himself and the sound and faithful ministers of that day, "We preach what God hath put into our hearts, and into our mouths," is interesting and instructive. They did not deem that if an exercise was raised in them to bear testimony to any fundamental truth, or against any error,—to offer consolation to the humble, or reproof to the lukewarm and indifferent, that on every such occasion they must give forth a code of doctrine to prove the general soundness of their faith. They endeavoured to speak that, and that only, which was given them. If they kept to their guide, the spirit that opened to them an exercise and concern for the good of others, they would be sound in that which they delivered, and though it might be

a few brief sentences would only be required at their hands, it would be accompanied by a good degree of life and spirit quickening virtue.

Griffith Owen was one of those who prepared the testimony of the "Public Friends" against George Keith, and also one appointed to answer the epistle before referred to, of Friends in London. In this last, after informing them of the reception of their epistle, and of George Keith's having set up a separate meeting, they go on to state further particulars relative to his false charges against Friends. They say that in all cases where he has brought a regular charge against any one, the truth of the charge has been examined into, and Friends have endeavoured to give a just decision between them. His general charge, they say, is that they do not preach Christ rightly, and that they have not a right faith in him, nor in the resurrection, nor eternal judgment. Friends had replied to him, that they believed respecting these, according to the Scriptures, and that they were willing to sign any of the declarations of faith, which had been put forth by "ancient approved Friends." George, they say, was not satisfied with this proposition, and they add, "We told him that it was very hard that we that had been so long a people, and had given forth so many declarations of our faith, should now be put upon doing it anew, and that by one that had walked so long with us, and sometimes seemed zealous to defend our faith and principles so long since published and known to the world; and that we thought it both safer and modester to own as we had always done what was already public, than to give forth any such thing by ourselves, which carried with it too much the countenance of an impeachment of all that had been done before. This not satisfying him, a Friend asked him if he believed that Friends had ever yet given forth a sufficient declaration of their faith and principles? He replied, he did not know that they had. Upon which Friends told him they despaired then of giving him satisfaction, and so left that point. As to his charge that we do not preach Christ aright, but halve and divide him, preaching Him mostly within, and seldom faith in him without, as he suffered, died, and rose again, and ascended into heaven, and there remains in the glorified nature of man, our Advocate and Mediator, we shall not say much, knowing that your experience hath long since informed you, that no true minister can *premeditate* or resolve what or when he shall preach; and to this effect we have answered him, and that all that preach Christ rightly, whether it be within or without, which is but the same Christ, must do it in Christ's own power. We have no great reason to be much offended at this his charge against us, since it is his opinion, and he hath said he doth not know six men in the whole world that preach Christ rightly. As to that of the resurrection and general judgment, we have told him we believe them as far as declared in Scripture, but this will not do except we will say further, which we find not safe to do."

By this we may see that although George made loud profession of being a "Christian Quaker" at this time, and for a year or two after, that he had found, according to his judgment, imperfections in all the standard authors among Friends. Neither the writings of Fox, nor Penington, nor Barclay could satisfy him. We have seen parallel passages in modern time.

(To be continued.)

"When the oil of grace actuates the soul, the wheels of obedience move with celerity; but when this is wanting, every duty, if not neglected, will be indifferently performed."

Sagacity of an Elephant.—We passed an elephant working on the road, and it was most interesting to watch the half-reasoning brute; he was tearing out large roots from the ground by means of a hook and chain, fastened round his neck with a species of collar. He pulled like a man, or rather like a number of men, with a succession of steady hauls, throwing his whole weight into it, and almost going down on his knees, turning round every now and then to see what progress he was making. Really the instinct displayed by the elephant in its domestic state is little short of reason in its fullest sense. There is no doubt they do think, and also act upon experience and memory, and their capacity seems to increase in an extraordinary degree from their intercourse with man. The remarkable nicety and trouble they take in squaring and arranging the blocks of hewn stone when building a bridge, is incredible, unless seen; they place them with as much skill as any mason, and will return two or three times to give the finishing touches when they think the work is not quite perfect. They retire a few yards and consider what they have effected, and you almost fancy you can detect them turning their sagacious old noddles on one side, and shutting one eye in a knowing manner, to detect any irregularities in the arrangement.—*The Bungalow and the Tent, by E. Sullivan.*

For "The Friend."

In reading a sketch of the life of John Smith, in a recent number of "The Friend," my attention was particularly arrested with this address, made to his children when the hour of his departure was at hand:—"I was never covetous to get a great deal of this world's riches, but I have endeavoured to bring you up in the fear of the Lord, and educated you in the way of his truth, according to the best of my understanding." How consoling to the heart of the dying parent must this reflection have been—that he had faithfully discharged his duty towards the lambs committed to his charge—that he had endeavoured, according to the best of his understanding, to train them up in the way they should go. That *his* might be *our* experience would doubtless be desirable to all. "Let me die the death of the righteous, and let my last end be like his," is doubtless often the aspiration of those, who are yet unwilling to submit to the mortifying, crucifying terms of living the life of the righteous. Often, when I have observed with sorrow the inconsistencies so prevalent amongst the youth of our day, has the query arisen, have the parents of these done all that they could to prevent them from trampling upon those precious testimonies for which our forefathers suffered, even unto death?

I believe there may be cases in which the pious exercise of parents, appears wholly disregarded; and admonition and reproof are alike unavailing. Still, if all has been done that could be done—if, before Him who searcheth the heart and the reins, and in whose balance actions are weighed, we feel that we stand acquitted, it is enough. "The soul that sinneth it shall die." But that parent who, as a "watchman" over his little flock, seeth the sword coming, and neglecteth to give warning, his flock shall be scattered, but their blood shall be required at his hand.

We read, that though Eli reproved and admonished his sons, yet, because he restrained them not, a heavy judgment was denounced upon him. "Train up a child in the way that he should go, and when he is old he will not depart from it," was the saying of the wise man; but where children are accustomed, even from infancy, to apparel inconsistent with the simplicity of our profession, what may the parents reasonably expect, but to see them go farther and farther astray, whilst their own hands are weakened, and their spiritual eye dimmed through unfaithfulness.

Morgan Co., 3d mo., 1855.

From "The Leisure Hour."

CUT NAILS.

Passing through Lancaster street accidentally, our ears are assailed by the din of machines at work, and we step into Farmer's factory to witness their performances. The owner politely accompanies us round, and explains the process, which, tremendous as its effects have been upon the fortunes of the nail-makers, is one of exceeding simplicity. A nail-cutting machine is but a ponderous mechanical contrivance for causing the sharp square edge of a massive cutting tool to rise and fall at regular intervals and with irresistible power some hundred times a minute. If the nail requires a head—and they may be made to pattern by these machines—additional mechanism is necessary. In this case the nail is caught, the instant it is cut off, in a kind of vice, which holds it fast while it receives a heavy blow from a lateral punch, cut so as to give the form of head desired.

The first step towards the making of cut nails is the rolling out of iron in sheets about three feet in width and six in length, and of various thicknesses for nails of various descriptions. This is done at the rolling-mill; and piles of these sheets are standing in the sheds ready for cutting. The first operator to whom we are introduced, stands in front of a huge pair of shears, worked by steam, between the blades of which he lays the end of one of the sheets of iron, which is about the eighth of an inch in thickness; the shears make no more of it than a housewife's scissors of a strip of linen. The whole sheet is in a very few minutes cut up into ribbons of about two and a half inches wide, the exact width being regulated by a gauge, which insures that all shall be cut alike: the gauge can be set to any measure, according with the length of the nails to be cut. We now turn to the nail-cutters: they are seated in rows, each in front of the ponderous machines, of which some half-score are at work at once, creating an indescribable din, amid which we strive in vain to catch the accents of our guide. The work-people are of both sexes, and each of them is incessantly twisting half round and then back again a sort of mop-stick, which he or she holds in the hand, while the nails are falling in a clinking shower into baskets placed on the ground. It is the falling of the nails and not the voice of our guide—of which we cannot hear a syllable—which brings us to a comprehension of the mystery. The fact is, that at the end of each of these jumping mop-sticks protrudes one of the aforesaid iron ribbons cut off by the shears, the extremity of which ribbon each operator is poking into the jaws of the iron-eating machine as fast as wrist and elbows can manage it. Now the cutting tool of the machine does not descend in an exactly horizontal position (because if it did it would cut the ribbon into small bars of iron and not into nails), but in a slightly angular direction, which causes it to cut off a wedge of the iron, having a point at one end while it may be the sixth of an inch wide at the other, or, in other words, a nail. It is plain that if the iron to be cut were to be presented to the knife twice following in the same position, the second piece cut off would be a uniform bar and not a wedge or nail; consequently this is never done, the operator turning over the ribbon by a semi-twist of the broom-stick, and changing sides to the music every time. Considering that this goes on a hundred or more times

n a minute, and that the nail-machine has no otion of occasional relaxation, we should imagine he nail-cutters enjoy but few idle moments, and, urther, the noise being incessant and rather louder han the rush of an express train through a tun-el, they are not very favourably situated for gossip.

There is more variety in the nails cut by this ingular machinery than one would be led to ex-pect; we were shown nails of all sizes and shapes, nd with every form of head in use; and saw nails f a shape entirely new, making to order, to suit ome whim or useful purpose. One of the great-st advantages of machine nail-making is the eco-omy of the material: when nails are forged, wenty to twenty-five per cent. of the iron is vasted; when they are cut, there is positively no vaste at all to speak of. Some of the machines which are used for cutting what are called brads, ut the heads complete without striking; and it would be possible to catch them as they fall from he machine, and to fit them together again into he form of the strip of iron from which they are ut; and if they were weighed before and after utting, it is a question if any appreciable loss of netal would be found to have ensued. In addi-ion to the machines above described, which cut ut a single nail each at a blow, there are others vith broader blades, and of a more complex de-cription, which cut as many as six nails at each escent of the tool. These are chiefly used for utting the smaller sorts of headless nails used by hoemakers: the strips of iron from which they re cut are laid in trenches side by side, and a whole row of them cut at once; in this case there s no turning round of the metal to be cut, the notion which produces the wedge-like shape of he nails being effected by a modification of the achinery. So rapidly do some of these machines o their work, that several thousands of nails are roduced in a single minute. The fruits of their abours lie around, packed in bags of about fifty ounds each. From twenty to thirty tons of iron re thus cut up weekly in this factory, producing robably not less than fifteen hundred millions of ails in a year. When we remember that nearly ive hundred tons of iron are cut up into nails very week in Birmingham, and that each ton, aking one sort with another, is calculated to pro-uce a million of nails, by far the major portion f them being very small, we may form some idea f the cut nail trade, and may well wonder what ecomes of its tremendous product.

A New Mode of Building Ships.—M. Lombo-Miraval called the attention of the "Society for he Encouragement of National Industry," to a node of building vessels, which is entirely origi-nal. The boats, in this system, are entirely built f iron wire and hydraulic cement, and the author ttributes to them the following advantages:—Great strength, absolute impermeability, quick epair in case of damage, perfect stability obtained by the ballast being at the bottom and making part of the hull; finally, incomparable quickness of building. A vessel built on this system six years ago, has been running ever since, without requiring any repairs, although it has gone through rough trials. Nothing easier, says M. Miraval, than to build in a few days, on board a fleet, as many gun boats, or rafts for disembarkation, as may be wanted.—*Cosmos.* vol. v., p. 292.

"Our dependence must be upon the Lord; we are strongest when we feel ourselves weak, and best qualified for service when most sensible that without him we can do nothing."

Marriage and Celibacy.—Marriage has in it less of beauty but more of safety than the single life; it hath not more ease but less danger; it is more merry and more sad; it is fuller of sorrows and fuller of joys; it lies under more burdens, but is supported by all the strengths of love and charity, and those burdens are delightful. Marriage is the mother of the world, and preserves kingdoms, and fills cities and churches, and heaven itself. Celibacy, like the fly in the heart of an apple, dwells in perpetual sweetness, but sits alone, and is confined and dies in singularity; but marriage, like the useful bee, builds a house, and gathers sweetness from every flower, and labours and unites into societies and republics, and sends out colonies, and feeds the world with delicacies, and obeys their king, and keeps order, and exercises many virtues, and promotes the interest of mankind, and is that state of good to which God hath designed the present constitution of the world.—*Jeremy Taylor.*

For "The Friend."

Sardinia and the Pope.

The contest, which for some time past has been going on between the government of Sardinia and the head of the Romish church, possesses interest as a sign of the times, and as illustrating the character of popery. Sardinia has a more liberal government than most Catholic countries, and its power is to some extent employed in promoting the intelligence and welfare of the people. The monastic and other religious communities of that country are over six hundred in number, and they hold a domain valued at nearly eighty millions of dollars. In accordance with what appears to be the popular wish, the government proposes to suppress the convents and other communities, except those whose vocation is to preach, to instruct, and to attend the sick, and to devote their revenues to the establishment of public schools, asylums for children, houses of public industry, and to ameliorate the condition of the lower clergy. These and other innovations upon what are called the rights and dignity of the church, have aroused the indignation of the Pope and his councillors, and he has issued a *monitorio*, or warning, to the offending parties. In this document he denounces the proposed measures as contrary to natural and divine right, and opposed in the highest degree to the well being of human society; and then goes on to say: "The same bill also attributes to the lay authority the power of prescribing the conditions which such associations as are not destroyed are to be subjected to. Words fail us to express our grief at such criminal, and almost incredible acts, against the church, and against the inviolable supremacy of the holy see in that kingdom, where there are so great a number of fervent Catholics, and where, formerly, and in particular among the sovereigns, such examples were to be found of piety, religion, and respect for the chair of St. Peter. We reprove and condemn, not only all the decrees already issued by that government to the detriment of the rights and authority of religion, the church, and of the holy see, but likewise the bill lately proposed; and we declare all these acts to be entirely worthless and invalid." He concludes with a threat of the extreme penalties and censures of the church if the obnoxious measures are persisted in. It is not considered probable that the king and government of Sardinia will recede from the ground they have taken.

Selected.

HABITS.

Like flashes of snow that accumulate unperceived upon the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together, so are our habits formed. No single flake that is added to the pile, produces a sensible change; no single action creates, however it may exhibit a man's character; but as the tempest hurls the avalanche down the mountains, and overwhelms the inhabitant and his habitation, so passion, acting upon the elements of mischief which pernicious habits have brought together by imperceptible accumulations, may overthrow the edifice of truth and virtue.

Hydraulic Cements.

There are quite a number of natural hydraulic limestones—experiment alone is the true test of their quality, but artificial hydraulic cement can be made, and is made, and used extensively in many countries. Slacked lime, when mixed with a certain proportion of clay, then burning this, and reducing it afterwards to powder in a grinding-mill, makes an excellent hydraulic mortar, both portable and convenient for use, by simply mixing it with cold water until it acquires a proper consistence, to be applied with the trowel like common mortar. About twenty-four parts of dry clay are mixed with about eighty parts of pure rich lime, to make this cement. Another kind is made by mixing one hundred and forty parts of chalk with twenty parts, by measure, of clay, and then reducing the whole to a paste, by grinding them together in a pug-mill. This latter hydraulic cement is manufactured in great quantities in Paris. The chalk is dividcd into pieces about the size of a man's hand, and mixed with clay in the proportion of four of the former to two of the latter, and ground in a mill, with a plentiful supply of water. The liquid mixture, as it is ground, is allowed to flow over a lip of the mill, and run into four or five troughs placed at successive differences of level, where the matter held in suspension by the water is deposited. The water is run off these troughs alternately, and the sediment is moulded into small blocks, and allowed to dry in the air on platforms, until they have attained to the dryness of freshly quarried limestone. They are then put into a kiln and burnt like lime, then ground into powder, in which state it is ready to be used as has been described. The famous Portland Cement of England is made in this manner, excepting that the burning is conducted farther than in the case of Paris cement, the contents of the kiln being heated to vitrification. Great care must be exercised in the burning and grinding of these materials.

Hydraulic cement can also be made in a more simple manner (but it is not quite so good) by mixing two parts of well burned lime, slacked and in powder, with one of brick dust, and mixing them well together into mortar with cold water. The brick for this purpose should be pounded and passed through a fine sieve.

Hydraulic cement can be made of a putty composed of linseed oil mixed with fresh slacked lime, into which is stirred some coarse cotton; this is simply a cheap substitute for white lead, and is principally used for cementing the joints of pipes laid under ground, but is also very excellent for the outer coating of water cisterns.—*Scientific American.*

THE FRIEND.

THIRD MONTH 17, 1855.

In a letter received from a Friend, dated at Oskaloosa, in Mahaska Co., Iowa, after alluding

to the efforts made in this city to relieve the poor, the writer queries, "Could not Friends send some poor, honest families, or labouring men and boys into this, or some other part [of the country,] where labourers are wanted, and provisions are plenty, as is the case in many places in the western States? It appears as though you were overstocked with such, [poor but industrious people,] and we are in want of help. Corn is now selling at from twenty to thirty cents per bushel, wheat flour from $2 50 to $3 00 per hundred, and pork from $3 00 to $4 00 per hundred."

We quote these remarks, not because we think *Friends* could undertake to send labourers to the west, but because we believe all who have been engaged in visiting among those requiring help during the winter, must have been struck with the great numbers living in the city who are not artizans, but whose occupation is labouring from day to day, at any kind of employment they can obtain, and who are liable at any time to be deprived of their means of subsistence and thrown upon public bounty for food for themselves and families. How much better off, and more independent would such be, if living in the country, where, though they could not command as high wages as they may procure here while their labour is in demand, would find constant employment, with a remuneration sufficient to enable them to obtain plenty to eat, and to wear, throughout the whole year. It would benefit both town and country if a portion of the operatives and labourers who crowd the courts and alleys of the former, would remove to the latter; and engage in agriculture, thus becoming producers instead of consumers, and we understand that a strong effort is making to promote this exchange through the agency of the Emigrant's Aid Society, instituted for the purpose, and having offices, we believe, both in New York and this city. Persons residing in remote parts of the country, furnishing the society with information of the number of labourers required, of the kind of work to be done, and the wages commonly paid, are supplied by it with such operatives as are deemed suitable, the expense of transportation being paid by those who may employ them, to be deducted from their wages. There is also a register kept at the office of the Union Benevolent Association, on the west side of Seventh street, one door above Sansom, on which there are now entered the names of several hundred men, mechanics and labourers, anxious to obtain employment in the country. A note addressed to the agent would, we have no doubt, receive prompt attention. We mention this for the benefit of Friends at a distance.

SUMMARY OF EVENTS.

EUROPE.—The steamship Pacific having failed to arrive at the usual time, we are without later news from abroad at the time of making up this summary.

The War.—Although we hear much of the miseries of war, we probably realize in a very faint degree the atrocities attending that now raging in Europe. That nations standing in the front rank of civilization and intelligence, should have permitted themselves to become involved in such a contest, evinces a lamentable degree of imbecility or wickedness on the part of their rulers. What a picture is presented in the following extract: "The allied soldiers in the Crimea have been congratulating themselves on the termination of winter, when their sufferings, they hope, will cease. But from all accounts there will be only a change from one form of suffering to another, for as soon as the warm weather and the spring rains commence, the animal decomposition from the multitudes of dead bodies of men and horses lying unburied, will spread pestilence through the camp, which will depopulate it faster than sickness is now doing. A French officer of rank says, since the first landing of the troops in Turkey, 80,000 men and 40,000 horses have perished. Vast numbers of both now lie in masses, or scattered over the earth as they fell, it being impossible to inter them in the present state of the weather there, and they present a spectacle that is disgustingly horrid."

MEXICO.—Advices from the city of Mexico, to the 19th ult., represent Santa Anna as daily losing, and Alvarez gaining ground. It is said that Santa Anna has steamers in readiness to receive him on the approach of Alvarez, and that he has already sent large sums of money and valuables out of the country.

UNITED STATES.—*Congress.*—In consequence of the veto, the bill continuing the appropriation to the Collins' Line until 1860, was amended and deprived of its most objectionable features. The same compensation will continue for the present, but the Government has the right to terminate or modify the contract after six months' notice. In his veto message the President says, "During the period of time from the commencement of the service of these contractors, on the 27th of April, 1850, to the end of the last fiscal year, June 30, 1854, the sum paid to them by the United States, amounted to $2,620,906, without reckoning public money advanced on loan to aid them in the construction of the ships, while the whole amount of postages derived to the department has been only $734,056."

Various apparently good laws were enacted by the late Congress.

The Court of Claims Bill, establishes a tribunal for the adjudication of private claims, which will not only save Congress a great deal of time, but is expected to secure greater promptitude and justice in the disposition of this kind of business. *The Ship Passengers' Bill*, supplies important additional securities to the health and comfort of the emigrants, who crowd to our shores; and the *Shipwreck Bill*, furnishes new and valuable facilities for rescue in cases of shipwreck, or of serious danger on our coasts.

The Appropriations.—An overflowing treasury leads to a wasteful application of the public funds, the following are only three items of the many large sums set apart by Congress for the coming year, viz., for the expenses of the Navy, $11,681,156; of the Army, $9,721,650; for ocean mail service, $3,597,608.

California.—A late arrival at New York brought $646,659 in gold. The passengers who left New York on the 12th of First mo., in the Star of the West, reached San Francisco on the 4th of Second month; this is the shortest passage ever made. The gold hunters were flocking by thousands to the Kern River diggings, which were reported to be very productive. The papers furnish evidence of a rude and demoralized condition of society. As many as twenty men had been hung by mobs, since the first of the year. The most recent instances were the hanging of a man at Oakland, on a charge of horse stealing; a young man at Red Bluffs, suspected of stealing a mule, but afterwards found to be innocent; and James Moran, for murder, at Salmon river. The San Francisco Chronicle, basing its calculations upon the number of homicides committed in 1854, comes to the conclusion, that one person of 600 in California, will be killed by his neighbour the present year.

The Illinois, from Aspinwall, on the 2d, arrived at New York on the 12th inst., bringing intelligence from California to the 16th ult., 300 passengers, and $1,165,000 on freight. The Legislature was still balloting for United States Senator, with little prospect of success. No news of importance. But little rain had fallen; business somewhat improved.

Utah.—The Deseret News to First mo. 4, had been received at San Francisco. Adams' Express has been extended from California to Utah. Up to the close of the year, the weather was warm, and garden and field work was going on. Governor Young, in his message, at the opening of the Legislature, says that peace has been kept with the Indians, though at considerable expense for presents, and assistance rendered them. The need of a system of public education is urged, and greater attention to domestic manufactures strongly recommended. A great snow storm occurred on New Year's day.

Indiana.—The Legislature of Indiana has adjourned *sine die*, without electing a U. S. Senator, or any of the other State officers, and these cannot be filled by the Governor.

The Ohio River.—On the 8th inst., at Wheeling, there was about eight feet of water in the channel, large class boats were running, and the freight business brisk. At Cincinnati, on the same day, there were ten feet of water in the channel, and a fair amount of business doing.

Arkansas.—It is stated by the Helena (Ark.) Shield, of Second mo. 10th, that no rain of consequence had fallen in that section since the Ninth month, and no snow.

New York.—On the 3d inst., the city banks ha $16,531,279 in specie on hand, and their circulatio amounted to $7,106,710. The money market was eas and rates low. The steamers of last week took o $1,448,490 in specie. Official information having bee received by the Mayor, that the immigrants by the Sa dinian frigate Des Genys are not convicts, but person banished for political offences; permission has bee given them to land. Mortality last week, 491.

Philadelphia.—The coinage at the U. S. mint, in th last month, consisted of 285,039 pieces, of the value o $3,213,725. The spring trade opened later than usual but a large business is now doing on Market street, an the season may yet close with nearly an average amoun of sales. Mortality last week, 218.

Miscellaneous.—Tonnage of the Lakes.—There are en rolled and licensed at the several American ports, 11 steamers, 97 propellers, 33 barks, 101 brigs, 639 schooners, and 216 sloops and scows, making an aggregat of 237,830 tons, and valued at $10,185,000. In 1845 the total tonnage was only 76,000.

The Pork Trade.—The Cincinnati Price Current pub lishes nearly a complete statement of the number o hogs, packed this season in Ohio, Kentucky, Indiana and Tennessee, showing an aggregate of 1,366,00 against 1,788,000 to the same time last year. The hog also weigh about 8 per cent. less than last year.

High Price for Wheat.—In St. Louis (Mo.), on the 2 inst., 600 bushels of prime white wheat was sold a $2.00 per bushel. This is said to be the highest price ever obtained in that market.

Fire at St. Mary's, Geo.—On the 3d inst., nearly th whole of the business portion of St. Mary's, Georgia was destroyed by fire.

The Diplomatic and Consular Bill.—Under the law recently enacted, consuls are to have fixed salaries, an some of them are to be confined to consular business alone. Others are to have small salaries, and be allowed to engage in commercial pursuits. Citizens of the United States alone to be appointed, and ministers d not get any salary till they reach their respective posts and enter upon their duties, outfits being entirely abolished.

Georgia Gold.—The mine recently discovered in Har county, Geo., promises to be very productive. At depth of 30 feet, the vein is about three feet wide, and very rich.

Scarcity of Provender for Cattle.—In various sections of the western country, there is great want of hay and other food for cattle. Many had died from starvation in Clark co., Ky. There was much suffering from th same cause, in North Western Virginia; the Morgantown Mirror says, that if the cold weather continues much longer, great numbers of cattle must perish.

RECEIPTS.

Received from Jer. Hadley, Ind., $5, to 52, vol. 28 from M. Willits, agt., O., for F. McGrew, $2, vol. 28; fro C. Bracken, agt., O., for S. Chandle and Saml. Russe $2 each, vol. 28; from Sol. Hull, Io., $4, to 30, vol. 2 from Jehu Faucett, agt., O., for Mary W. Woolman, $2 vol. 27, for David Satterthwaite, $2, vol. 29, for Robe Elison, Jon. Faucett, Ind., Saml. Hollingsworth, Joshu Stafford, Thos. Heald, Benj. Winder, W. R. French, $ each, vol. 28.

FALLS MONTHLY MEETING SCHOOL.

The Committee of the above named School is desirou to procure a well qualified female teacher to take charg of the School as instructor, for the ensuing season Early application is requested, and can be made by ad dressing, Mahlon Moon, Morrisville P. O., Buck Co., Pa.

DIED, on the 12th of First month last, at the resi dence of M. J. Faucett, Salem, Ohio, ABIGAIL, relic of William Faucett, in the 68th year of her age; member of Upper Springfield Monthly Meeting.

——, on the 27th ult., at his residence, in Monro county, Pa., JASPER COTANT, in the 62d year of his age a member of Stroudsburgh Preparative Meeting. It wa the portion of this dear Friend to suffer much from protracted sickness, by which the outward man wa greatly wasted; but being favoured to bear his afflic tion with patience and resignation to the Divine will he was, we reverently believe, prepared for the solem close.

——, at Lynn, Mass., on Second-day morning, th 5th inst., HANNAH, daughter of Isaac Bassett, in the 40t year of her age.

THE FRIEND.

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From Tait's Magazine.

The Jewish Subjects of the Russian Czar.

(Continued from page 210.)

The rabbis—who have much to answer for in relation to the degraded state of their co-religionists—having held the threat of anathema over those who learnt the Polish language, or who adopted the dress or manners of their Christian countrymen,—the greater number of the Polish Jews understand no other language than the corrupt German, which has always been their spoken idiom; and they are thus excluded from such culture even as they might pick up in their business intercourse with the educated classes. Indeed, all studies, except that of the Talmud,—the Zoar, and the Commentaries upon these are held in utter contempt among them; and the Jew who, emancipating himself from the trammels of strict orthodoxy, attempts to raise himself to the level of the age in which he lives, is scouted as a traitor to Israel. He who would enjoy the esteem of his co-religionists, on the contrary, must dress strictly after the Jewish fashion; must let his beard and his *peysi*, or long side-locks, grow; must go at least twice a day to the synagogue; must every morning exhibit large *thephilin** on his forehead and on his hand; must remain a long time before *Themona Ethra*;† must pour water over his hands, or rub them on the ground, every time he has touched anything, be it only his own hair; he must shun even the neighbourhood of a Christian temple;‡ take care that the *zizesses*, or tufts attached to the skirts of his caftan in memory of the commandments of God, be of the orthodox length; and kiss the *mesures*, or words of the law engraven on his door-posts, each time he enters or goes out. He must, moreover, when rising in the morning, wet his hands three times with water, to drive away the evil spirits that settle upon the nails (the evil spirit of dirt being alone left unmolested), taking care that the ewer containing the water be of the prescribed form, and that he begin with the right-hand; and if he would have reputation for piety, he must three times a-day repeat various prayers, and read passages from the Talmud, the Mishna, the Zoar, and other holy books, written in Hebrew or Chaldean, of which languages he most likely does not understand a word; and he must pare his nails every Friday, and carefully burn or conceal the parings, and then make a notch in his table or his window-post, to mark that it has been done, lest after death he should be condemned to return to earth to fetch the spoils.

Such, and many more, are the observances which occupy the leisure time of the Jews in Poland, and which are considered necessary for peace with God; and it is plain that the violence done to the religious feelings of those who serve in the armies and navy of Russia, must tenfold aggravate all the other sufferings they have to endure. Well may Moses Montefiore have been greeted as an angel of consolation, when he brought to the poor prisoners the means of celebrating one of their most important religious festivals. To how many of these poor Russian prisoners will not, in every respect, captivity in England seem liberation from the house of bondage!

The strict orthodoxy that prevails among the Polish Jews is farther evidenced by certain cords or wires, called *aireph*, or Sabbath-cords, which run from roof to roof across the openings in the streets in the quarters of the town inhabited by the Jews, and which have so much puzzled travellers in Poland, and given rise to so many absurd stories. The origin of these cords is derived from the law which forbids the Jews to carry anything in their hands or about their persons on the Sabbath, and which being attended with great inconvenience, mothers being even interdicted to carry their babes in their arms, it became necessary to invent some lawful means of evasion. The *aireph* marks the boundary within which the law may be transgressed without sin; beyond these precincts, however, the Jew must not even carry his handkerchief in his pocket on the Sabbath; but if he cannot do without such useful appendage, must tie it round his arm or wrap it round his hand, in which case it passes for part of his vestments, so well has Jewish ingenuity known how to evade the inconveniences of Jewish orthodoxy. Whoever destroys an *aireph* is severely punished. The fact of the destruction or dissevereance of such a cord, in whatever manner it may have occurred, is made known in the synagogue, and until it be repaired, the encircled precincts cease to enjoy the immunities it conferred. Happily, children under the age of thirteen do not come within the ordinances of the *aireph* law; and by their aid the inconvenience is in some measure mitigated. The reknitting of the broken line cannot be performed by a lesser personage than the rabbi of the place. If it be a rope, it must not be mended by the application of a knot, but an entirely new cord must be provided; if it be a wire, the dissevered parts may be linked together again by means of a hook and eye. Among the things interdicted on the Sabbath are also driving in a carriage, or walking to a greater distance than 2000 ells from the house in which they dwell,—which distance may, however, be doubled, if, on the preceding Friday, a fresh wheaten loaf be deposited midway on the rope.

The customs here alluded to no doubt are, or, at least, have been, common to the Jews all over the world; but the distinction between the Polish Jews and their co-religionists of the West, is that the former adhere to them in the present day as rigidly as in the middle ages, and mix them up with as numerous superstitions. Scenes are of daily occurrence in Poland, and attract no attention, which would excite the greatest wonder in other parts of Europe, were they exhibited there. At full-moon tide, for instance, you may, in any Polish town, come upon a crowd of Jews in the street, performing what looks very much like worship of the moon, some gazing at the luminary with fixed glance and murmuring indistinct prayers, while others make obeisances to it and cry out in a loud voice: others again, in long, white, flowing robes bordered with black, grouped around small reading-desks on which their holy books lie open, read in these by the light of lanterns, and from time to time lift up their voices and smite their foreheads.

When observing the rigid orthodoxy of these stagnant Israelites, one cannot help regretting that among the religious observances so staunchly adhered to, there are none that enforce cleanliness; for the reverse of this virtue is so prominent a quality in the Polish Jews, as to make them objects of almost unconquerable repugnance, and the filth and discomfort in their dwellings is as great. The dirt, the misery, the squalor, and the extreme poverty of the great majority of the two millions and a half of Israelites who inhabit the Polish provinces, is the more surprising, as they are addicted neither to drunkenness, gambling, nor idleness; and it must, therefore, in a great measure, be attributed to their extreme ignorance, and to the fanatic zeal with which their rabbis and congregational superiors have resisted every reform and innovation proposed by the Government; for however many sins the Poles, as all the Christian nations of Europe, may have to answer for as regards the Jews, it cannot be denied that during the present century at least, a great part of the nation has sincerely desired to ameliorate their position. Even the Emperor Nicholas, at one period, made a pretence of wishing to enforce enlightenment among them. He invited Dr. Lilienthal, a learned German Jew, to St. Petersburg, to assist with his advice a commission instituted for the purpose of devising means for diffusing light among his Jewish subjects. The advanced minds among the Jewish population in the Emperor's dominions hailed these preparations as the dawn of a new day; but the orthodox Jews fasted and smote their breasts, and prayed, fearing that a fatal blow would thus be levelled against Judaism. Happily for them, according to their own ideas, Nicholas seems to share the views of the great Catharine, who, writing to the governor of Moscow once, on the subject of schools, said: "If I institute schools, it is not for us but for Europe, where we must maintain the rank we hold in public opinion; but the day that our peasants evince a desire to become enlightened, neither you nor I will remain in our places." Dr. Lilienthal sojourned in Russia many years, enjoying a high salary, but the schools that he was to organize were never established.

Even when not discriminated by their filth and

* Words from the Scriptures, worn thus in literal accordance with the words in Deut. vi. 5.

† The fourteen benedictions of Esdraz.

‡ As late as 1834, some Jews who had followed the funeral of a Polish nobleman, whose virtues had made him beloved by all classes of his countrymen, were anathemized by their Rabbi, because of their having entered a Christian church.

rags, the Jews are distinguished from the rest of the population by their dress, which is of a decidedly Oriental character; but among themselves the similarity is so great, that in travelling through the Polish provinces from the Black Sea to the Baltic, one might fancy oneself pursued by the same individuals, the illusion being further encouraged by the similarity in the size and figure of the men, who are almost invariably tall and thin, and distinguished by the pallor of their countenances, which seems more a characteristic of the race than the result of individual suffering. Their complexion is clear and transparent, their eyes dark, their features delicate and chiselled, and their hair and beards dark, curly and glossy, their hands being remarkable for great delicacy and elegance of shape. The contrast between the beauty and noble expression of the countenances of these men, and the abjectness of their character and meanness of their pursuits is a source of constant wonder to the stranger. As some one has strikingly remarked, it is as if you beheld King David or King Solomon engaged in the pursuits of hucksters and pedlers, or the patriarchs committing petty roguery. If nature be not a deceiver, how much nobler destinies might not these men have worked out for themselves, had not bigotry and persecution done their worst against them! In Lithuania, in particular, some travellers aver that every Jew is a handsome man; and the meekness, mildness, and gentle melancholy expressed in the countenances of the younger men especially, is described as singularly touching.

As a general rule, the women are less handsome, and are much inclined to a degree of *embonpoint* which oversteps the limits of the beautiful; however, their turban-like head-dresses, formed of gaudy-coloured handkerchiefs, give them a certain picturesqueness of appearance; and the rich coronets of pearls and precious stones with which the wealthy Jewish ladies encircle their brows on festive occasions, harmonize well with their dark hair and brilliant eyes. Altogether, however, the male attire, consisting of a long, dark caftan, fastened round the waist with a broad, silk sash, and a high, conical, fur cap, is more striking than that of the women. But when, in summer, the fur cap is exchanged for a low-crowned, broad-brimmed hat, the dignified Oriental sinks down into the common-place Jew. Says a traveller, who visited the country lately:—

"The hundreds of thousands of the poorest Jews in Poland would afford an excellent study to any one who should desire to ascertain the minimum of nourishment on which the human body can be sustained, or to what perfection the art of making a whole garment out of innumerable rags can be carried, or in how far the air inhaled by human beings may be loaded with pestiferous smells without becoming deadly, or how children may be reared without clothes, without water, without soap, without comb, without brush, without medicine, without instruction, or without care of any kind. . . The misery, the want, the sickness, the hunger, the suffering of all kinds that reigns in the damp, filthy, pestiferous dwellings of the poor Jews in Warsaw, Cracow, Lemberg, Mittau, Wilna, and Odessa, where half a dozen families, all richly blessed with children, live in one wretched cellar, amid dirt and rags, with little light and less heat—the squalid figures, the many coloured tatters, worthy of being exhibited in an ethnographical museum, which may be seen in the Polish market-places, only those can picture to themselves who have read descriptions of the Esquimaux, of the New Hollanders, or of the inhabitants of Terra del Fuego."

This is a distressing picture, and it is not viewed with indifference in Poland; but the hands of the nation are tied by the tyrannical despotism which weighs upon Christian and Jew alike.

(To be concluded.)

For "The Friend."

Meeting for Divine Worship.

It seems to me a solemn thing, when rightly considered, to meet together for the purpose of worshipping the great I AM in spirit and in truth, and assured I am, that this worship cannot be performed in the will and wisdom of man, nor yet, unless we are so gathered, that his presence is known to be among us. But when He deigns to favour us with his life-giving presence, it is a privilege unknown to the world, a favour, the value of which, cannot be expressed. Why, then, do so many of our members absent themselves from our meetings, perhaps on account of very trifling hinderances, such as inclement weather, bad roads, or perhaps slight indisposition? And alas, too many, for the sake of the gain of a few cents, have so disregarded this privilege, and trampled on their duty, as of choice, to leave their meetings, and go in search of gold—perishing gold. Ah! this will not do for a people professing as we do: this is not following the example which our ancient worthies have left us. No, no. How many instances have we on record of their assembling together, when to all appearance they were doing it at the risk of their lives, for the same purpose that we profess to meet together for, that of worshipping our merciful Creator.

But when met, this worship cannot be performed, whilst the mind is allowed to rove on the perishing things of time, or whilst we are sunk in a state of drowsiness or into sleep. Surely no one could give way to sleep, if the mind was alive to the solemn purpose for which they were met. May each one of us then endeavour, when in our meetings, to get into the passive state of a little child, and earnestly strive to sit, as it were, at the feet of our Divine Master, to receive a cramb from his hand: and should this crumb be withheld from time to time, from meeting to meeting, despair not, wrestle on, wrestle on; the blessing will come if we fail not, but persevere in a right manner; for, "hear, (said our Lord,) what the unjust judge sayeth: and shall not God avenge his own elect, which cry day and night to him, though he bear long with them?" and we have very many promises in the holy Scriptures, encouraging us to hold on our way, and not despair. But should we become impatient, and not wait for his coming, what will it advantage us? to whom shall we go? there is no other place of safety, nowhere that we can find shelter save under his fatherly protection. The world, although we may be entrusted with a large share of its riches, cannot shield us in the hour of trial, nor afford us one ray of comfort, when Death, the undeniable messenger, shall arrest us; a messenger that sooner or later will be sent to our dwellings.

The blessing of the sensible presence of the Almighty, must be sought not only when we are in meeting, but must be striven for more often than the morning; must occupy the chief place in the heart. Its enjoyment must not be a secondary desire, as I fear is too much the case with many. It seems to me, that if it was more our primary object and determination to seek the Lord above every other consideration, we would more often know what it was to receive a little bread from his hand, which would be precious, and the feeling would circulate, as it were, from one to another, and we should individually know that we were filling up our rank in the Christian warfare, not only when we were assembled in a mee ing capacity, but in our every day walk amor men; and then should we, indeed, be as a ci set on a hill that could not be hid.

Our poor Society cannot shine in its ancie brightness and purity, unless the members becon more crucified to the world, and are more willi to sell all that we have, and give to the poor, a follow our Redeemer wheresoever he may lead u Oh! the beauty of our profession; would that mo were in possession of the substance. May th reader of this join with the writer, in making a honest inquiry, Am I faithfully fulfilling my du in advancing the Redeemer's kingdom on th earth? If we are not, if we are living in an eas unconcerned condition, O let us be aroused to sense of our awful situation, and be engaged i labour while it is day, for the night comet wherein no man can work. The uncertainty time, the certainty of death, and the awfulness an endless eternity, ought to be enough to arou any of us to a strict obedience to the Divine Ma ter's will.

Harrison Co., Ohio, Third mo., 1855.

From the Annual of Scientific Discovery, 1855.

On the Construction of a Submarine Transatlant Telegraph.

The following communication, on the feasibilit of constructing a submarine telegraph across th Atlantic, has been addressed to the Secretary the Navy by Lieutenant Maury:

Sir,—The United States brig Dolphin, Lieu Commandant O. H. Berryman, was employed las summer upon especial service connected with th researches that are carried on at this office cor cerning the winds and currents of the sea. He observations were confined principally to that par of the ocean, which the merchantmen, as they pas to and fro, upon the business of trade betwee Europe and the United States, use as their gree thoroughfare. Lieutenant Berryman availed him self of this opportunity to carry along also a lin of deep sea soundings from the shores of New foundland to those of Ireland. The result is highl interesting, in so far as the bottom of the sea i concerned, upon the question of a submarine tele graph across the Atlantic; and I therefore be leave to make it the subject of a special report.

The line of deep sea soundings seems to be de cisive of the question as to the practicability of submarine telegraph between the two continent in so far as the bottom of the deep sea is concerned From Newfoundland to Ireland, the distance be tween the nearest points is about 1,600 miles; and the bottom of the sea between the two place is a plateau, which seems to have been placed ther especially for the purpose of holding the wires o a submarine telegraph, and of keeping them ou of harm's way. It is neither too deep nor to shallow; yet it is so deep, that the wires, bu once landed, will remain forever beyond the reac of vessels' anchors, icebergs, and drifts of an kind, and so shallow that the wires may be readil lodged upon the bottom. The depth of this pla teau is quite regular, gradually increasing fro the shores of Newfoundland to the depth of fro 1,500 to 2,000 fathoms as you approach the othe side. The distance between Ireland and Cape St Charles, or Cape St. Lewis, in Labrador, is some what less than the distance from any point o Ireland to the nearest point of Newfoundland But whether it would be better to lead the wire

* From Cape Freels, Newfoundland, to Erris Hea Ireland, the distance is 1,611 miles; from Cape Charles or Cape St. Lewis, Labrador, to ditto, the distance 1,601 miles.

rom Newfoundland or Labrador is not now the uestion; nor do I pretend to consider the ques-on as to the possibility of finding a time calm nough, the sea smooth enough, a wire long nough, a ship big enough, to lay a coil of wire ,600 miles in length; though I have no fear but hat the enterprise and ingenuity of the age, when-ver called on with these problems, will be ready ith a satisfactory and practical solution of them.

I simply address myself at this time to the uestion in so far as the bottom of the sea is con-rned, and as far as that the greatest practical ifficulties will, I apprehend, be found after reach-g soundings at either end of the line, and not in he open sea.

A wire, laid across from either of the above-amed places on this side, will pass to the north f the Great Banks, and rest on that beautiful lateau to which I have alluded, and where the aters of the sea appear to be as quiet and as ompletely at rest as it is at the bottom of a mill-ond. It is proper that the reasons should be ated for the inference that there are no percept-ble currents, and no abrading agents at work at he bottom of the sea, upon this telegraphic pla-eau. I derive this inference from a study of a hysical fact, which I little deemed, when I sought , had any such bearings.

Lieut. Berryman brought up with Brooks's deep ea sounding apparatus, specimens of the bottom rom this plateau. I sent them to Prof. Bailey, f West Point, for examination under his micro-cope. This he kindly gave; and that eminent icroscopist was quite as much surprised to find, s I was to learn, that all these specimens of deep ea soundings are filled with microscopic shells; o use his own words, "not a particle of sand or ravel exists in them." These little shells, there-ore, suggest the fact that there are no currents the bottom of the sea whence they came—that rooks's lead found them where they were depo-ted in their burial place after having lived and ied on the surface, and by gradual sinking were odged on the bottom. Had there been currents at he bottom, there would have swept, and abraded nd mingled up with these microscopic remains, he debris of the bottom of the sea, such as ooze, nd, gravel, and other matter; but not a particle f sand or gravel was found among them. Hence he inference that these depths of the sea are not isturbed either by waves or currents. Conse-uently, a telegraphic wire once laid there, there would remain, as completely beyond the reach f accident as it would be if buried in air-tight ases. Therefore, so far as the bottom of the deep ea between Newfoundland, or the North Cape, at he mouth of the St. Lawrence, and Ireland, is oncerned, the practicability of a submarine tele-raph across the Atlantic is proved.

In this view of the subject, and for the purpose f hastening the completion of such a line, I take he liberty of suggesting for your consideration he propriety of an offer, from the proper source, f a prize to the company through whose tele-raphic wire the first message shall be passed cross the Atlantic. I have the honour to be, espectfully, &c., M. F. Maury,

Lieut. U. S. Navy.

Hon. J. C. Dobbin, Secretary of the Navy, Washington, D. C.

A Toad Insulated.—One of the operators of the House Telegraph, states that while repairing the telegraph wires at Fairfield a few days since, a ive full grown toad was found under the glass nsulator, on the top of a pole, which was a ches-ut, perfectly smooth, twenty-five feet high, and ot near any tree or building.

RALPH DIXON.

(Concluded from page 213.)

"My appearing before the collector of excise, dressed as a Friend, and with my hat on, to receive my pension, appeared strange, no doubt, to many. On one occasion, an exciseman came towards me in a hasty manner, intending to take off my hat; but another officer who knew me, said, 'Let him alone, he is a Quaker.' He immediately replied, 'If he is a Quaker, what business has he with a pension?' I keenly felt this rebuke, and it was indeed a word in season. I now saw more clearly the inconsistency between my profession and practice, besides depriving myself and family of many religious privileges. I began to be more in earnest in a matter of such great importance. Taking a walk one day in the fields, with a heavy burden upon my mind, I earnestly besought the Lord to show me, in some particular way, his will in respect to my pension, and I would obey it. In great condescension to my weakness, he answered my prayer; for, a day or two afterwards, Jonathan and Hannah Backhouse came to our Week-day Meeting very unexpectedly, having been with us only a few days before; and what they had to say, the one in testimony and the other in supplication, was in such a remarkable manner applicable to my case, that I could no longer doubt."

About this time he addressed the following letter to the Duke of Wellington:

"*To the Duke of Wellington.*

"Respected friend.—I was formerly a soldier in the 31st regiment of foot; but, in consequence of wounds which I received at the battle of Talavera, (namely, shot through the left shoulder and wounded in the right hand,) was discharged with a pension of one shilling per day, which I have received ever since. But having been long convinced that all war is anti-christian, I have felt at times uneasy under a persuasion that the receiving of a pension was inconsistent with that belief; besides, being a burden to the public in these times of distress, I have often felt painfully. So that, notwithstanding I have a large family to maintain, and not in any great circumstances, I have found it my duty to resign again into the hands of government the pension which was kindly given me, and for which I return thanks.

"Next to Divine Providence, my thanks are due to thee, O Duke! for the great care that was taken of the sick and wounded in the Peninsula, otherwise my life could not have been preserved; a grateful remembrance of which, with the foregoing reason, is the cause of my taking the great liberty of troubling thee with this letter. Desiring thy present and everlasting welfare, I remain,

"Thy friend—Ralph Dixon.

"Staindrop, County of Durham,
"Sixth mo. 27, 1830."

To this letter he received the following reply:

"Royal Hospital, Chelsea, 27th July, 1830.

"To Ralph Dixon.

"I laid before the lords and other commissioners of this hospital, at their late meeting, your letter of the 1st instant, addressed to the Duke of Wellington, which has been referred to this department; when their lordships, upon considering the same, directed me to acquaint you, that so long as you may think proper to discontinue to transmit the usual quarterly affidavits, no pension can be issued on your account; but in consideration of your wife and family, their lordships have desired that, in the event of your making application for your pension at any future period, the same is to be paid to you as heretofore.

"Richard Neave,
"Secretary and Registrar.

"Staindrop, Durham."

He thus continues,—"I had no sooner given up my pension, than the enemy of souls was permitted to come in like a flood, and lead me to query the correctness of Friends' principles. Thus every inch of the ground was disputed. In this tried state of mind, with desires for right direction, I took the Bible in one hand and Barclay's Apology in the other; and after careful and prayerful investigation, I was favoured again to see and believe that the views of Friends were the principles of Christianity, and in accordance with the Scriptures of truth. After passing through this fiery ordeal, I made application to Darlington Monthly Meeting, for my wife, six children, and myself, to be received into membership. We met the committee appointed to visit us in the meeting-house at Staindrop. The opportunity was to me a highly favoured one. The Monthly Meeting kindly acceded to our wishes.

"Fresh trials now awaited me. To purchase the premises in which I was carrying on my business, I had borrowed a sum of money, which I was paying off by instalments. By repaying it too rapidly, I had crippled myself for capital in my business. I had lost my pension, and £20 being required for the admission of two of my children at Ackworth School, besides their outfit and travelling expenses, led me to fear I should not be able to meet my pecuniary engagements. In order to lessen the expenses of my journey to Ackworth, I concluded to take my children by wagon to York; but on making inquiry at the office of the owner, I was informed they did not take passengers. It was intimated to me, by one of the men, that if I walked a little way out of the town, the wagoner would take us up on the road. I did not feel satisfied to act in this underhand way. At our Week-day Meeting, the enemy suggested to me that I was too particular, and that there could be no great harm in my going with the wagon. After a little struggle, truth prevailed, and I determined to go by coach. A holy calm spread over me, and my mind became peaceful the remainder of the meeting. A few minutes after, a kind friend called and put £10 into my hands towards sending my children to Ackworth. I could not look upon this in any other light than the interposition of a kind Providence."

The narrative, from which the above is chiefly taken, was written a few years before his death, at the request of one of his dearest friends. It is to be regretted that he did not bring it down to a later period of his life. After he was received into membership, those that knew him best can testify that, as he grew in years, he grew in grace; his feelings, once too sensitive, became remarkably calm and peaceful. The following lines from his own pen were doubtless descriptive of them:

"As deeper—deeper still—the river grows,
More calm, serene, and peacefully it flows;
But loudly, and more loudly still, it roars,
As shallower runs the stream upon the shores:
Thus man, as deepenèd in grace, doth grow,
More quiet and profound his peace doth flow."

His increasing bodily infirmities very much deprived him of the pleasure of assembling with his Friends to transact the business of the church at Quarterly and Monthly Meetings. When his health permitted, he was very regular in attending those for worship, both on First and week-

days, and his serious deportment therein evinced the deep exercise of his soul before the Lord. He sometimes alluded to them, though generally held in silence, as highly favoured seasons, and times of spiritual refreshment to him.

He was not unfrequently called upon to explain to others the principles and peculiarities of Friends —a work for which he was peculiarly qualified; and it was instructive to hear how clearly he proved them in accordance with Scripture, and generally satisfied the inquirer of their soundness. He used to say, "it is easy to convince; but the cross,—the narrow, self-denying path, is the great stumbling-stone."

He loved to peruse the sacred page, alluring his children to the practice, by narrating to them the most striking parts of Scripture history. Very precious is the remembrance of some of the daily Scripture readings. The heavenly wing of Ancient Goodness was sometimes so remarkably spread over the family that all were in tears.

He had, for some time, a depository for Friends' tracts in his shop, and used to lend them out to any of his customers who wished to be informed of our views. From an account which he kept, it appears that, for a long time, a large number were put in circulation in this way. At one time, he established a drapery business in connection with his provision and drug trade; but having to recommend to others articles of apparel which he could not allow his own children to wear, was such a burden to his tender conscience, that he gave it up. After advising with his friends, and obtaining their approval of his plans, he erected a small steam corn mill, which gave additional and profitable employment to his numerous family. Lest he should fail in performing his pecuniary engagements, he was very particular in inspecting the state of his affairs. That his annual savings should increase, notwithstanding the loss of his pension, made his heart overflow with gratitude to his heavenly Father. The assurance which had been given him that he should be able to bring up his family without it, was strikingly realized; for his youngest son finished his apprenticeship about the time of his father's death.

The poor always found in him a kind and sympathizing friend; and to the utmost of his ability he administered to their wants. His skill in medicine often enabled him, from his own little stock of drugs, to alleviate their bodily sufferings. His neighbours frequently sought his advice when difficulties and perplexities overtook them, and on the bed of sickness he often directed them to the only source of help.

The following memorandum, written on the 41st anniversary of the day on which he was wounded, was found in his pocket-book:

"Seventh mo. 28th, 1850. Forty-one years to-day since I was wounded at the battle of Talavera. What a mercy that I was not then cut off! Although utterly unworthy, truly I may say, the Lord was my salvation. He covered my head in the day of battle. Notwithstanding the many hardships and troubles I have since passed through, goodness and mercy have followed me all the days of my life. To-morrow, if all be well, my wife and I intend setting out for Ayton, and it is not without some degree of pleasure that I look forward to our visit. Yet I am not without solicitude for those we leave behind. It will be forty-two years to-morrow since we were married—one year and a day from the time of our marriage to the day on which I was wounded."

The lingering illness and death of several of his children had a chastening effect upon his spirit. He felt these bereavements keenly; yet it was instructive to those around him, to witness the Christian fortitude with which he bore them. He believed that in inscrutable wisdom they had been taken whilst in comparative innocence; and firm was his belief, that through the redeeming love and mercy of God, in Christ Jesus, they were in a better and happier world.

He had for many years been afflicted with a cough; and in the spring of the present year, he was seized with an influenza cold, which very much prostrated his strength. His breathing became laborious, and he felt the end rapidly approaching. The accuser of the brethren was again permitted to come in like a flood; but He who had brought him through so many perils, enabled him again to triumph.

He addressed his family individually as opportunities occurred, giving them suitable admonition, and committing them to the Lord. To one of his sons, who arrived a few hours before his death, he said, "I have had to come down very low, but I have not been forsaken; my sufferings have been great, but I have desired patience, and it has been mercifully granted. Blessed be His holy name, 'He giveth to all men liberally and upbraideth not,'" raising his voice, and looking at his son with great earnestness, he reiterated, "No upbraiding." All his family were now around him, and it was evident to them that life was fast ebbing. He was perfectly sensible, and took leave of an invalid daughter who addressed him very sweetly. Her desire that he might have a short and easy passage was remarkably granted. All was now peace and serenity. His breathing became gradually shorter, and in a few minutes, without a sigh, or the least appearance of suffering, his purified spirit took its flight, doubtless to join the church triumphant in heaven, and swell the ranks of those "who have come out of much tribulation, and have washed their robes and made them white in the blood of the Lamb."

Singular Optical Illusion.—The Paris correspondent of the New York Times states that a gentleman living in Brussels, somewhat troubled by cobwebs and spots in his eyes, rubbed them one night with a few drops of extract of belladonna. In the morning the cobwebs had gone, but the whole outer face of the world had changed. His newspaper, which had been placed by his bedside, was composed of type so small that he could hardly decypher it. He rang the bell, and his stout serving woman had shrunk into a thin little girl of ten years. He got up in a great fright, and looked after his clothing—they were the garments of a child; but as his own limbs had diminished in proportion, he easily got into them. He found his wife and children at the table, the former a dwarf, and the latter a row of dolls. He hurried off to his physician; the horses he met looked like dogs, and dogs like rats. Lotions were applied to the victim's eyes, and the next day ordinary vision returned, bringing back the cobwebs and spots. This phenomenon, called micropie, does not seem to have occurred more than half a dozen times, though it may be brought on at will by the employment of certain substances.

An Excellent Cement for seams in the roofs of houses, or for any similar defects, may be made with white lead, dry white sand, and as much oil as will render it of the consistence of putty; it becomes as hard as any stone in the course of a few weeks. The lead forms a kind of flux with the sand, adapting it to the filling up of cracks in brick buildings, also for pointing up the bases of chimneys, where they project through the roofs of shingled houses.

For "The Friend."

Epistle of George Fox.

The following Epistle from George Fox addressed to Friends in Ireland, possesses increased interest from the circumstance of its being probably the last production of his pen, bearing date only three days before his decease. In his valuable Journal it is introduced by the following remarks:—

"When I had been near two weeks in town, the sense of the great hardships and sore sufferings that Friends had been, and were under, in Ireland coming with great weight upon me, I was moved to write the following epistle, as a word of consolation unto them:

"Dear Friends and Brethren in the Lord Jesus Christ, whom the Lord, by his eternal arm and power, hath upheld through your great sufferings, exercises, trials, and hardships, (more, I believe, than can be uttered,) up and down that nation, which I am very sensible of; and the rest of faithful Friends that have been partakers with you in your sufferings; who cannot but suffer with the Lord's people that suffer. My confidence hath been in the Lord that he would and will support you in all your sufferings, and that he would preserve all the faithful in his wisdom, that the world might give no just occasion to one nor other to make them suffer; and if you do suffer wrongfully or unjustly, that the righteous God would assist and uphold you: and reward them according to their works, that oppressed or wronged you. And now my desire is unto the Lord that in the same holy and heavenly wisdom of God ye may all be preserved to the end of your days, to the glory of God, minding his supporting hand and power; who is God all sufficient, to strengthen, help, and refresh in time of need. Let none forget the Lord's mercies and kindness, which endure forever; but always live in the sense of them. And truly, Friends, when I consider the thing, it is the great mercy of the Lord that ye have not been all swallowed up, seeing with what spirits ye have been compassed about. But the Lord carrieth his lambs in his arms, and they are as tender to him as the apple of his eye, and his power is his hedge about his vineyard of heavenly plants. Therefore, it is good for all his children to be given up to the Lord, with their minds and souls, hearts and spirits, who is a faithful keeper that never slumbers nor sleeps; but is able to preserve and keep you, and to save to the utmost and none can hurt so much as an hair of your heads, except he suffer it, to try you; for he upholds all things in heaven and earth, by the Word of his power: all things were made by Christ; and by him all things consist (mark consist,) whether they be visibles or invisibles, &c. So he hath power over all; for all power in heaven and earth is given to him: and to you, that have received him, he hath given power to become the sons and daughters of God; so living members of Christ, the living head, grafted into him in whom ye have eternal life. Christ, the Seed, reigns, and his power is over all; who bruises the serpent's head, and destroys the devil and his works, and was before he was. So all of you live and walk in Christ Jesus; that nothing may be between you and God, but Christ, in whom ye have salvation, life, rest, and peace with God.

"As for the affairs of truth in this land and abroad, I hear that in Holland and Germany, and there-away, Friends are in love, unity, and peace: and in Jamaica, Barbadoes, Nevis, Antigua, Maryland, and New England, I hear nothing, but Friends are in unity and peace. The Lord preserve them all out of the world, (in which there is trouble,) in Christ Jesus, in whom there is

-cace, life, love, and unity. Amen. My love in he Lord Jesus Christ to all friends everywhere n your land, as though I named them.

G. F."

London, the 10th of
the Eleventh month, 1690.

YOUNG AGAIN.

An old man sits in a high-backed chair
Before an open door,
While the sun of a summer's afternoon
Falls hot across the floor;
And the drowsy tick of an ancient clock
Has notched the hour of four.

A breeze blows in and a breeze blows out,
From the scented summer air;
And it flutters now on his wrinkled brow,
And now it lifts his hair;
And the leaden lid of his eye drops down,
And he sleeps in his high-backed chair.

The old man sleeps, and the old man dreams,
His head droops on his breast,
His hands relax their feeble hold,
And fall to his lap in rest;
The old man sleeps, and in sleep he dreams,
And in dreams again is blest.

The years unroll their fearful scroll;
He is a child again;
A mother's tones are in his ear,
And drift across his brain;
He chases gaudy butterflies
Far down the rolling plain.

He plucks the wild rose in the woods,
And gathers eglantine,
And holds the golden buttercups
Beneath his sister's chin;
And angles in the meadow brook
With a bent and naked pin.

He loiters down the grassy lane,
And by the brimming pool,
And a sigh escapes his parting lips,
As he hears the bell for school;
And he wishes it never were nine o'clock,
And the morning never full.

A mother's hand pressed on his head,
Her kiss is on his brow—
A summer breeze blows in at the door,
With the toss of a leafy bough;
And the boy is a white-haired man again,
And his eyes are tear-filled now.

Believe, that how low soever the church be plunged under the waters of adversity, it shall assuredly rise again. Fear not, for as sure as Christ arose the third day, notwithstanding the seal and watch that was upon him; so sure the church shall arise out of all her troubles, and lift up her victorious head above all her enemies; there is no fear of ruining that people that thrive by their losses, and multiply by being diminished. O, be not too quick to bury the church before she be dead! stay till Christ hath tried his skill, before you give it up for lost: the bush may be all in a flame, but shall never be consumed, and that because of the goodwill of him that dwelleth in it.

Christ hath not suffered it to be devoured yet: for above these seventeen hundred years the Christian church hath lived in affliction, and yet it is not consumed; many a wave of persecution hath gone over it, and yet it is not drowned: many designs to ruin it, and hitherto none hath prospered: this is not the first time that Hamans and Ahitophels have plotted its ruin; still it hath been preserved from, supported under, or delivered out of, all its troubles: and is it not as dear to God as ever? Is he not as able to save it now as formerly? Though we know not whence deliverance should arise, "yet the Lord knoweth how to deliver the godly out of temptation."—*Flavel.*

No man can safely rejoice, but he that has the testimony of a good conscience.

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

GRIFFITH OWEN.

(Continued from page 214.)

The epistle then states that George Keith had endeavoured to induce Friends in Philadelphia to adopt a new code of discipline prepared by him, and which he called "Gospel Order improved." This code made the signing the name to a prepared creed the terms of admission into religious communion, and was in various other respects contrary to the order adopted by Friends as they believed in the wisdom of Truth. The epistle further shows that George was inclining to the Baptists, and began to have so much sympathy with other apostates, as to express the opinion that Thomas Hicks had greater cause for his charges against Friends than he had previously supposed. The writers of the epistle then say, "Note, dear friends, he would sometimes insinuate and deceitfully say that he had dear unity with honest Friends in *England*, and that his dissatisfaction was mainly with some *Pennsylvania Quakers!* But we *hope* we are not *singly* chargeable with these errors which, as he saith, gave occasion to Thomas Hicks to do as he did." They conclude their long, interesting and important document in these words,—"Dear Friends, this is our durable comfort, the Lord whose we are, and whom we serve, is with us, gracing our meetings with his holy and glorious presence, sufficiently rewarding his faithful witnesses, according to his wonted kindness, who fails not to proportion our consolation through Christ, suitable to the tribulation we endure for his sake. Friends are here, and hereaway generally well, and the honest-hearted, profitted by these trials; *being driven nearer to the Lord, and one another.* In this blessed union and fellowship may we be all kept, is our supplication to the God of our help and safety."

As Friends in England seemed very desirous of having George Keith and his company in membership, the Meeting of ministering Friends of Philadelphia Yearly Meeting, in the Fourth mo., 1693, at the request, and in condescension to the wishes of the Second-day morning meeting at London, once more invited George and his followers to a conference, in order to a settlement of differences, and their reconciliation to the church. The attempt, as was foreseen by Philadelphia Friends, and might have been expected by any one who knew George, ended in strife and confusion, encouraging the wrong-doers, and adding to the trials of those, who had, for their honest support of the Truth, long been in suffering. At the Meeting of Ministers, in the Seventh month following, two more communications were received from the Second-day morning meeting urging further efforts for composing and reconciling the differences with George. After weighing this advice given in a mistaken supposition, that good could result from restoring an outward connexion, without inward unity, the meeting minuted its unanimous conclusion not to meet any more with the Separatists, until they should give satisfaction for the injuries done by them to Friends and Truth. Griffith Owen and a few other Friends were appointed to reply to these two epistles, and to inform the Second-day morning meeting of the judgment and conclusion of the meeting.

In the Eleventh month, 1693, Griffith was set at liberty by his Monthly Meeting to pay a religious visit to Friends in Maryland and Virginia. He appears to have been absent from Philadelphia, in fulfilling this concern, about two months.

The ministering Friends of Philadelphia Yearly Meeting now deemed it proper to issue a document setting forth their faith on the points, in which it had been questioned by George Keith. Friends in London had done so in 1693, but the document issued by them at that time, was not deemed so suitable to represent the views of Friends of Philadelphia as one prepared by themselves. They accordingly appointed a committee to prepare it. Of this document Griffith Owen was, without doubt, the principal composer. As no allusion is made to this document in Sewall, or in the later history of Bowden, we shall introduce it. Its title is, "Our Ancient Testimony renewed, concerning our Lord and Saviour, Jesus Christ, the Holy Scriptures, and the Resurrection. Occasioned at this time by several unjust charges published against us, and our truly christian profession, by some late adversaries, who have unfairly and untruly misrepresented us. Given forth by a meeting of publick Friends and others at Philadelphia, in Pennsylvania." In the address to the reader,* they say, "We faithfully and sincerely own and confess Christ Jesus, our Lord and Saviour, according to the Divine testimonies of the Holy Writ, and according to his spiritual manifestations upon our souls; and it is for our christian vindication herein, and not for controversy; for a contest with contentious persons is endless, this following confession is writ, and submitted to thy perusal. Farewell."

"Our Scripture confession concerning our Lord Jesus Christ.

I. *Concerning his Divinity and his being from the beginning.*

We believe, that in the beginning was the Word, and that the Word was with God, and the Word was God; the same was in the beginning with God; all things were made by him, and without him was not anything made that was made: whose goings forth have been from of old, from everlasting: for God created all things by Jesus Christ, who is the image of the invisible God; the first-born of every creature, the brightness of the Father's glory, and the express image of his substance.

II. *Concerning his appearance in the flesh.*

We believe, that the Word was made flesh, for he took not on him the nature of angels, but took on him the seed of Abraham, being in all things made like unto his brethren; touched with a feeling of our infirmities, and in all things tempted as we are, yet without sin. He died for our sins according to the Scriptures, and he was buried, and rose again the third day, according to the Scriptures.

III. *Concerning the end and use of his appearance.*

We believe, that God sent his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Being manifested to take away our sins, for he gave himself for us, an offering and a sacrifice to God for a sweet smelling savour, having obtained eternal redemption for us, and through the eternal Spirit offered himself without spot to God, to purge our consciences from dead works to serve the living God. He was the Lamb that was slain from the foundation of the world: of whom

* In the original preface they gave a short sketch of the kindness and liberality that had been shown to George Keith in Philadelphia, first giving him £50 a year, with rent of dwelling and school-house, and all the pay of the scholars, in the second year, raising the salary to £120, which allowed George to pay an usher, which allowed him to travel about, without loss to himself.

the fathers did all drink; for they drank of that spiritual Rock that followed them, and that Rock was Christ; the same yesterday, to-day, and forever. Who suffered for us, leaving us an example, that we should follow his steps; that the life also of Jesus may be made manifest in our mortal flesh; that we may know Him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death.

IV. *Concerning the inward manifestation of Christ.*

We believe, that God dwelleth with the contrite and humble in spirit; for he said, I will dwell in them, and walk in them; and that Christ standeth at the door and knocketh, if any man hear his voice, and open the door, he will come into him, and sup with him. And therefore ought we to examine ourselves, and prove our own selves, knowing how that Christ is in us, unless we be reprobates. For this is the riches of the glory of the mystery which God would make known among, or rather in, the Gentiles, Christ within the hope of glory.

V. *Concerning his being our Mediator and Advocate.*

We believe, there is one God, and one Mediator between God and men, even the man Christ Jesus, who gave himself a ransom for all to be testified in due time. My little children, these things write I unto you, that ye sin not; and if any man sin, we have an advocate with the Father, Christ Jesus the Righteous. And he is the propitiation for our sins, and not for ours only, but for the sins of the whole world. He sits on the right hand of God the Father, and ever lives to make intercession for us.

VI. *Concerning his unity with the saints.*

We believe, that he that sanctifieth, and they who are sanctified, are all of one; for by the exceeding great and precious promises that are given them, they are made partakers of the Divine nature; because for this end prayed Christ, saying, that they 'all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; and the glory which thou gavest me I have given them, that they may be one, even as we are. I in them, and thou in me, that they may be made perfect in one.'

VII. *Concerning his coming to judgment.*

We believe, that we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad: knowing therefore the terror of the Lord, we persuade men.

VIII. *Concerning the resurrection.*

We believe, there shall be a resurrection of the dead, both of the just and unjust; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation. Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Nor is that body sown that shall be, but God giveth it a body as it hath pleased him, and to every seed his own body. It is sown in dishonour, it is raised in glory; it is sown in corruption, it is raised in incorruption; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body.

IX. *Concerning the Scriptures.*

We believe, that whatsoever things were written afore-time, were written for our learning, that we, through patience and comfort of the Scriptures, might have hope—which are able to make wise unto salvation through faith, which is in Christ Jesus. All Scripture given forth by inspiration of God, as we believe the Holy Scriptures of the Old and New Testament are, is profitable doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. And knowing also, that no prophecy of the Scriptures is of any private interpretation; for prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

(To be continued.)

The Straits of Magellan.

The passage of the straits is not often made by navigators of late years, the longer route around Cape Horn being generally preferred. The U. S. steamer Massachusetts, and sloop of war Decatur, passed through on their voyage to the Pacific, which they entered on the fourth day of First month last. The Decatur was eighty-three days working through, and probably would not have succeeded without the aid of the steamer, which had twenty-two days experience of the difficulties of the strait. B. Rush Mitchell, M. D., surgeon of the Massachusetts, has furnished the press with an interesting account of the incidents of the undertaking, and a description of the wild and peculiar regions which came under their view. The voyagers were several times obliged to take refuge from the strong opposing winds, in Borja Bay, of which place, and of some of the natives of the adjacent country, Dr. M. gives the following account:—

"'Borja Bay' is surrounded by high mountains, which rise precipitously from the water, the peaks and sides being covered with snow. In some instances, the snow descends almost to the base, whilst from the sides leap forth in fantastic cascades, numerous streams of water born of the melting snow above. It is the most disagreeable place I was ever in. Every day but one, it blew in terrific gusts down the ravines. The natives call these gusts "Williwaws." Every day it rained, and that, too, without any marked effect upon the snow, except the formation of glaciers.

"Borja Bay is on the north or Patagonian side of the strait, and from the appearance of the island of 'Terra del Fuego,' on the south shore, I feel warranted in the inference, that bad as Borja is, Terra del Fuego is far worse. Whilst at anchor in Borja, we were visited by three canoes of the natives of Terra del Fuego. They are short, stupid, half naked, and at times, cannibals. They look like anything but human beings. Their language is a deep guttural; of the words, from very frequent repetition of them, we could make out 'galita' or bread, and 'tabac,' which, from similarity to a well-known English word, is easily understood. They are by no means a timid people, but on the contrary, courageous, for they made for a fight with some of the Decatur's crew. For weapons they have bows, arrows and spears, of which I procured some specimens. Their dress is a sort of half cloak, made of the skin of the 'guanaco,' and a piece of ostrich skin tied round the waist, falling nearly to the knees. Their food is whatever they can get, whether it be putrid whale's blubber, muscles, or the food of civilized man. In all cases, when they do eat, it would seem as if they meant to lay up a week's supply. They often cross the straits and venture up some of the small estuaries, to steal the cattle of the Patagonians, and deadly combats not unfrequently ensue. The Patagonians, though tall of stature, are by no means so much so as the popular belief would lead one to suppose. Few are over six feet high, and many under that mark. Their custom of wearing a long 'guanaco' skin reaching to the heels, as a cloak, gives them an appearance of being taller than they really are. To this cause may be attributed the absurd stories of their gigantic size, which have obtained such general credence. Unlike the Fuegians, they are human in appearance, are good riders and fond of horses, of which they have large numbers."

For "The Friend."

"Train up a child in the way he should go, and when he is old, he will not depart from it."

Fathers and mothers, do you feel that you are training the precious offspring entrusted to your care, in the way they should go; and that both by example and precept you are endeavouring to bring them up in the nurture and admonition of the Lord; being careful not to entangle their tottering feet in the fashions and customs of the world? Does the example of you, mothers, in regard to the preparing of their clothing, or the adorning of their bodies, declare to them that you are conscientiously bearing a testimony against the fashions and vain show of the world, however plausible the excuses may be for adopting this or that cut of their garments? Friends have a testimony to bear against all these things; and if the mothers take pleasure in, or suffer themselves to be persuaded to allow their children to follow the mode, for the sake of adorning them, even though they may not go altogether into the fashions, and suppose they can go so far and no further, yet your children can plainly see that you are not standing faithful to the religion you profess; and what can you expect from them in this respect, when they have attained to riper years? They may then think, as you now do, that they are capable of judging how far they may go in the indulgence of pride and vanity, and depart from what simplicity may remain about them, by little and little, until they cannot be distinguished from, the vain people of the world. How often is this result to be attributed to the unfaithfulness of the mother, who attires her innocent child in accordance with the fashion of the hour. Oh, that every mother would ponder deeply the responsibility that rests upon her.

The upright walking of the fathers is of equal importance in the right training of their precious children. Do you, fathers, show to them, both by precept and example, that you are not mainly seeking the things of this world, either for yourselves or for them, nor the praise of men; but that you are seeking a better country, a more enduring habitation, striving to lay up treasure in heaven where neither moth nor rust can corrupt, nor thieves break through and steal? Oh, that Friends may be willing to enter into a strict examination how we are acting in these respects, and how our account will stand when we are brought before the impartial Judge of quick and dead; that we may so act, that the blood of our children will not then be required at our hands, but that it may be said in substance of us, "let her alone she has done what she could."

Ohio, Third mo., 1855.

The religion of some, seems to consist in a remembrance of former experience, a *rational* understanding of our principles and the discipline of the church, a personal communication with divers of the foremost ranks, and some faculty for speaking and writing on religious subjects; when in the meantime, for want of *looking* and *living at home*, for want of watching unto prayer, and waiting for renewed ability to offer the daily sacrifice on the fresh raised altar, insensibility and incapacity gather strength, and leanness enters our souls.—*Kendall.*

The Schoolmaster.

"The schoolmaster's occupation is laborious and ungrateful; its rewards are scanty and precarious. He may indeed be, and he ought to be, animated by the consciousness of doing good, that best of all consolations, that noblest of all motives. But that, too, must be often clouded by doubt and uncertainty. Obscure and inglorious as his daily occupation may appear to learned pride or worldly ambition, yet to be truly successful and happy, he must be animated by the spirit of the same great principles which inspired the most illustrious benefactors of mankind. If he bring to his task high talent and rich acquirements, he must be content to look into distant years for the proof that his labours have not been wasted—that the good seed which he daily scatters abroad does not fall on stony ground and wither away, or among thorns to be choked by the cares, the delusions, or the vices of the world. He must solace his toils with the same prophetic faith that enabled the greatest of modern philosophers, amidst the neglect or contempt of his own times, to regard himself as sowing the seeds of truth for posterity and the care of Heaven. He must arm himself against disappointment and mortification, with a portion of that same noble confidence which soothed the greatest of modern poets when weighed down by care and danger, by poverty, old age, and blindness, still

'——— in prophetic dream he saw
The youth unborn, with pious awe,
Imbibe each virtue from his sacred page.'

"He must know, and he must love to teach his pupils, not the meagre elements of knowledge, but the secret and the use of their own intellectual strength, exciting and enabling them hereafter to raise for themselves the veil which covers the majestic form of Truth. He must feel deeply the reverence due to the youthful mind fraught with mighty though undeveloped energies and affections, and mysterious and eternal destinies. Thence he must have learnt to reverence himself and his profession, and to look upon its otherwise ill-requited toils as their own exceeding great reward.

"If such are the difficulties and the discouragements—such the duties, the motives, and the consolations of teachers who are worthy of that name and trust, how imperious then the obligation upon every enlightened citizen who knows and feels the value of such men to aid them, to cheer them, and so honour them!

"But let us not be content with barren honour to buried merit. Let us prove our gratitude to the dead by faithfully endeavouring to elevate the station, to enlarge the usefulness, and to raise the character of the schoolmaster amongst us. Thus shall we best testify our gratitude to the teachers and guides of our own youth, thus best serve our country, and thus, most effectually, diffuse over our land light, and truth, and virtue.—*Verplanck.*

Right in one thing becomes preliminary towards right in everything; the transition is not distant from the feeling which tells us that we should do harm to no man, to that which tells us that we should do good to all men.

THE FRIEND.

THIRD MONTH 24, 1855.

There can be no doubt that much improvement has been made within the last twenty years in schools, not only as regards the branches taught, but in the manner of teaching. It seems to be much more generally understood than it was formerly, that the great object to be kept in view by the teacher, is to store the mind of the pupil with new and correct ideas of facts and principles, rather than to overload the memory with words which may or may not be understood. But most of those who are acquainted with the ordinary routine of even what are considered the best conducted seminaries, will have to acknowledge there is still room for improvement, and that sufficient confidence is not yet felt by many of those having children to be educated, in the proficiency and experience of those whose business it is to teach them, to restrain such from attempting to interfere in the course marked out for the child to pursue; if that course differs from their preconceived notions, or what they may chance to consider the prevailing mode of the day. Hence those having control of schools, are often obliged to conform to the course of instruction which parents, who may be very incompetent to judge rightly, wish to be carried out in the tuition of their sons or daughters; perhaps for no better reason, than because they hear the children of some of their friends or neighbours are so taught, or such a course is adopted at some fashionable school.

To this cause, in part, may be attributed the general prevalence in the schools, of setting the pupils to learn such a multiplicity of things at once. Not satisfied with a child of from eight to fourteen years of age, labouring to obtain a knowledge of the primary branches of an English education, the little student is expected to attempt learning chemistry, physiology, natural philosophy, and probably anatomy, with two or three other divisions of science, or Belle Lettres. Incapable as the immature mind is, to grasp such a variety of objects, or to dismiss the impressions received while striving to learn one lesson, so as to turn with facility and force to the acquisition of another, it necessarily follows that nearly all the time of the child must be occupied in fatiguing study, and the intellect be kept continually on the stretch.

Having had some opportunity of observing very injurious consequences resulting from this cause, we wish to call the attention of our readers, who are interested in schools or in children, to some well established facts which should be kept in view while training the youthful mind.

There are few, if any, in the present day, who have given attention to the subject, that pretend to doubt that the brain is the material organ through which the mind acts, and by which it manifests its faculties and its feelings. It is also the great centre towards which the nerves over which it may be said to preside, converge from all parts of the system. It is then apparent that a healthful condition of the brain is of the utmost importance to the clear and efficient action of the faculties of the mind, as well as to the proper and sound evolution of the functions of the different organs of the body; and also that it is highly necessary carefully to guard against everything likely to over-excite, or endanger its delicate structure.

Another well known fact is, that whatever excites the mind, stimulates the brain, by causing an increased flow of blood into it; and sad experience has conclusively proved that this stimulation may be kept up so long, or carried to such excess, as to destroy forever the integrity of the organ, or to render it unfit to perform its functions correctly; and thus give rise to insanity.

In childhood, when the different organs of the body have not only to perform the duty assigned them in the animal economy, but also to increase in size, or grow; and when it is necessary, for the perfection of the intellectual being, that the senses should be very acute, the brain and the nervous system are found to be much more largely developed in proportion, than the sanguineous, muscular, or other systems, and also to appropriate a very large supply of blood to their nutriment and support. Bearing then in mind, that a large portion of the nervous system depends upon, and reacts on the brain, and that all mental excitement causes an increased flow of blood to it; and likewise that the brain in childhood is more sensitive and less firm than at mature age, we can readily perceive how unwise it is to keep the cerebral blood vessels habitually distended, and different portions, or the whole mass of the delicate fabric, labouring hour after hour, in the hard service required of it, while the mind of the young scholar is struggling with its task. What would we think of a parent who insisted on his child cramming its stomach throughout the day with one kind of food after another, without regard to the capacity of the viscus to receive it, or the impossibility of its digesting the mass forced into its cavity? It is true that by such a course, if the stomach did not become so much diseased as to reject all nutriment, it might be so distended that the child would be able to swallow as much food as a full grown man, but common sense would dictate that the whole system must pay the penalty for the continued engorgement.

The brain of a child is far more sensitive than its stomach; it naturally has a large proportion of the blood in the system sent to it, and the ordinary curiosity and inquiry of the infantile mind keep it stimulated to as great an extent as it can healthfully bear; it is therefore of great importance, that the natural cerebral and nervous action, be not unduly increased by long continued or exaggerated mental effort, lest disease be induced, which, if not fatal, may entail on the sufferer numerous distressing nervous affections which will embitter after life.

Precocious children almost always have ill-proportioned or diseased brains, inviting too large a supply of blood, and they demand the most careful watchfulness on the part of their care-takers and teachers, to restrain them from study requiring much mental effort, or they will almost inevitably die early, or grow up to be dull or stupid men and women; the over stimulation of the brain finally destroying its capacity for acting with promptness or vigor.

From these few hints it may be inferred, that caution is necessary as to how far the mind of a child should be tasked day after day for the acquisition of knowledge, and that there is real danger, not merely to the physical health, but to the intellectual development, by an over stimulation of the brain from study.

Education should have reference to healthy, physical as well as mental development. Body and mind are so intimately connected, that a violation of the laws instituted by Divine Providence for the government and perfection of the former, cannot fail to react sooner or later with destructive force on the latter. It is a duty of those entrusted with the care of children, to see that they have ample opportunity for exercise in the open air, so that all parts of the corporeal organization may be duly excited and strengthened; and in their efforts to carry out a system of mental culture, to bear in mind, that the brain is the material organ by which all the mental faculties are manifested, and that its over excitement, especially in childhood when it is immature, is always hazardous, and may result in distressing nervous irritability through after life, or in mental feebleness and dulness.

SUMMARY OF EVENTS.

EUROPE.—News from England by the steamer Pacific, to the 27th ult. The Pacific made a long voyage out, and was, therefore, unable to leave Liverpool until three days after the regular time. The return trip was also longer than usual. There had been great destitution and suffering among the poor, arising from the depression of trade, combined with the severity of the winter and high prices of food. The unemployed workmen at Liverpool and London, had been engaged in riots; the weather had, however, become milder, and shipping having arrived in great numbers, furnished work for many of them. There had been some further changes in the ministry, several of the more unpopular members having resigned, and their places been filled by others. Lord John Russell is to take the post of Colonial Secretary, on his return from the Vienna Conference. Lord Palmerston said in Parliament, that compulsory measures must unquestionably be resorted to, in order to fill up the ranks of the service. He contended that the sufferings of the army in the Crimea arose from physical causes in the power of no man to control. The sufferings were not confined to the British army. The Russian sick and wounded, amounted to 35,000 men. Joseph Hume, M. P., the veteran and persevering advocate of reform, died recently at the age of 78 years.

The War.—On the 17th ult., the Russian army, under General Liprandi, attacked the Turkish positions at Eupatoria. The Russians were repulsed with a reported loss of 500 men, killed, and a large number, wounded. The Turkish loss was about 350 men, killed and wounded. The weather had moderated at Sebastopol, and the snow had nearly disappeared. The health of the British army was better, and its effective force had been increased to 21,000 men. They were not all yet provided with winter clothing. The state of comparative inactivity on the part of besiegers and besieged, continued. Orders had been received at Constantinople, to prepare hospital beds for five thousand men, from which it is inferred that an assault is to be made upon Sebastopol.

FRANCE.—It is stated that the Emperor of France will probably soon proceed to the Crimea. It is said he has drawn up a plan of vast military strategy, which he wishes to superintend in person.

Four days later.—The Africa sailed from Liverpool at 10 A. M., on the 3d inst. The most important intelligence is, that of the death of Nicholas, Emperor of Russia, which is announced as having taken place on the 2d inst., at 1 A. M. In the House of Peers, in the evening of the same day, Lord Clarendon rose and said, "I think it my duty to communicate to your Lordships the contents of a telegraphic despatch, that I received half an hour since from her Majesty's minister at the Hague, that the Emperor Nicholas died this morning, at 1 o'clock, of pulmonic apoplexy, after an attack of influenza. I have also received a despatch from her Majesty's minister at Berlin, that the Emperor of Russia died at 12 o'clock this morning. An hour before this despatch arrived, I had received an account from Lord John Russell at Berlin, stating that the Emperor was at the point of death, and had taken leave of his family. Although this event occurred so short a time ago as between 12 and 1 o'clock this morning, there can be no doubt under the circumstances of its authenticity."

The decease of the Czar probably occurred as stated, but the fact cannot be considered as yet established beyond doubt.

The Peace Conference.—All the Plenipotentiaries, with the exception of Lord John Russell, had arrived at Vienna; the conference was to open on the 5th inst. The expectations of peace were daily growing stronger.

The War.—No further events of importance were reported from the Crimea. The condition of the French troops is said to be excellent. The Russians had captured one of the strongest Circassian fortresses.

PRUSSIA.—On Lord John Russell's arrival at Berlin, he immediately obtained audience of the King and Baron Manteuffel. There is said to be more disposition to yield to the wishes of the Western Powers.

FRANCE.—The Emperor is at the camp at St. Omers. Nothing further is known respecting his intended visit to the Crimea. The French frigate Semilante, which left Toulon for the East, with 400 troops, and a large quantity of mortars, shells, ammunition, &c., was totally lost in the Straits of Bonifairo. Nothing was saved, all on board, numbering with crew and passengers 700 persons, perished.

ITALY.—The Sardinian Chambers have voted the suppression of the Monasteries.

SICILY.—French papers mention that the city of Catania has been almost entirely destroyed by an earthquake.

GREAT BRITAIN.—The 21st of this month has been appointed a *National Fast, for the success of the war.* Public meetings have been held throughout England, deprecating the conduct of the war. Quiet had been restored at Liverpool and London. The prices of breadstuffs and cotton were nearly unchanged; the latter being, however, slightly lower, the range was from $4\frac{3}{4}$*d.* to $5d.$

CHINA.—Hong Kong dates to First mo. 15, had been received. The insurgents held Canton in siege, and have command of the whole river. Their fleet had gained several victories over the imperial fleet, and consequently had cut off the supplies of provisions. Rice and other articles of food were rising rapidly in price. The insurgents had met with reverses to the east of Pekin.

CHILI.—At last dates the country was tranquil and prosperous. The mines continue to yield well, and the products are increasing, in consequence of new discoveries which give employment to large numbers of persons. The exports of bullion from Copiapo, during 1854, amounted to $7,371,610, being an increase of $1,971,514 on the previous year.

PERU.—The revolution was at an end, and the country quiet. Castilla refuses the Presidency.

UNITED STATES.—*The Patent Office.*—In the general appropriation bill, it is provided that there shall be, in addition to the present force, four principal examiners and four assistant examiners of Patents; and if there should be a still further necessity, the commissioner of Patents is authorized to employ two other principal examiners and two assistants, until the close of the next session of Congress. *Island Annexation.*—The negotiations for the acquisition of the Sandwich Islands have been discontinued, and the scheme abandoned for the present. Before the adjournment of Congress, the Senate in executive session advised the President to give the notice to Denmark, required for terminating the stipulation for the payment of *Sound Dues*, and the notice has been already transmitted. *Promotion of Agriculture.*—Congress appropriated over forty thousand dollars to reimburse the Patent office funds for the amount heretofore paid out for seeds, and the collection of agricultural statistics. These seeds, collected in various parts of the world, have been distributed in all parts of the United States.

Cincinnati.—On the 17th, there was twenty feet of water in the channel of the Ohio, and business generally active.

St. Louis.—Under the operation of a new liquor law, every bar-room and beer-house in the city was closed on First-day, the 11th inst. The day was consequently unusually peaceful.

Georgia.—Extensive districts in this State, and also portions of South Carolina, have been desolated by most destructive conflagrations, kindled in the pine forests, which swept over a vast surface, destroying mills, houses, fencing, turpentine, cotton, &c. In some instances, plantations with all the buildings had been swept away.

Some of the railroads and telegraph lines were seriously injured. The destruction was arrested by heavy rains.

New York.—The first consignment of merchandise for San Francisco direct, via the Panama Railroad, has been despatched by the steamer Star of the South. The cargo consisted principally of assorted goods.

The Canada, on the 17th, took out $1,267,000 in specie. Mortality last week, 515,

Philadelphia.—Mortality last week, 194.

California.—The steamship Northern Light, from Aspinwall, arrived off Sandy Hook on First-day evening, and reached her dock a little after ten o'clock on Second-day morning, bringing dates from San Francisco to the 26th of Second month, brought down by the steamship Uncle Sam. The Northern Light brings 202 passengers and $92,000 in gold.

Business at San Francisco was entirely prostrated, caused by the suspension of five banking houses.

The news of Page, Bacon & Co.'s difficulty reached San Francisco on the 17th ult., causing a great run on the house, which, however, was promptly met, and half a million paid out. A meeting of merchants and brokers was held, which declared the house sound, and this apparently restored confidence. On the 22d, however, Page, Bacon & Co. suspended, followed on the 23d by Adams & Co., Wells, Fargo & Co., Robinson & Co., and Wright's Miners' Deposit Bank. The excitement which followed these failures was intense. Adams & Co. closed all their branches without paying a dollar, except in San Francisco, where, on the 22d, they stood a run of $200,000. Wells, Fargo & Co. closed in San Francisco, but the country branches paid as long as their coin lasted. There were rumors of heavy failures among the merchants, but nothing authentic had been ascertained.

Owing to the continued scarcity of water, but little gold has been taken from the mines. Heavy rains commenced on the 25th, and still continued when the steamer left.

No election for United States Senator had taken place, and the joint convention had adjourned *sine die* on the 16th, by a vote of 63 to 44, those voting against an adjournment being principally the friends of Gwin.

The news from Kern river is of an exciting character. The miners are said to be averaging from $10 to $20 per day, and steamers are going down crowded with passengers.

On the morning of the 18th, the St. Charles hotel and Hillman's hotel, in San Francisco, were destroyed by fire. The loss is $50,000. In Nevada, on the 16th, sixteen houses were burned. A fire had occurred in Stockton on the 21st, which had destroyed twenty-five houses.

The Indian troubles were on the increase. Further outrages are recorded. Some ten white men and about seventy Indians have been killed. Owing to the monetary difficulties, several recently arrived ships had not discharged. The steamers Oregon, from Panama, and Sierra Nevada, from San Juan, had arrived at San Francisco.

The Legislature of Oregon adjourned on the 18th ult. The Legislature has fixed Olympia as the capital of Washington territory.

We have Sandwich Island dates to the 3d of Second month, but they contain no news.

Miscellaneous.—Loss of Property on the Lakes.—The summary of disasters on the Lakes, from 1848 to 1854, inclusive, shows an aggregate of one thousand five hundred and fifty disasters, and the enormous loss of $6,054,225. Over two millions of the losses occurred in 1854, a memorable year of casualties and catastrophies on land and water.

Direct Trade with Holland.—The Chicago Press states that an agent of the Dutch East India Company, has visited Chicago on a tour of observation, with a view to opening a direct trade through the St. Lawrence, and also through New York, with the North West, for its productions of beef, pork, flour, &c., and with the South West, also, for its cotton, sugar, and tobacco. The extensive operations of this wealthy company, are directed from Amsterdam.

The Louisiana Sugar Crop.—The prospects for the next crop are unpromising, and the unusual dryness of the weather has prevented the planting of the canes.

Shocking Disaster.—On the day of election, about 800 persons were assembled in the town-hall, at Meredith, N. H., for the purpose of voting. Owing to defective construction, the floor gave way under the multitude, and a great number were seriously injured, over 100 persons having bones broken. Five men soon died of their injuries, and many more were not expected to recover.

The United States and Spain.—The Minister of Foreign Affairs stated in the sitting of the Cortes on the 10th, that orders had been given to submit to a new examination, all questions pending with the United States, in order to decide what is just, and expressed his hope of arriving at a pacific solution.

TRACT ASSOCIATION OF FRIENDS.

The Annual Meeting of the Tract Association of Friends, will be held on Fourth-day evening, 28th inst., at 8 o'clock, in the Committee-room, Arch Street Meeting-house.

Friends interested in the object of the Association, are invited to attend.

Third month, 1855. NATHAN KITE, Clerk.

Received from a Friend of Scotsville, New York, an acceptable donation of ten dollars, for the relief of the poor. THOMAS EVANS.

FALLS MONTHLY MEETING SCHOOL.

The Committee of the above named School is desirous to procure a well qualified female teacher to take charge of the School as instructor, for the ensuing season. Early application is requested, and can be made by addressing, Mahlon Moon, Morrisville P. O., Bucks Co., Pa.

MARRIED, at Friends' Meeting-house on Arch street, on the 8th inst., WILLIAM S. KIRK, of West Chester, to ANNA M. KITE, of this city.

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From Tait's Magazine.

The Jewish Subjects of the Russian Czar.

(Concluded from page 213.)

Towards the close of the last century, when the Polish nobles were in every way exerting themselves to retrieve the errors of the past—while their weak king, the minion of the worst enemy of his country, was unconsciously preparing its downfall, strenuous efforts were also made to ameliorate the condition of the Jews; and a "project of reform" relating to this subject was drawn up in a most just and liberal spirit, by a member of the Diet, and would no doubt have passed into law, had not the partition of the country intervened. According to this project of reform, the Jews were once more to be admitted to all the rights of citizens, while their duties to the country were not made to interfere with their liberty of conscience. It was enacted that as citizens of the State they should learn the language of the country, and should send their children to the national schools, but at the same time their religious rights were secured, and all honorable careers were opened to them. But the vultures that were to rend Poland asunder, were already hovering over the doomed land, and these noble efforts at self-regeneration, which might have served as an example to the freest and most enlightened nations of the times, only hastened the action of its enemies, lest the nation should grow too strong before the blow that was to fell it to the ground was levelled. The Israelites, fully aware of the sincerity of the intentions of the Polish patriots in their favour, proved their gratitude in 1794, when the people flew to arms in despair, by freely mingling their blood with that of their Christian comatriots; and they fought with bravery for the independence of the country which promised once more to become a true home to them.

Those among the Polish Israelites who, in consequence of the partition, were transferred to Russian rule, were the most fortunate. They have obtained many privileges they did not before possess; and they have in consequence abandoned their distinctive garb, and have lost many of their distinguishing features. Under Austrian rule, the influence of the Jesuits, who had contributed so much to their sufferings and degradation in Poland, continued to be felt; and the Jews of Galicia still maintain all their characteristic features. But it was the Israelites transferred to Russian dominion that were the most to be pitied. They were left entirely at the mercy or the caprice of the governors of the provinces, and other ignorant, barbarous, and rapacious officials, who all hoped to make their fortunes by despoiling the Jews, whose riches they conceived to be boundless. If the victims refused to deliver up the gold which in reality they did not possess, the tyrants put them to the torture to wrest it from them. The underlings imitated the example of their superiors; even the Russian soldiers—poor miserable slaves, ill-treated and trampled upon themselves—when they met with a Jew, played the masters for a while, and added their share to the misery that weighed down this unhappy people. The Government also oppressed them in every way, by advancing every pretext to squeeze money out of them, by the creation of monopolies, by increased taxation, and by illegal persecutions, while at the same time it denied them all rights. They were not allowed to hold real property, or to frequent the schools of the country; entrance into the capital was entirely denied to them, as also the right of lengthened sojourn in any of the populous cities.

In 1807, when the Grand-duchy of Warsaw was constituted, equality before the law was proclaimed for all citizens, and the Jews among the rest; but this liberal constitution remained a dead letter under the rule of the House of Saxony, and the Jews continued to be burdened with exceptional taxes; administrative decrees depriving them of the rights which the organic law accorded to them. All attempts to transform the Jews into Polish citizens were abandoned, and except that the additional hardship of performing military service was added to their other burdens, they remained what they had been for centuries. To relieve themselves from this to them most hateful service, they offered to pay an annual sum of 700,000 Polish florins to the Government, and under pretext of raising this sum, a tax called *kosher*,* was imposed in 1810 on all meat consumed by the Jews. This odious and vexatious tax, which weighs most heavily on the poor, is farmed out every year (for the Russian government most unjustly continues the tax, though the exemption from military service, for which it was a commutation, has been withdrawn) to the highest bidder; and it is but too often Jewish speculators who come forward to bid, in the hope of enriching themselves by the oppression of their brethren. However, the extraordinary tenacity and perseverance of the Hebrew character has frequently been exhibited in resistance to this tax, whole communities having for six months together abstained from eating meat, thus reducing to bankruptcy the heartless farmer of the tax. At the same time that this tax was imposed, the right of keeping taverns or public-houses in the villages, was withdrawn from the Jews, and a great number of families thus reduced to a state of perfect destitution.

The treaty of Vienna brought a new change in the state of Poland. Again a charter was given ensuring the rights of the citizens, Jewish as well as others, and again the people were delivered over to arbitrary rule, and this time to that of a capricious and tyrannical despot; for while the Emperor Alexander at St. Petersburg planned benevolent reforms for Poland, the Grand-Duke Constantine, nominated commander-in-chief in the kingdom, was grinding the people under his heel. The burdensome taxes and restrictions weighing on the Jews were not relieved, while the prohibitive commercial system of Russia further injured them in their trading relations. Some sought relief in smuggling, in spite of the heavy penalties attending detection. This led to the establishment of a regular system of extortion, having for its object to despoil the rich Jews for the benefit of their denouncers, who shared their gains with General Roznieçki, the Chief of the Secret Police. The word of a single spy was sufficient to cause the incarceration of the most respectable citizen, and whether innocent or guilty, there was no escape from such captivity except through means of a golden key. The poor Jews, against whom no political plottings could possibly be invented, were made to follow their Polish fellow-citizens to Siberia, under pretext of being guilty of smuggling. At this time also (1823) the Jews were again forced to separate from the other citizens, and to take up their abode in distinct quarters of the town; and, upon the whole, their condition became more intolerable than ever.

An incident, closely connected with an arbitrary measure, from which the Jews, in particular, suffered very severely, will suffice to show how constitutional government was understood by the Russian masters of Poland. Monopoly in the distillation and sale of spirits and beer was suddenly introduced by the Minister of Finance, Lubecki. The monopoly being, however, restricted to the towns, the price of the two commodities soon rose enormously in Warsaw, and other populous cities, as compared with the price in the villages; and many poor Jews, who had been deprived of every honest means of subsistence, were induced to smuggle spirits into the towns, though many lost their lives in conflict with the custom-house officers.

At length, the citizens of Warsaw finding themselves great sufferers by the enhanced price of the two necessary articles, drew up a petition to the Emperor, couched in the most respectful terms, but representing that the introduction of this monopoly was a violation of the rights guaranteed to the Polish people by the charter. The day after the petition had been sent in to the government office at Warsaw, the six respectable citizens, whose names stood first among the signatures, were dragged from their homes, conducted to an open square in the city, and there made to cart earth in wheelbarrows, like common malefactors, in the presence of an immense concourse of people, who looked on in profound and melancholy silence. One of the sufferers on this occasion, a venerable old man with silver hair, was —— Czynski, who had served as captain under Kosciuszko, and whose son has distinguished himself among the Polish emigrants, in Paris, by his generous efforts in behalf of the Polish Jews. Among the means resorted to, at this period, for extorting money from the Jews, were also threats of displacing their cemeteries, and of pulling down their synagogues; and the unhappy people, already reduced to great privations, imposed long and severe fasts

* The word "kosher" signifies permitted food.

upon themselves in order to raise the sums required to bribe the authorities to desist from these plans. So great was the terror inspired by the Grand-Duke Constantine, that it has been observed that not a single Israelite at that time ventured to inform his co-religionists abroad of the dreadful oppression they were subjected to in Poland.

One only of Alexander's benevolent and wise measures in favour of Jewish reform was carried out, at least partially. A commission was instituted at Warsaw to inquire into the condition of the Jews and to propose ameliorations; but the only permanent fruits of its labours, was the establishment of a school in Warsaw for Jewish rabbis, with a view to forming tolerant and enlightened teachers, capable of exercising a salutary influence on their co-religionists; and the suppression of the Jewish authoritative bodies called *cahal*, who exercised a most despotic and tyrannical rule over their fellows by means of the anathema which they had the power of pronouncing. These two measures have at least emancipated a great number of the younger generation of Polish Jews from the thraldom of ignorant orthodoxy in which the rigorous Talmudists endeavour to keep their people.

For the Emperor Nicholas was reserved the distinction of levelling against his Jewish subjects the most cruel blow which has ever yet fallen upon this much-oppressed people. Shortly after his accession, being desirous of creating a powerful navy, and being advised that the Jews, hitherto exempt from military service, possessed peculiar aptitude for naval service—by the stroke of a pen he caused 30,000 children to be torn from the arms of their parents and transported to the coasts of the Black Sea during a most rigorous season. Many perished on the road, others succumbed to the cruel discipline of the Russian navy; and, if we are to believe the Jewish archives, a few years afterwards there remained only 10,000 young men alive of this first levy of Israelites. From one point of view the military service imposed upon his Jewish subjects by the Emperor Nicholas may be considered a step in advance, as it places them on an equal footing with the Christians, and as such it is indeed represented; but we must not forget that this equalization as to burdens has not been accompanied by any equalization as to rights, and that the Jews continue to be excluded from serving the country in any other capacity, and to be burdened with many exceptional imposts. But should the Tzar ever sincerely desire to place the Jews on a level with his Christian subjects of the same rank, he would only be making them the equals of serfs and slaves. However, the sufferings the Jews are exposed to by being subject to military conscription are also of an exceptional character.

By far the greater number of the Jews born in the Polish provinces do not understand the Polish language, and much less the Russian; the position of the Russian soldier, as is now well known, is one of indescribable hardship and privation. He is badly fed, badly paid, badly housed, and ill-treated by his superiors from the sergeant to the commander-in-chief; but added to this the Jewish soldier has to bear the hatred and contempt of his comrades in arms, who look upon him with abhorrence as belonging to the race who crucified their God; and such being the case, it is no wonder that these unhappy creatures resort to the most desperate expedients to evade a service which is also most repugnant to their unwarlike tastes and habits. A few years ago, a sledge with ten corpses was brought into Wilna one morning: they were the bodies of ten young Jews, who had preferred death from cold and hunger in the forest, to life among the barbarous Russian soldiers and officers. Such tragedies are of daily occurrence in Russia; but in 1843, a tragedy of a new character, and on a grander scale than had ever before been witnessed, was got up by order of the Emperor. In that year an ukase was published ordering all the Jews dwelling on the frontiers of Prussia and Austria to remove fifty wersts further into the interior; and thus a population of no less than 200,000 souls were suddenly uprooted from the soil on which their fathers had been established for many centuries, and cut off from their accustomed sources of livelihood.

The Jews exerted themselves to the utmost to avert this dreadful calamity. They sent deputations to St. Petersburg to prove to the Government that not one in a thousand of them had been guilty of the smuggling which served as a pretext of this tyrannical measure; they offered to renounce entirely all participation in the frontier trade, or, if any of their members took part in it, to make all responsible for each; but the Emperor, who no doubt had ulterior objects in view, remained inflexible. Animated by the reforming spirit of his great ancestor, Nicholas has also declared war against the beards and caftans of the Jews, as Peter did against those of his Boyars. It is not, however, European civilization which Nicholas wishes to introduce, but that perfect uniformity which would render the power of his colossal empire more easy to wield. The idea of a wholesale conversion of the Jews is not either foreign to Nicholas, for he cannot renounce the hope of embracing these two and a-half millions of his subjects also within the arms of the orthodox Russo-Greek Church, which are eventually, according to his plan, to encircle all the nations that dwell within the shadow of the Muscovite sceptre. That the Russians are fully aware that hitherto persecution and oppression have only strengthened the faith of the Jews, is proved by the oath that is administered to them on entering the army or the navy: they are made to swear not to abandon the Emperor's banners even when the Messiah appears.

For "The Friend."

The Journal of George Fox, as well as other writings of our forefathers in the Truth, will well repay an attentive perusal, oft repeated. His epistles bear on them the stamp of having been written, as many of them profess to be, under the Divine anointing. The following in his handwriting, and sealed up with this superscription, 'Not to be opened before the time,' was opened after his decease, and may be considered as a dying legacy to the church:

"For the Yearly and Second-days Meeting in London, and to all the children of God in all places in the world. By and from G. F.

This for all the children of God everywhere, who are led by the Spirit, and walk in his light, in which they have life, unity, and fellowship with the Father and the Son, and one with another.

Keep all your meetings in the name of the Lord Jesus, that be gathered in his name, by his light, grace, truth, power, and Spirit, by which you will feel his blessed and refreshing presence among you, and in you, to your comfort, and God's glory.

And now, Friends, all your meetings, both men's and women's, Monthly, Quarterly, and Yearly, &c., were set up by the power, Spirit, and wisdom of God; and in them you know that you have felt his power, and Spirit, and wisdom, and blessed, refreshing presence among you, and in you, to his praise and glory, and your comfort; so that you have been a city set on a hill, that cannot be hid.

And although many loose and unruly spirits have risen betimes to oppose you and them in print and other ways, you have seen how they have come to nought. The Lord hath blasted them, brought their deeds to light, and made them manifest to be trees without fruit, wells without water, wandering stars from the firmament of God's power, and raging waves of the sea, casting up their mire and dirt; and many of them are like the dog turned to his old vomit, and the sow that was washed, turned again to the mire. This has been the condition of many, God knoweth, and his people.

Therefore, all stand steadfast in Christ Jesus your head, in whom you are all one, male and female, and know his government, of the increase of whose government and peace there shall be no end; but there will be an end of the devil's, and of all that are out of Christ, who oppose it and him, whose judgment doth not linger, and their damnation doth not slumber. Therefore, in God and Christ's light, life, Spirit, and power, live and walk, that is over all (and the Seed of it) in love in innocency, and simplicity. In righteousness and holiness dwell, and in his power and Holy Ghost, in which God's kingdom doth stand. All children of new and heavenly Jerusalem, that is from above, and is free, with all her holy spiritual children, to her keep your eyes.

As for this spirit of rebellion and opposition that hath risen formerly and lately, it is out of the kingdom of God and heavenly Jerusalem; and is for judgment and condemnation, with all its books words and works. Therefore, Friends are to live and walk in the power and Spirit of God, that is over it, and in the Seed that will bruise and break it to pieces. In which Seed you have joy and peace with God, and power and authority to judge it; and your unity is in the power and Spirit of God, that doth judge it: all God's witnesses in his tabernacle go out against it, and always have and will.

Let no man live to self, but to the Lord, as they will die in him; and seek the peace of the church of Christ, and the peace of all men in him; for 'blessed are the peace-makers.' Dwell in the pure, peaceable, heavenly wisdom of God, that is gentle and easy to be entreated, that is full of mercy; all striving to be of one mind, heart, soul and judgment in Christ; having his mind and spirit dwelling in you, building up one another in the love of God, which doth edify the body of Christ, his church, who is the holy head thereof. Glory to God, the Christ, in this age and all other ages, who is the Rock and Foundation, the Emmanuel, God with us, Amen, over all, the beginning and the ending. In him live and walk, in whom you have life eternal, in him you will feed me, and I in you.

All children of New Jerusalem, that descend from above, the holy city, which the Lord and the Lamb is the light of, and is the temple; in it they are born again of the Spirit; so Jerusalem that is above, is the mother of them that are born of the Spirit. These that come and are come to heavenly Jerusalem, receive Christ; and he giveth them power to become the sons of God, and they are born again of the Spirit: so Jerusalem that is above, is their mother. Such come to heavenly Mount Sion, and the innumerable company of angels, to the spirits of just men made perfect, and to the church of the living God, written in heaven, and have the name of God written upon them. So here is a new mother, that bringeth forth a heavenly and spiritual generation.

There is no schism, no division, no contention

or strife, in heavenly Jerusalem, nor in the body f Christ, which is made up of living stones, a piritual house. Christ is not divided, for in him here is peace. Christ saith, 'In me you have eace.' And he is from above, and not of this vorld; but in the world below, in the spirit of it, here is trouble; therefore, keep in Christ, and alk in him. Amen. G. F.

Jerusalem was the mother of all true Christians, efore the apostacy; and since the outward Chris-ans are broken into many sects, they have got any within: but all those that are come out of ie apostacy by the power and Spirit of Christ, erusalem that is above, is their mother, (and one below her,) who doth nourish all her spirit-al children. G. F."

Read at the Yearly Meeting in London, 1691.

A Word about Chimneys.

The London Quarterly Review for January, ontains a capital article on the subject of open re-places, discussing, among other things perti-ent to the theme, the subject of smoking chim-eys. As there doubtless are hundreds, if not housands, of our numerous readers, who are flicted with this household calamity, we shall be oing the public a service by giving the pith of ie Quarterly's remarks on this subject.

Smoke does not, as is popularly supposed, scend a chimney because it is lighter than air. r. Franklin demonstrated, a century ago, that noke is really heavier than air. But the murky oud of gases, acids and vapour, which is called noke, rises in the chimney, because mixed with ie rarified air which is ascending through the me channel. When there is no fire, the draught f the chimney is either small, or wanting alto-ether. Hence it is that even good chimneys, if ey have been long disused, often smoke for the rst five or ten minutes after a fire has been kin-led, because, until the air in the chimney be-omes rarified, there is nothing to draw the smoke owards. It follows from this view of the origin f the draught in the chimney, that if there is an sufficient supply of air, as happens when all the oors of a room are closed and the windows listed, hat the chimney will smoke, because there being n insufficient supply of air to the fire, the coals ily smoulder, there is no air to be rarified, the noke cannot ascend, and so the occupants of the partment suffer.

It is as necessary, therefore, if we would not ave smoke to annoy us, to provide plenty of fresh r for the fire, as it is to provide a chimney. Dr. ranklin found, by experiment, that an open fire, a room of ordinary size, required as much air as ould be admitted through a hole in the wall six ches square. But such a hole, or even the leav-g a door open, produces a draft, and such a draft ves persons cold who sit in it. As far back as a entury and a half ago, a Frenchman, named auger, invented a fire place, in order to obviate is. He opened a hole in the hearth, communi-ating with a channel which passed under the oor, and finally ended at an aperture in the wall f the house. Strange to say, this excellent plan as never yet been generally adopted. It is only ow coming first into use in this country, as ap-lied to supplying hot-air furnaces with air; while omparatively few grates are furnished with air in is way, as they should be, if those sitting around em wish to avoid cold currents on their feet. pen fires are now left to be fed by the air which ey suck in, so to speak, under the doors and rough the crevices of the windows; and hence ie complaint that a grate-fire roasts the front of ie person, while the back is freezing. The hav-ng sufficient air to feed a chimney, is indeed the principal security against a smoky room. There are few smoky chimneys which cannot be cured by simply giving them plenty of air. And this rule applies as well to stoves, furnaces, or other apparatus for heating, as to fires. What we have said about preventing smoke, also refers to prevent-ing gas from anthracite fires.

It was an old notion that chimneys ought not to be crooked, whereas a slight bend towards the top is beneficial, for this prevents the sudden de-scent of wind or rain. Nor is the form of the chimney material; it may be tapering, or of equal bore; pyramidal or square; it is only necessary that it be constructed so as to offer no consider-able resistance to the ascending current, for other-wise the hot air will be delayed in its ascent, and have time to cool. A high chimney always makes the best draught, and hence well-built factories invariably have such chimneys. Dwelling houses do not require such enormously high chimneys, but they must be high enough not to be over-topped by contiguous buildings, else the wind, strik-ing against the superincumbent wall, will be pre-cipitated down the chimney, filling the room below with smoke or gas.

Much of what we have said about smoky chim-neys applies also to ventilation. The combustion of a fire, or of gas-lights, as well as our own breath-ing, vitiates the air, so that every apartment ought to have an outlet for carrying off the carbonized and deleterious atmosphere. A hole, opening into the chimney, just below the ceiling, is the best method of meeting this difficulty. Rooms, heated by properly constructed furnaces, which admit fresh air raised to a temperature of sixty-five de-grees, and supplied with such an opening, are the healthiest that can be had, unless it is apartments warmed by grates, and fitted with such a ventil-ator, the grates and room being fed with cold air in such a way as to prevent draughts on the person.—*Ledger.*

For "The Friend."

Sarah L. Grubb.

I have lately been reading a letter of Sarah L. Grubb, dated Sudbury, Sixth mo. 24th 1837, page 356, and have no doubt the "truly fearful meet-ing" she alludes to, was the one before which Jo-seph John Gurney opended his prospect of coming to America. I doubt not its insertion in "The Friend," would be interesting to many of your read-ers —*Bucks Co., Third Month*, 1855.

Sudbury, Sixth mo. 24th, 1837.

My dear Friend,—. . . . . I was so ill, both in London and since, as scarcely to be able to put pen to paper; indeed it was under much weight of indisposition that I left home, but my mind being drawn to the Yearly Meeting, the attempt was made. On second day morning I attended the Select Meeting, and communicated what was on my mind; after which I was not able to stop, and did not get to the afternoon sitting. Had an interview that day with our friend ———, and managed to sit pretty nearly throughout the truly fearful meeting of third day, where I was the first to express anything but unity with the concern laid before friends. Many followed me in the same strain. . . .

I was not at the adjournment, but understood that more objected then. However, the prospect was ultimately encouraged, and a very full certifi-cate issued. I may say that my place seemed to be *that which I stood in*; in decidedly giving my judgment, as an individual, that it would be best to lay the concern aside at present. I fully concur in the belief of some valuable Friends, that the disaffection in this country arose out of the un-sound writings, &c., of the Friend in question.

. . . . . I confess that nothing short of an ac-knowledgment of error, and deep sorrow for the past (though done with good intentions) appears sufficient to satisfy my tried mind, with respect to one so influential, and whose sentiments on things of great importance to us as a body, are published to the nations. . . . What occasions me the most sorrow is, that in this day of sifting as from sieve to sieve, we have, in a Society capacity, retarded the great work, and owned much which the great Lord of the heritage has appointed should be win-nowed away. Oh! the consideration hereof weighs down my spirit; and because there appears at pre-sent no remedy, my soul weeps in secret places, and I go mourning all the day long; yet there is, at times, a humble but sure hope, that there will be a discerning more clearly between thing and thing; between the covering that is not of God's Spirit, and that which He prepares and grants to those who are truly watchful, and dependent upon Him alone. I trust that, among our youth, some see with an evidence indubitable, that nothing will avail but a new heart; which cannot be effected, save by the inward operations of the hand of the holy Redeemer, who sitteth "as a refiner with fire, and as a fuller with soap."

I was particularly struck with thy allusion to my not being without tribulation; for at the time I received thy letter, I was pressed down with pain-ful feelings, which increased until what I had to suffer (particularly in the great city) became fully equal to any capacity afforded to sustain it; but my poor mind was mercifully favoured to witness, that such a helpless worm was under the notice of Him who "weigheth the mountains in scales, and the hills in a balance;" so that not an atom too much is permitted to come upon us. I shall be glad of further information from thee of how thou fares, and whether thy dear sister is still a sufferer or not. I trust that if patience has already had her perfect work, or still a little may remain to be effected, as the service due to a Master richly re-warding, the immortal spirit triumphs over all, through Him who conquered, and still is known to conquer, death, hell, and the grave. Believe me to be, very sincerely, thy affectionate friend,

Sarah Grubb.

Extinguishing Fires by Steam.—The *Peoria Press* has the following account of the method by which —— Fridley & Lincoln, furniture makers of that place, extinguished a fire recently in their factory:—"The main building of their establish-ment is three stories high. The engine used in running the machinery occupies a shed in the rear. The fire was caused by the burning of some lumber which had been placed on the boiler to dry for the use of the workmen engaged in making chairs and other furniture. When first discovered by Fridley, the flames had burst through the roof of the engine room, and were rapidly fastening upon the main building. Seeing the imminence of the danger, and believing the fire engines would not arrive in time, he concluded, by way of experiment, to try the efficacy of a rather novel 'annihilator.'

Finding there was a good 'head of steam,' after 'clearing the coast,' he opened the safety valve, and let it 'rip.' And 'rip' it did. Knocking a hole through the roof of the engine room, and fill-ing the building with vapour, the steam literally followed the rushing flames to the roof of the main edifice, and suddenly and completely subdued the fiery foe. When our active firemen arrived on the ground, they found the work had been effectually done."

As rest to the weary traveller, so is true silence to the deeply exercised mind.

Letter of Mary Capper.

The secret language and aspiration of my spirit is, O! that our youth, entering the field of faith, and of responsibility, O! that they may be kept from the strange disputations of this day. But why think it strange? Look at the history of mankind from the fall of Adam; disobedience has marked every succeeding generation; subtle device or open rebellion has drawn aside thousands, and continues, in various ways, to allure and deceive the children of men. The natural, uncontrolled, active mind delights in doing something that shall appear goodly; yea, can make sacrifices in its own will and way, and is gratified in self-complacency, and it may be applause; yea, in external acts of religious worship. My long life and observation, tossed and sifted as I have been, have given me a measure of experience in the delusions of self. O! how different, how widely different, from the lowly, humble waiting at the feet of Jesus, the highest Teacher, as with our mouths in the dust; feeling our own impotency, our own blindness! Here is subjugation, indeed, bearing the true cross. Ah! my dear, say not in thine heart, "Who shall show us any good?" Who shall ascend, or who shall descend, to bring our best Teacher? Believe me, he is nigh thee; the living Word! writing the new covenant on the tablet of thy heart. Believe and obey this, and thou wilt be led gently along, as thou canst bear it. When we are faithful in the little, the way is made for farther manifestations of the Divine will concerning us. Avoid speculations, and vainly exercising thyself in things too high for thee. If I know anything of true peace, it is in simple, child-like obedience to the still, small voice of the good Shepherd, who instructs the lambs and sheep of his fold; a stranger's voice they will not know nor follow. This gracious, enduring mercy was the guide of my youth, turning my steps into the narrow way; and it is the stay and the staff of my old age; and never did I more fully appreciate what I believe to be the genuine principles of the society to which I am conscientiously united, than at this day.

Sacrifices, not a few, have been called for, but not one which is not doubly repaid by sweet peace. Not one painful accusation is permitted to trouble me; thankfulness and cheerfulness clothing my spirit, in the midst of great reduction of bodily strength.

Though I know not the heart of a parent, I feel much for the rising generation; if there was not faith in an over-ruling Power, our poor thoughts might trouble, if not overwhelm us; for what a sifting day is this, among professors of religion! our own little favoured band not exempt. There seems a prevailing mania, a strife of words and of strange voices! But the good Shepherd knoweth his own sheep, and they follow Him.—*Friends' Library.*

A Spot in Massachusetts where there is no Crime.—The rum traffic on Martha's Vineyard has been outlawed for more than eighteen years. Rumselling is not known in that locality. What has been the result? Crime has not only diminished, but it seems to have almost entirely left the Vineyard. We are informed that no case of crime has come before the Courts for something like sixteen years. The Judges go down in one boat and back in the next. While the traffic in liquor continued, the Courts were in session for about two weeks each term. Civil cases have been greatly diminished, and there are now very few that come up for trial. Here is a fact of immense importance. Crime and the grog-shops always go together. Stop rum-selling, and nearly all kinds of misdemeanours and offences against the law will instantly cease. This fact furnishes an argument in favour of prohibiting the rum traffic, against which no man can say a word.—*Boston Telegraph.*

For "The Friend."

Are not pride and the love of popularity slaying thousands in this day of outward ease, causing the people to walk in the broad road that leads to destruction, as the sons of Eli did? And will not separations in the Society of Friends strengthen these in their evil courses, and cause there to be more infidels? Are not too many boasting of their numbers, and saying this or that is the larger body? Cannot the Lord cause one to chase a thousand, and two to put ten thousand to flight? Did David gain anything by numbering the Lord's people, and does not the Pope at Rome boast of the number and the strength of his followers?

I believe there are many true mourners at this time in our religious Society, who cannot boast of numbers, but who would rejoice to hear of a general uniting of all our members in worshipping and serving the Lord in spirit and in truth. Why should so many be striving to deceive themselves and their neighbours, when they know they cannot deceive God?

Iowa, Third mo., 1855.

Saint Paul at Athens.

At Athens, the centre at once and capital of the Greek philosophy and Heathen superstition, takes place the first public and direct conflict between Christianity and Paganism. Up to this time there is no account of any one of the apostles taking his station in the public street or market-place, and addressing the general multitude. Their place of teaching had invariably been the synagogue of their nation, or, as at Philippi, the neighbourhood of their customary place of worship. Here, however, Paul does not confine himself to the synagogue, or to the society of his countrymen and their proselytes. He takes his stand in the public market-place (probably not the Ceramicus, but the Eretriac Forum), which, in the reign of Augustus, had begun to be more frequented, and at the top of which the famous portico from which the Stoics assumed their name. In Athens, the appearance of a new public teacher, instead of offending the popular feelings, was too familiar to excite astonishment, and was rather welcomed as promising some fresh intellectual excitement. In Athens, hospitable to all religions and all opinions, the foreign and Asiatic appearance, and possibly the less polished tone and dialect of Paul, would only awaken the stronger curiosity. Though they affect at first (probably the philosophic part of his hearers) to treat him as an idle "babbler," and others (the vulgar, alarmed for the honour of their deities) supposed that he was about to introduce some new religious worship which might endanger the supremacy of their own tutelar divinities, he is conveyed, not without respect, to a still more public and commodious place, from whence he may explain his doctrines to a numerous assembly without disturbance. On the Areopagus the Christian leader takes his stand, surrounded on every side with whatever was noble, beautiful, and intellectual in the older world,—temples, of which the materials were only surpassed by the architectural grace and majesty—statues, in which the ideal anthropomorphism of the Greeks had almost elevated the popular notions of the Deity, by embodying it in human forms of such exquisite perfection—public edifices, where the civil interests of man had been discussed with the acuteness and versatility of the highest Grecian intellect, in all the purity of the inimitable Attic dialect, when oratory had obtained its highest triumphs by "wielding at will the fierce democracy"—the walks of the philosophers, who unquestionably, by elevating the human mind to an appetite for new and nobler knowledge, had prepared the way for a loftier and purer religion. It was in the midst of these elevating associations, to which the student of Grecian literature in Tarsus, the reader of Menander and of the Greek philosophical poets, could scarcely be entirely dead or ignorant, that Paul stands forth to proclaim the lowly yet authoritative religion of Jesus of Nazareth. His audience was chiefly formed from the two prevailing sects, the Stoics and Epicureans, with the populace, the worshippers of the established religion. In his discourse, the heads of which are related by St. Luke, Paul, with singular felicity, touches on the peculiar opinions of each class among his hearers; he expands the popular religion into a higher philosophy, he imbues philosophy with a profound sentiment of religion.

It is impossible not to examine with the utmost interest the whole course of this (if we consider its remote consequences, and suppose it the first full and public argument of Christianity against the heathen religion and philosophy) perhaps the most extensively and permanently effective oration ever uttered by man. We may contemplate Paul as the representative of Christianity, in the presence, as it were, of the concentrated religion of Greece, and of the spirits, if we may so speak, of Socrates, and Plato and Zeno. The opening of the apostle's speech is according to those most perfect rules of art which are but the expressions of the general sentiments of nature. It is calm, temperate, conciliatory. It is no fierce denunciation of idolatry, no contemptuous disdain of the prevalent philosophic opinions; it has nothing of the sternness of the ancient Jewish prophet, nor the taunting defiance of the later Christian polemic. "Already the religious people of Athens had, unknowingly indeed, worshipped the universal deity, for they had an altar to the unknown God. The nature, the attributes of this sublimer being, hitherto adored in ignorant and unintelligent homage, he came to unfold. This God rose far above the popular notion; he could not be confined in altar or temple, or represented by any visible image. He was the universal father of mankind, even of the earth-born Athenians, who boasted that they were of an older race than the other families of man, and coeval with the world itself. He was the fountain of life, which pervaded and sustained the universe; he had assigned their separate dwellings to the separate families of man." Up to a certain point in this higher view of the Supreme Being, the philosopher of the Garden as well as of the Porch might listen with wonder and admiration. It soared, indeed, high above the vulgar religion: but in the lofty and serene Deity, who disdained to dwell in the earthly temple, and needed nothing from the hand of man, the Epicurean might almost suppose that he heard the language of his own teacher. But the next sentence, which asserted the providence of God as the active creative energy,—as the conservative, the ruling, the ordaining principle,—annihilated at once the atomic theory and the government of blind chance, to which Epicurus ascribed the origin and preservation of the universe. "This high and impressive Deity, who dwelt aloof in serene and majestic superiority to all want, was perceptible in some mysterious manner by man: his all-pervading providence comprehended the whole human race; man was in constant union with the Deity, as an offspring with its parent." And still the Stoic might applaud with complacent

tisfaction the ardent words of the apostle; he ight approve the lofty condemnation of idolatry. We, thus of divine descent, ought to think more bly of our Universal Father, than to suppose at the godhead is like unto gold, or silver, or one, graven by art or man's device." But this vine providence was far different from the stern d all-controlling necessity, the inexorable fatal- m of the Stoic system. While the moral value human action was recognized by the solemn tributive judgment to be passed on all mankind, e dignity of Stoic virtue was lowered by the neral demand of repentance. The perfect man, e moral king, was deposed, as it were, and ased to the general level; he had to learn new ssons in the school of Christ, lessons of humility d conscious deficiency, the most directly opposed the principles and the sentiments of his philo- phy.

The great Christian doctrine of the resurrection osed the speech of Paul; a doctrine received with ockery perhaps by his Epicurean hearers, with spension of judgment probably by the Stoic, ith whose theory of the final destruction of the rld by fire, and his tenet of future retribution, might appear in some degree to harmonize. me, however, became declared converts; among om are particularly named Dionysius, a man of fficient distinction to be a member of the famous urt of the Areopagus, and a woman named maris, probably of considerable rank and in- ence.

At Athens, all this free discussion on topics re- ing to the religious and moral nature of man, d involving the authority of the existing reli- on, passed away without disturbance. The jea- us reverence for the established faith, which, nspiring with its perpetual ally political faction, d in former times caused the death of Socrates, e exile of Stilpa, and the proscription of Diagoras e Melian, had long died away. With the loss independence, political animosities had subsided, d the toleration of philosophical and religious difference allowed the utmost latitude to specu- ive inquiry, however ultimately dangerous to e whole fabric of the national religion. Yet olytheism still reigned in Athens in its utmost lendor; the temples were maintained with the ghest pomp; the Eleusinian mysteries, in which igion and philosophy had in some degree coal- ced, attracted the noblest and the wisest of the mans, who boasted of their initiation in these blime secrets. Athens was thus, at once, the ad-quarters of Paganism, and at the same time e place where Paganism most clearly betrayed approaching dissolution.—*Milman.*

Geology at a Discount.—The geologist, if he be rly in earnest, is far too tired, after his day's rk, to trouble himself about the aristocratic air his quarters, and besides, generally manages to t his outer man into so uncleanly a condition, t a grand hotel would have some scruples in king him in. Professor Sedgwick, after a hard rning's work, betook himself to a village inn for unch of bread and cheese. When he asked at he had to pay, he was told, "fourpence!" e could not avoid remarking on the smallness of e charge. "Ah, sir," said the landlady, "I uld ask eighteen pence of any one else, but I ly ask fourpence from you, for I see you have n better days." At another time a lady stopped the roadside, where he was working, made some quiries, and gave him a shilling, because his an- ers were so intelligent for his station. He met e same lady at dinner next day, to her great onishment. A well-known geologist, long sec- ary to the Geological Society, was once taken up while at his vocation, and dragged to the Bristol Asylum for an escaped lunatic. On another occasion, tired, and with his pockets full of the day's treasures, he mounted a stage-coach, and fell fast asleep. Waking at his journey's end, he was horrified to find his pockets as empty as when he set out. An old woman, who sat beside him, feeling the pockets full of stones, took him for a madman, who had loaded himself more effectually to secure drowning; so she slily picked out the fossils one by one, from the drowsy philosopher, and tossed them on the roadside.—*Musical World.*

Selected.

WHAT IS THY HOPE?

What is thy hope? O, if to the earth,
Like the grovelling vine it clings,
Nor shoots one aspiring tendril forth,
In search after higher things—
In vain 'tis nurtur'd with ceaseless toil,
Confined to the world's ungenial soil,
Each prop that supports it must perish, and all
Its buds of fair promise unopened fall.
Alas for the hopes which are nourished here,
'Midst the storms of earth's changeful atmosphere.

Then what is thy hope? To what pitch of pride
Would thy restless ambition tower?
Wouldst thou ever fallen empires stride,
To the summit of human power?
Couldst thou conquer realms, make thy will their law,
And hold the subject world in awe;
Should kings as vassals attend thy nod,
Thou must die, and thy spirit return to God;
And how worthless are sceptres and thrones of power,
To a monarch's soul in his dying hour.

Say, what is thy hope? Dost thou pursue
Of pleasure the giddy round?
With the phantom of happiness ever in view,
Where true happiness never was found.
O plunge not in search after bliss supreme,
'Midst the whirlpool of pleasure's polluted stream;
Amidst her alluring orgies thou never canst find,
Joys worth the pursuit of a rational mind;
O fly her seductions, resist her control—
She poisons, debases, and ruins the soul!

But what is thy hope? Dost thou pant to find
Of riches a treasure untold?
Thou never canst purchase peace of mind,
Nor length of days with gold.
It procures no exemption from worldly woe,
Nor will Death for a bribe his prey forego;
Though thou hoardest up wealth, layest field to field,
No advantage in death will thy treasure yield:
Thou must leave thy possessions to other men,
And where will thy *hope* and thy *soul* be then?

Yet what is thy hope? Is it that which leads
The aspirants to glory forth—
To win for themselves heroic deeds,
The fleeting applause of earth?
Thou mayest couple thy name with high renown,
And send it to future ages down,
And men yet unborn may applaud the tale;
But what will their plaudits to thee avail,
When thy form shall be mouldering amongst the dead,
And thy soul to the last great audit fled?

Then what is thy hope? Consider how high
Is thy destiny; think on the worth
Of a soul that is born for eternity,
Though it sojourn a while upon earth.
O why are the views of immortals confin'd
To narrower limits than Heaven assign'd?
Why, when form'd to exist in a happier sphere,
Should we bury our expectations here;
And vainly think for substantial good,
In a world of unceasing vicissitude?

What is thy hope? Will it stand the test
Of nature's expiring hour?
Like armour of proof, will it shield thy breast
Against the grim tyrant's power?
Will it gladden thy soul and dispel the gloom,
The horrors of darkness that veil the tomb,
When the damps of death to thy brow shall start,
And the life-blood ebbs from thy freezing heart?
Away with it else; it is worse than vain,
To cherish a hope that will fail thee then.

But hope thou in God, for a dying hour,
This hope a sweet assurance brings,
When worldly preferments, wealth, and power,
Shall all be forgotten things.
Aye, hope thou in God, though a feeble worm;
Thy soul shall be safe, and thy confidence firm,
Thou shalt traverse in safety the gloomy abyss,
Which divides the eternal world from this;
And consigning in hope thy frail flesh to the sod,
Thy soul shall ascend to thy Saviour and God.

S. S. C.

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 222.)

GRIFFITH OWEN.

Our ancient Testimony.

"*Our solemn confession, in the holy fear of God, concerning our Lord and Saviour Jesus Christ, according to the several testimonies given forth by our faithful brethren.*

We sincerely believe, own and confess no other Lord and Saviour than our Lord Jesus Christ, the Son of the living God, to whom the prophets and apostles give witness, and who, in the fulness of time, took flesh of the seed of Abraham, and of the stock of David. We confess to his miraculous conception by the power of the Holy Spirit overshadowing of the virgin Mary; and to his being born of her, according to the flesh, and that he took upon him a real body, and that he was a real man, and that in the days of his flesh he preached righteousness, wrought miracles, was crucified, being put to death by wicked hands; and that he was buried, and rose again the third day, according to the Scriptures; and after he rose, he really appeared to many brethren, and afterwards he ascended into glory, according to the wisdom and power of the heavenly Father, and is glorified with the same glory which he had with the Father before the world began, being ascended far above all heavens that he might fill all things, whose glory is incomprehensible. We also believe, that he is that one Mediator between God and man, viz., that entire, perfect, heavenly, and most glorious Man, Christ Jesus, who ever lives, and endures in his soul, or spirit, and glorious body. We further believe, that according to his promise to his disciples before he left them, viz., that he would come unto them again, and that he that was with them, should be in them; they in Christ, and Christ in them. That accordingly he came; and that he who appeared in that body which was prepared for him, full of grace and truth, and received the Spirit, not by measure, appeared by a measure of his grace and spirit in his apostles and disciples, and doth since in all his faithful followers. That he is their King, Prophet, and High Priest, and intercedes and mediates in their behalf, bringing in everlasting righteousness, peace, and assurance for ever into their hearts and consciences. To whom be everlasting honour and dominion. Amen.

Concerning the soul's immortality, and the resurrection.

We believe our souls are immortal, and shall be preserved in their distinct and proper beings, and shall have spiritual, glorious bodies, such as shall be proper for them, as it shall please God to give them in the resurrection, that we may be capable of our particular rewards, and different degrees of glory after this life in the world to come.

GRIFFITH OWEN,
JOHN WILSFORD,
GEORGE MARIS,
JOHN ADAMS,
NICHOLAS WALLN,
and 34 others."

At Philadelphia Monthly Meeting held about

the close of the Sixth month, 1694, Griffith Owen informed his friends of a prospect, which had attended his mind, of a temporary sojourn in England, and of some religious service whilst there. He left it with his friends, and they having unity therewith, he made preparations for his journey, and Thomas Janney having been liberated to perform a religious visit in England, they went together. Griffith says, "About the latter end of the Third month, (1695,) in the unity of the brethren in Pennsylvania, we took our leave of them, and went to Maryland, to take our passage for England. I may safely say, the presence of God went along with us, and preserved us, through exercises and some perils we met with. We came safely to London, where we visited our friends and brethren."

After travelling for some months, they addressed a letter to Friends of Philadelphia Quarterly Meeting, which was read to the "satisfaction" of that meeting, First mo. 2d, 1696. They soon, after writing this epistle, parted company. Thomas Janney's health failed, and he at different times was obliged to lay by to rest and recruit. About the beginning of the Eleventh month, they were preparing to leave England, and Samuel Waldenfield and John Field addressed an epistle to Philadelphia Quarterly Meeting, to send by them. It bore date, Tenth mo. 31, 1696, and informs the meeting they embrace the opportunity of writing to them "by our dear and well beloved friends, Thomas Janney and Griffith Owen, whose labours of love in the gospel of Christ we truly esteem. We have unity with them, and were glad of their kind visit. Our prayers unto God are, that they and you with all who are made partakers of life in Christ Jesus, and of the comfortable fellowship of the gospel of peace, may be preserved in the love and obedience unto the Truth to the end. It is in the Truth that our peace and acceptance with God is known, and our unity and fellowship with God and one another, is felt and increased. In this, although many members, we are one body. Although at a great distance outwardly, we are near and dear unto the Lord and one another, knowing and witnessing to our comfort that we are the Lord's heritage, and people, and that our righteousness is of him. No weapon formed against us, shall prosper, and every tongue that rises in judgment against us, the Lord will confound. This is our joy and comfort, in the midst of our many exercises, and in the time when many pens and tongues are employed against us."

Thomas Janney's health continuing to decline, he never left England, dying in the Twelfth mo. Griffith appears to have returned to Philadelphia, in the following Third month.

Diligently labouring to fill up his religious, his social, and professional duties, Griffith Owen was for some years much about home. In the Sixth month, 1698, William Ellis, then from England on a religious visit, writes that he was about leaving Philadelphia to attend a country Quarterly Meeting, adding, "And hope to return and stay some time with Griffith Owen, and take something to help my body." Griffith had prepared a memorial concerning his friend and late travelling companion, Thomas Janney, which was read and approved in the Meeting of ministering Friends, held at Burlington, in the Seventh month.

Early in the year 1699, William Ellis being about leaving America, Griffith Owen addressed him this brief epistle.

"Philadelphia, 3d of Second mo., 1699.

My dear Friend,—I cannot forget thee, nor thy service or labour of love amongst us, the remembrance of which draws my sincere love as a stream unto thee, which I believe distance of place or length of time cannot wear out nor stop. Mayst thou feel my brotherly love to thee beyond what my pen can express. I earnestly desire the Lord to accompany thee with his power and presence in all thy undertakings, and to make thee more and more instrumental in his hands. Dear Friend, remember us and the little flock in this wilderness, when thou art far from us, in thy nearest approaches to the Lord; and I desire thee to mind my love to all friends in England.

I remain thy friend and brother,

GRIFFITH OWEN."

Towards the close of the Third month, that year, Griffith Owen attended the Yearly Meeting for the Western Shore of Maryland. The meeting commenced on the 27th of the month, and it was in the language of one of the members of it, "A very glorious Yearly Meeting; the Lord's heavenly power was over all, and Friends were greatly comforted and strengthened." When the Yearly Meeting was over, Griffith with Aaron Atkinson, and Thomas Story with his companion, went over the Chesapeake Bay to the house of W. Sharp, near which, on the 4th of the Fourth mo., they held "a large and good meeting." A few days after this meeting, Griffith returned to the city.

At the request of the General Meeting of Ministers, he drew up this year an account of such of the "Separates" as had gone "to the Priests." He also prepared an epistle to Friends of the Second-day Morning Meeting, which was read in the Meeting of Ministers, and being approved by them, it was adopted, and he was directed to forward it to London. This year was one of great mortality in Philadelphia, a highly malignant fever prevailing during the Seventh and Eighth months, which cut off a great number of people, among whom were a number of valuable Friends. Griffith Owen appears to have been actively engaged in ministering to the sick and suffering in the city, in the Seventh month; but, on the 30th, he left it to attend the General Yearly Meeting for Maryland. He returned from this service before the end of the Eighth month, and found the health of the city improved. On the 1st of the Tenth month, he was at Chester to receive William Penn, and toward the close of the month at a "small but comfortable" meeting at Haverford.

Friends of Philadelphia felt a concern for the prosperity of Truth everywhere, and manifested it in labours of love by them. At the Quarterly Meeting held there, Tenth mo. 5th, 1698, Griffith Owen was appointed to draw up an epistle "to encourage Friends living near Elizabethtown, to be faithful to the truth," and at the following Monthly Meeting, he was desired with others to prepare an epistle to Jamaica Friends, for a similar purpose. Jamaica Friends were under suffering at this time, and those near Elizabethtown needed sympathy and counsel.

In the year 1700, we have little account of his religious labours further than the many appointments in his Monthly, Quarterly, and Yearly Meetings. Early in 1701, he spread before his friends a concern he had felt to visit the meetings of Friends in New England, in company with John Salkeld. With the unity of his Monthly Meeting and the Meeting of Ministers, he proceeded on this journey, which occupied him about three months. He was at his own Yearly Meeting in the Seventh month, where an exercise arose in relation to members coming from England extravagantly dressed. Of this concern the epistle to London informed Friends there, and Griffith was one appointed to prepare it. During the rest of this year, we find frequent traces of his religious labours. Soon after Yearly Meeting, we find him with his warm friend, John Salkeld, attending a "large, quiet, and orderly" meeting at Darby. On the 19th of the Eighth month, he was at a good meeting at Merion, and we find him twice at the meeting held in Germantown before the close of the year. On the 30th of the First month, 1702, he attended a meeting at Frankford. Going into the house, he found none there, but soon after his friend, Nicholas Wallin, came with his family. Griffith says, that sitting there he "felt great tenderness and comfort, but as the meeting gathered, a dark, drowsy spirit came over it, under which he and Nicholas laboured a considerable time in secret." In the distress this spirit occasioned "he was ready to wish himself at some other meeting. But at length the Lord's power sprung up, and they then had power to relieve themselves, and came away easy."

For "The Friend."

Loving and Forgiving.

"Oh, loving and forgiving—
Ye angel words of earth,
Years were not worth the living,
If ye two had not birth.

"Let *him*, who has never in his life done wrong, be allowed the privilege of remaining inexorable. But let such as are conscious of frailties and crimes, consider forgiveness as a debt which they owe to others. Common failings are the strongest lessons of mutual forbearance. Were this virtue unknown among men, order and comfort, peace and repose would be strangers to human life.

"Oh, loving and forbearing—
How sweet your mission here,
The grief that ye are sharing,
Hath blessings in its tear.

"Of all the passions which invade the human breast, *revenge* is the most direful. When allowed to reign with full dominion, it is more than sufficient to poison the few pleasures which remain to man, in his present state. How much soever a person may suffer from injustice, he is always in hazard of suffering *more* from the prosecution of revenge. The violence of an enemy cannot inflict what is equal to the torment he creates to himself, by means of the fierce and desperate passions, which he allows to rage in his soul.

"Oh, stern and unforgiving—
Ye *evil* words of life,
That mock the means of living
With never ending strife.

"All that is great and good in the universe, is on the side of clemency and mercy. The Almighty Ruler of the world, though for ages offended by the unrighteousness, and insulted by the impiety of man, is "*long-suffering and slow to anger.*" His Son, when he appeared in our nature, exhibited both in his life, and his death, the most illustrious example of *forgiveness*, which the world ever beheld. If we look into the history of mankind, we shall find that, in every age, they who have been respected as worthy, or admired as great, have been distinguished for *this* virtue. Revenge dwells in little minds. A noble and magnanimous spirit is always superior to it.

"Oh, harsh and unrepenting—
How would ye meet the grave,
If heaven, *as* unrelenting,
Forbore not, nor forgave!

"To promote the virtue of *gentleness*, we ought to review *our* character with an impartial eye; and to learn from *our own* failings, to give that indulgence which in our turn we claim. It is *pride* which fills the world with so much harshness and severity. In the fulness of self-estimation, we forget what we are. We claim attentions to which

e are not entitled. We are rigorous to offences, s if we had never offended; unfeeling to distress, s if we knew not what it was to suffer. Have we lone of that forbearance which we all so earnestly ntreat from heaven? Can we look for clemency om our Judge, when we are so backward to show to our brethren?

For "The Friend."

send for insertion in the Friend some remarks taken from the Diary of Alexander Jaffray, who died in Scotland, in the year 1673.

It was said of him by the Monthly Meeting of riends at Aberdeen, that he was a sincere, upght-hearted man all his time, and one that had een a seeker of the Lord from his youth up, and ad much of the life of Jesus and spirit of holiess attending his heart all along, as his conversaon witnessed; and died with blessed and living stimonies to the honour of Truth, before many rofessors and profane who came to see him.

During his last illness, which lasted twelve ays, he gave forth, in the presence of many riends and others, very substantial attestations that most excellent dispensation of gospel light nd truth, unto which he had of late years been lore perfectly and fully brought; in which also had given up, with all readiness of mind, to alk, and in defence of which, resignedly to suffer. mong other expressions, these following abunantly prove the blessed condition of his spirit, o the awful change.

He remarked, "it was his great joy and comfort, that trying hour, that ever he had been counted orthy to bear a testimony to, and suffer for that valuable principle of *Christ's inward appearance in the hearts of the children of men, visiting d by his light, grace, and good spirit, which conceth of sin. And, further, that the great judgent and condemnation of many in the nation, pecially the religious professors, was and would , their having so slighted and despised, yea, hated is Divine Light and the witness of it.*"—Third onth, 1855.

How needful is it for young men to look back on their young and tender years, how these ere spent in vanity, and many times in much bseness. How few are there that rightly conler how they are kept underlings in grace all eir days, and temptations many times *for this y cause*, are let loose upon them; that they ve not considered, nor rightly been humbled for e sins of their youth. It is said of the wicked ob xx. 11), "Their bones are full of the sins of eir youth." So may it be many times, even th the dear children of God, if they do not adrt to and consider what they were in that time their youth. David, in Psalm xxv. 7, prays vently for pardon of these sins. And how few there that consider that the very *remembering* the sins then committed, without humiliation them, and loathing of them, is, in the sight of d, a multiplying of the same sin upon them. e this clearly from Ezekiel, xxiii. 19, 21.

How far are right thoughts of this matter from e consideration of many young fools, who excuse emselves from these things, as being but the cks of their youth! and thus notably play the l, not considering, as the wise man says, (Eccl. 9), that for these things God will bring them judgment. Happy is the young man that beis early to seek after God, while his mother is teacher (Prov. xxxi. 1); that timely inquires th the prophet (Ps. cxix. 9) wherewithal he y cleanse his way. And, for this purpose, he ould not faint nor be weary, nor mistake God's dings, if he be accustoming him to bear the ke in his youth. 'It is good,' says Jeremiah in Lamentations, iii. 27, 'for a man to bear the yoke in his youth,' when, like a bullock, he is unaccustomed to it. Jer. xxxi. 18. I may, if I mistake not my case, speak something of this from my experience, and exhort my dear children to walk more warily and circumspectly in their youth than I have done. It is not enough to be of a mild and douce nature, and blameless as to public ways before men. I thought in some measure I could say it had been so with me; that for many years together, I had lived in a blameless way before men, and had never thought all this while of the sins of my youth; or if there was, it was but a very overly word of confession, until I was near forty years old; and then, and ever since, how have the sins of my youth been presented to me! How many times have I been laid in the dust, upon the consideration of them! Yet—to the eternal praise of the free grace of my God, I desire to speak it—his goodness was such to me, pitying my poor and weak condition, that I was not much troubled with thoughts of desperation; which might justly have been my case, considering how vile and loathsome a wretched creature I have been. But all this while, for some years together, there was left for me good and solid grounds to have hope in his mercy; only some vile and violent temptations, as messengers of Satan, were let loose to buffet me. And among other ends, which I consider the Lord pointed out by these unto me, was the bringing me more solidly to remember and be humbled for the sins of my youth, than ever formerly I had been; and to make me in his strength seek and resolve more closely to walk with him, and to make use of that Scripture (1 Thess. v. 22), 'Abstain from all appearance of evil.' O! what a mercy is it, when the creature is helped rightly and timely to consider the great advantage it will be to him, when the case seems doubtful, to incline to the safest hand of abstaining; and not only then, but to abridge himself in the extent of his liberty, not coming near to the out-most bounds of what is lawful. For, if he make use of taking liberty to come this length, he cannot long escape falling into the ditch; and how deeply he may be plunged ere he recover again, the Lord knows.

Thrice happy is he that is helped of the Lord timely and seriously to think of this, and to make conscience of such abstinence and abridging, &c.

Educational Statistics.—In the United States there is one child attending school to every five persons. In Denmark there is one to every four. In Sweden one to five. In Prussia one to six. In Norway one to seven. In Belgium and Great Britain one to eight. In France one to ten. In Austria one to thirteen. In Holland and Ireland one to fourteen. In Greece one to eighteen. In Russia one to fifty. In Portugal one to eighty.

THE FRIEND.

THIRD MONTH 31, 1855.

To the few hints offered in the last number, on the effect of long continued study on the brain of a child, we will add some remarks relative to the effect of continued confinement in School on the muscular system, and the general health.

Boys are generally much less exposed to the ill consequences of deficient exercise in the open air, than girls; and girls attending day-schools, less than those placed at boarding-schools.

The muscular fibre in children is comparatively lax and deficient in firmness, and consequently lacks strength and endurance. Being freely supplied with nervous stimulation the muscles act with great celerity, but quickly tire. It is a well established law that every contraction of muscular fibre, which gives rise to action, depends on some unknown influence, transmitted through the nerves, from some part of the cerebro-spinal system; and that intervals of relaxation are indispensibly requisite, otherwise this influence, whatever it may be, will be exhausted, the muscular fibre become inert, and cease to obey the will, however strongly it may demand exertion. This is what produces the sense of fatigue, and invites to repose, in order to prepare for renewed effort. No set of muscles should then be kept so long in action, as to exhaust the nervous centres from which they derive their stimulus, but care should be taken so to change from one set to another, that each will have their appropriate portion of exercise, so that none will be left unused, and none paralysed by fatigue.

It is a fact which common observation has probably brought home to the experience of most of our readers, that to whatever particular object the energy of the brain or nervous system under control of the will, is kept ordinarly applied, whether it be a mental effort, or the exercise of a certain set of muscles, the extra demand made to carry out that object, will be satisfied at the expense of other parts. Thus, if the mind makes constant use of the brain for the acquisition of knowledge, the muscular system will not be fully developed, or it will want power; the muscles will contract with feebleness; and if the only exercise taken, is walking, the muscles of the lower limbs will be well developed and strong, while those of the chest and arms will be small and weak.

Children kept many hours in school, especially if obliged to sit long at a desk, must necesarily greatly exhaust the nervous energy directed to the muscles employed in holding the body erect; they become weary, and the posture must be changed, or the child suffer. This bears harder on girls than boys, because the former are expected to maintain what is called a good carriage, whilst the latter are not so likely to be reproved, if they lean to one side, or *lounge* on their seats. In schools where no support is allowed to the backs of young girls, and where they are long confined, this often gives rise to serious evils. In their continued effort to comply with the demand for an upright position, they exhaust the supply of nervous energy required for the continued contraction of the muscles of the sides and back; consequently these give out, and refuse to obey the will, and the child is then too often said to have a weak spine. To remedy this supposed defect, it is quite probable, resort will be had to mechanical means, and stays or a laced bodice are called in, to give their support in aid of the enfeebled members.

Nature does nothing in vain. If she finds that we habitually neglect the use of certain parts of the body, she ceases to make provision for their maintainance or repair. Let the stoutest man bandage his arm to his side so that it cannot be used, and in a short time its muscles will shrink and lose their power. Thus it is with the body encased in stays or bodice. At first, the end desired appears to be attained: the child can sit erect for the required length of time, but the primary injury instead of being repaired, is increased, and unless circumstances change so as to free the sufferer from the long continued confinement, and allow her free exercise to reinvigorate the body and call back the healthy power of the exhausted muscles, permanent disease must follow.

These things should teach us that children should not be kept many hours in school, and that both boys and girls should have ample time allowed them for unrestrained indulgence in those innocent sports which bring all the muscless of the body, in turn

into active exercise, in order that their full growth and vigor may be promoted, and general health of body and mind be the result.

It is well known to the members of the medical profession, that not a few of the cases of deficiency in general strength, and disorder of the nervous system among the comparatively young, for which they are called on to prescribe, have had their origin in what are called *the happy days* of childhood when so many of their *sunny hours* were passed within the four walls of a school room.

SUMMARY OF EVENTS.

EUROPE.—News from England to the 10th inst. The Czar's death occurred shortly after noon on the 2d inst., as reported by the last arrival. His disease was atrophy of the lungs, and he suffered only a few days' illness. His last words to the Empress were—"Tell Frederick, King of Prussia, to continue attached to Russia, as he has hitherto been, and not to forget his father's words." It is said that a few days before his death he succeeded in effecting a complete reconciliation between his two eldest sons, Alexander and Constantine, who were at variance. The news of the Emperor's death was received in England with demonstrations of joy. In several theatres the managers came before the curtain, and announced the fact, which was received in most instances with tumultuous cheering. On the reception of the news at Berlin, the Court placed itself in mourning, and orders were issued for the whole Prussian army to wear the symbols of mourning for four weeks. At Vienna the news caused much agitation. The Emperor of Austria directs, "in acknowledgment of the services rendered by Nicholas, the Nicholas regiment of Cuirassiers shall always preserve that name as a souvenir in the Austrian army." At Paris the police arrested several ballad singers for chaunting verses disrespectful to the dead Czar.

On the 2d inst., the Emperor Alexander the Second ascended the throne, having peacefully succeeded his father. He has issued a manifesto stating that he will adhere to the policy of his father Nicholas. The Duke Constantine and the other brothers and officers have taken the oaths of allegiance to the new Emperor. Alexander has confirmed the diplomatic instructions issued by Gortschakoff for the negotiations of the Peace Congress, and the first preliminary conference has been held at Vienna. The Emperor Nicholas, prior to his death, had recalled Menschikoff, and appointed General Gortschakoff chief in command, Osten-Sacken the second, and given to Gen. Luders the command in Bessarabia. The Emperor Alexander has appointed General Rudiger Minister of War.

SEBASTOPOL.—A despatch from Sebastopol, dated March 5th, reached Paris on the 7th, stating that 50,000 Russians were threatening the English forces at Balaklava. General Bosquet was endeavouring to get his crops in the rear of the enemy with the view of cutting them off from reinforcements, and becoming in turn the attacking party. The weather was very variable, but at the latest dates was fine. A convoy of 200 wagons has succeeded in entering Sebastopol. The firing continued on both sides with more or less steadiness. During the night of the 21st ult., the Russians threw up an armed redoubt on the flank of the fortifications of Sebastopol, and on the night of the 24th it was attacked and stormed by the French. The accounts of the event are directly contradictory. A despatch from Menschikoff says that the French were repulsed with a loss of 600 men, while the French accounts claim the victory with 100 of their men killed. The French likewise destroyed some of the Russian works around the Malakoff tower, but had met with great loss.

The town of Broussa has been nearly destroyed by an earthquake. A large number of inhabitants lost their lives. The despatch says, 2000 perished.

LIVERPOOL.—Breadstuffs had declined largely in price, Western flour selling at 34*s.* to 35*s.*, and Baltimore, 35*s.* to 38*s.* Cotton had advanced from ⅛ to ¼*d.*, and consols had risen to 93.

AUSTRALIA, dates to Twelfth mo. 20, speak of serious disturbances at the gold diggings, in consequence of attempts on the part of the government agents to enforce the license regulations. In a conflict between the miners and soldiers, a number of lives were lost on both sides.

UNITED STATES.—The Black Warrior case is said to be in train for amicable settlement, the Spanish authorities admitting that the Cuban Government exceeded its powers. In consequence, Spain is disposed to accord a just indemnity. *The Search for Dr. Kane.*—The Secretary of the Navy has appointed Lieut. Henry J. Hartstene, of the Navy, to command the expedition to the Arctic Seas, in search of Dr. Kane.

California.—A late arrival at N. York, brings $317,800 in gold, and dates to 1st. The money panic had somewhat subsided in San Francisco. Wells, Fargo & Co. had resumed payment, and other houses, it was expected, soon would also. Adams & Co. declared themselves insolvent. Copious rains had fallen. Flour, $14; new butter, 45 cents; hams, 18; lard, 13. The last month's coinage at the mint amounted to $1,250,000.

Virginia.—Terrific Colliery Explosion.—On the 19th, a frightful explosion of inflammable gas occurred in the Mid Lothian Coal Pits, near Chesterfield, Va. Thirty-four persons were instantly killed, and seventeen others so badly burned, that in most cases there was no hope of recovery. The explosion shook the earth for miles around. The greater number of the workmen were providentially out of the pit at the time.

Pennsylvania.—New Banks.—The Legislature has passed a great number of bills chartering new banks, and increasing the capital of others. One of the bills, that for the Pottstown Bank, has been vetoed by Gov. Pollock. The reasons assigned for the veto, will apply to most of the others, and probably induce him to withhold his sanction from them.

The Growing Wheat.—In the western counties, there is said to be an increased breadth of ground covered with wheat this year, and the general appearance of the young crop is highly promising.

Ohio.—The breadth of ground covered with wheat in the principal wheat growing sections, is stated to be from one-third to one-fourth less than an average.

New York.—A new city ordinance provides more effectual means to prevent the sale of intoxicating drinks on the first day of the week. It imposes a fine of $10 for every glass of liquor sold. At a late auction sale of real estate, stores on South, Beaver, Murray, and Carlisle streets, of the average size of 25 by 100 feet, sold at from $25,000 to $35,000 each. The shipments of specie last week, amounted to $775,805, and since the first of the year, to $4,554,835. Mortality last week, 456; one hundred and five deaths were from consumption and inflammation of the lungs.

Philadelphia.—There are now, in this city, 288 public schools in which 876 teachers are employed. The pupils number 52,073. The annual average cost of instruction for each scholar, is $8.79. Mortality last week, 234.

Recruiting for the British Service.—Recruiting stations have been opened in New York, Philadelphia, Baltimore and Boston, for the "foreign legion" of the British army. This impudent attempt to violate the laws of the United States, has, it is said, met with considerable success, especially in New York, from which city a large number of men, principally Germans and Irish, have been forwarded to Halifax, whence they will be sent to the Crimea. The miserable dupes each receive a bounty of thirty dollars, and a promise of eight dollars a month after enlistment.

The Indians.—The Chippewa Indians have recently conveyed to the United States about 12,000,000 acres of land, in addition to the 8,000,000 acres, conveyed in the Ninth month last. The Winnebagoes have also conveyed to the United States about 1,500,000 acres, on the Mississippi and Blue Earth rivers, Minesota.

Miscellaneous.—Consumption of Cotton in 1854.—It seems that a larger consumption of cotton took place in Europe last year, than in any previous year. The delivery to the trade in Great Britain, amounted to 780,000,000 pounds, being an increase of 6 2-5 per cent. since the previous year. In France, Belgium, Holland, Germany, and Russia, the consumption increased between 3 and 4 per cent. In the United States, there was a falling off of 3 per cent.

A Hard Winter.—The Cleveland (Ohio) Leader says: The farmers of Carroll county have lost a very large number of sheep. One man's flock in that county has suffered a diminution of 500 head, and almost every sheep grower has sustained loss. The clip of the wool region of Ohio will be considerably reduced from that of last year.

A Lancaster County Hog.—Jacob Leaman, of Lancaster, Pa., lately killed a hog, a little over three years old, which weighed 861 pounds, when dressed.

Maple Sugar.—The sugar making is now in full activity in Vermont. It is an important branch of business in that State, about 6,000,000 pounds being annually produced.

Niagara Suspension Bridge.—On the 17th inst., a freight train, weighing three hundred tons, and extending from town to town, passed over the suspension bridge, at Niagara Falls, settling it less than three inches. The structure just completed cost about $500,000. The old suspension bridge was used as a platform in building the new one, and has been removed. The are three tracks upon the bridge.

Prohibition.—The New Brunswick House of Assembl has passed a bill prohibiting the sale and importatio of spirituous liquors. It is expected to pass the legi lative Council.

State of the Ohio.—On the 23d inst., there were seve feet of water in the channel at Pittsburg, and nine fe nine inches at Wheeling, and falling at both place Freight was arriving freely from the east.

Scarcity of Provender.—Many cattle have perished Russell county, Va., for want of sustenance. The At ingdon Democrat states that several persons in th county have each lost from 40 to 50 head. Others hav preserved the lives of their stock, by felling certain tree the twigs and branches of which the cattle feed on.

WEST-TOWN BOARDING-SCHOOL.

The winter session of the School will close on Sixth day, the 6th of Fourth month. Those pupils, who re turn to Philadelphia, will take the morning cars at We Chester, and arrive at the depot, about half past nin o'clock.

The summer session of the School will commence o Second-day, the 7th of Fifth month next. The pupil will be conveyed by railroad to West Chester, when conveyances will be in waiting to take them and the baggage to the School, on the arrival of the mornin and afternoon cars, on Second-day, the 7th, and Third day, the 8th of Fifth month. The cars leave the depo south side of Market street, above Eighteenth, (former Schuylkill Fifth street,) at 7½ o'clock, A. M., and o'clock, P. M. The agent of the school will be at th railroad depot on Second and Third-day afternoon and will furnish pupils with tickets, and accompan them to West Chester. Those who go by the *mornin* train will be furnished with tickets by a person in a tendance. To those who procure tickets as directe the fare from Philadelphia to the School, including bag gage, will be one dollar, which will be charged to th scholar at the School. All baggage should be distinctl marked West-town, and with the name of the owne and should be sent directly to the railroad depot. Ap plications for admission must be made to Joseph Snow don, Superintendent at the School, or Joseph Scatte good, Treasurer, No. 84 Arch street, Philadelphia.

The West-town office is at Friends' Bookstore, N 84 Arch street, where all small packages for the pupil left before 12 o'clock on Seventh-days, will be forwarde *All letters* for the pupils and others at the School, shoul be sent by *mail*, directed to *West-town Boarding-Schoo West Chester P. O., Chester Co., Pa.* Postage should t *pre-paid*, and packages should be distinctly marked an put up in a *secure manner*, so that their contents will n be liable to be lost by handling. The stage will leav West Chester during the *summer session*, for the Schoo on Second, Fourth, and Seventh-days, on the arrival o the *afternoon* cars from the city, and from the School t West Chester on the same days, to meet the afternoo cars to Philadelphia. The fare for each passenger t and from West Chester *by the stage*, will be 25 cent When special conveyances at other times are provide at the School, an extra charge will be made.

West-town, Third mo., 1855.

For the accommodation of the Visiting Committee, conveyance will be at West Chester on Second-day, th 2d of next month, on the arrival of the afternoon car which leave the city at 4 o'clock.

DIED, at the residence of his father, near Lloydesvill Belmont co., Ohio, on the 19th of Third month, 185 ROBERT LINDLEY, son of Barak and Lydia R. Michene in the 17th year of his age; a member of Plainfiel Monthly Meeting. During his illness, which continue about nine weeks, he suffered extremely, but bore h suffering with christian patience unto the last. He re marked to his mother, a few days before his close, th he should not get well, and that he was willing to g and to one of his brothers, that he was going to h sweet home. His loss will be keenly felt by his famil and friends, but they mourn not without hope, ful believing his spirit has been gathered by Him who ga it, to the fold of rest and peace.

——, at his father's residence in this city, on th 10th inst., after a short illness, PHILIP GARRETT, son William and Elizabeth C. Biddle; aged 15 years and months.

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For "The Friend."

Sketches from History.

George Fox says, "When the Lord first sent me forth in the year 1643, I was sent as an innocent lamb, and young in years, amongst men in the nature of wolves, dogs, bears, lions and tigers; into the world which the devil had made like a wilderness."

In 1643, G. Fox was but nineteen years of age. The state of England was at that time unsettled and portentous. The aggressions of Charles the First had caused great dissatisfaction among his subjects, giving rise to a party, hostile to the usurpations of that monarch, and with courage and self-reliance sufficient to resist with menacing front the court and its servile supporters. As neither action would recede from the position it assumed, and it was impossible for any government to be executed, while it remained uncertain to which lawful authority belonged, each had determined to submit the issue to the arbitrament of the sword. Civil war was raging throughout the land. Vice and immoralities of various kinds, which had been but feebly restrained under the absolute domination of a national episcopacy, relying more upon the observance of showy but lifeless forms, than on the spiritual energies of the gospel, that evince their divine origin by changing the heart of the believer, when the Archbishop had been obliged to stoop to the block, and the power of the hierarchy was broken, were released from the fear of exposure that had heretofore kept them somewhat in check. Nor had the victories of the Roundheads yet seated them so firmly in power, as to enable them to bring their unsparing zeal and fierce enthusiasm, to bear on the habits and morals of the masses.

No wonder, then, that the stripling who, at eleven years of age, "knew pureness and righteousness," when sent forth to preach the gospel in its purity, its simplicity, and its spirituality, should have felt as a lamb among wild beasts; nor is it to be marvelled at, that at a time when the bonds of society were broken, and iniquity stalked over the land unrebuked, he and his fellow believers and labourers should have met with little but contumely and persecution wherever they went. They not only strove to bring the people home to Christ within the hope of glory, but in their efforts to turn them from darkness to light, they bore an open testimony against sin in all its manifestations. They exhorted the judges upon the bench to do justice, exposing their partiality and oppression in open court; men everywhere, in their workshops, and in the market-places, were warned against dishonesty, and bid to deal justly and speak the truth: the publican was warned not to allow his customers to drink to excess, while an unyielding testimony was borne against plays, games, and shows; in short, against everything calculated to destroy the fear of God in the heart, and lead into vanity and crime. But their sharpest rebuke and protest went forth against the priests, who were preaching up for sin for term of life, and by their own example showing they had no sincere desire to be freed from it. The testimony of Friends, to a free gospel ministry, struck at the root of these men's power, while the purity of their lives was a sharp rebuke of their hypocrisy and deceit, and as might have been expected from such men at such a time, they used the influence they possessed, to stir up and assist others in stifling the voice of their reprovers, by burying them in dungeons, or banishing them from the land.

During the time of the commonwealth, the persecution of Friends went on with but little intermission, sometimes waning a little in one part of the realm, to break out with more unrelenting severity in another. Cromwell feared to do what he knew to be right, in relation to them, and died with the knowledge, that within the noisome jails of England, which with a word he could have unlocked, were shut up hundreds of innocent, upright men and women, whose only crime was keeping a conscience void of offence towards God, and towards man, and of whom he had himself borne testimony, that they "could not be won either with gifts, honours, offices, or places."

After Charles the Second had ascended the throne, from which his father had been driven by his exasperated subjects, and made to pay the penalty of death for his assumption of unlawful power, he seemed disposed partially to fulfil the promise made by him at Breda, of "liberty of conscience." Richard Hubberthorn, having obtained an interview with him, Charles said to him, "None should molest Friends, so long as they lived peaceably," promising this on the word of a king, and telling him Friends might make use of his promise; and upon the intercession of several Friends, but more especially at the solicitation of Margaret Fell, he set at liberty about seven hundred Friends, who had long been suffering in prison, under various frivolous charges, during the Protectorship of Oliver Cromwell and his son Richard.

The Parliament, freed for a short time in some measure from the malevolent instigations of the clergy, also manifested a disposition to listen to the voice of truth and justice, and admitted some of the despised Quakers to appear in the House of Lords, and set forth the reasons why they could not frequent the places of the national worship, pay tythes to the priests, nor take an oath. They were heard with attention and moderation, and the work of securing their rights advanced so far, that an order was drawn up for permitting the society the free exercise of their worship, and only wanted the royal signature to make it a law. This was in the year 1660, seventeen years after G. Fox had been first sent forth, and there was a reasonable groune to believe, that the cruel sufferings, to which Friends had been subjected since he first began to promulgate their faith, would be materially mitigated, if not altogether stopped.

King Charles, though a dissolute, was a kind-hearted man, and some of the royalists, knowing that several of the predictions of the Quakers concerning the downfall of the commonwealth, and the miserable end of their persecutors under it, had been strikingly fulfilled, entertained so strong a feeling of respect for their religious character, as to have addressed to them several queries, as to the king's right to the crown, and their sense as to his reign and government being blessed, and established. These queries had been answered by Edward Burroughs, who, among other things, sought to impress the court and men in power with a conviction, that the reign and government would be blessed or not, according as it avoided the evil courses that had brought the reign of Charles' father to a bloody end, and destroyed the commonwealth, especially persecuting for conscience' sake. This, with the unexceptionable lives and patient endurance of Friends, had undoubtedly made not a little impression, and all dissenters waited in expectation of an act securing liberty of conscience.

During this interval of repose, the meetings of Friends increased greatly, many resorting to them in search of the truth, and some out of curiosity, and great convincements took place, so that the number of members was largely increased. George Fox says, "The everlasting power of the Lord was over all, and his blessed truth, life, and light shined over the nation, and great and glorious meetings we had and very quiet; and many flocked unto the truth."

But the time for a permanent release from persecution had not yet arrived, and a pretext was soon found for commencing it with increased rigor and cruelty. Among the many restless and dissatisfied people, who were then living in Great Britain, were a few zealots, who professed to believe that the time had come to establish the reign of Jesus on the earth, and who were, therefore, opposed to the settlement of Charles on the throne of his ancestors. The millennial kingdom they proposed to set up, was styled by them a fifth monarchy, which was to be under the absolute control of the Prince of Peace, but which, absurdly enough, they declared themselves authorized to inaugurate by force of arms. Accordingly, having made preparation for an insurrection in London, about sixty of them, completely armed, and headed by a man, of the name of Venner, a wine cooper, sallied forth into the streets, in the night of a First-day, and proclaiming King Jesus, strove to incite the people to rebellion, and to drive out the king and his officers. The whole city was quickly in an uproar. The drums were beaten, and the cry, "arm, arm," resounded in every quarter. Being attacked by the trained bands, the deluded insurgents took possession of an house, and defended themselves in it, until the greater part of them were killed. The few survivors being seized, were tried, condemned, and executed. Sewell, in his short allusion to the insurrection, says, "The trained bands appeared in arms, and all was in an uproar, and both the mob and soldiers committed great insolencies for several days,

so that the Quakers, though altogether innocent, became the object of the fury of their enemies, and many were haled to prison, out of their peaceable meetings."

George Fox was at the time in London, and being lodged in Pall-Mall, at night a company of troopers came and knocked at the door of the house where he was, which being opened, they rushed in and laid hold of him. One of them clapped his hand on George's pocket, and asked him whether he had any pistol? George told him he knew he did not use to carry pistols; and asked him why he put such a question to him who he knew to be a peaceable man? Leaving him, they proceeded to search the house, and in one of the chambers, they found Esquire Marsh, one of the king's bed chamber, who, having become acquainted with G. Fox, and formed a strong attachment to him, had, out of affection, come to lodge where he was. On their coming down stairs, a dispute arose among them, whether they should take George a prisoner, or leave him where they found him, one of them asserting that he was one of the ring-leaders. Through the intercession of Marsh with the commander of the party, and his pledge that George should be forthcoming in the morning, the troop went off without him.

G. Fox says, "In the morning before they could fetch me, and before the meeting was gathered, there came a company of foot to the house, and one of them, drawing his sword, held it over my head. I asked him, why he drew his sword at a naked man? At which his fellows being ashamed, bid him put up his sword. These soldiers took me away to Whitehall, before the troopers came for me. As I was going out, several Friends were coming in to the meeting, [held in Pall-Mall,] whose boldness and cheerfulness I commended, and encouraged them to persevere therein. When I was brought to Whitehall, the soldiers and people were exceeding rude, yet I declared truth to them; but some great persons coming by, who were very full of envy, 'What! said they, do you let him preach? Put him into such a place, where he may not stir.' So, into that place they put me, and the soldiers watched over me. I told them, though they could confine my body, and shut that up, they could not stop up the word of life. Some thereupon came and asked me, 'What I was.' I told them I was a preacher of righteousness. After I had been kept there two or three hours, Squire Marsh spoke to Lord Gerrard, who came and bid them set me at liberty."

(To be continued.)

Nutrition in various Grains.—Wheat is one of the most important of all crops. The grain contains from fifty to seventy per cent. of starch, from ten to twenty per cent. of gluten, and from 3 to 5 per cent. of fatty matter. The proportion of gluten is said to be the largest in the grain of quite warm countries.

It is a singular fact, in all the seed of wheat and other grains, the principal part of the oil lies near or in the skin, as also does a large portion of the glutten. The bran owes to this much of its nutritive and fattening qualities. Thus, in refining our flour to the utmost extent, we diminish somewhat its value for food. The phosphates of the ash also lie, to a great degree, in the skin. The best fine flour contains about seventy pounds of starch to each hundred. The residue of the hundred pounds consists of ten or twelve pounds of gluten, six to eight pounds of sugar and gum, and ten to fourteen pounds of water and a little oil.

Rye flour more nearly resembles wheaten flour in its composition, than any other; it has, however, more of certain gummy and sugar substances which make it tenacious, and also imparts a sweetish taste.

In baking all grains and roots which have much starch in them, a certain change takes place in chemical composition. By baking, flour becomes nutritious, and more easily digested, because more soluble.

Barley contains rather less starch than wheat, also less sugar and gum. There is little gluten, but a substance somewhat like it containing about the same amount of nitrogen.

Oatmeal is little used as food in this country, but it is equal, if not superior, in its nutritious qualities, to flour from any of the other grains; superior, I have no doubt, to most of the fine wheaten flour of the northern latitudes. It contains from ten to eighteen per cent. of a body having about the same amount of nitrogen or gluten. Besides this, there is a considerable quantity of sugar and gum, and from five to six per cent. of oil or fatty matter, which may be obtained in the form of a clear, fragrant liquid.

Buckwheat is less nutritious than the other grains which we have mentioned. Its flour has from six to ten per cent. of nitrogenous compounds, about fifty per cent. of starch, and from five to eight per cent. of sugar and gum. In speaking of buckwheat or of oats, we of course mean with the husks.

Rice was formerly supposed to contain little nitrogen, but recent examinations have shown that there is a considerable portion, some six or eight per cent. of a substance like gluten. The percentage of fatty matter and of sugar is quite small, but that of starch is much larger than any grain yet mentioned, being between eighty and ninety per cent., usually about eighty-two per cent.

Indian corn is the last of the grains we shall notice. This contains about sixty per cent. of starch, nearly the same as in oats. The proportion of oil and gum is large—about ten per cent.; this explains the fattening properties of Indian meal, so well known to practical men. There is, besides, a good portion of sugar. The nitrogenous substances are also considerable in quantity—some twelve to sixteen per cent.

All these statements are from a prize essay of J. H. Salisbury, published by the New York State Agricultural Society. They show that the result of European chemists have probably been obtained by the examination of varieties inferior to ours; they have not placed Indian corn much above the level of buckwheat or rice, whereas, from the above, it is to be seen that it is "in most respects superior to any other grain."

Sweet corn differs from all other varieties, containing only about eighteen per cent. of starch. Amount of sugar is of course very large; the nitrogenous substances amount to the very large proportion of twenty per cent.: of gum, to thirteen or fourteen, and of oil, to about eleven. This, from the above results is one of the most nourishing crops grown. If it can be made to yield as much per acre, as the hardier crops, it is well worth a trial on a large scale.—*Prof. Newton.*

For "The Friend."

Sympathy with Sufferings.

There appears to be, even in the hearts of the most feeling, a certain inability fully to appreciate the miseries of others, unless we have in degree, felt them ourselves. It is experience in the schools of disease and distress, which most fully unlocks the heart, and gives us availingly to know how humanity *can* feel under the pressure of mental or bodily suffering. But did not daily experience set the matter beyond doubt, it would be no easy task to comprehend how one individual can, in the pride of selfish ignorance, not only make the miseries and misfortunes of a fellow mortal, the subject of unfeeling speculation and of ridicule also, striving to turn the tide of opinion in others into the same channel with his own and sometimes succeeding in turning away from the sick and afflicted, the widow and the fatherless, that help and sympathy which their peculiar situations and trials, may especially call for. Instances of this kind are sometimes seen, but let me record it as a solemn warning, that I have often, in the course of following events observed, that retributive justice seems to have especial relation to those who seem to say by their conduct, "I sit a queen, and am no widow, and shall see no sorrow." These have been *made* to feel. They have been made to fathom those distresses of body or mind which they once treated with so much lightness and inattention, and been stung too, by the harrowing recollection of their behaviour towards others in like circumstances no matter if they may even have supposed with Paul, that they were "doing God service." I have seen, in the midst of religious society, persons suffering from disease, until apparently standing almost on the verge of the grave, continually (and *they* knew not why) passed by and neglected by those whom they had loved as dear brethern and sisters in the Lord's flock; with whom they had often taken sweet counsel, and gone to the house of God in company, and who occupied the foremost ranks in our Israel; and I have believed that had not these poor, stricken ones felt a much more sure attachment to the Great Shepherd of the sheep, than their fellow professors evinced for them, they must, here, have stumbled and fallen. I would say, dear Friends, let us carefully and seriously weigh our conduct in the unerring balance of the sanctuary, and see whether we are, in this, clear of the blood of all men; see if we have never administered occasion of stumbling, although it may have been only to the hinder most of the flock. I once knew one of these reprimanded for habits of association with irreligious people: His reply was, "I was once very sick and in need of sympathy and help; not one of my fellow professors came to see how I fared, yet these people, who are said to have no religion came and did all they could for me." In the course of time this individual threw off all profession of religion, and became emphatically a wordling, and who can say that the stumbling block thus thrown in his way, was not one inducement to do so. True he had long, perhaps *always*, been one of the weaklings of the fold but this was no reason why others should do wrong. Was it the way to win back to the fold a straying brother or sister? or to evince the spirit of true kindness, and that charity which thinketh no evil, without which all other virtues will not avail? I would not accuse any of evil intentions, but my feelings have been pained in viewing our omissions and commissions in regard to these things. True, we may, hereby, gain a little present ease to the flesh, to that part in us which would shrink from beholding, or participating in affliction, but it will bring bitterness in the end.

There are those (let me speak plainly,) who will say of a brother or sister, borne down, perhaps by the most harassing description of illness, compared to which mere bodily pain, is a thing almost to be coveted. "There is not much the matter it is mostly imagination; if they would but summon up a little resolution they would soon be well, and it would be much better to tell them so than to show them any pity or sympathy;" and carrying these remarks into their practice, they will even in this manner speak to the poor, suffer

ng creatures themselves; forgetting that "with that measure ye mete, it shall be measured nto you again." Alas? they feel not the ounds they thus inflict; They do not feel, as he poor invalid does, that it requires all his or er resolution to *bear* their affliction; nay, that nless Divine Goodness should vouchsafe to help hem, they must sink. But the time may come, hen the dealings of these thoughtless ones will e returned upon their own heads; when they ill see too, that they might have escaped much uffering, many stings of conscience, and humiliat- g recollections, by simply minding their own usiness, and that while so doing, they might ave been messengers of sympathy and comfort. would, dear Friends, that we might narrowly arch our own hearts, and according to our easure, strive in the ability given, to imitate our lessed Master, that faultless pattern of humility nd kindness. Surely, the consciousness of having ndeavoured to sooth the affliction, or bind up the roken heart of a wayworn fellow traveller, will ield far more real satisfaction, than can possibly e derived from a contrary course of action.

B. H.

Ohio, Third mo. 19, 1855.

The Great Salt mines in the Mountains of Virinia.—The state of Virginia is moving in the reat work of internal improvement, and is making railroad that will reach the great salt mines of heir mountains, and in a few years that salt will e distributed over the whole of the Eastern States —its superior quality will insure for it a ready sale verywhere, for it is better worth one dollar per ushel for table use than any other salt that ever ame to our market is worth twenty-five cents It s a pure *chloride of sodium*, and will remain as ry as flour in any latitude from the equator to the ole.

This great salt mine is in a trough between two ountains, at an elevation of 1,882 feet above the evel of the sea, and near the waters of the north ork of Holsten river, a tributary of the river Tenessee, and is near the borders of the States of Kenucky, Tennessee and North Carolina, where these order on a southwestern point of the State of Virginia.

The fossil salt lies about 220 feet below the surface of the ground, and is encased in a vast deposit f gypsum.

About 10 years since, two boxes of geological pecimens were sent to me from these mines and rom the surrounding country. In repacking these nto other boxes, some pieces of the fossil were put n a box with specimens of iron ore from the great ron ore beds of Northern New York, and remained in that connection until the present year. On being opened the specimens were all in good order, the salt not having in the least corroded the iron, or produced any rust.

I have no doubt that deposit of salt resulted from volcanic action. New River, the head of one of the tributaries of the Great Kanhawha river, is near this salt mine, and is undoubtedly the source of the saline supplies of the deep wells of Kanhawha, but in its course thither it undergoes a change, and when raised from the deep wells is found to contain bromine in great abundance.

The Kanhawha Salines are among the wonders of the world; the water comes to the surface from a depth of two thousand feet, and is as cold as a northern blast in winter—thus exploding the theory that the heat increases in the earth *everywhere* as progress is made downward.

The gas which issues from these deep wells is in abundance sufficient to illuminate the entire Northern Hemisphere, and rises with a force that is sufficient to throw a cannon ball a considerable distance.

In the excavations made in the neighborhood of the Salt mines of Virginia, the bones of the Behemoth are found of a size indicating an animal as large as the hull of a ship of the line.

I have no doubt the table salt of our market will, in three years, be supplied by the Virginia Salt mines, and even now, our grocers cannot do better than to send to the Salt mines of Virginia for pure table salt for the supply of their customers who want a good article. E. MERIAM.

For "The Friend."

Charity—an Indispensable Virtue.

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, *is not puffed up; doth not behave itself unseemly*, seeketh not her own, is *not easily provoked*, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." "And now abideth faith, hope, charity, these three; but THE GREATEST OF THESE IS CHARITY." This is a christian virtue of essential importance to the true practical believer, let it be spoken of by some as it may.

About two hours before his death, James Naylor said, "There is a spirit which I feel, that delights to do no evil, nor to revenge any wrong, but delights to endure all things, in hope to enjoy its own in the end." "Its crown is *meekness*, its life is *everlasting love* unfeigned, and takes its kingdom *with entreaty*, and *not with contention*, and keeps it *by lowliness of mind*." "It never rejoiceth, but through sufferings, for with the world's joy it is murdered." He found this spirit in the depth of humiliation, from a sight of his own frailty and backsliding. And the early Friends could never have borne the indignities and the cruelties inflicted on them, in the unresisting manner they did, as became the followers of a suffering and victorious Lord, had they not been well acquainted with the spirit of divine charity.

Stephen Crisp gives this excellent counsel to his brethren. "Let the brotherly love that was sown in your hearts, as a precious seed in *your first convincement*, continue and increase daily, that as ye are made partakers of one hope of salvation in Christ Jesus, so ye may continue of one mind and heart, according to the working of his Spirit in you, having a *tender respect one for another*, as children of one father, and as such as feed at one table For Christ *hath ordained* and *doth ordain in all his churches*, that we should love one another, and that we should *shun all occasions of offence and grief*—that we should walk orderly, and as becomes his holy gospel—that we should be an honour thereunto, and a strength and comfort to one another. This is our great ordinance, our new commandment, which was also from the beginning, and will always abide the same through all generations. Therefore, my friends and brethren, let the fruits of sincere and brotherly love abound amongst you, both in word and deed; and *let none be wanting in fulfilling the law of charity*, without which *all profession will be but like sounding brass*, or a tinkling cymbal.

But if this law be kept to, *the life of religion will be felt*, and each one will be thereby taught their duty and charge concerning another, and know how to comfort *in charity*—to admonish *in charity*—to reprove *in charity*—and also to receive all these *in charity*. This will exclude forever all whispering and talebearing, and bring every one to deal plainly and uprightly with every one, not suffering sin to rest upon the soul of thy brother; but to deal with him quickly, plainly and tenderly, even *as thou thyself wouldst be dealt withal*. And however this kind of dealing be taken, thou shalt not miss of thy reward, but thy peace will remain with thee. While Friends' eyes are fixed upon the power of God, as their guide and leader in all these things, and their design is simply God's glory, the clearing their own consciences, and the good of their brother, they will not be discouraged in their undertakings; for they know the power will certainly come over whatsoever opposeth it, and this will keep your minds quiet and free from disturbances, when you see men and things, and parties arise against the power, knowing that the power is an everlasting Rock. As for these things that appear against it, *they are but for a season*, in which season *patience must be exercised*, and the counsel of wisdom stood in, and then you will be kept from staggering, or *from scattering* by all the *fair shows the spirit of opposition can make*.

They that do enjoy the life and substance, and feed daily of the bread that comes down from heaven, have *a quick sense and discerning of things* that are presented to them, and do know them that are of the earth, earthly, by their earthly savour,—from those that are of the heavenly, with their heavenly savour. They know what feeds the head and the wit, and carnal reason, and what will nourish the immortal soul, and so come to be fixed, and are not ready to feed upon unsavory food, nor to be easily tossed, nor to be troubled at evil tidings, nor can they be drawn *after one thing or man* by an affection, nor *set against another man or thing* by a prejudice. The true balance of a sound judgment settled in the divine knowledge, according to the measure that the Father hath bestowed, keeps such steady in their way, both in respect to their own testimony and conversation, and also in respect to their dealing with others. Oh, my dear friends, in such doth the Truth shine, and such are the true followers of Christ, and they are worthy to be followed, because their way is as a shining light, shining on towards the perfect day. And in this sure and steady way, my soul's desire is, you and I may walk, and continue walking, unto the end of our days, in all sobriety, truth, justice, righteousness and charity, as *good examples in our day*, and *comfortable precedents* in our end to them that shall remain, that so we may deliver over all the testimonies of our Lord Jesus unto the succeeding generations, as pure, as certain, and as innocent as we received them in the beginning; and in the end of all our labours, travels, trials and exercises' may lay down our heads in that sabbath of rest that remains always for the Lord's people."

One of the evils, consequent upon an unsettled state of society, is to produce feelings of coldness towards each other, and thus to lay waste the influence of the law of charity. When the cultivation of this virtue has been insisted on, some regard it as an evidence of design to compromise principle, even by those who have never swerved from the faith of their forefathers, but who, in word, and deed, and life, have shown an unflinching adherence to the doctrines held by them. Such errors in judgment not only prove the want of divine love, the charity that thinketh no evil, but also the want of true discernment. Honestly disposed people may make mistakes in substituting creaturely zeal for the dictates of Truth, when they are not restrained by the controlling and regulating power of charity. It is good to mind the doctrine of our Saviour, "He that doeth truth, cometh to the light, that his deeds may be made manifest that they are wrought in God." Fre-

quent self-examination is all-important, and the beam must be taken out every one's eye, before he can see clearly to take the mote from his brother's eye. A clear view of his own state will humble and temper the self-whole man, and prepare him to exercise rightly the gift of charity, by which he may be divested of all ill-will towards his neighbour, and be led to pray for his welfare, as well as his own. As he advances in this path, all high thoughts of his own attainments and purity will be banished, and he will covet humiliation in any degree that his Saviour may dispense, if it will bring him into his image, and acceptance. Then, in the love of the gospel he will be fitted to labour availingly for the restoration of those who have missed their way, according to the apostle's injunction: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." When this becomes the condition of the acting members, religious Society will recover its strength and brightness, divine love will fill the heart, and all partition walls which obstruct the flow of true christian fellowship, will be taken down—a highway will be cast up to walk in, and our light will invite others into this communion, which is with the Father, and the Son, and one with another in him.

Ether for Steam Engines.—A Paris paper contains the following, from which it seems probable that ether is about to play an important part in driving steam engines.

Experiments with M. du Trembley's system of employing ether in conjunction with steam on board steam vessels, and thereby obtaining a great increase of motive power at less expense than of steam by the existing system, were made four days ago at Toulon, on board a magnificent vessel called the France, which has been supplied with the necessary engines. The experiments took place in the presence of a special commission consisting of four engineers and two captains of the navy, and Rear Admiral Delassaux, and a number of civil functionaries and naval officers. In ordinary machines, steam, after setting the cylinder in motion, is condensed by means of injection of cold water, and is then discharged with nearly the total loss of its heat; but on M. Du Trembley's system, after moving the cylinder it is put in communication with ether, which absorbs and condenses its heat, and, instead of escaping, sets in motion the piston of a second cylinder, and so greatly increases the power of the engines. At eleven o'clock the experiments commenced, and were continued until two o'clock. All the usual movements of a steam vessel were executed with perfect success, and with much more regularity than is usual with new engines. The average speed obtained was nearly nine knots per hour. The saving of fuel which M. Du Trembley's system causes to be effected, compared with the existing system, is 50 per cent. The France is 74 metres long, 10 metres 85 centimetres wide; she can receive 1,400 tons of merchandise, and 90 passengers; her engines are nominally of 300 horse power, and the diameter of her screw is nearly four metres. She carries 300 tons of coal and 4000 killogrammes of sulphuric ether, and due precautions are taken to prevent any danger from the employment of the latter.

Divine Providence always places the remedy near the evil. There is not any duty, to which Providence has not annexed a blessing; nor any affliction, for which he has not provided a remedy.

For "The Friend."

Loving and Forgiving.

"Oh, loving and forgiving—
Sweet sisters of the soul,
In whose celestial living,
The passions find control!

"In the ruffled and angry hour, we view every appearance through a *false* medium. The most inconsiderable point of *interest* or *honour*, swells into a momentous object, and the slightest attack seems to threaten immediate ruin. But when passion or pride has subsided, we look around in vain for the mighty mischiefs we dreaded. But though the cause of contention has dwindled away, its consequences remain. Let us reflect how little we have any prospect of gaining by *fierce contention;* but how much of the true happiness of life we *are* certain of throwing away. Easily, and from the smallest chink, the *bitter* waters of strife are let forth: but their course cannot be foreseen; and he seldom fails of suffering most from their poisonous effect, who *first* allowed them to flow.

"Religion *should* extinguish strife,
And make a calm of human life;
But friends that chance to differ
On points, which God has left at large,
How freely will they meet and charge!
No combatants are stiffer.

"Where there is Christian friendship, there *will* be mutual affection, *oneness* of interest, and reciprocal acts of kindness. So far as friendship is purely christian, it *must* be permanent. That which *assumes* the name, partakes of so large a portion of earthly alloy, as to expose it to accident and decay; but friendship which *has* religion for its basis, is a perennial spring affected by neither summer's heat nor winter's cold—ever full and ever flowing. Religion constitutes a *new* bond of union, and strengthens the ties of natural affection. Christianity is a system of love. Like its Divine Founder, whenever she prosecutes her journey of mercy, she breathes 'on earth peace, good-will toward men.' And in proportion as we cherish her spirit, and are influenced by her precepts, our conduct will exemplify 'whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report.' All the disciples shared in the affection of our Lord, and he evinced the strength of his love, by *patiently* instructing their ignorance, bearing with their infirmities, and dying for their sins; but he entertained a *special* regard for the apostle John. His was the privilege to lean on the Master's bosom, and to be favoured with the vision of the future conflicts and triumphs of the church. He was 'that disciple whom Jesus loved.' As a man, the Redeemer felt the force of natural affection, founded on a congeniality of disposition; for none of his little family exhibited more of the *meekness* and *gentleness* of Christ, than John.

"How blest the sacred tie that binds,
In union sweet according minds!
How swift the heavenly race they run,
Whose hearts, whose faith, whose hopes are *one.*
For each, the soul of each how dear,
What jealous love, what holy fear!
How doth the generous flame within,
Refine from earth, and cleanse from sin!
Their streaming tears *together* flow,
For human guilt, for human woe;
Their ardent prayers *together* rise,
Like mingling flames in sacrifice.

"O, how sweet is love! how pleasant its nature! It is the sweet, tender, melting nature of God, flowing up through his seed of life, into the creature; and, of all things making the creature most like unto himself, both in nature and operation. It fulfils the law. It fulfils the gospel. It wraps up all in *one*, and brings forth all in the *oneness.* It excludes all evil out of the heart; it perfects all good in the heart. How takingly doth it behave itself, in every condition, upon every occasion, to every person, and about everything. How tenderly, how readily, doth it help and serve the meanest. How *patiently*, how meekly, doth it bear all things either from God or man; how unexpectedly soever they come, or how hard soever they seem! How doth it believe! How doth it hope! How doth it *excuse*, how doth it cover. How *kind* is it even in its interpretations and charges concerning miscarriages! It never *overchargeth*, it never grates upon the spirit of him whom it reprehends. It never hardens, it never provokes; but carrieth a meltingness and power of conviction with it. This is the nature of God. This, in the vessels capacitated to receive and bring it forth in its glory, the power of *enmity* is not able to stand against, but falls before, and is overcome by." And "this is the message ye heard from the beginning, that we should love one another; not as Cain who was of that wicked one, and slew his brother;" but as Christ who gave himself for *us;* the just for the unjust; that he might redeem us from all iniquity, and finally present us faultless before the throne of his Father in heaven. Now the faith which is in Him, works by love to the purifying of the heart, and all our works, without this faith, are dead. In this precious faith, we are led to forgive as we would be forgiven; for, if we forgive not men their trespasses, neither will our heavenly Father forgive us our trespasses. The command and promise of Christ is, "Forgive and ye shall be forgiven. Be ye merciful, as your Father also is merciful. Judge *not*, and ye shall *not* be judged. Condemn *not*, and ye shall *not* be condemned. With the same measure ye mete withal, it shall be measured to you again," whether it be of condemnation or forgiveness, judgment or mercy. This is the doctrine of Christ, and will be our experience, therefore let us look well to our doings, before the unalterable sentence may be pronounced, "Let him that is unjust, be unjust still, and him that is righteous, be righteous still."

The Whole Business of Life.—The amiable and gifted Jane Taylor, the last time she took up her pen (it was on the day preceding her death) wrote as follows:—"Oh, my dear friends, if you knew what thoughts I have now, you would see as I do, that the whole business of life is preparation for death."

How much time is spent in preparing to live! How little in preparing to die!

One who had lived more than fifty years said, as the hand of death was upon him, "I have all my days been getting ready to live, and now I must die!"

Would men but spend as much time in preparing to die, as they spend preparing to live, the physical agonies of death would not so frequently be heightened by the agonies of despair.

"The whole business of life is to prepare for death." Thousands of death-beds—death-beds of rejoicing, and death-beds of despair—have borne witness to this truth. The reader will bear witness to it—perhaps at an early day.

In view of this truth, this very day should be spent in preparing to die. Our chief attention should this day be given to those things which shall prepare us for the closing day of life. In the same manner should all our coming days be spent.

Such a course would not render life a dreary

aste. Far from it. That man best enjoys life
ho is best prepared to leave it.
It is a mournful thought that, in all probability,
me reader of these lines will meet death without
eing prepared for its dread realities.

Selected.

THE WINTER ROSE.

he soft blossoms of summer are fair to the eye,
here brightly the clear silver Medway glides by;
nd rich are the colours which autumn adorn—
s gold chequer'd leaves, and its billows of corn.

ut dearer to me is the pale, lonely rose,
hose blossoms in winter's dark season unclose;
hich smiles in the region of winter's stern blast,
nd smooths the rough present by signs of the past.

nd thus when around us affliction's dark power,
clipses the sunshine of life's glowing hour;
hile drooping, deserted, in sorrow we bend,
h, sweet is the presence of one faithful friend.

he crowds whom we smiled with when gladness was
ours,
re summer's bright blossoms, and autumn's gay
stores;
ut the friend on whose breast we in sorrow repose,
hat friend is the winter's lone, beautiful rose.

For "The Friend."

BIOGRAPHICAL SKETCHES,

f Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 230.)

GRIFFITH OWEN.

In the Quarterly Meeting held in Philadelphia, n First month, 1702, Griffith Owen, Thomas Story, Nicholas Walln, William Southeby, John Kinsey, and Penticost Teague were "desired to raw up some heads in order to prevent superluous furniture in houses, and superfluous apparel, vith other disorders that may happen within the imits of this meeting." In the Quarterly Meetng in the Fourth month, a committee of six woen Friends were added to them, and in the Seenth month they presented to the meeting the esult of their labours, which was approved, and y minute was directed to be "sent to each Monthly Meeting in this county, it being the sense and arnest desire of this meeting, that Friends may e careful to put in practice the particulars hereof."

The labours of this committee appear to have een adopted by the Yearly Meeting, who issued t, and directed Griffith Owen to sign it on its ehalf. The document recommends and enjoins n Friends not to place their children apprentice o such as are not in religious profession with hem, and enforces the necessity of taking care hat wherever placed "they may have suitable earning and education, according to Truth." After exhorting all who proceed in marriage to do t with the consent and approbation of the Monthly Meeting they belong to, and directing that all who should do differently, should be dealt with, the document treats upon dress, particularly that of women. It recommends that bonnets should not e lined with gaudy materials, and that their dress should not be open on the breast, nor made with needless rolls on the sleeves, according to the fashion of the world.

It also re-issues former advices as to plainness f apparel, and the making, buying, selling, or wearing of gay stuff. Discouraging all superfluity nd excess in building houses, and in furnishing hem, enumerating various kinds, and adding, "and many such like needless things, which the Truth manifesteth to the humble mind which knows the teachings of the Lord, and the leadngs of his blessed Spirit. For these see that God s leading his servants and handmaids out of all the world's vain fashions and customs, both in words and gestures, apparel and furniture."

The document also advises that none trade by sea or land beyond their ability, and that all Friends keep to a word in their dealings, paying their debts in due time, that the Truth may not be reproached. It recommends that those who do not come to meeting, or misbehave or fall asleep therein, be admonished. Mothers, dames, and mistresses are exhorted to bring up their children and servants in the use of the plain language, and in plain attire. After recommending the calling the days and months in the plain way, such as they bore in the beginning, it thus concludes, "For we are come unto him that is the beginning and ending, the first and last, and he is arisen to put an end to all that which hath been set up in the night of apostacy, and is come to bring the church to her ancient innocency and glory."

During the year 1702, Griffith Owen's field of gospel labour was principally in and about Philadelphia. He was frequently, on First-days, at neighbouring country meetings, and his many appointments in religious society, his diligent attention, also, to his civil and professional duties, must have closely filled up his time. This year he was appointed to correct the testimonies, which should be prepared for deceased Friends, and also one of a committee to collect accounts of the dying sayings of ministers or others, which might be thought worthy of preservation. In the First month, 1703, we find him appointed to abridge two narratives, one of Mary Masters, of York, and one of Jane Hodges, of Philadelphia. These accounts were directed to be forwarded to "John Wills, on Northampton river, in West Jersey, to be sent by him to John Tomkins in London." They do not appear ever to have been printed, sharing a similar fate with numerous other accounts of valuable men and women forwarded from this country, of which no copies have been preserved here.

Friends, in Philadelphia, had from time to time been brought into sympathy with, and concern for their fellow members in Carolina and Virginia, on account of the great deficiency apparent amongst them as respected church discipline. In the General Yearly Meeting of Ministers, held First mo. 27th, the subject was opened, and it appearing from the report of some who had recently visited them that they wished for the assistance of Philadelphia Friends in the matter, the following minute was made:

"Friends in Virginia and Carolina, being sensible of their shortness as to the necessary parts of church discipline, and desiring to be helped therein by Friends here, it is agreed that Griffith Owen, Thomas Story, and Samuel Jennings do prepare what they judge needful therein to be presented to the next Yearly Meeting, and if there approved, to be sent to them with an epistle from the same." In the Yearly Meeting of Ministers held in the Seventh month, one or two Friends were added to the committee, which prepared the following epistle, to accompany the hints on discipline:

"Dear Friends,—In a living sense of the life-giving presence and power of the Lord, and of his universal love, shed abroad in our hearts, by the spirit of his Son, our blessed Lord and Saviour Jesus Christ, in this our Yearly Meeting, a general care and concern rests upon us, for the prosperity of the blessed Truth, and the growth of the churches the world over.

In a more especial manner, through the representation of things among you, by divers brethren, who have been lately travelling in those parts, we are stirred up in the same love to communicate unto you divers things we hope worthy of your notice and observation, as well relating to the necessity of good order and discipline in the church in general, as also some short account of some things, practised amongst us. That as we, hereaway, have reaped and still do, the good and wholesome fruits of our Monthly, Quarterly, and Yearly Meetings, both for worship and management of other affairs of the church, so you, also, through the goodness of God and your like diligence in the same things, may reap the same advantages in time to come. Even as the fruit of that blessed Tree, that beareth variety of fruit, and very often.

It is worthy of our remembrance and consideration, that when Israel was first gathered out of the land of Egypt, from under Pharaoh, and his hard and cruel task-masters, and moved forward under the conduct of Moses, their captain, they had no outward law, either moral, ceremonial or judicial, delivered to them. Yet they were the chosen people of God, at that time, as well as afterwards. But when they had passed the Red Sea, and were delivered from Pharaoh and his numerous and mighty host, and had sung praises on the banks of salvation, and were come into the wilderness, from under the laws of the oppressor, and were travelling towards the land, fore-promised unto Abraham and his seed after him, the Great and Mighty Lord of Hosts, the dread of nations, in his infinite wisdom, seeing the necessity of laws, for the government of so mighty a people, communed with his servant Moses, and appointed him as mediator of his laws, ordinances, and statutes for the government of his people Israel under him, in their duty towards God, and one towards another, and for the preservation of their lives, limbs and properties, and for their comfort and good in all things. Which law of ceremonies being ended, and that Great Prophet come of whom Moses and the prophets testified aforehand, to wit, our blessed Lord and Saviour Jesus Christ; he became the Mediator of a better covenant unto so many of Israel as received him in the way of his coming, according to the dispensation that then was, the fruit whereof now also remaineth. From thenceforth he was no more a Jew that was only one outward,—circumcision was that of the heart and spirit,—the law that is light, was written within, by this Great Mediator of the new and living covenant, which abideth with Israel forever. To which law and covenant, we, the Gentiles, also have a right by virtue of the promises of God. This Mediator and Redeemer, having finished the word of his Testament, and become a propitiation for the sins of the whole world, ascended into the heavens where he ever liveth, to make intercession for us before the throne of the Majesty on High. The Lord having written this law of light in our hearts, by the secret finger of his power, hath opened the Divine mystery of it by the operation of his Holy Spirit and grace, given us in his Son Jesus Christ, according to the promise of the Father. By this [law] we have been convinced of the evil of our ways, every sinful thought hath been reproved, and every evil action brought to judgment. [By it] all the empty inventions and false worships, evil ways and customs of men, which they have invented and imposed in the night of apostacy and darkness, have been laid open and discovered to us, that we might avoid them. The Lord of life and glory, the captain of our Redemption, hath led us out of spiritual Egypt, from under the Pharaoh thereof, and from under his task-masters, and all their hard impositions and cruel ways.

Nevertheless, though the Lord hath wrought mightily for our deliverance, and hath revealed his law and covenant of life and light unto us, his people, gathering us from among the nations, as a peculiar people unto himself zealous of good works,

yet there have been divers among us, and still are, that walk not under the law of God, nor will they be subject unto its reproofs in their own hearts, and who, professing the Truth, walk in their own ways. After it had pleased [the Lord] to bring many of our elders and brethren to the knowledge of the Truth, a holy care and great concern fell upon them that all things might be kept in good order amongst them. In the wisdom of God, and by the openings and directions of his Holy Spirit, they saw it meet and necessary to appoint and establish Monthly, Quarterly, and Yearly Meetings, and to settle in the church such order and discipline, as there should be no place left, for the head of the transgressor to hide or cover him. So all such as profess themselves to be friends of God, and of Christ Jesus, and of the blessed Truth, as now revealed, and are not; but would follow their own ways, and bring reproach upon the way of Truth by their disorderly walking, may be brought to reproof and condemnation, and be testified against as such, with whom we can have no communion.

Though these methods, orders, and discipline, in their first motion and progress, have met with great contradiction and opposition in divers parts of the world, (of which you also may possibly have had a share in time past,) from men of perverse minds, enemies to the government of Christ Jesus, and of his Spirit and grace in the heart, who, under pretence of being accountable only to the light of Truth in themselves, have despised discipline, and the order established by it, yet the Lord hath prevailed by his wisdom and power in the hearts of his faithful people, and order and government is fully settled in most of his churches the world over.

Now, dear Friends and Brethren, the Truth speaks the same thing in all nations and countries, and leads into all Truth, in faith, doctrine and order, and though the churches in your parts have been but small till of latter years, and not that occasion, it may seem, for every branch of discipline as in some other parts of the world, in more numerous gatherings, yet being through the mercy of God increasing, as well by the offspring of Friends educated in the way of Truth, as by the daily addition of the called and faithful out of the world, we think it expedient, the love of Truth constraining us, to communicate unto you certain particulars herewith enclosed, relating to discipline practised amongst us, that, if peradventure we may be thereby helpful to you in the Lord, heartily desiring that the God of truth and love may be pleased more and more to inspire you with an holy zeal against every appearance of evil, first in yourselves, and then in others, that so all things may be kept sweet, pure and clean amongst us as a people, worthy of the name of the Lord, and of so many great and abounding blessings, both spiritual and temporal. For all of which, unto Him the God and Father of our Lord and Saviour Jesus Christ, through His Holy Spirit, be all honour, glory and praise [given] now and forever. So, dear Friends, in the love of the blessed Truth we dearly salute you, and therein remain your loving Friends and Brethren."

(To be continued.)

Wonderful Exemption from Accident.—The Plattsburgh (N. Y.) Republican, noticing the statement of Cunard, that his steamers have carried over one hundred thousand passengers without losing a man, says that Captain Anderson, of the steamer United States, on Lake Champlain, has, in the course of twenty-two years' service, carried over half a million of passengers, and lost but one man, and that without any fault of his or his crew. The steam navigation of Lake Champlain has ever been remarkably exempt from accidents, and probably no equal amount of travel in any part of the world has been attended with so little disaster and loss of life as the travel which has passed through that Lake.

For "The Friend."

Patience.

Perhaps there are very few who have not sometimes to deplore a want of more patience, either in their domestic concerns or social intercourse. In consequence of not having the mind sufficiently strengthened by this inestimable virtue, there is great danger of being drawn aside in an unguarded moment, into some improper or untimely expression, which may sadly embitter many subsequent hours, that otherwise might have proved both peaceful and profitable. There is no situation in life, neither is there any period of our existence, when patience is not required.

It is well, however, to remember, that patience is a virtue, and can only exist acceptably in the sight of our Creator, and promote our increase in godliness, when associated with the other virtues. There is a liability of tolerating iniquity in some way or other, unless a daily concern is maintained to live lives of holiness, so that we may always be enabled to see and to feel the exceeding sinfulness of sin; also from repeated appeals to a spurious patience and forbearance, by the transgressors of the law of the Lord, as we yield to them, there is danger of witnessing a decline of true patience, Christian moderation, and real forbearance. In this condition, patience may be said to lose its genuine character, and to degenerate into a confederacy with evil. It may, in the view of some, have the appearance of the intrinsic virtue in numerous instances, but is uncertain, and apt to make undue allowance for the unjust, while at the same time it is prone to change its appearance entirely, in reference to the righteous.

A continual exercise of patience is highly important for each individual: when this is neglected, there is a probability of receding from the purity of Christianity; for giving way little by little, may become so habitual, as entirely to change the character. During seasons of temptation of whatever kind, patience is needful to secure a firm resistance, and to receive strength from above. In times of trial, when our peace consists in taking that course which the Truth requires, though it lead us counter to the popular voice, and alienate from us many of our former associates and friends, how necessary it is patiently to continue in the path of well-doing, remembering this promise to the church of Philadelphia, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

The Water Buffalo.—The water buffalo is an animal much in use at Singapore for draught. It is a dull, heavy looking animal—slow at work, and I think, disgusting in appearance, but remarkable for its sagacity and attachment to its native keepers. It has, however, a particular antipathy to a European, and will immediately detect him in a crowd. Its dislike to, and its courage in attacking the tiger, is well known all over India. Not long ago, as a Malayan boy, who was employed by his parents in herding some water buffaloes, was driving his charge home by the border of the jungle; a tiger made a sudden spring, and seizing the lad by the thigh, was dragging him off, when two old buffaloes, hearing the shriek of distress from the well known voice of their little attendant, turned round and charged with the usual rapidity. The tiger, thus closely pressed, was obliged to drop his prey to defend himself. While one buffalo fought and successfully drove the tiger away, the other kept guard over the wounded boy. Later in the evening, when the anxious father, alarmed, came out with attendants to seek his child, he found that the whole herd, with the exception of the two old buffaloes, had dispersed themselves to feed, but that they were still there—one standing over the bleeding body of their little friend, while the other kept watch on the edge of the jungle for the return of the tiger.

Samuel Fothergill to Hannah Logan.

Neither time nor distance hath effaced thee out of my remembrance and near regard, though perhaps, thou mayest almost have thought so. Thou hast been the frequent companion of my mind, with desires for thy growth and stability in those things which are most excellent; and well assured I am, thy morning light would be beautified with additional degrees of splendour, if no unfaithfulness or want of right care on thy part defeat the sacred design of that merciful one, who is the Lord of perfection, and would have his sons and daughters like himself; according to their age and growth. That his blessed resemblance may be impressed upon thee, is my earnest prayer; and in order thereto, permit me to suggest a few such hints and cautions as may arise in a mind anxious for thy good, and warmed with the best love. Study to be quiet, and mind thine own business, is one useful, necessary direction, to all who would thrive at home. There is an active enemy, who seeks to draw out the mind after other people's business, to the neglect of our own; whereby hurt and loss attend, and the feet of the mind are gadding from house to house, and abide not within our own doors. The domestic affairs of the soul are neglected, the house gets unclean and confused; and when the holy Head of the family and Husband of the soul, comes, he finds things unmeet for his reception, and refuses to take up his residence. Here some bemoan his absence, which is chiefly or wholly owing to their want of care in having all things clean and in order, and being at home to receive him when he comes. It is a common consequence of wandering much from home, to hear many reports, whereby the mind feeds on wind; this is also ruinous and destructive. It was not upon the mountains, or far off, that manna descended for Israel, but even about their tents; and the celestial bread, which hath been the staff of life to the living of all generations, is in our own houses; the vein of fine gold runs in our hearts; there let us dig, and patiently bear the refiner's hand. Blessed is that servant who is found thus abiding and waiting at home when his Master comes, he will accept him, and make him ruler in his stead. Here stands the power and ability of being rightly useful in the cause of truth, whether in the church, or in our own families. In this authority, the tender connexions of nature, improved by grace and confirmed by prudence, become a threefold cord, that cannot easily be broken; and if we instantly see not the desire of our souls, we shall not assume the Divine prerogative in fixing judgment, or decline our patient waiting until our Lord comes, who can do all for us, yea, more abundantly than we dare expect or ask.—*Friends' Library, Vol. IX.*

Warrington, 1758.

Motion of Insect's Wings.—The buzzing and humming noises produced by winged insects are not, as might be supposed, vocal sounds. They result from sonorous undulations imparted to the

n by the flapping of their wings. This may be ıdered evident by observing that the noise al- ys ceases when the insect alights on any object. le sirene has been ingeniously applied for the rpose of ascertaining the rate at which the wings such creatures flap. The instrument being ought into unison with the sound produced by e insect, indicates, as in the case of any other usical sound, the rate of vibration. In this way has been ascertained that the wings of a gnat p at the rate of 15,000 times per second. The ch of the note produced by this insect in the s of flying is, therefore, more than two octaves ove the highest note of a seven-octave pano- te.—*Lardner's Handbook.*

For "The Friend."

The following views relative to our lapsed condi- on as a people, expressed by a worthy minister t long deceased, may be interesting to some of e readers of "The Friend;" as in measure set- g forth the cause and design of the shaking and ting dispensation through which we are now assing. "In the first place, we had become a osperous People—much flattered and caressed— r leaven had become mixed as with the leaven the Pharisees, (Oh how much have I seen of this ixing of substances). I desire to keep personali- es out of view. It is the Truth I am pleading r, and *not* the persons of men.

"It seems to me, that if we do believe the proph- s of the days in which we live, as well as the an- ent prophets, we must believe that this day of fting, and searching, and separation was not only reseen by them, but that it is permitted by Him hose prescience sees the end of all things from e beginning, and has, by his own ways and eans, been calling to his Church, to 'Come out om among them and be separated.' What is it, I ould query, that we are to come out of, as here luded to?

"Have we not been favoured to see, as in the sions of light, that the Blessed Head of the Church eans for us to come out of the forms of godliness hich have *not* the power, and to show forth by eekness and humility the spirituality of the re- gion of Jesus in all its simplicity and purity?

"Now briefly, it seems to me that *here* is the ontest, between that which is very beautiful nd palatable to the creature, and that which has no comeliness that we should desire' it; but is ross-bearing and powerful in its nature, leading hrough the 'straight gate into the narrow way.'

"Pharaoh was a great man, and king of Egypt; et this very man was an instrument in the hand f the great 'I Am,' to chasten the backsliding nd rebellious children of Israel; and their land as smitten with the Lord's wonders, ere they were elivered from Egyptian bondage. And He may ow be making use of the wise men of this world such as may be 'wiser than the Children of ight,') for effecting the very self-same purpose.

"Ah, yes! and how repeatedly was the true hurch reduced to but a mere handful. I know hat in regard to party feeling, much may be said n both sides of the important question which is ow agitating the Society; and a great deal too nuch *is* said. If, therefore, we can only come at he Truth, and keep in the Truth, the Truth will eep us, and we shall be preserved from hurting it n any way."

These views will, I trust, correspond with those f many of the readers of "The Friend," who are ivingly and tenderly concerned for the welfare of Society; that it should be preserved from evil and eproach, by the exclusion of every doctrine or ractice that would tend to lay waste the principles f our profession, through the exaltation of self, which is the enemy of the prosperity and peace of the Church.

Is it not for want of self abasedness that we are brought into the humiliating position of "a house divided against itself?" And how can we expect to prosper while the will and wisdom of man is seeking to usurp the place and authority of the Truth of our profession? While we are departing from the humility and meekness of Christ, how can we expect to be owned by him?

The Truth will never prosper in our hands whilever we are saying within ourselves—in respect to Him upon whom the government of the Church is to rest—"We will not have this man to rule over us;" but we must come down in the spirit of our minds, to a willingness to submit to the turnings and overturnings of His holy hand upon us; to a desire to be led, directed, and governed by Him in all things, respecting our own and the Church's welfare. Then, and not until then, shall we become the people we are professing to be, even the called and chosen of the Lord, for the support of his Truth.

Let us bear in mind the declaration of our blessed Saviour, "Ye are my friends if ye do whatsoever I command you." This is the condition, and the *only* condition upon which we can justly assume the name we bear. If then, our own fleshly wills are in dominion, we have no just title to the name of Friends; but we are rather enemies to the cross of Christ, which brings into subjection every high thought and lofty imagination, and "every high thing that exalteth itself against the knowledge of God, to the obedience of Christ."

Humility and *selfdenial*, are what *are* wanting to bring us into a *oneness* of purpose and feeling; and *out* of party spirit which would rend and divide, and thereby lay waste the precious testimonies we were raised up to bear to the uniting and preserving power of Truth. If we would only seek to come into that teachable and humble state of mind which would bring us to the feet of Jesus, there to be instructed by Him, as to the way in which we should go, all jarring and contention would cease to be known; for we then should know of a truth, that "one is our Master, even Christ, and all we are brethern."

Postage to be Prepaid.—The new Postage law, which went into operation on 1st inst., requires the Prepayment of Postage of *all* letters, or the letters will not be sent.

THE FRIEND.

FOURTH MONTH 7, 1855.

When the authors of the legislation for the repeal of the "Compromise Act," became fully aware of the dissatisfaction and indignation produced by it among the people of the north and west, to screen themselves from the odium likely to attach to them for their conduct, they asserted that slavery could not exist within the territory thrown open to its inroads by their gratuitous efforts, and that the tide of public opinion would be changed, when it was found, as they believed it would be, that the men who emigrated into that wide spread domain, would secure freedom to all, by their own legislative acts; while the principle established would afford the opponents of slavery an opportunity of carrying out their wishes, within territory now considered doomed to receive the "peculiar institution" of the South.

The slaveholders, confident of the result, were well content to allow this fiction to go forth, and allay the fears of whoever might be silly enough to believe it; while they were maturing their plans, to pour within the limits from which they had heretofore been excluded, a horde of unprincipled partizans, who would wrest the power conferred on the territorial legislature, to the establishment of their darling project.

For a time, it was supposed that the emigration from the north and west, would place the balance of power in the hands of men pledged to freedom; and great efforts were made in many places to aid the transportation, and expedite the departure, of those who were willing to encounter the difficulties of a settler's life, in the broad prairies of Kansas or Nebraska.

The recent election in Kansas has proved, that all hope of excluding slavery from its soil is vain. From the accounts received, it appears that the pro-slavery party has triumphed over all the efforts of their opponents, and secured an overwhelming majority, if they have not elected all the members of the legislature. The particulars of the election have not yet reached us, but it is said to have been conducted without much tumult or rioting, which was hardly to have been anticipated, considering the character of many who crossed the line from Missouri. We think there must be some mistake in the accounts received as to the universal success of the slavery party there, as one section of the country is said to be settled almost exclusively by northern men.

To us, there is something peculiarly affecting in this first demonstration of the successful operation of the schemes of the slaveholders, for appropriating to themselves, soil once dedicated to freedom; and we cannot but feel greatly discouraged at the evident progress made by them, in reconciling the public mind to the encroachments of their abominable system. Is there not something more to be done by our religious Society towards spreading and enforcing the testimony of Truth against this complicated evil, which is threatening to overrun the largest and fairest portion of our favoured country, and to overwhelm every principle of justice and equity on which its government is founded?

SUMMARY OF EVENTS.

EUROPE.—News from England to the 17th ult.—*The Peace Congress* had formally met at Vienna on the 15th. There were present one French, two English, two Austrian, and two Turkish representatives. The Russian Plenipotentiary was not present. The telegraphic reports from thence, say that the discussion of the general basis of negotiation terminated satisfactorily. There were rumors current, that Austria and England would be content without the demolition of Sebastopol; but the French Emperor absolutely insists upon that as one condition.

The War.—The accounts from Sebastopol state that the allies had resumed their firing upon the town. The discrepancy between the French and Russian accounts of the storming of the redoubt on the night of Second month 23d, is explained. The French did storm and capture two Russian redoubts; but finding them untenable, on account of the murderous fire from the walled batteries of the Russians, they blew up the redoubts, and retired with the loss of 100 men killed, and 300 wounded. The dead were buried during a truce of one hour.

A despatch from Menschikoff, dated Third mo. 1, says, "During last night we erected a second redoubt, in front of that which is on the side of our fortifications. It was impossible for the enemy to prevent us." The weather was clear and frosty, and the sickness was decreasing. The Russians were fortifying the valley of Inkermann in a formidable manner, and continued to threaten Balaklava. Two more ships had been sunk in the harbour of Sebastopol.

On the 7th, information of the death of the Emperor Nicholas reached Sebastopol. Gen. Osten Sacken now commands at Sebastopol. Menschikoff has departed for Moscow. The Grand Dukes Constantine and Michael were on their way to St. Petersburg, from the Crimea.

GREAT BRITAIN.—The committee of inquiry into the state of the army in the Crimea, had been ten days in session, and was still prosecuting its labours. The

evidence confirms the worst reports as to mismanagement. The ship Great Republic had arrived at London; there was no dock large enough to admit her. The steamer Great Britain sailed from Cork on the 13th, with 1750 men, for the Crimea. Since the death of the Czar, the general aspect of monetary and commercial affairs has undergone a favourable change, and hopes of a cessation of hostilities are more generally entertained. The supply of gold was increasing, and discounts were made by the Bank of England at from 4½ to 4¾ per cent. on first class short bills. *Liverpool Market.*—Cotton was considerably lower; the range of prices was from 5*d.* to 5¾*d.* Breadstuffs had advanced again; the quotations were, Old Western Canal flour, 41*s.* to 42*s.*; Philad. and Baltimore, from 43*s.* to 46*s.* 6*d.* Prices were unsettled. Consols had risen to 93¾.

FRANCE.—The Emperor's visit to the Crimea continues a matter of doubt. Warlike preparations are going on with as much activity as ever. Orders have been given to prepare to transport from Toulon 50,000 men and 8000 horses.

RUSSIA.—The accounts from St. Petersburg say, that Nicholas passed his last hours in the consolations of religion. All except the family having retired, he asked the Empress to repeat the Lord's prayer. At the words "Thy will be done on earth as in heaven," Nicholas responded fervently, "I always, always." He was partially insensible for nearly two hours at noon, and said something about a message to a dear friend, not named, and something of Alexander and the garrison at Sebastopol. In a few minutes afterwards he expired. The Emperor Alexander has issued a manifesto to the army, in which he quotes the last words of the deceased, as an earnest appeal to the patriotism and devotion of the soldiers of Russia.

AUSTRIA.—The Austrian Government has notified France and England, that the mission of the Austrian Archduke, William, to St. Petersburg, is an act of sympathy merely.

PRUSSIA.—Prussia has issued circulars to her diplomatic and consular agents, stating there is reason to believe that the negotiations now in progress, will terminate in the restoration of peace.

SPAIN AND CUBA.—The Spanish Government had received confidential communications from Gen. Concha, that the condition of Cuba inspires him with considerable uneasiness. He recommends that concessions be made to the colony, and that a Cuban deputy be sent to the Spanish Cortes, and begs the Government not to emancipate the slaves, which, he says, would be a fatal mistake, and cause Cuba to seek admission into the United States. If the Cubans be not pacified by concessions, he says that 20,000 troops cannot retain the Island to Spain. On the 8th, the Ministry announced to the Cortes, that tranquility was restored in Cuba, adding, that the government would do its utmost to prevent further difficulty.

AUSTRALIA.—Dates from Melbourne to First mo. 9, report all quiet again there.

NOVA SCOTIA.—The Legislative Council have refused to pass the Prohibitory liquor bill, deferring its consideration until the next session. The Halifax Journal contains the official orders providing rations for five hundred recruits expected from the United States, and it is stated that three thousand in all were expected.

UNITED STATES.—The initial point of the Mexican boundary is fixed on the west bank of the Rio Grande, in north latitude 31 deg. 47 min. This point was settled with entire accord by the American and Mexican Commissioners, and on the 31st of First month, the ceremony of laying the foundation of the monument, which is to mark the point, took place.

California.—The steamship Daniel Webster has arrived at New Orleans, with dates from California to the 9th ult.

The banking excitement at San Francisco had mostly subsided though the suspending banking houses had not resumed, and probably none would resume, except Page, Bacon & Co. Other firms had failed since the last intelligence.

The Supreme Court of California has decided that persons enclosing land in the mining region, cannot hold against miners.

Public Lands.—An immense number of claims have already been presented for land, under the recently enacted bounty laws for military services.

The Wheat Crop.—The Western papers, (Ohio, Indiana, Illinois, Missouri,) all speak of the fair prospect of the wheat crop in those States. In Illinois there are twenty per cent. more acres in wheat, than in any previous year.

Kansas.—The returns of the recent elections are said to have resulted in the complete triumph of the pro-slavery party, by majorities ranging from two hundred to eight hundred. The elections were conducted with tolerable quietness. The Editor of the "Kansas Free State" was ducked in the Kew river by a mob, in consequence of an objectionable speech. There is probably no anti-slavery man elected to the Legislature.

Tennessee.—The Tennessee Penitentiary at Nashville, was destroyed by fire on the 29th ult. The loss is estimated at $100,000. Only one of the prisoners lost his life, and none of them escaped.

Georgia.—A large portion of the town of Sandersville, Geo., was destroyed by fire on the 24th ult. Over forty buildings were consumed, including the Court-house, Post-office, Public Halls, and every store in the town. The total loss is estimated at $120,000.

Cincinnati.—At the municipal election which took place on the 1st inst., a riot occurred in the eleventh ward, owing to its being alleged that persons were prevented voting the American ticket. Much fighting took place, a cannon being fired, and one American was killed, and three Germans said to have been killed also.

The Ohio River.—On the 30th, there was four feet five inches of water in the channel at Pittsburg, and falling.

New Jersey.—The Legislature has chartered a number of banks, some of them have been vetoed by the Governor, and the bills were afterwards passed by a two-thirds vote, making them laws in spite of the veto.

Buffalo, N. Y.—A despatch, dated Fourth mo. 1, says the Lake is covered with ice as far as the eye can reach; it is thought the navigation of the Lakes will not be fully open before the 1st of next month.

New York.—Information has been received from the U. S. Consul at Zurich, Switzerland, that 320 Swiss paupers of the lowest class were about being sent to New York, by way of Havre, and that another cargo would soon follow. The efforts of the present energetic Mayor continue to be vigorously exerted in abating the intemperance, gambling, and shameless vice and immorality, which, for a long time, had attained a fearful ascendency in this populous city. Mortality last week, 493.

Philadelphia.—The cash duties received at the Custom-house in this city, for the first three months of this year, amount to $958,711; for the corresponding period of 1854 the amount was $1,380,724. On the 1st inst., the State law prohibiting the sale of all intoxicating drinks on the first day of the week, went into effect. The Mayor is determined that this salutary law shall be strictly enforced in the city. Mortality last week, 246.

Miscellaneous.—Export of Coal to Canada.—Instead of the new reciprocity treaty bringing in coal to compete with our native coal to an injurious extent, it will enable us to export our anthracite more largely to the Canadas. Even with the duty, the treasury returns show that there was a total export to Canada, in 1854, of 30,276 tons.

The Telegraph in India.—The Magnetic Telegraph between Bombay, Madras and Calcutta, was opened on the 1st of Second month. The whole enterprise embraces a distance of over two thousand miles, and has been completed in a little more than a year. On the completion of the railroad across the desert to Suez, and the telegraph from Alexandria to Trieste, communication from London to Calcutta can be had in two weeks' time.

The Law in Vermont.—John P. Freeman has been tried by the Supreme Court at Woodstock, Vt., on 115 counts for liquor selling, on 76 of which he was found guilty, fined $720 and costs, and sentenced to three months' imprisonment.

On Peach Culture in Ohio.—The Cincinnati Commercial states that an immense number of peach trees are being planted in the region, round about the city. One cultivator had recently brought from the New Jersey nurseries 18,000 peach trees.

More Snow in Illinois.—The Chicago Journal of Third mo. 21, says, "We learn that the trains on the Aurora railroad are again blockaded with snow, the cars that left here on Monday morning, not having reached further than Mandota yesterday at noon, having ploughed their way through *four feet of snow.*

Prohibition.—The Legislature of Wisconsin has passed a new prohibitory law, omitting the features of the former bill objected to by the Governor in his veto message. The vote on the passage of the bill was about a two-thirds vote.

In New Jersey, the bill which passed the House, has been postponed by the Senate until the next session.

Snow at the North and East.—There is an unusual depth of snow, for the season of the year, on the highlands in New Hampshire, between the Connecticut and Merrimac rivers. For some distance on the line of the Northern Railroad, about Franklin, N. H., the snow was recently three feet deep, and in the eastern part of Maine, the snow was as deep at the last accounts, a during any part of the winter.

English Mormons.—It has been computed that upward of thirty thousand persons have already departed from Great Britain, for the Great Salt Lake.

Foreign Enlistment.—The U. S. authorities have determined to prevent further enlistments for the British service, and the recruiting stations in New York and Philadelphia have been broken up.

High Price of Wheat.—Seven thousand bushels o Genessee wheat was lately sold in New York at $2.7 per bushel.

RECEIPTS.

Received from Jas. T. Frame, agt., Io., for Rache James, $2, to 27, vol. 29, for Benj. Elyson, $2, to 29 vol. 29; from Russel Taber, Io., $2, vol. 28.

FRIENDS' HORSES.

The horses of Friends coming to this city to attend Yearly Meeting, or at other times, on the service o Society, who put up within the limits of the Monthly Meeting of Friends of Philadelphia for the Northern District, will be accommodated at the stables of William A. Scheetz, (Montgomery Hotel,) North East corner of Sixth and Willow streets.

Philad., Fourth mo. 3, 1855.

WEST-TOWN BOARDING-SCHOOL.

The summer session of the School will commence on Second-day, the 7th of Fifth month next. The pupils will be conveyed by railroad to West Chester, where conveyances will be in waiting to take them to the School, on the arrival of the morning and afternoon cars, on Second-day, the 7th, and Third-day, the 8th of Fifth month. The children will get their baggage the day after their arrival. The cars leave the depot south side of Market street, above Eighteenth, (formerly Schuylkill Fifth street,) at 7½ o'clock, A. M., and 4 o'clock, P. M. The agent of the school will be at the railroad depot on Second and Third-day afternoons and will furnish pupils with tickets, and accompany them to West Chester. Those who go by the *morning* train will be furnished with tickets by a person in attendance. To those who procure tickets as directed the fare from Philadelphia to the School, including baggage, will be one dollar, which will be charged to the scholar at the School. All baggage should be distinctly marked West-town, and with the name of the owner, and should be sent directly to the railroad depot. Applications for admission must be made to Joseph Snowdon, Superintendent at the School, or Joseph Scattergood, Treasurer, No. 84 Arch street, Philadelphia.

The West-town office is at Friends' Bookstore, No. 84 Arch street, where all small packages for the pupils left before 12 o'clock on Seventh-days, will be forwarded. *All letters* for the pupils and others at the School, should be sent by *mail*, directed to *West-town Boarding-School, West Chester P. O., Chester Co., Pa.* Postage should be *pre-paid*, and packages should be distinctly marked and put up in a *secure manner*, so that their contents will not be liable to be lost by handling. The stage will leave West Chester during the *summer session*, for the School on Second, Fourth, and Seventh-days, on the arrival of the *afternoon* cars from the city, and from the School to West Chester on the same days, to meet the afternoon cars to Philadelphia. The fare for each passenger to and from West Chester *by the stage*, will be 25 cents. When special conveyances at other times are provided at the School, an extra charge will be made.

West-town, Third mo., 1855.

Died, at his residence in this city, on the evening of the 24th ult., Watson Fenks, in the 61st year of his age. Although his health had been impaired for some time, little apprehension of a fatal result was felt till a few weeks before his death. When suddenly prostrated on a bed of sickness, the composed frame of mind in which, without a murmur, he was enabled to await the approach of death, and the entire resignation wrough in him to leave all his strong earthly ties, afford his bereaved family a consoling hope, that he was washed sanctified, and justified in the name of the Lord Jesus and by the Spirit of our God. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

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For "The Friend."

Sketches from History.

(Continued from page 234.)

The wild attempt of the Fifth monarchy-men roduced great disturbance throughout the nation, lording a pretext for the rude and cruel soldiery commit violence on the persons of whoever they ose to assault, so that for some time it was dan rous for any, not connected with the court and party, to go abroad. When the insurrectionists ere about to be executed, they voluntarily cleared riends of any participation in their councils, leav g it as their dying testimony, that they had no co ection with, or knowledge of their plot. Never eless, they fell under great suffering on account of being abused by the soldiers and populace, their uses forced open and ransacked, their meetings oken up, and they dragged out of them, as well out of their houses, and shut up in jails, until veral thousands of them were crowded into ison.

Taking advantage of the alarm and tumult ex ted by the insurrection, those who hated Friends, d those who cherished a desire to retaliate on e Presbyterians and Independents for the vio nce and loss they had formerly suffered at their nds, and who likewise were determined to put wn all dissent from the established church, pro red the issuing of an order in council against e meetings of [those deemed] sectaries, in great mbers, or at unusual times; and subsequently proclamation came forth, "forbidding Anna ptists, Quakers, and Fifth monarchy-men to semble or meet together, under pretence of wor ipping God, except in some parochial church or apel, or in private houses by persons therein habiting." All meetings in any other place, were clared to be unlawful and riotous.

In order to escape the charge of disregarding e promise made by the king when at Breda, by hich he bound himself and his government, that no man should be disquieted, or called in ques on, for differences of opinion in matters of reli on," it was pretended that all non-conformists ere dangerous, from their political opinions; and e laws made in former reigns for the suppres on of Jesuits and of popery, were revived and ade use of to harass and distress them. It was so required that all persons should, at the option any magistrate or judge, be obliged to take the th of allegiance.

From the storm thus raised, most dissenters runk, discontinuing their meetings in most cases, d resorting to various subterfuges to screen the w they held, from the operation of the law.

Friends, however, could make no compromise, nor shrink from the performance of a duty so imperative as they considered the assembling for the purpose of Divine worship to be. They knew themselves to be innocent of any treasonable or sinister designs, and felt that they were called on by the King of kings, to show their allegiance to him, by obeying his law written in the heart, however the commandments of men might stand in opposition to them, or cruel men tax their cunning and malice, to inflict suffering on them therefor. As, therefore, they dared not withdraw from the attendance of their meetings, nor yet take any oath, they thought it right to put forth a declaration against all plots and insurrections, clearing themselves of the charges brought against them, and setting forth the great persecution to which they were subjected, on account of their religion. George Fox and Richard Hubberthorn, having drawn up a document on behalf of their fellow members, and sent it to the press, it was there seized by some in power, who wished to deprive them of all opportunity for vindicating the hated Quakers. They were not, however, to be deterred from their purpose by this arbitrary act, but quickly preparing another copy, they succeeded in getting it printed; and having sent a copy to the king, they speedily had it distributed over the country. It was styled "A declaration from the harmless, innocent people of God called Quakers, against all sedition, plotters and fighters in the world, for removing the ground of jealousy and suspicion from both magistrates and people in the kingdom, concerning wars and fightings."

But this availed little or nothing in staying the rage of their enemies. Besse states, "Few or no counties escaped this general persecution; but in consequences of the proclamation, the Quakers (so called) were everywhere taken up in crowds, violently haled by soldiers or peace officers before the justices, who generally tendered them the oath of allegiance, (which they knew they had a religious scruple against taking,) and, upon their conscientious refusal, committed them to prison by fifty or sixty at a time. In Bristol, near one hundred and ninety were imprisoned. Soldiers kept guard at the several prisons night and day, with orders to admit nobody to them. Their servants were denied access; what they brought was narrowly searched, and themselves rudely treated. In Lancaster were two hundred and seventy prisoners; in Westmoreland, one hundred and sixteen; in West Riding of Yorkshire, the number committed to prison was no less than two hundred and twenty-nine, for refusing to swear; being taken, many of them from their religious meetings, some on the highways, others from their houses and lawful employments, and some out of their beds." "Whence it is apparent that this insurrection was made a handle to effect a pre-concerted design; for their fidelity appears not to have been called in question, but most or all to have been committed for scrupling to take an oath. And their treatment in prison was generally as inhuman as their commitment was unjust." The cause and manner of committing the innocent sufferers, is shown by the following, taken from Besse.

"Dear Friend,—By reason of some rash, unadvised enterprise of the Monarchy-men in London, which we hear of late hath happened, which we are altogether unacquainted with, and clear in our consciences and practices toward God and men, from the least knowledge of, or hand in, yet we are made as equally guilty with transgressors, amongst whom we are numbered and confined in prison, where we patiently wait until the Lord clear our innocency, and plead our cause. We are in number already one hundred and forty, and expect more to be daily added, and the cry of the innocent babes, who are left as it were fatherless, and of the mournful women, that are deprived of the help of their husbands, by such a sudden surprisal, cannot but reach into the most secret corner of the king's palace, and pierce the hardest heart that hath any affection to nature. The Lord plead our cause, and clear our innocency, and reward them according to their works, that have brought this distress upon the nation. I hope the king knows, or will know, that the persecuted people called Quakers, had no hand in the trespass which occasioned such a proclamation, whereby our meetings are all broken up, and in many places both men and women much abused, beaten, blooded, dragged out of their houses, and some out of their beds, and others from their ordinary employments, and haled before magistrates, and so sent to prison, for not going to parish churches, as they are called; and the oath tendered to them, and for refusing to swear, committed; and on this account there are sent to the jail, some days thirty, some more, and some less, and daily we are in expectation to have friends brought so long as there can be one found to go under the denomination of a Quaker, unless there be a stop put to that spirit, that takes this opportunity to strike at every appearance of truth. The very worst of men in the prison, that suffer for felony and murder, rejoicing to see us so persecuted, and supposing themselves in better condition than men of tender consciences; and the rude, wild and ranting people in the country, take occasion to rejoice that they have now the countenance and authority to apprehend, persecute and imprison the Quakers, and some not satisfied that we are confined in prison, for blood is thirsted after, without which some may hardly escape out of this place, except the Lord restrain the wrath of man.——

"Ilchester, the 22d of the
Eleventh month, 1660."

Commitment to jail in those days, was a very different matter from what it is now. It would be difficult to form a correct idea of the condition at that time of the public prisons in Great Britain. Security was the main thing thought of. Filthy, ill-ventilated, unwarmed, the apartments often underground, with little light, a fetid atmosphere, dripping walls, and mud floors, those thrust into them were favoured when they could obtain clean straw to lie on, and were obliged to procure the food necessary to sustain life, as they could. The jailors corresponded with the jails, being in many cases felons, who had served out their time amid the debauched and wicked inmates of these sinks of sin, or who had been pardoned, and inaugurated into authority over their former companions, by some unprincipled magistrate glad to secure a

pitiful bribe. The habitual injustice and cruelty of these petty tyrants, were sharpened by their being left to extort the greater part of their compensation, as best they could, from the poor prisoners subjected to their custody; and in many instances, they scrupled not to resort to means for obtaining money, that hazarded the lives, and not unfrequently inflicted death on their tormented victims.

The following, given by Besse in his collection of sufferings, will afford a faint idea of the cruelty inflicted:

"A copy of a letter from Leicester Jail, dated the 20th of the Twelfth month, 1660.

"Friends,—It lieth upon us to give an account of our sufferings, we being in number twenty-five, which are imprisoned because we cannot swear, we expecting that more will be brought to prison. We be under the oppression of a cruel jailor, who refuseth to let us have necessary provision brought to us, and one who is a friend, which we have employed for that purpose, when she hath made provision ready for us, and brought it to the door, the jailer hath several times turned it back with cruel, threatening words, saying, *He would break her neck if he took her coming in at the door.* And many of us, being very poor men in the outward, scarce able to provide for our families when at liberty, and some of us being fifteen or sixteen miles from our outward beings, and so unable to buy ourselves provisions at the jailer's excessive rates. Some of us have been imprisoned five weeks. One, his wife being near the time of her delivery of a child, his friends desiring but a short time for him to go and speak to his wife, his brother offering to stay in his room the time, was denied. Another was brought to prison from his wife, she being delivered of a child but two days before. And some of our friends, being brought to prison, had their coats taken off their backs by the soldiers, and not restored again. Another friend's wife being very weak, and not likely to continue long, she desiring much to see her husband, who desired, upon security, so much liberty of the jailer to go and see her, but he denied it; it lying much upon the friend to go and see his wife in that condition, he acquainted one of the commissioners with it, who sent his warrant to the jailer to set the friend at liberty, and that should be his discharge; but the jailer kept the warrant, and refused to let him go, except he would pay him a mark fees. We are forced to hire rooms at excessive rates, by reason that we cannot have a free prison to hold us, so as that we might lie down, there being so many debtors and felons in it. Three of the friends imprisoned are Northamptonshire men. One, whose name is William Vincent, who had been imprisoned at Northampton, near fourteen months, it being but two weeks after he was put out, but he was brought to prison here, he being a man in much bodily weakness, with many running sores upon him, and by outward appearance is not likely to continue long; his wife also being in the town, and bringing him some warm food, which she had provided for him, was turned back, and not suffered to bring it to him. Likewise the jailer denies to let him have a candle at his own charge, whereby he might dress his sores, it being a dark place, where he is locked up by daylight; likewise not suffering a few boards, which were their own, to hold the straw up, but did take them from them."

This was signed by twenty-five Friends.

(To be continued.)

He is a true Christian, who, when injured, is more grieved for the sin of the offender, than for the wrong that is done to himself.

The Salt Mines of Cracow.—A correspondent of the Providence *Journal*, who is a surgeon in the Russian service, writes as follows:

In order to visit the salt mines at Wieliczka, we took an extra carriage, and started some six or seven hours in advance of our diligence or post express wagon. On the road from Cracow to Wieliczka, we were constantly meeting wagons loaded with salt, which, for the most part, was in large pieces or cakes, weighing perhaps one hundred pounds each. Most of the team horses were small, miserably poor-looking creatures, and generally blind. For the entire distance from Cracow to Lemberg, the draught horses on the road were of the same sort. The reason why so many of them are blind, I suppose, is that they are worked very young, before in fact they have got their growth, and are actually made blind by the severity of their labour.

Wieliczka itself is not much of a place above ground, a small village merely, but if you take into consideration the immense extent of excavated passages, which are everywhere beneath it, the whole of Wieliczka exteriorly and interiorly, your conception of the place is quite a diffrrent thing. About 3 P. M., we were conducted to the reception room for visitors to the mines, and together with other strangers, making a party in all of six persons, we enveloped ourselves each in a white linen wrapper, as a protection from anything that might soil our clothes. Then, with an official guide, and some half dozen lamp carriers, we began the descent of a winding stair-case, which at the depth of three hundred feet, brought us to a horizontal passage, along which we travelled for a considerable distance, before arriving at the first of a suit or series of rooms, through which the visitors are conducted. It was a chapel forty feet long by about twenty-five to thirty feet, and thirty to forty feet from the ground to the ceiling. Back of the altar was a figure of Christ on the Cross, of the size of life, and in front of the altar-piece were figures in a kneeling position; also, a figure in the niche, on the left side of the chapel, which was intended doubtless for the Virgin Mary. All of these figures, as well as the pillars which seemed to support the ceiling, the altar-piece, and everything about the chapel, are of solid crystal salt, the interior of the chapel being an excavation.

Just before leaving, a brilliant fire-piece was let off, which beautifully illuminated the whole chapel. I do not propose to give you anything like a full description of what occupied us several hours in seeing, so let me at once give you some particulars about these mines, which, apart from the little that I saw, and the still less that I shall write about, will sufficiently invest them with interest. They have been worked for eight hundred years. Their greatest depth is eight hundred feet, and the entire length of the excavated passages, not less than ninety German miles, equal to three hundred and fifteen English miles. This labyrinth extends several miles beyond the external precincts of Wieliczka. At Bochnia, our first post station east of W., and distance from it about twenty miles, there is an entrance. The number of workmen employed is about fifteen hundred, and the working time is eight hours a day, from 6 A. M. to 2 P. M.

After leaving the chapel, we went on some distance, along a passage, and then descended again something like one hundred feet deeper. In one excavated apartment through which we passed, was to be seen a barrel which some illustrious prince filled with salt of his own digging a hundred years ago, on the occasion of a visit to the mines. When speaking of our mining habiliments, I omitted to observe, that in a case which contains the dresses worn by royal personages, who have visited the mines, is the one which was worn by Alexande the First, Emperor of Russia, who made a descen here in 1814. At the bottom of one immense ex cavation, through which we passed, was a lake across which we were rowed in a boat. Whe half way across, two small cannons were fired, pr ducing the most tremendous reverberations; a illuminating torch was at the same time displayed which brilliantly lighted up the vast cavernou space.

Another excavated apartment, particularly wort mentioning, which we visited, was the Grand Dane Saloon, with an immense pendent chandelier in th centre, cut out of the rock salt crystal. Balls hav been given here which have been graced by th presence of royalty.—We were at last conducte where the mining operations were going on, an saw an immense block of salt, which had alread been cut around, payed off the side of the cavern Its weight must have been at least four or five ton Our mode of exit from the mines was not at al fatiguing, though somewhat calculated to distur the equilibrium of weak nerves.—Each person wa placed in a seat of rope-chair, and then all haule up together by horse power. The depth of ou descent had not been more than half way down t the lower excavations but sufficiently far into th bowels of the earth to satisfy my curiosity for th time.

Selected.

Epistle of George Fox.

"To all that profess the truth of God. M desires are, that you walk humbly in it; for whe the Lord first called me forth, he let me see tha young people grew up together in vanity, and th fashions of the world, and old people went down wards into the earth, raking it together; and t both these I was to be a stranger. And now Friends, I do see too many young people that pro fess the truth, grow up into the fashions of the world and too many parents indulge them; and amongs the elder some are declining downwards, and rakin after the earth. Therefore, take heed that yo are not making your graves while you are aliv outwardly, and loading yourselves with thick clay Hab. ii. 6. For, if you have not power over th carthly spirit, and that which leadeth into a vai mind, and the fashions of the world, and into th earth, though you have often had the rain fa upon your fields, you will but bring forth thistles briers, and thorns, which are for the fire. Sue will become brittle, peevish, fretful spirits, tha will not abide the heavenly doctrine, the admoni tions, exhortations and reproofs of the Holy Ghos or heavenly Spirit of God; which would bring yo to be conformable to the death of Christ, and t his image, that ye might have fellowship with hir in his resurrection. Therefore, it is good for a to bow to the name of Jesus, their Saviour, tha all may confess him to the glory of God, the Fa ther. For, I have had a concern upon me in sense of the danger of young people's going int the fashions of the world, and old people going int the earth, and many going into a loose and fals liberty, till at last they go quite into the spirit o the world, as some have done. The house of suc hath been built upon the sand on the sea-shore not upon Christ, the Rock, that are so soon i the world again, under a pretence of liberty c conscience. But it is not a pure conscience, no in the Spirit of God, nor in Christ Jesus; for i the liberty in the Spirit there is the unity, whic Jesus, in whom is the true liberty; and this is no of the world, for he is not of the world. There fore, all are to stand fast in him, as they hav received him; for in him there is peace, who

he Prince of Peace, but in the world there is rouble. For the spirit of the world is a troubleome spirit, but the Spirit of Christ is a peaceable spirit; in which God Almighty preserve all the aithful. Amen. G. F."

Gooses, the 1st of the Second month, 1690.

Immigration for 1854.—There arrived at the ort of New York during the year just closed, 07,639 emigrants, of whom 168,723 were Gerans, and 80,200 Irish. The immigration at the me port last year was 284,945. The following a comparative table of emigration from the year 847 to 1854, inclusive. It will be seen that in 852 and 1853 the German exceeded the Irish, though in the aggregate for the eight years the tter is in the excess. In the year 1854 the erman emigration has been double that of the ish.

Table of German and Irish Emigration.

	German.	Irish.
1847 . .	53,180	52,946
1848 . .	51,973	98,061
1849 . .	55,705	112,691
1850 . .	45,535	117,038
1851 . .	60,883	163,256
1852 . .	118,011	118,131
1853 . .	110,644	113,161
1854 . .	168,723	80,200
	684,654	853,484
		684,654
Total . .		1,538,188

Extracted for "The Friend."

"Man is the genuine offspring of revolt,
Stubborn and sturdy . . . . a wild ass's colt."

"We may be convinced by what passes in our inds, if we will but closely and dispassionately xamine our *motives* to action, that mankind, in a ate of nature, *are* universally governed by self-ill. The perversity of the will is, indeed, the rimary cause of defection and degeneracy in all oral agents; it is the strong man armed, that eeps the house; and while he continues to poss it, all our endeavours, even after natural, and uch more after supernatural excellence, are too uch perverted by passion and prejudice, ever to ach the object we aim at; for whatever our *natral* discoveries of religion, and moral truths may , it is the *will* that determines us to action. The *signation* of the will *is*, therefore, the first step *true* devotion.

"When God and man stand opposite in view,
Man's disappointment must of course ensue.
If led from earthly things to things Divine
His creature thwart not his august design,
Then praise is heard, instead of reas'ning pride,
And captious cavil and complaint subside.

"One objection to controversy is, that those ho are most forward to engage in it, discover uch a propensity to usurp the seat of judgment, nd pronounce sentence upon each other's motives nd opinions. The impetuosity and tenaciousness f disputants, seldom originate so much in a love f truth, as a desire of victory; they sometimes vince a rancour and ferocity like that of warriors; he difference is, that the former fight with their ongues, and the other with their swords; and that n these wordy contest more charity is lost than lood

"'Tis hard, indeed, if nothing will defend
Mankind from quarrels, but their fatal end.
Where men of judgment creep, and feel their way,
The positive pronounce without dismay.
Few competitions, but engender spite;
And those the most, where neither has the right.

"Censorious strictures on the foibles and inadvertencies of others, are often an insidious way of the censor's insinuating that he is free from them himself; but a little reflection may convince us, that it is much easier to make pertinent remarks on an impropriety in the conduct of another, than to avoid it in our own. As in passing along, we see each other more plainly than we see ourselves, it is very common for one man to be exposing the faults of another, while his own conduct is quite as much the subject of concern and disapprobation; so true is the saying of Solomon; 'He that is first in his own cause, seemeth just; but his neighbour cometh and searcheth him.' Were we as vigilant against the approaches of evil in *ourselves*, as we usually are against the errors of *others*, there would certainly be much more harmony and peace in the world.

Truth would be more popular with us, if it proposed *only* to correct the faults of others; for we are apt to value ourselves more on exposing the faults of others, than on correcting our own. Self-conceit is mostly blind to the merits of others, as well as to its own defects; and it is probable that in proportion as we are envious and censorious, we are self-conceited; and entertain so exalted an opinion of ourselves, that we cannot bear to think we are exceeded by others.

"Nothing shows our weakness more than to be so sharp-sighted at spying other men's faults, and so purblind about our own. When the actions of a *neighbour* are on the stage, we can have all our wits about us, and are so quick and critical we can split a hair, and find out every failure and infirmity; but are without feeling, or have very little sense of *our own*. Much of this comes from illnature, as well as from an inordinate value of ourselves; for we love rambling better than home, and blaming the unhappy, rather than covering and relieving them. They have a right to censure, that have a heart to help; the rest is cruelty, *not* justice.

"Of all causes which conspire to blind
Man's erring judgment, and misguide the mind,
What the weak head with bias rules,
Is pride, the never-failing vice of fools.
Though various foes against the truth combine,
Pride *above all* opposes her design;
Pride, of a growth superior to the rest,
The *subtlest* serpent, with the loftiest crest,
Swells at the thought, and, kindling into rage,
Would hiss the cherub *mercy* from the stage.

"Whoever comes to the *real* knowledge of Divine Truth, *will* find, that it is one thing to be convinced of it, as the mark of our high calling, and another for the *will* to be brought into subjection to its discoveries and requirings. Some enlightened persons have approached this mark so near in prospect and confession, as to do almost everything, but really embrace it: yet for want of the *full surrender*, which that attainment calls for, the government has still remained on *their own shoulders*, and they have vainly imagined that the choice of the way, and ordering of their steps, were left to *their own* judgment.

"A servant, who endeavours to please his master by acts of his own choice, may be favourably regarded on the score of his sincerity and diligence; but a *truly* devoted servant *waits* for direction, and if he cheerfully perform the service required, finds his reward in his faithfulness. The first thinks too well of his own ability and skill, to wait for orders; the latter is too conscious of his liability to err, to suppose his master would be pleased with his guess-work. If the one apprehends he has succeeded, he naturally places his success to the account of his own merit; or, if he falls short, may find some relief to his uneasiness, by reflecting upon the uprightness of his intention; while the other, who has taken direction, having peace in his obedience, can quietly leave the event to his employer.

"One trait of zeal without knowledge *is*, that those who are actuated by it, are for pressing a conformity to truth upon others, before they have submitted to its mortifying restraints in themselves; thus, acting without its direction, and in the impatience of *their own* spirits, charity *is* deserted."

A Substitute for Turpentine.—M Pelouze, the son of the distinguished chemist of that name, proposes to use an oily fluid consisting of a mixture of carbo-hydrogens, especially of benzoine, &c., as a substitute for oil of turpentine in painting. He obtains this fluid, which boils from 100 to 168° Centigrade, by the distillation of cannel coal, by means of sur-heated steam. This liquid is colourless, very fluid, and completely volatile, leaving no stain upon paper, and is not altered by exposure to the light. It has a penetrating smell, which reminds one of common coal gas; but this entirely disappears when it has evaporated. A number of comparative experiments have been made with the object of comparing it with the oil of turpentine, by a committee of the Societe d'Encouragement of Paris, all of which have resulted in showing that walls, wood-work, &c., painted with the essence of coal dried far more rapidly, and the smell disappeared sooner, than where essence of turpentine was employed. For example, in one case where the coal essence and oil of turpentine were respectively mixed with three times their volume of oil, and employed under exactly similar circumstances, the smell of the essence of coal was completely dissipated at the end of three days, while that part painted with the turpentine mixture had still a strong smell, and was not completely dry. The introduction of such an oil would be of great importance, not only in a commercial point of view, but in a hygienic one also.—*Bulletin de la Societe d'Encouragement.*

For "The Friend."

Tenacity of Life in Sheep.

There have been numerous instances of sheep living a long time without sustenance when buried under the snow. The following is a remarkable case of the kind. According to the Maine Farmer, a sheep belonging to Eli Fisk, of Freedom, in the county of Waldo, Me., was buried in the snow, during a heavy snow storm on the 19th of First month last. The poor animal was not discovered until Second mo. 13th, a period of twenty-five days, when Eli Fisk accidentally found the sufferer by hearing the grating of its teeth. The sheep was standing erect when found, the wool on its back frozen to the snow above, which rendered it impossible to lie down. The snow was drifted so hard, that all the cattle of the farm travelled over the sheep's back for many days without breaking through. When this account was furnished the animal was alive and doing well

Be silent when blamed and reproached unjustly, and under such circumstances that the reproachful and injurious person will be likely, under the influence of his own reflections, to discover his error and wrong speedily. Instead of replying, receive the injurious treatment with humility and calmness; and He in whose name you suffer, will reward you with inward consolation, while he sends the sharp arrow of conviction into the heart of your adversary.

The desire to be thought humble, is a sure evidence of the want of humility.

For "The Friend."

Society of Friends.

Surely it is very desirable that our Society should come forth in newness of life, shake herself from the dust of the earth, and rise above the contaminating spirit of the world; doubling our diligence in holiness to the Lord; trimming our lamps with greater zeal and integrity for the prosperity of Zion, and the enlargement of her borders, that it may be said of us as it was of our worthy ancestors in the Truth, fathers, elders, young men, and children, viz., "the glory of that day, and foundation of the hope that has not made us ashamed since we were a people, we know is that blessed principle of light and life of Christ which we profess, and direct all people to, as the great instrument and agent of man's conversion to God; it was by this we were first touched, and effectually enlightened as to our inward state, which put us upon the consideration of our latter end, causing us to set the Lord before our eyes, and to number our days, that we might apply our hearts to wisdom."

"In that day, we judged not after the sight of the eye, or after the hearing of the ear, but according to the light and sense this blessed principle gave us; we judged and acted in reference to things and persons, ourselves and others, yea, towards God our Maker. For being quickened by it in our inward man, we could easily discern the difference of things, and feel what was right and what was wrong, and what was fit, and was not, both in reference to religion and civil concerns. That being the ground of the fellowship of all Saints, it was in that our fellowship stood. In this we desired to have a sense one of another, acted towards one another and all men in love, faithfulness, and fear.

"In the feeling of the motions of this principle, we drew near to the Lord, and waited to be prepared by it, that we might feel those drawings and movings before we approached the Lord in prayer, or opened our mouths in ministry. And in our beginning and ending with this, stood our comfort, service, and edification. And as we ran faster, or fell short, we made burthens for ourselves to bear; our services finding in ourselves a rebuke instead of an acceptance; and in lieu of "Well done," "Who hath requir d this at your hands?" In that day we were an exercised people; our countenances and deportment declared it.

"Care for others was then much upon us, as well as for ourselves, especially the young convinced. Often had we the burden of the word of the Lord to our neighbours, relations, acquaintances, and sometimes strangers also: we were in travail for one another's preservation; not seeking, but shunning occasions of any coldness or misunderstanding, treating one another as those that believed and felt God present; which kept our conversation innocent, serious and weighty, guarding ourselves against the cares and friendships of the world. We held the Truth in the spirit of it, and not in our own spirits, or after our own will and affection. We were bowed and brought into subjection, insomuch that it was visible to them that knew us, we did not think ourselves at our own disposal, to go where we list, or say or do what we list, or when we list. Our liberty stood in the liberty of the spirit of Truth, and no pleasure, no profit, no fear, no favour, could draw us from this retired, strict, and watchful frame. We were so far from seeking occasions of company, that we avoided them where we could, pursuing our own business with moderation instead of meddling with other people's, unnecessarily.

"Our words were few and savoury, our looks composed and weighty, and our whole deportment very observable. True it is that this retired and strict sort of life from the liberty of the conversation of the world, exposed us to the censures of many, as humorists, conceited, and self righteous persons. But it was our preservation from many snares, to which others were continually exposed by the prevalency of the lust of the eye, the lust of the flesh, and the pride of life, that wanted no occasions or temptations to excite them abroad in the converse of the world. I cannot forget the humility and chaste zeal of that day. How constant at meetings, how retired in them, how firm to Truth's life, as well as Truth's principles, and how entire and united in our communion, as indeed became those that profess one head, even Christ Jesus the Lord! This being the testimony and example George Fox and his cotemporaries were [sent to declare,] and leave amongst us, and we having embraced the same as the merciful visitation of God to us, that word of exhortation at this time is, that we continue to be found in the way of his testimony with all zeal and integrity, and so much the more by how much the day draweth near.

"And as to you, my beloved and much honoured brethren in Christ, that are in the exercise of the ministry; O feel life in the ministry! Let life be your commission, your well spring and treasury in all such occasions; else you well know there can be no begetting to God, since nothing can quicken or make people alive to God but the life of God: and it must be a ministry in and from life that enlivens any people to God. We have seen the fruit of all other ministries by the few that are turned from the evil of their ways. It is not parts or memory, the repetition of former openings in our own will and time, that will do God's work. A dry, doctrinal ministry, however sound in words, can reach but the ear, and is but a dream at the best: there is another soundness that is soundest of all, viz., Christ the power of God. This is the key of David, that opens, and none shuts; and shuts, and none can open; as the oil to the lamp, and the soul to the body, so is that to the best of words. Which made Christ say, "My words they are spirit and they are life;" that is, they are from life, and therefore they make you alive that receive them. If the disciples that had lived with Jesus, were to stay at Jerusalem till they received it, so must we wait to receive before we ministcr, if we will turn people from darkness to light, and from Satan's power to God.

"I fervently bow my knees to the God and Father of our Lord Jesus Christ, that we may always be like minded; that we may ever wait reverently for the coming and opening of the word of life, and attend upon it in our ministry and service, that we may serve God in His spirit. And be it little or be it much, it is well; for much is not too much, and the least is enough, if from the motion of God's spirit; and without it, verily, never so little is too much, because to no profit. For it is the spirit of the Lord immediately, or through the ministry of His servants, that teacheth the people to profit; and to be sure so far as we take Him along with us in our services, so far are we profitable, and no further. For if it be the Lord that must work all things in us, and for ourselves, much more is it the Lord that must work in us for the conversion of others. If, therefore, it was once a cross to us to speak, though the Lord required it at our hands, let it never be so to be silent, when he does not.

"It is one of the most dreadful sayings in the Revelations, "That he that adds to the words of the prophecy of this book, God will add the plagues written in this book." To keep back the counsel of God, is as terrible; for be that takes away from the words of the prophecy of this book, God shall take away his part out of the book of life. And truly it has great caution in it to those that use the name of the Lord, to be well assured the Lord speaks, that they may not be found of the number of those that add to the words of the testimony of the prophecy which the Lord giveth them to bear; nor yet to mince or diminish the same, both being very offensive to God.—*Penn.*

New Jersey, 1855.

For "The Friend."

The following narrative has been sent to us by a Friend in England; it is extracted from a work by C. Lanman.

Hermit Woman of the Alleghanies.

"Delighted, however, and deeply impressed as I have been, by the scenery of this Alpine land, I have been far more interested by an old woman whom I have had the pleasure of seeing. Her name is Elizabeth Golding, or Goldizen, and she resides in a log cabin, entirely alone, directly at the foot of the gorge, which has taken her name. She is of German origin, and represents herself as 112 years of age. She was born, according to her own words, within a two days' ride of Philadelphia, in Pennsylvania, and her father was a soldier in the Revolution, under Washington, and she herself was in the immediate vicinity of the American camp, at the defeat of Gen. Braddock, of which event she habitually recounts a great number of interesting and thrilling incidents, closing each paragraph with the remark, that the battle field was wet, very wet, with blood. She has been husbandless and childless for nearly half a century, and for many years has lived, as now, in the solitude of the mountains, utterly alone. Indeed, everything about the old woman is peculiar and strange. She is small in stature, and her hair (which is white as snow) is very long; when engaged in conversation, her countenance fires up, and she accompanies each sentence with the most animated gestures; her voice, though still strong, is altogether beyond her control, having an unnatural tone; and the wrinkles running entirely over her face and neck, are as deep as we might imagine them to be after having been furrowed by the tears of even one heart for so long a time as a century. She was clothed in the simplest manner, having upon her head a cap made of common brown cotton, a frock of blue homespun cloth, and upon her feet nothing but woollen socks. During the whole time that we were in her cabin, she was smoking some bitter weed in a corn-cob pipe, and though haggard and worn to a marvellous degree, she had a pleasant smile; and when either of her guests happened to utter something that was novel to her ear, she would exclaim, 'Oh, yes, that is wonderful!' Her only means of subsistence for years past, had been obtained by making hickory brooms; but even this business she had been compelled to give up, for she could no longer climb the mountains to obtain the proper material; and though she seemed to be perfectly certain that she would be provided for, she expressed the greatest dread of the county almshouse. We inquired as to her appetite, and she replied, 'Oh, I eat very little; I never eat much, sometimes nothing in a whole day, and never more than once a day, and I am well acquainted with hunger.' And to her sleep we also questioned her, and she said, 'That 's what troubles me most; I cannot sleep now, I am so old; and so I lie on my bed all night, thinking of my great, good, and sweet Father in the heavens.' We asked her how she managed to obtain the necessaries of life, and she said she did not know, only that people who travelled on the road, sometimes stepped in to give

er a little coffee or flour, her main stay being a mall garden of vegetables, the bush fence around hich had been built by her own hands; and this arden was the neatest one that I ever beheld. As o her sight, it was as good as ever, and she was nacquainted with the use of spectacles. We sked her how much money she would want to upport her for a year, and she replied, that ten ollars would take care of her a long time,—more han a year. As a matter of course, my compaions and I made up a little purse for her benefit; nd when we gave it to her, it seemed as if she ould embrace us in spite of us. Indeed, we made er a number of trifling presents, and she expressed her gratitude by weeping, and assuring us hat her 'Father in the heavens' would bless us, nd make us happy wherever we might go. And can assure the reader that the tears shed by that ld woman of five score years and ten, were not he only ones that sprung into the eyes on that ccasion, albeit we were unused to weeping.

"But I have not yet given the reader an idea f the home of this lonely being; in truth, it affles description. Her nearest neighbour is some our miles off, and her only companions in her olitude are a little dog and a cat. Her cabin tands near the water's edge, and directly on the ill-side; it is without a window, but light in bundance comes in from the gaping roof and ides of the black and mouldering log habitaion, the chimney to which is of mud and sticks, nd in a dilapidated condition. Her bedstead is nade of small pine sticks with the bark still on; er couch, consisting of hemlock boughs covered vith straw, upon which are two or three wretchedly worn bed-quilts; in one corner of the room re two or three shelves, where are displayed her ooking and eating utensils, the original cost of which, (and they were very old and worn,) could ot have been more than one dollar. An old stool nswers the purpose of a chair, and a board nailed o the side of the cabin is her only table; hangng from the logs at the side of her bed are two r three old gowns, which help to keep out the air nd the rain; she is also the owner of a spinning wheel; and from the crevices of the logs around, bove, and everywhere, depend bunches of herbs nd faded flowers which she has gathered in her rambles; but there was a taste and neatness displayed in the arrangement of the miserable furniure of the room which gave it a really cheerful spect.

"We asked the old woman if she never apprehended any danger while thus living so utterly lone, and she replied, 'Of course, not; who would harm a poor forsaken being like me? I in't afraid even of the bears, for it's only last fall hat one came down here, and scratched up my garden, but I drove him off with a big stick.' Up o this point, everything we saw and heard concerning this aged woman, was strange; but, when we rose to depart, we were still more astonished by her wild movements, and her address to the following effect:—

"'Men, I thank you for your goodness; *I cannot read, but my Great Father has told me, in my heart, all about it.* There is a heaven, men, and it's a very happy place; and there is a hell, men, and it's a very dreadful place; they both will never have an end. Now, men, good bye; we shall meet once more, at the judgment, but for only a short time. Live, men, so that you may get to heaven.' And so we left this strange, strange being; and I am confident, that long after her bones shall have mingled with the dust, one trio of travellers, if still living, will remember with wonder and pleasure, their interview with the Hermit Woman of the Alleghanies."

A Lesson from the Camp.—A sprig of nobility, who thought it a nice thing to "go a soldiering," purchased a commission in the allied army, and went to the Crimea. Perhaps he had formed his notions of war from the campaigning at Cobham or Sartory, with their blank cartridge engagements, and mock fights. Or he may have been afflicted with nerves, which no real soldier is supposed to possess. From whatever cause, when his division was brought to the charge in the dreadful battle of Inkermann, poor Lord Forth played the coward, shaking in his shoes and bellowing like a very calf. When the battle was over, his sword was broken before the army; he was thrust out of the camp on board a ship, and sent home in disgrace.

We would not form censorious judgments; but really we cannot help thinking that if there were the same exact discipline in the camp of Israel as in that before Sebastopol, there would be a sad number of broken swords, a great thinning of the ranks, and a terrible crowding of the ships. In many an engagement with the powers of darkness, calling for the united energies of the "sacramental host," there is a cowardly shrinking on the part of some on whom most reliance is placed. *Do nothing* in some circumstances is *doing wrong*, and neglect of duty becomes as palpable a misdemeanor as positive rebellion.—*Am. Messenger.*

Selected.

HYMN.

My God, I thank thee! may no thought
E'er deem thy chastisements severe;
But may this heart, by sorrow taught,
Calm each wild wish, each idle fear.

Thy mercy bids all nature bloom;
The sun shines bright, and man is gay;
Thine equal mercy spreads the gloom
That darkens o'er his little day.

Full many a throb of grief and pain
Thy frail and erring child must know;
But not one prayer is breathed in vain,
Nor does one tear unheeded flow.

Thy various messengers employ;
Thy purposes of love fulfil;
And, 'mid the wreck of human joy,
May kneeling faith adore thy will!

For "The Friend."

TRACT ASSOCIATION.

The following Friends were appointed to fill the respective offices of the Association for the ensuing year:—

Clerk—Nathan Kite.

Treasurer—Joseph Scattergood.

Managers—John C. Allen, Edward Richie, Horatio C. Wood, Samuel Bettle, Jr., William H. Brown, Israel H. Johnson, Charles J. Allen, Joseph Walton, Samuel Allen, Charles Jones, John L. Kite, William Kinsey, Jr., James Kite, Mark Balderston, Jesse Williams.

REPORT.

The managers of the Tract Association report, that there was on hand Third month 1st, 1854,

Tracts, - - - -	181,421
And there has been printed since,	121,261
Making an aggregate of - -	302,682
There has been taken from the Depository at the same time, - -	66,520
Leaving on hand on the 1st instant,	236,162

which is a much larger stock than we have ever had at a similar period.

3,404 Tracts have been taken by three Auxiliaries: 2,524 have been given to the inmates of the Moyamensing Prison; 3,550 were distributed at the meetings of professed infidels; 1,811 to the applicants for soup at one of the soup houses; 500 to First-day school pupils; 400 to the students of Jefferson Medical College; 1,153 were placed on board steamboats and ships; 327 were distributed among the inmates of the Eastern Penitentiary; 200 to the Young Men's Lyceum; 260 were placed in railroad cars and depots; 700 were given to the pupils of coloured schools; and 101 were for the inmates of the House of Refuge.

Besides these, 17,357 were taken for general distribution, principally in this city and its vicinity.

4,868 were taken for distribution in various parts of Pennsylvania; 713 were for Massachusetts; 36 for Connecticut; 142 for Rhode Island; 2,003 were for New York city and State; 605 for Maryland; 2,485 for New Jersey; 1,425 for Ohio; 643 for Illinois; 606 for Indiana; 3,475 for Iowa; 707 for Virginia; 202 for Alabama; 291 for Delaware; 97 for Michigan; 404 for North Carolina; 101 for Kentucky; 202 for District of Columbia; 101 for California; 1,000 for Nova Scotia; and 1,313 for Canada West; 13,204 were sold, a large number of which were bound, being designed for libraries in Liberia, Africa.

The demand for our Almanac last year was such as to induce the Board to have 8,500 copies printed of that for this year, being 1,000 more than the edition of the one for the former year. A large proportion of these have been sold, although so many thousand Almanacs are now distributed gratuitously by vendors of medicine and others. The inmates of the Moyamensing Prison, the men and women attending the adult coloured school, and a few others, have been supplied with copies of it. The matter for an Almanac for 1856 has been prepared, and will be printed in due season.

There were on hand Third mo. 1st, 1854, 16,098 Juvenile Books of 19 different kinds. New editions of several of these have been printed since, amounting together to 10,205, and making the total number 26,303. 3,893 have been disposed of during the year, leaving on hand on the 1st inst., 22,410. A considerable number of those disposed of have been sent to Liberia, Africa.

The stock of Select Readers, reported last year, was 1,147, since then, an edition of 1,012 of No. 1 has been printed, making 2,159. 776 have been disposed of during the year, and the number on hand on the 1st inst. was 1,383. These reading books have been introduced into many schools, under the care of Friends, as well as in some others, and we believe give general satisfaction.

The balance in the hands of our Treasurer at the settlement last year, was $96.37. He has received since in donations and subscriptions from members and interest, $519.20, and from sales of books, tracts, &c., $374.34. He has also received (besides the legacy of $500 reported last year, though not included in his last year's account,) $200.45, the bequest of our late friend, Ann Mifflin, making together $700.45, which, with the balance due him on the 1st instant, of $11.88, amount to $1,702.24. He has paid for printing, paper, binding, insurance, &c., &c., $1,068.99, and for a certificate of $500 loan of Camden and Amboy Railroad Co., $453.75, and for a certificate of $200 six per cent. loan of the city of Philadelphia, $179.50, making together $1,702.24.

The sales of our publications have not been so great in amount as last year by about $170, and the gratuitous distribution is much less than it has been for several years. Although this is the case, our expenses have been much greater, owing to the large number of our publications which have been printed during the year. Besides the balance which is due to our treasurer, there are several bills which remain unpaid. We call espe-

cial attention to the present state of our funds, in the hope that Friends who have the ability, will increase their annual subscriptions, and thus render an extra appeal, such as we have been obliged to make this year, unnecessary. The limited means at our disposal has its effect in preventing the issuing of new publications, most of our funds being absorbed in keeping up the stock of those already prepared. The large amount of pernicious reading furnished at the present day, both in book, pamphlet, and newspaper form, which is rendered accessible by its cheapness to all classes, is, we fear, vitiating the taste, unsettling the principles and corrupting the morals of many in the community. If the dissemination of the sound sentiments and important religious truths which our tracts contain should counteract even in a small degree the evil influence of such publications, we should consider ourselves fully repaid for the labour and expense attending their distribution. In view of the probable effects they may have in this respect, and the beneficial influence, which under the Divine blessing, have in many instances attended their perusal, the ready reception which they meet with among almost all classes when offered to them, we think Friends should be encouraged to persevere in a work likely to be attended with such useful results. We therefore hope, that during the present year, a much larger number of our tracts may be placed in the hands of those to whom their valuable contents are as yet unknown.

By direction and on behalf of the Managers,

EDWD. RICHIE, *Clerk.*

Philada., Third mo. 14th, 1855.

Reports from three of our Auxiliaries were read, and some concern appears to be felt among them to further the design of the Association. We desire that a renewed lively interest therein, may more and more animate the members of the Parent Association, and all its Auxiliaries.

Speak not often of your own actions, nor even, when it can be properly avoided, make allusion to yourself, as an agent in transactions which are calculated to attract notice. We do not suppose, as some may be inclined to do, that frequent speaking of our actions is necessarily a proof, although it may furnish a presumption, of inordinate self-love or vanity; but it cannot be denied, that, by such a course, we expose ourselves to temptations and dangers in that direction. It is safer, and is certainly much more profitable, to speak of what has been done for us, and wrought in us; to speak, for instance, of ourselves as the recipients of the goodness of God, than to speak of what *we* have ourselves done. But even here, also, although it may often be an imperative duty, there is need of deliberation and caution.

The Introduction of Tea, Coffee, and Chocolate.

It is said that the frozen Norwegians, on the first sight of roses, dared not touch what they conceived were trees budding with fire; and the natives of Virginia, the first time they seized on a quantity of gunpowder which belonged to the English colony, sowed it for grain, expecting to reap a plentiful crop of combustion by the next harvest, to blow away the whole colony.

In our own recollection, strange imaginations impeded the first period of vaccination; when some families, terrified by the warning of a physician, conceived their race would end in a species of Minotaurs.

We smile at the simplicity of the men of nature, for their mistaken notions at the first introduction among them of exotic novelties; and yet, even in civilized Europe, how long a time those whose profession, or whose reputation, regulate public opinion, are influenced by vulgar prejudices, often disguised under the imposing form of science! and when their ludicrous absurdities and obstinate prejudices enter into the matters of history, it is then we discover that they were only imposing on themselves and on others.

It is hardly credible, that on the first introduction of the Chinese leaf, which now affords our daily refreshment; or the American leaf, whose sedative fumes made it so long a universal favourite; or the Arabian berry, whose aroma exhilarates its European votaries; that the use of these harmless novelties should have spread consternation in the nations of Europe, and have been anathematized by the terrors and fictions of some of the learned. Yet this seems to have happened. Patin, who wrote so furiously against the introduction of antimony, spread the same alarm at the use of tea, which he calls "l'impertinente nouveauté du siècle." In Germany, Hanneman considered tea-dealers as immoral members of society, lying in wait for men's purses and lives; and Dr. Duncan, in his treatise on hot liquors, suspected that the virtues attributed to tea were merely to encourage the importation.

Many virulent pamphlets were published against the use of this shrub, from various motives. In 1670, a Dutch writer says it was ridiculed in Holland under the name of hay-water. "The progress of this famous plant," says an ingenious writer, "has been something like the progress of truth; suspected at first, though very palatable to those who had courage to taste it; resisted as it encroached; abused as its popularity seemed to spread; and establishing its triumph at last in cheering the whole land from the palace to the cottage, only by the slow and resistless efforts of time and its own virtues."—"Edinburgh Review," 1816.

These now common beverages are all of recent origin in Europe; neither the ancients nor those of the middle ages tasted of this luxury. The first accounts we find of the use of this shrub are the casual notices of travellers, who seem to have tasted it, and sometimes not to have liked it. A Russian Ambassador, in 1639, who resided at the Court of the Mogul, declined accepting a large present of tea for the Czar, "as it would only encumber him with a commodity for which he had no use." The appearance of "a black water," and an acrid taste, seems not to have recommended it to the German Olearius, in 1633. Dr. Short has recorded an anecdote of a stratagem of the Dutch in their second voyage to China, by which they at first obtained their tea without disbursing money; they carried with them great store of dried sage, and bartered it with the Chinese for tea; and received three or four pounds of tea for one of sage; but at length the Dutch could not export sufficient quantity of sage to supply their demand. This fact, however, proves how deeply the imagination is concerned with our palate, for the Chinese, affected by the exotic novelty, considered our sage to be more precious than their tea.

The first introduction of tea into Europe is not ascertained; according to the common accounts, it came into England from Holland, in 1666, when Lord Arlington and Lord Ossory brought over a small quantity; the custom of drinking tea became fashionable, and a pound weight sold then for sixty shillings. This account, however, is by no means satisfactory. I have heard of Oliver Cromwell's tea-pot in the possession of the collector, and this will derange the chronology of those writers who are perpetually copying the researches of others, without confirming or correcting them.

Amidst the rival contests of the Dutch and the English East India Companies, the honor of introducing its use into Europe may be claimed by both. Dr. Short conjectures that tea might have been known in England as far back as the reign of James I., for the first fleet set out in 1600; but had the use of this shrub been known, the novelty would have been chronicled among our dramatic writers, whose works are the annals of our prevalent tastes and humors. It is rather extraordinary that our East India Company should not have discovered the use of this shrub in their early adventures; yet it certainly was not known in England so late as in 1641, for in a scarce, "Treatise on Warm Beer," where the title indicates the author's design to recommend hot in preference to cold drinks, he refers to tea only by quoting the Jesuit Maffei's account, that "they of China do for the most part drink the strained liquor of an herb called *Chia*, hot." The word *Cha* is the Portuguese term for tea, retained to this day, which they borrowed from the Japanese; while our intercourse with the Chinese made us, no doubt, adopt their term *Theh*, now prevalent throughout Europe, with the exception of the Portuguese. The Chinese origin is still preserved in the term *Bohea*, tea which comes from the country of *Vouhi*; and that of Hyson was the name of the most considerable Chinese then concerned in the trade.

The best account of the early use, and the prices of tea in England, appears in the handbill of one who may be called our first Tea-maker. This curious handbill bears no date, but as Hanway ascertained that the price was sixty shillings in 1660, this bill must have been dispersed about that period.

Thomas Garway, in Exchange Alley, tobacconist and coffee-man, was the first who sold and retailed tea, recommending it for the cure of all disorders. The following shop-bill is more curious than any historical account we have.

"Tea in England hath been sold in the leaf for six pounds, and sometimes for ten pounds the pound weight, and in respect of its former scarceness and dearness it hath been only used as a regalia in high treatments and entertainments, and presents made thereof to princes and grandees, till the year 1657. The said Garway did purchase a quantity thereof, and first publicly sold the said tea in *leaf* or *drink*, made according to the directions of the most knowing merchants into those Eastern countries. On the knowledge of the said Garway's continued care and industry in obtaining the best tea, and making drink thereof, very many noblemen, physicians, merchants, &c., have ever since sent to him for the said leaf, and daily resort to his house to drink the drink thereof. He sells tea from 16s. to 50s. a pound."

Probably tea was not in general use domestically so late as in 1687; for in the diary of Henry, Earl of Carendon, he registers that "Père Couplet supped with me, and after supper we had tea, which he said was really as good as any he had drank in China." Had his lordship been in the general habit of drinking tea, he had not, probably, made it a subject for his diary.

(To be concluded.)

Be not disheartened, because the eye of the world is constantly and earnestly fixed upon you to detect your errors, and to rejoice in your halting. But rather regard this state of things, trying though it may be, as one of the safeguards which a kind father has placed around you to keep alive, in your own bosom, an antagonist spirit of watchfulness, and to prevent those very mistakes and transgressions, which your enemies eagerly anticipate.

The Fishery Season.—The period for the annual visit of that delicate fish, the shad, has now arrived. It is a bountiful provision of Nature, and one which is less considered than it should be, which thus brings to our doors shoals of fishes for our food. The Eastern coasts of South America, the coasts of Africa, and the southern shores of Asia, have no such fish as annually swarm to the shores of the United States and Europe: for the fish caught there are tropical bred, and inferior to the shad, herring, salmon, mackerel and black-fish caught here, which are bred in colder waters.

The superiority of fish is attributable to the fact, apparently inconsiderable, that our inshore current sets southward along our shores, as it does along those of Western Europe, Eastern Asia, and wherever good fish are to be had. This great wave, that flows continually from the Arctic regions, hardens the flesh of the fish, enables them longer to resist decay, and renders them in every way more edible. It brings with it also, vast schools of fish, which, if it ran in a different direction, would never visit our shores. If the Gulf Stream ran close along the coast, we should have a milder climate, but no fish; or, at least, none fit to eat. In the same way, if a tropical current ran northward past Ireland, Scotland and Norway, instead of Arctic ones running southward, the common people of Western Europe would have famished and been extirpated long ago, and the civilization of one of the best parts of the world crushed out completely.

Let us illustrate this by a few statistics. The number of persons, belonging to Scotland alone, employed in the cod, herring and tunny fisheries, is 71,000. In addition, the number of sailors engaged in carrying salt, or exporting the fish after being cured, was nearly six thousand. Nearly half a million of people, in that single kingdom, earn a livelihood by the fisheries. In Norway, also, an extensive trade is carried on in fish. The staple article of food, often the only one, among the poorer people, in all the northern countries of Western Europe, is fish, so that, without this edible, those sterile regions would have been comparatively depopulated. In America, the evil as yet, would not be so extensive: but even here, the loss of the fisheries would be a serious blow. The inhabitants of Newfoundland depend almost entirely on fish for their support, and own not less than 10,000 fishing boats. The people of our own New England employ 85,646 tons in the cod fishery, and 58,112 in the mackerel; while thousands, along all our coasts, obtain a temporary livelihood by the shad and herring fisheries.

The whole of this immense business depends on the inshore current, that sets southward, along the coasts of Northern Europe and America; and it is this pregnant fact, the provision of a bountiful Nature, which is less considered than it should be. —*Ledger.*

Memory and *forgetfulness* are both in friendship necessary. Let me remember those kindnesses my friend hath done to me, that I may see his love, and learn gratitude. Let me *forget* those benefits I have performed to him, lest they shuffle out the effect of my love, and tell me he is requited. Thus may we together increase our friendship and comforts, otherwise a man may have many acquaintances but no *friends.*

An English Ducal Residence.—A letter from London states that the Duke of Buccleugh's residence, (Montague House, White Hall Gardens,) is about being pulled down, and his grace has taken the late Lord Brownlow's house, in Belgrave Square. Every year, during the last 24 years, the sum of £20,000 has been laid apart as an accumulating fund, in order to rebuild Montague House in a palatial manner, so as to make it the finest mansion in London. This would make £480,000, but as it was profitably invested, it amounts now to £2,000,000, all of which will be disbursed.

THE FRIEND.

FOURTH MONTH 14, 1855.

The Report of "The Association of Friends for the Free Instruction of Adult Coloured Persons," will be inserted in our next number.

The approach of Yearly Meeting must bring with it feelings of anxiety, even among those whose faith is the strongest; and it is greatly to be desired that all who expect to attend should so feel the seriousness and importance of the occasion, as to have their minds brought under fervent religious exercise, to be prepared to do what may be required of them, and to be preserved from everything that may in anywise retard the designs of the Head of the church.

We commend the following, from one of our valued correspondents, to the attention of our readers:—

"The warrior who *rashly* exposes himself, spreads confusion in the ranks, and often occasions disorder through the whole army."

The Christian progress is termed a warfare; and the disciples of Christ are termed soldiers. Paul says to his son Timothy, "Thou therefore endure hardness, as a good soldier of Jesus Christ." How beautiful,—how imposing to beholders,—how convincing of a right training and subserviency to an all-powerful Captain, is the circumstance of a Christian army all keeping their ranks in righteousness, with their eye and expectation to their heavenly Commander alone; not looking out, or around them; not moved by the sound of firearms; neither rushing into action because they may apprehend a foe is approaching; but who, soldier-like, servant-like, wait for the signal of the Captain, who sendeth not his soldiers "a warfare at their own charges," but who equips them with armour, and supplies all their needs; and whose right in return therefor is, the strictest obedience to all his directions. The well-trained Christian soldier knows that it is of the utmost importance to keep his eye upon his Leader; and not to move unbidden, neither lag behind the motion to proceed. Rightly disciplined soldiers in the Lamb's army, do not look for a loud command from their Captain, but often receive an intimation so gentle, that only the watchful, faithful warrior, can understand it. This state of training is alluded to by the Psalmist, when (personating the Supreme Ruler) he says, "I will instruct thee and teach thee in the way thou shouldst go; I *will guide thee with mine eye.*" Oh, what close watchfulness does this require on the part of his servants! May the tribes who may be permitted to come up to our approaching "Annual Assembly," manifest themselves to be of the number of the well-trained soldiers of the Lamb, who are seeking his honour, and the spreading and exaltation of his kingdom; is the sincere and fervent prayer of the writer of this little hint.

* * *

SUMMARY OF EVENTS.

EUROPE.—News from England by the steamer Baltic to the 24th ult. *The Vienna Conference.*—The first of the "four points" has been agreed to unanimously. It provides for the abolition of the exclusive Protectorate of Russia in Moldavia and Wallachia; a grant of the privileges accorded to these provinces by the Sultan, and placing them under the guaranty of the Five Powers. At the latest dates from the Congress, the second point was under discussion. The probability of these negotiations resulting in peace is increasing. *The War.*—The storming of the Malakoff Tower by the French, and their subsequent repulse by the Russians, appears to have been a sanguinary affair in which nearly a thousand men were killed and wounded on both sides. The French loss was the greatest. In Lord Raglan's latest despatch, he admits that the fortifications of Sebastopol were daily growing stronger. The Russians were in no want of needful supplies. The despatch says, "Vast convoys are daily observed arriving on the north side of the town, and I learn from information entitled to credit, that the road leading from Simferapol, is covered with wagons, laden with provisions and munitions of war." The weather was pleasant, and the sickness and excessive mortality in the allied camps, had in measure abated. In other respects the condition of affairs was unchanged.

TURKEY.—Advices from Constantinople state, that the Porte has determined to maintain an undiminished sovereignty over the Dardanelles, and to protest against the christians of his Empire, being placed under any foreign protection. The Porte also desires the participation of Prussia in the Conference. A French hospital near Constantinople had been destroyed by fire, and about one hundred of the sick and wounded perished in the flames. Shocks of earthquake continued. The sulphurous springs at Broussa had been dried up. Mount Olympus vomits smoke like a volcano.

RUSSIA.—The funeral of the Emperor Nicholas took place on the 11th, with imposing ceremonies. Alexander declares his determination to tread in the steps of his father, and to carry out his policy, but it is believed he desires peace. A large bell fell at Moscow while the oath of allegiance to the new Emperor, was being administered, by which one hundred persons were crushed.

AUSTRIA.—The government was making vigorous preparations for war. It seems to be understood, that if the pending negotiations do not result in peace, Austria is under obligations to declare war upon Russia, without further delay.

PRUSSIA.—Persevering efforts continue on the part of England and France to draw Prussia from the state of neutrality she is desirous to maintain.

HOLLAND.—Much injury has been caused by inundations in some parts of Holland. Houses, cattle and horses have been carried off by the floods, and thousands of families rendered destitute. About seventy villages were submerged. In Vaenendal the water covered the tops of the houses, most of which, it was supposed, would be left undermined and in ruins. In a village near Dusseldorf, the inhabitants had not time to escape before the waters dashed in, sweeping all before them, and drowning many of the unhappy people. It is stated to be 144 years since Holland has been visited with so destructive a flood. This overflow was occasioned by the ice of the Rhine and other rivers, having formed itself at various points into dams or barricades.

ENGLAND.—There had been a small advance in cotton; the sales of the week reached 87,500 bales. Breadstuffs and provisions were unchanged in price. The money market was easy. Consols, 92¾. Large orders had been received for iron, and the price had slightly advanced. Welsh rails are quoted at £6 15*s.*, and bars, at £7. Scotch pig, 57*s.* 6*d.*

CHINA.—Shanghai dates to First mo. 16th, had been received. On the 6th, in consequence of some dispute with the insurgents, who now hold the city, the French attempted to carry it by storm. The attempt failed; the French lost 15 men killed, and 37 wounded. At Canton the river continued to be closely held by the insurgents.

MEXICO.—The latest accounts state, that Alvarez had been defeated by the government forces. The country is distracted in every quarter by insurrections which the government is unable to suppress.

BUENOS AYRES.—Dates to First mo. 27th, have been received. A treaty of commerce and amity had been made between Buenos Ayres and the Argentine confederation. Business was improving, and affairs assuming a more healthy and settled aspect.

NOVA SCOTIA.—The Provincial Parliament has been prorogued. A charter has been granted to Charles Archibald and others, of London, to facilitate the construction of a Transatlantic telegraph line connecting Ireland and Nova Scotia. The capital has been subscribed, and the parties are confident of completing the line, and having it in operation by the fall of 1858.

NICARAGUA.—President Chamorro died at Grenada, on the 12th ult., and was succeeded by General Estrada. The Chamorro party holds the entire state with the exception of Leon, where the democratic party is some three thousand strong, and the city well fortified.

SANDWICH ISLANDS, dates to Second mo. 24th have been received, by way of California. The Collector General of customs states the imports during the year 1854, at $1,265,022; the exports during the same period, at $274,029. During the year there was transhipped 1,683,922 gallons whale oil, 156,484 gallons sperm oil, and 1,497,678 pounds of whalebone.

UNITED STATES.—*New York.*—The number of immigrants arrived at this port for the first quarter of the year, was 15,677; in the Third month they numbered only 2069. The imports of foreign merchandise for the last month, were $10,173,057, and the cash duties received were $2,363,085. In all these figures there is a great falling off, compared with the last two years. The Atlantic which sailed on the 4th, took 170 passengers and $1,276,000 in specie. Mortality last week, 441.

Philadelphia.—The record of the weather kept at the Pennsylvania Hospital, furnishes the following statistics for the Third month. The mean temperature of this month, was 39 deg. The highest of the thermometer was 67° on the 31st, and the lowest, 17° on the 1st. The average temperature is nearly 2½° below that of the last 30 years. Only 1.68 inches of rain fell. At Paoli, the mean temperature was 34½°, and the amount of rain, 1 inch. Mortality last week, 182.

Massachusetts.—At Boston, on the 4th, the House passed to third reading the bill prohibiting the exclusion of coloured children from any of the Public Schools. It will probably pass both branches with slight opposition.

Tennessee.—A fire occurred at Memphis, Tenn., on the 25th ult., which destroyed 43 houses. The loss of property is estimated at $100,000.

Oregon.—Arrangements have been entered into for the extinguishment of the Indian titles to all lands in the Willimette valley.

California.—The steamship Illinois arrived at N. York on the 7th inst., with about 300 passengers and $710,167 in gold. The California dates are to Third mo. 16. None of the suspended banks have resumed. Robinson's Saving's Bank yielded on assets. Its deposits amounted to $207,000, and the parties have been arrested for embezzlement. Abundant rains have fallen. Both branches of the Legislature have passed a bill prohibiting barbarous and noisy amusements on the first day of the week. Another bill prohibits lotteries, raffles, &c.

Miscellaneous.—Steamboat Disaster.—The Vicksburg Whig gives an account of the destruction by fire of the steamer Bulletin on the 24th ult. The boat and cargo were totally lost, and twenty-five persons were missing, who were probably drowned. The disaster occurred on the Mississippi below Lake Providence.

Good Stock.—By the annual report of the Delaware and Hudson Canal Company, it appears that the net profits of the business for the last year amounted to $1,100,141, which is equal to 15½ per cent. on the capital. This company is engaged in the mining and transportation of coal, for the New York market.

A Valuable Capture.—The ship Adeline, of New Bedford, when coming out of the Sea of Ochotsk the last season, took a right whale which made 250 barrels of oil, worth, at present prices, about $5000.

The Mississippi River.—The water in the Mississippi is 13½ feet below high water mark, whereas the average of thirty years shows the usual height to have been at this season only 2½ feet below the point of high water mark. The spring rains are greatly needed.

New Whaling Grounds.—The ship owners of New Bedford are about to despatch two vessels to the waters about Spitzbergen, to try the whale fishery there.

Violent Wind.—The high N. W. wind of the 2d inst. blew down several unfinished buildings in Philadelphia. At the town of Progress, N. J., on the Delaware river, about 12 miles from Camden, the glass house of Julius Kelter, a substantial brick building, 125 feet by 42 feet, with walls 18 inches thick, was prostrated by the force of the wind. A number of persons were in the building at the time, seven of whom were killed, and thirteen injured.

Twenty Tons of Hay per Acre.—It was stated by Cird, at an agricultural dinner given in England, recently, that twenty tons of hay had been raised off a single acre, in Scotland, the last season. It was Italian rye grass, which grows to a great height in the humid climate of Scotland, and he cut from seven to ten times from March to December. In the instance named, it was cut ten times, but after each cutting, an abundant application of liquid manure was made.

A Striking Change.—The news of the death of the Russian Emperor Paul in 1801 was twenty-one days in reaching London. That of the late Emperor Nicholas, four hours and a quarter at the utmost.

Cold Weather at the North.—At Montreal, on the 2d inst., snow had been falling heavily for fifteen hours; at Ogdenburg, N. Y., a severe snow storm was prevailing at the same time, with a temperature of 10°. The cars that left Binghampton for Syracuse, N. Y., were detained more than 24 hours on the road, in consequence of encountering snow drifts, some of which were from twelve to fifteen feet deep.

Prohibition.—Both branches of the Legislature of New York have passed a Prohibitory Liquor Law by large majorities, and it has received the Governor's sanction. The law is to go into operation on the 4th of Seventh month next. As this enactment operates upon several millions of people, and includes the great commercial mart of the country, it is one of no small importance. No means will be left untried to evade or set the law aside.

BIBLE ASSOCIATION OF FRIENDS IN AMERICA.

The stated annual meeting of the Bible Association of Friends in America, will be held at the Committee-room, Arch street, on Fourth-day evening, Fourth mo. 14th, 1855, at 8 o'clock.

Friends generally of both sexes, are invited to attend.

JOHN CARTER, Secretary.

WEST-TOWN BOARDING-SCHOOL.

Assistant Teachers are wanted in the Boys' department of this Institution. Application may be made to either of the undersigned.

HENRY COPE, } Philad.
SAML. BETTLE, JR., }
SAML. HILLES, Wilmington, Del.

WESTGROVE BOARDING-SCHOOL FOR GIRLS.

(*Located at old Westgrove meeting-house, Chester county.*

This School will be opened on the 7th of Fifth month next, and continue in session twenty weeks. It is designed to furnish an opportunity to young women for acquiring economically a competent English education. Attention will be given to the preservation of health, the general cultivation and discipline of mind, and a concern exercised to inculcate principles and habits in accordance with the views of the Society of Friends.

For circulars containing other necessary information, apply to THOMAS CONARD, Principal.

Westgrove P. O., Chester Co., Pa.

Second mo., 1855.

FRIENDS' HORSES.

The horses of Friends coming to this city to attend Yearly Meeting, or at other times, on the service of Society, who put up within the limits of the Monthly Meeting of Friends of Philadelphia for the Northern District, will be accommodated at the stables of William A. Scheetz, (Montgomery Hotel,) North East corner of Sixth and Willow streets.

Philad., Fourth mo. 3, 1855.

WEST-TOWN BOARDING-SCHOOL.

The summer session of the School will commence on Second-day, the 7th of Fifth month next. The pupils will be conveyed by railroad to West Chester, where conveyances will be in waiting to take them to the School, on the arrival of the morning and afternoon cars, on Second-day, the 7th, and Third-day, the 8th of Fifth month. The children will get their baggage the day after their arrival. The cars leave the depot, south side of Market street, above Eighteenth, (formerly Schuylkill Fifth street,) at 7½ o'clock, A. M., and 4 o'clock, P. M. The agent of the school will be at the railroad depot on Second and Third-day afternoons, and will furnish pupils with tickets, and accompany them to West Chester. Those who go by the *morning* train will be furnished with tickets by a person in attendance. To those who procure tickets as directed, the fare from Philadelphia to the School, including baggage, will be one dollar, which will be charged to the scholar at the School. All baggage should be distinctly marked West-town, and with the name of the owner, and should be sent directly to the railroad depot. Applications for admission must be made to Joseph Snowdon, Superintendent at the School, or Joseph Scattergood, Treasurer, No. 84 Arch street, Philadelphia.

The West-town office is at Friends' Bookstore, No. 84 Arch street, where all small packages for the pupils left before 12 o'clock on Seventh-days, will be forwarded. *All letters* for the pupils and others at the School, should be sent by *mail*, directed to *West-town Boarding-School, West Chester P. O., Chester Co., Pa.* Postage should be *pre-paid*, and packages should be distinctly marked and put up in a *secure manner*, so that their contents will not be liable to be lost by handling. The stage will leave West Chester during the *summer session*, for the School on Second, Fourth, and Seventh-days, on the arrival of the *afternoon* cars from the city, and from the School to West Chester on the same days, to meet the afternoon cars to Philadelphia. The fare for each passenger to and from West Chester *by the stage*, will be 25 cents. When special conveyances at other times are provided at the School, an extra charge will be made.

West-town, Third mo., 1855.

MARRIED, at Friends' Meeting-house on Sixth street, on the 10th inst., RICHARD B. FAWCETT, of Salem, Ohio, to REBECCA B. MATLACK, of this city.

DIED, at his residence in this city, on the 16th of Second month last, GEORGE DILKS; a member of the Northern District Monthly Meeting of Friends, in the 51st year of his age.

——, at his residence, in Pennsville, Morgan county, Ohio, on the 24th of Third mo., 1855, RICHARD KENNY, a member of Pennsville Monthly Meeting, in the seventy seventh year of his age. This dear Friend was not born a member of our religious Society, but in early life he became convinced of its doctrines and testimonies, and through the purifying operation of Divine grace, was enabled to take up the cross, and walk consistent with his profession in his intercourse with his fellow men, maintaining a correct example of *honesty, uprightness* and *punctuality* in all his dealings. While health permitted, he was diligent and seasonable in the attendance of all our religious meetings, and while there, he, a solid, weighty deportment gave evidence, that he was engaged in worshipping his Divine Master. In our meetings for discipline, he was engaged to warn Friends to watch against drowsiness, believing it to be a temptation of the evil one. Through all the overturnings that have been permitted to come upon our Society, his faith remained unshaken in its ancient doctrines and testimonies, gaining strength from beholding the deplorable effects of a departure therefrom. He expressed his belief that if Friends would keep near to the Divine witness in their hearts, they would be preserved in purity and simplicity, and from following after the world's wisdom and notions, and from trampling under foot the ledge brown ground and by our Holy Head as the external bonds of gospel fellowship. Unassuming in his manners, simple and plain in language and attire, and economical in his domestic concerns, though his income was small, yet he was always ready to hand forth liberally for the uses of the society, to aid in all benevolent concerns, and for the relief of the sufferings poor of all classes and situations. Through obedience to his Divine Master, he was favoured to feel a blessed reward of peace, which he often expressed, and appeared to be ready, waiting his time to be called home. A few days before his death, he told his wife, (whose health was very feeble,) that he should be first taken, and that his time was near at hand. At that time he was able to get up and converse with Friends, who called to see him, and no important change was perceptible in his health. On the evening of his death, he gave directions to a friend to make certain preparations, as he would soon pass away. About twenty minutes before he died, he rose up in bed, took a little refreshment and a drink of water, and before he laid down, asked the friend who was with him, if he had observed a change in his speech, who replied he had, and asked the cause; he answered, the change is about to take place; and then, in a very solemn, impressive manner, said, "The prospect before me is *very comfortable*;" he then laid down again, and passed away so quietly, that those present thought he was going to sleep. "Mark the perfect man, and behold the upright for the end of that man is peace."

——, at her residence, in Stanfordville, N. Y., on the 3rd of Fourth month, SARAH C. HELL, widow of the late Henry Hull, in the 77th year of her age. Her death of this much esteemed Friend, a great loss will be sustained; not only as a mother and relative will she be much missed, but as a neighbour and benefactor for need or suffering attracted her especial care and regard. As a valuable member and elder in our religious Society, the Monthly Meeting of Stanford will have cause to mourn her loss. Although from the nature of her disease she could converse but little, yet her patience in suffering, and calm and peaceful close, give good ground for believing that her day's work was done, and that she is now at rest in that "city which hath foundations whose maker and builder is God."

——, on the 4th inst., in the 75th year of her age, ELIZABETH WHITE, widow of the late Josiah White; an esteemed member of the Monthly Meeting of Friends of Philadelphia.

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For "The Friend."

Sketches from History.

(Continued from page 242.)

The most common mode of entrapping Friends, was to require them to take the oath of allegiance to the king, their persecutors well knowing they could not, for conscience' sake, comply with their demands; and therefore were exposed to the penalties imposed for refusal. Repeatedly they offered, instead of the oath, their solemn declaration of allegiance to their sovereign, and rejection of all plots, and of all participation in the views or feelings of the popish recusants; appealing to the whole tenor of their lives to witness their loyal and peaceful principles. The latter was hardly denied even by their bitterest enemies, but the desire of some, (especially the clergy, who could not bear the testimony of Friends to a free gospel ministry,) to root them out of the land, and the covetousness of others, who expected to make a prey of their estates, combined to urge on the host of persecutors, ready to take advantage of every means, however unjust, to subject them to the cruelest punishments the law allowed to be inflicted, while King Charles, who was fairly and frequently informed of the unjust and barbarous treatment of thousands of his innocent subjects, under colour of his authority, had not integrity or moral principle sufficient to check or prevent it.

In London, directly under the eyes of the court, the most violent proceedings were countenanced by its members. Richard Brown was at that time lord mayor, a man of fierce and unrestrained passions, who was not ashamed to prostitute the authority conferred by the office he held, to carry out his implacable hatred of the unoffending but despised Quakers. He pursued them with the utmost violence and rigour, seizing them when in their families, or engaged in their lawful avocations, sometimes dragging the sick out of their beds to hale them to prison, and regularly resorting to their religious meetings, where he and his tyrmidons were sure to find those assembled, who had not yet been consigned to their loathsome prisons. In a short time, nearly four hundred were incarcerated, and Newgate became so full that the sufferers "had not room to sit or lie down, nor scarcely to stand one by another."

Under pretence of detecting treasonable designs, all letters sent to the post-office were opened and read, so that epistolary intercourse was attended with much danger, and was, therefore, almost together suspended. There were, however, ministers and other Friends moving about from one part of the country to another, in the performance of religious services, who failed not to transmit to their brethren in London, accurate accounts of the havoc made among the members in various neighbourhoods, and the intelligence thus received was not long in reaching the ears of the king and his council. Knowing that all letters were intercepted, it seemed incredible to them that the accounts given could have been forwarded, or be known to be correct, inasmuch as they must have travelled faster than the reports required by them from their own officers, and they expressed much surprise when subsequent intelligence confirmed their truth.

Most of the officers under the Government, were either members of what by that time was considered the established church, or anxious to ingratiate themselves with its priests, who had now acquired a large amount of power, and many of them scrupled not to embrace every opportunity that presented, by perverting the language of Friends or their actions, to bring them into difficulty. It was, therefore, not to be wondered at, that some of them should be brought under suffering, on account of the letters they had written to their friends, and entrusted to the public post for conveyance.

This was the case with Thomas Ellwood, who, though he had been convinced of the truth as professed by Friends, but a little more than a year, had, through firmness and suffering, become fully established therein.

Having gone up to London on some business, he attended a little meeting of Friends, held in the house of Humphrey Bache, a goldsmith. As was usual at that time, a crowd of unruly men and boys gathered around the door, ready to bestow vituperation and blows upon the unoffending men and women who should come forth. Thomas, seeing and hearing the abuse to which the Friends were subjected as they left, expected to receive his share also; but to his surprise, on his appearance, the crowd said one to another, "let him alone; don't meddle with him; he is no Quaker; I'll warrant you." "This struck me, (says he,) and was worse to me than if they had laid their fists on me, as they did on others. I was troubled to think what the matter was, or what these rude people saw in me, that made them not take me for a Quaker. And upon a close examination of myself, with respect to my habit and deportment, I could not find anything to place it on, but that I had then on my head a large mountier-cap of black velvet, the skirt of which being turned up in folds, looked, it seems, somewhat above the then common garb of a Quaker, and this put me out of conceit with my cap."

While in the city, T. Ellwood met with Thomas Loe, a highly gifted minister, who had come up out of Oxford in the performance of his religious duty. Being very desirous that his neighbours should have an opportunity of listening to the glad tidings of salvation as set forth in the powerful preaching of this eminent servant of Christ, T. Ellwood proposed to him, that he should come to the town where he lived, and he would undertake to invite his neighbours, and procure a suitable place for holding a meeting. Thos. Loe told him he was at the Lord's command, and not his own master, so that he could make no promise of holding the meeting; but if on his return home, T. Ellwood continued to feel the matter resting on him, and was able to make the necessary arrangements, he might, after doing so, write to him at Oxford, and he would then decide on the matter. This was a short time prior to the insurrection of the fifth monarchy-men. Accordingly, after his return home, the letter was written and sent, as T. Ellwood supposed, by safe hands. But, instead of being delivered to T. Loe, according to its direction, it was seized and carried to Lord Faulkland, the lord lieutenant of the county of Oxford. Lord Faulkland, in consequence of the alarm produced by the insurrection, had broken up Friends' meeting at Oxford, and sent Thos. Loe with many others to the castle as prisoners. When the letter directed to T. Loe was brought to the lord lieutenant, and found to contain a proposal for holding a meeting, he chose to view it in the light of a plot, and to construe it into a treasonable act; he, therefore, despatched one of his officers with a troop of horse, to seize the unsuspecting writer, who was quietly waiting a reply at his father's house, and to bring him to Oxford.

T. Ellwood tells his own story so graphically, that we prefer giving it to using our own language.

"It so fell out, that my father was at that time from home, I think in London; whereupon he that commanded the party alighted, and came in. My eldest sister, hearing the noise of soldiers, came hastily up into my chamber, and told me there were soldiers below who inquired for me. I forthwith went down to them, and found the commander was a barber of Thame, and one who had always been my barber till I was a Quaker. His name was Whatley, a bold brisk fellow.

"I asked him what his business was with me. He told me I must go with him. I demanded to see his warrant. He laid his hand on his sword and said that was his warrant. I told him, though that was not a legal warrant, yet I would not dispute it—but was ready to bear injuries. He told me he could not help it; he was commanded to bring me forthwith before the deputy-lieutenants; and therefore desired me to order a horse to be got ready, because he was in haste. I let him know I had no horse of my own, and would not meddle with any of my father's horses, in his absence especially; and that therefore, if he would have me with him, he must carry me as he could.

"He thereupon taking my sister aside, told her he found I was resolute, and his orders were peremptory; wherefore he desired that she would give order for a horse to be made ready for me; for otherwise he should be forced to mount me behind a trooper, which would be very unsuitable for me, and which he was very unwilling to do. She thereupon ordered a horse to be got ready, upon which, when I had taken leave of my sisters, I mounted and went off, not knowing whither he intended to carry me.

"He had orders, it seems to take some others also in a neighbouring village, whose names he had, but their houses he did not know. Wherefore, as we rode, he asked me, if I knew such and such men, whom he named, and where they lived; and when he understood that I knew them, he desired

me to show him their houses. No, said I, I scorn to be an informer against my neighbours, to bring them into trouble. He thereupon riding to and fro, found by inquiring most of their houses; but, as it happened, found none of them at home, at which I was glad.

"At length he brought me to the house of one called Esquire Clark, of Weston by Thame, who being afterwards knighted, was called Sir John Clark; a jolly man, too much addicted to drinking in soberer times, but was now grown more licentious that way, as the times did now more favour debauchery. He and I had known one another for some years, though not very intimately, having met sometimes at the lord Wenman's table.

"This Clark was one of the deputy-lieutenants, whom I was to be brought before. And he had got another to join with him in tendering me the oaths, whom I knew only by name and character; he was called Esquire Knowls of Grays, by Henley, and reputed a man of better morals than the other.

"I was brought into the hall, and kept there. And as Quakers were not so common then, as they now are, and indeed even yet, the more is the pity, they are not common in that part of the country—I was made a spectacle and gazing-stock to the family, and by divers I was diversely set upon. Some spake to me courteously, with appearance of compassion; others ruggedly, with evident tokens of wrath and scorn. But though I gave them the hearing of what they said, which I could not well avoid, yet I said little to them; but keeping my mind as well retired as I could, I breathed to the Lord for help and strength from him, to bear me up and carry me through this trial, that I might not sink under it, or be prevailed on by any means, fair or foul, to do anything that might dishonour or displease my God."

(To be continued)

The Sin and Folly of Scolding.

Fret not thyself to do evil.—Psalm xxxii. 2.

1. *It is sin against God.* It is evil and only evil, and that continually. David understood both human nature and the law of God. He says:—"Fret not thyself in any wise to do evil." If you cannot speak without fretting or scolding, keep silence.

2. *It destroys affection.* No one ever did, ever can, or ever will love an habitual fretter, fault finder, or scolder. Husbands, wives, children, relatives, or domestics, have no affection for peevish, fretful, fault finders. Few tears are shed over the graves of such. Persons of high moral principle may tolerate them—may bear with them; but they cannot love them more than the sting of nettles or noise of musquitoes. Many a man has been driven to the tavern, and to dissipation by a peevish, fretful wife. Many a wife has been made miserable by a peevish, fretful, husband.

3. *It is the bane of domestic happiness.* A fretful, peevish, complaining, fault finder in a family, is like the continual chafing of an inflamed sore. Woe to the man, woman, or child, who is exposed to the influence of such a temper in another. Nine-tenths of all domestic trials and unhappiness spring from this source. M. D. is of this temperament. She wonders her husband is not more fond of her company—that her children give her so much trouble—that domestics do not like to work for her—that she cannot secure the good-will of young people. The truth is, she is so peevish and fretful. Children fear her, and do not love her. She never gained the affections of a young person, and never will till she leaves off fretting.

4. *It defeats the end of family government.* Good family government is the blending authority with affection, so as to secure respect and love. Indeed, it is the great secret of managing young people. Now, your fretters may inspire fear, but they always make two faults where they correct one. Scolding at a child, fretting at a child, sneering at a child, taunting a child, treating a child as though it had no feelings, inspires a dread and dislike, and fosters those very dispositions from which many of the faults of childhood proceed. M. G. and M. F. are of this class. Their children are made to mind: but how? M. F. frets and scolds her children. She is severe upon their faults. She seems to watch them in order to find fault. She sneers at them—treats them as though they had no feelings—seldom gives them a command without a threat, and a long-running, fault finding commentary. When she chides, it is not done in a dignified manner; she raises her voice, puts on a cross look, threatens, strikes them, pinches their ears, thumps their heads, &c. The children cry, pout, sulk, and poor M. F. has to do her work over pretty often. Then she will find fault with her husband because he does not fall in with her ways, or chime with her as chorus.

5. *Fretting and scolding make hypocrites.* As fretters never receive confidence and affection, so no one likes to tell them anything disagreeable, and procure for themselves a fretting. Now, children will conceal as much as they can from such persons. They cannot make up their minds to be frank and open-hearted. So husbands conceal from their wives, and wives from their husbands. For a man may brave a lion, but he likes not to come in contact with nettles and musquitoes.

6. *It destroys one's peace of mind.* The more one frets, the more he may. A fretter will always have enough to fret at, especially if he or she has the bump of order and neatness largely developed. Something will always be out of place. There will always be dirt somewhere. Others will not eat right, look right, talk right; he will not do these things so as to please them. And fretters are generally so selfish as to have no regard for any one's comfort but their own.

7. *It is a mark of a vulgar disposition.* Some persons have so much gall in their disposition, are so selfish, that they have no regard for the feelings of others. All things must be done to please them. They make their husbands, wives, children, domestics, the conductors by which their spleen and ill-nature are discharged. Woe to the children who are exposed to such influences. It makes them callous and unfeeling, and when they grow up they pursue the same course with their own children, or those entrusted to their management, and thus the race of fretters is perpetuated. Any person who is in the habit of fretting or sneering, taunting their husbands, wives, children, or domestics, shows either a bad disposition, or else ill breeding —*N. E. Farmer.*

Value of a Manuscript.—The original manuscript of Gray's Elegy was lately sold at auction in London. There was really a "scene" in the auction room. Imagine a stranger entering in the midst of a sale of some rusty looking old books. The auctioneer produces *two small half sheets of paper,* written over, torn and mulilated. He calls it "a most interesting article," and apologizes for its condition. Pickering bids £10! Rodds, Foss, Thorpe, Bohn, Holway, and some few amateurs quietly remark, twelve, twenty, twenty-five, thirty, and so on, till there is a pause at *sixty-three pounds!* The hammer strikes.

"Hold!" says Foss. "It is mine," says the amateur. "No, I bid sixty-five in time." "Then I bid seventy."

"Seventy-five," says Foss; and fives are repeated again, until the two bits of paper are knocked down, amidst a general cheer, to Payen and Foss, for *one hundred pounds sterling!* On these bits of paper are written the first drafts of the Elegy in a country church yard, by Thomas Gray, including five verses which were omitted in publication, and with the poet's interlinear corrections and alterations—certainly an "interesting article;" several persons supposed it would call forth a ten pound note, perhaps even twenty.

Selected.

Epistle of George Fox.

"Dear friends and brethren, ministers, exhorters, and admonishers, that are gone into America and the Islands thereaway. Stir up the gift of God in you, and the pure mind, and improve your talents; that ye may be the light of the world, a city set upon a hill, that cannot be hid. Let your light shine among the Indians, the Blacks, and the Whites; that ye may answer the truth in them, and bring them to the standard and ensign that God hath set up, Christ Jesus. For from the rising of the sun to the going down of the same, God's name shall be great among the Gentiles; and in every temple, or sanctified heart, 'incense shall be offered up to God's name.' And have salt in yourselves, that ye may be the salt of the earth, that ye may salt it; that it may be preserved from corruption and putrefaction; so that all sacrifices offered up to the Lord may be seasoned, and be a good savour to God. All grow in the faith and grace of Christ, that ye may not be like dwarfs; for a dwarf shall not come near to offer upon God's altar; though he may eat of God's bread, that he may grow by it. And friends, be not negligent, but keep up your negroes' meetings and your family meetings; and have meetings with the Indian kings, and their councils, and subjects everywhere, and with others. Bring them all to the baptizing and circumcising Spirit, by which they may know God, and serve and worship him. And all take heed of sitting down in the earth, and having your minds in the earthly things, coveting and striving for the earth; for to be carnally minded brings death, and covetousness is idolatry. There is too much strife and contention about that idol, which makes too many go out of the sense and fear of God; so that some have lost morality, humanity, and true christian charity. O, therefore, be awakened to righteousness, and keep awakened; for the enemy soweth his tares, while men and women sleep in careleseness and security. Therefore, so many slothful ones go in their filthy rags, and have not the fine linen, the righteousness of Christ; but are straggling and plowing with their ox, and their ass, in their woolen and linen garments, mixt stuff feeding upon torn food, and that dieth of itself, and drinking of the dregs of their old bottle, and eating the sour, leavened bread, which makes their hearts burn one against another. But all are to keep the feast of Christ our passover, with the unleavened bread of sincerity and truth. This unleavened bread of life from heaven, makes all hearts and souls glad and joyful, lightsome and cheerful, to serve and love God, and to love and serve one another in the peaceable truth, and to keep in the unity of God's Spirit, which is the bond of (the Lord of lords, and the King of king's peace. In this love and peace, God Almighty keep and preserve all his people, and make them valiant for his truth upon the earth, to spread it abroad in doctrine, good life and conversation Amen.

"All the members of Christ have need one of another. For the foot hath need of the hand, and

the hand hath need of the foot; the ear hath need of the eye, and the eye of the ear. So that all the members are serviceable in the body which Christ is the head of; and the head sees their service. Therefore, let none despise the least member. Have a care to keep down that greedy, earthly mind, that raveneth and coveteth after the riches and things of this world; lest ye fall into the low region, like the Gentiles or heathen, and so lose the kingdom of God, that is everlasting; but seek that fruit, and God knows what ye have need of; who takes care for all both in heaven and in the earth; thanks be unto God for his unspeakable gifts, both temporal and spiritual! G. F."

Tottenham, the 11th of the Tenth month, 1690.

For "The Friend."

To the Association of Friends for the Free Instruction of Adult Coloured Persons, the Managers report:

That the schools for men and women were opened in the house on Raspberry street, on the 2d of Tenth month, 1854, and continued open on five evenings in each week, until the 28th of Second month last,—thus completing the usual session of five months.

The schools were organized by the appointment of a principal and three assistant teachers in the men's, and in the women's a principal and four assistants. The course of studies in both schools has been much the same as in former seasons. Besides the elementary branches, attention has been given to exercises in Geography with charts, and a number of the men and women have received instruction in Arithmetic.

It is gratifying to the managers to notice the general care and industry of the teachers, and the application of the scholars to their studies, and their general propriety of deportment.

Many instances of commendable progress in studies have occurred, and with a few scholars the advancement of a single session has been particularly apparent.

In both schools the attendance has been satisfactory, and shows an increase on some former years. The whole number registered for the season in the men's school, was 138, and the average evening attendance, nearly 48. In the women's school, 255 were registered, and the average attendance was nearly 63; on one regular school evening, 106 women were present.

Agreeably with former practice, there has been distributed in both schools at various times, a selection of Friends' Tracts; the Moral Almanac also was distributed with a view of supplying each scholar with a copy.

Several dozens of the New Testament were likewise furnished for sale to the scholars at a reduced price.

The origin of these schools was from a serious concern on the minds of a few Friends to do what they could by means so humble, to promote the welfare and advancement of the adult coloured people living around them. They saw many of their fellow creatures oppressed by the burden of peculiar wrongs and disabilities, and groping their way amidst the gloom of ignorance. To extend to such as these a hand of help, and to be the means of cheering and brightening their humble, and oft degraded lot, was the motive and the endeavour of the early labourers in this concern.

How far these philanthropic efforts, which we trust are with some degree of the same feelings still extended, have been and continue to be appreciated by the scholars, is no mere matter of conjecture; and the managers believe it to be due to those friends whose interest has been lively in the prosperity of the Association, and who have kindly contributed to its funds, to state, that the pupils of both schools have shown many marks of sincere and heartfelt gratitude.

The regular attendance of many of the scholars so far as this lay in their power; their entire decorum and earnest, patient effort to learn under peculiar difficulties, are evidences of this; to which also we would add their hearty and touching expressions of thankfulness, when taking leave of their teachers and friends, at the dismissal of the schools for the season.

In conclusion, the managers indulge a hope, that if the unobtrusive labours of the Association should again be resumed on the recurrence of another autumn, the encouragement and assistance heretofore accorded, and without which the schools could not long be sustained, will continue to be extended by the friends of the concern.

On behalf and by direction of the Managers,

(Signed,) SAMUEL WOOLMAN, Clerk.

Philadelphia, Third month, 1855.

At a meeting of the Association, Fourth mo. 5, 1855, the following officers were appointed for the ensuing year, viz.

Secretary—Chas. J. Allen.
Treasurer—John C. Allen.
Managers—Nathaniel H. Brown, Wm. L. Edwards, Wm. H. Burr, Anthony M. Kimber, Edward Sharpless, Samuel Woolman, Samuel Allen, William L. Baily, and Joseph W. Stokes.

For "The Friend."

Diligent Reading the Holy Scriptures.

While Friends have ever believed that the work of sanctification is effected by the operation of the Holy Spirit upon the heart, they have felt bound to avail themselves of all the means of help, strength, and Divine instruction, which the Lord has provided, and appointed for their benefit. Among these will be found, daily retirement in spirit seeking unto Him, assembling together at stated times for public worship, the ministry of the gospel, and vocal prayer in our meetings under his anointing, also the frequent reading of the Holy Scriptures in their families, and individually apart from others, with hearts turned to the Lord that we may be favoured with the illumination of the same Spirit by which holy men were inspired to write, so as to be truly profited by them. Is there not reason to fear that this excellent practice is greatly neglected by many from suffering worldly concerns, or indifference relating to the work of salvation to induce them to put it by. We know not when the Comforter may come, and apply what we read to our condition, and quicken and strengthen us by this means, to gird up our loins, and run with alacrity the race he would set before us. How often have portions of the Scriptures been livingly brought to remembrance, and opened with deep instruction, so that many have thanked God with contrited hearts, and gone to their temporal duties refreshed, and rejoicing in his condescension and Divine regard. We may often read them without being favoured with such feelings—and so we may retire to wait upon Him, and may go to our religious meetings, and not at the time be made sensible of immediate benefit,—and yet how far his Divine blessing rests upon our faithful efforts to do our duty, we may not at the time be permitted to know. If the sap of life is preserved in the root, it will, under congenial circumstances, show itself in due time, by verdure and fruit. But were we to neglect all the means provided for our preservation and growth in the Divine life, dryness and barrenness and ultimate spiritual death would be the result. Divine grace is the immediate agent to change our vile affections, and set them on things above; and if we are obedient to it, it will incite us to make a right use of all the provisions of our heavenly Father, designed for doctrine, for reproof, for correction and instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. Those who have not the Scriptures and other outward means with which we are favoured, will not be accountable for what they have not—for where little is given, little is required; but where much is given, much will be required, and this, in an especial manner, is our case. It is observable, that the more spiritually minded, and the deeper his religious experience, the greater is the Christian's love for reading the Holy Scriptures. He loves to dwell on the precious promises which they contain, and to have his faith strengthened by them in the glories that shall be hereafter revealed to the sanctified in Christ Jesus; and encouraged to hold on his way in the path of duty, by the experiences of holy men; that thus through patience and comfort of the Scriptures, by the Holy Spirit, he may also have the same blessed hope.

In the year 1732, Friends, at their Yearly Meeting in London, gave forth this counsel,—"We tenderly and earnestly advise and exhort all parents and masters of families, that they exert themselves in the wisdom of God, and in the strength of his love, to instruct their children and families in the doctrines and precepts of the christian religion contained in the Holy Scriptures, and that they incite them to the diligent reading of those sacred writings, which plainly set forth the miraculous conception, birth, holy life, wonderful works, blessed example, meritorious death, and glorious resurrection, ascension, and mediation of our Lord and Saviour Jesus Christ; and to educate their children in the belief of those important truths, as well as in the belief of the inward manifestation and operation of the Spirit of God on their own minds; that they may reap the benefit and advantage thereof, for their own peace and everlasting happiness, which is infinitely preferable to all other considerations. We, therefore, exhort in the most earnest manner, that all be very careful in this respect; a neglect herein being, in our judgment, very blame-worthy."

Again, in 1789, that meeting says, "We earnestly recommend to all the frequent perusal of the Holy Scriptures; and also the writings of our faithful predecessors, and the accounts that are published of their experiences, labours, travels, and sufferings in the cause of Christ. Those hours of leisure would be profitably employed in this manner, which are often wasted in reading light and trivial publications, calculated to gratify the vain imagination, and to feed that disposition that is always hankering after some new thing."

From "The Leisure Hour."

What I Saw last Summer at St. Petersburg.

A stranger sailing up the Neva for Petersburg is greatly disappointed. On his right hand a rather pretty bank rises, displaying here and there a villa or a palace. On his left, a fringe of trees is all that he can see, the land is so low. In the way of shipping, a few barges, some small sea-going craft, and a little steamer occasionally, are what he usually meets on his two hours' passage from Cronstadt to the city of the Tzar. By-the-by, this appellation should be written as I have now written it, and not with a C, as most of us English pen it, while of course it should be pronounced accordingly. This parenthesis came in just as I was about to say that, once round a corner of the river bank

and you find yourself suddenly at the city, with its golden domes and pinnacles, its splendid wharves, its noble-looking palaces, its iron bridge, and its bridges of boats.

Alongside one of these wharves I found myself one hot afternoon last summer. The passport officers detained us about an hour ere they would allow us to land, and all that time we were broiling beneath a burning sun, with ample leisure to look about us, though I fear, in most cases, with very little inclination. Many were far too excited to care about the picturesque, seeing that they were meeting old friends; others were too dull, seeing that all the wide world lay somewhat blankish before them; and others were too hungry, seeing that we had eaten nothing since we breakfasted that morning on board the ship which brought us from Britain. That this last was certainly the condition of some was soon evident, from the fact that a friend ashore, prevented, like all others, from coming any nearer, threw them a bag of biscuits, which disappeared with wonderful rapidity. But an hour soon passed away, and we were then marched, under the charge of three or four superannuated soldiers, from the landing-place to the custom-house. Once fairly within this building, we created and witnessed a scene of confusion which such places only can present. There were many passengers, some with babies at the breast, some with babies at the knee, and some who, though old enough to be called men and women, were, in their then circumstances, as helpless as the youngest among them. In the custom-house nobody could speak English, and among the passengers only one or two could speak Russ; and the latter, being experienced hands, were too busy with luggage mysteries of their own to pay any heed to the sorrows of other people. However, as we were all in a hurry—indeed, when are people not in a hurry at the custom-house?—each felt called on to speak, insinuate, beg, or insist, that his or her goods and chattels should be examined first. But the difficulty was, where to find them. They had been carried in long before we went; and though nobody doubted that they were in the room, yet as this was very large, and the number of lady passengers considerable, it unavoidably happened that there were a good many great trunks, and a great many small parcels, scattered about, and piled up in a very wonderful manner. You made signs to an official, and darted off for your "things," but before you got back somebody else had secured him. Or it might be that you could not find what you wanted, and were scrambling about the room with a couple of porters at your heels, looking intensely authoritative, and making some one else look very indignant by upsetting his goods in search of your own. One gentleman got fairly addled in the uproar, and wandered about in the most helpless manner; while a few ladies—unprotected, I believe—fairly out of breath from speaking in an unknown tongue, and general excitement, wisely retired to the wall, and resigned themselves to their fate, waiting, apparently, till chance, or the clearance of other people, might leave some one at liberty to help them. It was altogether a scene, once witnessed never to be forgotten. Where did all these people go to in that mighty Russian empire? And when or where will they meet again? One of them returned with me a few months afterwards, and told me that since we parted, she had buried her husband.

George the Fourth styled Edinburgh a city of palaces; had he gone to Petersburg, he might have said the same of it, and with at least equal reason. The streets are wide, and the houses fine. Formerly, many of these were built of wood; but the number of such is rapidly decreasing, as no person is allowed to erect a new one of other materials than stone or brick. That this law is just, wise, and humane, cannot be questioned; for not only are wooden houses comparatively unsightly, but they are intrinsically of little value, and, what is more, the source sometimes of great mischief, often causing most destructive fires. Through the prevalence of wooden buildings nearly two-thirds of Quebec have been burnt down within the last ten years; and I myself witnessed, in the city of Montreal, nearly two hundred houses destroyed in one night by fire between the hours of ten and two. The shingles on the roofs of some, and the wooden sides of others, made all this havoc. It thus becomes an act of mercy to prohibit the erection or re-erection of such; and, in doing so, the autocrat has only followed the mode of free America, in whose greater cities and towns, as well as in St. Petersburg, the construction of timber dwellings is greatly discouraged, and in some cases and places strictly prohibited.

As there is no stone near the Neva, save the ice-carried boulders which lie scattered about, most of the houses are of brick; but the people call all these *stone* houses. They are plastered carefully over, and as the designs are usually excellent, they look very well. As they get older they are coloured, and so continue renewing their youth from year to year. The result of this plastering system is, however, that a constant repairing becomes necessary, in order to efface the inroads which time and frost conjointly make; and into whatever quarter you go, you find buildings, either in need of repairs, or in the hands of workmen who are busy making them.

The *insides* of these houses have but little air of *comfort* about them. The stoves of glazed bricks, so well known to most readers, are found in every direction; and while they give out heat for thirty hours after the fire goes down, they neither look comfortable nor ornamental. The floors, moreover, are usually of polished wood, uncarpeted, giving to the entire room an appearance of coldness, newness, and emptiness, which to *us* is anything but inviting. They are awkward things, besides, over which to lead a lady to dinner; for if your gait be too erect, or your heel be set down too sharply, you are apt to lose your balance, and slide about in a most ungraceful fashion. Some of them are very costly, both because they are made of rare wood, and because great labour and skill are exerted in inlaying them. The palace of Tzarsks Cels, from which Nicholas dated his recent proclamation of war contains floors which must have cost thousands of pounds. The same may be said of the winter palace in town. So particular are the better class of Russians about their floors, that a large number of men live by waxing them. The most that can be said for them is, that they are cool in summer, and always look clean. Indeed, they are, I believe, the cleanest portion of a Russian house; for the people of the land seem as fond of much dirt as they are of much sleep, and no one who knows them will question their partiality and capacity for the latter enjoyment. But their abodes are just what they like—made for show. I am told that their language contains no word equivalent to our word *home*. They have no *homes*, but live in excitement and publicity, neither possessing, valuing, nor missing domestic comfort. I speak, of course, of the mass.

In walking through Petersburg, one is impressed by the emptiness of its streets. You cannot compare them with those of London or any other beehive in Britain. You go through many, filled entirely or chiefly with hospitals, academies, barracks and other public offices, many of which seem as dull as if shut up and deserted. The city appears too big for a population of half a million. Every now and then, too, you come on some grand palace belonging to prince or count Somebody; but these piles look, in many cases as forlorn as dirty windows and impoverished or absent owners can make them. If the great gate should be open, and you look into the centre court, you will probably find it full of stone, wood, and confusion, and void of all living things except a lazy *doornik* or two, who look just like the place. Of course there are others in excellent keeping; but I was much more struck with the pretensions than the consistency of most. What difference winter may make I cannot say, but I speak of what I saw in summer. As for *the* palace, it is built in the Louis Quatorze style, and is capable of housing, some say 4000, some say 6000 souls. The public and private rooms of the imperial family are magnificent,—some of the former almost beyond conception grand. The collection of paintings is imperial, that of jewels no less so, and the *cameos* and *intaglios* can scarcely be counted for number, and cannot be surpassed for value or beauty. But even within these princely walls tidiness has a battle for existence; for although the apartments of the great are all that can be desired, I am told that the kitchens should not be visited before dinner, if visited at all.

With only grand buildings ever before your eyes, you are led to ask, Where do the poor live? There are immense numbers of men and women in the city, who are among the most abject of creatures. Where then do such burrow, and hide their poverty and filth? They do so out of sight somewhere, and yet are in the city. I believe many of these *moujiks* live behind the great mansions, in the spaces which lie between one grand street and another. But their dwellings must not be seen; and Petersburg is so contrived, that the stranger requires to be bolder than I was if he seek them out. The city of the Tzar is indeed a city of palaces; but it is meant only to be looked at from one side—the front. Let no man go behind the ornate facade. This was never intended, and will not do. In this respect it is but a type of the whole empire, which is no better than a rough and rotting plank, whose ugliness and defects are hid by the thick varnish with which it is smeared. Russia and its capital put on as imposing an appearance, and hide as much weakness and misery, as any country or city of the world.

Moscow and Kief are holy cities. In the former there are nobody knows how many churches; and though Petersburg cannot vie in this respect with the ancient metropolis, it can show quite as many such buildings as there is any need for. With few exceptions, they are built in the Byzantine style, and are an odd but sometimes beautiful compound of Greek pillars, irregular towers, and gilt or painted domes. Inside, all is painting, gilding, plating, and pictures. These *pictures* are of course worshipped, although the dignitaries prohibit *images* of every kind in sacred edifices, and take great credit to themselves for so doing. But what matter? Doubtless the Greek church, like the Roman, prohibits in form the adoration of anything or being but God only; and yet any one knows that the deluded souls within her pale do and must worship the pictures set before them. Representations of her saints, the virgin mother, and our Lord, are hung up in the sight of the people, and the people bow before them, and lay their foreheads in the dust, worshipping the creature of man rather than the Creator of all, because wholly unable to understand why they should bow to that which is not sacred, and why, if the thing bowed to be sacred, it should not be adored. Only

ok at the pavement, covered with prostrate men
nd women, and say, are these not worshipping
ie things in presence of which they are abased?
f they be not, what or whom are they thinking of
ad worshipping? Only look at the costly gems,
r votive offerings, with which these daubs are
dorned, and say, did not the giver adore the
gure on which he hung them as much as any
ther man adores the idol which he decorates?
ust reflect on the profound ignorance of the peo-
le, and say, is it possible that, in these circum-
tances, they can do anything else? Every onlook-
r must see that they do worship them. The ques-
on lies beyond argument, and may be decided by
he evidence of the senses. Superstition occupies
he place of religion; and I am sorry to add that
orality, or the practice of it at any rate, forms no
art of the superstition of a Russian. Licentious-
ess too often characterizes the higher classer, kna-
ery the shopkeepers; and drunkenness the common
eople.

Selected.

LIVE FOR ETERNITY.

bright or dark eternity in view,
With all its fix'd, unutterable things,
What madness in the living to pursue,
s their chief portion, with the speed of wings,
he joys that death-beds always turn to stings!
nfatuated man, on earth's smooth waste
o dance along the path that always brings
Quick to an end, from which, with ten-fold haste
Back would he quickly fly, till all should be re-traced!

Our life is like the hurrying on the eve
Before we start, on some long journey bound,
When fit preparing to the last we leave,
Then run to every room the dwelling round,
And sigh that nothing needed can be found;
Yet go we must, and soon as day shall break;
We snatch an hour's repose, when loud the sound
For our departure calls; we rise and take
A quick and sad farewell, and go ere well awake.

Rear'd in the sunshine, blasted by the storms
Of changing time, scarce asking why or whence,
Men come and go like vegetable forms,
Though Heaven appoints for them a work immense,
Demanding constant thought and zeal intense,
Awaked by hopes and fears that leave no room
For rest to mortals in the dread suspense,
While yet they know not, if beyond the tomb
A long, long life of bliss or wo shall be their doom.

What matter whether pain or pleasures fill
The swelling heart one little moment here,
From both alike how vain is every thrill,
While an untried eternity is near!
Think not of rest, fond man, in life's career;
The joys and griefs that meet thee, dash aside
Like bubbles, and thy bark right onward steer
Through calm and tempest, till it cross the tide,
Shoot into port in triumph, or serenely glide.

C. Wilcox.

Selected.

SPEAK THE TRUTH.

Oh, ne'er let falsehood stain thy tongue,
Nor let thy lips betray
Thy better reason into wrong,
But Truth's great law obey!
The way to fortune all inquire,
But Truth 's a nobler prize;
For Truth—immortal as its sire,—
Still lives when fortune dies!
Then ne'er let falsehood stain thy tongue,
Nor let thy lips betray
Thy better reason into wrong,
But Truth's great law obey!
'Tis truth that bids the bosom glow
With independent worth;
It is a joy that angels know,
And maketh heaven on earth:
Who keeps the truth—though poor—may look
The whole world in the face!
Then ne'er let falsehood stain thy tongue,
Nor let thy lips betray
Thy better reason into wrong,
But Truth's great law obey!

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 238.)

GRIFFITH OWEN.

We have many proofs, that during the year 1703, our beloved Friend was industriously engaged in his Master's service. There are records of his attendance at many meetings, and he was on various important appointments. In the Yearly Meeting he drew the epistle to London, and he was with others appointed to draft something on Discipline, to be produced to the Yearly Meeting, in 1704. He was appointed in his Monthly Meeting one to prepare a proper form for a marriage certificate; those previously used not having been uniform. The form proposed by the committee, was adopted by the meeting, and is the same now in use.

In the Third month, 1704, he received the unity of his friends in visiting the meetings at West River, in Maryland. In this little journey which appears to have occupied the Fourth month, he was accompanied by his friend, Samuel Jennings. At the Yearly Meeting, in the Seventh month, the committee appointed in 1703, produced two essays, one on discipline and one on practice, both of which were approved and sent down to subordinate meetings for their government. Early in the Tenth month of this year, Griffith Owen was married to Sarah Saunders. Of the time of the decease of his first wife we have no information.

The correspondence with New England Yearly Meeting, having been long dropped, Friends were informed at Philadelphia Yearly Meeting in 1705, that Friends in New England wished to renew it. It was agreed to appoint Samuel Jennings, Thomas Story, Griffith Owen, Edward Shippen, and Thomas Gardiner, "to write as necessity shall suggest to the Yearly Meetings of Maryland, Virginia, Carolina, Long Island, and Rhode Island."

In 1706, a young and zealous man, who wished to be doing something for the cause of Truth prepared a book for publication on a variety of important points. Griffith Owen was one of the committee appointed to examine it. From the minute made on the occasion, it appears that the Friends after examination reported their sense, with which the meeting united, that it would not be well either for the young man or Friends to have it in print, the subject being already treated on by several authors, "And he being but young in the Truth, it would be more profitable for him to forbear much writing after such a manner, until he has come to a greater growth and settlement in the Truth." What a pity it is, that some of the modern writers upon the principles of Friends, had not submitted their works to such discriminating judges and honest advisers. Many unripe sentiments that have been given though the press, as well as not a little unsound doctrine, would have been buried in oblivion, if the writing containing them had been submitted for revision and final judgment, to men lovingly acquainted with the Truth for and in themselves, zealous for its support, and quick of discernment as to the tendency of that they were examining. The warm expressions of the indiscreet zeal of youth really loving the Truth, but laying itself open to the attack of enemies by unguarded language,—the open support of error by those who have not seen into the spirituality of the gospel dispensation,—the sophistry of covert design to make Quaker doctrines appear to conform with those principles of other professors, from which our worthy forefathers were called, and against which they bore a unanimous testimony, all these would have been amended or suppressed by such a tribunal.

From 1706 to 1709, Griffith Owen does not appear to have travelled abroad, unless to attend the Yearly or General Meetings for worship, of which a number were then held at different places within the limits of Philadelphia Yearly Meeting. During those years we have, however, many traces of his labour in various ways for the best interest of religious society, and for the everlasting good of others. These being in many respects similar to what we have recorded of former years, need no especial comment. Patrick Henderson and Samuel Wilkinson, two very valuable Friends in the ministry, from Ireland, on a religious visit, having by some means, in the exercise of their ministerial labours, given offence to some malicious persecutors, they were arrested, imprisoned, and brought to public trial. This occasioned, although the imprisonment was probably very brief, considerable excitement, and the sufferers drew up a statement of the whole affair for publication, but Griffith Owen and a few other Friends, to whom it was submitted, advised that it should not be printed at that time. Patrick Henderson, who prepared the document, yielded to their opinion, and no copy being preserved among the records in Philadelphia, the particulars of this remarkable transaction cannot now be ascertained. During the Yearly Meeting of 1708, a communication was received from the Quarterly Meeting at Flushing, requesting the advice of Philadelphia Meeting of Ministers relative to some points of discipline; the meeting appointed Griffith Owen, John Salkeld, Caleb Pusey, and some others, to prepare an answer thereto. The answer prepared was to the satisfaction of the meeting, and being approved by it, was forwarded to Samuel Bowne.

In the Eleventh month, 1708, Griffith Owen informed the Friends of his Monthly Meeting of a concern, which he had long felt to visit Friends on Long Island, Rhode Island, and New England. In the Twelfth month, the following certificate was approved and signed in the Monthly Meeting.

"To Friends on Long Island, Rhode Island, and New England, whom these may concern, the Monthly Meeting of Philadelphia sends, greeting.

"Dear Friends and Brethren,—In a measure of that Divine love, wherewithal God, in his great mercy and universal grace, in this latter age of the world, hath visited us, and also made us partakers of, do we dearly salute you, desiring that this heavenly love and peace with all other spiritual blessings, may increase and be continued amongst you to our mutual comfort in Jesus Christ our Lord.

"Now we give you to understand that our dear, well-beloved friend, Griffith Owen, laid before our meeting that it had rested upon his mind for a considerable time to visit Friends in the abovementioned parts, and places that way, and desired a certificate of this meeting, which, according to the good order of Truth practised amongst us, appointed some Friends to make inquiry concerning him. This we have to certify you concerning our friend, that he is a man of an innocent life, and blameless conversation, and his service and labour of love in the work of the gospel, as a minister of Jesus Christ, is well esteemed and received amongst us. As such we recommend him to our brethren, where his lot may be cast, desiring that the God of all grace may enable, support and attend him by the assistance of his Holy Spirit, in this his undertaking, for the honour of His truth. That so he may return with sheaves in his bosom, receiving the answer of well-done, good and faithful servant. This is the *one thing needful* for us all

in our particular gifts, stations and places in the church of our Lord and Saviour Jesus Christ; unto whom we recommend this our friend and brother, and subscribe ourselves your friends and brethren therein."

"Signed at our said meeting,
the 25th of Twelfth mo., 1708."

He also laid his concern before the General Meeting of Ministers, held First mo. 26th, 1709, where it was also united with, and soon after in company with his friend, John Salkeld, he left home to perform this visit. They were absent on this journey about four months, attending the Yearly Meeting on Rhode Island, in the Fourth month, from which meeting they brought back testimonial of their gospel service. The account they were enabled to render on their return, of their labour of love, and the effect thereof, under the Master's blessing, was satisfactory and comforting to their friends.

We shall not follow closely Griffith through gospel labours at home, and in its vicinity, during the remaining years of his life. He continued diligent in the attendance of meetings in Philadelphia, and was frequently at others, not far remote. Being, in 1712, appointed by the Yearly Meeting in conjunction with Thomas Story, to prepare an epistle to London, they prepared one of which a considerable part relative to slavery is already in print. Passing by that important measure, we would present an extract from the epistle setting forth the prosperous condition of the Truth in these American parts.

"By the several accounts from our Quarterly Meetings, we understand that the present state of the church in these parts is peace. Our discipline is advanced, advancing, and proceeding towards perfection. Some young men of late have been raised up in the ministry, and the visitation of the Lord still continues and is held forth unto such as are not yet reduced into perfect obedience; and we also understand by such here amongst us as have travelled of late in several other parts of this continent of America, that there is great openness still in divers countries, and in some places new meeting-houses erected, where the sound of the gospel hath not long been uttered. Such is the goodness of our God; such his love to mankind!"

(To be continued.)

The Beginnings of Evil.

Old Humphrey.

As a trickling stream becomes a mighty river, so evils that appear harmless in their origin, oftentimes become fearfully influential. There is not an error, reader, that has not its evil consequences, nor a sin that is long separated from sorrow. A breeze of anger becomes a blast, and a blast increases to a whirlwind. The thought of hatred is followed by words of bitterness and deeds of violence. Some of the direst scourges which plague the world were once other than they are. They were hardly noticed, they are now notorious; they were weak, they are now powerful; they were limited, and now they are extended in the earth: "Behold how great a matter a little fire kindleth!" James iii. 5.

On trifling errors keep your watchful eyes,
For great events from little causes rise.

War did not always exist clothed in scarlet, with a sword girt on his thigh, going forth with the sound of the trumpet. Envy and anger were his parents; covetousness, ambition, and cruelty were his companions. At first he was a dwarf, but afterwards he bestrid the earth as a giant, inventing his hellish instruments of destruction, retaining his warriors ready armed for the battle, and sending forth his legions on lawless errands of rapine and death. War began with the first man that was born of woman. When will men learn to love one another? When will they beat their swords into ploughshares, and their spears into pruning hooks, and practise war no more. "From whence come wars and fightings among you? Come they not hence, even of your lusts? James iv. 1.

War is the friend of sin—the cruel, blind,
Implacable oppressor of mankind.

Idolatry is the seed of error, and abundant is the harvest of iniquity it has brought forth. Man was not satisfied in looking to the Lord, he must needs make himself a god and worship it; he must form for himself a graven image, and fall down to it, and thus a flood of unrighteousness was let loose on the earth. A dead image symbolized the living God; and idols of gold, silver, iron, wood, and stone, were set up as representations of the Lord of lords and King of kings. Dagon, Ashtaroth, and Baal were followed by Jupiter, Apollo, Mars, and Mercury, and the innumerable idols of the Hindoo and Oriental world. Truly the name of idolatry is "Legion," for there is no end of its strange gods and its strange delusions; "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them."

Bow lowly down at heaven's eternal throne,
And praise and magnify the Lord alone.

Popery was once a little child, harmless and little known; infantine and lisping in its language. So feeble was it that it could not walk alone; but it was nourished at the breast of Error, dandled on the knees of Pride, and brought up by Bigotry, Selfishness, and Tyranny, till it became a man of sin, a monster of iniquity, "a full blown antichrist." Weak and harmless as antichrist was, he became strong, and deceitful, and cruel: for there was "given unto him a mouth speaking great things and blasphemies; and it was given unto him to make war with the saints, and to overcome them. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. xiii. 5–8.

O, let us leave all priestly pomp and pride,
And trust alone in Jesus crucified!

Slavery, or rather the slave-trade, was as an acorn set in the soil, springing up, striking its roots deep, and throwing out its branches wide. Covetousness and cruelty formed an unholy compact, might overcame right, one act of oppression succeeded another, till man, instead of being a brother, became a task-master and a tyrant, multiplying the miseries of the earth, crowding the vessels of the deep with cargoes of victims, and loading the air with agonizing sighs and groans. Even now the unrighteous traffic, the Cain-like cruelty is continued, and the blood of ten thousand slaves is crying unto Heaven from the ground: "I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter." Eccles. iv. 1.

Not always shall the captive weep and wail,
Not always shall the iron hand prevail.

Intemperance wins its way, at first, by slow degrees: as one evil thought prepares the heart to receive another, so intemperance smooths the path for every evil. What the roll of the drum and the blast of the brazen-mouthed trumpet are to the soldiers on the field of battle, the sparkling glass is to the sinful passions of men—animating, encouraging, and urging them onward in their mad career. Truly has it been said, "War has slain its thousands, but intemperance its tens of thousands." How harmless does intemperance appear in a season of festivity! but, gradually, folly, temptation, and riotous living render it deadly. It deceives the young and the old; it draws together the prodigal, the drunkard, the libertine, and the gamester; it promises pleasure, but it afterwards inflicts pain, and sows the seeds of ruin, remorse, and destruction.: "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." Prov. xxiii. 31, 32.

By different names we different sins may call,
But mad intemperance produces all.

Avoid, then, the beginnings of evil; for when sin is once set in motion it is no easy thing to arrest its progress. Cruel war, sinful idolatry, soul-deceiving Popery, oppressive slavery, and destructive intemperance, are but a few of the many evils that cast their shadows on the world. Would you walk safely, walk humbly; would you reach the world of glory, keep in the narrow way, and call upon the name of the Lord; for "the Lord is nigh unto all them that call upon him; he also will hear their cry, and will save them." Psa. cxlv. 18, 19.

In Jesus' holy name put up your prayer,
And God will make you his eternal care.

For "The Friend."

The Wisdom of Jesus.

Nothing which exalts itself against the eternal and immutable wisdom of our Great High Priest can prosper. A counterfeit of this wisdom, by the artifice of the serpent, may for a time pass as the genuine coin, but the skilful will detect its fraudulent and worthless character, and be enabled to discriminate between the true and the spurious. None, however, except those who have been taught in the school of Christ, and who still remain willing that He should continue to rule over and teach them, will be qualified to realize and rightly value the things which belong to the house that wisdom has builded, and that correspond to the "seven pillars which she has hewn out," and have judgment to detect and reject that which does not proceed from her skilful and beautiful workmanship.

How necessary carefully to examine the different influences which surround us, in the light of Christ, before we suffer ourselves to be drawn upon any decided and prominent ground of action; and see if the cause which we are about to espouse, is consonant with the wisdom which cometh from above: for we may rest assured that all the fruits of the wisdom which cometh from beneath, however artfully they may be decorated and concealed for a season, will eventually be seen in their own hideous deformity. This wisdom may acknowledge all the virtues—descant much upon love, impartiality, and forbearance—lay a strong and loud claim to the mantle of charity, while it can not possibly possess any of these in their genuine quality. The frame work of a fabric like this which any may endeavour to raise and support by their own strength, and strive to ornament with the heavenly virtues, is only a house of man's building. If there is a neglect to do His heaven sayings, which can only be heard by the ear which He has mercifully unstopped, no matter how fair the superstructure, it "shall be likened" to a house built upon the sand: "and the rain descended, and the floods came, and the winds blew, and

eat upon that house; and it fell, and great was he fall of it."

The wisdom of man may for a time appear to ourish in religious affairs, but sooner or later it ust wither and die, and all who endeavour to uild under this influence, must work in vain, and ave no other remuneration at the conclusion of heir labours than disappointment and remorse: ut on the other hand, if there is a bowing under he eternal power of Jesus, and confession is made y the mouth to salvation; if there is a submis- ion to his blessed yoke which is easy, and a will- ngness to bear his holy burden which is light, we hall then, and not till then, be followers in the ootsteps of our beloved ancient Friends, and wit- ness the principles and doctrines which they in- ulcated, to brighten in our view, and become nore and more precious in our sight, and shall be repared truly to deprecate as well as commiserate hat misguided vision and perception, against vhich the woe still goes forth, as it was formerly pronounced by the prophet Isaiah, after this man- ner. "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight!"

A life of caution, devotion and fasting is required, hat we may be permitted to stand as in the gates of that wisdom which cometh from above, and experimentally know that all her paths are peace; but how seductive is a pleasure-loving spirit, and uccessful in alluring many from the animating beams of the Sun of Righteousness, under whose invigorating rays we can only breathe the vital air, which is essential for our spiritual health. This condition is necessary, that with innocent boldness we may progress in the work and heavenly war- fare, having an ardent concern to possess all the christian virtues in their reality, showing forth the fruit of the spirit in our daily intercourse:— "love, joy, peace, long-suffering, gentleness, good- ness, faith, meekness, temperance: against such there is no law." (Gal. v. 22, 23.)

New York, Fourth mo., 1855.

If at any time we are injured by others, and ind feelings of anger arising in ourselves, we hould ever be careful, before attempting to re- prove and amend them, to obtain a victory over our own hearts. Otherwise our reproofs, though fully deserved, and although it may be our duty o give them, will be likely to be in vain."

Selected For "The Friend."

Useful Hints.

As every one maintains a holy care and watch- fulness over himself, it will greatly conduce to love and unity, and confirm and strengthen church fellowship and communion, which is in Christ.

In this life, Christians must not only expect to do God's will, but to suffer it: and the latter is often more difficult than the former.

To be able to bear provocation is an argument of great reason, and to forgive it, of a great mind: revenge dwells in little minds.

A little serious reflection may convince a sin- cere mind, that every degree of hatred we conceive, is a proof that we have not yet fully attained the benefit intended for us, by the sufferings and death of Christ.

A professor of christianity, and a follower of Christ, may be very different characters. The Christian's life is in Christ, on Christ, by Christ, to Christ, for Christ, with Christ.

Though sound principles are highly important in guarding the mind against the invasion of error, we may value ourselves upon them so much, as to forget that they can neither divest death of its sting, nor quiet a guilty conscience.

Were men but convinced that the malevolence they feel is altogether their own, and that if it were once subdued in themselves, the malevolence of others could not essentially harm them; they might see the absurdity of expecting to overcome evil by evil, and cease from worrying and destroy- ing each other.

If He who suffered to save us, had been in the smallest degree actuated by a vindictive spirit, it is difficult to conceive how He could have wrung out the dregs of the cup of trembling, which He drank for our sakes; or, in the hour of extremity, have pleaded as He did, for the forgiviness of his crucifiers.

Divine love is a criterion by which not only our own actions, but all religious opinions and doc- trines may be tried; and we may be assured that such as are not consistent therewith, however spe- cious, are defective, and unfit to be entertained.

As sincere repentance ever precedes true con- version, our having undergone this everlastingly important change, ought ever to be doubted, while any degree of rancour, envy, or contempt remains in our minds; because such malignant tempers manifest that those who are subject to them, have not yet yielded themselves to the merciful govern- ment of the Prince of Peace, who, while universal mankind were yet in the bondage of corruption, regarded them with a pitying eye, and clothed himself with human nature for their deliverance.

"God," saith the Apostle, "commendeth His love unto us, in that, while we were yet sinners, Christ died for the ungodly." Here is the pat- tern by which every one who professes to be a follower of the suffering Lamb of God, should try himself; and by which, if he is honest to his own heart, he may discover his advancement in the work of redemption; for it is not difficult for a sincere believer to conceive, that if the Almighty had regarded mankind in their lapsed condition, with such aversion as they often feel towards each other, the work of our salvation could never have taken place, or be ever effected in the soul of any one of all the sons and daughters of men.

A true convert to saving mercy, is he alone, who fleeing for refuge from his own evil tempers and propensities, to the arms of Divine love, expe- riences that holy, seamless garment, which death itself could not divide; to screen him, not only from the punishment due to his own demerits, and from the unkindness of those by whom offences come; but also and particularly, from the inva- sions of that vindictive and implacable spirit, which, so long as it has any room in our hearts, incessant- ly accuses the "brethern before God, day and night;" and of which, every injurious suspicion we entertain, every unkind expression and slander- ous insinuation we are betrayed into, one against another, is an ample and unequivocal proof.

Gunpowder.—The Liverpool (England) Stan- dard says:—"Some of the effects of ignited gun- powder are wonderful. When gunpowder is heaped up in the open air and inflamed, there is no report, and but little effect is produced. A small quan- tity open and ignited in a room forces the air out- wards, so as to blow out the windows; but the same quantity confined within a bomb, within the same room, and ignited, tears in pieces and sets on fire the whole house. Count Rumford loaded a mortar with one-twentieth of an ounce of powder, and placed upon it a twenty-four pound cannon: he then closed up every opening as completely as possible, and fired the charge, which burst the mortar with a tremendous explosion, and lifted up its enormous weight. In another experiment, Count Rumford confined twenty-eight grains of powder in a cylindrical space which it just filled, and being fired, it tore asunder a piece of iron which would have resisted a strain of four hun- dred thousand pounds."

The fountain of content must spring up in the mind, and he who has so little knowledge of hu- man nature, as to seek happiness by changing any- thing but his own disposition, will waste his life in fruitless efforts, and multiply the griefs which he purposes to remove.

THE FRIEND.

FOURTH MONTH 21, 1855.

Philadelphia Yearly Meeting is still in session, when our paper is going to press. We shall defer entering into any notice of its transactions, up to the present time, except to say that the Epistle from the original and regular Yearly Meeting of Ohio, of which Benjamin Hoyle is clerk, was read on Second-day morning, and a committee was subsequently appointed to prepare, as way may open a reply to that, and to each of the other epistles received.

The business of the meeting has continued to be transacted in usual course.

SUMMARY OF EVENTS.

EUROPE.—News from England to 31st ult. *The Vienna Conference.*—The two first of the four bases of peace had been accepted by the representatives of Russia, but se- rious difficulties had occurred in relation to the third, which proposes to put an end to the preponderance of Russia in the Black Sea. The demolition of Sebastopol was not demanded by the allies, but the means proposed by them to effect the reduction of the Russian power in that quarter, were such as the Russian Plenipoten- tiaries were not authorized to accede to. The Plenipo- tentiaries have all sent to their respective Governments for instructions. The fourth point yet remained for dis- cussion. This relates to the protectorate over the chris- tian subjects of the Porte, which Russia claims a right to exercise, by virtue of certain treaties. This claim the allies wish renounced. *The War.*—There had been several attacks and repulses on the lines of the con- tending armies, both at Sebastopol and Eupatoria, in which on the whole the losses were nearly balanced on both sides. The condition of the allied army is said to be much improved, and both they and the Russians continued their works of assault and defence. A formi- dable Russian force is assembled around Eupatoria, and virtually besieges the place. The Russian forces in the Crimea appear to be fully equal in strength to those of the invaders. A manifesto from the "Holy Synod" of the Russian church has appeared, inciting the nation to war, in defence of the faith.

FRANCE.—The Minister of Foreign Affairs has gone to London to hold a consultation with the British Gov- ernment, and will afterwards proceed to the Conference at Vienna. It was officially announced in the Moniteur, that the Emperor and Empress would visit Queen Victoria at London, in the middle of this month.

SPAIN.—A despatch from Madrid, dated Third mo. 29, states that Espartero had resisted the demand for a democratic modification of the Ministry, made by the leaders of the militia. These attempts at disorder failed, and Madrid was tranquil. The cholera was raging in the provinces of Arragon, Zamora, Valencia, and Lo- grono.

PRUSSIA.—The difficulty between Austria and Prus- sia is increasing. The Prussian Cabinet has retorted on Austria's circular of March 8th, by sending a circular to the Prussian representatives at the German Courts, respecting the Austrian intrigues with the Germanic Diet. The language of the document is said to be quite hostile to Austria, which is charged with dissimulation, in threatening Prussia with military dangers, while to the rest of Europe it talks confidently of peace.

SWEDEN.—Notwithstanding the declarations of neu- trality by Sweden, the Government is fitting out a fleet provisioned for three months.

GREAT BRITAIN.—Parliament had agreed to the

request of Sardinia for a loan of £2,000,000 sterling—one million to be immediately advanced from the public treasury, and the other million one year hence, if necessary. It is proposed to borrow this money at 5 per cent., and loan it to Sardinia at 4 per cent. Nine ships of the British squadron sailed from Deal, on the 28th, for the Baltic. It was intended to establish a strict blockade of the ports in the Baltic and White Seas. In the House of Commons, the second reading of the bill to abolish newspaper stamps had passed by a large majority. The disclosures made before the committee of inquiry into the conduct of the war, are stated to be of an appalling nature.

Liverpool.—The cotton market was active, the sales of the week amounting to 82,000 bales, nearly one-third of which was taken by speculators; the range of prices was from 5*d.* to 5¾*d.* The market for breadstuffs was dull, with a downward tendency. Philadelphia and Baltimore flour, new, 36*s.* to 40*s.*; old, 42*s.* to 43*s.* Provisions were dull, and prices had slightly declined.

London.—The money market was easier. Consols, 93¾. The bullion in the Bank of England had increased £700,000.

CHINA.—Shanghai dates to Second mo. 6, state that the French had again attacked the city, and had been repulsed with loss, by the insurgents. The insurgents still hold the country around Canton.

AUSTRALIA.—Sidney dates to First mo. 12, have been received. It was intended to abolish the system of granting licenses to the gold hunters. For a considerable period, there had been a steady decrease in the production of gold. The following is an estimate of the total product of the Australian mines. Previous to the year 1853, 3,538,422 ounces; during 1853, 5,193,057 oz.; during 1854, 3,022,596 oz., making a total of 9,754,077 oz., worth about $195,000,000. An expedition was about to be undertaken by Dr. Leatherwood, an American, to explore the interior of Australia.

CUBA.—Havana dates to the 10th, have been received. The papers furnish little news of interest. A general feeling of discontent is said to prevail among the Creoles. A number of assassinations had been perpetrated during Holy Week.

UNITED STATES.—The Government has determined to despatch a squadron to Cuba, under command of Commodore McCauley. It is reported that the squadron is sent to demand redress for alleged outrages. The Administration have detached Col. Delafield of the Engineers, and two other military officers, on special duty, to proceed to Sebastopol to inspect the works there, and view the operations of the war. They are ordered to depart as soon as possible.

Utah. — Salt Lake dates to Second mo. 7th, have been received. The appointment of Col. Steptoe as Governor of the Territory, in place of Brigham Young, and other changes, took the Mormons by surprise. There had been a serious collision between the U. S. soldiers and the citizens, but the occasion of it was merely a tavern broil. In order to prevent further difficulty, the civil authorities have forbidden the sale of ardent spirits in the city. The Territorial Legislature have passed an act called the "Gift Law," by which the faithful are to vest all their real and personal estate of every kind in Brigham Young. The Mormons were said to enjoy peace, plenty and prosperity. They were busily engaged in fortifying their towns with mud walls, about 8 feet in height.

Louisiana.—There is a very general complaint in this State, of the prospects of the sugar crop. Heavy frosts, cold weather, and want of rain, have seriously injured the cane.

New Hampshire.—The snow was three feet deep at Gorham, N. H., last week. It has been five and six feet deep during the whole winter.

California.—On the 13th, the steamship Prometheus arrived at New Orleans, from San Juan, bringing dates from San Francisco to Third mo. 24. Business at San Francisco was very dull, and sales were being made at greatly reduced prices. The rains had improved the prospects of the miners, and the growing crops promised well.

Pennsylvania.—A law has passed the Legislature, which repeals the existing License Laws of the State. The provisions of this bill in connection with previous enactments, imposes onerous restrictions on the traffic in intoxicating drinks, and goes as near to Prohibition, as the vote of the people on that question is supposed to warrant. The law goes into operation on the 1st of Tenth month next, and makes it unlawful to keep any place, where may be sold and drank any kind of spirituous or malt liquors.

New York.—The President of the Croton Water Board says the importance of more reservoir room. The now furnish 30,000,000 of gallons daily, or 46 gallons to each inhabitant. More than half of this immense quantity is believed to be wasted. The steamship Asia which sailed on the 11th, took out $690,000 in specie. The specie in the N. Y. Banks, is rapidly diminishing, and it is said that some of them have commenced calling in their loans, payable on demand. Mortality last week, 479.

Philadelphia.—Mortality last week, 191.

Miscellaneous.—The Gardiner Fraud.—Corcoran and Riggs have paid into the U. S. Treasury about $100,000, attached in their hands by Government, being about one-fourth the amount fraudulently obtained by Gardiner, under the award of the Mexican Commission.

Expedition against the Indians.—A St. Louis paper contains the general orders issued by the Government, for a military expedition against the Indians of the Plains. The expedition is to be under the command of Gen. Harney.

A Capital Crime.—Richard Winn and Alfred Woodley, two of the crew of a vessel which loaded some time ago in Roanoke river, were tried lately in Bertie county, N. C., on a charge of receiving and secreting a slave on board the vessel, with a view to his escape. Winn was acquitted, but Woodley was found guilty, and will have to suffer *the penalty of death.*

A Substitute for Tobacco.—A patent has been obtained for the preparation of maize leaf, as a substitute for tobacco. It is said to have a sweet and pungent flavour, and the patentees claim that it is a pleasant tonic, and promotive of good health!

Proscription. — The Senate of Massachusetts have adopted a resolve with only one dissenting vote, that no foreigner shall be eligible to office in that State.

Southern Manufactures.—There are now in Georgia fifty cotton factories in successful operation.

Cranberries on Uplands.—It is stated in the New England Farmer, that a man named Needham, of Danvers, Mass., raised, the present season, 83 bushels of cranberries on 100 rods of land, which he sold at $3.00 and upwards per bushel.

The Ton Weight.—The United States District Court has decided that the legal weight of a ton of coal is 2,240 lbs., and that the coal dealers have no right to give a smaller number of pounds.

Women's Rights.—By a law recently passed in Michigan, a married woman may receive, buy, sell, devise, mortgage, &c., her real and personal property, without the consent of her husband, and also sue and be sued, without joining the husband in the suit in either case.

The Death Penalty.—The House of Representatives of Wisconsin, by a vote of 44 to 27, have restored the death penalty in that State. The Senate have yet to act upon the matter.

State of the Ohio River.—On the 13th, there was seven feet five inches water in the channel, and falling.

WEST-TOWN BOARDING-SCHOOL.

Assistant Teachers are wanted in the Boys' department of this Institution. Application may be made to either of the undersigned.

HENRY COPE, } Philad.
SAML. BETTLE, JR., }
SAML. HILLES, Wilmington, Del.

WESTGROVE BOARDING-SCHOOL FOR GIRLS.

(*Located at old Westgrove meeting-house, Chester county.*)

This School will be opened on the 7th of Fifth month next, and continue in session twenty weeks. It is designed to furnish an opportunity to young women for acquiring economically a competent English education. Attention will be given to the preservation of health, the general cultivation and discipline of mind, and a concern exercised to inculcate principles and habits in accordance with the views of the Society of Friends.

For circulars containing other necessary information, apply to THOMAS CONARD, Principal.
Westgrove P. O., Chester Co., Pa.

Second mo., 1855.

RECEIPTS.

Received from J. Maule, agt., O., for Daniel Atkinson, $2, to 20, vol. 28; from J. T. Frame, agt., Io., for Ann Raley, $2, vol. 28, Nath. Satterthwaite, $2, vol. 28, and Benj. Ball, $3, to 9, vol. 29; from Jacob Haines, agt., Pa., $2, vol. 28, and for Jos. McCarty, Aaron McCarty, and C. Ellwood, $2 each, vol. 28.

WEST-TOWN BOARDING-SCHOOL.

The summer session of the School will commence on Second-day, the 7th of Fifth month next. The pupils will be conveyed by railroad to West Chester, where conveyances will be in waiting to take them to the School, on the arrival of the morning and afternoon cars, on Second-day, the 7th, and Third-day, the 8th of Fifth month. The children will get their baggage the day after their arrival. The cars leave the depot, south side of Market street, above Eighteenth, (formerly Schuylkill Fifth street,) at 7¼ o'clock, A. M., and 4 o'clock, P. M. The agent of the school will be at the railroad depot on Second and Third-day afternoons, and will furnish pupils with tickets, and accompany them to West Chester. Those who go by the *morning* train will be furnished with tickets by a person in attendance. To those who procure tickets as directed, the fare from Philadelphia to the School, including baggage, will be one dollar, which will be charged to the scholar at the School. All baggage should be distinctly marked West-town, and with the name of the owner, and should be sent directly to the railroad depot. Applications for admission must be made to Joseph Snowdon, Superintendent at the School, or Joseph Scattergood, Treasurer, No. 84 Arch street, Philadelphia.

The West-town office is at Friends' Bookstore, No. 84 Arch street, where all small packages for the pupils left before 12 o'clock on Seventh-days, will be forwarded. *All letters* for the pupils and others at the School, should be sent by *mail*, directed to *West-town*Boarding-School, West Chester P. O., Chester Co., Pa.* Postage should be *pre-paid*, and packages should be distinctly marked and put up in a *secure manner*, so that their contents will not be liable to be lost by handling. The stage will leave West Chester during the *summer session*, for the School, on Second, Fourth, and Seventh-days, on the arrival of the *afternoon* cars from the city, and from the School to West Chester on the same days, to meet the afternoon cars to Philadelphia. The fare for each passenger to and from West Chester *by the stage*, will be 25 cents. When special conveyances at other times are provided at the School, an extra charge will be made.

West-town, Third mo., 1855.

MARRIED, at Friends' Meeting-house, Haddonfield, N. J., on Fifth-day, the 22d of Third mo., 1855, JOHN H. BALLINGER, of Cropwell, to RACHEL, daughter of the late Simeon Eastlack, of the former place.

——, at Friends' Meeting-house, Twelfth street, Philadelphia, on Fourth-day, the 11th inst., SAMUEL ALLINSON, JR., of Yardville, Mercer county, N. J., to ANN, daughter of the late Josiah Tatum, of Philadelphia.

DIED, at his residence, near Parkesburg, Chester co., PENNA., on the 20th of Third month, WILLIAM B., son of William and Lydia F. Coale, aged 31 years; a member of Sadsbury Monthly Meeting. The deceased was one whose amiable manners and affectionate disposition had gained the love of a large circle of friends. On the commencement of his decline, he was brought into deep conflict of mind, feeling that the all-important work of his soul's salvation had not kept pace with the day. The earnest query, "What shall I do to be saved?" was almost constantly the language of his heart; under great distress and consciousness of utter inability to do anything for himself—this passage of Scripture was at length clearly impressed. "Be still and know that I am God"—attended with calmness and quietude of mind. Committing all unto a faithful Creator, he was enabled to feel the work of purification carried on, and many things plainly unfolded to his mind. The hurtful tendency of reading works of romance, and departure from simplicity in dress and language, was clearly manifested, and his indulgence in these things deeply regretted: expressing willingness to suffer all that his heavenly Father should see fit to lay upon him. As his strength declined, he often said he had been mercifully dealt with, and that "he thought his weakness had been considered, and the power of the tempter stayed." And a few days before his departure, he was enabled to say, "The sting of Death was taken away," and even the pain of parting with those nearest and dearest, swallowed up in the prospect of a happy eternity. His close was calm and peaceful—taking leave of those around him with a bright smile on his countenance. His last audible words were Lord Jesus: uttered as his ransomed spirit departed, we humbly believe, to the mansions of eternal rest.

——, at the residence of his parents, in this city, on the 27th ult., HENRY W. STOKES; a member of the Northern District Monthly Meeting, in the 25th year of his age.

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PHILADELPHIA.

Postage to any part of Pennsylvania, for three months, paid in advance, three and a quarter cents; to any art of the United States, for three months, if paid in dvance, six and a-half cents.

For "The Friend."

Sketches from History.

(Continued from page 250.)

"At length came forth the justices themselves, or so they were, as well as lieutenants; and after hey had saluted me, they discoursed with me retty familiarly. And though Clark would some- mes be a little jocular and waggish, which was omewhat natural to him, yet Knowls treated me ery civilly, not seeming to take any offence at my ot standing bare before him. And when a young riest, who, as I understood, was chaplain in the mily, took upon him pragmatically to reprove e for standing with my hat on before the magis- rates, and snatched my cap from off my head, Knowls in a pleasant manner corrected him, tell- g him he mistook himself, in taking a cap for a at, for mine was a mountier-cap, and bid him give me again; which he, though unwillingly doing, forthwith put it on my head again, and thence- orward none meddled with me about it.

"Then they began to examine me, putting divers uestions to me relating to the present disturbances n the nation, occasioned by the late foolish insur- ection of those frantic fifth-monarchy-men. To which I readily answered, according to the mplicity of my heart and innocency of my hands; or I had neither done nor thought any evil against oe government.

"But they endeavoured to affright me with reats of danger; telling me that for all my pre- nce of innocency, there was high matter against e, which if I would stand out, would be brought rth, and that from under my own hand. I knew ot what they meant by this; but I knew my inno- ency, and kept to it.

"At length when they saw I regarded not their reats in general, they asked me if I knew one homas Loe, and had written of late to him. I nen remembered my letter, which till then I had ot thought of, and thereupon frankly told them, nat I did both know Thomas Loe, and had lately ritten to him; but that as I knew I had written o hurt, so I did not fear any danger from that tter. They shook their heads and said it was angerous to write letters to appoint meetings in uch troublesome times.

"They added, that by appointing a meeting, nd endeavouring to gather a concourse of people ogether, in such a juncture especially as this was, had rendered myself a dangerous person. And herefore, they could do no less than tender me he oaths of allegiance and supremacy; which herefore they required me to take.

"I told them, if I could take any oath at all, I would take the oath of allegiance; for I owed allegiance to the king. But I durst not take any oath, because my Lord and master Jesus Christ had commanded me not to swear at all; and if I break his command, I should thereby both dishonour and displease him.

"Hereupon they undertook to reason with me, and used many words to persuade me that that command of Christ related only to common and profane swearing—not to swearing before a magistrate.

"I heard them and saw the weakness of their arguings, but did not return them any answer; for I found my present business was not to dispute, but to suffer; and that it was not safe for me, in this my weak and childish state especially, to enter into reasonings with sharp, quick, witty and learned men, lest I might thereby hurt both the cause of Truth, which I was to bear witness to, and myself. Therefore I chose rather to be a fool, and let them triumph over me, than by my weakness give them advantage to triumph over the Truth. And my spirit being closely exercised in a deep travail towards the Lord, I earnestly begged of him, that he would be pleased to keep me faithful to the testimony he had committed to me, and not to be taken in any of the snares which the enemy laid for me. And, blessed be his holy name, he heard my cries, and preserved me out of them.

"When the justices saw they could not bow me to their wills, they told me they must send me to prison. I told them I was contented to suffer whatsoever the Lord should permit them to inflict upon me. Whereupon they withdrew into the parlour, to consult together what to do with me; leaving me meanwhile to be gazed on in the hall.

"After a pretty long stay, they came forth to me again with a great show of kindness, telling me they were very unwilling to send me to gaol, but would be as favourable to me as possibly they could; and that, if I would take the oaths, they would pass by all the other matter which they had against me. I told them, I knew they could not justly have anything against me, for I had neither done, nor intended anything against the government, or against them. And as to the oaths, I assured them, that my refusing them was merely matter of conscience to me, and that I durst not take any oath whatsoever, if it were to save my life.

"When they heard this they left me again, and went and signed a mittimus to send me to prison at Oxford, and charged one of the troopers that brought me thither, who was one of the newly-raised militia troops, to convey me safely to Oxford. But before we departed they called the trooper aside and gave him private instructions what he should do with me; which I knew nothing of till I came thither, but expected I should go directly to the castle.

"It was almost dark when we took horse, and we had about nine or ten miles to ride; the weather was thick and cold, for it was about the beginning of the Twelfth month, and I had no boots, being snatched away from home on a sudden; which made me not care to ride very fast. My guard, who was a tradesman in Thame, having confidence in me, that I would not give him the slip, jogged on without heeding how I followed him. When I was gone about a mile on the way, I overtook my father's man, who without my knowledge, had followed me at a distance to Weston, and waited there abroad in the stables, till he understood by some of the servants, that I was to go to Oxford; and then ran before, resolving not to leave me till he saw what they would do with me.

"I would have had him return home, but he desired me not to send him back, but let him run on till I came to Oxford. I considered that it was a token of the fellow's affectionate kindness to me, and that possibly I might send my horse home by him; and thereupon stopping my horse, I bid him, if he would go on, get up behind me. He modestly refused, telling me he could run as fast as I rode. But when I told him, if he would not ride he should not go forward, rather than leave me, he leaped up behind me, and on we went.

"He was not willing I should have gone at all. He had a great cudgel in his hand, and a strong arm to use it; and being a stout fellow, he had a great mind to fight the trooper and rescue me. Wherefore he desired me to turn my horse and ride off. And if the trooper offered to pursue, leave him to deal with him.

"I checked him sharply for that, and charged him to be quiet, and not think hardly of the poor trooper, who could do no other than he did; and who, though he had an ill journey in going with me, carried himself civilly to me. I told him also, that I had no need to fly, for I had done nothing that would bring guilt or fear upon me, neither did I go with an ill-will; and this quieted the man. So on we went; but were so far cast behind the trooper, that we had lost both sight and hearing of him, and I was fain to mend my pace to get up to him again.

"We came pretty late into Oxford on the seventh-day of the week, which was the market-day; and contrary to my expectation, which was to have been carried to the castle, my trooper stopped in the High street, and calling at a shop, asked for the master of the house; who coming to the door, he delivered to him the mittimus, and with it a letter from the deputy-lieutenants, or one of them, which when he had read, he asked where the prisoner was. Whereupon the soldier pointing to me, he desired me to alight and come in; which when I did, he received me civilly.

"The trooper being discharged of his prisoner, marched back, and my father's man seeing me settled in better quarters than he expected, mounted my horse and went off with him.

"I did not presently understand the quality of my keeper; but I found him a genteel, courteous man, by trade a linen-draper; and, as I afterwards understood, he was the city-marshal, and had a command in the county troop, and was a person of good repute in the place; his name was ——— Galloway.

"Whether I was committed to him out of regard to my father, that I might not be thrust into a common gaol; or out of a politic design, to keep me from the conversation of my friends, in hopes that I might be drawn to abandon this profession, which I had but lately taken up, I do not know. But this I know, that though I wanted no civil

treatment or kind accommodations where I was, yet after once I understood that many Friends were prisoners in the castle, and among the rest Thomas Loe, I had much rather have been among them there, with all the inconveniences they underwent, than where I was with the best entertainment. But this was my present lot; and therefore with this I endeavoured to be content.

"It was quickly known in the city that a Quaker was brought in prisoner and committed to the marshal. Whereupon, the men Friends generally being prisoners already in the castle, some of the women Friends came to inquire after me and to visit me; as Silas Norton's wife and Thomas Loe's wife, who were sisters, and another woman Friend who lived in the same street where I was, whose husband was not a Quaker, but kindly affected towards them, a baker by trade, and his name as I remember was, ——— Ryland.

"By some of these an account was soon given to the Friends in the castle, of my being taken up and brought prisoner to the marshall's. Whereupon it pleased the Lord to move the heart of my dear friend Thomas Loe, to salute me with a very tender and affectionate letter in the following terms:

"'My beloved Friend,—In the Truth and love of the Lord Jesus, by which life and salvation is revealed in the saints, is my dear love to thee, and in much tenderness do I salute thee. And dear heart, a time of trial God hath permitted to come upon us, to try our faith and love to him; and this will work for the good of them who through patience endure to the end. I believe God will be glorified through our sufferings, and his name will be exalted in the patience and long-suffering of his chosen. When I heard that thou wast called into this trial, with the servants of the Most High, to give thy testimony to the truth of what we have believed, it came into my heart to write to thee, and to greet thee with the embraces of the power of an endless life; where our faith stands, and unity is felt with the saints forever. My dear friend, let us live in the pure counsel of the Lord, and dwell in his strength, which gives us power and sufficiency to endure all things for his name's sake; and then our crown and reward will be with the Lord forever, and the blessings of his heavenly kingdom will be our portion. Oh, dear heart, let us give up all freely into the will of God, that God may be glorified by us, and we comforted together in the Lord Jesus; which is the desire of my soul, who am thy dear and loving friend in the eternal truth, THOMAS LOE.

"'P. S. We are more than forty here, who suffer innocently for the testimony of a good conscience; because we cannot swear, and break Christ's commands. And we are all well, and the blessing and presence of God is with us. Friends here salute thee. Farewell.

"'The power and the wisdom of the Lord God be with thee, amen.'

"Greatly was my spirit refreshed, and my heart gladdened, at the reading of this consolating letter from my friend; and my soul blessed the Lord for his love and tender goodness to me, in moving his servant to write thus to me.

"But I had cause soon after to double and redouble my thankful acknowledgment to the Lord my God, who put it into the heart of my dear friend Isaac Penington also, to visit me with some encouraging lines from Aylesbury gaol, where he was then a prisoner; from whence, having heard that I was carried prisoner to Oxford, he thus saluted me:

"'Dear Thomas,—Great hath been the Lord's goodness to thee, in calling thee out of that path of vanity and death, wherein thou wast running towards destruction, to give thee a living name and an inheritance of life among his people; which certainly will be the end of thy faith in him, and obedience to him. And let it not be a light thing in thine eyes, that he now accounteth thee worthy to suffer among his choice lambs, that he might make thy crown weightier, and thy inheritance the fuller. O that that eye and heart may be kept open in thee, which know the value of these things! and that thou mayest be kept close to the feeling of the life, that thou mayest be fresh in thy spirit in the midst of thy sufferings, and mayest reap the benefit of them; finding that pared off thereby, which hindreth the bubblings of the everlasting spring, and maketh unfit for the breaking forth and enjoyment of the pure power! This is the brief salutation of my dear love to thee, which desireth thy strength and settlement in the power, and the utter weakening of thee as to self. My dear love is to thee, with dear Thomas Goodyare, and the rest of imprisoned Friends.

"'I remain thine in truth, to which the Lord my God preserve thee single and faithful.

"'I. PENINGTON.'

From Aylesbury gaol, the 14th of Twelfth mo., 1660.

"Though these epistolary visits in the love of God, were very comfortable and confirming to me, and my heart was thankful to the Lord for them; yet I honed after personal conversation with Friends, and it was hard I thought, that there should be so many faithful servants of God so near me, yet I should not be permitted to come at them, to enjoy their company, and reap both the pleasure and benefit of their sweet society.

"For although my marshall-keeper was very kind to me, and allowed me the liberty of his house, yet he was not willing I should be seen abroad; the rather perhaps, because he understood I had been pretty well known in that city. Yet once the friendly baker got him to let me step over to his house; and once, and but once, I prevailed with him to let me visit my friends in the castle; but it was with these conditions, that I should not go forth till it was dark; that I would muffle myself up in my cloak; and that I would not stay out late. All which I punctually observed.

"When I came thither, though there were many Friends prisoners, I scarcely knew one of them by face, except Thomas Loe, whom I had once seen at Isaac Penington's. Nor did any of them know me, though they had generally heard that such a young man as I was convinced of the Truth and come among Friends.

"Our salutation to each other was very grave and solemn; nor did we entertain one another with much talk, or with common discourses; but most of the little time I had with them, was spent in a silent retiredness of spirit, waiting upon the Lord. Yet before we parted, we imparted one to another some of the exercises we had gone through; and they seeming willing to understand the ground and manner of my commitment, I gave them a brief account thereof, letting Thomas Loe more particularly know that I had directed a letter to him, which having fallen into the hand of the lord-lieutenant, was so far as I could learn, the immediate cause of my being taken up.

"Having staid with them as long as my limited time would permit, which I thought was but very short, that I might keep touch with my keeper and come home in due time, I took my leave of my friends there, and with mutual embraces parting, returned to my, in some sense more easy, but in others less easy prison, where after this I staid not long before I was brought back to my father's house.

"For after my father was come home, who, as I observed before, was from home when I was taken, he applied himself to those justices that had committed me, and not having disobliged them when he was in office, easily obtained to have me sent home; which between him and them was thus contrived.

"There was about this time a general muster and training of the militia forces at Oxford; whither, on that occasion, came the lord-lieutenant and the deputy-lieutenants of the county, of which number they who committed me were two.

"When they had been a while together, and the marshall with them, he stept suddenly in, and in haste told me I must get ready quickly to go out of town, and that a soldier would come by and by to go with me. This said, he hastened to them again, not giving me any intimation how I was to go, or whither.

"I needed not much time to get ready in; but I was uneasy in thinking what the Friends of the town would think of this my sudden and private removal; and I feared lest any report should be raised that I had purchased my liberty by an unfaithful compliance. Wherefore, I was in care how to speak with some Friend about it: and that friendly baker, whose wife was a Friend, living on the other side of the street at a little distance, I went out at a back door, intending to step over the way to their house, and return immediately.

"It so fell out, that some of the lieutenants, of whom Esquire Clark, who committed me, was one, were standing in a balcony at a great inn or tavern, just over the place where I was to go by; and he spying me, called out to the soldiers who stood thick below in the street, to stop me. They, being generally gentlemen's servants, and many of them knowing me, civilly forbore to lay hold on me, but calling modestly after me, said, 'Stay sir, stay; pray come back.' I heard, but was not willing to hear, therefore rather mended my pace, that I might have got within the door. But he calling earnestly after me, and charging them to stop me, some of them were fain to run, and laying hold on me before I could open the door, brought me back to my place again.

"Being thus disappointed, I took a pen and ink and wrote a few lines, which I sealed up, and gave to the apprentice in the shop, who had carried himself handsomely to me, and desired him to deliver it to that Friend who was their neighbour; which he promised to do.

"By the time I had done this, came the soldier that was appointed to conduct me out of town. I knew the man, for he lived within a mile of me, being through poverty reduced to keep an ale-house; but he had lived in better fashion, having kept an inn at Thame, and by that means knew how to behave himself civilly and did so to me.

"He told me he was ordered to wait on me to Whately, and to tarry there at such an inn till Esquire Clark came thither, who would then take me home with him in his coach. Accordingly to Whately we walked, which is from Oxford some four or five miles, and long we had not been there, before Clark and a great company of rude men came in.

"He alighted and staid a while to eat and drink, though he came but from Oxford, and invited me to eat with him; but I, though I had need enough, refused it, for indeed their conversation was a burden to my life, and made me often think of and pity good Lot.

"He seemed at that time to be in a sort of mixt temper, between pleasantness and sourness. He would sometimes joke, which was natural to him, and cast out a jesting flirt at me; but he would rail maliciously against the Quakers. 'If,' said he to me, 'the king would authorize me to do it,

would not leave a Quaker alive in England, except you. I would make no more,' added he, to set my pistol to their ears, and shoot them hrough the head, than I would to kill a dog.' I old him I was sorry he had so ill an opinion of the Quakers, but I was glad he had no cause for it, and hoped he would be of a better mind.

"I had in my hand a little walking stick with head on it, which he commended, and took out f my hand to look on it, but I saw his intention as to search whether it had a tuck in it, for he ied to draw the head; but when he found it was ast he returned it to me.

"He told me I should ride with him to his ouse in his coach, which was nothing pleasant to e; for I had rather have gone on foot, as bad as ne ways were, that I might have been out of his ompany. Wherefore I took no notice of any indness in the offer, but only answered, I was at is disposal, not mine own.

"When we were ready to go, the marshall came o me and told me, if I pleased I should ride his orse, and he would go in the coach with Mr. lark. I was glad of the offer, and only told him e should take out his pistols then, for I would ot ride with them. He took them out and laid hem in the coach by him, and away we went.

"It was a very fine beast that I was set on, by uch the best in the company. But though she as very tall, yet the ways being very foul, I found needful, as soon as I was out of town to alight nd take up the stirrups. Meanwhile, they driving n, I was so far behind, that being at length missed y the company, a soldier was sent back to look fter me.

"As soon as I had fitted my stirrups and was emounted, I gave the rein to my mare, which beng courageous and nimble, and impatient of delay, ade great speed to recover the company. And a narrow passage, the soldier, who was my barer that had fetched me from home, and I, met pon so brisk a gallop, that we had enough to do n either side to take up our horses and avoid a rush.

"When we were come to Weston, where Esquire lark lived, he took the marshall and some others ith him into the parlour; but I was left in the all to be exposed a second time for the family to aze on.

"At length himself came out to me, leading in is hand a beloved daughter of his, a young woman f about eighteen years of age, who wanted nothing o have made her comely, but gravity. An airy iece she was; and very merry she made herself t me.

"When they had made themselves as much port with me as they would, the marshall ook his leave of them, and mounting me on a orse of Clark's, had me home to my father's that ight.

(To be continued.)

For "The Friend."

Friends' Books.

The dissemination and perusal of the approved writings of Friends, has of latter time been attracting a large share of attention, and among many, not of our religious Society, there is an increasing desire to become acquainted with them. Few persons who have not looked carefully at the subject, are aware how much the efforts of even one Friend who is zealous in the cause, may effect. A few years ago, a Friend in England published six thousand copies of George Fox's Journal; a very large portion of which he sold himself to persons not members, while passing about among the towns of England in his vocation of mercantile traveller. After the books became a little known among the serious public, his arrival in the towns was looked for with interest, and his books were quickly bought up. An edition of 20,000 copies of Barclay's Apology was recently printed and rapidly sold at a low price by Friends in England: and one who is deeply interested in the work, states in a recent letter, that 12,000 copies of No Cross No Crown, have recently been printed by the committee of the Meeting for Sufferings in London, and that he has sold from time to time, 8,600 of that work, many of them to students in different colleges; to the teachers of schools, not Friends, and to various persons of high and low degree in life. He has also lately sold 23,300 copies of William Penn's Reflections and Maxims, and remarks that an edition of 25,000 copies has just been issued by one publisher, and nearly 10,000 copies of Clarkson's Life of William Penn by another; nearly all of which have already been put in circulation. In order to facilitate the dissemination of these various works, many Friends have subscribed considerable sums to buy the books, and they then sell them out at a reduced price, especially among the poor.

I mention these facts, in order to encourage our Friends here to diligence in this good work; and to show how much may be accomplished by the persevering efforts of a single individual who is earnest in this good cause. Our Book Store furnishes the writings of the Society at so low a rate, that a small sum of money will go far in procuring valuable works, and there seems to be every inducement for Friends everywhere to exert themselves in a cause which is calculated to be productive of such valuable benefits, not only to our own members, but to those of other denominations.

I have no doubt that a person who would make it his business to offer the books for sale to such as are not Friends, could dispose of a large number. Many persons would buy if the volume was placed before them, who otherwise might never hear of it. If in country places the stores were furnished with some on sale, and efforts used to dispose of them to the customers, much good might be done.

For "The Friend."

"Why should not my countenance be sad, when the city, the place of my father's sepulchres lieth waste, and the gates thereof are consumed with fire?" When the prophet, in reply to the king's query, gave utterance to this touching language, there can be no doubt but his feelings were those of extreme mournfulness; and many there are in this day, who participate in a measure thereof, when they behold the present state of our society, and contrast it with the period when we were first called to be a people.

But mournful as are the signs of the times, mournful as are the desolations in our Israel, causing the burden-bearers to be weighed down with "sorrow of heart," while so few "come up to the help of the Lord; to the help of the Lord against the mighty," and mournful as it is, to see the breaches in our walls growing wider and wider; yet it is no time for those who have enlisted under Zion's King to give back in the "day of trouble, and of treading down" for "the work is the Lord's, and if He prosper who can let it?" Press on then, ye valiant soldiers in the Lamb's army, and be not cast down below hope, because of the thinness of your ranks; for if those who "prefer Jerusalem above their chief joy," will but individually fill up their places in the church with faithfulness, eyeing none other, but our Holy Head and High Priest, not being careful of the opinions of those around them, only so far as they are in accordance with the voice of the true Shepherd, and unflinchingly bear their testimony to the truth as it is in Jesus," testifying by their daily walk to the purity of the principles promulgated by our early Friends; then, indeed, may we hope that our society will yet shine in her original beauty, not doubting but that "He who led Joseph like a flock anciently," will again gather to the standard, and by the few faithful ones, comparable though they be "to one of a family, and two of a tribe," cause His glory to shine forth to the converting of many who are now scattered upon the dark and barren mountains.

The Lord will have a "peculiar people," and if those who now call themselves by the name of Christ, are not faithful to his teachings, He will, by his eternal power, raise up of the stones of the street, children unto Abraham to the rejection of those who, but for their disobedience or unfaithfulness, might have been "heirs with Him in his kingdom."

The present is not a time for any "to dwell at ease in Zion, for while we are in a lukewarm state indifferent to her present welfare, what right have we even to hope, that Jerusalem will become the praise of the whole earth. Let us then be found at our respective posts, ready at the Master's bidding to do his will, lest the language which was addressed to the church of Laodicea, be spoken unto us. "I would thou wert cold or hot, so then because thou art lukewarm, and neither cold nor hot I will spue thee out of my mouth."

Fourth month 12, 1855.

General Diffusion of Gold.—Since the discovery of gold in California and Australia, has turned the attention of people in the direction of the noble metal, its presence has been discovered in many localities where people little dreamed of its existence. Dr. Percy, of the museum of practical geology, London, has been, during the past year, devoting himself to an examination of lead, lead ores, and lead compounds, with the object of discovering the presence in all these of gold. Universally, gold has been discovered in every specimen hitherto examined by Dr. Percy. In fact, he states that hitherto he has been unable to meet with lead, or compounds of lead, altogether free from gold. His experiments have been attended with the result of extracting gold from all these bodies in a visible form; therefore its existence is not a matter of chemical hypothesis. Perhaps the most curious circumstance in connection with Dr. Percy's discovery is this: even soluble lead compounds are auriferous, though by what solvent the gold is held in solution it would be impossible to say. Finally, Dr. Percy hazards the speculation, that hereafter gold may possibly be discovered as an universal constituent of sea water.

For "The Friend."

As the statement in "The Friend" of 7th inst., that "the New Postage law, which went into operation on 1st instant, requires the prepayment of postage of *all letters*," is not strictly correct, I furnish the following more explicit information received from a reliable source. The United States postage on letters weighing less than half an ounce, is three cents each, for less than 3000 miles, and ten cents beyond that distance, to be prepaid.

To Canada, ten cents, and Great Britain and Ireland, twenty-four cents including postages to the places of delivery—may be prepaid or not at the option of the one who forwards the letters.

W.

Permanent and unbroken rest is not to be expected on the road, but at the end of the journey of life.

Selected.

BE KIND.

Be kind, for kindness speaks
A language quite her own,
The charms she hath, the good she seeks,
To all mankind are known.
The rudest savage feels her sway,
She rules the most refin'd,
And seems in pleading tone to say,
"Whoe'er thou art, *be kind.*"

Be kind. If love should dwell
Wherever man is found,
It should in beauty most excel
Where Christians most abound.
Reciprocated kindness there,
With every grace combin'd,
Should set the world example fair,
And teach it to *be kind.*

Be kind. The gentle rain,
The bright and glorious sun,
And every source whence good we gain,
Are kept by God from none.
But "both the evil and the just,"
By Goodness undefin'd,
Alike are blest. Then, if ye trust
In God, ye should *be kind.*

Be kind to ev'ry *friend*,
This Friendship's self demands;
Be kind to *foes* who sore offend,
For this your Lord commands.
Let not the Christian cause, through you,
Be weakened or malign'd;
In all ye say, in all ye do,
Be courteous—*be kind.*

Be kind to erring ones;
The best of men aver
That he who most pollution shuns
Feels most for those who err.
There is no human will so strong
That kindness cannot bind;
Justice must punish while wrong,
Yet justice can *be kind.*

Be kind. If ye are *rich*,
Ye need, indeed, take care;
For God hath given wealth, of which
The *poor* should have a share.
Ye may be *bountiful*, but yet
To Charity be blind;
Ye may *give freely*, but forget
Ye also should *be kind.*

Be kind. If ye are *poor*,
Ye know how kindness smooths
The roughest fortunes ye endure,
And how it sorrow soothes;
Ye know ye may receive relief,
Yet *sympathy* not find;
Then learn to sympathize with grief—
The poorest can be kind.

Be kind. If ye are *old*,
Love may not light your eye;
The strongest *passion* may grow cold,
But *virtue* cannot die.
There is respect from youth to you,
By God and men assign'd;
Let your deportment claim it too:
Ye aged ones, *be kind.*

Be kind. If ye are *young*
And free, as yet, from cares,
Remember ye must walk among
Unnumbered ills and snares;
"The small sweet courtesies of life"
For mortals were design'd,
To nurture peace—to banish strife;
Employ them, and *be kind.*

Be kind. Why should you not?
If constant friendship cheers
And makes more bearable your lot
In this our "vale of tears."
Oh! think how different your fate
Had you neglected pin'd;
If kindness shown to you be great,
Oh! should you not *be kind?*

Be kind. Why should you not?
If faithful friends are few,
And if you seem to be forgot
By those you once deem'd true,
Should you not sympathize with those
To cold neglect consign'd?
Can you not feel for other's woes?
Oh! should you not *be kind?*

Be kind. Forget—forgive
The wrongs which ye receive;
Oh! strive in love with *all* to live,
This world ye soon must leave.
Then cultivate a gen'rous mind,—
Live peaceably with all mankind,—
And those, at death ye leave behind,
Will bless your mem'ry, and—*be kind.*

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 254.)

GRIFFITH OWEN.

Griffith Owen was emphatically an industrious man. Beside the labour his many religious appointments necessarily brought on him, his fulfilling his duty as a minister of Christ in going when and where his Master called him to preach his everlasting gospel, and the cumber of a large business in his very responsible profession, he was in public life much of his time seeking, in seasons of political excitement, to discharge his duty as a citizen, impressed with the obligation all honest men lay under of doing justice to the Proprietary, whilst supporting the liberty of the colonists.

He was elected to the Assembly four times, and served in the Provincial Council, from 1690 to 1693, and again, from the commencement of 1700 to the time of his death. This last office was no sinecure, as the Council met during the sitting of the Assembly almost daily, and frequently twice in one day. At other times, however, there was often a month or two together when the Council held no meeting, and the sessions of the Assembly were not often protracted, although generally composed of men zealous for their rights, and jealously watchful lest some enactment should be made in any manner compromising civil or religious liberty.

Griffith Owen enjoyed the confidence of William Penn, and, in 1701, was appointed by him, in conjunction with Edward Shippen, Thomas Story, and James Logan, commissioners of property. Their commission "Impowering them or any three of them to grant lots and lands, and to make titles." The duties of this appointment must have involved the expenditure of much time. Our design in sketching the life of Griffith Owen, is not to trace him particularly as a statesman, and therefore we shall not attempt to follow him therein.

A trader, by the name of Le Tore and some with him, having been slain by the Indians, and his goods seized, there had been a mutual suspicion engendered thereby between the whites and Indians. One party fearing a repetition of such acts of violence, the other expecting retaliatory movements for vengeance. Demands had previously been made of the Indians for the perpetrators of the murder, but nothing had been done, except that after a long period they had reported that all connected with it, were dead but one, who had absconded. The Indians were very uneasy until some public settlement in respect to the murder, should be made, and to effect it, took the following method. At a meeting of the Council, held Third mo. 28, 1711, Peter Bezalion attended and acquainted the Board, "that the Queen and some of the chiefs of the Conestoga Indians, desired him to tell the Governor, that they would be glad to see him at Conestoga, to renew the league formerly made between them and the Proprietary, and that he would bring along with him some of the old Counsellors, viz., Edward Shippen, Samuel Carpenter, Griffith Owen, and Caleb Pusey. The Indians desired some end may be made with the Shawanon Indians about the death of Le Tore." He added that the reason for wishing the interview to take place at this time, was, there were some of the chiefs of the Five Nations at Conestoga.

On the 18th of the Fourth month, the Lieutenant-Governor, Charles Gookin, with four of his Counsellors, of whom Griffith Owen and Caleb Pusey were two, met the Indians at Conestoga. The interview was mutually satisfactory. Gookin made his presents, and informed the Indians of the intention of Governor Penn to make a settlement on some of the head waters of the Potomac, and requested the Indians to treat the settlers with the same friendship, with which they had heretofore treated the colonists of Pennsylvania. He also desired their friendship on behalf of a body of Palatines settled near Piquea. The Indians, in reply, said that being at war with the Tuscaroras and other Indians, they did not think it would be safe for any Christians to be on the Potomac, it being between them and those at war with them; as to Palatines they thought them safely seated. These Palatines appear to have been a portion of many thousands of these people, who fleeing from their own country, took refuge in England, and were assisted by Friends there, who, when they came to Pennsylvania, earnestly recommended them to the charity of their brethren here.

In respect to the uneasiness of the Indians concerning "the lives of those men, our young people unadvisedly slew," and for which they expressed a willingness if it were possible by presents to atone for; the Governor told them that although by the laws of England, whosoever killed a man must share the same fate, yet considering the circumstances previous to the murder, the length of time that had elapsed since it took place, the fact that all engaged in it were dead, except one who had, as the Indians said, "gone to Mississippi," he would forbear all further inquiry on this subject, but he added, "withal caution you that if any such thing hereafter falls out, you may be assured I shall as well know how to do justice as I have now shown you mercy." The conference ended in peace, it having been as a renewal of the ancient league of amity between the sons of Onas and their red brethren.

In Philadelphia Yearly Meeting, previous to the year 1711, whoever believed themselves under a religious concern to preach in the assemblies of the people, were members of the Meetings of Ministers, unless their ministry was so burdensome, as to occasion a minute to be made, advising them to cease offering their gifts in public. But the faithful and discerning watchmen in the church of Christ, being brought under deep exercise in finding some undertaking to preach in the Lord's name in the assemblies of his people, who evidently were speaking of their own cogitations, or of the wild phantasies of Ranterism, rather than the openings of the Holy Spirit in a fresh anointing for service, were anxious to find a remedy for the evil, which the easy admittance of unqualified persons into the Meeting of Ministers occasioned. In the General Meeting of Ministers, the following minute was made, on the 2d of the Fourth month, 1711.

"Friends in this meeting are under a godly care and concern that all that do appear in these meetings, and would be esteemed members of them, should procure a certificate from the Monthly Meeting of business to the Meeting of Ministering Friends in the county they live in. There to be recommended to our Yearly Meeting for business,

nd to the Yearly Meeting of Ministers for their dvice and approbation."

This method of guarding the Meeting of Minis- ers from improper members, was soon superseded, ut we find at the Yearly Meeting in 1712, the eport from Shrewsbury Quarter states, "two oung men have appeared recently in the ministry, Valter Harbert and Thomas Phillips whom, we ope, will do well."

At the Yearly Meeting held at Burlington, Seventh mo. 20th to 23d, 1713, Griffith Owen and saac Norris were appointed to prepare the epistle o London. The introductory portion of the epis- le seems worthy of insertion as a testimonial to he goodness and mercy of the Lord towards his hurch and people.

"Our sincere love in the precious and un- hangeable Truth is unto you, and in the simpli- ity and innocency of it, we dearly salute you, umbly acknowledging the great mercy and fa- our of our heavenly Father, in revealing it, bring- ng us thereunto, and enabling us to walk therein o this day. We hope, through his help and as- istance, which we are sensible we have daily need f, that no insinuation or subtle device of the ene- ny shall ever be able to draw us from our stead- astness in it. As it hath been our immoveable Rock and foundation to this day, and the unity nd fellowship that is in it, have been precious to s, and we have made strong thereby to withstand nd overcome the many trials and besetments of ur great enemy; so we hope it will remain to the nd of our days. Being sensible that it is the elight of all the faithful to hear of the prosperity f Truth, and the welfare of their brethren every- here, we are desirous to let you understand that hrough the great mercy and favour of God, we ave had a very precious, large, and heavenly neeting; overshadowed with his tendering love, ower, and presence. So that the rain and dew of eaven descended in a plentiful manner, and Friends in a general way were tendered and over- ome by it, and brought to the valley of humility, here we hope it will be long upon our branches, causing us to bring forth savoury and acceptable fruits to our God, who was pleased to cast the ords of his love, and the unity of his Spirit about s. We hope and pray earnestly it may never be roken by any work or power of the enemy. This ath been to us a season, not to be forgotten, but o be kept as an humble memorial, and recorded mongst the great mercies and favours of God."

Again feeling drawn, to visit Friends in Long sland, Rhode Island, and New England, Griffith Owen obtained a certificate from his Monthly Meeting, in the Twelfth month, 1716, and from he Meeting of Ministers, held First mo. 16, 1717, of their unity with him and his prospect. His friend nd former companion in a like journey, John alkeld accompanied him. The service occupied hem until early in the Fifth month. In the Sixth month he was appointed a representative rom the Quarterly Meeting of Ministers to the Yearly Meeting of Ministers, and from the Quar- erly Meeting of business to the Yearly Meeting of business. We do not find any trace of his abours after the middle of the Sixth month. The ollowing minute of the Yearly Meeting of Minis- ers closes our account of this pious, devoted, laborious man.

Seventh mo. 11, 1717. "Our dear and well esteemed friend, Griffith Owen, being deceased, who was clerk of this meeting, the meeting makes choice of Thomas Chalkley in his stead."

(To be continued.)

Never employ thyself to discern the faults of others, but be careful to mind and count thy own.

[As the act repealing tavern licenses is of general interest, and makes an important step in a good cause, we give its several sections a place in our columns.]

An Act to Restrain the Sale of Intoxicating Liquors.—Section 1. Be it enacted &c., That from and after the first day of October next, it shall be unlawful to keep or maintain any house, room or place where vinous, spirituous, malt, or brewed liquors, or any admixture thereof are sold and drank except as hereinafter provided; and all laws or parts of laws inconsistent with the provisions of this act, be and the same are hereby repealed.

Section 2. That if any person or persons within this commonwealth shall keep for sale, and sell, or in connexion with any other business or profitable employment give, receiving therefor any price, profit or advantage, by any measure whatever, and at the same time voluntarily afford a place, or any other convenience or inducement by which the same may be used as a beverage, any vinous, spirituous, malt or brewed liquor, or any admixture thereof, he, she or they, or any one aiding, abetting, or assisting therein, shall be deemed guilty of a misdemeanor, and upon conviction, shall be sentenced to pay a fine not exceeding fifty dollars, and undergo an imprisonment not exceeding one month, and for a second or any subsequent offence shall pay a fine not exceeding one hundred dollars, and undergo an imprisonment not exceeding three months.

Section 3. That if any two or more persons conspire, or act together, by which one may sell, and the other provide a place or other convenience for drinking, with intent to evade the provisions of this act, each one so offending, upon conviction, shall be punished as provided in the second section of this act.

Section 4. That it shall be unlawful for any person to sell or keep for sale any vinous, spirituous, malt or brewed liquors, or any admixtures thereof, in cases not hereinbefore prohibited, in a less quantity than one quart, nor without license granted by the Court of Quarter Sessions of the proper county, on petition presented for that purpose, to be advertised according to the first section of the act of the twenty-ninth of March, one thousand eight hundred and forty-one, supplementary to the various acts relating to tavern licenses; but no such license shall be granted to other than citizens of the United States, of temperate habits and good repute for honesty: *Provided*, That no certificate shall be required or published as mentioned in the act herein referred to: *Provided*, That no license for the sale of liquors as aforesaid, shall be granted to the keeper of any hotel, inn, tavern, restaurant, eating-house, oyster-house or cellar, theatre or other places of entertainment, amusement, or refreshment.

Section 5. That the said court, by their rules, shall fix a time at which applications for said licenses shall be heard, at which time all persons making objections shall be heard.

Section 6. That it shall not be lawful for the clerk of said court to issue any license as aforesaid, until the applicant shall have filed the bond hereinafter required, and the certificate of the City Receiver, or County Treasurer, that the license fee has been paid to him.

Section 7. That the appraisers of licenses under this act shall be appointed as provided by existing laws, except in the city of Philadelphia, where, on the passage of this act, and thereafter at the beginning of every year, three reputable and temperate persons shall be appointed by the Court of Quarter Sessions to appraise dealers in spirituous, vinous, malt or brewed liquors aforesaid, and of distillers and brewers, and to do and perform all duties now enjoined by law not inconsistent herewith; and said appraisers shall be citizens of the United States, in no manner connected with, or interested in the liquor business, and shall be compensated as now provided by law.

Section 8. That no license shall be granted without the payment to the Receiver of Taxes of the city of Philadelphia, or to the Treasurer of the other counties of the State, for the use of the Commonwealth, three times the amount now fixed by law, to be paid by venders of spirituous, vinous, or malt liquors, or brewers, and distillers: Provided, That no license shall be granted for a less sum than thirty dollars.

Section 9. That the bond required to be taken of all persons who shall receive a license to sell spirituous, vinous, malt or brewed liquors, or any admixtures thereof, shall be in one thousand dollars, conditioned for the faithful observance of all the laws of this Commonwealth relating to the business of vending such liquors, with two sufficient sureties, and warrant of attorney to confess judgment: which bond shall be approved by one of the Judges of the Court of Quarter Sessions of the peace of the proper county, and to be filed in said court; and whenever a judgment for any forfeiture or fine shall have been recovered against the principal therein, it shall be lawful for the district attorney of the proper county, to enter judgment against the obligors of the said bond, and proceed to collect the same of the said principal or sureties.

Section 10. That every person licensed to sell spirituous, vinous, or malt liquors as aforesaid, shall frame his license under glass, and place the same so that it may at all times be conspicuous in his chief place of making sales; and no license shall authorize sales by any person who shall neglect this requirement, nor shall any license authorize the sale of any spirituous, vinous, or malt liquors on Sunday.

Section 11. That any sale made of any spirituous, vinous, or malt liquor contrary to this act, shall be taken to be a misdemeanor, and, upon conviction of the offence in the Court of Quarter Sessions of the proper county, shall be punished in the manner prescribed in the second section of this act.

Section 12. That the provisions of this act, as to appraisement and license, shall not extend to importers who shall vend or dispose of said liquors in the original cases or packages as imported, nor to duly commissioned auctioneers selling at public vendue or outcry, nor to brewers or distillers selling in quantities not less than five gallons, nor shall anything herein contained, prohibit the sale by druggists of any admixtures of intoxicating liquors as medicines.

Section 13. That it shall be the duty of every constable of every town, borough, township or ward within this commonwealth, at every term of the Court of Quarter Sessions, of each respective county, to make return on oath or affirmation whether, within his knowledge, there is any place within his bailiwick kept and maintained in violation of this act, and it shall be the especial duty of the Judges of the said Courts to see that this return is faithfully made, and if any person shall make known to such constable the name or names of any one who shall have violated this act, with the names of witnesses who can prove the fact, it shall be his duty to make return thereof, on oath or affirmation to the Court, and upon his wilful failure so to do, he shall be deemed guilty of a misdemeanor, and, upon indictment and conviction, shall be sentenced to imprisonment in the jail of the county for a period not less than one or more than three months, and pay a fine not exceeding fifty dollars.

Section 14. That this act shall not interfere with any persons holding a license heretofore granted, until the time for which the same was granted shall have expired, nor shall any license which may be granted before the first day of July next authorize the sale of said liquors or admixture thereof after the first day of October next, contrary to the provisions of this act.

For "The Friend."

The following extract from the Epistle of the Yearly Meeting of Women Friends, held in London in 1827, to the Yearly Meeting of Women Friends in Philadelphia, I think, contains the savor of life, and feel like offering it for publication in "The Friend."

Sarah L. Grubb writes of that time, "This morning the women's meeting-house has been well filled, without much crowding; and I think there is some cause to hope that the great Legislator, to whom many of us look, even as the eye of the servant to his master, has not turned away from us as a people, but is still disposed to do us good. It is indeed by a surrender of our all to the Lord, that some of us can be prepared to attend this annual solemnity with any degree of courage, such as we ought to feel, if soldiers of Jesus Christ. Great is the exercise of my poor mind, as in former times at Yearly Meeting; yet when I can see things going on well, I am repaid for all. It seems to me that the women's meeting has increased in weight. We seem, at times, permitted to dwell a little under a sense of that want of spirituality which prevails in individuals, in too general a way, and consequently in our lesser meetings scattered over the counties; but if I am favoured with anything of true discerning, the Great Master is pleased to bless the united exercise of those who are engaged in a secret travail after the resurrection of the ancient and everlasting life of truth; so that this well springs up again and again, to the watering of the flock. Oh! blessed be Jehovah!

"May we in the present day look to the 'Great Master,' to bless 'the united exercise of those who are engaged in a secret travail after the resurrection of the *ancient* and everlasting life of truth,' and to strengthen 'that hope, which has pointed to the dawning of a brighter day;' and though 'the wormwood and the gall may be humblingly partaken of,' may none 'relax in their vigilance, but be strengthened and supported,' remembering that 'our Redeemer is strong; the Lord of Hosts is his name.'"

"Beloved Friends,—During the reading of your valuable communication, many minds have been introduced into deep sympathy with the tribulated travellers among you; those who feel that they have no help but in God: and whilst enabled to mourn with those who mourn, the steadfastness of these in faith and love hath refreshed our spirits, evincing the continued fulfillment of the ancient promise, 'I will also leave, in the midst of thee, an afflicted and poor people, and they shall trust in the name of the Lord.' And we thankfully believe that, although the enemy may still, at times, be permitted to come in as a flood, yet, if this trust be faithfully maintained, he who hath counted you worthy to suffer, for his name's sake will continue to 'lift up a standard against him.' O! then may you be strengthened and encouraged to a patient continuance in suffering; and whilst bitterness, comparable to the wormwood and the gall, may be humblingly partaken of, recall to mind that hope, which has pointed to the dawning of a brighter day; for we believe it is the design of Him, who is ever near to his dependent children, that the watchers upon your walls should not relax in their vigilance, but be strengthened and supported, remembering that 'our Redeemer is strong! the Lord of Hosts is his name.' Thus, beloved sisters, will you be prepared to experience, that those who are resigned to suffer with the oppressed seed of the kingdom, will also be permitted eventually to rejoice, having the consoling evidence that they know Him, in whom they have believed, and can in sincerity adopt the language of a disciple formerly,—'Lord, unto whom shall we go? Thou hast the words of eternal life.'

"For our endeared young Friends, we believe it right again to express our affectionate interest and solicitude; and we would entreat you of this class, who have been sensible of heavenly visitation, to bow submissively to the yoke of Christ; and so to abide under the refining operations of his grace, as that you may bear a share of the burden, which rests so heavily upon the faithful in this day. And though many discouragements may surround you, and those things, (which may be compared to the earth and the heaven,) be shaken, yet as you seek to dwell deep in spirit, you will be enabled to discover, and flee unto, the immutable Rock, Jesus Christ, the same yesterday, to-day, and forever."

It is not the part of a *faithful* friend to fish out that which were better concealed; many times by too far urging, we may wring blood. How many have *screwed* out secrets, that would have given thousands to have returned them unknown.

Irresolution loosens all the joints; like an ague it shakes not this limb or that, but all the body is at once in a fit.

THE FRIEND.

FOURTH MONTH 28, 1855.

PHILADELPHIA YEARLY MEETING.

The Yearly Meeting convened at the usual place at 10 o'clock, A. M., on the 16th instant. All the representatives but three were present. There were present, two Friends in the station of ministers, from Indiana, and one from North Carolina, for whom certificates were read.

The epistles from London, Dublin, and New York, having been read, the Clerk informed the meeting there were two epistles on the table, each purporting to come from Ohio Yearly Meeting, and it would be necessary for it to decide which should be read. After a short time of silence, a very general expression in favour of reading the epistle signed by Benjamin Hoyle, took place. There were several, numbering, as we are informed, between twenty-six and thirty, who opposed the reading of that epistle; only one, however, expressing the desire to have the one signed by Jonathan Binns read, and five expressing the belief that the meeting for which J. B. acted as clerk, was the true Yearly Meeting of Ohio. The main objection urged by the greater part of those who opposed the reading of the epistle signed by B. Hoyle, was, that a decision in favour of the meeting for which he acted, would cut Philadelphia Yearly Meeting off from the great body of the Society, and therefore the whole subject ought to be postponed, and the meeting defer coming to any conclusion on it. Some of those who objected to the reading of this epistle, stated their belief, that the meeting of which B. Hoyle was clerk, was the legitimate Yearly Meeting, but they were in favour of a postponement. Three times the judgment of the meeting was clearly manifested, that the epistle signed by B. H. should be read, and each time the clerk rose to read it, when, as he began, he was interrupted, and he patiently waited until all had the opportunity of relieving their minds. It was a trying circumstance that all the members could not see alike on this important subject, but the dissent from the judgment of the great body of the meeting was by comparatively few, and there appeared no probability of delay producing any good effect, as the circumstances of the separation in Ohio could not be changed by time, and it was incumbent on the meeting, under right authority, to come to a decision for itself, without reference to the action of other co-ordinate bodies, to acknowledge the true Yearly Meeting of Ohio, and so far show its sympathy with it, in its peculiar trials, and to express its disapprobation of the course pursued by those who separated from it. The clerk having stated it to be the judgment of the meeting to have the epistle signed by B. Hoyle read at that time, after a sitting of near five hours, it was read, and the representatives being desired to convene and consider of a Friend to serve as clerk, and another to assist him, the meeting adjourned.

Upon the opening of the afternoon sitting, a Friend, on behalf of the representatives, reported that they had met, and after taking into consideration the requests made in the morning by the clerk and assistant clerk, to be released from longer service, *they had united* in believing it would be right to continue William Evans in the former, and Samuel Hilles in the latter station, which being united with by the meeting, they were accordingly appointed.

The meeting being informed there were two epistles, each purporting to come from Baltimore Yearly Meeting, one of which, coming from a small number, contained a minute, suggesting the consideration of their being united to Philadelphia Yearly Meeting, the question arose which should be read. Considerable contrariety of sentiment was manifested, some expressing the conviction that, as Baltimore Yearly Meeting had acknowledged unity with those who had separated from Ohio, it was identified with them, and its epistle should be in like manner as theirs rejected, especially as some of its members had left it on that account; while others were of the judgment that the course pursued by Baltimore did not invalidate its character as a Yearly Meeting; that the separation of a part of the members from a Yearly Meeting ought not to be encouraged, and therefore the epistle ought to be read. The latter course was finally adopted, the epistle being read, and after reading that from North Carolina, (none having come to hand from Indiana,) the meeting adjourned.

Third-day morning, the 17th. The printed general epistle from London was read. The subject of preparing epistles to other Yearly Meetings was brought before the meeting, and some Friends expressed the belief, that under the trying circumstances in which the Society was at present involved, it would be right not to address those Yearly Meetings that had come to a different conclusion relative to the separation in Ohio, from that of this Yearly Meeting. The meeting, however, settled in the conclusion, to address as usual the Yearly Meetings of London, Dublin, New York and Ohio; also, *if way should open for it, those* of Baltimore, North Carolina, and Indiana; the latter epistles, if prepared, to contain an affectionate remonstrance with those meetings respectively, for the course pursued by them in relation to the separation in Ohio. A committee to carry out this decision was then appointed. The state of the Yearly Meeting, as exhibited by the answers to the queries, was proceeded with; the first query, and the replies thereto, were read and considered, after which the meeting adjourned.

After reading the opening minute in the afternoon, the meeting again entered on deliberate consideration of the remaining queries and answers, which being gone through with, and a minute made expressive of the feeling produced thereby, the meeting then adjourned.

Fourth-day morning, the 18th. The minutes of the Meeting for Sufferings, setting forth the labours and concern of that body during the past year, were read, and much satisfaction was expressed with the evidence thus afforded of its care to be found in a faithful performance of the duties devolving on it. It was encouraged steadily to watch for and improve every suitable opportunity for spreading a knowledge of our doctrines and testimonies, and for advancing the cause of truth and justice.

The report of the Book Committee of the Meeting for Sufferings, was highly interesting and satisfactory to the meeting, and an earnest desire was manifested that Friends should be more active in spreading the writings approved by the Society, among those of other religious professions, as well as to encourage their being read by our own members. The substance of the report was directed to be printed, with the extracts, to go down to the subordinate meetings.

A committee, to examine and settle the treasurer's account, and report what sum should be raised for the use of the meeting during the next year, was appointed; the meeting then adjourned.

The meeting convened at the hour adjourned to. A detailed and highly interesting report of the transactions during the past year of the committee having charge of the boarding-school at West-town, and exhibiting the present state of that seminary, was read, calling forth an expression of lively interest in the welfare of the institution, and of satisfaction with the care and labours of the committee, of its officers, and of the teachers; who were encouraged to continue their efforts to carry out the concern of the Yearly Meeting, that this school should secure to the members the means of conferring a liberal and religiously guarded education on their children. The committee having proposed a new appointment, it was, on consideration, concluded to continue the Friends under the appointment, for a longer time. The whole report will be published in a future number of "The Friend."]

The report of the committee charged with the oversight of the Indian natives on the Alleghany, who have so long received the care and assistance of Philadelphia Yearly Meeting, was read. It gave an encouraging account of the boarding-school established at Tunessassa, for the children of the Indians, and manifested that the care of the committee to fulfil the duties devolved on them, continued unabated. The committee was encouraged to persevere in their labours. It appears very desirable to obtain the services of a Friend to assist in the management of the farm, &c., and a minute was made, encouraging any one who may feel a religious obligation to engage in this work of true benevolence, to bring the matter before the committee for its judgment, as soon as possible. [The report will be hereafter published.]

The committee charged with rendering advice and assistance to Friends of the Quarterly Meeting of Shrewsbury and Rahway, produced a report, from which it appeared needful to continue the committee, which was accordingly done. Then adjourned to 4 o'clock to-morrow afternoon.

Fifth-day afternoon, the 19th. The reports from the Quarterly Meetings, on the occasional or habitual use of ardent spirits as a drink, were read. One quarter reported itself entirely clear; in the other nine, there were seventy-five cases of members who had more or less indulged in this dangerous practice in the course of the past year, ten of whom had given it to others in their employ. From what was elicited in the course of the discussion, it appeared that the apparent increase in the number reported, was attributable to the more searching inquiry made among the members, and cases being brought forward where the article had been used but once or twice in the time specified.

It appeared that the Monthly Meetings had generally bestowed labour in the cases claiming their care respectively. Much concern was felt and expressed that Friends should be more fully aroused to the necessity of completely banishing the use of ardent spirits as a drink from amongst them, and the subordinate meetings were recommended to bestow further affectionate labour on such of their members as, in disregard of the concern of the Yearly Meeting so often expressed, shall continue to give countenance to the practice, whether by occasional or more frequent participation in it; reports to be sent up as heretofore of the labour bestowed, and the number of delinquents.

From the reports received from the respective Quarterly Meetings, it appears there are 1,382 children of a suitable age to go to school within their limits, who, within the past year, have been disposed of as follows:—At select schools, 133; at schools taught by members, but not select, 439; at Haverford School, 2*; at West-town, 238; in family schools, 187; at schools not taught by members, 51; At district schools, 291. Twenty-one have been temporarily absent, and twenty appear not to have been at school during the year.

The great importance of Friends providing for the guarded and liberal education of their children, was pressed upon the meeting, and the members encouraged to place them in schools under the care of qualified teachers, members of our religious Society, and to guard them, as far as may be in their power, from the corrupting conversation and habits which so abound in many of the District and other mixed seminaries. Reports on this subject were directed to be forwarded by the Quarters next year.

The committee on the treasurer's account made report, then adjourned.

Sixth-day morning, the 20th. Essays of epistles to London, Dublin, New York, Ohio, North Carolina, and Indiana, being produced from the committee, they were read, adopted, and directed to be signed and transmitted to the meetings to which they were respectively addressed. The committee reported that they were not united in preparing an epistle to Baltimore Yearly Meeting at this time.

A few Friends, who had on Second-day objected to the reception of the epistle signed by B. Hoyle, now objected to forwarding that prepared for Ohio Yearly Meeting; and two or three expressed their dissent from the purport of part of those epistles which were addressed to North Carolina and Indiana.

As the meeting was drawing to a quiet close, a Friend, who had repeatedly expressed his opposition to the course pursued by it in respect to Ohio, proposed that those who united with him in sentiment should stop at the rise of the meeting, and sit down in silence to feel together. His friends, however, did not unite with him in the adoption of such a measure, and at their urgent solicitation, he withdrew his proposition.

* We are informed the number at Haverford is seventeen, fifteen being reported with those who attend schools taught by members, but not select.

After which, a solemn quiet spread over the assembly, and under a humbling sense of the unmerited goodness of the blessed Head of the Church, in still extending his preserving power over us, and with sincere desires that He might yet bring us to be a more thoroughly united people, the meeting adjourned to meet again at the usual time next year.

SUMMARY OF EVENTS.

EUROPE.—The steamship Nashville chartered by the Collins Company, in place of the Pacific, arrived at N. York on the 22d inst., bringing dates from Liverpool and London to the 7th inst.

The Peace Conference.—The Vienna Conference had adjourned until the 9th, to await the Russian ultimatum, and the arrival of the French and Turkish Ministers of Foreign Affairs at Vienna. The consideration of the third point would be the first subject before the Conference. Public opinion was divided as to what would be the final result, but the prospect of peace was thought to be decreasing. Ali Pacha had arrived at Vienna, and would take part in the future discussions.

The War.—The Russians, as well as the Allies, are strengthening their positions in the Crimea, preparatory to the opening of the spring campaign. The former had been largely reinforced. Omar Pasha had desired assistance from the Allies, which could not be granted, and the Turks are consequently only expected to hold their position at Eupatoria.

Since the last advices, there had been a series of fierce sorties and assaults between the Russians and French, for possession of the rifle ambuscades in front of the French. These rifle pits which have led to such a sacrifice of life are placed in front, and to the right and left of the tower, and about 600 yards from the allied works. The importance of this position to both besiegers and besieged, is considered very great, and the French have repeatedly driven the Russians from it, but had found it impossible either to hold or destroy the entrenchments.

On the 23d ult., the Russians made a formidable sortie, which, according to their account, was successful, their troops having destroyed the works executed by the French in the previous few days. It was attended with fearful loss of life; according to the French account, their loss was 600, and that of the Russians, 2000 killed and wounded. Prince Menschikoff, it was reported, had died on his way to Moscow.

PRUSSIA.—A despatch from Berlin, dated the 6th, states that the Russian party is predominant there, and that Prussia will most likely throw herself into the arms of the Czar, in case of an unfavourable result of the Conference.

ENGLAND.—The British Parliament was to reassemble on the 16th inst. A portion of the Baltic fleet sailed on the afternoon of the 4th. The Russians have established two fortified camps of 60,000 men each, for the defence of the Baltic provinces, and have blocked up all the ports by sunken vessels.

The British Board of Trade returns for the month, ending Third mo. 5, show, compared with the corresponding month of last year, the unprecedented decrease of nearly £2,500,000 sterling, furnishing strong evidence of the rapid contraction of business, throughout the country.

The returns of the last quarter's revenue show a net increase of £4,384,308, and on the year of £6,312,624. The bulk of this apparent increase arises from the doubled income tax.

London.—The money market was easier; the Bank of England had reduced its rates to 4½ per cent. The bullion in the Bank continued to increase. Consols were quoted at 92⅝ and 92¾.

Liverpool.—There has been an active speculative demand for cotton, and prices have slightly advanced, say from 1-8 to 1-16*d*. The stock in port consisted of 615,000 bales, of which 387,500 were American. Breadstuffs and provisions generally were without change.

Iron.—Welsh rails are quoted at £6 7*s*. 6*d*. Scotch Pig Iron, 58*s*.

RUSSIA.—Count Nesselrode is expected to attend the Conference when the discussions are resumed. Previous to the adjournment of the Vienna Conference, the Russian Plenipotentiaries refused to admit, that in accepting the third point, they have acknowledged the principle of the diminution of the Russian power in the Black Sea.

SPAIN.—It is announced by telegraph, that the Spanish Government has demanded the recall of the British Ambassador at Madrid, whom they accuse of interference in religious matters.

SARDINIA.—The bill to suppress the numerous monastic institutions of the country passed the House of Deputies at Turin, on the 4th, by the strong vote of 116 to 36, and was taken up the next day in the Senate against an earnest opposition, by a vote of 63 to 27, which indicates that it will speedily become a law.

MEXICO.—There is no improvement in the condition of this distracted country. Governor Maximo Ortiz while on his march from Tehuacan to Tehuantepec, fell into an ambuscade, and his whole force of six hundred men were nearly annihilated.

The accounts from the South are favourable to the cause of the revolutionists. Alvarez is supreme in Guerrera.

UNITED STATES. — *Expedition to the Plains.* — A number of the troops intended for this movement against the Indians, have already left St. Louis for Fort Leavenworth. Five thousand barrels of flour at $12 per bbl. had been purchased at St. Louis, for the expedition. Thomas H. Benton, in a letter, dated the 15th inst., states that there is no Indian war on the Upper Missouri and North Platte; that he has received ample proof to sustain this assertion, and that the increase of the army was made for another purpose.

Lake Erie.—The Buffalo, (N. Y.,) papers say that the ice extends in an unbroken mass for more than one hundred miles up the lake. The prospect was very unfavourable for an early opening of the navigation.

Wheat Crop in the West.—We continue to have the best accounts of the coming wheat crop. From Iowa, Illinois, Wisconsin, Indiana and Michigan, all reports are cheering—the wheat fields never looked better.

The Drought in the West.—The Camden (Ark.) Herald gives a sad picture of the long continued and desolating drought in that section, which has never been equalled, at least in the memory of the "oldest inhabitant."

Scarcity in Michigan.—Hay and fodder are unprecedentedly scarce in some parts of Michigan, and stock is actually perishing for want of food.

Immense Emigration.—The western papers notice an immense amount of travel on the lakes, railroads, and indeed all the great thoroughfares.

The Arkansas River, will, it is said, be no more fit for navigation. The banks have fallen in to such an extent as to widen the bed of the river immeasurably, requiring a larger volume of water than usually comes down in ordinary rises, to furnish its thirsty bars, and to fill up the bed. The only dependence now is the railroad.

Things in Kansas.—A letter from Kickapoo City, Kansas territory, under date of Third month 28th, 1855, says the streets are being rapidly graded, the labourers receive $1.50 per diem, and that the following are the usual prices of provisions:—Pork, 6 cents per pound; beef, 7 cents; venison, 9 cents; mutton, 7 cents; chickens, $2 per dozen; turkeys, 75 cents per pair; geese, 25 cents each; eggs, 12½ cents per dozen; flour, $4.50 per one hundred pounds; wood, $2 per cord, delivered. Competent brickmakers are particularly wanted.

Sault St. Marie Canal.—J. W. Brooks, Superintendent of this Canal, says that vessels will be passed through into Lake Superior, some time in the Fifth month.

Utah.—The mail from Salt Lake reached Independence, Mo., on the 19th inst. Brigham Young continued the acting Governor of the Territory. The Indians on the plains are reported to be peaceably disposed. They have returned the stock formerly stolen by them, and are anxious to make amends for the past.

Philadelphia.—The coal trade of the Schuylkill continues to be prosecuted with great energy and success. The profits of the Reading Railroad Company for the Third month, are stated at $195,123 78. The gross receipts for the month were $360,384 33.

The coinage at the mint last month amounted to $889,266. Its business has been lessened by the establishment of the U. S. Assay office at New York. Mortality last week, 203, of which 55 were from diseases of the lungs and bronchi.

Milwaukee.—This town which is only twenty years old, has a population of 40,000. The manufactures last year amounted in value to $4,600,000. The imports were $11,000,000; the exports, $7,709,000. The pork packed last year, amounted in value to $313,000.

Chicago.—A serious riot occurred in this city on the 21st, growing out of the Maine Law License question. Force was employed to suppress it, and in the conflict one man was killed, and five or six wounded.

New York.—During last week a large number of foreigners arrived at this port, and it is said that many emigrant ships from Liverpool, Bremen, Hamburg, Havre and other ports, may be soon expected.

Mayor Wood has addressed a circular to all American Consuls, in Europe, inviting them to co-operate with him in preventing foreign paupers coming to this port. The Mayor asks them to forward him the earliest intelligence of all such shipments, in order that he may take such steps as the case may demand.

The excitement in reference to the new Liquor Law, has risen to a perfect panic among the venders of the article. It is stated that fully two thousand shops, where liquor is now sold, are offered for rent. The counsel to the corporation has, however, given his written opinion that the penalties of the new law cannot be enforced against the sale of imported liquors, whether in original packages or not. The exports of specie for the week, amounted to $1,657,959.

Miscellaneous.—Guano.—The total quantity of guano imported into Great Britain, in the year 1854, amounted to 235,111 tons, of which 221,837 tons came from Peru.

Pauper Emigration.—The Mayor of New York has received a letter from the U. S. Minister to Switzerland, enclosing a circular by the Swiss Federal Council, condemning the sending of Swiss paupers to the U. States, and prohibiting it in the future.

Potatoes.—In Nova Scotia, there is a large surplus of potatoes, and the high prices in our cities is causing their free exportation. The receipts at Boston have been large, and a number of vessels with potatoes are on the way to the same port.

Vessel Sunk by a Whale.—English papers, just received, state that the British schooner Waterloo, Capt. Jones, while on her passage from an English port to Scheidam, Holland, was struck by a whale and sunk in a few minutes, the crew with much difficulty escaping in the long boat. This disaster occurred in the North Sea, about forty miles east of Lowestoffe, in Norfolk, England.

The Earthquake at Broussa.—A late English paper contains some further particulars of the earthquake at Broussa, Turkey. Among the buildings destroyed was a Greek building, used as a Mosque, which was 1200 years old. Another mosque of great beauty, which was 600 years old, was irreparably injured. After the earthquake, a fire raged for six hours, destroying many houses. The earthquake extended all through the province, completely destroying a number of villages, and killing a great many of their inhabitants.

A Curious Fact.—In the United States, there were, in 1850, 2555 persons over 100 years of age; in France, there were only 102, though their population was nearly 36,000,000.

The New York Church Tenure Law.—The bill in relation to church property, passed by the New York Legislature, and which is now a law, declares void all future conveyance to priests, bishops, and other ecclesiastics, in their official character, or as corporations sole.

Remarkable Exemption from Mortality.—It is stated as a singular fact, that not a single death has occurred in Orange county, Florida, for the last twelve months. The population is about four hundred.

Steamboat Explosion.—On the 20th, the propeller Oregon exploded her boiler on Detroit river, near Detroit. Ten men were killed, and six others injured. The boat was greatly shattered by the explosion, and sunk in a short time.

Riot in Missouri.—On the 21st, the office of the "Luminary," a newspaper published at Parkville, Platte county, which was charged with Free Soilism, was attacked by a mob of about 200 persons, who destroyed the type and fixtures of the office, and threw the press into the Missouri river. The absence of the editor saved him from being tarred and feathered.

RECEIPTS.

Received from Wm. C. Wilson, O., $4, vols. 27 and 28; from Willis R. Smith, O., $2, to 27, vol. 28; from Wm. Picket, O., $2, to 32, vol. 29; from David Ball, O., $2, to 32, vol. 29; from Wm. Hancock, Pa., $2, vol. 28; Twelfth mo., 1854, from Wm. Hill, Me., Phebe Meader, and Wm. Wilber, $2 each, vol. 28.

HAVERFORD SCHOOL ASSOCIATION.

The stated annual meeting of the Haverford School Association, will be held at the committee-room, Arch street meeting-house, on Second-day, Fifth month, 14th, 1855, at 4 o'clock, P. M.

CHARLES ELLIS, Secretary.

WEST-TOWN BOARDING-SCHOOL.

Assistant Teachers are wanted in the Boys' department of this Institution. Application may be made to either of the undersigned.

HENRY COPE, } Philad.
SAML. BETTLE, JR., }
SAML. HILLES, Wilmington, Del.

WESTGROVE BOARDING-SCHOOL FOR GIRLS,

(Located at old Westgrove meeting-house, Chester county

This School will be opened on the 7th of Fifth mont next, and continue in session twenty weeks. It is de signed to furnish an opportunity to young women fc acquiring economically a competent English educatior Attention will be given to the preservation of health the general cultivation and discipline of mind, and concern exercised to inculcate principles and habits i accordance with the views of the Society of Friends.

For circulars containing other necessary information apply to THOMAS CONARD, Principal.
Westgrove P. O., Chester Co., Pa.

Second mo., 1855.

WEST-TOWN BOARDING-SCHOOL.

The summer session of the School will commence o Second-day, the 7th of Fifth month next. The pupil will be conveyed by railroad to West Chester, wher conveyances will be in waiting to take them to th School, on the arrival of the morning and afternoo cars, on Second-day, the 7th, and Third-day, the 8t of Fifth month. The children will get their baggag the day after their arrival. The cars leave the depo south side of Market street, above Eighteenth, (formerl Schuylkill Fifth street,) at 7½ o'clock, A. M., and o'clock, P. M. The agent of the school will be at th railroad depot on Second and Third-day afternoons and will furnish pupils with tickets, and accompan them to West Chester. Those who go by the *mornin* train will be furnished with tickets by a person in at tendance. To those who procure tickets as directed the fare from Philadelphia to the School, including bag gage, will be one dollar, which will be charged to the scholar at the School. All baggage should be distinctly marked West-town, and with the name of the owner and should be sent directly to the railroad depot. Ap plications for admission must be made to Joseph Snow don, Superintendent at the School, or Joseph Scatter good, Treasurer, No. 84 Arch street, Philadelphia.

The West-town office is at Friends' Bookstore, No. 84 Arch street, where all small packages for the pupils left before 12 o'clock on Seventh-days, will be forwarded. *All letters* for the pupils and others at the School, should be sent by *mail*, directed to *West-town*Boarding-School West Chester P. O., Chester Co., Pa.* Postage should be *pre-paid*, and packages should be distinctly marked and put up in a *secure manner*, so that their contents will not be liable to be lost by handling. The cars will leave West Chester during the *summer session*, for the School on Second, Fourth, and Seventh-days, on the arrival of the *afternoon* cars from the city, and from the School to West Chester on the same days, to meet the afternoon cars to Philadelphia. The fare for each passenger to and from West Chester *by the stage*, will be 25 cents When special conveyances at other times are provided at the School, an extra charge will be made.

West-town, Third mo., 1855.

DIED, at her residence, near Coatesville, Pa., on the 10th of Twelfth month last, REBECCA W. LUKENS, in the 62d year of her age; a member of Fallowfield meeting. As the disease advanced, she was brought under great conflict of spirit; her daughter inquired of her at one time, if she would like to have a religious friend to converse with; she replied, "I have a work to do that none can do for me." After this, she was much engaged in supplication, and in having the Scriptures read to her, until near the close of the second week, when her hope of Divine mercy and regard, seemed almost ready to end in despondence, which was a dark season to her, and deeply felt by those who tenderly loved her. But as the darkest hour sometimes precedes the dawn of morning, so it was with her tribulated spirit; her Saviour drew near and dispelled the clouds with which she was surrounded, and granted her the evidence of hope in his mercy and forgiveness; when with a countenance beaming with thankfulness, she exclaimed, "I think I see a ray of light." This greatly consoled her, and the next day with rejoicing and praise she said, "I brought my sins, not in handfulls, but in one load, and cast them at my Saviour's feet, and He has borne for me what I could not bear for myself." She now became so tranquil that her physician though her recovery possible; but on the morning of her death after being prepared for sleep, she suddenly changed and her spirit passed away, we may hope, to the mansions of everlasting rest.

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For "The Friend."

Sketches from History.

(Continued from page 259.)

George Fox, who was ever on the watch to warn, to guard, and to confirm his fellow believers, felt deeply the sore trial to which they were now subjected, and while labouring assiduously at London to make manifest the innocence of Friends, of the charges maliciously preferred against them, and to exhibit in true colours the abominable usage to which they were subjected; he yearned towards them in that love, which the true disciples of Christ alone feel and know, and as the first fury of the storm abated, he was drawn to salute and encourage them as the chosen of the Lord. He says, "In the deep sense I had of the grevious sufferings Friends underwent, and of their innocency towards God and man, I was moved to send the following epistle to them as a word of consolation, and to put them upon sending up their sufferings.

"My dear Friends,—In the immortal Seed of God, which will plead its own innocency, who are inheritors of an everlasting kingdom which is incorruptible, and of a world and riches that fade not away, peace and mercy be multiplied amongst you in all your sufferings; whose backs were not unready, but your hair and cheeks prepared; who never feared sufferings, as knowing it is your portion in the world, from the foundation of which the Lamb was slain; who reigns in his glory which he had with his Father before the world began. He is your rock in all floods and waves, upon which you can stand safe, with a cheerful countenance, beholding the Lord God of the whole earth on your side. So, in the Seed of God, which was before the unrighteous world in which the sufferings are, live and feed, wherein the bread of life is felt, and no cause of complaint of hunger or cold.

"Friends, your sufferings all that are or have been of late in prison, I would have you send up an account of, and how things are amongst you, that it may be delivered to the king and his council; for things are pretty well here after the storm."

Nor was George Fox alone in his concern for the preservation and stability of his fellow professors. The ministers in the society at that day, were a body of extraordinary men and women, many of whom being endowed with great natural powers of mind, had been sanctified by the baptism of the Holy Ghost, and prepared for the reception of eminent gifts, bestowed by Him who had called and chosen them for the work and suffering of the day. Practical believers in the one true faith, they were knit together, and to their fellow-members in the unity of the Spirit, and made more dear one unto another by the fellowship of suffering. In this time of trial, many of them were imprisoned, and several were moved to address their suffering brethren, and exhort them to patient faithfulness. Conspicuous among that illustrious band stood E. Burrough, of Westmoreland. Convinced of the truth, as it is in Jesus, by George Fox, while he was yet a mere boy, he yielded at once to the requirings of his Divine Master, and though turned out of his father's house, and rejected by his relations and former acquaintance; he gave up all, and meekly accepted "reviling, slandering, buffeting and caning, watching and fasting, imprisonments, and great jeopardy of life, as his portion with the people of God, rather than enjoy the pleasures of sin for a season, having an eye to the recompense of reward. And that reward was not long in coming, for, in the year 1662, two years after the insurrection of the Fifth Monarchy-men, having been cast into prison in London, already crowded with Friends, after a confinement of eight months, he was seized with a prevailing distemper, and laid down his life for the testimony of Jesus; being enabled to say a short time before his death, after having put up a petition for his enemies, "though this body of clay must turn to dust, yet I have a testimony that I have served God in my generation; and that Spirit which hath lived and acted, and ruled in me, shall yet break forth in thousands." Near the close of the year in which the insurrection took place, he addressed his fellow-labourers in the ministry of the gospel, and we take from his epistle the following short extracts, as exhibiting the depth of the trial through which the society was then passing, its innocence, and the blessed assurance granted to its persecuted and despised members, that the Lord did and would uphold them; as also the faith, that through their sufferings and labour, his kingdom should be more fully established and spread in the earth.

"It is true the gates of hell at this time seem to be open against us, and we are a people like to be swallowed up of our enemies, and floods of wickedness seem to overflow, and the waves of the great sea seem to be void of mercy, and the hope of our adversaries is to extinguish us from being a people, and to destroy us from the face of the earth; and the hands of our persecutors are highly exalted at this day, as though all that we have done for the Lord, by our labours and travels should now be made of none effect.

"Well, dear brethren, though it be thus, yet our God can deliver us, and confound our adversaries; and we can appeal unto our God, and can spread our cause before him: and he knows that our sufferings and our afflictions are altogether unjust, and unequal, and unrighteous, and that our persecutors do afflict us out of their envy, and without any just cause administered unto them by us; our God knows it, angels and saints know it, that we are at this day a persecuted people, for religion's sake; and this our present affliction is not any just punishment, either from the justice of God, or the justice of men.

"And I know not anything that remains upon our part at this day, but that we commit ourselves into the hand of the Lord, living in the Seed of God, wherein our election is sure, before the world was and forever: and let us remember one another, and pray one for another; and let us stir up all the children of our Father to faithfulness and patience, while we have time; I say, let us walk to the glory of the Lord, keeping faith and a good conscience to our last end. Our testimony shall never die, nor our memories ever perish when we have ceased to be; and though we suffer now the loss of life, and all we have, yet the effects thereof will be glorious in ages to come, and our present sufferings will hasten the glory of God's work throughout the world: receive this as my salutation to you all."

We have mentioned that accounts of the imprisonment and other suffering inflicted on Friends in the different parts of the country, were transmitted to London, in order to furnish Friends there, with facts to be used in the efforts making to obtain relief. United as one large family of brothers and sisters, when one member suffered, the others suffered with it, and they were not satisfied until all proper means had been used, to obtain relief for the oppressed.

A remarkable evidence of this brotherly love and sympathy, springing from a sense of one another's innocence and integrity, had been given a short time before the increased persecution, arising from the insurrection of the Fifth monarchy-men. Many Friends had been kept long in jail, and there appeared to be no prospect of release, when the following paper was presented to Parliament.

"Friends,—Who are called a Parliament of these nations: we in love to our brethren that lie in prisons, and houses of correction and dungeons, and many in fetters and irons, and have been cruelly beat by the cruel jailors, and many have been persecuted to death, and have died in prison, and many lie sick and weak in prison and on straw. So, we in love to our brethren do offer up our bodies and selves to you, for to put us, as lambs, into the same dungeons and houses of correction, and their straw and nasty holes and prisons, and do stand ready, a sacrifice to go into their places, in love to our brethren, that they may go forth, and that they may not die in prison, as many of the brethren have already died. For we are willing to lay down our lives for our brethren, and to take the sufferings upon us that you would inflict upon them. If our brethren suffer, we cannot but feel it; and Christ saith, *it is He that suffereth, and was not visited.* This is our love towards God and Christ, and our brethren, that we owe to them, and to our enemies, being lovers of all your souls, and of your eternal good. . . And if you will receive our bodies, which we freely tender to you for our friends that are now in prison, for speaking the truth in several places,—for not paying tythes,—for meeting together in the fear of God, —for not swearing,—for wearing their hats,—for being accounted as vagrants,—for visiting Friends, —and for things of a like nature. . . We whose names are hereunto subscribed, (being a sufficient number to answer for the present sufferers,) are waiting in Westminster Hall for an answer from you to our tender, and to manifest our love to our

friends, and to stop the wrath and judgment from coming upon our enemies."

This was signed by one hundred and sixty-four Friends.

From the impulse of the same sympathy and affection, Margaret Fell either came up to London for the purpose, or being there, resolved to wait upon the king, and represent to him the cruel and destructive outrages which many of his innocent and peaceable subjects were undergoing, and to solicit his interference on their behalf. She was a woman of no common character. Having bought the truth at a cost of much that the world deems of great value, she had steadily maintained her integrity and standing in it, and was always ready and willing to devote both time and means, for the defence and relief of her suffering fellow-believers. She knew her place in the church, and kept it, and the church appears to have esteemed her as a mother in Israel. With the accurate information of the cruelties inflicted on Friends in all parts of the nation, obtained as we have before stated, she waited on King Charles, and endeavoured to impress on his mind the injustice of subjecting a peaceable inoffensive people, who had nothing justly laid to their charge, except worshipping God in the way they believed acceptable to him; to punishments which would have been severe, for being connected with the crime charged upon the insurrectionists, and which were intended to destroy the innocent sufferers. Her first visit appears to have made little impression, but in her second interview, having shown the king and council the accounts received of several thousands then lying in jail, and the illegal manner in which they had been arrested and committed, she prevailed on them to issue a proclamation "forbidding soldiers to search any house, without a constable."

Not disheartened by the evident unwillingness of the court to obey the dictates of justice and humanity, after the execution of several of the unhappy insurgents; and their dying testimony of the innocence of the Quakers, M. Fell waited on the king and council a third time, and once more interceded for her imprisoned brethren and sisters. The king at last, overcome by the accumulated evidence that Friends were in nowise implicated in the plots of the Fifth Monarchy-men, issued an order, "that the Quakers be set at liberty without paying fees." Thus ended the persecution, got up and urged on by the enemies of Truth, under the silly pretext of Friends being connected with the memorable insurrection of 1660.

Thirst in the Arctic Regions.—The use of snow when persons are thirsty, does not by any means allay the insatiable desire for water; on the contrary, it appears to be increased in proportion to the quantity used, and the frequency with which it is put into the mouth. For example, a person walking along feels intensely thirsty, and he looks to the snow with coveting eyes; but his sense and firm resolutions are not to be overcome so easily, and he withdraws the open hand that was to grasp the delicious morsel and convey it into his parching mouth. He has several miles of a journey to accomplish, and his thirst is every moment increasing; he is perspiring profusely, and feels quite hot and oppressed. At length his good resolutions stagger, and he partakes of the smallest particle, which produces a most exhilarating effect; in less than ten minutes he tastes again and again, always increasing the quantity; and in half an hour he has a gun-stick of condensed snow, which he masticates with avidity, and replaces with assiduity the moment that it has melted away. But his thirst is not allayed in the slightest degree; he is as hot as ever, and still perspires; his mouth is in flames, and he is driven to the necessity of quenching them with snow, which adds fuel to the fire. The melting snow ceases to please the palate, and it feels like red-hot coals, which, like a fire-eater, he shifts about his tongue, and swallows without the addition of saliva. He is in despair; but habit has taken the place of his reasoning faculties, and he moves on with languid steps, lamenting the severe fate which forces him to persist in a practice which in an unguarded moment he allowed to begin. I believe the true cause of such intense thirst is the extreme dryness of the air when the temperature is low.—*Sutherland's Journal.*

Extracted for "The Friend."

Reflections on the Leadings of Truth and Error.

"Christianity, as defined by its holy Author, is divine love evinced by an unfeigned love to each other; and *every* deviation from this exalted principle, however specious the pretext or zealously maintained, *is* mere delusion, as its fruits everywhere manifest,

"Were love, in these, the world's last doting years,
As frequent as the want of it appears,
Each heart would quit its prison in the breast,
And flow in free communion with the rest.

"What can be more absurd, than to believe that the Spirit of Christ leads his followers into anything inconsistent with his example and precepts; that is, actions into which he could not consistently have led his twelve disciples, when he was personally on earth. 'No one loses his virtue against his will.'

"Grace leads the right way; if you choose the wrong,
Take it and perish; but restrain your tongue;
Charge not, with light sufficient, and left free,
Your wilful suicide on God's decree.

"No religion can be true that has not the well being of mankind equally for its object. Religious creeds, which in the smallest degree connive at malevolence, counteract the spirit of the gospel, which breathes nothing on earth, but 'peace and good-will to men.' Religion and enmity are incompatible. Nothing injurious can be truly religious. If he that is without bowels, is not a man; *how*, then, can he be a Christian?

"O, 'tis a godlike privilege to save,
And he that scorns it, is himself a slave.
'Beauty for ashes' is a gift indeed,
And slaves, by Truth enlarged, *are* doubly freed.

"Did we believe a final reckoning and judgment, or did we think *enough* of what we do believe, we should allow more love in religion than we do; since religion itself is nothing else, but love to God and man. 'He that lives in love, lives in God,' says the beloved disciple. Love *is* above all; and when it prevails in us all, we shall all be lovely, and in love with God, and one with another.

"No works shall find acceptance in that day,
When all disguises shall be rent away,
That square not with the Scripture plan,
Nor spring from love to God, or love to man.

"To sympathize with others, under those infirmities we have been helped to overcome in ourselves, is not only a duty we owe to each other, but a debt of gratitude due to our common Benefactor. Whatever pretexts men assume for an unkind and injudicious treatment to others on account of religious opinions, they are certainly wrong themselves. Christianity admits of *no* such thing—its spirit is not compulsive and intolerant, but persuasive and forbearing. 'No one can wilfully injure another without hurting himself,' so true is the Scripture doctrine, that 'with what judgment we judge, we shall be judged, and with what measure we mete, it shall be measured to us again.' Those who do not spare others, have no just claim to indulgence themselves, and when they fall, seldom excite much compassion. It is *not* likely that any one, while in a disposition to injure another, can sincerely believe himself an object of Divine mercy. To implore forgiveness in an unforgiving spirit, is a violation of the Divine command, and consequently forbids the hope of the blessing. To remit a wrong, leaves the offender in debt. Forgive, and thou shalt be forgiven.

"We are apt to value ourselves more on exposing the faults of *others* than on correcting *our own*; and self-conceit is mostly blind to the merits of *others*, as well as to *its own* defects. The voice of wisdom is seldom listened to by a self-confident mind. Justice is the *first* of all moral virtues; it eyes not persons, but the cross. It is one sign of a humble mind, if, when offences occur, they incline us rather to fear we have administered the occasion, than to indulge ourselves in harsh reflections on the offenders. A real seeker after truth disguises nothing; he is, therefore, not offended at a detection of error, even in himself; because he knows that if truth be gained, he shall partake of the benefit. Kiss the rod that corrects the errors. Tenacity is more a sign of error than truth. True humility is not apt either to give or take offence. They best can bear reproof, who merit praise, but self-confidence is apt to contemn or disregard those humbling attentions to the warning voice of wisdom, by which alone we are preserved from evil.

"That which characterizes the true church, is unity. Being governed by *one Head*, and the *same Spirit*, its members are everywhere preserved in consistency with His precepts, and consequently in harmony with each other, and 'peace with all men.' The effect of attention to the grace and good spirit of God on the heart and mind, is to illuminate the understanding, and to destroy those evil propensities of corrupt nature, from which all contrariety, discord, and persecutions originate: it is, therefore, the *only* way to unity and peace."

Cat Hospital at Aleppo.—Among the remarkable things at Aleppo is the hospital for cats. This was founded long ago by a rich, cat-loving Mussulman, and is one of the best endowed institutions in the city. An old mosque is appropriated to the purpose, under the charge of several directors; and here sick cats are nursed, homeless cats find shelter, and decrepit cats gratefully purr away their declining years. The whole category embraces several hundreds, and it is quite a sight to behold the court, the corridors and terraces of the mosque swarming with them. Here, one with a bruised limb, is receiving a cataplasm; there a cataleptic patient is tenderly cared for; and so on, through the long concatenation of feline diseases. Aleppo, moreover, rejoices in a greater number of cats than even Jerusalem. At a rough guess, I should thus state the population of the city:—Turks and Arabs, 70,000; Christians of all denomonations, 15,000; Jews, 10,000; Dogs, 12,000; Cats, 8,000.

Happy is the mind whose dependence is not upon the fluctuating joys of this world, who can contemplate all with the eye of a passenger that is seeking rest in another.

Test of Friendship.—One of the surest evidences of friendship that an individual can display to another, is telling him gently of a fault. If any other can exceed it, it is listening to such a disclosure with gratitude, and amending the error.

For "The Friend."

Christian Simplicity.

A proper training under conscientious religious parents and friends, is of inestimable value to young people. Sooner or later we may hope the fruit will appear, according to the testimony of the Scriptures: "Train up a child in the way he should go, and when he is old, he will not depart from it." Should children, who have had the best opportunities prove rebellious to the dictates of the Holy Spirit in their hearts, and by their evil ways, appear to despise the counsel and the prayers of religious faithful parents or friends, these will be clear in the Divine sight, and a great weight will fall upon the ungrateful transgressor. However discouraging their prospects at times may be, those who have charge of youth, should not relax in their efforts to induce them to obey the will of their heavenly Father. "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they shall both be alike good." Remember that example is the loudest preaching. A humble reverent walking with God, accompanied with judicious restraints over the child, will often make deep impression, and the Holy Spirit will enforce the precepts and the course of life of such caretakers, and visit the child with compunction for departing from it. Good advice will effect little, where parents do not live up to their own principles. Thomas Chalkley says, "I was descended of honest religious parents, who were very careful of me, and brought me up in the fear of the Lord, and oftentimes counselled me to sobriety, and reproved me for wantonness. That light spirit which is incident to youth, they were careful to nip in the bud, so that I have cause to bless God, through Christ, on the behalf of my tender parents."

"When between eight and ten years of age, my father and mother sent me near two miles to school, in the suburbs of London. I went mostly by myself, and many were the exercises I went through, by beatings and stonings along the streets, being distinguished by the badge of plainness, which my parents put upon me, of what profession I was; divers telling me, 'It was no more sin to kill me than it was to kill a dog.'" This was about the year 1685; and people were incited to cruelty against Friends, in order to arrest if possible the spread of vital Christianity, as it appeared among them in a life of self-denial and holiness. Now Satan is striving to bring into contempt their gospel testimonies to a simple humble walk, under the cross of Christ, against the pride of life, and the vain fashions of the world. Even, on the part of some who profess to hold to the principles of the society, our plain way of living, speaking and dressing, appear to be held in light esteem. Young people may be driven off from the straight and narrow way, which leads to life eternal, and be lost to the cause of their Saviour by the defection of older ones. The more need there is for true practical Quakers to maintain a strict watch against this spirit of deception, and labour to guard their children against its baneful influence.

The good effects of a pious discipline showed itself at an early period. "About this time the Lord began to work strongly in my mind by his grace, insomuch that I could not forbear reproving those lads, who would take the name of the Lord God in their mouths in vain, reminding them of the third commandment: 'Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain;' and of Christ's saying, 'every idle word, that men shall speak, they shall give an account thereof, in the day of judgment;' for which I was mocked and derided by some, and others would sometimes refrain from such bad words, when I reproved them. One time I was amongst some men, one of whom I had reproved, and he told the rest of it, and turned to me and said, that I was no Christian, asking me when I had said the Lord's prayer; I asked him if he said it. He said, yes. I then asked him how he could call God, father, and be so wicked as to swear, and take God's name in vain, which I had heard him often do. I told him what Christ said to the Jews, 'Ye are of your father the devil, because his works ye will do; and those who did the devil's works could not truly call God, father, according to Christ's doctrine.' So being convicted in their consciences that what I had said was true, they were all silent, and wondered that I being so young, should speak in such a manner; in which I had great peace; and henceforth these men let me alone.

"When I read the Holy Scriptures, I desired that God would open them to my understanding, which he did to my edification many times. I also begged earnestly of the Lord, that he would be pleased to be with me, and make me like to those his children and servants, of whom I read in the Holy Scriptures, who faithfully served him all their days. And when I read of the crucifixion of our blessed Lord and Saviour Jesus Christ, it would break my soul into tenderness. I thought it was enough to awaken and humble any soul that was well meaning, and had any sense of the power, love, and grace of Christ. Thus I went on for several years, feeling that peace which passeth understanding, which many times accompanied my poor and needy soul. Being advanced to about fourteen years of age, I used to shun the cross of speaking in the plain language, which I always read in the Holy Scripture, to those I conversed with, except my father and mother, who would not allow me to speak otherwise. I was convicted in my conscience that it was not right to play the hypocrite after that manner; and on a certain time I had occasion to speak with an officer, a great man in our neighbourhood, and my heart moved within me, for fear I should shun the cross of Christ; for it was Christ's language to all, as we may read in the New Testament. And the Scriptures, from Genesis to the Revelations, speak *thee* and *thou* to a single person in a general way. So I took up the cross, and said *thee* to him, and he was much affronted, and said 'Thee! what dost thou thee me for?' I soberly asked him if he did not say *thee* to his Maker in his prayers; and whether he was too good, or too great, to be spoken to in the same language in which he addressed the Almighty? To which he made no reply, but seemed to fall from his passion into admiration, as one smitten in himself. He bore me respect ever after, and I greatly rejoiced that I was preserved faithful. Though it may look a little thing to some, yet I found it good, as the Scripture saith, not to despise the day of small things."

Happy would it have been for many of our young people since that day, had none despised, and turned their backs upon the clear requisitions of the Spirit of Truth, and the righteous concern and example of consistent Friends, even in what a vain world esteems little things; but which if kept to steadfastly, are as stepping stones in the way to life, and contribute to the growth and strength of the faithful follower of Christ, in the work of regeneration. Those simple duties have not only the authority of the Holy Scriptures, and right and sound reason, but in the Divine administration, are often a means to humble and subdue the pride and the strong will of fallen man, tend to bring him into the state of a little child, and prepare him to be taught in the mysteries of salvation, and to learn that without Christ he can do nothing; but as he gives all up into his hands, he can do all things through Christ, who strengtheneth him.

Greenland Fishing Boats.—The only thing in which the Greenlanders manifest much skill is in the structure and management of their boats, the kayak, or boat for one man, and the oomiak, or woman's boat, both formed of a light frame-work of wood, covered with seal-skin.

The latter is usually about twenty-four feet long, and five or six feet wide, though some are built nearly a half longer. The covering consists of sixteen or twenty seal-skins, saturated with blubber, and thoroughly dried. Neither nails nor spikes are used in their construction, the whole being fastened together by the sinews of the seal, and their entire strength consists in their elasticity. They are flat-bottomed, and only fitted for a calm sea, as a stiff breeze or heavy swell is sure to capsize them. The ice is also apt to cut the skin by which they are covered, when the natives repair the damage by stuffing the hole with blubber, or draw them upon the shore, and sew a patch on the place; which is soon accomplished, as two persons can easily carry one of them. They are rowed by four or five women; and, with a full cargo on board, can accomplish thirty miles or more in a day; though on long voyages, one cannot reckon on more than twenty or twenty-four on an average, as every fifth day the boat has to be taken out of the sea, to allow the skin, now saturated with water, to dry.

The former—the kayak, or man's boat—is from twelve to fifteen feet long, about eighteen inches wide, formed of wood and whalebone, covered above and below with skins, and seldom weighs over twenty or thirty pounds. In the middle is an opening surrounded by a hoop, in which the Esquimaux slips; and drawing his seal-skin cloak tight around it, renders the whole impervious to water. There is only one oar, six feet long, with a thin blade at each end, fenced with whalebone, In this frail bark he fears no storm, floating like a sea-bird on the top of the billows, or emerging from beneath the white waves that dash over his head. Even when upset, he rights himself by a stroke of his oar under the water; but if this is lost or broken, he is certain to perish. Few Europeans ever learn to row the kayak, and many even of the natives can never attain sufficient skill to regain their equilibrium when overturned.—*Edinburgh Cabinet Library.*

For "The Friend."

The following extracts on the subject of the ministry taken from the writings of that deeply baptized minister of the gospel, John Griffith, I here forward for insertion if there should appear no objection, believing the revival of them will be useful in some meetings even, if upon examination it should be found they have, or a part of them, been published heretofore. W. Z.

"For though I preach the gospel, I have nothing to glory of; for a necessity is laid upon me, yea, woe is unto me if I preach not the gospel."

It is of the utmost consequence, towards promoting truth and righteousness upon the earth, that the ministry be preserved according to its original institution, viz., under the immediate direction of the eternal Word of God, speaking as the oracles of God. It is properly God speaking by his instruments to the children of men; such things, as he, the Searcher of hearts, knows they stand in need of; at the same time opening the hearts of them to whom it belongs, to receive the doctrine.

Nothing but the unparalleled love and power of Christ, can bring forth and support such a ministry. Man should be so far from proceeding upon corrupt motives, for outward gain or advantage in this important work, that even the good will to mankind flowing from the love of God shed abroad in the heart in which strong desires may arise to do good, and much beautiful gospel doctrine also may open very suitable, as the party may think, for the help and edification of his or her fellow mortals, yet all this is not sufficient to proceed upon without the call and real gift in this awful undertaking; it being no more at best than the natural consequence of the operation of that pure love in the saint's minds, even in such as never had a call to the ministry: yet to some these blessed operations, influences, and openings, may be given in order to prepare them for that work, which they should wait patiently under until the full time comes: this will be clearly seen as the eye is single. But there is great cause to believe some have launched out upon this foundation only, in the beginning of their public appearances, whereby they have in a sorrowful manner brought darkness upon themselves, and sometimes on others; having proved only ministers of the letter, though perhaps pretending much to have the impulses of the spirit. These have been instruments of much anxiety and distress to the true church, who can savour nothing with delight, but that which comes from the power of the word of life. It may be difficult to bring true judgment over such, in the present low state of things; especially, when there has been a fair outside, and nothing to blame in their morals. But it sometimes hath fallen out; that there has been something permitted to manifest the unsoundness of such, and thereby to relieve the painful sufferers under the blasting wind of such ministry.

Inconsiderate, weak persons, have intruded themselves into this great work, who, not duly waiting for judgment to try the spirits, and what presents to their minds, have been beguiled by transformations, to go out in a false heat, and for want of the holy dread and fear upon their hearts, they have catched hold of the gospel liberty again restored, (which must be preserved open lest the Holy Spirit be quenched,) viz., that all who are called to the work of the ministry, whether male or female, may prophesy or preach one by one that all may be edified. It has been a painful suffering case to living members in some places, when they have seen, that both the matter and manner of some could have no other tendency than to expose themselves, and burden the religious society, who suffered such to assume an office for which they were no ways qualified. Certainly the church hath power to order and regulate her own members, and doubtless she may wholly refuse and reject a ministry, which upon trial she has in truth no unity with; and even substantial members in their private capacity, who have stood their ground well, and have large experience of the Lord's dealings, whether ministers or others ought, in reason and the nature of things, to have great weight with such who have not yet made full proof of their ministry, nor given satisfaction to their friends in general, though they may to themselves, and perhaps a few others of little judgment. Neither ought any to go abroad to exercise their ministry, until they know there is a general satisfaction at home therewith; not even to adjacent meetings. Some such have been very positive and resolute, hard to be convinced of their mistakes, and censorious upon those of deeper experience, but evincing much of that sign of depravity set forth by Isa. iii. 5, "the child shall behave himself proudly against the ancient, and the base against the honourable."

Good order and decency is to be preserved in the church of God, especially among the leading members, as way marks to all; the reason and nature of the thing demands a proper regard and preference to age, gifts, growth, and experience, which will be always strictly observed and paid by those of right spirits. When it is otherwise, it is a sure token of a false birth, and that pernicious self is not slain: where that predominates, it cannot fail of mixing with their religious services. That the hearers have a right to judge, appears from 1 Cor. xiv. 29, "Let the prophets speak two or three, and let the other judge." Therefore, it is very presuming for any to take upon them the sole right of speaking and judging, too, or to impose that upon an auditory or church, which they are not edified with, nor believe to proceed from the right spring; for the word preached doth not profit, unless it be mixed with faith in those that hear it.

Rescue of a Captive Indian Girl.—The St. Paul Pioneer gives an account of the capture and inhuman treatment of a young Chippewa girl, by Sioux, into whose possession she fell, and her rescue from a horrible death by a white man. Last summer a hunting party of Chippewas encountered a band of Sioux, who were out upon the war path. The former were defeated, and all except three who made their escape, and this young girl, were massacred. The maiden endeavoured also to make her escape, and jumping into a canoe, put out upon Otter Tail lake. The pursuers followed and overtook her, when she threw herself into the water, and endeavoured, by diving and hiding in a cluster of weeds, to elude them. The chief threw his tomahawk and wounded her badly in the side, and afterwards stunned her by a stroke upon the head with a paddle. The "brave" resolved to retain her as his wife, and brought her to his wigwam, where he had already two wives. Their jealousy was aroused, and the young Chippewa girl was constantly maltreated, the squaws literally putting coals of fire upon her head and cutting her with knives. She resolved to commit suicide to end her trouble. But this idea was not liked by her savage retainers, they resolved to enjoy one of their ancient rites by burning the captive at the stake. This fact becoming known to Joseph Campbell, the Sioux interpreter, he determined to effect her rescue, and going to the village, found and carried off the girl, who was subsequently placed in the charge of the commanding officer at Fort Ridgely, and after her wounds were healed, conveyed to Fort Snelling, and thence home to her band.

Nothing New under the Sun.—In connection with Pompeii, a glass has been discovered about the size of a crown piece, with a convexity, which leads one to suppose it to be a magnifying lens. Now, it has been said that the ancients were not aware of this power, and the invention is given to Galileo by some, to a Dutchman in 1621 by others, while the compound microscope is attributed to one Fontana, in the seventeenth century. But without a magnifying glass, how did the Greeks and Romans work those fine gems which the human eye is unable to read without the assistance of a glass? There is one in the Naples Royal collection, for example, the legend of which it is impossible to make out, unless by applying a magnifying power. The remarkable fact is, that the glass in question was found with a stone ready cut and polished for engraving thereon, which stone is now also to be seen in the Museum of Naples. It would appear, therefore, that a worker of gems used this instrument.

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 261.)

JEDIDIAH ALLEN.

This Friend was one of the first settlers of Shrewsbury, and appears to have been an acceptable minister of the gospel amongst them, at least as early as 1685, when we find him a representative to the Yearly Meeting in Philadelphia, and one of those appointed to write the epistle to London. In 1687 he was not at the Yearly Meeting, but it was reported on behalf of the meeting at Shrewsbury, that "Friends of East Jersey were generally sick."

At the time of the next Yearly Meeting, Seventh mo., 1688, we are informed that "George Keith, Samuel Jennings, and Jedidiah Allen having lately visited New England, Rhode Island, &c. gave account of the great readiness and openness they found in many people to receive Truth's testimony,—especially several professors in New England. The blessing and presence of the Lord was with them in their travels to their great encouragement, comfort and reward. Therefore, they recommend to travelling Friends, as they find the Lord to incline them to it, to visit these parts believing and knowing it to be a seasonable time."

Jedidiah Allen was not influenced by the party spirit, which George Keith's sophistries and false statements had raised, and which threatened for a time to destroy entirely the meetings in East Jersey. He signed the testimony against George Keith issued by the Yearly Meeting, held at Burlington, in the year 1692, as also the epistle prepared at the same time to Friends in London, in explanation and justification of their proceedings against that contentious backslider from the spirituality of the gospel of life, light and salvation.

Jedidiah was generally a representative to the Yearly Meeting, but of his religious labours we have small account. We know that he visited the meetings in New England, in 1699, for Thomas Story under date of Fifth mo. 10th of that year, says "On second-day we went to Lynn, where, hearing of a meeting appointed by our friend, Jedidiah Allen, about two miles thence, we went to it." In the early part of 1703, he, with a valuable ministering friend named John Adams, had extensive service along the sea coast of Jersey, particularly about Egg-Harbour and Cape May. It was a time of great religious revival throughout the hereto fore loose and unsettled population, thinly scattered over those districts, where there was little law, and less moral and religious principle to restrain wrong-doers. Among those who had been aroused to a sense of their lost and undone condition through the blessed awakening influence of the Holy Spirit, attending the ministry of the Friends who visited them, Jedidiah reported "that several grew in the Truth." Meetings for worship were now held, where it had been the custom on the first day of the week for the inhabitants to meet together "to sport and game, and spend their time in vanity." They afterwards bore this testimony, "We were very wicked and ungodly," "until the Quakers came among us."

In the Yearly Meeting of 1703, Jedidiah was one of those appointed to prepare something on discipline for the use of the subordinate meetings and Friends generally. After this we find nothing worthy of note concerning him, except the report of his Quarterly Meeting to the Yearly Meeting, giving account of his death. This event took place in the winter, near the close of 1711.

GEORGE GRAY.

Of the time of the birth, convincement of the

ruth, and entrance into the ministry of this friend we have no account. Our first information concerning him is in the year 1665, when we find him in the Island of Barbadoes, suffering for his testimony against war. He appears to have kept a variety store, and was withal a barber by profession. On the 25th of the Tenth month, in the before-mentioned year, the outward tokens of his calling, consisting of a pole and basin, were taken away by the soldiers. On the 11th of the Fourth month, 1666, for not appearing in arms, he was arrested by the marshal of the regiment, and kept a prisoner for ten days. On the 1st day of the Eighth month, the same year he had goods seized from his store, for money demanded, for the fortifications of the Island.

In 1667, for not paying church dues, and in 1668, for not working on the fortifications, and for not bearing arms, he had twenty-eight pair of shoes taken from his shop. Walkup Dangerfield, the marshal to a regiment of foot soldiers, made in 1668 and 1669, distraints upon George. This man continued his cruel oppressions on Friends in Barbadoes, until the year 1672, when he sailed for England to look after some property, which had fallen to him there. On his voyage, he indulged much in strong drink. On one occasion having uttered many blasphemous speeches whilst under the influence of the liquor, he was found soon afterwards dead in his cabin.

From 1672 to 1692, George Gray suffered much in his estate from the distraints made on him, for not appearing in arms, not working at the fortifications, not sending his servants to the troop, not paying the claims of the priest, and for keeping his shop open on the day called Christmas. In the year 1675, he was confined in person for giving the court and some of the justices copies of a few papers written by his friends.

John Thurborne, a captain in a regiment stationed at Barbadoes, through debauchery and excess, spent a considerable estate. Sickness then came upon him, and being oppressed with want, as well as disease, he applied for relief to some of the people called Quakers, who freely ministered to his need. His health after a time being restored, he became marshal in the regiment where he had been a captain, and commenced a career of persecution and oppression against the people to whom he had lately been humbly applying for aid. This course he carried on from 1686 to 1689. He scoffingly called the "Quakers" his "milch cows," alluding to the numerous distraints he made on them, and often said that "Gregory Gray was one of his best cows, and gave a brave mess of milk every exercising day."

It is stated that on one occasion he took from a poor Friend, a fat hog, worth two or three times the amount of his demand, although there was in sight a smaller one. In ten weeks he came again and took away a heifer and two hogs, "for an alarum." Notwithstanding the quantity of goods he thus seized and converted to his own use, he did not prosper in worldly things, and being soon taken with a painful disease which admitted no cure, he lay in great misery, cursing his body, until death closed his wicked career on earth. He left no property to pay his debts.

One of the persecutors, under whom George Gray and his friends in Barbadoes suffered, was Alexander Ruddock, a colonel of a regiment of foot. He was a judge, and one of the council. This Scotchman was very bitter against the Quakers. He caused a Friend to be rated 400 lbs. of sugar toward the maintainance of the priest, who was his own son-in-law, when but 10 lbs. was due, and had a cow seized to satisfy the demand, worth £10 sterling. It appearing to the magistrate, that the Friend had paid all the taxes laid on him, but this for the priest, they would have had the cow restored, but Ruddock vindicated his course. To revenge himself on the Friend, for complaining of the wrong done him, he had him appointed constable, and then fined him for not answering to perform the office. For this fine he granted a warrant of distress, under which a negro woman was seized, who was sold for £26, all of which they kept. The colonel rejoiced in his acts of oppression, and even seemed to glory in them, and when the Friend pointed out how he had suffered at his hand, he said, "it should be so every year of his continuing in that office." This he said in the presence of his daughter, the priest's wife, but he did not live to see that year to its end. His cruelty towards the Quakers descended to very little things. On one occasion, observing one of them purchase some fresh meat, he came up, and taking possession of it, forced the butcher to break his contract, saying, "the Quakers shall not eat fresh meat." At another time he compelled a Friend to take back some meat he had purchased of the butcher, declaring as before "the Quakers shall not eat fresh meat."

Having been sitting in council with the other magistrates, he tarried, after they had left, although it was then late, on purpose to carry with him a copy of an order then adopted to break up the meetings of the Quakers. This he determined rigorously to execute within his precinct. But though man in his wickedness and presumption may will and devise iniquity, God can overrule in his own good pleasure his evil intentions, or put a stop by one stroke to his life and wicked devices. Going towards his own residence with his order, he stopt to see one of the judges, and whilst there was taken unwell. This hurried him home, where, on arriving, he called for some cream of tartar, on which arsenic was brought him through mistake. He took it, and in misery unutterable, ended his days. Notwithstanding his cruelty, his injustice, so openly practised and even boasted of, yet the hired priest in a funeral sermon spoke of him as one who had fought the good fight, and kept the faith, saying, "He had attained to the prudence of a judge, the dignity of a colonel, and the honour of a councillor; he had served his king faithfully, and died a saint." Such a character given to such a man, shows the unblushing effrontery of the hireling, who could dare in the presence of those who knew the actions of the deceased to call him a saint. Beside his cruelty to the Quakers, he had publicly advocated putting negroes to death, not it would appear for any convicted crime, but as "an example of terror." He said, "What is it for Barbadoes to put twenty or thirty negroes to death yearly for example's sake."

George Gray married on the Island, and after his wife was deceased, he thought it right, in the prosecution of his religious service, to remove to Pennsylvania. He brought a certificate from a Quarterly Meeting, held First mo. 24, 1692, at the house of Richard Sutten, Barbadoes, which was received at the meeting in Philadelphia. The certificate states that he was "an ancient inhabitant of the Island," that he was a widower, and "had been faithful in supporting sufferings for his testimony." He was married, soon after his arrival in Pennsylvania, to Mary Beardsley, the daughter of Alexander and Margaret Beardsley, two valuable Friends, who in 1683 removed from Worcester, in England, to Philadelphia.

He participated in the exercises brought upon sound Friends by the contentious course of George Keith; and after about two years' labour of love in the gospel of Christ, he received a returning certificate to Barbadoes. I cannot find, however, that he remained there with his wife more than a few months, as pretty early in 1695, we trace him engaged in religious services in Philadelphia, which for the next seventeen years was his residence.

(To be continued.)

Selected.

THE BLIND BOY.

It was a blessed summer day,
The flowers bloomed, the air was mild,
The little birds poured forth their lay,
And everything in nature smiled.

In pleasant thought I wandered on,
Beneath the deep wood's ample shade,
'Till suddenly I came upon
Two children who had thither strayed.

Just at an aged birch-tree's foot,
A little boy and girl reclined,
His hands in hers she kindly put,
And then I saw the boy was blind.

The children knew not I was near,
A tree concealed me from their view,
But all they said I well could hear,
And I could see all they might do.

"Dear Mary," said the poor blind boy,
"That little bird sings very long;
Say, *do you* see him in his joy,
And is he pretty as his song?"

"Yes, Edward, yes," replied the maid,
"I see the bird on yonder tree."
The poor boy sighed, and gently said,
"Sister, I wish that I could see!

"The flowers, you say, are very fair,
And bright green leaves are on the trees,
And pretty birds are singing there—
How beautiful for one who sees!

"Yet I the fragrant flowers can smell,
And I can feel the green leaf's shade,
And I can hear the notes that swell
From those dear birds that God has made.

"So, sister, God to me is kind,
Though sight, alas! *He* has not given;
But tell me, are there any blind
Among the children up in heaven?"

"No, dearest Edward, *there* all see—
By why ask me a thing so odd?"
"Oh, Mary, *He's so good to me,*
I thought I'd like to look at God!"

Ere long, disease his hand had laid
On that dear boy, so meek and mild;—
His widowed mother wept and prayed,
That God would spare her sightless child.

He felt her warm tears on his face,
And said, "O, never weep for me,
I'm going to a bright—bright place,
Where Mary says *I God shall see.*

"And you'll be there, dear Mary, too;
But, mother, when you get up there,
Tell Edward, mother, that 'tis you—
You 'know' I never saw you here!"

He spoke no more but sweetly smiled
Until the final blow was given—
When God took up the poor blind child,
And opened first his eyes in heaven!

Four Good Habits.—There were four good habits a wise and good man earnestly recommended in his counsel, and also by his own example, and which he considered essentially necessary for management of temporal concerns. These are Punctuality, Accuracy, Steadiness and Dispatch. Without the first of these, time is wasted; without the second, mistakes the most hurtful to our own credit and interest, and that of others, may be committed; without the third, nothing can be well done; and without the fourth, opportunities of great advantage are lost which it is impossible to recall.

The Birds of Spring.

By Washington Irving.

My quiet residence in the country, aloof from fashion, politics, and the money market, leaves me rather at a loss for occupation, and drives me occasionally to the study of nature, and other low pursuits. Having few neighbours, also, on whom to keep a watch and exercise my habits of observation, I am fain to amuse myself with prying into the domestic concerns and peculiaritics of the animals around me; and, during the present season, have derived considerable entertainment from certain sociable little birds, almost the only visiters we have during this early part of the year.

Those who have passed the winter in the country, are sensible to the delightful influences that accompany the earliest indications of spring; and of these, none are more delightful than the first notes of the birds. There is one modest little sad-coloured bird, much resembling a wren, which came about the house just on the skirts of winter, when not a blade of grass was to be seen, and when a few prematurely warm days had given a flattering foretaste of soft weather. He sang early in the dawning, long before sunrise, and late in the evening, just before the closing in of night, his matin and his vesper hymns. It is true, he sang occasionally throughout the day; but at these still hours, his song was more remarked. He sat on a leafless tree, just before the window, and warbled forth his notes, few and simple, but singularly sweet, with something of a plaintive tone, that heightened their effect.

The first morning that he was heard, was a joyous one among the young folks of my household. The long, death-like sleep of winter was at an end; nature was once more awakening; they now promised themselves the immediate appearance of buds and blossoms. I was reminded of the tempest-tossed crew of Columbus, when, after their long dubious voyage, the field-birds came singing round the ship, though still far at sea, rejoicing them with the belief of the immediate proximity of land. A sharp return of winter almost silenced my little songster, and dashed the hiliarity of the household; yet still he poured forth, now and then, a few plaintive notes, between the frosty pipings of the breeze, like gleams of sunshine between wintry clouds.

I have consulted my book of ornithology in vain, to find out the name of this kindly little bird, who certainly deserves honour and favour far beyond his modest pretensions. He comes like the lowly violet, the most unpretending, but welcomest of flowers, breathing the sweet promise of the early year.

Another of our feathered visitors who follow close upon the steps of winter, is the Pe-wit, or Pewee, or Phœbe-bird; for he is called by each of these names, from a fancied resemblance to the sound of his monotonous note. He is a sociable little being, and seeks the habitation of man. A pair of them have built beneath my porch, and have reared several broods there, for two years past, their nest never being disturbed. They arrive early in the spring, just when the crocus and the snow-drop begin to peep forth. Their first chirp spreads gladness through the house. "The Phœbe birds have come!" is heard on all sides; they are welcomed back like members of the family; and speculations are made upon where they have been, and what countries they have seen, during their long absence. Their arrival is the more cheering, as it is pronounced by the old weather-wise people of the country, the sure sign that the severe frosts are at an end, and that the gardener may resume his labours with confidence.

About this time too, arrives the blue-bird, so poetically yet truly described by Wilson. His appearance gladdens the whole landscape. You hear his soft warble in every field. He sociably approaches your habitation, and takes up his residence in your vicinity.

The happiest bird of our spring, however, and one that rivals the European lark in my estimation, is the boblincon, or boblink, as he is commonly called. He arrives at that choice portion of our year, which, in this latitude, answers to the description of the month of May, so often given by the poets. With us, it begins about the middle of May, and lasts until nearly the middle of June. Earlier than this, winter is apt to return on its traces, and to blight the opening beauties of the year; and later than this, begin the parching, and panting, and dissolving heats of summer. But in this genial interval, nature is in all her freshness and fragrance: "the rains are over and gone, the flowers appear upon the earth, the time of the singing of birds is come, and the voice of the turtle is heard in the land." The trees are now in their fullest foliage and brightest verdure; the woods are gay with the clustered flowers of the laurel; the air is perfumed by the sweet-brier and the wild rose; the meadows are enamelled with clover-blossoms; while the young apple, the peach, and the plumb, begin to swell, and the cherry to glow, among the green leaves.

This is the chosen season of revelry of the Boblink. He comes amidst the pomp and fragrance of the season; his life seems all sensibility and enjoyment, all song and sunshine. He is to be found in the soft bosoms of the freshest and sweetest meadows; and is most in song when the clover is in blossom. He perches on the topmost twig of a tree, or on some long flaunting weed, and as he rises and sinks with the breeze, pours forth a succession of rich tinkling notes; crowding one upon another, like the outpouring melody of the skylark, and possessing the same rapturous character. Sometimes he pitches from the summit of a tree, begins his song as soon as he gets upon the wing, and flutters tremulously down to the earth, as if overcome with ecstacy at his own music. Sometimes he is in pursuit of his paramour: always in full song, as if he would win her by his melody; and always with the same appearance of intoxication and delight.

Of all the birds of our groves and meadows, the Boblink was the envy of my boyhood. He crossed my path in the sweetest weather, and the sweetest season of the year, when all nature called to the fields, and the rural feeling throbbed in every bosom; but when I, luckless urchin! was doomed to be mewed up, during the livelong day, in that purgatory of boyhood, a schoolroom, it seemed as if the little varlet mocked at me, as he flew by in full song, and sought to taunt me with his happier lot. O, how I envied him! No lessons, no task, no hateful school; nothing but holiday, frolic, green fields, and fine weather. Had I then been more versed in poetry, I might have addressed him in the words of Logan to the cuckoo:

> Sweet bird! thy bower is ever green,
> Thy sky is ever clear;
> Thou hast no sorrow in thy note,
> No winter in thy year.
>
> O! could I fly, I'd fly with thee;
> We'd make, on joyful wing,
> Our annual visit round the globe,
> Companions of the spring!

Further observation and experience have given me a different idea of this little feathered voluptuary, which I will venture to impart, for the benefit of my school-boy readers, who may regard him with the same unqualified envy and admiration which I once indulged. I have shown him on as I saw him first, in what I may call the poetic part of his career, when he in a manner devote himself to elegant pursuits and enjoyments, an was a bird of music, and song, and taste, and sen sibility, and refinement. While this lasted he w sacred from injury; the very school-boy would n fling a stone at him, and the merest rustic woul pause to listen to his strain. But mark the diffe ence. As the year advances, as the clover blossom disappear, and the spring fades into summer, h gradually gives up his elegant tastes and habits doffs his poetical suit of black, resumes a russe dusty garb, and sinks to the gross enjoyments c common vulgar birds. His notes no longer vibrat on the ear; he is stuffing himself with the seed of the tall weeds, on which he lately swung an chanted so melodiously. He has become a *bo vivant*, a "gourmand;" with him now there i nothing like the "joys of the table." In a littl while he grows tired of plain homely fare, and i off on a gastronomical tour in quest of foreign lux uries. We next hear of him with myriads of hi kind, banqueting among the reeds of the Delaware, and grown corpulent with good feeding. He ha changed his name in travelling. Boblincon n more—he is the *Reed-bird* now, the much-sough for titbit of Pennsylvania epicures; the rival i unlucky fame of the Ortolan! Wherever he goes pop! pop! pop! every rusty firelock in the countr is blazing away. He sees his companions fallin by thousands around him.

Does he take warning, and reform? Alas, no he! Incorrigible epicure! Again he wings hi flight. The rice swamps of the south invite him He gorges himself among them almost to bursting he can scarcely fly for corpulency. He has once more changed his name, and is now the famous *Rice-bird* of the Carolinas.

Last stage of his career: behold him spitte with dozens of his corpulent companions, an served up, a vaunted dish, on the table of som Southern gastronome.

Such is the story of the Boblink; once spiritual musical, admired, the joy of the meadows, and th favourite bird of spring; finally, a gross little sen sualist, who expiates his sensuality in the larder His story contains a moral, worthy the attention o all little birds and little boys; warning them t keep to those refined and intellectual pursuits which raise him to so high a pitch of popularit during the early part of his career; but to eschew al tendency to that gross and dissipated indulgence which brought this mistaken little bird to an un timely end.

Selected.

Epistle of George Fox.

"All Friends everywhere, that are alive to God through Jesus Christ, and are living members o Christ, the holy Head; be still and stand still i the Lord's camp of holiness and righteousness and therein see the salvation of God, and you eternal life, rest, and peace. In it you may fee and see the Lord's power is over all; and how th Lord is at work in his power, ruling the nation with his rod of iron, and breaking (in the nations the old leaky vessels and cisterns to pieces, lik the potter's vessels that will not hold his livin water of life, who are erred from the Spirit. Bu blessed be the Lord God of heaven and earth, who by his eternal arm and power, hath settled all hi people upon the living, holy rock and foundatio that stands sure, whom he hath drawn by his Spi rit to his Son, and gathered into the name of Jesu Christ, his only begotten Son, full of grace an truth; who hath all power in heaven and earth given to him. Whose name is above every nam

der the whole heaven, and all his living mem-rs know, there is no salvation given by any her name under the whole heaven, but by the me of Jesus; and he, their salvation, and their ving Head, is felt in the midst of them in his ght, life, spirit, grace, and truth, and his word patience, wisdom and power; who is his people's ophet, that God hath raised up in his new tes-ment and covenant to open to them; and their ving Shepherd that hath purchased, redeemed, d bought them with his precious blood. Christ, e living One, feeds his living sheep in his living stures of life, and his living sheep know their ving Shepherd's voice, with his living bread and ater, and follow him; and will not follow any of he world's hirelings, nor thieves, nor robbers, or climbers, that are without Christ, the door. ikewise Christ's living children know Christ, the ishop of their souls, to oversee them with his eavenly and spiritual eye, that they may be pre-erved in his fold of life, and go no more forth. lso they know Christ, their holy Priest, that by he grace of God tasted death for them, and for very man, and is a propitiation for their sins; and ot for their's only, but for the sins of the whole orld; and by the one offering up of himself, he ath perfected forever them that are sanctified. uch an high priest becomes Christ's sheep in his ew covenant and testament, who is holy, harm-ss, and separate from sinners, and is made higher han the heavens; who is not made a priest after he order of Aaron with his tithes, offerings, &c., ut he makes an end of all those things, having bolished them, and is made an high priest after he power of an endless life, who ever liveth to ake intercession for his people; and is able to ave to the uttermost, all that come to God hrough him. He is the one holy Mediator be-wixt God and man, who sanctifies his people, his hurch, that he is head of, and presents them to God without spot, or wrinkle, or blemish, or any uch thing; and makes them an holy, royal priest-ood, to offer up spiritual, holy sacrifices, accept-ble to God by Jesus Christ, who is King of all ings, and Lord of all lords, in the earth. So an oly, heavenly king, who hath all power in hea-en and earth given to him; and rules in all the earts of his sheep and lambs, by his holy, divine, precious faith, that is held in all the pure consci-nces of his people; which holy faith, Christ, the oly One, is the Author and Finisher of. By this oly faith all the just live, in which holy, divine, precious faith all the just and holy ones have nity; and by it quench all the fiery darts of Satan; and have access to the pure God, in which hey please him. Christ, who is set on the right and of the throne of the Majesty in the heavens, n his new testament and new covenant, is the inister of the sanctuary, and true tabernacle, hich the Lord hath pitched, and not man. herefore, all the lambs and sheep of Christ must eed this holy minister in their temple and sanc-uary, who ministers spiritual, holy, and heavenly hings to them in their sanctuary and tabernacle. or all the tabernacles and sanctuaries, that are uilt or pitched by man, men make ministers for hem; and such ministers are of men, and by men, ith their worldly sanctuaries and tabernacles of nen's pitching, by men's hands.

"And now, dear friends and brethren, every-here that are of the flock of Christ, Christ, our assover is sacrificed for us. Therefore, let us all eep this heavenly feast of our passover in his new estament and covenant, not with old leaven, nei-her of malice nor wickedness: but let all that e purged out, with the sour, old, leavened bread, hat all may become a new being, and so keep this eavenly feast of Christ, our heavenly Passover, with the unleavened bread of sincerity and truth. Amen. G. F."

Fifth month 1, 1690.

Directions for Aiding Persons to Escape from Premises on Fire.

1. Be careful to acquaint yourselves with the best means of exit from the house, both at top and bottom.

2. On the first alarm, reflect before you act. If in bed at the time, wrap yourself up in a blanket or bedside carpet; open no more doors or windows than are absolutely necessary, and shut every door after you.

3. There is always from eight to twelve inches of pure air close to the ground; if you cannot, therefore, walk upright through the smoke, drop on your hands and knees and thus progress. A wetted silk handkerchief, or a piece of flannel, or a worsted stocking drawn over the face, permits breathing, and to a great extent excludes the smoke.

4. If you can neither make your way upward or downwards, get into a front room; if there is a family, see that they are all collected here, and keep the door closed as much as possible, for remember, that smoke always follows a draught, and fire rushes after the smoke.

5. On no account throw yourself, or allow others to throw themselves from the window. If no assistance is at hand, and you are in extremity, tie the sheets together, and having fastened one end to some heavy piece of furniture, let down the women and children one by one, by tying the end of the line of sheets round the waist, and lowering them through the window that is over the door, rather than through one that is over an area. You can easily let yourself down when the helpless are saved.

6. If a woman's clothes should catch fire, let her instantly roll herself over and over on the ground; if a man be present, let him throw her down and do the like, and then wrap her in a rug, coat, or the first woolen thing that is at hand.

7. Bystanders, the instant they see a fire, should run for the fire-escape, or to the police station, if that is nearer, where a "jumping sheet" is always to be found.

The Manufacture of Telescope Glasses.—The manufacture of telescope glasses is one of the most intricate and nice undertakings in mechanism. The risk of securing good glasses even after months of labour, is very great, and consequently gives great value to a perfect one.

The manufacturers first take about 300 lbs. of flint glass and fuse it by a very hot fire. While in a liquid state in the furnace, the vessel containing it is walled completely up and suffered to cool very slowly—some glass occupying two months in the process. When perfectly cool the mass is fractured by a process which is retained a secret among manufacturers. The fragments being of various sizes, are of different power of reflection, and are worked into glasses proportioned to their powers. In working them into form, the edges are first ground so that they can be looked through in every direction, in order that it may be ascertained if they contain any imperfections, such as cracks, specks of dirt, or bubbles of air.

In case anything of this kind is discovered, they are cut into smaller size, but if perfect, then they are ground into size and form to suit the design of the manufacturer. When this labour is completed, they are annealed or heated almost to fusing in order to give them a perfect polish and shape, and also to free them from brittleness. The process is slow and tedious, and requires great skill to make them perfect. An object glass which was found in the streets of Munich, when cleaned up and annealed, was sold for $3000, and was only six inches in diameter.

The glass which is being manufactured for the Observatory at Ann Arbor, is to be seven inches in diameter, and the whole telescope will cost only about twice the above named sum, so that it will be seen that nearly as much value is placed upon the small object glass as upon the whole complicated machinery of the telescope.

The Idler.—The idle man is an annoyance—a nuisance. He is of no benefit to anybody. He is an intruder in the busy thoroughfare of every day life. He stands in our path, and we push him contemptuously aside! He is of no advantage to anybody. He annoys busy men. He makes them unhappy. He is a unit in society. He may have an income to support him in idleness, or he may "sponge" on his good natured friends. But in either case he is despised. Young men, do something in this busy, bustling, wide-awake world! Move about for the benefit of mankind, if not for yourself. Do not be idle. God's law is, that by the sweat of our brow we shall earn our bread. That law is a good one, and the bread we earn is sweet. Do not be idle. Minutes are too precious to be squandered thoughtlessly. Every man and every woman, however exalted or however humble, can do good in this short life if so inclined; therefore do not be idle.—*Fireside Journal.*

THE FRIEND.

FIFTH MONTH 5, 1855.

We would be obliged if our friends, who make extracts for the columns of "The Friend," would note from whence they are taken, and always designate where anything is omitted in a paragraph, or where extracts from two original separate paragraphs are brought together to form one. It has sometimes given us much trouble to look out the original, and correct these deficiencies, and we are not always able to do it.

We wish again to impress on those who prepare obituary notices for "The Friend," the propriety of making them brief. We are desirous on all occasions to show due deference to the feelings of those who have lost a relative or friend by death, but we have not space in our columns to spare for the lengthened out effusions often sent to us, which appear intended to soothe the sensitive feelings of the mourners, rather than to convey instruction to the general reader. In curtailing such notices, as we have often to do, we intend no disrespect, and hope we give no offence. The subject is now alluded to, because, of late, there has been a more than ordinary proportion of such notices received.

SUMMARY OF EVENTS.

EUROPE.—News from England to the 14th. The steamship North Carolina, from Philadelphia, for Liverpool, came in collision with the ship Robert, off Holy Head. The steamer sunk in ten minutes after the collision. No lives were lost. The ship was damaged, and compelled to put back to Liverpool. The ship Nonpareil arrived at Liverpool on the 11th, in 14 days, from Philadelphia.

The Vienna Conference.—The ninth Conference of the Ambassadors assembled at Vienna, was held on the 8th inst., and lasted but one hour, the Russian Plenipotentiaries not having received their instructions. The French and Turkish Ministers were present, but the meeting was without result.

The Crimea.—The advices from Sebastopol are to the

8th ult. The position of both armies remained without change, and night skirmishes on a small scale continued. The weather was fine and dry. The allies had reinforced the army under Omar Pacha at Eupatoria, with 5000 men, and he now occupied two villages near Eupatoria, and an enlarged circle of fortifications. Ten thousand Egyptians had sailed for Eupatoria. The French reinforcements, and those from Sardinia, were expected to land there shortly. It is stated that the allies are about to fortify and hold their already strong position at Kamiesh, with 20,000 men, supported by the fleet. General Canrobert's despatch estimates the loss of the Russians in the attack, on the night of the 22d, to be 700 killed and 1500 wounded, and the loss of the French, 200 killed and 400 wounded. The Russians deny the truth of the report of Prince Menschikoff's death, but admit that he is wounded. An armistice of three hours was granted to bury the dead.

The Baltic.—The advanced squadron of the Baltic fleet reached Elsinore, on the 1st of Fourth mo. The navigation of the Baltic would continue dangerous for a week or two longer, on account of the heavy floating ice. A Russian army of 120,000 men was being concentrated in the Baltic Provinces.

GREAT BRITAIN.—The Government advertises for a new loan, but the amount and terms of it are unknown. The sum is supposed to be fifteen millions sterling. Almost immediately after the announcement, the funds fell to 91½. Great preparations were being made for the visit of Napoleon and Eugenie, of France, to England. They were expected to reach London on the 16th, and return on the 21st ult. The propriety of raising the siege of Sebastopol is freely and favourably talked of. The Liverpool market for cotton and flour had undergone little or no change in the week.

FRANCE.—The 24th edition was to open on the 1st of Fifth mo. The Paris Moniteur contained a remarkable official document respecting the conduct of the war. It caused much excitement, and is considered as an apology for soon raising the siege of Sebastopol.

SPAIN.—The recall of Lord Howden, the British Minister, is still urged. All was quiet at Madrid. The Government has effected a loan of forty millions of reals.

GERMANY.—Great discontent prevails in Hanover against the King's attempt to restore the privileges of the nobility.

ITALY.—The Russian Count Potochi was visiting all the Italian States, except Sardinia. He is said to have obtained assurances of neutrality from Tuscany and Naples.

RUSSIA.—The cholera has reappeared at St. Petersburg. On the 29th of Third mo., there were 200 deaths.

CEYLON.—A private letter from Ceylon mentions the death from cholera of Daniel Poor, a missionary. The cholera was raging with much fatality at Ceylon.

CUBA.—A decree has been published for raising sixteen new companies of black soldiers, one hundred and twenty-five each, in addition to those already under arms. An English ship lately arrived at Havana, from China, with 400 Chinese, many of whom were condemned as pirates. The cargo was readily taken up and distributed among the planters. Many more ships were expected under a contract to bring 7000 to 8000 Chinese labourers. The sugar market was firm with an upward tendency. It was believed that the crop was short, and the planters had increased their demands, but the quotations were unaltered. Commodore McCauley had arrived out, but on the 23d ult., had not entered upon his duties as commander of the U. S. squadron.

UNITED STATES.—The Patent office has furnished seeds, and directed experiments to be made at Mount Airy, Md., with more than one hundred varieties of beans and pulse, with the view of determining their qualities, productiveness and adaptation to the climate, the results of which are to be given in a future report. The seeds were selected from samples procured from South America, China, Japan, various parts of Europe, and the United States. Those kinds which prove successful, and are not already to be found in abundance in this country, will be multiplied from year to year, for the purpose of procuring the seed for public distribution.

Trade with the British Provinces, is springing up very rapidly in the Eastern States since the restrictions imposed upon free trade with the U. States, have been removed. A large commerce in the products of the forests, mines, and agriculture of Nova Scotia, &c., is anticipated.

Native Wine.—It is supposed that the grape crop of the west the present season will be sufficient to make 600,000 gallons of Catawba wine.

Treaties with the Argentine Confederation.—Two treaties have been ratified between the United States and the Argentine Confederation, official proclamation of which has just been made. The first provides for the free navigation of the rivers Parana and Uruguay to the merchant vessels of all nations. The second is a treaty of commerce with the usual provisions.

The Gross Receipts into the U. S. Treasury, for the quarter ending the 31st ult., were $14,766,000, and the expenditures $15,572,000.

Boston.—On the 27th, a fire broke out on Battery wharf, which soon communicated to the adjoining wharves and vessels in their vicinity. A great quantity of cotton and other merchandise was destroyed. The ship Chancellor with a valuable cargo, was burnt to the water's edge, and considerable damage was sustained by other shipping and their cargoes. The total loss is estimated at not less than $600,000.

California, dates to Third mo. 31, have been received by the steamship George Law, which brought 372 passengers and $772,000 in gold. Fremont's Mariposa land claim had been confirmed by the Supreme Court. The miners generally were said to be doing well. The excitement with regard to the Kern river mines, had subsided, and many of the adventurers had returned disappointed. On the whole, it appears probable the supply of gold is diminishing, but there is steadily rising into importance a greater and more lasting source of wealth—the extended cultivation of the soil, with large and increasing crops. The weather was fine with the prospect of an abundant harvest. A prohibitory liquor law had passed the assembly, but its provisions are not very stringent. An anti-gambling law has passed the Senate. The prices of goods generally at San Francisco, were falling, and the demand limited. Flour, $14; hams, 21½ c.; new butter, 43½ c.; lard in kegs, 13 c.

New York.—During the year 1854, the 262 public schools in this city were attended by an average of 51,567 pupils, whose schooling cost $776,373; being an average of more than fifteen dollars for each child instructed.

The Kinney Expedition was nearly ready to sail from N. York a few days since, with 600 armed men to form, as was alleged, a peaceable settlement in Central America, when Col. Kinney was arrested by the U. S. Marshal, on the charge of being engaged in fitting out a military expedition against the Republic of Nicaragua. He was held to bail in the sum of ten thousand dollars.

Philadelphia.—The receipts of coal from the Schuylkill region last week, reached nearly 90,000 tons, the largest yet known. The Railroad brought over 55,000 tons, and the Canal, over 34,000. Mortality for the week, 194.

Miscellaneous.—Camels for the United States.—The utility of camels in the western prairies has been a subject of discussion for a number of years. It is now about to be tested, for Major Wayne intends to go out in the Supply, destined for the Mediterranean, to purchase some of these animals; Congress having authorized them to be purchased for military purposes.

Nickel, in Lancaster Co.—The Gap Nickel mines, in Lancaster county, Pa., are, it is stated, now worked successfully, and the mineral taken out in large quantities. The supply is supposed to be inexhaustible.

Zante Currants.—The inhabitants of Zante are again in a state of destitution, in consequence of the failure of the currant crop, on which, most unwisely, they rely almost exclusively.

The *Cincinnati Paid Fire Department* cost the city, during the year ending Fourth mo. 1st, 1855, the sum of $90,576 17. The department embraces 16 companies, 380 members, 493 pipemen, drivers, watchmen, and officers, 28 engines, (including the two steam-engines,) 34 hose carriages, and 29,863 feet of hose.

Coolies for Cuba.—There is a project on foot for the introduction of coolies from China into Cuba, as plantation labourers, to supply the place of negroes, the importation of whom from Africa is to be prohibited, if possible. A vessel is now fitting out at N. York, for China, under a contract for 1250 emigrants. They are to be landed at Panama, cross the Isthmus upon the railroad, and be reshipped at Aspinwall, for Cuba.

Burning Fluids.—In Detroit, Michigan, an ordinance has been passed, prohibiting the use of camphine, and burning fluids, spirit gas, or any similar substance by whatever name known, to take effect in ninety days.

African Exploration.—Dr. Barth, the African traveller, who was reported last summer to have died, appears by a recent letter from the British consul at Tripoli, to be still living.

Lumber.—A great number of rafts have passed down the Susquehanna this spring. The Sunbury American says, that lumber is more abundant than it was last season, and the prices are lower.

Pauperism in Great Britain.—The total number of persons receiving parish relief on the first of this year, w in England 839,146; in Scotland 78,929, and in Ir land 86,819. In 1849, the numbers were in Englar 935,419, and in Ireland 620,747. In the latter countr the paupers have been decreasing in a large ratio a nually since 1849.

WEST-TOWN BOARDING-SCHOOL.

The summer session of the School will commence o Second-day, the 7th of Fifth month next. The pupi will be conveyed by railroad to West Chester, when conveyances will be in waiting to take them to t School, on the arrival of the morning and afternoo cars, on Second-day, the 7th, and Third-day, the 8t of Fifth month. The children will get their baggag the day after their arrival. The cars leave the depo south side of Market street, above Eighteenth, (former Schuylkill Fifth street,) at 7½ o'clock, A. M., and o'clock, P. M. The agent of the school will be at t railroad depot on Second and Third-day afternoon and will furnish pupils with tickets, and accompan them to West Chester. Those who go by the *morni* train will be furnished with tickets by a person in a tendance. To those who procure tickets as directe the fare from Philadelphia to the School, including bag gage, will be one dollar, which will be charged to th scholar at the School. All baggage should be distinctl marked West-town, and with the name of the owne and should be sent directly to the railroad depot. Ap plications for admission must be made to Joseph Snow don, Superintendent of the School, or Joseph Scatte good, Treasurer, No. 84 Arch street, Philadelphia.

The West-town office is at Friends' Bookstore, N 84 Arch street, where all small packages for the pupi left before 12 o'clock on Seventh-days, will be forwarde *All letters* for the pupils and others at the School, shoul be sent by *mail,* directed to *West-town Boarding-Schoo West Chester P. O., Chester Co., Pa.* Postage should b *pre-paid,* and packages should be distinctly marked an put up in a *secure manner,* so that their contents will n be liable to be lost by handling. The stage will leav West Chester during the *summer session,* for the Schoo on Second, Fourth, and Seventh-days, on the arrival o the *afternoon* cars from the city, and from the School t West Chester on the same days, to meet the afternoo cars to Philadelphia. The fare for each passenger i and from West Chester *by the stage,* will be 25 cent When special conveyances at other times are provide at the School, an extra charge will be made.

West-town, Third mo., 1855.

HAVERFORD SCHOOL ASSOCIATION.

The stated annual meeting of the Haverford Scho Association, will be held at the committee-room, Arc street meeting-house, on Second-day, Fifth month, 14t 1855, at 4 o'clock, P. M.

CHARLES ELLIS, Secretary.

WEST-TOWN BOARDING-SCHOOL.

Assistant Teachers are wanted in the Boys' depar ment of this Institution. Application may be made either of the undersigned.

HENRY COPE, } Philad.
SAML. BETTLE, JR., }
SAML. HILLES, Wilmington, Del.

MARRIED, on Fourth-day, the 25th of Fourth month 1855, at Friends' Meeting-house, Oblong, Dutchess Co N. York, WILLIAM P. HAVILAND, to ELIZABETH D. HOA all of Oblong Monthly Meeting.

DIED, on the 15th of Second month last, MARY COR ARD; a member of Radnor Monthly Meeting of Friend aged 59 years.

——, at his residence, in East Goshen, Chester Co Pa., on the 10th ult., JAIRUS HUTCHINSON, aged 87 year a member of Goshen Monthly Meeting.

——, at his residence, Mine Hill, Morris Co., N. J., o the 25th of Fourth month, 1855, JOHN SAMMIS, in th 34th year of his age; a member of Rahway and Plain field Monthly Meeting. Although he suffered muc during his sickness, yet there was a clear prospec granted him of happiness in the world to come. On on occasion, taking his father by the hand, he said, "I have one comfort, I have got a Saviour," and at oth times, he uttered short but consoling sentences. Short before his death, after the power of speech began to fa he exclaimed "blessed Jesus, come."

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From "The Leisure Hour."

Why does not England grow all her own Cotton?

A momentous question this, and well worth the most serious consideration and closest inquiry. If there is any one branch of British skilled labour which, *par excellence*, finds a market for its products over nearly every portion of the habitable globe, it is the cotton fabrics of Manchester. From Iceland to the Austral-land, from South America to Madagascar, they are in constant and steadily increasing demand. All civilized peoples are our customers for them, and all savage tribes barter their barbarian wealth for the coveted prints from the looms of Lancashire. The South Sea Islander would *taboo* anything rather than them; the Canadian Indian proudly presents them to his greasy squaw; the dusky Hindoo loves their gaudy colours; the sable African wraps them around him, and struts about with the pride and complacency of a peacock. It is calculated that at least three millions of British people earn their bread from day to day solely by cotton as an element of industry, and yet we are at this moment almost entirely dependent on the slave states of America for our supply of the raw material, and its consumption is increasing yearly at a prodigious rate. Is England sincere in her loudly-reiterated denunciations of slavery? Does she really wish to see it extinguished in America? Yet more, does she wish to raise her own cotton—every pound of it—of equal or superior quality to the American, in her own colonies? That she *can* do this if she will we shall endeavour to show; but first we will very briefly glance at the present history of cotton manufactures.

During the first five years of the eighteenth century "the average consumption of cotton wool," says Bazley, the president of the Manchester Chamber of Commerce, "was little more than one million pounds weight per annum; and during this period the workpeople employed would not exceed, of all ages and classes, more than 25,000; but at the *close* of that century the consumption had increased to 52,000,000 of pounds, and the workers, in every department of the trade, to upwards of 125,000: a most important and varied industry having thus arisen. Some specimens of cotton are now before us, and among them will be found a sample of as good and fine cotton as probably has ever been grown in any country; but which owes its origin to no tropical climate, *having been produced within the walls of a Manchester spinning-factory!*" The first small importation of cotton from the United States occurred so late as 1787, within the memory of many individuals. In the same year we received from the West Indies six millions pounds weight, and fourteen millions pounds from French, Spanish, Dutch, and Portuguese colonies, and from Turkey and the Levant, making twenty millions pounds in all. It will give some idea of the marvellous increase of the trade since then, to state that in 1851 the consumption in the United Kingdom was above 760 millions of pounds weight; and this consumption is yearly increasing at such a rate as causes anxious inquiries to be made as to where the future supplies are to come from. As an example and proof of the prosperity of the cotton manufactories, and their natural extension, we quote the following from a recent report of Leonard Horner, factory inspector:—"That the profits of factories continue on the average of years, to be attractively remunerative, the following facts of the investment of fresh capital in them abundantly prove. In the year ending 31st of October, 1852, no less than eighty-one new factories have been built or set to work, having begun to be built in the preceding year, in my district, with an aggregate power of 2240 horses. Of these, seventy-three, with 2064 horse-power, are cotton-mills. In addition to these, in thirty-one long-established cotton-mills, the proprietors of which are men of thorough knowledge and long experience in the trade, additional engine-power has been set up to the extent of 1477 horses. The 3717 horse-power will give employment to probably no less than 14,000 additional hands. To give an idea of the magnitude of some of these new concerns, I may mention that one of the cotton-mills is 410 feet long, 76 wide, has six stories, a power of 150 horses, and will run 126,000 spindles." We mentioned that in 1851 our consumption of cotton wool was 760 millions of pounds; and it may be interesting here to subjoin from an eminent authority what the supplies were in the same year. Of foreign supplies we received from the United States 1,393,700 bags; from Brazil 108,700 ditto; from Egypt 67,400 ditto; making a total of 1,569,800 bags. Of colonial, from the East Indies, 328,800 bags; from the West Indies 4900 ditto; the grand total thus being 1,903,500 bags. Bazley remarks on this subject: "Of these supplies, not less than sixteen millions sterling were paid for foreign cottons. The quantity consumed of colonial was only one-fifth, or 20 per cent. of the foreign; but only two millions were paid for the latter; these two millions having no relative proportion to the value of the former, as the colonial, for one-fifth in quantity, yielded only one-eighth, or 12½ per cent. of the sum paid for foreign; the value of the whole having been eighteen millions sterling. Shall not such a supply of raw cotton be deemed limited and confined? Would not such a trade as cotton affords to this country be on a safer basis if this material could be obtained from a hundred sources rather than from only one important field of cultivation?" Verily!

The cotton-tree will flourish in every tropical clime, and in many climes not exactly tropical. The West Indian Islands could produce it quite as abundantly, and of as good quality, as the southern states of America; but owing to culpable indifference on the part of both planters and the home government, the cultivation of cotton there has retrograded from year to year. In Africa, at Port Natal, cotton has been produced of first rate quality, and it is said that its culture might be promoted to a very great extent. In Australia, many competent authorities affirm that cotton can be grown sufficient to supply all the demands of the British manufacturers; but we apprehend that for many years to come it would be impossible to compete with other cotton-growing countries, on account of the immense cost of labour in that colony. Still, the day may come, and probably will come, when what is at present a theory will be a magnificent fact. But, above all other places, let us learn to look to our mighty East Indian colonies for the main supply. Here is no theory nor guess-work in the case. For at least three thousand years the cotton-plant has flourished in its native Indian soil; and although its quality is somewhat inferior to that of the American cotton, yet it probably only requires cultivation to render it equal. Recent imports are of a quality quite good enough for all general purposes, and to this effect we have the distinguished testimony of Dr. Royle, the botanist to the East India Company, who says that there are "sufficient proofs that India is capable, in many parts, of producing good and serviceable cotton, and at a rate sufficiently cheap to contend even against the large returns of American farming." The cost of production must always be taken into consideration, and the cost of Hindoo labour would probably not amount to one-fourth of that of American slave-labour. Mehemet Ali commenced the cultivation of cotton in Egypt in 1821, and from that time forward Egypt has steadily increased her annual production. We read awhile ago in the papers, that a young Englishman had been sent out to Egypt to superintend the packing and cleaning of the Pasha's cotton, and the secretary of the Manchester Chamber of Commerce has already received twenty small bags as a sample of the improved method, and the cotton they contain is pronounced of very fine quality—not finer, however, than our own West Indian colonies could produce in unlimited abundance. Again, to say nothing of Natal, we have many settlements and possessions on the coast of Africa, where we are assured that the soil and climate are so peculiarly adapted for the growth of cotton that it could be obtained as good in quality and as plentiful as from the American plantations. Why not employ the negroes on their own native ground? Show them that it is more profitable than kidnapping their fellow blacks, and they will not long hesitate which calling to prefer. When we consider that Great Britain possesses far more soil particularly adapted for the growth of cotton than all the rest of the world together, well may we quote with feelings of amazement the startling assertion and comments of Bazley, who tells us that it is a fact that "a piece of ground, of only the extent of our English county of York, would, if of suitable soil, and in a genial climate, yield more cotton than the existing extensive consumption of Great Britain requires! Yorkshire contains about four millions of statute acres; and as the best soils of the United States yield more than one bag of cotton per acre, the production of that

extent of land would be four millions of bags per annum; hence an ample margin has been left in this estimate of productive capability, as the present yearly consumption of the United Kingdom is below two millions of bags. Do not the British colonies contain a multitude of patches of most excellent but uncultivated ground of the size of Yorkshire, all adapted to the growth of good cotton? and why cannot the parent race of the Anglo-Saxon achieve in colonial industry those triumphs of energy and labour which honour them at home in their manufactories, or in the cultivation of their native land, and which their descendants display in the United States?

The Great Exhibition of 1851 abundantly demonstrated that not only the continental countries of Europe, but also the northern States of America, are becoming most formidable rivals in the art of cotton manufactures. England no longer can boast exclusive skill in this great branch of human industry. The improvements in our machinery, and the matured skill of our factory operatives, are closely emulated by jealous and energetic rivals. At present, however, we compel them, by our enormous capital and sleepless enterprise, to keep in our rear; but it is evident that the distance, so to speak, between them and us is yearly lessening. Stationary we cannot remain. The hour when improvements in our machinery, and the quality and cost of production ceases to tend towards perfection and economy combined, will ring the first knell of the downfall of British manufacturing supremacy. Unremitting invention and progress alone can maintain us in our existing rank of world-manufacturers; and certainly it seems the height of folly to permit ourselves (when it is in our power to obviate the necessity) to be dependent on our most active and powerful rivals for the raw material itself. The Americans are keenly alive to this anomalous and suicidal position of ours, and their planters believe and know that we "Britishers" cannot manage any way without their crops of cotton, and they from time to time make us pay smartly for our own wilful foolishness in keeping ourselves in such a "fix." We never have much more than a couple of months' supply of cotton on hand, and frequently much less. Occasionally a failure of the crop necessarily puts us in jeopardy, and about as frequently it happens that the shrewd speculators make a bold and partially successful attempt to injure or ruin our manufacturers by a monopoly of the produce of the plantations. In one instance, according to Mr. Frederick Warren, of Manchester, a monopoly of this sort compelled us to pay an extra price, which amounted to between £4,000,000 and £5,000,000 in a single year!

Extracted for "The Friend."

True and False Zeal.

"Many things must concur, before we can be allowed to determine whether zeal be really a virtue or a vice. It may be disputed whether fire be a good or an evil. The man who feels himself cheered by its *kindly* warmth, is assured that it is a benefit; but he whose house it has just burned down, will give another verdict.

"If the injustice, the intolerance, and persecution, with which a misguided zeal has so often afflicted the church of Christ, in its more early periods, be lamented as a deplorable evil, yet let us admire the over-ruling wisdom of Providence, which, educing good from evil, made the very calamities, which false zeal occasioned, the instruments of producing that true and lively zeal, to which we owe many of the blessed privileges which we now enjoy. This effect, though a clear vindication of that Divine goodness which *suffers* evil, is *no* apology for him, who perpetrates it.

"It is curious to observe the contrary operations of true and false zeal, which, though apparently only different modifications of the same quality, are, when brought into contact, repugnant, and even destructive to each other. There is no attribute of the human mind where the different effects of the same principle have such a total opposition, for is it not obvious that the same principle, under opposite direction, which actuates the tyrant in dragging the martyr to the stake, enables the martyr to embrace it? As a striking proof that the necessity for caution [in the exercise of this principle] is *not* imaginary, it has been observed that the Holy Scriptures record more instances of a bad zeal, than of a good one. This furnishes the most authoritative argument for regulating this *impetuous* principle, and for governing it by all those restrictions, which a feeling so calculated for good, and so capable of evil demands.

"True zeal will *first* exercise itself in earnest desires, in increasing ardour to obtain higher degrees of illumination in *our own* minds; in fervent prayer that this growing light may operate to the improvement of our *practice*, that the influences of Divine grace may become more outwardly perceptible by the increasing correctness of our habits; that every holy affection may be followed by its correspondent act, whether of obedience or resignation, of doing or suffering. True *christian* zeal will always be known by its distinguishing and *inseparable* properties. It will be as discrete as it is fervent. It will be warm, indeed, not from temperament, but principle. It will be humble, or it will *not* be christian zeal. It will restrain its impetuosity, that it may the more effectually promote its object. It will be temperate, softening what is strong in the act, by gentleness in the manner. It will be *tolerating*, willing to grant what it would itself desire. It will be *forbearing*, in the hope that the offence it censures may be an occasional failing, and not a habit of the mind. It will be *candid*, making a tender allowance for those imperfections, which beings, *fallible themselves*, ought to expect from human infirmity. It will be *reasonable*, employing fair argument and affectionate remonstrance, instead of irritating by the adoption of violence, or mortifying by the assumption of superiority.

"If there be any quality which demands a clearer sight, a tighter rein, a stricter watchfulness than another, zeal *is* that quality. The heart where it is wanting, has no elevation—where it is not guarded, has no security. The *prudence* with which it is exercised, *is* the surest evidence of its integrity; for if intemperate, it not only raises enemies to ourselves, but to God. It augments the natural enmity to religion, instead of increasing its friends. But, if tempered by charity, if blended with benevolence, if sweetened by kindnesss, if evinced to be honest by its influences on our own conduct, and gentle by its effect on our manners, it may lead our irreligious acquaintance to inquire more closely in what consists the distinction between them and us. We will already by this mildness have won their affections; our next step may be to gain over their judgment. They may be led to examine what solid grounds of difference subsist between us and them; what substantial reason we have for not going their lengths; what sound argument they can offer for not going ours," and thus might the object of our religious association and intercourse be gained, to the honour of Truth, and the peace of our own minds; whereas it will ever be frustrated by the exercise of self-will which leads to the forsaking of true charity, which is the bond of christian perfection, being the end of the law, the fruit of faith and the power of the gospel, without which the apostle declared he was nothing, though possessed of all other qualifications and graces.

The Introduction of Tea, Coffee, and Chocolate.

(Concluded from page 246.)

While the honor of introducing tea may be disputed between the English and the Dutch, that o coffee remains between the English and the Frenc Yet an Italian intended to have occupied the plac of honor; that admirable traveller, Pietro dell Valle, writing from Constantinople, 1615, to Roman, his fellow-countryman, informing hin that he should teach Europe in what manner th Turks took what he calls "*Cahué*," or as the wor is written in an Arabic and English pamphlet printed at Oxford, 1659, on "the nature of th drink *Kauhi* or coffee." As this celebrated tra veller lived in 1652, it may excite surprise that th first cup of coffee was not drank at Rome: this re mains for the discovery of some member of th "Arcadian Society." Our own Purchas, at th time that Valle wrote, was also "a Pilgrim," an well knew what was "*Coffa*," which they "dran as hot as they can endure it; it is as black a soot, and tastes not much unlike it; good they sa for digestion and mirth."

It appears, by Le Grand's "Vie privée des Fran çois," that the celebrated Thevenot, in 1658, gav coffee after dinner; but it was considered as th whim of a traveller; neither the thing itself, no its appearance, was inviting: it was probably attril uted by the gay to the humor of a vain philosoph cal traveller. But ten years afterwards a Turkis ambassador at Paris made the beverage high fashionable. The elegance of the equipage recon mended it to the eye, and charmed the women the brilliant porcelain cups, in which it was poure the napkins fringed with gold, and the Turkis slaves on their knees presenting it to the ladie seated on the ground on cushions, turned the hea of the Parisian dames. This elegant introductio made the exotic beverage a subject of conversatic and in 1672, an Armenian at Paris, at the fair-tim opened a coffee-house. But the custom still pr vailed to sell beer and wine, and to smoke and m with indifferent company in their first imperfe coffee-houses. A Florentine, one Procope, cel brated in his day as the arbiter of taste in this d partment, instructed by the error of the Armenia invented a superior establishment and introduc ices: he embellished his apartment, and those wh had avoided the offensive coffee-houses, repaired Procope's, where literary men, artists, and wits r sorted, to inhale the fresh and fragrant stea Le Grande says, that this establishment holds distinguished place in the literary history the times. It was at the coffee-house of Du La rent that Saurin, La Motte, Danchet, Boindi Rousseau, &c., met: but the mild steams of t aromatic berry could not mollify the acerbity of many rivals, and the witty malignity of Rousse gave birth to those famous couplets on all t coffee-drinkers, which occasioned his misfortun and his banishment.

Such is the history of the first use of coffee a its houses in Paris. We, however, had the u before even the time of Thevenot; for an Engli Turkish merchant brought a Greek servant in 165 who, knowing how to roast and make it, opened house to sell it publicly. I have also discover his hand-bill, in which he sets forth,

"The vertue of the coffee drink, first publiqu made and sold in England, by Pasqua Rosee, St. Michael's Alley, Cornhill, at the sign of l own head."

For about twenty years after the introduction f coffee in this kingdom, we find a continued se- ies of invectives against its adoption, both in med- inal and domestic views. The use of coffee, in- eed, seems to have excited more notice, and to ave had a greater influence on the manners of the eople, than that of tea. It seems at first to have een more universally used, as it still is on the ontinent; and its use is connected with a resort or the idle and the curious: the history of coffee- ouses is often that of the manners, the morals, nd the politics of a people. Even in its native ountry the government discovered that extraordi- ary fact, and the use of the Arabian berry was nore than once forbidden where it grows; for Ellis, in his "History of Coffee," 1774, refers to n Arabian MS. in the King of France's library, vhich shows that coffee-houses in Asia were some- imes suppressed. The same fate happened on its ntroduction into England. . . . .

The frequenting of coffee-houses is a custom vhich has declined within our recollection, since nstitutions of a higher character, and society itself, as so much improved within late years. These vere, however, the common assemblies of all classes f society. The mercantile man, the man of letters, nd the man of fashion, had their appropriate coffee- ouses. The Tatler dates from either to convey a haracter of his subject. In the reign of Charles I., 1675, a proclamation for some time shut them ll up, having become the rendezvous of the poli- icians of that day. Roger North has given, in his Examen, a full account of this bold stroke: it was ot done without some apparent respect to the British Constitution, the court affecting not to act gainst law, for the judges were summoned to a onsultation, when, it seems, the five who met did ot agree in opinion. But a decision was contrived, hat "the retailing of coffee and tea might be an nnocent trade; but as it was said to nourish sedi- ion, spread lies, and scandalize great men, it might lso be a common nuisance." A general discon- ent in consequence, as North acknowledges, took lace, and emboldened the merchants and retailers f coffee and tea to petition; and permission was oon granted to open the houses to a certain period, nder a severe admonition that the masters should revent all scandalous papers, books, and libels rom being read in them, and hinder every person rom spreading scandalous reports against the gov- rnment. It must be confessed, all this must have requently puzzled the coffee-house master to de- ide what was scandalous, what book was fit to be icensed to be read, and what political intelligence ight be allowed to be communicated. The object f the government was, probably, to intimidate, ather than to persecute at that moment.

Chocolate the Spaniards brought from Mexico, here it was denominated *Chocolatti;* it was a oarse mixture of ground cocoa and Indian corn, ith rocou; but the Spaniards, liking its nourish- ent, improved it into a richer compound, with ugar, vanilla, and other aromatics. . . .

We had chocolate-houses in London long after offee-houses; they seemed to have associated some- hing more elegant and refined in their new term when the other had become common. Roger North hus inveighs against them: "The use of coffee- ouses seems much improved by a new invention, alled chocolate-houses, for the benefit of rooks and ullies of quality, where gaming is added to all the est, and the summons of W ——— seldom fails; s if the devil had erected a new university, and hose were the colleges of its professors, as well as is schools of discipline." Roger North, a high ory, and attorney-general to James II., observed, owever, that these rendezvous were often not ntirely composed of those "factious gentry he so much dreaded;" for he says, "This way of passing time might have been stopped at first, before people had possessed themselves of some convenience from them of meeting for short dispatches, and passing evenings with small expenses." And old Aubrey, the small Boswell of his day, attributes his general acquaintance to "the modern advantage of coffee- houses in this great city, before which men knew not how to be acquainted, but with their own re- lations and societies:" a curious statement, which proves the moral connexion with society of all sed- entary recreations, which induce the herding spirit.

For "The Friend."

Regardless of Consequences.

The propriety of the sentiment that a man is not to regard consequences, in the prosecution of what he conceives to be his religious duty, depends upon the ground on which his belief rests, and what those consequences may be. Where they affect himself only, without invading the peace and the rights of another, or prejudicing the cause of religion, he may act conformably with what he believes to be his duty. John Woolman differed from his friends, in wearing a hat and cloth clothes, made of the natural colour of the material. It subjected him to the remarks of some who carried themselves shy of him, but we suppose it did not disturb the harmony of society; and he was left to bear the consequences of his singularity, explaining occasionally to his friends the motives which led him to take the course he did. We do not find that he insisted on his friends adopting his scruples, or condemned them for not following his example; and while he believed it to be a divine requiring, in no way involving the principles, or the character of the Society, it might be his duty to comply, without looking at consequences. John Griffith, when a young convert, fully believing in the obligation to follow the leadings of the Holy Spirit, proved the possibility of being deceived in his apprehensions of duty, when he thought it required of him to do with as little food and sleep, as would sustain nature. The enemy, tak- ing advantage of the ardency of his mind to walk in the way of self-denial, insinuated that the work of sanctification would be more effectually accomplished, by pursuing this rigidly abstemious course, and even adduced Scripture, and passages from other works, to enforce his false suggestions. John Griffith says, "I then *really believed it was the voice of Christ* in my mind, commanding these things, and therefore endeavoured to be faithful therein, till my natural strength abated, and I found my body grew much weaker thereby." From this delusion he was happily relieved, by the wise counsel of an experienced friend, which no doubt taught him the salutary lesson, to "count the cost" of apprehended requirings; and that under an ardent concern to do his duty, Satan might mislead him, if he was not kept in humility, upon the watch, jealous of himself, and waiting on the Lord to receive from him sufficient evidence whether it was his duty.

This does not by any means imply, that there is any uncertainty in the voice of Christ, when it is really uttered in the soul, or that evil conse- quences can follow obedience to the divine will; but it proves that zealous, self-confident people may mistake the wily transformer, for the Shep- herd they should follow, and that there is safety in entertaining a humble, modest opinion of them- selves, and proper charity for those who cannot run into everything they think is very clear to them. The most devoted and experienced dis- ciples of Christ, have ever found, that he does not require them to act under uncertainty, without looking at consequences. Whatever they may feel of the fire, the whirlwind or the earthquake, those who are preserved upon the sure foundation, must wait to hear the still small voice, and to act under its calming influence, in the faith of which Christ is the author, and which he gives to them in his own time. Even then, "He that be- lieveth shall not make haste" When our Lord preached to the people the necessity of forsaking all, taking up the daily cross and following him, if they would be his disciples, he inculcated the doctrine of deliberation and calm reflection, that they might count the cost. "For which of you, says he, intending to build a tower, *sitteth not down first* and *counteth the cost*, whether he have sufficient to finish it; lest, haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, this man began to build, and was not able to finish." If we are to count the cost of obedience, when the Master gives a command, that we may be made sensible of our insufficiency, and the need we have to apply to and rely upon him, for wis- dom and strength to carry us through, how neces- sary is it to pause and wait for clearness of vision, when it may be doubtful whether it is his com- mand, before we plunge ourselves, and perhaps others, into serious difficulties.

Some persons have set up for reformers of the doctrines, and the established order of our religious Society, who seemed to think they saw things in a clearer light than our early Friends, and that it was their province to instruct more perfectly their partly enlightened brethren, the *consequences* of which have been inconceivably deleterious to many who once belonged to it. When Joseph Whitall told Elias Hicks he would produce one of the greatest schisms that had occurred among Friends, if he persisted in preaching the false doc- trine, "that Christ was no more than a man," contrary to the Scriptures and the faith of the Society, Elias allowed it would produce a schism, but that it would *soon be over*, for he be- lieved *his doctrines must and would prevail*. Very few persons made higher pretensions to the guid- ance of the divine light than Elias Hicks, while his sentiments and actions proved he was under the greatest deception; and few men were more positive of being right, or more regardless of con- sequences than he was, in his destructive career in carrying out his plans through the Society. He had no right to broach or propagate opinions, while a member, which the Society always held in ab- horrence, or to break in upon its peace and excel- lent church government, spreading division and distraction among the members. Had he concealed his sentiments in his own mind, the fatal conse- quences would have attached to himself; but to involve the Society in a most disastrous schism, was a violation of the peace and the rights of others, and an act of irreparable injustice to the members.

As they differed in opinion so widely, Joseph Whitall proposed to him to have a few solid Friends, ministers and elders convened, that a discussion might be had, but he would not consent thereto, saying, that "he was *so confirmed* in *his* sentiments, that he should persevere therein, *let the consequences be what they might.*" His opinions were unsound, and he was greatly deceived in the idea that the consequences of the schism would be of short duration. Had he taken the advice of solid Friends, and listened to them with the dis- position to be corrected of his errors, what an amount of fearful suffering, endangering, for aught we know, the salvation of souls, would have been spared the Society at large, and many deluded individuals, who were swept off with the torrent

of the separation. The downfall of many, who had been favoured with preservation in their beginning, while they kept little and low in heart, with a single eye to their divine Master, but who left the watch-tower, affords strong admonition to guard against an independent, positive spirit, that professes great clearness and certainty of vision, and being fearless of consequences, in doing things, of which discerning and judicious advisers may entertain serious doubts. "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

Celebrated English Oaks.—An English publication gives the following account of the most celebrated oaks in England: The oldest oak in England is supposed to be the Parliament Oak, (from the tradition of Edward I. holding a parliament under its branches,) in Climpstone Park, belonging to the Duke of Portland, the park being also the most ancient on the island; it was a park before the Conquest, and was seized as such by the conqueror. The tree is supposed to be 1,500 years old. The tallest oak in England was believed to be the property of the same nobleman; it was called the "Duke's walking-stick," was higher than Westminster Abbey, and stood till of late years. The largest oak in this country is called Calthrop Oak, Yorkshire; it measures 78 feet in circumference where the trunk meets the ground. The Three Shire Oak, at Worksop, is so called from its covering part of the counties of York, Nottingham, and Derby. It had the greatest expanse of any recorded in this island, dropping over 767 square yards. The most productive oak was that of Gelonos, in Monmouthshire, felled in 1810. Its bark brought £200, and its timber £670. In the mansion of Tredegar Park, Monmouthshire, there is said to be a room 42 feet broad, and 227 feet long, the floor and wainscots of which were the production of a single oak tree grown on the estate.

Snow the Poor Man's Manure.—For indefinite ages, snow has been regarded as imparting increased fruitfulness to the soil. Many intelligent men have doubted the correctness of this popular notion; but since Baron Liebig discovered ammonia in recently fallen snow, the difficulty is fully explained. Direct and numerous experiments have shown that ammonia is by far the most powerful element in common stable manure. Guano is worth $50 a ton, and fifty times more than a like weight of barn-yard manure, mainly because it contains fifty times as much ammonia. The decay of plants all over the continent discharges into the atmosphere a vast amount of the elements of crops, which are brought back to the earth again in rains and snows, and constitute the natural food of growing plants. Snow being much colder than rain, naturally condenses more ammonia than water; and this is doubtless the reason why a given weight of snow yields more of the volatile alkali than rain water.—*Rochester American.*

Where it should be—when a gentleman who had been accustomed to give away some thousands, was supposed to be at the point of death, his presumptive heir inquired where his fortune was to be found. To whom he replied, "in the possession of the indigent, where it should be."

It is among the evidences of the divine origin of the Holy Scriptures, that Christians grow more and more fond of them, as they arrive nearer to heaven.

For "The Friend."

Will the Editors of the Friend give a place in its columns to the following extract, from the Journal of John Churchman.

"The next day being asked how he was, he said nearly as follows; "I have slept sweetly and seem much refreshed, and though I feel myself very weak in body, I am full of Divine consolation, having never before had such prospects of heavenly things. It seems even as though my soul was united in chorus with glorified saints and angels, both sleeping and waking. I now believe I shall recover, and that this sickness did not happen to me altogether on my own account. My only way to recover is to be industrious and diligent in what I believe is required of me; I have many messages to deliver, both in public and privately to Friends, who I see have missed their way, and have in a great measure deprived themselves of the beauty wherewith an humble abiding in the truth would have dignified them; and to some of my elder brethren, for whom I feel an uncommon nearness of affection, their lives never appeared to be more near to me, and I dare not conceal counsel from them, whether they will hear or forbear. I thought last night, I had a clear prospect of the situations of many within the verge of our quarterly meeting; it seemed as though the inward states of particulars were opened to me in full view; the pure life in the brightness of religion, never appeared to be more precious. An uncommon earnestness attends my mind, for the recovery of the rebellious, hypocritical, and backsliding professors of all ranks amongst us. If I get to our quarterly meeting, which I believe I shall, and can have time allowed me when there, I have tidings, important tidings, as from a dying man, to many. I have seen the mystery of the prophet lying three days and three nights in the belly of the fish. A wicked and adulterous generation are now, as formerly, seeking for a sign to things spoken closely, but no sign shall be given them, save the sign of the prophet Jonah. Our Saviour's sufferings for mankind, and afterwards descending into the bowels of the earth, prefigured that his followers must, after his pattern, descend into spiritual baptism; that they may rise again, freed from the dregs of nature and from the corruptions of the creaturely passions, before they can be qualified to see and suitably to administer to the states of others. I have likewise seen the mystery of Ezekiel's sufferings, and bearing the sins of the house of Israel for the space of three hundred and ninety days, which being accomplished, he was commanded to turn on the other side, and to bear the sins of Judah forty days, for the corruptions of that princely tribe who should have been as way-marks to others. My state has been for several years past, my deep baptisms and painful sittings in our meetings, like bearing the rod of the wicked; in which dispensation I have been sometimes ready to conclude with Elijah, that the altars were thrown down and the Lord's prophets slain, and I, a mean, worthless servant, left alone, and that my life was sought also. I have now seen the use of those dispensations to me, with the use of my late sickness, whereby I am reduced to great weakness of body; that I might be as a sign to this generation, and as with the mouth of a dying man, utter tidings without fear of giving offence; tidings which I have heretofore concealed, through a timorous disposition.

"I have seen at this season that the Lord hath preserved a living number in Israel, who have not bowed the knee to Baal, or the god of this world. I have also seen the condition of many who have worshipped strange gods; and the corruption even of some who have assumed the station of ministers in our Society, how they are deceived so far as to believe a lie; have seen lying visions, and have caused the weak to stumble. They have been speaking peace to the people in the Lord's name when it was only a flash, or divination of their own brain, which has tended to corruption and putrefaction in the churches. I have seen that many little ones have laid groaning as under the burden and oppression of these things, whose day of redemption draweth near, when they shall be made by the Almighty, as bright stars in the firmament of his power; and those who are corrupt and settled on their lees, shall be punished. In this dispensation I have abundantly witnessed the incomes of that peace and love which pass all understanding; neither my tongue nor capacity is able to set forth the bowels of compassion which I livingly feel to flow towards the whole bulk of mankind and especially to my brethren in profession. It seems as though no affliction would be too great to endure for their sakes, if it might be a means to have some of them, whose situation I have now been led to behold as particulars, restored to their former greenness and spiritual health, from whence they have fallen, and dimness has overtaken them. And though my outward man seems almost wasted, my spirit is strong in the Lord, and in the inexpressible strength of affection, I have found my spirit led from place to place over the country, to visit the souls in prison: Yea, I have beheld the dawning of that precious morning, wherein corruption shall be swept away from the church, and righteousness and truth begin to flourish greatly. The day seems to me to be at hand; and what if I say, I have a degree of faith that some of the children now born may live to see it. Through innocent boldness, my face seems to be as brass, and in the openings of the vision of life, I think I could utter gospel truths, and discover the mystery of iniquity, which I have seen, without fearing any mortal. I may be raised to live a while longer, though to die now, would be a welcome release to me. Yea, I could not desire to live, but for the longings of soul, and pantings which I feel towards the precious seed in many, whom I have now been led in spirit to visit. I have beheld their situation to be as lumps, taken out from the bowels of their mother, the earth, though much hidden from the view of mortals; and are tempering and fashioning by the Divine Potter, in different shapes, for divers uses; and I have seen that the Potter's power is sufficient to pick out, and take away every little pebble of nature. Many I have beheld in this situation, set by, as it were, out of sight to dry, until all the dampness and natural moisture is removed from them, not being yet fitted to undergo the operation of burning; but when properly prepared and thoroughly dried, many will be brought to the fire, burned and glazed, so that they may retain the liquor or wine of the kingdom, with a sweet taste, without any degree of taint or nauseous smell."

(To be continued.)

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 269.)

GEORGE GRAY.

George Gray appears to have been an honest, simple-hearted man, much beloved for his work' sake in the gift of gospel ministry committed to him, and much used in religious society. His education was probably more limited than that of some of his contemporaries, and the range of his intellect was without doubt narrower, and yet he appears to have occupied quite an extensive field of usefulness.

In settling differences—in dealing with offend-

—s—in looking after the necessities of the poor —in labouring, as his Master called him, in the ministry of the gospel—in looking after the comforts of his beloved wife and a flock of young children growing around him, he appears to have been industriously employed. The Friends, in that day, were anxious to clear their hands of any participation in things they deemed wrong, and we find George Gray labouring in 1696 with a member of the meeting in Philadelphia, who had sold and was selling jewsharps. This, which the offender no doubt considered a trifling violation of their testimony against musical instruments, was so brought home to him, that he promised to sell no more.

In that time there were no overseers in the church, but concerned Friends felt constrained to labour with those through whose evil conduct and conversation the truth suffered reproach, and to bring the matter to the Monthly Meeting for its action in the case. In the first appointment of Friends to a general oversight of the church, such as overseers now exercise, it is not uncommon to find ministers of the gospel made use of. At a Monthly Meeting in Philadelphia, held Second month 29, 1698, we find by minute it was thought needful, "that some Friends be appointed to look into the disorders of all that make profession of Truth, who live within the limits of our meeting, and also to speak to those that neglect their duty in coming to Monthly and Weekly Meetings, and to those that are profuse in their housing and clothing, according to the modes and fashions." To perform this arduous duty, four Friends were appointed, of whom William Southeby and George Gray were approved ministers.

In the Fourth month, George Gray informed Friends of his Monthly Meeting of a prospect he had of a visit to Barbadoes, "in some short time." No certificate being applied for, it was left. In the Fifth month, Griffith Owen was desired to prepare a certificate for their ancient Friend, but probably owing to the time of his departure being uncertain, it was not issued until the Seventh month. In the meantime, a dreadful pestilence broke out in Philadelphia. Late in the Sixth month, and early in the Seventh month, (old style, equivalent to the Eighth and Ninth months in the new,) many, very many Friends, as well as multitudes of their fellow-citizens, were cut off from their earthly existence some with a few days, others with only a few hours' sickness. Death entered the family circle of George Gray. His wife and his wife's mother were among the valuable Friends, for whom the church, as well as their families and intimate friends, were called to mourn.

Sad must have been the feeling of our afflicted friend, when leaving his motherless children to the care of their relatives in Philadelphia, he, in dedication of heart to the pointings of duty, went to labour in gospel love among the Friends of his younger years. He appears to have been absent from Philadelphia, more than half a year, in this service.

In the Eleventh month Monthly Meeting, 1700, some Friends expressed a fear that the children of Friends had too much liberty granted them to wander about on the evenings of the First day of the week. On considering the matter, it was concluded that three or four meetings should be held in the houses of Friends in different parts of the city, on the evenings of that day, and George Gray with others were appointed to select suitable places. Such meetings were held for a time, but being found inconvenient, were discontinued.

Friends in Philadelphia having reprinted "Gospel Family Order, being a short discourse concerning the ordering of Families, both of Whites, Blacks, and Indians. By George Fox."* George Gray was appointed by the Preparative Meeting in the Third month, 1701, to send a number of copies to Friends of Barbadoes.

A concern having arisen in the Preparative Meeting in the Fifth month, 1701, that something should be done to discourage such tailors as made profession with Friends from "making such fashionable clothing as tends to the corruption of youth, and the breaking the good order of Truth," the subject was opened in the next Monthly Meeting. After solidly considering the matter, the meeting appointed a large committee, "and as many more as are willing to meet together the next Sixth-day, at the second hour in the afternoon, at this place, and in the meantime George Gray and Pentecoast Teague are desired to give notice to all tailors belonging to this meeting to meet the said Friends, according to time and place, to have some conference with them about the aforesaid matter." The women also appointed a committee to meet at the said time with the men.

The meeting was held on the 1st of the Sixth month, according to appointment, and owing to the fact that the minute made at the close of the conference, was placed on a paper which for other reasons it was desirable to preserve, it is still in existence. It runs thus.

"A considerable number of Friends, both men and women, were met together according to the appointment of the last Monthly Meeting to have some conference with the tailors about making fashionable clothing. Several precious testimonies were borne to the ancient Truth, and the power of God was over the meeting. The advice of Friends was to the tailors, both men and women, that they should be very careful for the time to come, how they did make or encourage any body in the wearing of any such clothing as the testimony of Truth is against. For the most part they seemed to be very condescending,—but it being the first time of meeting on this subject, they hoped to take the matter into further consideration, in order to keep the truth clear of such reflections as hath been thrown upon it on that account. Upon which the meeting concluded."

The result was satisfactory, although the meeting did not thereby preserve all its members in the simplicity and plainness the truth called for. The Society had performed its duty,—the feelings of many conscientious tailors had been awakened to the responsibility of their position, and without doubt good had been effected.

But few ministering Friends in Philadelphia left the society with George Keith, and although some of the fathers and mothers in the Truth soon afterwards were removed by death, yet a considerable increase in numbers took place before the close of that century. Some approved ministers removed to Philadelphia from other places; others were raised up to preach the gospel of life and salvation whilst residing there. It is probable among so many ministers, that it seldom happened that a meeting was held throughout in silence, and some of the valuable Friends began to fear lest a fervent inward travail of spirit, and the worship which is performed in solemn secret aspirations unto God, and reverential waiting before him, was too much lost sight of. Under a concern on this account, the matter was brought before the Monthly Meeting on the Sixth month, 1698, and a proposition was made that a meeting should be held during the week, for solemn *silent* waiting, to be called a "retired meeting." In such a meeting, if held, all vocal ministry was to be discouraged. Not that any positive prohibition was to be carried into effect, but ministers, knowing the cause of the establishment of the meeting, were expected to bear in silence the exercises which came upon them as much as possible. In the Monthly Meeting, held the 30th day of the Seventh month, 1698, both men and women Friends united in believing that such a meeting was needed, and might be attended with benefit. It was, therefore, agreed to establish it, and it was concluded to hold it "every Third-day," "to begin at the second hour in the afternoon."

William Ellis, who was then on a religious visit to Friends on this continent, being at the time of the establishment of the meeting in Philadelphia, united with the concern, and his counsel and encouragement were doubtless of weight with the Monthly Meeting. He had, it would appear, some experience in "Weekly Meetings" of this kind. Writing from this country, early in this year, he says, "The strength that I have often gained in these retired meetings, I do find stands in me steadily in this my travel. Oh! my heart is warmed within me, when I remember those good seasons, and how the Lord filled the hearts of the faithful, that they could not forbear to meet together, that they might *purely enjoy the presence of God;* and I have made some observations, that those who have been indifferent in that work, I have not seen grow to the stature of a strong man in Christ Jesus, who is Lord of our assemblies."

The "retired meeting" on Third-day was thought to be of essential service. But as the rightly anointed ministers after labouring for the fulfilment of their duty, by inward travail of spirit, under Divine authority, were as it were, sometimes compelled to give vocal utterance briefly to their exercises, so less experienced ones, not having learned so well to bear spiritual burdens for others in secret, taking encouragement therefrom, also began to open their mouths therein. The distinctive character of this meeting was in great danger of being lost, when in 1702, the Preparative Meeting in Philadelphia took up the matter. It appointed John Kinsey, George Gray, and Ralph Jackson, three ministering Friends to open the matter in the Meeting of Ministers, and "to advise or caution Friends concerned," that Friends in Philadelphia desired the "Third-day retired Meeting may be kept according to the first institution thereof." The Friends named performed their duty, and the Meeting of Ministers after noting that there was "some exercise on the minds of Friends, because the Third-day Meeting in Philadelphia, which being appointed for a retired meeting, is sometimes too much exercised under unnecessary testimonies," expresses its unity with the concern.

This meeting for silent waiting on Third-day afternoon, continued to be held until a regular Third-day morning Meeting was established. It was discontinued by minute of the Monthly Meeting, held Second mo. 27, 1716.

(To be continued.)

Butter Making.—A valuable improvement in the process of working butter has been effected by Ezekiel Gore, of Vermont, consisting in the employment of an endless revolving sack or bag for containing and confining the butter, and conveying it to and between two fluted or working-rollers, and through the water in the tub or box as fast as the rollers operate upon it. The butter is placed in the sack and the tub filled with water; the fluted rollers are caused to revolve, and set the sack in motion. The sack and butter are thus caused to pass between the fluted rollers under the salt hopper, and then through the water, until thoroughly worked, cleansed, and seasoned.

* For an account of this interesting pamphlet, see "Antiquarian Researches," in No. 4, Vol. XVII., of "The Friend."

Selected.

THE CORAL GROVE.

Deep in the wave is a coral grove,
Where the purple mullet and gold-fish rove;
Where the sea-flower spreads its leaves of blue,
That never are wet with falling dew,
But in bright and changeful beauty shine,
Far down in the green and glassy brine.
The floor is of sand, like the mountain drift,
And the pearl-shells spangle the flinty snow,
From coral rocks the sea plants lift.
Their boughs, where the tides and billows flow;
The water is calm and still below,
For the winds and waves are absent there,
And the sands are bright as the stars that glow
In the motionless fields of upper air:
There, with its waving blade of green,
The sea-flag streams through the silent water,
And the crimson leaf of the dulse is seen
To blush, like a banner bathed in slaughter:
There, with a light and easy motion,
The fan-coral sweeps through the clear, deep sea,
And the yellow and scarlet tufts of ocean
Are bending like corn in the upland lea:
And life, in rare and beautiful forms,
Is sporting amid those bowers of stone,
And is safe, when the wrathful spirit of storms
Has made the top of the wave his own:
And when the ship from his fury flies,
Where the myriad voices of ocean roar,
There, far below, in the peaceful sea,
The purple mullet and gold-fish rove,
Where the waters murmur tranquility,
Through the bending twigs of the coral grove.

J. G. Percival.

Selected.

"The cup which my Father has given me, shall I not drink it?" "By the sorrow and the joy alike, we are training for the skies."

Do ye not know, do ye not feel,
How much of earthly taint,
Lingers around the human heart,
And makes the spirit faint?

How many a foolish, wrong desire,
Doth lead the mind astray,
In the wide search for happiness,
Far from the "narrow way."

And even when the light of joy,
Is beaming in the heart,
How few are guided by its rays
To choose the "better part."

No! we forget, when all around
Is smooth, and bright, and fair,
The Being who bestows the good,
And makes us all His care.

Aye! oftentimes forget, until
He, who is wise, and just,
Sends down his messengers of grief,
To prove our hope and trust.

Then not for us—oh! not for us—
To say what should be given,
By Him who knows how much we need,
To turn our thoughts to heaven.

The Sheep of Australia.

In 1786, the House of Commons declared in favour of making New Holland a reeeptacle for convicts; in 1787, the first expedition departed and landed in Botany Bay, the 20th of January, 1788. On close inspection the locality was found entirely unsuitable, and the colony pitched their tents in the magnificent harbour of Port Jackson. The flag of England was raised, and the government of New South Wales proclaimed. The inhabitants then numbered 1020; 565 male and 192 female convicts, 233 seamen, marines, and officers, and 30 other women and children. Such, sixty-seven years ago, were the insignificant beginnings of a group of states, which now hold a million of inhabitants, and carry on a greater trade with the mother country than any other country of the world. Reinforcements followed, speedily and regularly. Under the penal regulations of 1790, which are still in force, and by which the term of punishment is either seven or fourteen years, or the life of the culprit, the annual shipments were about one thousand till 1813, two thousand from 1813 to 1830, three thousand five hundred from 1830 to 1840, and from that year to the present, about four thousand; so that about a hundred thousand criminals, in the aggregate, have been conveyed to this vast natural penitentiary.

The constitution of the new country was necessarily adapted to the character of the population, and never, in occidental Europe, was such an array of powers vested in the hands of a single man, as in those of the governor of New South Wales. Of his own mere motion, he could inflict five hundred lashes. All magazines and stores, titles of honor, offices, the trade and industry of the country, were at his entire disposal. The right of the soil was subject to his good pleasure, as far as the foot of the European penetrated. He alone commanded the labour of the country, granted monopolies, fixed the prices of the provisions, of labour, or articles of trade. There was neither law nor public opinion to restrain him. Nevertheless, even in a population so habituated to robbery, murder, execution, mismanagement, mutiny and rebellion, in a population so depraved that for twenty years rum took the place of coin as the medium of exchange, even here a chosen few were gradually found who were too debased for New South Wales, in exact proportion as Botany Bay itself was too debased for England. This forlorn hope of infamy was expatriated, in 1803, to Van Dieman's Land, there to found an *intensified* Botany Bay, the first outlier of the sprig of European life transferred to the South Sea. In 1823, this settlement rose to the dignity of another colony.

It will always remain a matter of doubt whether any other community than one of desperadoes, would have survived the difficulties interposed by nature to human existence on these shores. A narrow strip of coast was hemmed in by the almost inaccessible chain of the "Blue Mountains." Twenty years after the building of Sydney, it was impossible to penetrate twenty miles inland. In 1810, however, under Governor McQuary, a new era opens. In 1813, the summit of the mountains was scaled; and the year 1814 witnessed the completion of a road, which, in respect to the disproportion of the means at command to the ends accomplished, is said to bear comparison with the greatest achievements of road building. This avenue opened to immigration the immense undulating meadows of Bathurst, which give rise to a chain of rivers flowing westward into the flats of the interior; for in Australia, such is the formation of the country, that rivers empty not into the sea, but into the land. This conquest of territory was the more important, as the grazing industry of the country had already become far too extensive for the narrow belt of coast land. In 1793, a few sheep had been saved from a wreck at Sidney. They fell into the hands of a hard working colonist, McArthur, who nursed the little tribe with astonishing success. The entire attention of the people was soon directed to these animals, and they spread throughout the country with inconceivable rapidity. In 1810, New South Wales had 26,000 sheep; eleven years after the crossing of the Blue Mountains, in 1824, they had increased to 170,000; in 1848 they numbered 536,000, and in 1854 the Australian colonies together contained sixteen millions! Sir George Grey gives it as the result of his personal observations, that a well-managed flock of sheep in Australia must double itself in two years.

The effect of this new order of things on the community of convicts, may be imagined. Shepherds were greatly needed; none but convicts were to be had. So the convicts were sent to the interior in shoals; a strange modern Arcadia arose in which Chloris and Phyllis, wandering over the ungoverned meads, scoffed at the wisdom of the English Solons who had sent them for punishment to this Paradise, where the mere watching of the beast which, according to the Spanish proverb, "turns to gold, with its feet, the ground on which it treads," promised them speedy comfort, and even wealth. A people of criminals thus became a people of shepherds. This made it necessary to alter the despotic features of the constitution; an executive council was introduced in 1822; courts of law and juries were formally instituted.—*Bulletin.*

From G. Fox's Journal.

"Soon after this the Yearly Meeting began at York; which because of the largeness of that county, and for the conveniency of Friends in the northern parts, had for some years been held there. And inasmuch as there had been some hurt done in that place, by some that were gone out of the unity of Friends, it was upon me to write a few lines to that meeting, to exhort them to keep in the pure, heavenly love, which brings into, and keeps in the true unity, which was thus:

"Dear Friends and Brethren in Christ Jesus, whom the Lord, by his eternal arm and power hath preserved to this day, all walk in the power and spirit of God, that is over all, in love and unity; for love overcomes, builds up, and unites all the members of Christ to him, the Head. Love keeps out of all strife, and is of God. Love, or charity, never fails, but keeps the mind above all outward things, and strife about outward things. It overcomes evil, and casts out all false fears. It is of God, and unites all the hearts of his people together in the heavenly joy, concord and unity. The God of love preserve you all, and establish you in Christ Jesus, your life and salvation, in whom ye have all peace with God. So walk in him, that ye may be ordered in his peaceable, heavenly wisdom, to the glory of God, and the comfort one of another. Amen. G. F."

London, Third mo. 27, 1689.

General Aspect of the Jews in Palestine.

We remarked, as other travellers have done, the almost total absence in Palestine of any manifestations of that love of music, and of that mirthfulness and joy, for which the Israelites in ancient times were particularly distinguished; for Judea was truly the land of song; its sacred melodies must ever stand unrivalled, and the music of the Temple was more glorious, elaborate, and costly, than was ever provided by any heathen forms of worship. But the harp, the tabret, the loud trumpet, and cymbal, have disappeared from the land; the only sound of music occasionally heard being that of an Arab shepherd playing on a pipe of reeds. The prophecies have been fulfilled which declared, "I will cause to cease the voice of mirth from Judah and Jerusalem." "Al joy is darkened, the mirth of the land is gone and all the merry-hearted do sigh, the mirth of tabrets ceaseth, the mirth of those that rejoice endeth, the joy of the harp ceaseth." (Isaiah xxiv. 7, 8, 11.) The general aspect of the unhappy Jew is that of a settled, habitual, and intense sorrow. "They eat their bread with carefulness, and drink their water with astonishment," (Ezekiel xii. 19;) and, though the soil be most favourable to the growth of the vine, they scarcely ever indulge in the use of wine, verifying thus the propheey, "They shall not drink wine

th a song" (Isaiah xxiv. 9.) It was predicted Moses, that, in consequence of their disobe- ence, they should live as slaves, wherever they re scattered.—"The Lord shall give them a mbling heart, and failing of eyes, and sorrow mind" (Deuteronomy xxviii. 65.) They may uly be said to have drunk "the cup of the wine the fierceness of his wrath" to the very dregs; r they have always been objects of deep hatred d contempt to their Moslem rulers, who have ten cruelly oppressed them, and they have found the native Christians still more bitter enemies an the Turks.—*London Jewish Intel.*

xtract from Proposition X. Concerning the Ministry.

BY ROBERT BARCLAY.

For it is by this inward and immediate opera- on of the Spirit, which Christ hath promised to ad his children with into all truth, and to teach hem all things, that Christians are to be led in l steps, as well last as first, which relate to od's glory and their own salvation, as we have eretofore sufficiently proved, and need not now epeat it. And truly this device of Satan, where- y he has got people to put the immediate guid- gs and leadings of God's spirit, as an extraor- inary thing afar off, which their forefathers had, ut which they now are neither to wait for or xpect, is a great cause of the growing apostacy pon the many gathered churches, and is one reat reason why a dry, dead, barren, lifeless, piritless ministry, which leaves the people in he same death, doth so much abound, and is o much overspreading even the Protestant na- ions, that their preaching and worships, as well s their whole conversation, is not to be discerned rom Popish by any fresh living zeal, or lively ower of the Spirit accompany it, but merely by he difference of some notions and opinions.

Largest Library in the World.—The largest brary in the world is believed to be the *Biblio- heque Nationale*, in the Rue Richelieu, Paris, con- aining 1,400,000 volumes, mostly in handsome inding, of coloured leather, enriched with gilt, nd placed in solid walls, from floor to ceiling, ith a front net-work for protection, as high as the and can reach from a standing position upon the oor.

Cheerful Views.—Try to take cheerful views of ivine things. Dwell on your mercies. Look at he bright as well as the dark side. Do not cherish loomy thoughts. Melancholy is no friend to de- otion. It greatly hinders the usefulness of many. t falls upon a contented life like a drop of ink on hite paper, which is not the less a stain because t carries no meaning with it. Let your soul rove hrough the truths of Scripture as the happy herds hrough the green pastures.

Singular Article of Trade.—We see it stated n our exchanges, that in October and November ast, no less than 900 barrels of snails were exported rom Switzerland for foreign consumption. Snails re esteemed quite good eating in Paris and Vienna, o which cities this large quantity was probably ent.

Let the time of temptation be the time of ilence. Words react upon feelings; and if Satan, n the time of our trials, can induce us to utter a nasty or unadvised word, he will add, by so doing, o the power of his previous assaults, and increase he probability of his getting the victory.

"The noblest part of a friend," says old Fel- tham, "is an *honest* boldness, in the notifying of errors. He that tells me of my fault, *aiming at my good*, I *must* think him wise and faithful; wise in spying that which I see not; faithful in a plain admonishment, not tainted with flattery."

Fruits of War—Although the Russian com- merce with foreign countries is by no means exten- sive, and exposure to the cruisers of the allied fleets during the present war has been particularly avoid- ed, yet the British have captured no less than ninety-two Russian prize vessels.

Set bounds to your zeal by discretion. Zeal often lessens charity, and, when untempered, does more harm than good.

THE FRIEND.

FIFTH MONTH 12, 1855.

The import of the intelligence from Europe re- ceived by the last two steamers, is calculated to bring feelings of sorrow, and forebodings of widely extended commotion and distress into the mind of every one, who properly estimates the dreadful realities of war, and has even a slight acquaint- ance with the hostile interests and feelings that exist beneath the deceitful surface of European society, awaiting an opportunity to enforce their respective claims. Never was there a more strik- ing illustration of the apostle's description of the origin of war, than the contest that is now being carried on between England and France of the one part, and Russia of the other. Covetousness and the lust of power induced the latter Govern- ment, under pretence of certain privileges being unconfirmed, to claim from the Turk concessions altogether incompatible with justice and equity; jealousy and pride betrayed the other parties into an adverse interference; hasty or unguarded ex- pressions awakened other evil passions on both sides, and without either having received or given a material cause of quarrel to the other, solely at the instigation of "the lusts that war in our mem- bers," they rushed into a deadly conflict that has already cost the lives of hundreds of thousands of their unaggrieved subjects.

The folly in which the war originated, is so palpable, and the results of the absurd contention so heart-sickening, that a general expectation has been entertained, of terms of peace being speedily adjusted and agreed on by the men who composed the Conference at Vienna; but that expectation is now blighted, and there is great reason to fear, that as Austria more openly manifests a willing- ness to side with Russia, the seat of war will be changed, and its carnage and demoralization be spread over other and more densely peopled coun- tries. Should France and England, disappointed in their anticipated success, adopt the policy of lighting the flame of revolution and revolt in Hun- gary and Italy, it is impossible to foresee when and where the awful struggle will be brought to a close.

The Scriptures declare the wisdom that is from beneath to be earthly, sensual, devilish; and we can hardly imagine a more glowing specimen of its ripened fruit, than for the men who control the affairs of these great nations, while confessing that the causes of offence, whether real or imaginary, can be removed, and the terms of peace settled, only by a friendly conference of their respective plenipotentiaries, under the plea of guarding the national honour, or protecting the national inte- rest, to be doing all in their power to stir up in their countrymen those passions which delight in bloodshed and robbery, and to array them in the battle field, to see which can the more effectually serve the author of evil and grand enemy of man, by effecting the greatest amount of misery and death. The resources of the governments are being exhausted, hundreds of thousands of the most hardy and efficient of their subjects, are being cut off on the bloody field, or in the more fatal hospi- tals; suffering and dismay are being introduced into thousands of families that look to them for pro- tection and relief, and all of these are to con- tinue until human endurance is worn out by the complicated horrors of war, when at last they must resort to a conference, and negotiate for terms on which each will be content to rest from ruining themselves, and injuring their neighbours. Truly "the wages of sin is death," in more senses than one.

It can hardly be otherwise than that the shock produced by collision between the most powerful nations of Europe, will be felt more or less, throughout the whole world; affecting the interest of all, and complicating the tangled web of nation- al politics; and there is reason to fear that the want of sterling principle in the rulers of this country, and their desire to rob Spain of Cuba, may expose it to being drawn into the contest, and finally introduce us into contention and suffering at home. Should such a chastisement be permit- ted to come upon us, it will be no more than our crying national sins have provoked, and nothing but the unmerited mercy of the Almighty Dis- poser of events will spare us from this or some similar infliction. Would that all those who are professing to believe in the benign precepts of the gospel of peace and salvation, as held by Friends, were willing to seek for and make use of that strength and wisdom which the Prince of Peace is willing to bestow liberally on all who ask him aright, that so those lusts which originate and keep alive the contentions among them, might be subdued and cast out, and we, as a united people, once more hold up a convincing testimony to those around us, of the love and good will which are inseparable from the religion of Christ.

Our brethren in Great Britain must necessarily be subjected to many trials, and if they maintain faithfully the testimony ever borne by the Society against all military demands or contributions, will have to suffer loss in many ways. They have strong claims upon our sympathy, and we ear- nestly desire they may be strengthened to act with firmness and consistency, not giving heed to the sophistry that on a recent occasion has been put forth, to justify some in membership, who consented to supply a certain fabric of wool for the soldiers in the Crimea; because it was deemed particularly adapted to their comfort, and could not be procured elsewhere.

The signs of the times, both at home and abroad, are portentious; and all who are sincerely desirous for their own preservation in the truth, and for the promotion of the Redeemer's kingdom, have need to look closely to their individual standing, striving to be kept humble, blameless and harmless, "the sons of God without rebuke in the midst of a crooked and perverse nation," that so whatever overturnings may be permitted to come upon us, they may have a certain abiding place, "delivered from the noise of archers in the places of drawing water." There is comfort in believing that how- ever dark and discouraging all things may appear, truth is gradually, but certainly, gaining upon error; the little stone cut out of the mountain *without hands*, is still increasing, and must finally, in the ordering of Divine Providence, fill the whole earth.

SUMMARY OF EVENTS.

EUROPE.—News from England by the steamship Atlantic, to the 21st ult. *The Peace Conference.*—The latest accounts from Vienna represent the negotiations as having terminated, without any good result. Russia declines acceding to the demand of England and France, that there shall be a limitation imposed upon her power in the Black Sea, but proposes that the Sea should be closed to all fleets, excepting those of Russia and Turkey, those powers to maintain armaments of equal strength upon its waters. Austria, it is stated, refused to second the allies in their "humiliating demands" on the Czar. All hopes of an early termination of this foolish and wicked war, are at an end.

The War.—The latest news from the Crimea is contained in a despatch from Gen. Canrobert, under date of the 17th ult. The English and French batteries opened their fire on Sebastopol on the 9th, and the bombardment had continued with little intermission. The allies claim to have inflicted serious injury on the defences of the town, but this is denied by the Russians. Prince Gortschakoff states the loss of the Russians on the 9th and 10th, at 833 men, killed and wounded. On the 15th, he reported, "The bombardment of the city has continued without interruption since April 9th. Damages are repaired during the night. Sebastopol is to-day in almost the same state of defence, as on the 9th. The loss sustained by the garrison, considering the tremendous fire of the enemy, is but small."

Another report says, that the loss of life on both sides has been very great. During the night of the 13th, the Russians were dislodged from a strongly fortified position, which remained in the hands of the French. The possession of this position enables the allies to fortify the summits of the ravines, which is thought to be of importance.

AUSTRIA.—There is said to be no probability of Austria engaging in hostilities with Russia at present; the utmost to be expected from her by the allies, is the maintenance of a strict neutrality. *The Austrians in the Principalities.*—A serious quarrel had arisen between the Austrian troops quartered at Krajova, and the town's people, growing out of the outrageous conduct of an Austrian officer. After a fierce fight, the Austrians were driven out of the town. Official statements return 247 killed on both sides.

GREAT BRITAIN.—Parliament met on the 16th. On the 20th, the Chancellor of the Exchequer submitted his financial statement. The expenditures for the year are estimated at £86,339,000, about half of which is required for military and naval purposes. The total revenue is stated at £63,339,000, leaving a deficiency of £23,000,000, which it is proposed to meet by additional taxation on sugar, tea, coffee, rum, British spirits, stamps, and incomes. The new loan of £16,000,000 has all been taken by the Rothschilds, at 3 per cent. an additional consideration in the shape of an annuity for thirty years, to be paid by the British Government. *The Visit of Napoleon and Eugenie.*—On the 16th, the Emperor and Empress of France arrived at Dover. They were the guests of the British Sovereign five days; they were treated with the greatest possible respect and attention during their visit, by both court and people, and returned to France amidst the enthusiastic acclamations of the multitude.

London Money Market.—Consols had fallen to 89¾.

Liverpool.—Cotton was steady, and prices unchanged. Philadelphia and Baltimore flour, new, 39*s.* to 41*s.* Ohio, 42*s.*

UNITED STATES.—The U. S. Treasurer's statement shows the amount in the Treasury subject to draft, was $20,263,387, on the 23d ult.

Horticultural Novelty.—The Agricultural branch of the Patent Office has taken steps to procure seeds of the Bunya-bunya, a tree of the fir genus, which grows in Australia, and bears a cone, nearly two feet in diameter, filled with seed of the size of an olive, and of flavour more rich and delicate than that of the pine apple.

Cuttings of the Prune.—There have recently been imported from France, the cuttings of several varieties of the prune, which have been distributed by the Department at Washington, in Maine, New Hampshire, Vermont, Northern New York, Michigan, Wisconsin, Minnesota, and several points on the Alleghany Mountains, to be engrafted on the common plum tree.

Florida.—At the latest dates from Fort Myers, two military expeditions were about entering the Indian country, with orders to explore it thoroughly, and ascertain the exact location of all the Indian villages. Most of the natives had retired to the Big Cypress. The Indians continued peaceable; they have been forbidden to traffic with the whites.

California.—The steamship Star of the West brought $302,591 in gold, and San Francisco dates to 9th ult. There were heavy complaints of the scarcity of coin, creating much difficulty in all branches of trade.

Utah.—Advices from Utah to Third mo. 1, state that Col. Steptoe's appointment as Governor, had caused great discontent, and petitions were in circulation, praying for the re-appointment of Brigham Young.

Lake Navigation.—The propeller Forest City arrived at Milwaukie on the 3d inst., being the first boat from the Lower Lakes. The first vessels left Buffalo for Cleveland on the same day, the ice having been driven up Lake Erie, sufficiently to induce the attempt to get through.

Indiana.—The Louisville Courier gathers from the Indiana papers that the wheat crop throughout that State generally promises to be, this year, unusually heavy.

Emigrants from Ohio, for Kansas, Nebraska, Iowa and Illinois, are passing through St. Louis in crowds. About 500 arrived there last week, and it is expected that the number during the season will reach 15,000 souls.

Kansas.—The recent election in this Territory did not represent truly the sentiments of the residents and actual settlers in relation to the great question of freedom or slavery. Gov. Reeder in a speech delivered by him at Easton, Pa., fully confirms the worst reports of fraud and outrage on the part of the supporters of slavery. He said that the conduct of the people of the border counties of the North Missouri, had astounded and amazed him by their reckless disregard of all laws, compacts and constitutions; that the territory of Kansas, at the late election, had been invaded by a regularly organized body of armed men, who took possession of the ballot boxes, and made a Legislature to suit the purposes of the pro-slavery party. Kansas was subdued and conquered by armed men from Missouri, but her citizens would not give up the contest for their freedom and independence from foreign control or interference.

New York.—On the 1st inst., the principal Broadway hotels raised the price of board from $2.50 to $3 per day, on account of the high price of provisions and a prospective curtailment of profits, when their bar-rooms shall be closed by the Prohibitory Law. All licenses expired on the 1st inst., and there is no power to renew them, nor has the mayor any power to prevent the sale of intoxicating drinks on the first day of the week. The State Law does not take effect until Seventh month 4; there will consequently be a period of two months, in which there will be no restraint upon the sale of these pernicious beverages. The steamship Pacific which sailed on the 2d inst., took out $1,313,000 in specie. A. C. Dodge, U. S. Minister to Spain, was one of the passengers.

Mexico.—Various petty conflicts have occurred since the first of the year, between the U. S. Dragoons and parties of the Indians of the Territory, resulting mostly in loss to the latter. In a recent affair, "In all eleven Indians were killed, two men and a woman and child taken prisoners, and fifty horses captured." Some of the Apaches have sent in a deputation asking for peace, and other tribes were said to be peaceably disposed.

The Genesee Valley, N. Y.—In this fine wheat district, the young crop is promising; a large increase of land has been planted. Stock has been wintered well, and a large business in the dairy department is anticipated the coming season.

Philadelphia.—A company has been chartered by the Legislature, the object of which is to convert League Island, and the vicinity of the mouth of the Schuylkill, into a depot for coal and produce, that may in time rival Port Richmond. The coinage at the mint last month, amounted to $628,889, of which $165,000 was in silver. Mortality last week, 219.

Miscellaneous.—An Extensive Farmer.—Michael L. Sullivan, an Illinois farmer, it is said, plants 10,000 acres of land in corn. He was formerly one of the largest farmers in the State of Ohio for many years, and, according to a contemporary, he could ride in a direct course fifteen miles through his own corn fields.

Dying Cattle.—In Missouri, Illinois and Kentucky, it is stated, cattle, sheep, and hogs have been dying, during the past four weeks, by hundreds, from sheer starvation and diseases produced by scanty food, and the severe and protracted cold of the past winter.

A Great Haul of Fish.—The Norfolk (Va.) Beacon says, that 150,000 herring and shad were taken on the 24th ult., in Albemarle Sound, Va. The weight was so great that four hauls with a small seine had to be made before the large seine could be hauled ashore.

The Shipping of the World.—The Maritime Population.—The London News has an elaborate article on the Shipping of the World, which shows that the floating tonnage of the civilized world, excluding only China and the East, consists of 136,000 vessels, of 15,500,000 tons. The number of seamen it sets down at 800,0 and including the Eastern and other States, of the m ritime population of which we have no accounts, th must be at the least a million of persons engaged at s and generally on the ocean.

Another Asteroid.—Le Verier, in a communication Lieut. Maury, dated Paris, April 7, announces the d covery of another Asteroid, the thirty-fourth of t system of small planets between Mars and Jupiter.

The North-Western Part of Missouri, is rapidly filli up with settlers. The land officer's receipts for land that quarter, are unprecedented.

Numbering Ships.—After the 1st inst., every Briti ship is to have a distinct number assigned to it, which the vessel may be known and recognized irrespe tive of name or other description. A number once a proprietd will never be applied to any other Briti ship.

Roman Catholicism in China.—By the latest offici estimates, it is said, there are 326 places of worshi under 84 European and 135 native Priests, with 315,0 native professing Christians.

Very Extensive Inundations, have recently taken pla in the vicinity of the Vistula, and caused immense d mage in the provinces of Posen and of Western Prussi

Eggs from France.—Some produce dealers in Ne York have now for sale eggs, which they have ir ported from France.

HAVERFORD SCHOOL ASSOCIATION.

The stated annual meeting of the Haverford Scho Association, will be held at the committee-room, Arc street meeting-house, on Second-day, Fifth month, 14t 1855, at 4 o'clock, P. M.

CHARLES ELLIS, Secretary.

WEST-TOWN BOARDING-SCHOOL.

Assistant Teachers are wanted in the Boys' depar ment of this Institution. Application may be made either of the undersigned.

HENRY COPE, } Philad.
SAML. BETTLE, JR., }
SAML. HILLES, Wilmington, Del.

MARRIED, on the 2d inst., at Friends' Meeting-hous Twelfth street, Philadelphia, WILLIAM H. NICHOLSON, Haddonfield, N. J., to SARAH, daughter of John A Whitall, of this city.

DIED, on the 16th of Twelfth mo., 1854, at Wilming ton, Del., MARY FOTHERGILL, aged 23 years; a membe of Wilmington Monthly Meeting.

——, at her residence in the city of New York, on th 23d of Fourth mo., SARAH C. HAWKHURST, widow of th late Nathaniel Hawxhurst, in the 81st year of her ag a minister in the religious Society of Friends. Fro her youth she had been devoted to the promotio of truth and righteousness, and the welfare of sufferin humanity, irrespective of color, country or cree Distrustful of herself, yet firm in adhering to what sh believed to be her duty, she desired to follow peac with all men, and with remarkable simplicity of charac ter, filled up her appointed sphere of labour, diligent i business, fervent in spirit, serving the Lord. She de voted much time and personal service to the variot charitable institutions in New York, in which she fe a lively interest; but her chief object was the circula tion and promoting the reading of the Holy Scripture and religious tracts. She was ever watching for suita ble opportunities to distribute them, and probably ci culated hundreds of thousands of pages during her lif It may truly be said of her that she loved mercy, di justly, and walked humbly with her God, and he friends have the consoling assurance that, through re deeming mercy, she has entered into the joy of he Lord.

——, on the evening of the 23d ult., ANNA MAR wife of Caleb Taylor, of London Grove, Chester Co., Pa in the 29th year of her age. Previous to the alarmin symptoms of disease appearing, she expressed to he husband her full conviction, that she would not recove from this sickness, and hard as it naturally was t break the endearing ties of earth, all had been mad easy for her—that her concern was not for herself, bu for the dear ones she would leave behind, and her ea nest prayer was, that they might so live that when tim should be to them no more, they might be prepared t join her in the mansions of eternal happiness.

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From "The Leisure Hour."

Bread from Afar.

We breakfasted this morning from a home-baked loaf, manufactured with flour from foreign wheat—wheat grown, as our friend the factor informed us, in Podolia, a district of Russian Poland. As bread has of late become a very interesting subject to a large section of our readers, and is likely, from various causes, to claim their attention for some time to come, it may amuse them to trace very briefly the history and the travels of the aforesaid loaf, ere it arrived at our breakfast-table. Let us, then, transport ourselves in imagination to one of the vast undulating tracts of Russo-Poland, lying some hundreds of miles north-west of the Black Sea, and look around us.

We are in an immense plain, stretching far beyond the limits of vision, the soil of which possesses astonishing aptitude for the growth of grain of all kinds. The land is a stranger to manure, which is never used for the purpose of fertilizing it—the only restorative process consisting of the rest which it receives every third year, during which it lies fallow. It is cultivated by serfs, who have no pecuniary interest in the crop, no inalienable property beyond the tools they work with, and no wages either in money or rations; but who have each three acres of land upon which to support themselves, and three days in each week allowed for its cultivation. They dwell in wretched huts, where large families, consisting sometimes of three generations, are crowded in the only room, in which, during the winter nights, all sleep huddled together for warmth around the stove. Groups of these huts constitute the villages, which at irregular intervals dot the illimitable plain. Each village may contain the serfs belonging to a single estate, and they are the property of its owner as much as is the land they live on. The owner, however, they never see: he lives far away—in Moscow, in St. Petersburg, or in Novgorod, as the case may be—and leases his land, with the serfs upon it, to a middleman, whose sole object in life it is to get as great a profit from the produce as he possibly can. The land is left without drainage as well as without manure—not a penny being ever spent in either of these processes; but as the surface is covered with a series of natural dykes and ditches, the want of drainage is not much felt by these primitive husbandmen.

The return for the labour and skill of the cultivator is not of course so great, upon such a system as the above, as with English farmers who are obliged to make the most of their land: it is reckoned a good crop if seven bushels of grain are reaped for one bushel sown. The land only bears wheat (which the serfs never eat) once in three years—a crop of oats or rye following the wheat—and the third year nothing. The agricultural labours are divided between the serfs and the bullocks, and without the services of the latter nothing could be done. The crop is rarely known to fail; and it is from these interminable plains that the capacious granaries of Odessa are principally supplied.

But Odessa is perhaps several hundred miles off; and to the mind of the modern Englishman it would seem a hopeless task to carry grain thither through a country which has no railways, roads, or canals. Let us see how it is accomplished. Suppose the harvest over early in the summer, and the corn lazily threshed out and measured into sacks. Now comes the business of transport. Upon a carriage of the rudest construction, entirely made of wood, often nothing more than the trunk of a tree (the lateral branches hewn into axle-trees) mounted on four lumbering wheels, eight of these sacks, containing something less than four English quarters, are deposited. This is the corn-wagon; to it a couple of oxen are yoked, and then it is given in charge to a driver, a serf, who, for a very moderate consideration, undertakes to deliver the grain at the granary in Odessa. The driver, clad in sheep-skins, and wearing a mass of unkempt beard, and being armed with a ponderous thong, mounts in front; he carries a big pot of mal-odorous grease, dangling between his legs, of which grease he is compelled to make continual use to save his clumsy machine from taking fire in four places at once. There is no road, but there is a broad track, which has been travelled for generations by such equipages in thousands. They set forth in bands, and when one, as continually happens, sticks fast in rut, quag, or slough, the cattle of his neighbour are at hand to help him out. Ten English miles is a good day's journey; and for many days, perhaps weeks, the grass at the wayside supplies the food of the oxen. But, unhappily, there lies between the cultivated land and the coast a broad belt of arid desert soil, called the Steppe, which produces nothing to support life of any sort. To cross this, even in the narrowest part, occupies several days, and fodder must be carried to keep the bullocks in good working order, as the ground is rough, and there are hills to be surmounted. This is the difficult and dangerous part of the expedition, and when violent rains convert the sand and earth of the Steppe into mud, it becomes impossible to traverse it in time, and numbers of the oxen perish from hunger.

During the months of exportation, lasting from the close of summer till towards the end of autumn, these corn-wagons come pouring into Odessa at the rate of many hundreds a day. To prevent confusion, they are compelled to follow a prescribed route through the city—entering by one road and passing out at another, dropping their burdens at the granaries of their consignees as they proceed. The granaries at Odessa are massive and gorgeous erections, rivalling in vastness and architectural magnificence the club-houses at the west end of London.

From Odessa, the wheat which supplied our breakfast crossed the Black Sea in a British ship, passed through the sea of Marmora, skirted the hundred isles of the Archipelago, and traversed the whole length of the Mediterrancan to Gibraltar, and thence home to London, after a prosperous voyage. It was ground by steam-mills on the banks of the Thames, was sold by sample in Mark-lane, and delivered to order. Betty baked it yesterday in a square tin mould, and it consummated its eventful career this morning at half-past eight, in company with a rasher of bacon from Wiltshire, which was born in Ireland—an infusion of congou from Canton, sweetened with sugar from Jamaica, and cooled to the swallowing point with milk from a cow with horns warranted to have no connexion with her of the iron tail.

Here we had finished with our account of the breakfast-bread; but our housekeeper has just assured us that, together with the new flour from Odessa, which formed the major part of the morning's loaf, was a little left from the last American barrel, which of course could not be wasted; so that we have been devouring, at the same moment of time, the produce of the east of Europe and the far west of America. There is no reason, however, that we should cross the Atlantic, even in imagination, to speculate on the agriculture and commerce of the back settlements; the reader can do that for himself, if he choose, without our assistance.

For "The Friend."

The Difficulties in Society.

The primary cause of the trouble and sorrow in which we, as a people, are involved, is too evident to admit of a question in any unbiassed mind, and the secondary causes are equally evident. In the first place, there has been an undeniable effort to introduce religious views inconsistent with the doctrines, which have ever been held by sound Friends, from the rise of the society to the present day; and in the second place, there has been the exercise of a zeal, on the part of some in opposing the introduction and spread of these views, and a determination in others to resist the testimony of Truth against them, which has led into disorder and disunity, to the trampling under foot in some places of that wholesome discipline, which Truth has prescribed for our government and support. Thus party spirit has been begotten, and blinded the eyes of many, turning their attention from the centre of all true hope, wisdom, and power, to a creaturely dependence on mere human strength, which has introduced perplexity and confusion.

It was never designed by the Head of the church, that the unsanctified wisdom and will of man should be the means of promulgating the truths of the gospel, or assume the direction of the disciplinary affairs of the church, and it is sorrowful at any time to behold a reliance on them as the weapons of our warfare and defence in any cause, however good, for confusion is the never failing result; as was exemplified in our late Yearly Meeting, where its harmonious proceeding was interrupted by the exercise of party heat, and zeal.

There were many denials of the existence of party feeling, in relation to points at issue before the meeting, but unmistakable evidence was af-

forded of prejudice and party zeal, even in those who claimed exemption from their influence. "It is highly probable that many who declaim against the prevalence of a party spirit and its mischievous consequences, are more tinctured with it themselves than they are willing to acknowledge, or perhaps to believe." Says William Penn, "He that espouses parties, can hardly divorce himself from their fate; and more fall with their party, than rise with it. A neuter only has room to be a peace-maker; for being of neither side, he has the means of mediating a reconciliation of both. Where it is lawful, it is best to be neutral.* Partiality corrupts our judgment of persons and things, of ourselves and others, and too common it is, for some people not to know their own maxims and principles in the mouths of other men, when they give occasion to use them. It contributes more than anything to factions and feuds, and is a prodigal passion that seldom returns till it is hungerbit, and disappointment brings it within bounds."

But, notwithstanding all that has been permitted to come upon us, have we not occasion for thankfulness in the evidence which was afforded during our late annual assembly, that the Lord was pleased at times to be near us, manifesting his presence amongst us, by unmistakable tokens of his goodness and mercy towards us as a people, as well as by a sense of his regard and power, vouchsafed unto his humble and devoted servants, who are preferring Jerusalem to their chief joy.

Oh, it was his doings, and it is marvellous in our eyes, that we were enabled to arrive at a settlement, amidst the contending elements, which manifested themselves amongst us; and it is cause of humble thankfulness that we, as a religious body, have been strengthened to stand upon the ground of truth, in support of our religious testimonies. How comforting and confirming has been the evidence, that notwithstanding all our shortcomings and backslidings, we are not yet a forsaken people, but the same Divine hand of power by which we were raised up in the beginning, is still extended for our preservation and help, so that no divination or enchantment of the enemy has been able entirely to prevail against us. Now, in view of what has been done for us, by the great Head of the church, let us, as with the heart of one man, unite in offering up to him the acceptable sacrifice of thanksgiving and praise, bearing in mind our entire dependence upon him.

* William Penn says, *where principles are concerned*, a neutral is either a hypocrite or a coward.—*Ed.*

The Slide of Alpnach.

The following interesting account of a remarkable work of art was originally published in Gilbert's "Annalen" in 1819; and a translation appeared in "Brewster's Journal."

For many centuries, the rugged flanks and the deep gorges of Mount Pilatus were covered with impenetrable forests. Lofty precipices encircled them on all sides. Even the daring hunters were scarcely able to reach them; and the inhabitants of the valley had never conceived the idea of disturbing them with the axe. These immense forests were therefore permitted to grow and to perish, without being of the least utility to man, till a foreigner, conducted into their wild recesses in the pursuit of the chamois, was struck with wonder at the sight, and directed the attention of several Swiss gentlemen to the extent and superiority of the timber. The most intelligent and skilful individuals, however, considered it quite impracticable to avail themselves of such inaccessible stores. It was not till November, 1816, that M. Rupp, and three Swiss gentlemen, entertaining more sanguine hopes, drew up a plan of a slide, founded on trigonometrical measurements. Having purchased a certain extent of the forests from the commune of Alpnach, for 6000 crowns, they began the construction of the slide, and completed it in the spring of 1818.

The Slide of Alpnach is formed entirely of about 25,000 large pine trees, deprived of their bark, and united together in a very ingenious manner, without the aid of iron. It occupied about 160 workmen during eighteen months, and cost nearly 100,000 francs, or £4,250. It is about three leagues, or 44,000 English feet long, and terminates in the Lake of Lucerne. It has the form of a trough, about six feet broad, and from three to six feet deep. Its bottom is formed of three trees, the middle one of which has a groove cut out in the direction of its length, for receiving small rills of water, which are conducted into it from various places, for the purpose of diminishing the friction. The whole of the slide is sustained by about 2,000 supports; and in many places it is attached, in a very ingenious manner, to the rugged precipices of granite.

The direction of the slide is sometimes straight, and sometimes zig-zag, with an inclination of from 10° to 18°. It is often carried along the sides of hills and the flanks of precipitous rocks, and sometimes passes over their summits. Occasionally it goes under ground, and at other times it is conducted over the deep gorges by scaffoldings 120 feet in height.

The boldness which characterizes this work, the sagacity displayed in all its arrangements, and the skill of the engineer, have excited the wonder of every person who has seen it. Before any step could be taken in its erection, it was necessary to cut several thousand trees to obtain a passage through the impenetrable thickets; and, as the workmen advanced, men were posted at certain distances, to point out the road for their return, and to discover, in the gorges, the places where the piles of wood had been established. M. Rupp was himself obliged, more than once, to be suspended by cords, in order to descend precipices many hundred feet high; and in the first months of the undertaking he was attacked with a violent fever, which deprived him of the power of superintending his workmen. Nothing, however, could diminish his invincible perseverance. He was carried every day to the mountain in a barrow, to direct the labours of the workmen, which was absolutely necessary, as he had scarcely two good carpenters among them all; the rest having been hired by accident, without any of the knowledge which such an undertaking required. M. Rupp had also to contend against the prejudices of the peasantry. He was supposed to have communion with the devil. He was charged with heresy, and every obstacle was thrown in the way of an enterprise which they regarded as absurd and impracticable. All these difficulties, however, were surmounted, and he had at last the satisfaction of observing the trees descend from the mountain with the rapidity of lightning. The larger pines, which were about a hundred feet long, and ten inches thick at their smaller extremity, ran through the space of *three leagues*, or nearly *nine miles, in two minutes and a half*, and during their descent they appeared to be only a few feet in length. The arrangements for this part of the operation were extremely simple. From the lower end of the slide to the upper end, where the trees were introduced, workmen were posted at regular distances, and as soon as everything was ready, the workman at the lower end of the slide cried out to the one above him, "*Lachez*," (Let go.) The cry was repeated from one to another, and reached th top of the slide in *three minutes*. The workma at the top of the slide then cried out to the or below him, "*Il vient*," (It comes,) and the tr was immediately launched down the slide, precede by the cry, which was repeated from post to pos As soon as the tree had reached the bottom, an plunged into the lake, the cry of "*Lachez*" was r peated as before, and a new tree was launched i a similar manner. By these means a tree descende every five or six minutes, provided no accider happened to the slide, which sometimes took plac but which was instantly repaired when it did.

In order to show the enormous force which th trees acquired from the great velocity of the descent, M. Rupp made arrangements for causin some of the trees to spring from the slide. The penetrated, by their thickest extremities, no le than from eighteen to twenty-four feet into th earth; and one of the trees having by accider struck against the other, it instantly cleft it throug its whole length, as if it had been struck by ligh ning.

After the trees had descended the slide, the were collected into rafts upon the lake, and co ducted to Lucerne. From thence they descende the Reuss, then the Aar to near Brugg, afterwar to Waldshut by the Rhine, then to Basle, and the sea, when it was necessary.

In order that none of the small wood might l lost, M. Rupp established in the forest large m nufactories of charcoal. He erected magazin for preserving it when manufactured, and h made arrangements for the construction of barre for the purpose of carrying it to the market. I winter, when the slide was covered with snow, th barrels were made to descend on a kind of sledg The wood which was not fit for being carboniz was heaped up and burnt, and the ashes packe up and carried away during the winter.

A few days before the author of the precedi account visited the slide, an inspector of the nav had come for the purpose of examining the qu lity of the timber. He declared that he had nev seen any timber that was so strong, so fine, a of such a size; and he concluded an advantageo bargain for one thousand trees.

The Slide no longer exists.—*Ed.*

For "The Friend."

I am led into a renewed desire for the suppo of those testimonies of Truth, which we, as a pe ple, are called to maintain. I am well satisfi that these testimonies have their foundation righteousness. The gospel teaches us to have r fellowship wlth the unfruitful works of darknes but rather reprove them. This injunction c only be obeyed, as we maintain, both by examp and precept, that simplicity of attire, langua and behaviour, which so adorned our worthy pr decessors, and marked them as self-denying fo lowers of a meek and crucified Redeemer. The moderation was known unto all men. The love the world, and the things of the world, gave pla in them to the love of God.

I do, indeed, greatly desire that we might mo and more imitate them, being willing to obey th Witness for Truth in our hearts, remembering, f our encouragement and our warning, the declar tion of Christ, "He that confesseth me befo men, him also will I confess before my Father a the holy angels; but he that denieth me befo men, him also will I deny before my Father a the holy angels." Be content with such thin as ye have, seek no more of temporal possessio than you can acquire and enjoy with the appr bation of the Lord. "For what is a man profite if he gain the whole world, and lose his own sou

r what would a man give in exchange for his oul."

Oh! that our light might so shine before men, hat others seeing our good works, would glorify ur Father who is in heaven; then, indeed, would e be as a city set on a hill, which could not be id. Make clean the inside of the cup and the latter, and the outside will be cleansed also. If he heart is right before God, there will not be mong us so many sorrowful departures from an- ient Quakerism. The tree is known by its fruit.

Ohio, Fourth mo., 1855.

Utility of Ups and Downs.—One of the most wonderful laws of Political Economy is that by which the rich and the poor continually keep changing places in a state of society where everything is left free. Few consider either the causes, or the important results of this arrangement on the world at large. By industry, intelligence and good morals, a man soon rises from poverty to wealth and social standing, just as certain as the heated stratum of water at the bottom of a tea-kettle rises to the top. And just as the water, when thus at the greatest distance from the fire, cools and sinks, so wealth too often begets habits of expenditure and ease; families soon come to a point where they consume more than they produce; and then, by degrees, have to give place to others, more fresh and warm, from the regions of industry. Of course, this subsidence into comparative poverty is painful to the individual, but is all a part of that great law of circulation which belongs as truly to the moral as to the physical world.

The obstruction of this law brings down upon society stagnation and decay, but its natural operation produces gradual elevation of all classes of society, and a progressive civilization, geniality, and warmth, benefiting each in turn. Every farmer knows the advantages of the rotation of crops, and nature herself has arranged for the migration of seeds, providing even for the downy thistle, in the corner of the fence, an apparatus by which its seeds may fly upon the wings of the wind, and emigrate in quest of a fresh soil.

The same great law of circulation belongs to the intellectual and social world quite as certainly as to the physical. He who has ordered even the flight of the thistle seeds, has also arranged that riches shall make to themselves wings and fly away—that men of strong bone and sinew shall reap gold the fastest in California, and that men of manly, independent, bold, clear minds, and fresh unsophisticated hearts, shall be continually replacing in society the wastes produced by luxury, effeminacy and idleness. This is a great natural law.

Riches give leisure, and leisure expansion and delicacy to all the finer instincts and feelings of our nature. They give opportunity for abstract investigations and curious inventions. While a man is struggling for daily bread he will not push out mathematical discoveries, or measure the distance of the stars. But men of leisure seldom *apply* the abstract knowledge they acquire to purposes of utility as well as the industrious classes, and the rough sailor best appropriates the most abstract knowledge of astronomy to daily use in navigating the Atlantic. Thus necessity teaches men to apply knowledge to purposes of practical usefulness, acquired in times of ease and wealth. A family rises to wealth through industry and intelligence, their minds expand, their views enlarge; then poverty comes, and they turn all their knowledge to useful purposes. Or they emigrate to the far West, and carry with them their habits, tastes and thoughts, which, combined with the energy acquired through hardship, raised them to a much higher level than before. Refinement and education are taken with them into every walk of life they enter, and thus the whole are elevated.

In the early settlement of this country, men of learning and refinement were thrown, comparatively poor, on a new country. They had been accustomed to the expensive colleges of Europe—they formed cheap ones for their children here. All knowledge, all comforts, all refinements are in this way popularized, cheapened and brought within the compass of the masses in this country as in no other—education, newspapers, books, lectures, railroads, telegraphs. Thus refinement is imparted to the classes that have most strength of character, while the men of strength re-invigorate with new life and health the drawing-rooms of the refined.

In Europe, every artificial arrangement is made to check this natural circulation of society. By entails and laws of primogeniture, an hereditary aristocracy is supported at the *top* of society, and not allowed to fall to its natural level, nor can merit rise. Hence it is that, while the aristocracy all over Europe gives every symptom of stagnation and decay from an extreme and effeminate refinement, the poorer classes are proportionally degraded and brutalized, so as to be very far in point of intelligence, below any class of freemen in this country. In England, they attempt to heat society with the warmth of civilization downwards from the aristocracy, instead of upwards from the industrious classes, which is as if you should put a fire on the top of the boiler, instead of underneath. Dr. Franklin started the true American and common sense policy, and by simply letting the industrious and hardworking man be well paid, educated and virtuous, he saw that all the rest might be left to the working out of natural laws. He put the fire *underneath*, to make the water boil.

Thus also will the vast multitudes of foreigners that land on our shores, naturally and of themselves best become Americanized; not by persecution or forcing them into separate clans and classes, which will only produce riots, as in Cincinnati, and retard the great work of civilization, but by the natural operation of this great principle, the elevation of the working classes.—*Ledger.*

For "The Friend."

The position of the members composing a large meeting, particularly those who are viewed in the light of leaders, counsellors, or watchmen, not a little reminds me of a large team of horses. These when harnessed together, each one in his proper place, and all of them obedient to him who has the command or charge over them, move on in comely order. But who has not witnessed the disorder and confusion occasioned by an ungovernable leader, or by the stubborn and unyielding disposition of one, on whom the two-fold responsibility rests, of at times pulling and at times holding back. How apparent, even to a superficial observer, is the necessity of each member keeping his proper place, thereby equally dividing the labour, promoting the efficiency of the whole, and the credit of the master.

Is not the foregoing emblematic in some sort, of a meeting in which are ministers, elders, overseers, and other concerned members? Should all of these be found in the occupancy of their several gifts, co-working one with another in the ability and measure received, how comely will be the order, how equally the burden will be distributed amongst them; but the work may be retarded through some one's unfaithfulness, and thus cause an increase of burden to rest on the faithful. I have desired that we all should be kept lowly, humble, and teachable, divested of everything in which the creature could exult. It is not enough that we be found literally sound in the faith. It will not do for us to conclude that because we are the same in profession with the people whom the Lord did raise up and own in the days of George Fox, that we have nothing to fear. Like them we must deny ourselves, take up our daily cross, and follow him. These were the terms of discipleship in the days of our predecessors, and they remain unchangeably the same in our day. Many have sought an easier way; they have been willing to do good, but the good has been of their own devising; they have been willing to make an offering unto God, but not the sacrifice that he has called for at their hands. Now, although the leaders of the people may be pulling in different directions, and the query may sometimes arise in the hearts of some of the little ones, who are desirous above everything else, to be found in their proper allotment, "Who shall show us any good?" I would say, be not over much discouraged. "The foundation of God standeth sure, having this seal, the Lord knoweth them that are his," and if we are indeed his, these shaking and sifting times will not be permitted to move us off the sure foundation, or pluck us out of our heavenly Father's hand.

Ohio, Fourth mo. 29, 1855.

The Horrors of War—A Fearful Tragedy.—The London Times lays before its readers the particulars of a horrible affair, which recently occurred near the Dutch settlement of Transvaal, at the Cape of Good Hope, and which can only be paralleled in atrocity among the achievements of modern times by the exploit of Marshal St. Arnaud in Algiers, when he smoked and burned to death thousands of his barbarian opponents who had sought refuge in a deep and spacious cave:—

In the case at the Cape of Good Hope, the Caffre Indians had murdered, in the Tenth mo. last, under circumstances of great barbarity, ten or twelve men and women of the Dutch settlement. Immediately, General Pretorious raised an army of five hundred men, and, accompanied by Commander General Potgietter, proceeded on an expedition to revenge the blood of the victims. After an absence of several weeks, they reached some remarkable subterranean caverns, half a mile in length, and from three to five hundred feet in width, where the Caffres had entrenched themselves. Upon his arrival at this spot, General Pretorious attempted to blast the rocks above the caverns, and thus crush the savages beneath the ruins. The peculiar character of the stone, however, rendered this scheme impracticable, and he then stationed his men around the mouths of the caves, and built up walls in front of them. After a few days, many of the women and children were driven by hunger and thirst from their hiding places, and were allowed to escape; but every man who came forth was shot dead by their rifles. On the 17th of Eleventh month, at the close of a siege of three weeks, the besiegers, seeing no signs of life, entered the caverns, and the silence within, together with the horrible odour arising from the bodies of the dead, told how effectually their object had been accomplished. More than nine hundred Caffres had been shot down at the mouths of the caverns, and a much greater number had perished by slow degrees, suffering all the horrors of starvation in the gloomy recesses within.—*Late Paper.*

Lessons of self-denial, wisely and kindly, enforced, though the heart be pained for the time, are sources of future satisfaction.

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

GEORGE GRAY.

(Continued from page 279.)

The traces of the labour of our friend, George Gray, continue very abundant, but as they principally relate to Monthly Meeting appointments and visits to neighbouring meetings, they need claim no particular mention. In the year 1706, he married a valuable ministering Friend, Naomi Berry, of whose life we have already given account. In 1709, the year after her decease, he visited New England, taking with him a certificate addressed "to Friends of East Jersey, Long Island, Rhode Island and there away." It testifies concerning him that he is "a man of a good conversation," "having been many years concerned in public testimony," and after desiring that he may be accepted and received by the brethren, it concludes thus:—"So desiring his welfare and the presence of God to attend him, with our tender salutation of love in the holy Truth of our blessed Lord Jesus Christ, which hath united his people, and gathered them into his own eternal spirit, so that his church is become one the whole world over, praying the increase thereof, we conclude."

He was now grown very aged, and on several occasions we find him requesting the Monthly Meeting to assist him in regulating his affairs, he being executor of the will of his mother-in-law, Margaret Beardsley, the provisions of which, his children being still under age, could not yet be carried out. In the year 1712, he removed to a plantation belonging to him in right of his wife, Mary Beardsley, near Germantown, and took a certificate to Abington Monthly Meeting. His friends bear an affectionate testimony to their "ancient friend," as "a man of a humble innocent life and conversation becoming the Truth." He returned to Philadelphia in a year or two, and in 1715, at his request, he representing himself as through age unfit for business, two Friends were appointed to assist him in what was needful, who probably took the whole charge of his temporal concerns. Although very infirm and drawing nigh to the gates of death, he was not released from a spiritual travail for the good of others. In 1716, feeling drawn to visit Friends in Barbadoes, he requested a certificate thereto. It is evident, that he did not expect to return from this visit, for he took a certificate of removal. The final parting with his children, even though, at his great age, he could not expect long to endure the earthly separation, must have been no little trial.

Of his labours in Barbadoes, for which place he sailed near the middle of 1716, we have no account. His death took place about the first of the year 1718, whilst Thomas Chalkley was in that island. Thomas says, in his journal, "While I was here, our ancient friend, George Gray, died. I was at his funeral, at which there were many people."

Not endowed with brilliant qualities, but an honest industrious labourer in his Lord's service, his course for more than half a century through which we can trace it, seems to testify he was "doing what he could."

ELLIS PUGH.

This Friend, who is often called Ellis Ap Pugh, in the early records of this province, was born at Dolgelly in Merionethshire, Wales, in the Sixth month, 1656. His parents were religious characters, but his father dying before his birth, and his mother a few days after, he was left to grow up without the guarding care and oversight, which piously concerned parents can extend over their offspring. But the God of his father and his mother did not forsake him. When running in the heedless haste of youth, in the paths of folly, he was visited in mercy, by the Lord's awakening judgments, which caused him earnestly to ponder his ways, and to consider the things which belong to the soul's everlasting peace. The restraining influence of these judgments rested upon him, and in the eighteenth year of his age, he was more eminently visited by the Holy Spirit, which awakened in him a living concern, that he might serve the Lord his Creator, more faithfully and diligently than he had ever done. One of the means employed by the Lord Jesus, that blessed Shepherd of the sheep, in gathering this lamb, into his fold, was a testimony borne by his servant, John Ap John, that eminent labourer in his gospel.

Having submitted to the call of the Saviour, and being zealously concerned to obey him, he grew in religious experience. God, who has promised to be a "father to the fatherless," was with him, and as he grew in obedience, opened still further the mysteries of his will, until in or about the year 1680 he gave him a part in the ministry of the gospel. He had not much human learning, neither was he accounted one of the wise, according to the wisdom of this world, yet, through faithfulness to his gift, he was made in the Lord's hand an instrument of good to many. Divers were reached through his ministry, and were turned through submission to the Holy Spirit, from the paths of vanity, into the path of life.

In the year 1686, having believed it would be right for him to remove to Pennsylvania with his family, he prepared therefor, and a number of his acquaintance and neighbours made ready to accompany him. Whilst waiting until the ship should be ready to sail, great trouble and exercise of mind fell upon him, insomuch that through the effect thereof, he was sick for some days. In this season of conflict the Lord made it manifest to him, that trouble and exercise should attend them in the voyage. He also showed him, that there was a further service for him in Wales, and that he must return thither at a future time.

They sailed, and on their passage met with many storms. After battling with tempests and contrary winds all winter, they reached the island of Barbadoes in the First month, 1687. Here they remained several months, being joyfully and lovingly received, and hospitably entertained by their brethren in religious communion with them. During the ensuing summer, they reached Pennsylvania.

He first settled west of the Schuylkill, near Haverford, where he was a faithful and zealous labourer of the gospel, preaching fervently in his native tongue. In the year 1698, a considerable number of people being mostly relations or near neighbours in Merionethshire, Wales, came over to Pennsylvania with Hugh Roberts, who was returning from a religious visit to their native country. But few of these new settlers were members of the Society of Friends. Their descendants say, "they arrived at Philadelphia, on the 7th day of the Fifth month, where they met with kind reception not only from relations and old acquaintances, that were in the country before, but from strangers, though they understood not their language. It appeared to them, as we have often heard them say, that in these early times, christian love in a great degree presided amongst most, though of different speech and profession." A tract of land, amounting to 10,000 acres, was purchased by the new comers during the year, on the east side of the Schuylkill, about twenty miles from Philadelphia, and in 1699 they began to mak improvements thereon. A priest, by the name Evans, residing in Philadelphia, thought that as br few of the settlers were Quakers, there might be a opening there for him. He came several times t offer his preaching for sale, but although not ye thoroughly convinced of the doctrines of truth they doubtless had been instructed that unde the gospel dispensation, all ministry was to b without money and without price, and so he quickl found that there was no market there for the pro duct of his tongue. The people, however, ofte met together in silence at the houses of Joh Hugh and John Humphreys, where at times mir istering Friends were drawn to set with them Among others, Ellis Pugh, although his residenc was at a distance, and he had the Schuylkill t ford, was often with them. Narrating the visit of ministers to these new comers, Friends of Gwyn nedd say, "Particularly that faithful servant an minister of Christ, Ellis Pugh, who in these earl times was instrumental to the convincing and es tablishing of many in the blessed Truth. Fre quent were his visits, and his labour of love inces sant, though he then lived at a distance fro them."

Ellis Pugh had been one of the second set o purchasers of the land about Plymouth, but a what time he went to Gwynnedd or Plymouth w know not, but his mind was so with the new set tlers, that he felt it right to remove there. The say of him, "In process of time he came to liv within the verge of this Monthly Meeting, an laboured faithfully amongst them to his dyin day; and many have had cause to be thankful fo so great a blessing conferred on them."

At Philadelphia Quarterly Meeting, held Tenth month 4th, 1699, Rowland Ellis, on behalf o Haverford Monthly Meeting, reported that severa Welch people, Friends and others, lately settle on the east side of Schuylkill, in this county, abou twenty miles off, have had for *some time* a First day's Meeting and a Third-day Weekly Meeting by consent of Haverford Monthly Meeting. Th information was given for the judgment of th Quarterly Meeting, which approved of the cours pursued. It also approved of a proposition to joi the meeting to Haverford, for the sufficient reaso that the settlers "understood not the Englis tongue." In 1700 a meeting-house was buil there.

Of the nature of the ministry of Ellis Pugh, w have this account from the Gwynnedd Friends "This our Friend was a serviceable instrument i the Lord's hand, to cherish and instruct us, i meekness and tenderness, to obey that which Go made known unto us of his will, and to follow an understand the operation of his Spirit, discoverin to us the snares of the enemy of our souls. Hi pious labours, among others that were fitted for th same service, have been profitable in directing an edifying us in the way of truth; for by the ten derness and influence which came as dew upon ou souls whilst we sat under his ministry, we believe his doctrine was of God."

(To be continued.)

The Trans-Atlantic Submarine Telegrap Company, composed of English and French capi talists, have entered into a contract with the New York, Newfoundland and London Telegraph Com pany, whereby the former are bound to construc and lay down at their own expense and risk, a sub marine cable extending from Ireland to St. Johns Newfoundland, and to have the same complete and in operation, on or before the 22d day of Firs mo. 1858. We have already mentioned that the New York, Newfoundland and London Company

id contracted for a cable to connect Newfound-
nd with Cape Breton or Prince Edward's Island,
om whence lines are already in operation to New
ork. This work will be accomplished in the
urse of the present summer. We have seen a
ecimen of the cable to be made for this Com-
ny, which is to weigh five tons and two hundred
unds to the mile, and presents a much more fin-
hed and compact appearance than the cable now
use between England and the Continent, a short
ction of which has also been exhibited to us.
his English line has already been worked four
ars without alteration or repair, and seems
holly unaffected by time or wear, or chemical
tion. The two Companies, European and Ame-
can, each will own the line by it constructed;
nt their contract obliges them to operate in con-
ection with each other, to the exclusion of all
her lines, for the period of fifty years, which is
e limit of the American Company's charter.—
. Y. Jour. Com.

Selected For "The Friend."

UNSEEN PURPOSES.

"For our light afflictions are but for a moment, and
ork for us a far more exceeding and eternal weight of
ory."

he world is full of suffering—along the mournful air,
he notes of sad complaining are ringing everywhere,
ove shieldeth not our idols from death's unsparing
darts,
nd the whole wide earth is teeming with crushed and
broken hearts,
et were no clouds of sorrow around our pathway
driven,
his world would be a paradise—we would not dream
of heaven!
he erring heart to purify, is sent the chastening rod,
o discipline the spirit, and draw it nigh to God.

'e are bid to bow in meekness to the loss of those we
love,
nd are pointed to the mercy of a Providence above.
o raise the heart to heaven with a meek and holy
trust,
nd silence its repinings that have bowed it to the dust.
'e may not *see* the purpose why our hearts are pierced
and riven,
et, with a faith undoubting, let us still look up to
heaven!

his life is full of trial, yet we know that One above
ooks ever down upon us with a sympathizing love,
nd pitieth our infirmities, though others may deride,
or the heart hath not a sorrow by which he was not
tried.

h, let us then be patient! be meek, and murmur not,
hough clouds, and gloom, and shadow, surround our
earthly lot;
nd when the heart repineth, think of that Holy One,
ho meekly bore and suffered, to win for us a crown!

'e know that life hath mysteries; for God hath not
designed
o shed his great omniscience on the lowly finite mind;
nd when the soul is ransomed, and the fount of life
unsealed,
he mind shall grasp infinity, and all will be revealed.
hen let us place the anchor of our confidence and
trust
n the might of the Creator, the Omnipotent and Just!
hose will we may not question, nor the hidden motive
tell,
et rest in the assurance that "He doeth all things
well."

Selected.

MARKS OF A TRUE MINISTER.

"How ready is the man to go,
Whom God hath never sent;
How timorous, diffident and slow,
His chosen instrument.

Lord! if from thee this mark *I* have
Of a true messenger;
By whom thou *wilt*, the people save
And let me always fear."

From "The Leisure Hour."

An Astronomical Year.

The duration of the astronomical year, as now determined with great precision, consists of 365 days, 5 hours, 48 minutes, and 51 seconds. The real length of the year is thus six hours greater than it was according to the estimate of the old astronomers; so that, if we reckoned by their calculation, on every fourth year a day would be lost. Such a circumstance must, in a comparatively short period, produce the most awkward results: a man born in spring would, before gray hairs covered his head, have to celebrate his birthday at the end of winter; harvest would, after the lapse of a few years, have its festival in mid-summer; and the time would come when summer and winter would change names. It became therefore necessary, in all countries where the astronomical year was used, to correct the calendar at intervals, to prevent the increase of an evil for which no provision was made.

Julius Cæsar was probably the first man in authority who attempted a permanent correction of the calendar, assisted by Sosigines, an Egyptian astronomer. Their device was, to add a day, every fourth year, to February, and the principle adopted was so excellent that it has been both retained and extended. This correction of time was ordered to be made in all countries where the Roman authority was acknowledged, and to secure a uniformity of dates, the sixth day before the kalends of March was to be reckoned twice, for which reason, the fourth year, now called leap year, was by the Romans designated bissextile. But this clever contrivance did not perfectly correct the calendar, or cause the civil and astronomical years to remain long in permanent agreement. The addition thus made every fourth year was eleven minutes more than was required for the correction, and although this may seem a trifling error, yet spread over so long a period, it soon became a very marked quantity, and in the course of centuries threatened to interfere with some social and many ecclesiastical arrangements. The Julian year, therefore, though an approximation to the correct measurement of time, possessing thus an element of error, could not permanently remain in use, unless a means of absorbing the miscalculation it perpetuated could be discovered.

The necessities of the Roman church ultimately led to the requisite improvement. The Council of Nice, which assembled in the year 325 A. D., ordered, among other matters, that Easter should be celebrated on the first Sunday after the full moon following the vernal equinox. This was a guide to many other of the church festivals, so that any alteration in it caused a much greater confusion than at first sight appears. Now it was well known that in 325, when the council met, the 21st of March was the time of the vernal equinox; but in the fifteenth century it fell on the twelfth day of that month, a difference sufficiently important to force upon the attention of the pope and the conclave the necessity of correcting the calendar.

This enterprise was meditated many years before it was accomplished; but it would probably have been effected in the pontificate of Sextus IV., instead of Gregory XIII., if the preliminary calculations had not been interrupted by the sudden death of John Muller, the astronomer selected to advise the pontiff, and prepare for the contemplated change. This rare genius, so well known as the founder of the printing-house at Nuremberg, though it is as an astronomer that he is most deserving honour, was summoned from his useful labours to assist the pope in correcting the calendar. He unwillingly obeyed the command, and repaired to Rome, where he had at an early period of life exhibited his great talents, to undertake the task; but the year after his arrival, in the fortieth of his age, he died, or, as some say, was murdered by the sons of an eminent Greek scholar, whom he had mortified by some severe criticisms. Sextus being thus deprived of the assistance of the man best able to accomplish his object, lost the honour of effecting his useful design.

Pope Gregory XIII. was a man of science, and we have little cause to regret that the task of reforming the calendar fell into his hands. To restore the civil year to a correspondence with the astronomical, he ordered that the 5th of October, 1582, should be called the 15th, for at that time ten days had been lost, and the vernal equinox fell on the 11th of March instead of the 21st. To prevent the intrusion of the same errors in the measurement of time in future ages, and to secure the recurrence of the festivals at the same period of the year, he further decreed that "every year whose number is not divisible by four, without a remainder, consists of three hundred and sixty-five days; every year which is so divisible, but is not divisible by one hundred, of three hundred and sixty-six; every year divisible by one hundred, but not by four hundred, of three hundred and sixty-five; and every year divisible by four hundred consists of three hundred and sixty-six. A more perfect correspondence of the civil and astronomical years will probably never be obtained than by the use of the rules enforced in this decree; for after the lapse of four thousand two hundred and thirty-seven years, the error will be less than a day. In their preparation every source of disagreement was duly estimated, and as far as possible corrected. The allowance of an extra day every fourth year is, as already explained, an excess; but this is not allowed to accumulate, for, at the commencement of every century, when it amounts to about three-fourths of a day, a deduction of one day is made. An error of about six hours is thus left as the accumulation of one hundred years, but this is not passed without correction; for every year divisible by four hundred, which ought to be a common year by the ordinary rule, is made to consist of three hundred and sixty-six days.

Little opposition would probably have been made to the introduction of these changes in any European state, so generally was the necessity of a correction admitted, had they not been enforced by the pope, under an authoritative command for the immediate and universal adoption of the reformed calendar. The princes who acknowledged the sway of the bishop of Rome gave an uncomplaining and apparently willing compliance, but in the protestant states the introduction of a very useful and important correction in the measurement of time was long delayed, from a recollection of the source from which it came, and the impudent assumption of a command with which it was announced. At last the Gregorian calendar was universally adopted by the European states, but by protestant communities always with a protest against the interference of the pope, and an entire rejection of his authority. The new style was established in Great Britain by act of Parliament, as might be expected in a country so justly jealous of its civil and religious privileges, in the year 1752.

So long as thou livest in the cross, thou livest in the power, and thy obeying is easy, and all things are possible to thee through it; and as long as thou art *daily* dying to that which is corruptible, thou feelest the more life, and joy, and pleasure in that which is everlasting.

From Chamber's Journal.

Whereabouts is the North?

A week or two ago, we called attention to the many recent disasters at sea, some of which, as it was observed, might be traced less or more to deviations of the compass. It will probably be new to many that the whole doctrine respecting the pointing of the needle is now held as liable to very considerable modification; that, in short, the compass, as usually understood, is very far from being a faithful guide across the ocean; and that those mariners who depend too exclusively on its aid, are likely to lead their ships into extreme danger. But how, it will be asked, can this be, seeing that the needle points to the north? It is not strictly true that the needle points to the north; it points to a spot several degrees aside from the north, and this spot is not always exactly the same. Admitting, however, that the compass, in proper circumstances, does pretty steadily point to one spot in a northerly direction, it still remains true that it is difficult to keep it in these circumstances, and, as the case usually stands, the circumstances produce great and various divergences.

These tendencies of the compass to give a misleading direction are no new thing, but have long been under the attention of mariners. Dampier mentions them; Sturmy's "Mariner's Magazine" for 1684, as may be seen in the Library of the British Museum, has something about them; more than once were they observed during Cook's voyages, and repeatedly since. So often, indeed, that one is surprised those most concerned in explaining or preventing the error should not have taken instant pains to inquire into it. But why should any one trouble himself? It was nobody's business in particular; and so nobody meddled with it. Your genuine "old Salt" snapped his fingers at science; he could take his ship out to sea, and bring her into port again, by rules well known to navigators. Why should he bother himself with that new stuff about compass errors? "Lead, log, and look-out," had served his turn for years past, and should be his trust for the future. Sometimes, however, it happened that neither ship nor captain ever came home again. Who would have thought it! Accidents will happen—that was all; and still the old routine prevailed. Now and then the lesson was repeated in a more impressive form. In 1803, the *Apollo* frigate, and forty of her convoy, went on shore in the night on the coast of Portugal. The war-ship, trusting to her compass, signalled the course to be steered, making no allowance for the disturbing effect of her guns upon the needle. Some of the merchant-captains, remarking the error, steered the course as shown by their own compasses, and escaped the fate of their less observant brethren. And how often did it happen, during the long French war, that the commander in charge of a convoy directed by signal the course to be steered through the night; and that in the morning the merchant ships would be seen dispersed all round the horizon, one or two of the most distant perhaps being carried off by the enemy's cruisers. Who was to blame? Each captain had steered the course prescribed by his own compass; and as no two compasses agreed, the consequence was a general straggling, and a loss of time while the ships beat up into position, like ducklings to their parent.

Such being the risk and difficulty with wooden ships, how much greater when the vessel is built of iron; the liability to error is increased to an alarming extent. Indeed, the most anxious trial that could befall a pilot or sailing master, when iron steamers first came into use, was to have charge of one from Plymouth to London. The vessels would go in any direction but the right; and he was a brave man who could venture to carry on in a fog. It was not at all unusual at sunrise to see the English or French shore right ahead, and the ship running direct for it when she was thought to be making her fair course up channel. The compass was worse than useless; it was treacherous. We have heard some men declare, they could have navigated with less hazard had there been no compass on board at all.

The liability to error is in some cases practically recognized by the captains of steamers plying regularly from port to port. Hull to Rotterdam, for instance; they know that to steer south-south-east, or whatever the course may be, will not take them true to their destination; and, taught by long experience, they take a course a point or two more to the north or south, and fetch their port as accurately as a ferry-boat its landing-place. They have learned, moreover, that to steer precisely the opposite course in returning, will not take them where they wish to go; and here, also, they allow for deviation. The out and home voyages are thus seen to require different expedients. After this, shall we wonder that the wrecks round the British coast alone, taking the year through, amount, as has been said, to a ship and a half per day? In some years, it is more than double this number.

The Admiralty at length took up the subject, and appointed a "Compass Committee;" comprehensive inquiries were made, and the causes of error carefully investigated. These were more easily discoverable than the remedy; but science was brought to bear on the question, and, as we shall see, with beneficial results.

Many remarkable particulars came to light during the progress of the inquiry; and instances of neglect or indifference almost incredible. The rough-and-ready rule, "Keep all iron seven feet from the binnacle," which most mariners were supposed to recognize, was proved to be as little acted on by the navy, as "Early to bed and early to rise," etc., among people on shore. Iron tillers and capstans were not at all uncommon; and the disturbing effect of such a mass of metal, approaching to within two or three feet of the compass, had never been thought of. If the vessel had iron davits for the quarter-boats, the swinging of them inboard would make a difference of four or five points in the direction of the needle. The iron nails with which the binnacle-boxes were put together, would cause a similar error; and more than once the lower part of the box was found to be used as a closet where iron bolts, and other sundries of the same metal, were conveniently stowed away. Surely, wilful stupidity must have been the presiding genius over the makers of binnacles; how else can the use of any other than wood or copper fastenings be explained? In Queen's ships, the binnacles are now made without doors, to prevent the possibility of any idle sailor depositing in them his odds and ends of iron. An iron cistern, carried between decks near the stern, would produce as much disturbing effect on the compass as a solid cube of the same dimensions. The *Courageux* was lost on the rocks off Anholt, owing to the needle having been diverted two points by a stand of arms, placed on the half-deck below the compass. The addition of a large gun to a vessel's battery would make a difference. Compasses, too, were found to disturb each other when placed too near together; and the placing them too near was the common fault of merchant-ships. In vessels of the royal navy, the binnacles, where two compasses are carried, are now never fixed within four and a half feet of each other. When both are so liable to be wrong from causes above mentioned, they should at least be prevented from making one another worse.

Again: the error of a compass is not constan especially in iron ships; it varies with the induc magnetism of the vessel, or with the changes the permanent magnetism. As the ship proce on her voyage, so does the change take place greatest in amount in the highest latitudes, a diminishing towards the equator. It is not t same in corresponding latitudes of the two hem pheres, and it differs according as the course east or west. Nor is it the same in different pa of the same vessel; let a compass be placed ne the stern, another amidships, another near t bow, and a fourth down below, each will tell different tale. The question thus appears to one of insurmountable difficulty—the complicati of error too intricate for unravelment. How do shi ever find their way across the trackless waters?

The answer to this question will be to narrat in few words, the principal means discovered an employed for correcting the multiplied errors s ready enumerated.

(To be concluded.)

For "The Friend."

The Indians.

The annual reports to our Government of t Commissioner of Indian affairs, with the accon panying documents, afford much interesting i formation in relation to the aborigines, with man sorrowful evidences of the unmerited injuries, which they have been, and still are, subjected.

Among the more agreeable items of the la report is a statement, relative to a portion of th Sioux—that wild, and, by reputation, incorrigib race of savages, so thoroughly averse to all th methodical and industrious usages, and self-restrai ing virtues of Christian civilization, as to render the redemption altogether hopeless. Even intelligen men, are sometimes far too hasty in the formatic of opinions, and we have repeatedly had traveller tales of nations, devoid of conscience, of a sen of religious obligation, and even of the notion a deity, which, on closer observation, and a mo intimate acquaintance with the subjects of such re presentations, have been found to be erroneou Among the documents attached to this report, a instances of the same hasty and ill-founded kind judgment. With regard to the Sioux, we have bee so often assured, by those who have seen, and sure ought to know, that they were fierce and incapab of control, as the wild winds of their own prairie that the belief that such was really the fact, h become pretty general: Yet we now have fro the Sioux agency in Minnesota, the followin account of several tribes of that nation, from J Prescott, the farming superintendent.

"There was placed under contract, in the sum mer of 1853, 360 acres of land. Last spring th fields were all fenced with post and rails, whic fence, if it had been in a straight line, would b between 5 and 6 miles in length. The land h been, most of it, cross-ploughed, and part of harrowed. I ran the fields off into square act lots, and allotted to small families one acre eac and to large families 2 and 3 acres each; bu there were not families or Indians enough to plan half the land that was ploughed, the larger half The Indians preferring to roam about and starv The Indians at first objected to the new system farming, wishing to plant in irregular patches a over the fields, and some of them pulled up th stakes that I had stuck for corners, and said the would plant where they pleased. I told them tha I was carrying out the orders of the governor an the agent, when they stopped their opposition, an went to work. Those that planted have laid u for winter use, from 20 to 30 bushels of goo sound corn per family. The corn was planted i

e month of June. Some of the fields would erage 30 bushels to the acre, and some not more an 15 bushels to the acre, the drought having jured some of the crops one half.

"The Indians have planted corn, potatoes, pumpns, squashes, melons, cucumbers, onions, and ans; but the thievish children stole all, except e corn, before the crops were half grown.

"By order of the governor, 160 acres of land ve been broken this summer, making in all 520 es, now in readiness for the lower Sioux. The ils are split, and posts in readiness to fence the st ploughed fields. The land in this country is ell adapted to the raising of corn. All kinds e raised here except southern *Dent.* The redb early *Dent* ripens and brings good crops. The il is a black sandy loam, and all kinds of northrn vegetables come to the greatest perfection; nd the Sioux could raise an abundance of food, they would employ half their time at farming ittle Crow's band, most of them, have planted the agency. Black-dog, Little Six, and the Star, part, have planted at the agency. Four bands ve not made their appearance this summer, and e roving about. One Indian bought with his wn money a one-horse wagon for $75, and a ovel-plough—the first instance of the kind I ve noticed among the Sioux

"The following is a condensed list of the work one since 4th May, 1853—one year and five onths, viz.—520 acres of land broken. 360 es fenced with posts and rails. 25,400 rails ade. 300 acres cross-ploughed and part harrowd. 6060 posts made. 70 acres sowed in turnips nd rutabagas. 12 acres planted in potatoes. 150 ns of hay last fall. 300 tons of hay this sumer."

How much of this was the result of Indian laour does not appear; but it is a great matter get a Sioux to work at all.

Last summer an expedition was sent by the overnment up the Missouri and Yellow Stone to isit the various tribes of Indians inhabiting hose regions. They are mostly in a suffering ondition, game having very much diminished nd agriculture being but little known among hem. "Although," says the report of the agent, for many years buffalo have been tolerably nuerous through the country of the Crees and Assinboines, yet they are rapidly diminishing, and ther nations have but few; besides their range gradually becoming more limited; and the exensive plains between the *Coteau de Prairie* and aschawaine, formerly covered with these animals, re now entirely deserted by both Indians and ame. The Cree and Chippewa tribes, unable to nd game on their own lands, are obliged to hunt n the tributaries of the Missouri. The enormous estruction of buffalo for their hides, meat, &c., by ccidents in crossing rivers on the ice, where thouands sink by becoming embedded in the mud and now, by storms and wolves killing the small alves, must, before many years, end in their enire extinction, or at least render them so scarce s to be inadequate for the subsistence of the nerous tribes of Indians who now live by hunting.

In the winter of 1846, the buffalo disappeared om the country of the Assinaboines; they subisted for a time on elk, deer and wolves. But ey are no deer-hunters; and even if they were, uch game is not found in sufficient numbers to upport them. The snow was deep, the ground rozen to the depth of four feet; consequently oots, herbs and berries, their usual resort in times f great scarcity, were not to be found. After ating up their reserves of dried berries and roots, ey subsisted on the flesh of their dogs and orses; these failing, actual famine came upon them. Many died of disease and hunger; old persons were left to perish, and in several instances they ate their own children.

These Indians have strictly observed the stipulations of the Laramie treaty, and it is gratifying to know that not a single instance of murder, robbery or other depredation has been committed by them, either on the neighboring tribes, parties to the treaty, or on the whites.

On the 18th of the Seventh Month, we commenced our long and perilous trip up the Yellow-Stone. Our boat was 75 feet long, loaded almost to the water's edge with goods. This boat was to be taken a distance of 300 miles, through a most dangerous country, and against a powerful current, by human strength, with the *cordelle*. We encountered many difficulties, and although we overcame them all, the anxiety and almost hourly expectation of having the boat sunk or dashed to pieces on the rocks, was the source of the greatest annoyance, and marred entirely the pleasure of our journey.

The fall of the Yellow-Stone is probably greater than any other river in this country, rolling over a rocky bed, with a current of six miles an hour, filled with sand-bars, islands and other obstructions. But the most serious difficulty we met with was the rapids and ripples, as they are called in this country, where the current seems dammed up with ledges of rock, over which the impetuous current flows with great velocity. Often the men would pull for hours in water up to their waists, with a current against them which would carry them off their feet at the slighest mis-step, making not more than 6 miles in 12 hours.

Of the country bordering on the Yellow-Stone I would say that there can be none more barren in the world; none of it could be made subservient to agriculture, or even grazing purposes. The timber is very scarce and of diminutive growth, occurring only along the streams and bottom prairies, which yield nothing else but wild sage, *Tremontia Vermicularis*, and the annoying prickly pear. The hills produce no vegetation but a few bushes and stunted cedars. The mineral productions possess no economical value. Large beds of lignite are frequent, from 1 to 6 feet thick, intermixed with indurated clay; in which are immense quantities of fossil shells and the most beautiful impression of leaves. In no country is there a finer exhibition of the ancient flora. Chalk occurs in one locality, where, for the distance of 10 miles, shells where found in the greatest abundance and of the most beautiful forms and hues. Vast quantities of petrified wood, called by the traders *petrified forests*, are scattered over the country. The grain is distinct, and on the stumps layers of growth as though just cut. Another thing which excited my wonder was the quantities of pebbles scattered along the rivers; acres are covered with them to the depth of several feet, and the river is paved with them. But the most remarkable feature was the appearance of volcanic action every where presented along the river from the mouth to the source. The distant bluffs present a burnt and reddened appearance, covered with fragments of rock of every size, which appears to have been in a melted or semi-melted state, which in many places gives the appearance of ruins of ancient cities. I find that this is occasioned by the burning out of the lignite beds, some of which are even now on fire. In speaking of the physical features of this country, that remarkable region called by the traders, the "Mauvais Terres," or "bad lands," should not be omitted. It extends from the forks of the Platte westwardly to the Black Hills, covering an area of 90 miles in length, and 50 in width, presenting some of the grandest and most wonderful scenery in the world. Here are to be found scattered over the surface, in great profusion, the petrified bones of extinct species of animals; including fossil terrapins in great numbers, some of them weighing from 1500 to 2000 pounds.

Another Great Tree in California.—At a late meeting of the Boston Natural History Society, Dr. Ayres furnished the following items derived from Dr. Bigelow, of San Francisco, relative to another huge tree in that region. The tree lies on the ground, having fallen many years since, From the base to the point where it is broken off, it is found to be three hundred and ten feet; all beyond this was burned, probably by the Indians, but fragments lie scattered along to the distance of a hundred and fifty feet, and from the size of these fragments, Dr. Bigelow feels confident that the tree must have been five hundred feet high. At the base it is by computation, one hundred and ten feet in circumference, and at the end of the three hundred and ten feet, it is, by measurement, forty feet in circumference. This is almost as much beyond, in size, the great tree which has attracted so much notice as that is beyond trees of common size. Dr. Abbott remarked that Dr. Pickering had seen trees in California remarkable for their slenderness as well as height. He had seen one three hundred and ten feet high, measuring only nine feet in diameter at the base, and at the broken extremity only nine inches.

That Remarkable Phenomenon, the coal mountain in Pennsylvania, which has been on fire since 1837, will probably soon be extinguished, as the fire is approaching a point which can be submerged in water. A mass of coal has been consumed three eighths of a mile long, 60 feet wide, 300 deep, and equal to 1,420,000 tons of coal.

THE FRIEND.

FIFTH MONTH 19, 1855.

The last Congress of the United States passed an act, near the close of its session, providing for the registration of letters containing money or other valuables, at the post-offices where they may be deposited, in order to secure the person sending such letters from loss, in case of miscarriage. For the information of our readers, we take the following from the instructions issued by the Postmaster-General, for carrying into effect the provisions of that act. Much relating to the duties of clerks in the post-offices, is omitted.

Letters alleged to be valuable, posted at one Post-office in the United States, and deliverable at another such office, shall, from and after the first day of July, 1855, be registered at the office of mailing, on the application of the person posting the same, *and the payment of a registration fee of five cents.*

Postmasters are instructed to enter all such letters in a book to be prepared and kept for the purpose, to be called the *Receipt Book*, containing blank receipts with a wide margin for a brief duplicate of each, as in Bank Check books. The Postmaster will enter in this margin the number of the receipt, the date of filing it, the name of the person to whom the letter is addressed, and the place to which it is to be mailed. He will then fill up the receipt to correspond with this marginal entry, separate it from the margin, and deliver it to the person who deposited the letter.

Registered letters will not be entered in the ordinary accounts of mails received and sent, but separate accounts of such letters will be kept at each Post-office.

When a letter has been received, registered, and receipted for, as directed in section 2, the Postmaster will enter its number, the date of mailing, the rate of postage, the name of the person to whom it is addressed, and of the office, (whether of distribution or delivery,)

to which it is to be sent, in his *account of registered letters sent*. He will then mail each such letter or parcel of letters, *in a separate package from his unregistered letters*, and will seal each package, after tying it in the usual manner.

On the receipt at a distributing office of registered letters for distribution, the clerk who opens and distributes the mail, will apply to the Postmaster, or to such one of his assistants as may be authorized to open official letters, addressed to him, for the corresponding letter bill. Having compared the letters with the bill, he will indorse it "correct" if he find it so, or will note the error, if there be one, and will pass it with the letters to the clerk who keeps the account of *registered letters received for distribution*, who will enter its contents in his account and indorse upon it his signature or initials.

When the duplicate letter bill of any registered letter or letters is returned from the office of distribution or delivery to the office where it was originally mailed, that fact shall in each case be noted by a check mark on the margin of the account of *registered letters sent*, opposite the original entry; and if it be *not* duly returned, the failure shall in like manner be noted by a different check mark, and such failure shall in all large offices, be immediately reported by the clerk who keeps *the account of registered letters sent*, to the Postmaster or his principal assistant, and such Postmaster will give immediate notice to the chief clerk of this department of every such failure noted in his office.

If upon the receipt of any duplicate or return letter bill, it be found on examination that a letter originally mailed with it is missing, or that any important error or discrepancy is indorsed on it, the fact will be duly noted on the account of registered letters sent, and immediately reported to the chief clerk of this department, and if the discrepancy implies a robbery of the mail, or if a money letter or package of considerable value is found to be missing, such report *will be made by telegraph, if possible.*

On the delivery of a registered letter at the office of its destination, a receipt therefor will be taken from the person authorized to receive it, and such receipt will be carefully filed and preserved at that office.

SUMMARY OF EVENTS.

EUROPE.—News from Liverpool to 28th ult.—*The War.*—Up to the 22d ult., the bombardment of Sebastopol had continued, but without important results. The Russian commander, in his despatch of that day, states that after twelve days' bombardment, the fire of the allies had become weak, and caused little damage. The French had taken the Russian ambuscades in front of the Malakoff tower, and added them to the French lines. According to their account, the siege was advancing, and the situation of affairs was considered satisfactory. It would seem that an immense quantity of shot and shells had been showered upon the town and its defences, and some injury inflicted upon them; but the correspondent of the London Times, who is a spectator of the attack, says in his last letter, "we are not one inch nearer the town than we were last October." The loss of life on both sides, though considerable, has not been as great as might be supposed from the magnitude and long duration of the cannonade. Cholera has recommenced its ravages in the French camp.

Failure of Negotiations.—Another meeting of the representatives of the Four Powers was held on the 25th ult., at the request of Prince Gortschakoff, when some further propositions were made by the Russian Plenipotentiaries, and rejected on the part of France, England and Turkey. Lord John Russell had left Vienna on his return to England. The French Minister remained at Vienna for a few days, to discuss matters with the Austrian Government.

RUSSIA.—The cholera continues its ravages at St. Petersburg. A serious overflow of the Neva has caused great distress, and much loss of property along its banks. The Emperor's brothers, Michael and Nicholas, have again set out for the Crimea. Prince Menschikoff is not dead. The St. Petersburg Journal publishes an imperial rescript expressing the Emperor's satisfaction with his conduct, with the hope that he would be soon restored to health.

TURKEY.—The city of Broussa was visited by another earthquake on the 11th of Fourth month, which destroyed most of the stone buildings, and the wooden ones were burned. The Jews' quarter of the city was buried under huge masses of earth and rock. The village of Tikendji, about a league from Broussa, was totally destroyed by the shock. The loss of life was not known.

FRANCE.—It has been officially announced that the Emperor's departure for the Crimea is postponed for a short time. The opening of the French exhibition was postponed until the 10th or 15th inst. The American ship Great Republic had been chartered by the French government for the conveyance of troops. She could carry two thousand men with ease.

ENGLAND.—In Parliament notices were given of a motion for a decimal coinage, and to invite the establishment of a uniform decimal system throughout the world. *The Money Market.*—The rates for money are very easy, mostly arising from the contracting of business. Money on call could be obtained at 2½ to 3 per cent. Best bills, 3¾ and 4. Consols had further declined, closing at 88⅛ to 88⅝. *Liverpool.*—The cotton market was active with an advance of ⅛ to 1-16*d*. Breadstuffs had also advanced. Baltimore and Philadelphia flour was held at 42s. to 42s. 6*d*.

INDIA AND CHINA.—The Overland Mail had been telegraphed. Shanghai dates, Third mo. 9. Bombay, Fourth mo. 3. The Chinese insurgents have evacuated Shanghai. Persia openly avows her adhesion to Russia.

SPAIN.—An important law has been enacted by the Cortes, ordering all the lands and dwellings belonging to the clergy, to religious fraternities, and to pious and sacred works, to be sold and turned into money; breaking up all accumulations of ecclesiastical property, and bringing the church of its immense possessions. The law was earnestly opposed by the Pope as the greater part of the lands, upon which it will operate, belong to the church.

The Pope, in return for the splendid tiara, of the value of about two million reals—recently presented to him by the Queen of Spain, has sent her the *body of St. Felix the Martyr.*

UNITED STATES.—*Kansas.*—Complete returns of the census in Kansas show the whole number of inhabitants 8500—males, 5227; females, 3373. Voters, 2878; natives, 7161; foreigners, 408; slaves, 192. The returns justify the opinion that of the 2878 legal voters in Kansas, at least 2200 voted at the late election, in favour of candidates for the Legislature, opposed to slavery. The vote of the residents was nullified by that of men from Missouri, who entered the Territory, for the purpose of controlling the election.

The Western Lakes.—It has hitherto been asserted that Lake Huron was 860 feet deep; but it has been ascertained by the Coast Survey, that it is only 420 feet. Lake Erie is from 60 to 70 feet deep; Lake Ontario 452 feet, as low as most parts of the Gulf of St. Lawrence. All the Lakes cover an area of 43,040,000 acres.

Consequences of the Drought.—It is stated that the river St. Lawrence is twenty-two inches lower than in the spring of 1854, and two feet lower than in the spring of 1852. The greatest variation in the surface of the St. Lawrence for four years past, has been five feet ten inches. This, however, was caused by violent winds.

Immigration.—In the Fourth month, 10,195 emigrants from Europe arrived at New York. The immigration for the corresponding month last year was 31,148.

Lateness of the Spring.—Early in this month, the snow still lay three feet deep, near Franconia, N. H. On the 7th, considerable snow fell at Detroit. A despatch, dated Quebec, May 7, says, "our port is at last free from the embargo caused by the ice. Three vessels arrived yesterday."

Rain in the South.—After a long protracted drought, copious rains have fallen throughout Georgia, South Carolina and Alabama.

Emigration to Minnesota.—Within the first ten days of navigation this season to the port of St. Paul, Minnesota, the number of emigrants to the territory for permanent residence, was over 8000.

The Sault St. Marie Canal, connecting Lakes Superior and Huron, was completed on the 10th ult., and the waters of Lake Superior admitted into the canal. Vessels may now pass from one lake into the other.

New York.—Owing to the continued dullness of trade, and the high prices of all descriptions of provision, there is still a great deal of suffering among the poorer classes. Thousands of mechanics and labourers are out of employment, and with but little prospect of obtaining work any time soon. Many of them are leaving the city.

Texas.—The complaint of the want of rain is general in this State, and great injury to the crops is anticipated.

State of the Ohio.—At Pittsburg, on the 11th inst., the river was at a stand with six feet water in the channel.

Railroad Disaster.—On the 11th inst., the locomotive of the freight train on the Jeffersonville Railroad exploded near Seymona, Indiana. The engineer and four other men were instantly killed, and the locomotive blown to atoms.

Pennsylvania.—The Legislature adjourned on the 8 inst. Among the most important measures passed this session, are the acts to restrain the sale of i toxicating drinks on the first day of the week, that relation to the sale of liquors generally, and the n law authorizing the sale of the main line of the pub improvements. A number of new bank charters ha been granted, and the capitals of others increased. T state of parties in the Legislature prevented the choi of a U. S. Senator. The whole number of bills pass and signed, was six hundred and eighty-four. A gre portion of these enactments were of a trivial characte such as that "To permit Joseph Longrier to peddle Lebanon Co.;" that "Relative to huckstering in Yo Co.;" "To change the time for the meeting of t Township Auditors in Bradford Co.," &c.

Schuylkill Co., Pa.—The mineral riches of this coun are in the course of rapid development. In 1854 the were 145 collieries worked, of which 76 were above t water level, and 69 below it. Two hundred and eigh steam engines were used in mining. There were in u in the county, 496 miles of railroad. The coal produc last year was about three millions of tons; it is est mated for this year at three and a half millions. T coal area, to which these operations are confine covers only 162 square miles.

Philadelphia.—Mortality last week, 165.

California.—By an arrival at New Orleans from H vana, information has been received that the steamshi Golden Age which left San Francisco on the 17th ul with 750 passengers and $1,300,000 in gold, had be wrecked on the night of the 28th, when about five mile from Panama. The steamer was going at full spee when she struck a sunken rock, and immediately com menced filling. Information of the disaster was conveye to Panama, from which the steamer John L. Stevens wa sent to render assistance, and rescue the passenger These were all safely landed at Panama. It is presume the mails and treasures were also saved. The rain continued in California.

Miscellaneous.—*The cost of war.*—The cost of a year conflict with Russia has been more than $200,000,00 to England alone, and probably not less than $600,000 000 to the four principal powers concerned. The cos to other European nations, Austria, Prussia, &c., putting their military establishments on a war footing has amounted to hundreds of millions more. There is however, a far greater cost which cannot be represente by figures—the *misery, moral deterioration*, and *intens wickedness*, which follow in its train.

Telegraph across the Black Sea.—The telegraphic com munication between London and the Crimea has been completed. The Telegraph is in the hands of the Bri tish Government.

The Thirty-fifth Asteriod.—Yet another Asteriod wa discovered by Dr. Luther at Bilk, in Prussia, on th 19th ult., but 13 days after the 34th was first seen a Paris.

Large Timber.—A "stick" of white oak measurin fifty-one feet eleven inches in length, and squaring forty one by forty inches, was recently sawed up at Wallace burg, C. W.

Cholera, has been very fatal on some of the steam boats on the Mississippi, which are generally over crowded with emigrants.

New Gold Washings.—Missouri papers state that gol has been discovered on a stream, called the Red For of the Arkansas river, at the foot of the Ouachita Mountains. A rush of gold seekers from the frontier of Arkansas and Missouri, was setting towards the place. Some men had returned, it was said, with a considerable quantity of the metal.

Georgia Gold.—Twenty-six hands lately procure from a gold mine in Columbiana Co., in nine working days, $1650 worth of gold, from surface ore.

WEST-TOWN BOARDING-SCHOOL.

Assistant Teachers are wanted in the Boys' depart ment of this Institution. Application may be made t either of the undersigned.

HENRY COPE, } Philad.
SAML. BETTLE, JR., }
SAML. HILLES, Wilmington, Del.

MARRIED, on Fourth-day, the 9th inst., at Friends' Meeting-house in Greenwich, Cumberland Co., N. J. WILLIAM THORP, of Frankford, Pa., to LETITIA M daughter of Benj. Sheppard, of the former place.

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For "The Friend."

Remarkable Balloon Ascension.

The New Orleans papers mention the safe arrival at Vicksburg, Mississippi, of the aeronaut Godard, after a flight of a few hours from New Orleans; a distance of two hundred miles. The ascension was made on the evening of First day the 30 ult., and the aerial party consisted of Godard, his assistant Manduit, and three passengers, of whom one was the editor of the New Orleans Crescent. The latter has furnished an animated account of the journey, and its incidents, some portions of which we extract. "We five men, the ballast, provisions, wines and other articles in the car, made up a dead weight of about fifteen hundred pounds, to be whirled up to the etherial regions, by the beautiful 'America.' It was astonishing, upon climbing the enclosure, to behold the dense crowds of people outside—Poydras and Barnum streets, seemed to be paved with human faces rather than round stones—not to say flattering, to be so generally looked up to by all classes of society. We felt some nervousness in ascending, but this feeling was soon absorbed by the sense of sublimity, the exaltation, inspired by the unequalled scene." "We will undertake to explain what is the greatest wonder of being up in a balloon. We were much puzzled by it at first, but explained it by recollecting what we have been taught of the atmosphere. It was the difference between looking perpendicularly through the air, and horizontally through it—a difference altogether astonishing. At one mile from the earth, houses looked much smaller than at a horizontal distance of two miles. Horizontally distant, a house may look as large as your hand; yet you will not be able to distinguish it by its minor details from any other house. Perpendicularly, a house may look no larger than a sixpence; yet you will be able to count its windows, chimneys, pillars and other small details, as if you held its daguerreotype in your hand. Horses on the shell road, seemed to us like ants creeping along on a chalk line; yet we were able to distinguish their legs quite as plainly as we could those of an ant on our forefinger. Charity Hospital square looked as if we might grasp it all with one hand; yet we could discern the minutiæ of that establishment, with a clearness and certainty that seemed absolutely miraculous." "The Carrolton and Lake train of cars over which we passed, resembled a snail creeping slowly along, but sending up a noise prodigious for an object so small. Over the Ridge Cemeteries, the barometer indicated an altitude of ten thousand feet; an expansion of the gas, and escape of a quantity down through the neck of the balloon, caused us to descend. Nearing the lake, we came down to two thousand feet. Finding everything favourable for a splendid trip, Godard announced his intention of crossing the lake, and offered to land any of us who might not wish to go further. The party was of course unanimously in favour of the biggest kind of a ride. So out went some ballast and away we sailed. Crossing the lake we hailed fishermen in pigmy smacks; played with echo till he made us hoarse; admired the balloon over our heads, the setting sun and the rising moon; held our breath to listen to the roar of the million, white-crested waves beneath us—wide-sounding and solemn, like a song of eternity; and ate our supper of roast turkey, bread, cake, paté and wine at an elevation of ten thousand feet." "We left Lake Pontchartrain to the west of Pass Manchaa, and crossing the latter, passed to the east of Lake Maurepas, in a northwestwardly direction. We crossed an immense wilderness, intersected by bayous gleaming in the moonlight, and musical with the song of the whippoorwills, owls, katydids and frogs, which we were able to hear plainly at an indefinite height. At length we neared symptoms of civilization. We passed over fires in the woods; at length farms came in sight—dull, grey patches on the sombre green of the rolling panorama; could hear the shouts and excitement of the people, and the dogs barking as though they would bark their heads off. At some distance to the left, a cluster of twinkling lights indicated a town. Descending we could discern handsome mansions embosomed in groves, on the margins of the farms, with the gardens, hedges, roads and fences. In due time, a large cluster of lights to the right indicated another town, and one of considerable size. We had chart and compass, and knew our course; but having no idea of our rate of progression, were unable to hazard a guess at our whereabouts. We descended repeatedly within hailing distance, but our shouts were answered by words which we could not understand, mingled with the baying of the dogs. Between nine and ten o'clock we descended for information, and were told by a man that we were in Jefferson County, Mississippi. This was a great astonishment, none of us believing that we were yet past the State line. The first town we passed to the left, must have been Clinton, Louisiana, and the other to the right, Liberty, Mississippi. Our course had veered round to the north, and Godard made calculations to land at or near Vicksburg. We were now passing over a magnificient cotton country; at one turn of the head we were able to count from twenty to fifty plantations." Having discharged more ballast, they mounted through the clouds to an elevation of sixteen thousand feet. "This is the grand event of the journey. We know we shall never be able to describe it justly. No poetic enthusiast, no opium eating or mesmeric dreamer, could ever conceive of anything half so beautiful, so exquisitely grand, so overpoweringly sublime. The deep blue of the etherial vault, studded with stars and illumined by the moon, twinkling and beaming in their pristine glory, canopied us, and rested all round us, on a horizon of snow-white clouds. Though these clouds were separate, they appeared to us as one undivided mass, their jagged shapes and shady outlines, being plainly marked upon each other. They shut out all view of the earth, and seemed to form a vast basin or bowl beneath us—a valley of vapory snow-banks. The moonlight was so clear, and so strongly reflected by the vapors beneath, that the watches, compass and map of the party were as intelligible almost, as by day; and we, having a newspaper in our pocket, drew it forth, and were enabled to read the smallest print in it with ease, and did read some of it aloud for the gratification of the party. All this time, although we breathed as freely as ever, our blood was humming in our ears, and the cool air, acting upon our cloud-moistened garments, diffused quite a chilliness over us. At one time, Dessommes laid down in the bottom of the basket for warmth. In this grand situation we remained nearly a half hour. At length a fissure opened in the clouds directly beneath us, and all below looked black as death—we could distinguish nothing. When the opening became tolerably wide, we were enabled to see the cotton fields gliding by—little gray spots, not as large as our hand." "Our gallant little captain, now concluding that we ought to be in the neighbourhood of Vicksburg, kept prospecting for the view with his glasses. At last it seemingly appeared. We all hailed it with delight, but upon nearing we found it to be only a chain of cotton fields, of which we could see neither end. Godard then determined to land at the first opportunity, to discover our whereabouts before going further; he was fearful of getting too far from the river. Sloping down to a cotton field, we found it bristling with dead timber, resembling black and white needles standing on end. Several other fields offered a similar impediment, but at last we came to a field destitute of tree or stump, and down we bounded right in the middle of it, at precisely one o'clock, having been on the wing six hours and fifty minutes, and traversed a geographical distance from the city, which we have since ascertained to be one hundred and sixty miles,—an average of twenty three miles an hour. The cotton field in which we landed belongs to Mr. Stephen O. Smith, and is located thirty-five miles from Vicksburg, and fifteen from Port Gibson, in a northeast direction. A negro who saw us land came running to us, crazy with delight, for had seen a balloon before. He told us all we wanted to know, and was sure that his master would let us have carriage and horses to take us to Vicksburg, which he, like a genuine African, told us was only fifteen miles off. The balloon having refused positively to continue its journey with more than two persons, it was necessary that three of us should stay behind. The only one of the party that could speak French and English was Dessommes, and Godard therefore selected him for his companion and interpreter. The balloon, all shrunken in its lower part, mounted slowly and sailed lazily away, just above the tree tops. It looked very tired, and doubtless did not go far. Peter, the negro, seeing that it did not steer directly for Vicksburg, shouted at the top of his voice, "Hillo! Massa! you's gwine too fur to de left!

Say! too fur to de left:" The daring aeronaut finally landed in safety near Vicksburg. Only one of the three men who first landed, was able to procure a conveyance. Our Editor and his friend, being unsuccessful in obtaining either that, or a lodging for the remainder of the night, had no alternative but to set off on foot, wading, silently till day-light through dust ankle deep, concealing roots and stumps, to the great damage of their toes. Their dreary, unsentimental tramp, and subsequent brisk ride in a wagon, of the friendly aid of which they thankfully availed themselves, formed a striking and appropriate set off, to their experiences of the previous six hours.

From the Journal of George Fox.

"To all Friends in Barbadoes, that are convinced of God's truth.

"My desires are, that ye may live and walk in his peaceable truth, and show forth that ye are children of the light, and of the truth, for the heavenly, gentle, and peaceable wisdom is justified of her children. But debate, strife, wilfulness, and laying open one another's nakedness and weakness, is not the practice of heavenly wisdom's children, (but of Ham's,) nor from the Spirit of Christ; neither such as bite and tear one another; that is from a devouring spirit, not from the Spirit of Jesus, which covers that which is uncomely, and can forgive. Now, my Friends, you profess that truth, which is beyond all the world's ways; therefore see that you excel them in the heavenly, gentle wisdom that is easy to be entreated; for the wisdom of the world is not easy to be entreated, and sometimes will not be entreated at all. Pray; see you excel the world in wisdom, in virtue, in kindness, in love that is over hatred, in meekness and humility, in sobriety, civility, and modesty; in temperance and patience, and in all morality and humanity, which will not set anything below men or unmanly. Show forth true Christianity, and that ye are the converted and translated believers in Christ, dwelling in the love of God, that beareth all things, endureth all things, is not puffed up, and envies not. For they that are out of this love of God and christian charity, are nothing, but as a tinkling cymbal, and as sounding brass, and are discontented, murmurers and complainers, full of doubts, questions, and false jealousies. Keep that spirit out of the camp of God; for do you not read in the Scriptures, both of the New and Old Testament, that the end of such was misery. Therefore, in the love of God, build up one another; for love edifies the body of Christ, and he commands his believers to love enemies, and to love one another; by this they are known to be the disciples of Christ. But to live in envy, strife, and hatred, is a mark they are no disciples of Christ. 'For he that loveth not his brother, abides in death; and whosoever hates his brother, is a murderer: and ye know that no murderer hath eternal life abiding in him. But they that love the brethren, are passed from death to life,' 1 John iii. 14, 15. And, 'If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from God, that he who loveth God, lovest his brother also,' chap. iv. 20, 21. Therefore, 'love one another, for love is of God, and hatred is of the devil; and every one that loveth is born of God, and knows God. All are children of God by creation; therefore, in that state they are to love their neighbours as themselves, and to do unto all men as they would have them do unto them. Secondly, God poureth his Spirit upon all flesh, (or all men and women;) all that are led by the Spirit of God, are the sons of God, heirs of God, and joint heirs with Christ; and are in fellowship in the everlasting gospel; and in unity in the Spirit, the bond of peace. They that go out of this unity, out of the bond of peace, and do not keep it, break the King of kings' peace; but they that keep in the unity and fellowship in the Spirit, and walk in the light, have fellowship one with another, and with the Father and the Son. It is not every one that talks of the light, of the word, of righteousness, of Christ, and of God, but he that doeth the will of God. Therefore, my Friends, strive to excel one another in love, in virtue, in good life and conversation, and strive all to be of one mind, heart and judgment in the Spirit of God; for in Christ all are one, and are in peace with him. The Lord God Almighty preserve you in him, your rock and foundation, that is heavenly, and stands sure; that ye may be valiant for the truth upon earth, for the Lord and his glorious name; that ye may all serve him in your generation, and in his new creation in Christ Jesus. Amen.

"And now, that you are come into so much favour with the magistrates, and powers, that they let you serve the office of constable, &c., without swearing or taking any oaths, hereby Christ's doctrine, and command, and his apostles, is set up. Therefore, I desire, that you may double your diligence in your offices, in doing that which is just, and true, and righteous; so that ye may excel and exceed all, that are tied, or bound by oaths to perform their offices; and you can do it upon your yea and nay; so say, and so do, according to Christ's doctrine and command. For Adam and Eve, by disobeying the command of God, fell under condemnation; and they that disobey the command of Christ, in taking oaths and swearing, go into evil, and fall into condemnation, Matt. v., James v. My love in the Lord is to you all.

G. F."

Kingston upon Thames,
the 10th of the Fifth mo., 1689.

Only one Brick on Another.—Edwin was one day looking at a large building which they were putting up, just opposite to his father's house. He watched the workmen from day to day, as they carried up the bricks and mortar, and then placed them in their proper order.

His father said to him, "Edwin, you seem to be very much taken up with the bricklayers; pray, what may you be thinking about? Have you any notion of learning the trade?"

"No," said Edwin, smiling; "but I was just thinking what a little thing a brick is, and yet that great house is built by laying one brick on another."

"Very true, my boy. Never forget it. Just so it is in all great works. All your learning is only one little lesson added to another. If a man could walk all around the world, it would be by putting one foot before the other. Your whole life will be made up of one little moment after another. Drop added to drop makes the ocean.

"Learn from this not to despise little things. Learn also not to be discouraged by great labours. The greatest labour becomes easy, if divided into parts. You could not jump over a mountain, but step by step takes you to the other side. Do not fear, therefore, to attempt great things. Always remember that the whole of that great building is only one brick upon another."

A True Remark.—I hold it to be a fact, says Pascal, that if all persons knew what they said of each other, there would not be four friends in the world. This is manifest from the disputes to which indiscreet reports from one to another give rise.

For "The Friend."

Dependance upon Providence.

"And Elijah, the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." The length of time in which the great drought should continue in the land of Israel, is not here stated; but the Apostle James, speaking on the efficiency of the prayer of a righteous man, says, "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heavens gave rain, and the earth brought forth her fruit." In the prospect of the vegetation, and the fruits of the earth becoming dried up, and of course great famine, Elijah was sent to hide himself by the brook Cherith, of which he was to drink, and his food, bread and flesh in the morning, and in the evening, was to be brought to him by ravens. When the brook dried up, he was directed to go to Zarephath in Zidon, where the Lord had commanded a widow woman to feed him. But even here the drought had extended so that he was sustained by another miracle. He met the woman at the gate of the city, gathering sticks to bake the last of the meal, whom he requested to bring him a little water to drink, probably finding it scarce in his journey. As she was going for it, he added, "Bring me, I pray thee, a morsel of bread in thine hand." But she replied, "As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse;" and such was her reduced condition, that she told the prophet, "Behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die." The sadness of such an extremity none can imagine, without being brought in some measure into it. But "Elijah said unto her, Fear not; go and do as thou hast said; but make me thereof a little cake first, and bring it unto me, and after make for thee and thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth." This was fulfilled, and she and her house eat of it many days.

When the time was at hand that the Lord would send rain upon the earth, Elijah was commanded to show himself unto Ahab; and when he went, "there was a sore famine in Samaria." Obadiah, the governor of the king's house, had been sent to search for grass at the brooks and fountains of water, to save if possible the horses and mules alive, that all the beasts might not perish. It would appear that great distress prevailed, as Ahab had made inquiry of all the neighbouring nations for the prophet, but could not find him. They must have been sensible that the distress brought on them was not in the mere course of natural events; as the king asked Elijah when they met, "Art thou he that troubleth Israel?" But "he answered, I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." This shows that the Lord's judgments are kindled at times against a sinful people, for their ingratitude, and disregard of his laws, and of his honour.

Drought and the failure of pasture have been partial in this country, and though we are not to conclude that the immediate sufferers are objects of Divine displeasure, yet as the consequences are felt also by others in the reduced supply of provisions, it ought to excite serious reflection in all,

how far a disregard of our duties to Almighty God, and the want of gratitude for his countless blessings, may have drawn down his displeasure, and he may withhold the former and the latter rain, to remind us of our entire dependance upon him, and the obligations we owe to him, as the creatures of his Divine hand.

Accounts from some parts of Ohio represent, that thousands of cattle and sheep have died from disease and the want of food, within the late fall and winter—an event of rare occurrence in that State. In some parts of Pennsylvania, and of the Southern States, the scarcity of water has given rise to serious apprehensions, which with the present high prices of provisions create fears of increasing difficulty for persons of little means to supply themselves and their children with sufficiency of suitable food for a healthy subsistence. A favourable season may remove in degree the suffering of those whose bread is obtained by their daily efforts, but so great change in the supplies of this country should lead us all to examine our habits of living, and whether the honour due to the Preserver of men, for his spiritual and temporal blessings, and a daily walk in his fear, and in his service, have been the clothing of our spirits, evinced by a consistent practice.

The dreadful war in which professing Christians are engaged in Europe, deliberately butchering one another, as though the awful result of rushing thousands into eternity, was a matter of cool indifference, contributes to the general derangement of the happiness, and the comforts of the human family. Not only is a vast amount of articles of food, and clothing, and other property destroyed and wasted, but the business of husbandry, by which the means of subsistence are supplied to multitudes, must be greatly suspended in those countries, where thousands are drafted for the war, and where, in time of peace, a large produce of grain and other articles was brought into the general market, and which added to the general stock, or abstracted from it, must influence the price of food in other parts of Christendom. While these nations are beating "their plough-shares into swords, and their pruning hooks into spears," and and letting loose the spirit of blood-thirsty war and destruction of their fellow-men, those who could not, on any ground, nor from any motive, take the life of a candidate for immortality, should say this state of Christendom closely to heart, sympathize with those who are in deep suffering, and as they may feel ability, put up their prayers to the great arbiter of nations that he may be pleased to restrain the pride and the wrath of men, and bring them to feel as brethren; to sheath the sword, and come to see the horrors of war, and the happiness of the government of the Prince of Peace.

A Singular Phenomenon.—We have never seen in print a notice of the following strange fact, although every steamboat man acquainted with Green River navigation, can verify its truth. Just above the locks, when the river is in a certain stage, very low, for several miles, steamboats shut down their furnace doors and allow no torches to be lighted, for fear of what the deck hands call "setting the river on fire!" Frequently boats using torches or keeping their furnace doors open at this particular place, have found themselves engulphed in blue flames, greatly to the alarm of the passengers, and in several instances setting the steamers on fire. In some instances the passengers have only been prevented by the strenuous exertions of the officers from leaping overboard in their alarm.

The cause of the singular phenomenon is simply this:—

The bottom of the river becomes covered with forest leaves and rubbish to the depth of some inches, or probably several feet. Boats in low water run through this bed of vegetable matter, their wheels stirring it up thoroughly. An inflammable gas is thus permitted to escape, which, on communication with a flame, at once takes fire, and burns with a blue blaze. At such time the boat is stopped and the flame ceases. When out, the boat goes on again, taking the precaution mentioned above. Unless allowed to continue some little time, this burning gas is not apt to communicate its flame to the wood—but it is quite sufficient to seriously alarm those not acquainted with its cause. —*Evansville Journal.*

Extract from the Journal of John Churchman.

(Concluded from page 276.)

On the 12th of the Eleventh month, early in the morning, he spoke to this purpose; "I believe I must endeavour to go to our Quarterly Meeting," which began on the 14th, "although as to bodily strength I am very weak: there my mind is remarkably, sleeping and waking; there I hope to be relieved of some things which seem to remain like a fire in my bones. I dare not forbear, I know it is the way to recover my strength outwardly, and to be eased of that which is a heavy burden inwardly. I see I must go, and believe I shall recruit, and gain strength every day;" which was the case accordingly. He further said, "My mind has for several days been attended with an uncommon sweetness, the like I never knew for so long together, with a succession of soul-melting prospects. I have freedom to relate what I had a sight of this morning before day, as I lay in a sweet slumber;" which was nearly in these words, viz: "I thought I saw Noah's ark floating on the deluge, or flood, with Noah and his family in it; and looking earnestly at it, I beheld the window of the ark, and saw Noah put out the dove; and I beheld her flying to and fro, for some time; but finding no rest for the sole of her foot; I thought she returned, and I saw Noah's hand put forth to take her in again. After some time I thought I beheld her put forth a second time, and a raven with her; the dove fled as before for some time, and then I saw her return with a green olive leaf in her mouth, as a welcome token of the flood's being abated. I thought I saw also the raven fly to and fro, but he did not return; and it came into my mind, this is a ravenous bird, and seeks only for prey to satisfy his own stomach, otherwise he might have returned to the ark with good tidings, or some pleasant token, as well as the dove. After a short space, I thought I beheld the mountain tops, and some of the tree tops, beginning to appear above the waters, and I could perceive the flood abate very fast. As the waters fell away, I saw the trees began to bud and the greenness of new leaves came upon them, and I heard the voice of the turtle and saw many symptoms of a pleasant and happy season approaching, more than I can now relate; and the prospect thereof ravished my soul. I beheld the trees blossoming, the fragrant valleys adorned with grass, herbs and pretty flowers, and the pleasant streams gushing down towards the ocean; indeed, all nature appeared to have a new dress; the birds were hopping on the boughs of the trees, and chirping; each in their own notes, warbled forth the praise of their Creator. And whilst I beheld these things, a saying of the prophet was brought fresh in my memory, and applicable as I thought to the view before me, viz: 'The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands; instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.'

"When I awoke, the prospect remained clear in my mind, and had a sweet relish, which now continues with me; and the application of the vision seems to me in this manner: The flood which appeared to cover the face of the earth, is the corruption and darkness which is so prevalent over the hearts of mankind; the ark represents a place of safe, though solitary, refuge, wherein the Almighty preserves his humble attentive people, who, like Noah, are aiming at perfection in their generation. The dove sets forth the innocent, harmless, and loving disposition, which attends the followers of the Lamb who are always willing to bring good tidings, when such are to be had: the raven represents a contrary disposition, which reigns in the hearts of the children of disobedience, who chiefly aim at gratifying their own sensual appetites; the waters gradually abating, the trees appearing, and afterwards budding, the voice of the turtle, and the pleasant notes of the birds, all seem clear to me, to presage the approach of that glorious morning, wherein corruption and iniquity shall begin to abate, and be swept away; and then everything shall appear to have a new dress. I am fully confirmed in the belief, that that season will approach, which was foretold by the prophet, wherein the glory of the Lord shall cover the earth, as the waters cover the sea; and in a sense of these things my soul is overcome. I feel the loving kindness of the Lord Almighty, yet waiting for the return of backsliders with unspeakable mercy; and my soul in a sense of it, seems bound more strongly than ever, in the bonds of gospel travail; which travail I hope will increase and spread amongst the faithful, for the enlargement of the church; that the nations may flock unto Sion; which shall become an eternal excellency, even the joy of the whole earth."

He again expressed his having a prospect of the dawn of this blessed morning; and said, "The day-star is risen, which presages the approach of the morning; I have seen it in its lustre, and have a lively sense of that saying being again fulfilled in the new creation, 'The morning stars sang together, and the sons of God shouted for joy.' I have heard their sound intelligibly, and my heart is comforted therein. The potsherds of the earth may clash together for a season, but the Lord in due time will bring about the reformation. The predictions of Archbishop Usher, mentioned in the preface to Sewel's History, have come fresh into my memory, and nearly correspond with the sense I have, that a sharp and trying dispensation is to come upon the professors of Christianity; wherein the honest and upright hearted shall be bid as under the hollow of the Lord's hand; when rents, divisions and commotions shall increase amongst the earthly-minded, and one branch of a family be at strife with another, like the daughter-in-law against the mother-in-law; and happy will it be for those who endeavour to stand ready for the approach of such a dispensation."

A New Potato.—Professor Mapes has received a new California potato, brought thence by C. V. Mundy, of New Brunswick, weighing three pounds seven ounces. Its appearance gives indication of being a good keeper and of excellent quality. The eyes protrude like those of the Bermuda potato. The gentleman who brought it from California remarked at the Farmers' Club, New York, that those potatoes were grown at the rate of 700 bushels to the acre; also, that the mammoth tuber referred to will be planted on the farm of Professor Mapes, who will report on its merits or demerits, as the case may be, hereafter.

From the National Era.

Barclay of Ury.

Among the earliest converts to the doctrines of Friends in Scotland, was Barclay of Ury, a distinguished soldier, who had fought under Gustavus Adolphus, in Germany. As a Quaker, he became the object of persecution and abuse at the hands of the magistrates and the populace. None bore the indignities of the mob, with greater patience and nobleness of soul than this once proud gentleman and soldier. One of his friends, on an occasion of uncommon rudeness, lamented that he should be treated so harshly in his old age, who had been so honoured before. "I find more satisfaction," said Barclay, "as well as honour, in being thus insulted for my religious principles, than when a few years ago it was usual for the magistrates, as I passed the city of Aberdeen, to meet me on the road, and conduct me to a public entertainment in their hall, and then escort me out again, to gain my favour."

Up the streets of Aberdeen,
By the kirk and college green,
Rode the laird of Ury;
Close behind him, close beside,
Foul of mouth and evil-eyed,
Pressed the mob in fury.

Flouted him the drunken churl,
Jeered at him the serving girl,
Prompt to please her master;
And the begging carlin, late
Fed and clothed at Ury's gate,
Cursed him as he passed her.

Yet, with calm and stately mien,
Up the streets of Aberdeen
Came he slowly riding;
And to all he saw and heard
Answering not with bitter word,
Turning not with chiding.

Came a troop with broad swords swinging,
Bits and bridles sharply ringing,
Loose, and free, and froward;
Quoth the foremost, "Ride him down!
Push him! prick him! thro' the town
Drive the Quaker coward!"

But, from out the thick'ning crowd
Cried a sudden voice and loud:
"Barclay! Ho! a Barclay!"
And the old man at his side
Saw a comrade, battle tried,
Scarr'd and sunburnt darkly.

Who with ready weapon bare,
Fronting to the troopers there,
Cried aloud: "God save us!
Call ye coward him who stood
Ankle deep in Lutzin's blood,
With the brave Gustavus?"

"Nay, I do not need thy sword,
Comrade mine," said Ury's lord,
"Put it up, I pray thee:
Passive to His holy will,
Trust I in my Master still,
Even though he slay me.

"Pledges of thy love and faith,
Proved o'er many a field of death,
Not by me are needed."
Marvelled much that henchman, bold,
That his laird, so stout of old,
Now so meekly pleaded.

"Wo's the day" he sadly said,
With a slowly shaking head,
And a look of pity;
"Ury's honest lord reviled,
Mock of knave and sport of child,
In his own good city!

"Speak the word, and, Master mine,
As we charged on Tilly's line,
And his Walloon lancers;
Smiting through their midst, we 'll teach
Civil look and decent speech,
To these boyish prancers!"

"Marvel not, mine ancient friend,
Like beginning like the end."
Quoth the laird of Ury,
"Is the sinful servant more
Than his gracious Lord, who bore
Bonds and stripes in Jewry?

"Give me joy, that in his name
I can bear, with patient frame,
All these vain ones offer:
While for them He suffereth long,
Shall I answer wrong with wrong,
Scoffing with the scoffer?

"Happier I, with loss of all,
Hunted, outlawed, held in thrall,
With few friends to greet me,
Than when reeve and squire were seen,
Riding out from Aberdeen,
With bared heads to meet me.

"When each good wife, o'er and o'er,
Blessed me as I pass'd her door;
And the snooded daughter,
Through her casement glancing down,
Smiled on him who bore renown
From red fields of slaughter.

"Hard to feel the stranger's scoff,
Hard the old friends falling off,
Hard to learn forgiving:
But the Lord his own rewards,
And his love with theirs accords,
Warm, and fresh and living.

"Through this dark and stormy night,
Faith beholds a feeble light,
Up the blackness streaking;
Knowing God's own time is best,
In a patient hope I rest,
For the full day-breaking."

So the laird of Ury said,
Turning slow his horse's head
Towards the Tollbooth prison,
Where, through iron gates, he heard,
Poor disciples of the Word,
Preach of Christ arisen!

Not in vain, confessor old,
Unto us the tale is told
Of thy day of trial;
Every age on him who strays
From its broad and beaten ways
Pours its seven-fold vial.

Happy he whose *inward* ear
Angel comfortings can hear,
O'er the rabble's laughter;
And while Hatred's faggots burn,
Glimpses thro' the smoke discern
Of the good hereafter.

Knowing this, that never yet
Share of Truth was vainly set
In the world's wide fallow;
After hands shall sow the seed,
After hands from bill and mead
Reap the harvests yellow.

Thus, with somewhat of the Seer,
Must the moral pioneer
From the future borrow;
Clothe the waste with dreams of grain,
And, on midnight's sky of rain,
Paint the golden morrow!

J. G. W.

A Hint to the Young.—If you would enjoy a green and happy old age, begin life in the love and service of God. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them." Not only is early piety the surest protection against the temptations of youth, and the best preparation for usefulness in middle life, but it gathers and lays up the most precious solaces for old age. Religion is the one thing needful, to sustain us under all the trials which are incident to every stage of human life. How much more, in the last stage, when all other supports give way. Can you conceive of a more melancholy spectacle than that of an old man, or woman, who having outlived all worldly pleasures and satisfactions, has no "joy and peace in b lieving," no interest or hope in Christ—one wh rather "sighs and groans than lives?" Oh, t think of the earthly tabernacle shattered and falle down, and no "building of God, eternal in th heavens," to receive the immortal spirit! Ho wretched to linger without God and without hop upon the extreme verge of life! How distressin to see an old person going down into the valle and shadow of death, with no rod and no staff t comfort him! But in this glass, dear youth, yo may see yourselves, should you live to be old, an and when half dead, drag what is left of th mortal body down to the grave, without the co solations of religion.—*American Paper.*

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned membe of the Yearly Meeting of Philadelphia.

ELLIS PUGH.

(Continued from page 284.)

The time drawing near when Ellis Pugh b lieved it would be right for him to pay a religiou visit to his native country, according to the ope ing the Lord had given him nineteen years befor he spread the concern before Friends of Haverfor Monthly Meeting, about the close of 1705. O the 16th of the First month, 1706, the Quarter Meeting of Ministers in Philadelphia united ther with, and on the 30th of the same month, th General Meeting of Ministers. Having certificat of the unity of his friends, he prepared for his d parture for Wales. Samuel Bownas having near finished his gospel labours in this country, ar being about returning homeward, Ellis and agreed to make the voyage in company. El joined him in Philadelphia, in the spring of 170 and after visiting meetings in Chester county, th passed into Maryland. Here they found a se captain, named Daniel Maud, a member of the own religious Society, and felt easy to take passa with him. He would not, however, be ready sail under two months, and so the two frien parted company, Ellis once more returning to co fort his family for a few weeks, and Samuel p ceeding to fulfil some opening for service, in V ginia and Carolina. Samuel says, he found returning to Maryland near the time appointed f the sailing of the ship, "My dear friend, El Pugh, labouring among Friends in Maryland. a little time the ship fell down the bay, where t fleet made up, waiting for convoy, and in a fe weeks the fleet came together, being very larg but many ships had taken so great damage staying so long in the country, that they could n bear the sea, and several foundered, and some p back to unload, and have their ships repaire We had a long passage, and arrived safe, landi at Portsmouth, in the Tenth month, 1706, visit a small meeting at Portsmouth, and took coach f London."

Ellis Pugh laboured in Great Britain, prin pally, it is believed, in Wales, for nearly t years, in the language of his friends, "to t benefit and acceptance of many." On his retur ing his minute to the Quarterly Meeting of Min ters, held Twelfth mo. 5th, 1708, they say, "O friend, Ellis Pugh, gave some account of his t vails in the service of Truth in his native count of Wales, and produced a certificate from t Quarterly and Yearly Meeting of that countr which was much to the comfort and satisfacti of this meeting."

After his return, the Lord, in his infinite w dom, removed three of his children in the flow of their age, all within the short space of o

nth. They were such as had, from their youth- l days, walked orderly, and were accounted by e lovers of the Truth as hopeful. He could not t mourn under the dispensation, but he did not pine, and his mourning was not without hope. rength was given him from above, to bear the als dispensed; and in a public testimony he was abled to declare that "if he could bear his affliction acceptably in the sight of God, it would be marrow to his bones." This, his testimony, was the comfort and edification of the hearers.

His Gwynnedd Friends say of him, after his turn from Wales, "His residence was then arer to us than before, which rendered his life id conversation more conspicuous, and his fellowhip more known to us. He was of a meek and iet spirit, considerate and solid in judgment, of w words, and of inclination to support love and nity amongst all, more especially in the housefold of faith. He was honest and careful in his alling, lest he should give just cause to make ay uneasy. This has induced several to speak the good they received by his chaste conversaon, and his loving and comforting expressions hile he was among them, in their families. His emory will not soon wear out."

"At the time we had notice of the departure, at of this life, of our friend, Griffith Owen, a an worthy of being remembered in the church nd country; whose name is of good savour in the ublic place where he lived, because of his relious behaviour in his calling among the people f every rank,—at that time, [1st of Seventh month, 717,] Ellis was taken sick. This sickness conued about a year and three months, so that he as not well able to follow his calling. In the hean time, his natural life grew weaker, but his andle, to wit, the light of his soul, shined righter." He manifested his love and good will owards the natives of Wales by "a salutation to he Britons," a treatise written by him in his naive language during the time of his long sickness. lis soul, in the expansive energy of gospel love, eached over sea and land, willing to encourage nd instruct such as "were seeking the way to Sion, the New Jerusalem, the city of the Great King, whose walls and bulwarks are salvation."

Many of the professors of Christianity speak nd write concerning her glory, by study and preneditation, seeking through the strength of human learning and wisdom, to show forth the eauty and excellency of the Lamb's wife; but he wrote what he had tasted and felt of the good word f Life, and of the way that leads to the Father.

His friends say, "In the time of his sickness, while he could walk about, yet near his end, he visited us. The last meeting he was weak in body, but fervent in spirit. With a great deal of love and tenderness as of one taking his last leave, he said, that the Lord had granted him his desire f visiting us once more. He put us in mind to keep in love and unity, to keep out from among us, as much as we could, all strife and discord; nd when anything appeared which had a tendency thereunto, that hands should be laid without delay, to end it." And he desired "that none should depend upon his own hand, eye, or balance n judgment."

"He was fitted to counsel others, because his life and conversation was answerable to his testimony, being in his family tender and careful to counsel them to live in the fear of God."

"We looked upon him, and our thoughts concerning him, were, that he was as one who had finished his work, and that the time of his dissolution drew nigh; that he might say in the words f Paul, according to his measure, "I have fought good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of Righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearance."

Another account states, "His conduct in his family, in his neighbourhood, and in the church, was meek, loving, peaceable, and to edification. His conversation innocent, chaste, coupled with the fear of God,—honourable amongst his friends, and of good report among all people generally. Being patient in his tedious sickness, contented to wait the Lord's time, he slept with his fathers on the 3d day of the Tenth month, 1718, in favour with God, giving him the glory."

WILLIAM SOUTHEBY.

Whilst it is especially desirable that an account of the lives of those whose course has grown brighter and brighter to the end, should be preserved to animate and comfort survivors, it is also somctimes useful by way of caution or warning, to give examples of others, who have, through the prevalence of some weakness,—the falling behind the true guide through lukewarmness, or running before him, in an ill-regulated zeal, been cause of sorrow to the rightly exercised in their day.

In this latter class may be numbered William Southeby, a man, very useful in religious society, and who was far before the generality, even of pious persons in his day, in an appreciation of the evils of slavery, and its total incongruity with the gospel of the Lord Jesus, the Prince of Peace, through whose life of mercy, death of suffering, doctrines and precepts of purity and tenderness, runs a golden thread of love to all the children of men.

William Southeby was educated a Papist,—brought up in all the outwardness of that profession, in which external rites and ceremonies are substituted for the inward work of purification in spirit, without which justification before God cannot be. His residence was on Sassafras river in Maryland, where, under the name of William Southersby, we find him in 1675 entertaining William Edmundson. He had probably been convinced of the Truth through the labours of some of the Friends, who in 1671–72 had visited those parts.

He removed to Pennsylvania early after William Penn became Proprietor of the Province, and in 1684 was elected a member of the Council, in which he served for a long period. He was soon, and very extensively employed in religious society, and it appears that he received and exercised a gift in the ministry of the gospel, although we find no trace of his travelling on religious service.

Throughout his life he often employed his pen, in promoting the best interests of his fellow members, and in unfolding his exercises for the good of others. In 1688 we find him presenting a paper to the Monthly Meeting of Philadelphia, against one Friend going to law with another, when the requisitions of gospel order had not previously been fulfilled. The paper was deemed of sufficient weight by Friends of the Monthly Meeting, to encourage them to send it to the Quarterly Meeting, where it was read and "well approved." In the year 1690, a concern was expressed in the Monthly Meeting, respecting giving ardent spirits at funerals, and William Southeby with others were appointed to stop the practice, as much as might be, amongst Friends. At the same time, various Friends intimated their dislike to the extravagance manifested at wedding dinners, and the excessive "providings" for them, and it was the desire of the meeting, that all such things might be discouraged amongst its members.

(To be continued.)

From Chamber's Journal.

Whereabouts is the North?

(Concluded from page 286.)

Thirty years ago, Barlow, professor of mathematics at Woolwich, recommended the placing of an iron plate on board ship near the compass —the object being to counteract the attraction of the vessel, by the attraction of the plate, and thus keep the needle pretty nearly in its true magnetic direction. This, which was never supposed to be other than an imperfect remedy, was fairly tried and kept in use until, in 1828, Airy, the astronomer-royal, after careful experiment, showed a magnet to be a much more effectual and reliable compensation than the iron plate. The method he proposed, was to place a bar-magnet in conjunction with a sheet of soft iron rolled as a scroll, at such a distance below the compass as would produce a deviation of the needle corresponding to that caused by the ship, and so neutralize one by the other. Afterwards, instead of the scroll, he introduced an iron chain in a box, as being more uniform in its magnetism. In plates, it is often found that one part is weaker or stronger in its magnetism than the rest, by which its action is rendered irregular. Airy showed further, that a ship acts as a permanent magnet on the compasses, and expressed himself confident in his proposed method.

On this point there has been, at times, much discussion: one party contends, that the only safe place for the compass is the top of the mast, far above all metallic influence; another, that as there is in all vessels, generally below the deck, a neutral point where the needle is not disturbed, the compass should be established on that point. Without entering into the merits of these and other questions which have been raised, let us see what are the measures adopted to know whereabout is the north on board vessels of the royal navy.

It was by authority of the Compass Committee that the investigations of Airy and others were made. In 1836, they sent the late Captain Johnson to make trials and experiments on board the iron steamer *Garryowen*, at the mouth of the Shannon, during which it was ascertained that the ordinary place for the compass was an "improper position" on board iron vessels; that the compass of the steamer in question could not be depended on; and that only by raising it to a considerable height above the deck, could it be made to work with anything like accuracy. In concluding his report, the captain suggested that in all cases a record should be kept of the position in which a ship lies with respect to the magnetic meridian while being built, as the permanent magnetism of the hull depends in great measure on that position.

The result of all this and other skilful researches is, that the compass is now treated by the navy as an instrument requiring as delicate handling as a chronometer; it had too long been treated with little more ceremony than the men's beef-barrel. The needles are made of the best clock-spring steel, well-hammered, put together in compound plates or laminæ, and prepared with the greatest care for their important function. The compass-cards, instead of being imperfect rounds, roughly executed by the engraver, are true circles, printed after having been fixed to the mica plate by a chemical preparation not liable to be affected by damp or heat. The bowl in which the card swings is made of copper, as this metal has the property of steadying the needle, of checking its numerous oscillations, without disturbing its directive power. The margin of the bowl is graduated by an engine, and not by hand; and an azimuth circle is fitted to each, so that at any time the

compass can be checked by an astronomical observation, or it may be used for surveying purposes. The pivots on which the needle rests are of metal harder than steel; and a supply of spare ones, the points gilded by the galvanic process, is delivered to each ship. And, lastly, all the compasses and binnacles are made of one size and pattern.

So constructed, the compass becomes a standard: but it is not yet ready for use. It is sent to Woolwich, where a building has been erected and fitted up exclusively for the testing of compasses, and every portion of the instrument is most rigorously examined and compared: nothing is allowed to pass in the least degree doubtful. Then, at each of the royal dockyards, a compass-room is built—all on the same plan—the shelves fixed in the line of the magnetic meridian; and on these the compass-cards are ranged two feet apart, with the opposite poles of the needles towards each other. Should any needle be found to alter, it is not remagnetised, but is at once rejected and replaced by a good one; and a deflecting apparatus is kept for the testing of all needles before use, the particulars of each being entered in a book. A closet is also fitted up on board ship in which the compasses and nothing else are to be stored: it has shelves and cases so contrived, that the instruments can never be put away with the same poles towards each other, and the master keeps the key.

Suppose, now, that a ship has taken in all her guns, shot, shell, and iron of every kind, ready for sea; the compasses are then put on board, and the operation is performed by which the deviations of the standard are ascertained. We see repeatedly in the newspapers, announcements that a vessel has "gone up," or "dropped down," to Greenhithe to have her compasses corrected; and without this, all the means taken to secure exactitude would be ineffectual. A basin is best for the process; but it may be effected in a tide-way at slack-water. The ship is placed so that by means of warps her head can be turned in succession to each of the thirty-two points of the compass; as each is arrived at, she is kept steady for a few minutes, while the bearing of some object a few miles distant on shore is taken with the standard-compass. When all are noted, the standard is carried on shore, and the bearings are again taken out of reach of the attraction of the vessel; and in this way the deviations of the ship's compass on each point are ascertained, the amount of deviation being exactly the difference between the two sets of bearings. All the facts are recorded in a book, and thus the captain knows what allowance he has to make for compass-error, whatever be the course of the vessel. Yet after all this, precautions are necessary: the Admiralty instructions require that no iron shall come within seven feet of the compasses; the standard is to be the only authority on board; and the binnacle-compasses are to be frequently compared with it; observations with the azimuth circle are to be taken repeatedly during a voyage, especially should the ship enter the southern hemisphere, for then the deviation which was to the *east* in the northern, will be to the *west*. In this case, new steering-tables must be prepared, by "swinging" the ship to the thirty-two points, as at first. The needle is to be lifted from the pivot whenever the compass is carried about or the guns are fired, to guard against injury to the delicate suspension: and all the compasses on board are to be compared with one another every day at noon.

In all cases where the standard-compasses have been used, the result is satisfactory. The steamer *Urgent* once ran in a fog from Milford Islands to Liverpool, and hit the Bell Buoy at the mouth of the Mersey "to a fraction," as her commander reported. Captain Vidal surveyed by the new system the Azores in the *Styx* without accident. The master of the royal yacht *Victoria and Albert*, after two years' experience, describes the standard as perfectly trustworthy; and says that, making the "necessary allowance," he could steer a true course on any point of the compass.

Here, then, is demonstration of the possibility of avoiding the fatal errors mentioned at the commencement of the present article; and if good for the navy, it must be good for the merchant-service. If the owners of vessels will but provide themselves with proper standard-compasses, and require that they shall be used as prescribed by the Admiralty, we shall seldom hear of shipwreck from the compass indicating a false course. Iron has of late years been so much introduced into the construction even of wooden vessels, as greatly to increase the liability to error, and explains how it is we hear more of casualty from that cause than in former years, when more wood and less iron was used. A heavy responsibility rests on those who send ships to sea, neglecting the important precautions we have here pointed out. At the same time, it is proper to keep in remembrance, that the best compasses may be temporarily deranged by aurora borealis, or other atmospheric phenomena; and that, consequently, all the common aids in good seamanship need to be resorted to by the commanders of vessels.

God's Hand in the Sea and Air.

The following admirable passage we take from Mr. Maury's late noble work on the Physical Geography of the sea:

"In contemplating the system of terrestrial adaptations, these researches teach one to regard the mountain ranges and the great deserts of the earth as the astronomer does the counterpoises to his telescope—though they be mere dead weights, they are, nevertheless, necessary to make the balance complete, the adjustments of this machine perfect. These counterpoises give ease to the motions, stability to the performance, and accuracy to the workings of the instrument. They are *compensations*.

Whenever I turn to contemplate the works of nature, I am struck with the admirable system of compensation, with the beauty and nicety with which every department is poised by the others; things and principles are meted out in directions the most opposite, but in proportions so exactly balanced and nicely adjusted, that results the most harmonious are produced.

It is by the action of opposite and compensating forces that the earth is kept in its orbit, and the stars are held suspended in the azure vault of heaven; and these forces are so exquisitely adjusted, that, at the end of a thousand years, the earth, the sun, and moon, and every star in the firmament, is found to come to its proper place at the proper moment.

Nay, philosophy teaches us, when the little snow-drop, which in our garden walks we see raising its beautiful head to remind us that spring is at hand, was created, that the whole mass of the earth, from pole to pole, and from circumference to centre, must have been taken into account and weighed, in order that the proper degree of strength might be given to the fibres of even this little plant.

Botanists tell us that the constitution of this plant is such as to require, that at a certain stage of its growth, the stalk should bend, and the flower should bow its head, that an operation may take place which is necessary in order that the herb should produce seed after its kind; and that after this, its vegetable health requires that it should lift its head again and stand erect. Now if the mass of the earth had been greater or less the force of gravity would have been different; in that case the strength of fibre in the snow-drop as it is, would have been too much or too little the plant could not bow or raise its head at the right time, fecundation could not take place, and its family would have become extinct with the first individual that was planted, because its 'seed' would not have been 'in itself,' and therefore it could not reproduce itself.

Now, if we see such perfect adaptation, such exquisite adjustment, in the case of one of the smallest flowers of the field, how much more may we not expect 'compensation' in the atmosphere and the ocean, upon the right adjustment and the due performance of which depends not only the life of the plant, but the well-being of every individual that is found in the entire vegetable and animal kingdoms of the world?

Therefore in considering the general laws which govern the physical agents of the universe, and regulate them in the due performance of their offices, I have felt myself constrained to set out with the assumption, that if the atmosphere had had a greater or less capacity for moisture, or the proportion of land and water had been different—if the earth, air, and water had not been in exact counterpoise—the whole arrangement of the animal and vegetable kingdoms would have varied from their present state. But God chose to make those kingdoms what they are; for this purpose it was necessary in his judgment, to establish the proportions between the land and the water, and the desert, just as they are, and to make the capacity of the air to circulate heat and moisture just what it is, and to have it to do all its work in obedience to law and in subservience to order. If it were not so, why was power given to the winds to lift up and transport moisture, or the power given to the sea by which its waters may become first vapour, and then fruitful showers or gentle dews? If the proportion and properties of land sea and air were not adjusted according to the respective capacities of all to perform the function required by each, why should we be told that he 'measured the waters in the hollow of his hand and comprehended the dust in a measure, and weighed the mountains in scales, and the hills in a balance?' Why did he span the heavens, but that he might mete out the atmosphere in exact proportion to all the rest, and impart to it those properties and powers which it was necessary for it to have, in order that it might perform all those offices and duties for which he designed it?

Harmonious in their action, the air and sea are obedient to law and subject to order in all the movements; when we consult them in the performance of their offices, they teach us lessons concerning the wonders of the deep, the mysteries of the sky, the greatness, and the wisdom, and goodness of the Creator. The investigations into the broad-spreading circle of phenomena connected with the winds of heaven and the waves of the sea are second to none for the good which they do and the lessons which they teach. The astronomer is said to see the hand of God in the sky; but does not the right-minded mariner, who looks also as he ponders over these things, hear his voice in every wave of the sea that 'claps its hands,' and feel his presence in every breeze that blows?"

Harsh Words are like hailstones in summer which, if melted, would fertilize the tender plant they batter down.

Selected.

Faith.

he strongest are not always free from doubt. ry great truth is come at through difficulty and ggle. God will not lift him up who wilfully s himself down; put out thy hand for strength hou wouldst uncover the cistern in a shower, rwise the divine efflux is turned aside. In portion as we live a righteous and simple life, we have faith in righteousness and simplicity. anguish, no matter how bitter, man has but question to ask; not "Whence has this come?" "How shall it be blessed and sanctified?" at ever comes of folded hands? nothing. Have no faith because the fields are not already white. arner who weepest in weakness, man is never alone than in his grief. Rise up then and k those who suffer like thyself; strive to impart solation, thou who needst it, though it be but the pressure of thine hand. Speak true words hou wilt, and find peace for thy need. Promises t faltered on thy tongue shall possess unfalter- ly thy heart.

An Antidote to the Potato-Rot.—Professor Boll- n, of the Russian Agricultural Institute, has lished a pamphlet on the potato-rot, and he ounces to the world that mere drying, if con- ted at a sufficiently high temperature, and con- ued long enough, is a complete antidote to the ease. This result was ascertained by repeated eriments conducted for a series of years. The perature required to produce the desired result not very clearly made out. Bollman's room, which his first potatoes were dried, was heated bout 72 degrees, and much higher. By way experiment, he placed others in the chamber of stove itself, where the thermometer stood at degrees, and more. He also ascertained that vitality of the potato is not affected even if rind is charred. This hint may be useful, and n similar experiments, carefully conducted, the may be established.

The Force of the Niagara River.—The force of dy of water like the Niagara river, at the Falls, shown in a remarkable manner, lately, in attempt by Rœbling, the Civil Engineer, to nd the river. He let fall from a height of two dred and twenty-five feet, a forty pound weight pointed iron. The iron sank for a second of e, then made its appearance again on the sur- e, about one hundred feet down the stream, and pped along like a chip, until it was checked by wire. The velocity of the weight when striking, equal to one hundred and twenty-four feet second, and its momentum five thousand nds. This will give some idea of the force of current.

THE FRIEND.

FIFTH MONTH 26, 1855.

The remarks in The Friend of the 5th instant pecting obituary notices, were grateful to my ings. I have been fearful that the writers of obituary notices of those who have not lived der the power of the Cross of Christ, have not ays gone deep enough to realize the conflicts baptisms the dear sufferer must have undergone vious to experiencing sanctification. The leav- out this essential part may have a tendency to mote procrastination respecting the all-import- work of the soul's salvation whilst in health.

J.

With the sentiments expressed by our correspondent we fully unite, and trust our readers will give them the consideration they merit.

The proper contemplation of death, the termination of our probation, and end of all our schemes and acquisitions, according to the highest authority, is an evidence of wisdom. "O that (my people) were *wise* that they understood this, that they would consider their latter end." That the consideration of the end of life, may be indicative of wisdom, it must prevail in a mind firmly impressed with the belief, that if the soul shall be permitted to enter into the rest beyond the grave, prepared for the people of God, it must necessarily experience the work of sanctification and perfect redemption to be effected ere it leaves its tenement of clay. Together, these bring home the conviction that the great purpose of life is preparation for its close, and under the blessing of the Holy Spirit may stimulate to the improvement of time, and the use of those means which a merciful Creator has bestowed on his fallen, lost creature, for the government of his conduct, and reconciliation unto himself. Thus the serious consideration of our "latter end" tends to rectify the estimate which the mind naturally places on the things of this world, shows the intrinsic worthlessness of its glittering wealth; strips its boasted honors and its deceitful pleasures of their allurements, and teaches that nothing is so important to beings born to die, as that their lives may close with a *well grounded* hope of a happy immortality.

The Holy Scriptures teach us, that the preparation by which death is deprived of its sting, comprehends a radical change from our original and natural condition, a complete regeneration of our spiritual being; a new birth and growth after the first nature has yielded up its life. "Except a man be born again he cannot see the Kingdom of God." "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." This change can only be effected by the same almighty creative Power that brought us into existence, and when it takes place, and a godly sorrow worketh repentance to salvation not to be repented of, "being justified by faith," the soul "has peace with God through our Lord Jesus Christ."

The expressions of the dying, though uttered in broken sentences, are more likely to arrest the attention and affect the feelings, than the testimony of the living, however forcibly delivered. The closing scenes of life will therefore be instructive to those who witness them, or to those who give heed to the lessons they inculcate, in proportion as they impress the necessity and the blessedness of experiencing the new birth, and stimulate to fervent labour for its attainment. In contemplating the firm faith, and glorious anticipations of those who can say with the Apostle "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day," the sincere but struggling christian will be cheered on his journey, animated by the evidence of the sufficiency of that grace which brings salvation, and consoled for the trials of the way, by the glorious termination of the race; while even the heart of the worldling, must be hard and insensible indeed, if the secret aspiration does not arise "let me die the death of the righteous, and let my last end be like his;" and in the mercy of Him who seeks to save that which is lost, the lesson may be brought home so as to raise a fervent and effectual inquiry, what shall *I* do to be saved?

No less instructive are the doubts and fears, the mental conflicts, which sometimes are permitted to assail, even in the last hours of existence, those who have long given indubitable evidence of being redeemed from the world, and having their affections fixed on heaven and heavenly things. "Precious in the sight of the Lord is the death of his saints," and in inscrutable wisdom He may sometimes so order the closing scenes of their lives, as to impress on the minds of others the awfulness of passing from time into eternity, the heart-searching character of the work that prepares the soul to stand in the presence of infinite purity, and bring home the solemn consideration "if *the righteous* scarcely be saved, where shall the ungodly and the sinner appear."

Nor is it less to the praise of that grace which comes by Jesus Christ, when its cleansing, transforming power is made manifest on the death-beds of those, who, having rested content in a profession of christianity without living in its power, are met with at the eleventh hour, and amid the inroads and struggles of approaching dissolution in the long suffering of their compassionate Redeemer, are awakened to a sense of their lost condition, and enabled, while abhorring themselves in dust and ashes, to look on Him whom they have pierced, experiencing their sins to be blotted out in his most precious blood, and their souls to be cleansed through the washing of regeneration and the renewing of the Holy Ghost. Such instances are forcible illustrations of the goodness of our Heavenly Father, the efficacy of the means he has provided for sanctification and the unalterable terms on which He bestows salvation; and their tendency we should suppose must be, to soften the heart of survivors, and lead them to a close inspection into the course of their own lives and the manner in which they are improving the talents conferred on them.

In a community where the life of religion is low, where freethinking abounds, or a disposition prevails to substitute a fair moral life, and reliance on what Christ has done for us without us, in place of submitting to his crucifying power in the heart, a fashion may easily obtain of representing nearly all who die and have escaped any open, flagrant violation of the moral law, as passing out of life, with the assurance of entering into the joys of heaven. If we may give credence to the obituary notices published in our daily newspapers, there are few of their subjects, who, in the contemplation of the approach of death, found anything in their way; any cause for doubt; any need for further preparation to enter into the company of the spirits of just men made perfect. It is a consolation to know that not a few who are taken from our midst, have so lived that this may be truly said respecting them, and many more, whose life gave little or no evidence of their being self-denying followers of a crucified Lord, may be washed and made clean, even on a dying bed, and it is not for us to sit in judgment on the final destiny of any; but the terms and means of salvation are the same for all, and when they are submitted to, an indubitable evidence will be afforded of their heart-changing operation — repentance towards God, and faith in our Lord Jesus Christ; and it is but justice to the holy religion in which we profess to believe, and honesty towards the dead and the living, where such cases are publicly noticed at all, to allude, however briefly, to the change effected, before the assurance of rest was granted.

There is a strong disposition in the human mind to turn away from the unalterable standard of the gospel, to estimate ourselves by the uncertain opinions of right and wrong, common among those with whom we mingle, and to seek to assuage the reproofs of conscience, by drawing comparisons between our conduct, and that of those, who we

hear spoken of with approbation, though we believe them to be as bad, if not worse than ourselves. If then the practice obtains of recording in undoubting terms the death of individuals whom the world could justly claim to have lived as its votaries, as taking place with the same calmness and assurance as that of the humble cross-bearing Christian, and no hint is given of the necessary work of sanctification being experienced, should it have really taken place, is it not to be feared many will draw the conclusion, that holiness and purity are not really required; that sin, so natural to the human heart, is not so hateful in the Divine sight, but that it may be indulged in to the last, and finally, in the unbounded placability of the Almighty, be overlooked and forgiven, without heart-felt repentance, and the baptism of the Holy Ghost and fire.

It is a fearful but incontrovertible truth, that where such delusion is determinately cherished and acted on, all sense of its falseness and its awful consequences may be withdrawn. "And for this cause, God shall send them strong delusion, that they should believe a lie." So that the absence of anxiety or doubt on the approach of death may arise from the torpor of the spiritual faculties, entirely the reverse of the calm trust and confidence of the quickened and redeemed soul. "Not by works of righteousness which we have done, but of his mercy he saveth us, *by the washing of regeneration, and the renewing of the Holy Ghost.*"

SUMMARY OF EVENTS.

EUROPE.—News from London and Liverpool to the 6th, by the steamship Baltic.—*The War.*—The telegraph from the Crimea to England being completed, brief accounts from the former, up to the 4th inst., have been received. The position of affairs had undergone but little change. The bombardment of Sebastopol was almost wholly suspended, in consequence of the exhaustion of men and material. It had produced but little apparent effect on the defences of the place. The allies have had some success in their attacks of certain outworks of the Russians; and several war steamers have entered the bay at night, and discharged broadsides into the south side of the town. It is supposed they must have inflicted some damage by their heavy guns. The *Invalide Russe* contains an account of the losses of the Russians by the bombardment of Sebastopol, from the 9th to the 15th of Fourth mo. The number of killed was 11 officers and 587 rank and file, and the wounded, 55 officers and 2572 rank and file. The allies furnish no statement of the loss sustained by them, during the same period. The greater portion of a reinforcement of 50,000 Russians had arrived in the vicinity of Sebastopol. The allies were also constantly receiving fresh supplies of men.

RUSSIA.—The pressure of the war is stated to be severely felt at Petersburg, where every article of consumption is at famine prices. In the Ukraine, the peasantry have been driven to insurrection, in consequence of the exhaustion of their means in providing supplies for the southern army, for whom they have to provide food and transport supplies, without remuneration. The Emperor devoted his whole attention to the preparations for defence in the Baltic, which were on an extensive scale.

FRANCE.—On the 28th, an attempt was made by an Italian, named Pianori, to assassinate the Emperor Napoleon while he was riding, at a slow pace, up the grand avenue of the Champs Elysées. Two pistol shots were discharged at the Emperor, one of which, it is said, passed through his hat. The assassin was instantly seized and secured. The French Emperor manifested great coolness and courage on the occasion. This attempt had increased the popularity of Napoleon, and tended to establish him more firmly in the affections of the French, who are well aware that his death at this time would be followed by a scene of dire anarchy and confusion.

PRUSSIA.—At the latest dates from Berlin, the King was suffering from a severe attack of fever. His illness was considered serious.

GREAT BRITAIN.—Lord John Russell had returned from Vienna, and resumed his seat in Parliament, where he has stated that the substance of the protocols of the late Conference would be submitted to Parliament. The ministry was growing unpopular, and indignation meetings on the conduct of the war were being held in various parts of the country. "Administrative Reform" is the cry everywhere. The weather was rather unfavourable for the growing crops. It was dry but unseasonably cold. On the night of the 3d, there was frost, and ice was formed in exposed situations.

London Money Market.—Money on loan was abundant, and freely offered on government securities at 2 per cent. Consols remained at 88⅜ to 88⅝.

Liverpool Market.—Cotton.—The tenor of the American advices, and the reduction in the bank rate of interest, have kept the market in a state of excitement, and although the demand has been freely supplied, prices generally have advanced a full ⅛*d.* per lb. within the week. The sales for the week, 106,790 bales, of which 90,230 were American. Philadelphia and Baltimore flour was quoted at 42*s.* to 45*s.* without buyers. In Indian corn, a good business had been done at 48*s.* to 49*s.* per 480 lbs. Sales had been made of floating cargoes of Egyptian and Baltic wheat, at somewhat advanced prices.

UNITED STATES.—*Emigration to the West.*—A Wisconsin paper states that the Upper Mississippi is now alive with steamboats conveying crowds of persons to Minnesota, Northern Iowa, and Western Wisconsin. The Galena Gazette says that a thousand persons pass through that town daily, on their way northward. Minnesota absorbs the greater portion of this immigration. Kansas, also, has appeared on the Upper Mississippi river, not only among the steamboats, but also in the river towns; it seems to be gradually spreading along the most travelled routes of the far west.

Drought.—Portions of the south-west are still suffering severely from want of rain. At Little Rock, Arkansas, the people can scarcely obtain the necessaries of life, and the Arkansas river is nearly dried up. Part of the State of Louisiana is in a similar condition.

Crops in Illinois.—A very heavy yield of wheat is expected, and an unusually large extent of ground has been planted with corn.

Wheat in Ohio.—The report is, that from all parts of Ohio, the coming crops, if not injured in filling, will be larger than in any preceding year.

Southern Railroad.—The Memphis and Charleston Railroad, which is two hundred and eighty-six miles in length, is expected to be ready for business throughout the whole route, by next Eleventh mo. The entire cost of the road is estimated at $4,940,263.

Military Bounty Lands.—Up to the 17th inst., 137,200 applications for land warrants had been received. At the rate of 160 acres each, these will require 21,952,000 acres of the public domain.

Utah.—Advices from this territory to Third mo. 31, state that Steptoe has declined filling the office of Governor of Utah, and that the appointment has been offered to Judge Kinney, Chief Justice of the Territory, who, it is believed, will accept it.

New York.—The N. Y. Sun attributes the decline in various branches of industry in that city, to the very high rents, and cost of living generally, rendering necessary high wages, and increasing the cost of production of all manufactured articles. Of late years, luxurious hotels, splendid stores, and palace-like residences have been built in great numbers, and but few dwellings suited to the circumstances of the great mass of the people. There is especially a great want of cheap and comfortable houses for labourers and mechanics. *Dullness of Trade.*—Many packages of dry goods, imported last fall, have recently been re-shipped to Liverpool by the consignees in New York, there being no market for them. *Movement of Specie.*—The Atlantic last week took out $1,894,000 in gold. The receipts from California by the two steamers, were about $1,500,000. The agents of the British Government continue to enlist men for service in the Crimea. The practice is carried on covertly, and the men are shipped to Halifax in small parties. Mortality last week, 457.

Pennsylvania.—The General Appropriation bill includes the following items. Interest on funded debt, $2,000,000. Motive power on Columbia and Portage Railroads, $836,358. Completion of Portage Railroad, $277,730. Relaying south track Columbia Railroad, $230,000. Ordinary repairs of Improvements, $481,461. Collectors, Weighmasters, &c., $106,021. Support of Common Schools, $230,000. Expenses of Legislature, $125,000. The total amount appropriated for all purposes, is $4,600,094.

California.—Dates to Fourth mo. 17th. There had been frequent and heavy rains, and it was supposed that more than an average quantity of rain had fallen the past season. The mountain streams were full, and there were no more complaints of want of water at the mines. The San Francisco market was overstocked with all descriptions of merchandise. During the vious week, seventeen heavily loaded ships had arr from Boston, New York, and Philadelphia. A nu of failures had occurred; some of them among per who have heretofore ranked with the wealthiest in State. A stringent law against gambling had pa the Legislature, which, it was hoped, would effect close all the gambling-houses. A large number of cides are recorded in the papers. The sailing da the steamers have been changed, so that hereafter t will be only two mails from California, in a month. clipper ship was being loaded at San Francisco, *wheat and flour for New York.*

Philadelphia.—Mayor Conrad, in his message to City Councils, states that during the seven mo ending Fourth mo. 30 last, the police force had m 16,772 arrests. Of the persons arrested, 3947 were toxicated; 3224 charged with disorderly conduct; 1 with assault and battery; 262, riot; 613, vagra 970, larceny; violations of the liquor law, 296; kee disorderly houses, 130; arson, 38; burglary, 42; g bling, 87; murder, 13, &c. Mortality last week, 1

Miscellaneous.—Odd Fellows in the U. S.—This o consisted, in 1854, of 3129 lodges, having 199,197 tributing members. The revenue was $1,334,935, the amount paid out for relief to members, $498,52

The Sardinians for the Crimea.—The contract of Sardinian Government to send fifteen thousand me be wasted and destroyed in the Crimea, proves to most unpopular measure. Many of the troops to sent off, refused to go, some of the officers and shooting themselves to avoid this disgraceful destructive service.

The Fall of a Large Tree.—Five children were ki near Empire City, in Oregon, on Third mo. 26th by the falling of a spruce tree, two hundred and feet in height, which was standing at a distance of hundred feet from the house in which the children sleeping. The branches crushed the house, insta killing five of the eight persons it contained.

Wheat and Corn.—The Chicago (Ill.) Democrat that Gibbs and Griffin, of that city, have at presen their warehouse over 400,000 bushels of these valu articles.

Prohibition in Canada.—The Governor General can give his consent to the Prohibitory Liquor bill. instructions are "to reserve for the signification of Queen's pleasure, every bill of an extraordinary or usual nature."

A Man Executed for Negro Stealing.—In Chatt county, N. C., Willis Hester was executed recently stealing a negro. He denied his guilt, alleging that purchased the negro for the sum of eight hundred dollars.

RECEIPTS.

Received from Henry Lupton, O., per C. E., $3, 28; from Pelatiah Hussey, Me., per Wm. Hill, $3, 28; from Moses Child, N. Y., $2, vol. 28; from S Michener, O., $1, to 41, vol. 28.

WEST-TOWN SCHOOL.

The Committee charged with the oversight of Institution, will meet at West-Town on Fourth-day, 6th of next month, at 10 o'clock, A. M.

The Committee on Instruction meet on the preced evening, at 7½ o'clock, and the Visiting Committee semble at the School on Seventh-day afternoon, the of Sixth month. THOMAS KIMBE

Philad., Fifth mo. 26, 1855. Cl

The Annual Meeting of the Institute for Colou Youth, will be held on Third-day, the 29th inst., o'clock, P. M., at the Committee-room, on Arch stree Fifth mo., 1855. M. C. COPE, Sec'y

MARRIED, at Friends' Meeting, in Smyrna, Chena Co., N. Y., the 10th of Fifth month, 1855, DANIEL P HAM, of Westmoreland, Oneida Co., N. Y., to MAR HUNT, of the former place.

DIED, at Muncy, Lycoming county, Pa., on the inst., MARTHA PARKER, relict of the late Henry Par in the 94th year of her age. This dear Friend wa example of christian meekness, was diligent in att ing our religious meetings while strength of body mitted, and for many years filled acceptably the sta of elder in Muncy Monthly Meeting.

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For "The Friend."

The Indians.

From the superintendent of Indian affairs, at nta Fe, New Mexico, we have a report from ich the following statements are taken.

"I entered upon the discharge of the duties of is office on the 8th day of August, 1853, and on found that my predecessor had made a com- ct with several bands of the Apaches, which used much difficulty; he had engaged to supply em with corn, beef, and salt to the close of 1854, d with a reasonable amount of food for three ars thereafter.

"Finding that this compact had been disap- oved by the government, I caused these Indians be informed thereof, and ceased to supply them th food. This resulted in their resorting to bbery for a subsistence. These depredations have sulted in a loss to our citizens of property to the lue of $50,000 to $100,000, as estimated, and any lives." To stop this, the Indians were at- cked by a military force, and a number of them ere killed. For a time they refrained from far- er depredations, but having obtained reinforce- ents, they again began a system of plunder. ey were then attacked by a party of dragoons, whom, in a severe conflict, 24 were killed and wounded.

The governor then issued a declaration of war; e militia was called out, and succeeded in so stressing the Indians, by killing many of them, at they sued for peace. The superintendent ys, "It is due to these Indians that I should say, at the want of ability on my part to carry into fect the stipulations contained in the compact retofore alluded to, left them in a destitute con- tion; they were reduced to the necessity of either arving or stealing. Had the stipulations of this ntract been faithfully carried out on the part of e United States, I feel confident that no hostili- s would have occurred."

"I have found it difficult, if not impossible," ds the Superintendent, "to make the Indians mprehend how it is that previous to my arrival this country, this compact was being executed our part, and that their rations should be stop- d so soon thereafter."

He then proceeds to notice the other Indians nder his Superintendency. "The Utahs of New exico, are a portion of the tribe of the same me, inhabiting the territory of Utah; they speak e same language, and have frequent intercourse th each other. From the best information, they mber between 5000 and 6000; and they inhabit d claim all that region, embracing the sources of the north-western tributaries of the Arkansas, up to the southern boundary of Utah, and all the northern tributaries of the Rio Grande, within New Mexico north of the 37th parallel of latitude. This country is estimated to cover a space equal to 20,000 square miles, which would give about 5 square miles to each soul. They are highly warlike, and do not cultivate the soil, but depend upon the chase and robbery for a subsistence. They have quite a number of good horses and mules, and frequently, when hard pressed, kill them for food; but they have no other description of stock.

"The various bands of Apaches amount to eight thousand. Each band occupies its own section of territory, and acts separately or in concert with others, as it may deem fit. The Zicarilla Apaches claim a region of indefinite space, west of the Rio Grande, and on the head of the Chama and Puerco rivers. They are supposed to number about 150 warriors, and probably 500 people. They rely upon the chase, and when this fails, resort to depredation. The Mescalero Apaches roam over portions of Texas, Chihuahua and New Mexico, though their residence is about the White Mountains of the latter. The country claimed as peculiarly their own, covers a space of about 15,000 square miles, which affords 20 square miles to each individual, their population being 750. They have committed many depredations during the last and present years, notwithstanding the energetic operations of the military. Although part of their country is the most desirable in New Mexico for agriculture, they cultivate the soil to a very limited extent. Game is comparatively scarce; hence they subsist in great measure by plunder. A brisk trade is carried on in stolen property between them and the Zicarillas. The Gila Apaches derive their name from the river, in the valley of which they mostly reside. The country claimed by them, will probably measure 25,000 square miles, and their population amounts to 3,500 or 4000; which will give 6 to 7 square miles to each Indian. They make forays upon the Mexican provinces of Sonora and Chihuahua. The facility with which these two provinces are robbed, has measurably saved our people from like visitations.

"The Navajoes are another powerful tribe, residing on the tributaries of the San Juan. They probably number 8000 people, and claim an extent of 28000 square miles—a country represented to be one of the finest agricultural regions in New Mexico. With very rude and primitive implements of their own construction, the Navajoes manage to raise an abundance of corn and wheat for their own subsistence. They have numerous herds of horses and sheep, and some horned cattle and mules, and on the whole, live in a degree of comfort and plenty, superior to the other wild Indians of this section of the Union. They manufacture their own clothes, principally from the wool of their sheep, and it is a rare thing to see a Navajo uncomfortably clothed. In the manufacturing of blankets, they are believed to surpass any other Indians on this continent, and these blankets will compare favourably, with any other manufactured by a civilized people. Those made for ordinary use are warm, strong and durable; but occasionally fine ones are made with brilliant and durable colours, handsomely blended, which will readily command from $25, to $50, each. When it is recollected that these articles are manufactured, and their farms cultivated, by the hands of Indians, with implements of their own construction, this people can but challenge our admiration.

"The Pueblos are a very interesting portion of the Indian population of this territory. They hold their lands under special grants, from the governments of Spain and Mexico, many of which are of very ancient date—one that I examined being dated in 1661—and they usually cover one league, or 9 square miles. In no grant that has come under my notice, is the fee-simple conveyed to the Indians. They are merely invested with possession, use and benefit of the land, so long as it may be occupied by them. There are 20 communities of Pueblos scattered over the Territory, and intermixed with the white settlements, and their aggregate population numbers from 8000 to 10,000: some do not number over 100 or 200, whilst others reach 1200 or 1500. Many of these grants cover some of the best land in New Mexico, and some of the occupants are in a flourishing condition, but many appear to be sharing the fate of most other Indians, when brought into contact with the whites. Many of these people are superstitious in the extreme. The Pueblo of Nambe, in March last, executed several of their own people, on the charge of witchcraft. These Indians cultivate the soil, mostly with rude implements of their own construction, and enough produce is raised to sustain themselves in comfort and plenty. They will compare favourably, in agriculture, with the citizens generally of this Territory; and they have horses, mules, cattle, asses, sheep and goats, sufficient for ordinary purposes. They are a sober, industrious and frugal people, a few can read and write in the Castilian language, but the remainder are destitute of education, though most of them speak that language. A school has been established at Laguna, and the advancement of the pupils, affords ample evidence of their capacity to receive instruction; as a general rule, they live in great peace and harmony with their neighbours. Each Pueblo elects annually a governor and other officers, and the people appear to submit quietly to the government of those chosen by themselves to rule over them. These Indians claim descent from the ancient Aztecs. The Pueblo of Taos, is about 3 miles from the town of San Fernandes de Taos, on a small stream which supplies water for irrigation and for other purposes, and the number of inhabitants may be set down at something over 1200. This town contains but two dwelling houses, situated upon opposite sides of the creek. They are built of adobes or sun dried bricks; each covers an area of about 2 acres at the foundation and is 5 stories high, with but one entrance through the external walls, and but one window, and both of these open into the Governor's room. After ascending one story, there is an off-set in the walls, and the size of the house is lessened around its entire circumference about 15 feet, and this is the case at the top of each story. The

top of the house is flat, and the off-sets afford a series of terraces or walls, about 15 feet wide, quite around the building. The entrance is from the top, which is reached by portable ladders. The quarters of each family are within walls of sufficient strength to sustain the weight above, through which there are communicating doors. The only ventilation is through small trap-doors in the roof. The interior is a perfect labyrinth, and quite dark, and swarming with children. The inmates appear to be healthy. Close without are circular pits about 10 feet in depth and diameter, in which the sacred fire is kept burning,—unextinguished they say since the days of Montezuma, and only to be extinguished on his return. The people profess Roman Catholicism: they are loyal and deserving, but buried in ignorance and superstition. The superintendent earnestly recommends the establishment of schools among them, and that they be supplied with agricultural implements."

For "The Friend."

Disagreement in Spiritual Things.

The devotedness of the early Friends was remarkable, not only for their extensive travels, and frequent preaching in fields, and in the different meeting-houses, but also in the amount which some of them wrote, to enlighten other professors on the subject of religion. Edward Burrough was engaged in various labours, but about ten years, yet he travelled, and preached and wrote much in that short period. From one of his essays, called "A discovery of divine Mysteries," we shall furnish a few selections. In the preface, alluding, we may suppose, to the Friends gathered at that time, he says, "The light of the day of God Almighty is arisen upon us in our day, and the shining forth thereof is with great clearness and force, *even as the sun at noon-day;* and many are come to the glorious appearance thereof, and to walk in its light *with great joyfulness;* for as the wise man said, 'The light is sweet, and a pleasant thing it is for the eye to behold the sun.' And so fully has our morning sun now appeared, that the upright in heart may walk and not stumble, and the poor in spirit may run in the path of life, and not fall. For indeed we may say, the night is spent, and the day is come; therefore let us walk in the day, and put on the armour of light, as many as are made the children thereof. Where the light of this sun is arisen, and in whose hearts it shineth, it cannot but give some testimony, *through such a one, of its own glory, virtues, and excellency,* to them that sit in darkness, and in the bondage of corruption, that they also may see the same light and glory, arise in their tabernacles. For it is the property of this spiritual heavenly light, to shine forth out of darkness, and to give light to such as have long sat in darkness, that their souls may live and be refreshed with the light of the living. And for this cause do we labour and spend, and are spent, accounting nothing too dear for us, that the light of truth may shine abroad, and guide the upright in the perfect way, till the elect be gathered into the pasture of eternal life, and the sun so elevated in the firmament of joy and praises, *never to go down;* but the saying fulfilled, "There shall be no night, but the light of the sun shall be as the light of seven days."

This was the great object of their life, and the deep exercises which they passed through; and did all who profess to venerate those men, and to contend for the doctrines they preached, walk in the light, they would have the same fellowship one with another, and show forth the fruits of the same Holy Spirit that governed them, by which the name of the Lord Jesus would be honoured, and others invited into his sheep-fold.

In one of the chapters of the Essay, he addresses the professors, on the diversity of opinions concerning spiritual things, which prevails among them, and gives what he conceives to be the causes. He says, it is "because you want the Spirit of God to guide you, and it is not the rule of your knowledge and judgment; and the wanting the Spirit of God in which is unity among saints, therefore is it you are divided, and diverse, and contrary one to another in these things. It is because ye want the Spirit of God, which only teaches the true knowledge of God, and gives an understanding in all his ways and matters; that teacheth true faith, true doctrine and true worship, and all things about the church, ministry, and religion" "If you all had the Spirit of God that gave forth the Scriptures, and by which Spirit the saints of God were guided in days past, it would lead you into unity, and to be of one mind, one heart and one soul, in all the matters pertaining to God's kingdom. Then you would have unity with God, and one with another in all his ways, and there would have been no division, nor contention among you about spiritual matters; but because you want that, therefore you have strife and division amongst you, even throughout all Christendom. And this is a shame to Christendom, that all should profess Christ Jesus, and faith in him, and salvation by him, and his doctrine and worship, and yet be in strife and division, and in great contentions concerning the same—and this shows that ye are all fallen from the life of Christianity, as it was held in the apostles' days amongst the true Christians; for they were of one heart, mind, soul and spirit, as it is written. They were of one faith, of one worship, of one doctrine, and had one way of church government; and this continued amongst the churches of Christ, till there were some that had erred from the Spirit of God in their own consciences; and then they also erred in faith, in doctrine, and in all things relating to God; and these were the apostate Christians."

Have we kept to the Spirit of God in this day, so as consistently to bear such a testimony to the oneness of faith and fellowship, which it produces among those who are governed by it, and to reprove others for their disagreement in doctrine and practice? Has not the light among us become greatly eclipsed by the love of the world, and the spirit of division and jealousy, produced by attempts to introduce doctrines which we do not own?

Concerning the bad effects of these doctrines in matters of faith and worship, E. Burroughs says, it "has begotten and brought forth very much evil throughout the world; much heart-burning, envy, hard-heartedness, strife and contention between kings and rulers, between nations, cities, neighbours, and between brothers. This division hath bad effects among all these; so that it hath brought forth much war and bloodshed between kings, great persecutions between rulers and their people, and great debate and *strife amongst neighbours and friends;* so that murders and the loss of many lives have been produced upon this quarrel, about difference in matters of faith and religion. Antichrist hath not only divided people in judgment, but hath also provoked people into rage and envy, to the killing and destroying one another; and even that division about spiritual things, *hath been turned into personal enmity,* and brought forth in the end, killing the bodies of thousands, when the original debate hath arisen about church government or points of religion; and this is the woful effect that division of religion hath brought forth in all Christendom."

Here are portrayed some of the sad consequences of men setting forth opinions on points of doctrine which the Holy Spirit never dictated, and by which debates, contentions and divisions have been introduced among peaceable Christians, and the happiness of families, and of the brotherhood, which had before prevailed among them, has been broken up. What a lamentable condition for religious society to be involved in, and how watchful over himself, and scrupulous should every one be of doing anything to produce such a state of things!

"The means and way to be reconciled, he says, and to come out of all division and strife, and to come into peace with God and one with another about faith and church government, is by the Spirit of God. Every one of you in particular must receive the Spirit of Christ, that it may work in every one of your hearts, true faith; and teach every one the true worship of God, and the way of doctrine and true church government. It is the Spirit of Christ in every one, both male and female, that must reconcile and bring into unity with God, and one with another in all spiritual things; for it is that which is the *bond of peace and love among true Christians,* and it is the which reconciles people's hearts into oneness. If you receive the Spirit which gave forth the Scriptures, it will work in you the same faith, and lead you in the same way of worship which the Scriptures speak of, and then you will cease taking up conceits, and making imitations of church government from the letter, but the same Spirit will work in your hearts faith and knowledge in the fulfilling of the Scriptures; and this is true Christianity. There is a great deal of difference between making a conformity in the imitation of a worship and church government, from the Scriptures without the Spirit; and between the Spirit's teaching and leading into the same truth and same worship and church government which the Scripture speak of; the one is of Christ, and is in unity peace and everlasting fellowship; the other is of antichrist, and is in division, strife, and contention."

If it may be said to us, "Physician, heal thyself,"—"first cast the beam out of thine own eye then shalt thou see clearly to cast out the mote out of thy brother's eye," let us be willing to come in all humility to the Spirit of truth in our own hearts, which alone can enlighten every one to see his own condition, raise fervent prayer to have every obstruction to a clear vision removed, and enable us to return to the unity of the Spirit, and confirm the truth of our doctrines, by a christian spirit and practice.

At the conclusion of a general epistle to Friends under the same date of the above, Edward Burrough says, "And last of all I do advise and exhort, that ye have love and unity in the Spirit of the Lord and one with another, that oneness of heart, and soul, and spirit may be amongst us being bound up in the holy covenant of the Father, even willing to do, or to *suffer one for another.* In this spirit of unity, the Lord will bless us, and make us strong and able to go through joyfully all our afflictions. But if any *strife or division* be in the body, *it weakens the whole.* If one member vex another through discord, this is not of the Father, but contrary to Him. This is not for the safety of the body, but bruises and wounds it, and may *more afflict the soul of the righteous,* than all outward enemies; and *strife and contention arising out of our own bowels, may sooner work our overthrow than all the opposition that can come from men.*

"Oh, therefore, as a brother, as a father

any, and as a servant to all, let me entreat and beseech, that ye follow those things that make for peace—that ye love one another as Christ has loved you, and that ye be like-minded in all things, even one, as the Father and the Son are one; and so shall the blessing of the Lord never depart from you. For, dear Friends, the *Lord hath never been wanting unto us*, but *always near at hand to fill us with his riches and treasure;* and are not we vessels of honour? Is not his name in our foreheads? are not we the flock of his fold? Therefore, let us honour him by the works of truth, of love, of mercy, and all the works of righteousness. Let us bring forth fruits unto the Father, thereby *proving that we are true branches in Christ the Vine;* and let us give up to suffer all things patiently for the testimony of his Truth written in our hearts. If we live, *let it be to him only*, and if we die, let it be for him, having the seal of his good Spirit in us, that whether we live or die, we are the Lord's."

Hundreds at this day, we believe, are secretly breathing to the Father of mercies that he will rebuke the destroyer, and not permit him to scatter and lay us waste, but renewedly gather the members of our Society under the banner of the Prince of Peace, to spread and exalt his kingdom by the power and the fruits of His Holy Spirit, and again become one another's joy in the Lord.

Antiquities.

We have now in our possession, for safekeeping, and as a nucleus of a collection of curiosities, some very curious and singular articles made of copper. They were found near the west shore of the river, about a mile above the mouth, at a place where now is a brick-yard, and these were disinterred by those digging in search of good brick-clay. After taking off from the surface of the ground about two feet of sand, the clay was exposed, and the stump of a tree was discovered. Digging still lower about six or eight inches into the clay, and overturning the stump, these articles were brought to light.

First, a copper spear, about fourteen inches in length, and at its base a groove or dovetail is made in which to insert a wooden shaft or handle; two other spears, each about twelve inches in length, and similar to the first. Third, two pieces of copper which had evidently been very nicely forged, but for what purpose they could ever have been applied, is by no means plain, and it is quite difficult to give in writing a clear description of them. As good an idea of their shape, however, can be got by supposing them to be the matrix in which was cast one of the spears. This is not, however, the purpose to which they were applied. It is far more likely they were used as cutting tools, but then there is no means apparent by which the implement can be held—no place to fasten it to a handle. These are about fourteen inches long and two inches wide; upon one end there is the appearance of an attempt to make a cutting edge. They weigh about three pounds each, and are specimens of good workmanship.

The question naturally arises, who made these things? Did the earliest French discoverers make them; or are they the work of a race long ago extinct, the same who first opened these mines?

It seems to us—for we can only indulge in speculation on the subject—that these tools could not have been the work of the Europeans who came here; for they would not have made a tool like the last two, about the use of which we should be ignorant. They are made of copper, a material not nearly so good as iron or steel for cutting purposes, the manufacture of which they were familiar with, and would most likely bring with them.

Our Indians do not, nor have they the skill or implements to work so well any metal, and they all are ignorant of the use of such tools. They have among them traditions of the existence of a race of men to whom they ascribe all the skill necessary to accomplish these workings we find at the mines, and make the tools we now find.

That these tools were the work of those who lived here years ago seems the more likely from the place and position in which they were found, being in the strata of clay lying under the roots of a stump, and about forty feet above the present level of the river and lake. The tree had grown up since these articles had been put there, and the deposit of sand made above the clay to the depth of two feet. To do that, the river and lake must have been forty feet higher than its present level. This, of course, was years ago, before the memory of the present races now inhabiting this country. —*Lake Superior Mining News.*

For "The Friend."

Convictions of Truth.

The greatest blessing bestowed upon a rational, accountable being, is the convicting and preserving power of the Holy Spirit. This is often felt at an early period of life, and when none is privy to it, but the soul to which it is extended. It is an unflattering witness for God, and against evil, however secretly it is committed, or however fair the outside may appear to men. The natural mind is opposed to its dictates and its restraints, because it prefers the indulgence of the carnal appetites to the cross of Christ, which is the strait gate and the narrow way to life, and few there be who go in thereat. Thomas Chalkley says, "One time I was at play at a neighbour's house with the children, and in the midst of my sport, I was reached with strong conviction, insomuch that I could not forbear weeping. The children's mother observing that I wept, said, 'Why do you weep, Tommy?' I told her I could not tell, except it was because I was a naughty boy. 'O,' said she, 'don't believe him, for that's the devil tells you so; for you are the best boy in all our street.' But I knew I was told the truth by conviction, and that she was mistaken: for I plainly understood by clear conviction, and by the Holy Scriptures, which I had been trained up in the reading of, that I was too vain and wanton. I loved music, dancing and playing at cards, and was followed with the judgments of God therefor in the secret of my soul. What I did in those sports and games, I always took care to do out of the sight, and without the knowledge of my tender parents; for I was afraid of their reproofs and corrections, the which I was sure to have, if they had any intelligence of it."

Music and dancing are thought by many to be necessary accomplishments, and there may be some among Friends, who violate their religious profession in encouraging their children to learn and practise them. Friends have always disapproved of both, as it is evident his parents would have reprimanded him, had they known he indulged in either. He had the reproofs of Divine instruction in his own heart, condemning him for clandestinely resorting to these vain and prejudicial amusements, as well as the conscientious disapprobation of religious parents. It was a blessing to have such care-takers, which draws down the favour of heaven upon them for their faithfulness, as well as it is an inexpressible advantage to their children. He gives a further instance of the mercy and watchful care of his heavenly Father in warning him of the sinfulness and danger of card-playing, which might have led him to the gambling-table, and prove his ruin. "Unknown to my parents, I bought a pack of cards to make use of, when I went to my relations in the country; and at the time called Christmas, five miles on my way, I went to a meeting at Wanstead, at which a minister of Christ declared against the evil of gaming, and particularly of cards; and that the time which people pretend to keep holy for Christ's sake, many spend mostly in wickedness, sports and games; even some pretending to be religious; and generally speaking, more sin and evil is committed in this time, than in the like space in all the year; so that the devil is served instead of honouring Christ. From this meeting I went to the house of my relations, where the parson of the next parish lodged that night, who played cards with them sometimes. The time drawing near that we were to go to our games, my uncle called to the doctor, as he called him, to me and to my cousin to come and take a game of cards; at which I had strong convictions upon me not to do it, as being evil. I secretly cried to the Lord to keep me faithful to him; and seeing a Bible in the window, I was glad, took it down and read to myself, greatly rejoicing that I was preserved out of the snare. My uncle called again, Come, doctor, you and I, my wife and daughter will have a game at cards, for I see my cousin is better disposed. Then he looked upon me, and said, he was better disposed also. So their sport for that time was spoiled, and mine in that practice forever; for I never, as I remember, played with them more, but as soon as I came home, offered my untouched pack of cards to the fire. Of this I am certain, the use of them is of evil consequence, and draws away the mind from heaven and heavenly things; for which reason all Christians ought to shun them as engines of Satan; and music and dancing, having generally the same tendency, ought therefore to be refrained from. The sentiments of the Waldenses are worthy the consideration of all Christians—that as many paces or steps as a man or woman takes in a dance, so many paces or steps they take towards hell."

We would hope that none of the members of our religious Society allow themselves to resort to card-playing. When a fondness for gaming of any description is contracted, it would appear to us from the accounts we read of the powerful hold it takes upon gamblers, that deep degradation and inextricable ruin must await them. How fearfully the reverse of that of the true Christian, whose treasure and whose heart are in heaven, must be the desperate and sunk condition of the gambler! What effect the testimony of the minister had upon Thomas Chalkley, he does not directly say; but we may believe it contributed to raise and fasten on his susceptible mind, conviction of the evil of gaming—and it shows the importance of ministers keeping faithfully to the discharge of their religious duty in the exercise of their gifts, not knowing when or where seed may be sown and prosper—and also the advantage of the members steadily attending our religious meetings, that we may be in the way of receiving the good, which the Lord has in store for us.

Cayuga Lake.—The Ithaca Journal says that a phenomenon similar to the one noticed in the waters of the Seneca Lake has been observed in those of the Cayuga. The water suddenly rose about three feet five inches, and remained at that height six or seven minutes, then subsided, and after a brief interval, again rose two feet, and then fell to its original level. It is stated that while rising like a huge wave, the water turned up two old wrecks of boats near the pier, which were completely imbedded in mud. In the reflux an old

boat turned up near the pier, which no one ever remembered having seen. An old fisherman said he had lived beside the Cayuga fifty years, and he never knew it to cut such tantrums before.

For "The Friend."

The following unpretending lines, if deemed suitable for "The Friend," are at the service of the Editor. Now is the season for wild flowers in the richest profusion, and many are the light tripping feet, in pursuit of them over field and wood, or climbing the rugged rock: while of all the wealth of loveliest form and hue which is gathered, none is more beautiful than that graceful gem of crimson and gold, which adorns its hoary front,

THE WILD COLUMBINE.

How daintily thy crimson gems
Hang trembling on thy fragile stems
Child of the rock, bright columbine!
With fairy leaves of emerald green,
No nursling of the wild I ween
Displays more elegance than thine.

Thou mindst me of my childhood's hours,
When rambling 'mid the wild wood bowers;—
Oh, what a joy it was to find
Thy jewels on the rock's dark face,
With pink Azaleas, and sprays
Of snowy dogwood flowers, to bind.

Not on the verdant valley's breast,
The streamlet's brink, soft hillock's crest,
Or nourished in the meadow loam,
Where blooms of every scent and hue
Revel in sunshine and in dew,
Findst thou a blest and bounteous home.

But in thy clift, all bare and rude
Amid the shadowy solitude—
E'en as a youthful cloistered nun,
Or sorrowing exile's beauteous child,
Blooming in native freedom wild,
To cheer with smiles his cavern lone.

Thy clinging roots their crevice hold
Where the wind drifts a little mould,
Of the silvery beach's fallen leaves;
Through whose green crown a quivering ray
Of sunlight, falls on thy flowrets gay,
All that to thee the forest gives.

For these, and the all-blessing dews,
Thou yieldst thy meed of richest hues,
Thy grace of leaves, and stem and flowers.
Emblem of patient faith, thou art,
That springeth in the joyless heart,
And gilds with hope life's darkest hours.

Selected.

THE HOURS.

The hours are viewless angels,
That still go gliding by,
And bear each minute's record up
To Him who sits on high.

And we, who walk among them,
As one by one departs,
See not that they are hovering
Forever round our hearts.

Like summer-bees, that hover
Around the idle flowers,
They gather every act and thought,
Those viewless angel hours.

The poison or the nectar
The heart's deep flower-cups yield,
A sample still they gather swift,
And leave us in the field.

And some flit by on pinions
Of joyous gold and blue,
And some flag on with drooping wings
Of sorrow's darker hue.

But still they steal the record,
And bear it far away;
Their mission-flight by day or night
No magic power can stay.

And as we spend each minute
That God to us hath given,
The deeds are known before His throne,
The tale is told in heaven.

These bee-like hours we see not,
Nor hear their noiseless wings;
We only feel, too oft, when flown,
That they have left their stings.

So, teach me, heavenly Father,
To meet each flying hour,
That as they go, they may not show
My heart a poison flower!

Expedition for the Relief of Dr. Kane.

The third expedition from New York to the Arctic region is now nearly in readiness to sail on its benevolent mission. The two vessels purchased for the purpose have not yet been named, but have been strengthened and otherwise prepared for Northern service. The largest is known as the bark "Eringo," registering 327 tons, and was purchased for $17,000. Her consort is a propeller of 250 tons, which cost $30,000, and will arrive here from Philadelphia in a day or two. The former is now receiving her provisions and stores, and will be complete this week. Both are expected to sail by the 1st proximo, steering direct for the coast of Greenland, and continuing Northward to Smith's Sound.

The original expedition from this city under Dr. Kane, fitted out under the auspices of our generous townsman, Henry Grinnell, Esq., consisted of the "Advance" and "Rescue," sailed on its Northern voyage in the year 1850, and returned the year following, Not despairing of ultimate success, the Advance was again despatched, under the command of Dr. Kane, in 1853, and it is for her relief that the present expedition is fitting out. The "Advance" is the property of H. Grinnell, and her crew and officers, numbering sixteen men, are still under his pay. In the expedition now noticed, the entire expense is borne by the Government.

The protracted absence of Dr. Kane, affords no conclusive evidence of danger or misfortune, but being left entirely alone in his icy solitude, by the return, within the last few months, of the numerous expeditions sent in search of Sir John Franklin, any needed assistance, to be of avail, must be despatched at once. Congress therefore appropriated $150,000 (which will probably exceed the amount required) and authorized the Secretary of the Navy "to despatch a suitable naval or other steamer, and if necessary, a tender, to the Arctic seas, for the purpose of rescuing or affording relief to "the intrepid American navigator." The Congressional resolutions conferring this authority, provide "that such steamer and tender shall be officered and manned by volunteers from the Navy, and others who may declare their willingness to be so engaged."

We yesterday visited the naval station at Brooklyn, and were pleased to learn that the Secretary of the Navy and officers of the yard are disposed to fit out the expedition in the best possible manner, and take a deep interest in its progress and success. The orders are that it shall be amply provided with two years' rations, and which, with the extras, will suffice for a cruise of fully three years. The provisions in preparation consist chiefly of "pemmican," or concentrated meat, besides soups, Borden's patent meat biscuit, lime-juice, (anti-scorbutic,) pickles, &c. The supplies will include something like 20,600 pounds of dried meats and soups, and 15,000 pounds of preserved vegetables. The provisions for officers and sailors will be of the same quality. The "pemmican" is the same article with which the Kane Expedition was provided, and a sample reserved for examination, after being kept for two years in this warm climate, was recently examined and found to be sweet and nutricious as when put up.

The quantity of beef required for this expedition was 4,000 lbs. (rump pieces) which, upon being divested of fatty portions, were cut into thin steaks taken to a malt kiln and thoroughly dried. By this process its weight was reduced to 1,300 lbs. It was then chopped fine by the apparatus employed by sausage makers, kneaded up with 1,000 lbs good lard, with a small addition of sugar and currants. Then being hermetically sealed in tin cans it is in shipping order. The vessel will also take out a large supply of clothing, adapted to a northern climate. Among other things, 500 pair of stockings have been provided. In travelling on foot it is customary to wear three pair at a time and cover the whole with canvas boots. The two vessels will carry 300 tons of anthracite coal, for the use of the propellers and for ordinary consumption. Should more be needed, abundant supplies can be obtained at Disco, on the coast of Greenland where Inglefield, the English navigator, found it to exist in abundance, it being only necessary to dig it out from the shore.

We were shown at the shops at the Navy Yard 70 ice anchors, of different sizes, to be used in anchoring the vessels, or warping up through the lanes of ice. They are little else than angular hooks, to be sunk in holes drilled in the ice. Some weigh as much as 70 or 80 pounds, but the majority are of about 15 pounds weight. In addition, there are ten sledges, four of which are about eleven feet in length, to be drawn by dogs or with ropes. They are sharp at each end, after the pattern adopted by the British Admiralty, and are shod with iron. In excursions over the ice, they will be manned by an officer and six men.

The bark, as fitted for sea, is worthy of examination. Without, the hull is covered with 2½ inch planking, and armed with iron from the bows to the mainchains Forward she is completely sheathed, from the bulwarks to the keel. Within, timbers, knees and kelsons have been introduced, to effectually protect her from collision with icebergs or from lateral pressure. The bows especially, are filled with timbers, and divided off into a water tight compartment. The rudder is so arranged that it can be instantly unshipped, and triced up under the stern. The vessel is also furnished with four pumps, so that every possible precaution seems to have been taken to ensure her safety. The officers quarters are completely lined with cork to absorb moisture, and the seamen are well provided for, in a house on deck: or should they prefer, they have snug quarters below. The bark is a fine new vessel, having made only two trips to Rio, and is a fast sailer.

The number of men going out on this expedition, will be forty-seven, including four officers to each vessel. Contrary to anticipations, not the least difficulty is experienced in procuring men, and of the best quality. Many good seamen are out of employ, from the return of recent government vessels and the inactive state of the shipping business, and the expedition will be supplied with a *personnel* of rare excellence. Only two have been accepted from those who went out on former expeditions, though several have offered. As fast as accepted, they are put on board the receiving ship North Carolina. Only one officer and the physicians remain to be selected though none have as yet been formally appointed.

Lieut. H. J. Hartstene, is to command the expedition.

Lieut. Chas. C. Simms, to command the tender.

One of the surgeons is a younger son of Judge

ane, of Philadelphia, Dr. John K. Kane, who ins in the search for his brother. Lovell was e of the officers in the expedition under Lieut. e Haven.

This truly humane and philanthropic endeavour relieve those who nobly volunteered for the res- e of the lost Sir John Franklin, deserves and ill receive the warm sympathies and best wishes all whose esteem is worth possessing.

For "The Friend."

BIOGRAPHICAL SKETCHES,

Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

WILLIAM SOUTHEBY.

(Continued from page 293.)

George Keith, after he had run awhile in his ontentious course, was disposed to quarrel with very one who retained their integrity in the ruth, and upheld the spirituality of ancient uakerism. William Southeby affronted him, by estifying that he heard him say, that "the light" as not sufficient to salvation. This perhaps uickened his desire of a quarrel, and he declared hat William denied any general day of judgment, nd the resurrection of the dead, only what every ne witnessed within him here on earth. William, n reply, solemnly stated it as his belief, that the octrine he was charged with holding, was damna- le and atheistical, and declared that he believed he resurrection, according to the Scriptures, and he ancient doctrine of Friends. He acknowledged hat he did not hold it, as he held it when a papist, or then his views were very carnal and outward; e then held, he says, "that the great judgment hould be in an outward valley, called the valley of ehoshaphat, in the land of Israel, and that we hould see with these outward eyes; but I believe ow, it will be more spiritual." Thomas Ellwood, n defending William, says, "this did not please . K., who catching hold of his words, that when papist, he owned it very carnally and outwardly, e would slily suggest from thence, as if his be- ief of it was worse now than when he was a papist. erhaps, indeed, his belief of it, when a papist, night best fit G. K.'s notion of it, who, I have eard, did jump in with the papists, in pitching pon the valley of Jehoshaphat for the place, till a raveller telling him that place was too streight, e took wing into the air."

The tempest awakened by George Keith in the ociety of Friends in Philadelphia, soon subsided, nd the church was busily engaged in endeavour- ng to remove all trace of its devastations. William outheby was much employed in looking after he spiritual and moral welfare of its members as n overseer, and as one appointed to labour for he restoration of offenders. Desirous that the ociety of Friends might clear its hands of sla- ery, and perform its duty towards the negroes in ondage among them, he, in the beginning of 696, laid before the Monthly Meeting a paper on he subject, and a copy of a work of George Fox n Gospel Order, which set forth clearly his iews relative to the treatment of slaves, and the ropriety of giving them their freedom after a ervice of years, and enjoining when they were nade free that they should not be let "go away mpty-handed." The Monthly Meeting, although t made no minute on the subject, directed that he matter should be laid before the Quarterly Meeting, held on the 12th of the Fourth month, hat year, which, after consideration, sent Wil- iam's paper and the little book of George Fox's o the Yearly Meeting. The matter being thus rought before that body, a minute of advice was made against bringing in any more negroes into the country, and to encourage those who held any to bring them to religious meetings, and to restrain them from evil courses. Being also concerned on account of the manner in which trading with the Indians was conducted, William Southeby drew up a paper on the subject which he presented to the Monthly Meeting, in the Fifth month, 1698. On hearing it read, the concern seemed to take hold of the feelings of the Friends assembled. They all knew that wrong was often done to these poor children of the forest in bargaining with them, the traders first making them drunk. Such a practice might not be indulged in by any member of the Society of Friends, but could not Friends do something to warn the Indians against allowing themselves to be enticed into drunkenness, which, disqualifying them for business, made cheating them easy. After consultation, the meeting directed Griffith Owen to request John Stephens, of Radnor, who understood the language of the Delaware Indians, the Lenni Lenape, to visit them, and get them to appoint a place for Friends to have a conference with them. It was proposed that it should be had in one of the Indian towns. What effect this effort to break up the iniquitous system of robbing the Indians produced, we have no means of ascertaining.

Many of the labours of William Southeby, of which we catch a glimpse, are connected with the relief of the poor and suffering. In the Sixth month, 1699, we find him appointed by the Monthly Meeting "to assist sick and weak passengers arrived from Liverpool, with money and conveniences for their present relief." We have said that William Southeby had a clear testimony against slavery, and his desire for the spiritual well being of all the children of his heavenly Father, must have led him to rejoice on hearing William Penn open in the Monthly Meeting, in the First month, 1700, a concern on behalf of negroes and Indians. According to the account preserved, the Governor informed the meeting that a concern had long been on his mind, that Friends ought to be very careful in discharging a good conscience towards the negroes and Indians in all respects, but more especially for the good of their souls. He desired that they might be brought as frequently as might be to the First-day meetings.

The remarks of the Governor seemed to awaken a concern in the meeting, and after a time of consideration respecting what would be best to be done, it was concluded to appoint a meeting for the negroes to be held once a month on the fourth Third-day, at 9 o'clock, in the morning. William Southeby was desired to give public notice at meeting the next First-day, and to request the masters to carry the word home to their families, and to come when possible with their negroes to meeting. As respects the Indians, efforts were directed to be made towards obtaining a meeting with them.

In the Sixth month, 1700, William Southeby laid before the Monthly Meeting a paper against profaneness, which, on being read, was satisfactory to the meeting, which appointed Griffith Owen and Nicholas Waln to make some small alterations in it, to fit it for the press.

The subject of negro slavery pressed upon William's mind, and when, in 1711, the faithful lovers of liberty and justice in Chester sent up to the Yearly Meeting the information, that they were "dissatisfied with Friends buying and encouraging the bringing in of negroes," he was disposed to rejoice, and desired to see some efficient blow given to this iniquitous traffic in all its branches. Friends were not prepared, in the unity, to do more than reiterate the advice of the meeting given in 1696, to discourage the bringing in of more negroes.

In 1712, the subject of slavery was again before the Yearly Meeting, and strenuous efforts were made to induce that body to take measures to discourage importing and holding slaves for life. The meeting was not prepared to take a step which neither London Yearly Meeting nor any other in the world had taken, and yet the concern was so weightily before it, that it seemed right to act in some way in it. It was proposed that as London Yearly Meeting corresponded with all the Yearly Meetings in the world, that if they could get that body to move in the matter, and bring it before the rest, that a harmonious action might be had on the subject. This plan was adopted. It was, however, stiffly opposed by William Southeby and some others, who thought Philadelphia Yearly Meeting ought to do its own duty, and leave other bodies to perform their own. The Yearly Meeting Epistle of this year laid the subject weightily before London Yearly Meeting.

William Southeby appears to have been somewhat soured against Friends by the action of the Yearly Meeting. He so clearly saw the right in the matter himself, that he had not sufficient charity for those whose eyes were as yet only anointed to see men as trees walking. And he doubtlessly very wrongfully judged many, who were earnestly desirous that the Truth should prevail, and the unity and good feeling in the church be preserved. As he did not unite with what the body had done, he undertook to act for himself, and petitioned the Assembly of Pennsylvania to declare all negroes in that province free. This measure arose probably more out of creaturely impatience than any supposed sense of divine leading to such a measure, and it occasioned a prompt resolve of the Legislature, "It is neither just nor convenient to set them at liberty."

When, in 1714, the answer from London Yearly Meeting was received, which manifested that they were not disposed to take any further step, than to say the importing negroes from their own country was not a "commendable nor allowed practice," and to hold up the dangers which might result from the increase of negro slaves. William Southeby seeing that things had fallen out as he had foreseen, wrote a paper on the subject to the Yearly Meeting, which was not put upon the minutes. In this paper, he says, "More and better fruits may reasonably be expected from us than from other places; being so many ministers and other ancient Friends that came out of England, to live here, therefore we ought to be exemplary to other places, and not take liberty to do things, because others do them." He ends thus, "You strive to discourage me for being so plain with you, but seeing it is really and truely for the promotion of Truth and Righteousness in the earth, and having the countenance and unity of some of the best of men in it, I am not much concerned for the frowns or displeasure of any that may oppose it."

William Southeby had hitherto, with all his zeal on this subject, lived in unity with his friends, however many of them were not prepared to go so far as he did in this matter. That unity was now somewhat shaken,—not so much because his views differed from theirs, as because he had not learned the lesson of submission to the judgment of the body, when it did not accord with what he thought right. There were many of the valuable members of the Yearly Meeting, who held with him entirely on the subject of slavery; but they felt that the unity of the church depended on its moving along in this concern as fast, and no faster than the way, through the blessing of

the Most High on the faithfulness of dedicated brethren, was made for it. They were constrained to bear testimony to the Truth, with honest simplicity and meekness, and then acquiesced in the steps taken year by year, although these steps fell far short of what they desired. Thus, these patient, hopeful, consistent pleaders for the cause of humanity and justice, saw the light gradually grow brighter and brighter, and some lingered to see the faithfulness with which they had laboured and waited, rewarded by happy results. But our dear friend, William Southeby, as faithful in his testimony as any of them, grew impatient at the dilitoriness of his companions, undertook to labour in the cause, separate from the action of the body, stirred up unnecessarily unkind feelings, which did not increase his own comfort, nor advance the testimony he wished to promote.

(To be continued.)

[Owing to the accumulation of other matter, the interesting Reports presented to our late Yearly meeting from the committee charged with the care of West-Town Boarding School; and from that having the civilization of the Indians on the Alleghany under its charge, have not before found a place in our columns. We present the former to our readers in this number, and expect to publish the latter in the next succeeding.]

The following Report of the Committee having charge of the Boarding School at West-Town, was read; and the labours and care of the Friends under the appointment, and of those employed in its immediate management, and of the teachers, were satisfactory to the meeting. They were encouraged to prosecute the concern according to the original object, of a religious guarded education, looking for the Divine blessing upon their efforts —viz:

To the Yearly Meeting.—In presenting their usual annual statement of the condition of the Boarding School at West-Town, the Committee entrusted with its management, feel that they have cause to acknowledge, with gratitude to the Preserver of men, the general good health with which the family has been favoured; very few cases of serious disease having occurred during the past year.

The School has been unusually large, averaging during the year ending Tenth month 16th, 1854, 227 pupils, of whom 115 were boys, and 112 girls; and the admissions were 67 boys and 75 girls.

Owing to the large number of applications for admission, and the late period at which many of them were made, the children of some of the members of our own Yearly meeting could not be received; which the Committee regretted. To obviate this in future, it is requested that parents and others intending to send children to West-Town, or to continue them in the School, may enter their names with the Treasurer or Superintendent, at least as early as the 1st of Third month, and 1st of Ninth month, in each year; which will probably ensure their admission, and give time for filling any vacancies which may remain, with pupils from more distant parts, it being desirable that the School should be kept full.

Inconvenience and loss having arisen, from the want of due observance by parents of children living out of the limits of our Yearly meeting, of the rule which requires the quarterly pre-payment of the price of Board and Tuition, and also from the necessity of making advances for their clothing and other expenses, the Committee have agreed that hereafter, the whole price of Board and Tuition of such pupils, for each session, must be paid in advance; and an additional sum of not less than $10 be deposited with the Superintendent, to meet contingent expenses.

Probably at no former period has this valuable Seminary offered greater advantages for obtaining a guarded literary and religious education. The instruction is thorough and accurate, having especial reference to the most useful and practical branches of knowledge; and care is taken that the children shall not slightly pass over their studies, without clearly understanding what they learn. The lectures on Chemistry and Natural Philosophy are valuable and instructive. A powerful and complete Electrical Machine has been added to the Apparatus, and the experiments by which the different subjects are illustrated, are highly interesting to the pupils.

The course of Studies embraces all the branches of a good English education; including Surveying, Astronomy and other branches of Mathematics; and careful instruction in the Latin and Greek Languages is given to such as wish it.

A knowledge of the principles of our religious Society is imparted, by lessons in the Holy Scriptures, and in the approved writings of Friends, adapted to this object; and there is also frequent vocal reading of religious works, calculated to illustrate and enforce them, and to promote piety and virtue.

Where there is so large a number of Scholars, and such variety in their talents and application, the advancement made must also vary. But the examinations held at the close of each session evince, on the part of the students generally, a commendable degree of industry and proficiency, and bear testimony to the assiduity and efficiency of the Teachers.

Meetings for Divine Worship have been regularly held on First and Fifth-days, in which the deportment of the children has been generally satisfactory.

In the course of the past year, several important improvements have been made in and about the School premises. The apparatus for making gas from rosin has been completed, and is found to answer well; and the necessary pipes and fixtures for burning it, have been introduced throughout the School building, the galleries, and the nurseries, &c. The increased amount, and the safety of the light thus obtained, add greatly to the comfort and convenience of the family, as well as tend to promote good order. Its use, thus far, has been very satisfactory, and will not, it is believed, increase the annual cost of lighting the premises.

The irregularity with which the forcing-pump, for throwing up a supply of water, was worked, in consequence of its connexion with the saw and grist mill, occasioned it to be frequently out of order; and the small size of the supply pipe still further diminished, by the rust and the deposit which collected on the inside, rendered it difficult to procure a regular and adequate supply of water. As a new supply pipe was deemed necessary, it was concluded to erect a house and water-wheel, in a position, about four hundred feet nearer to the School-house, where the pump could be worked entirely separate from the mill. This has been done, and about fourteen hundred feet of three inch iron pipe laid, in nearly a straight line to the reservoir. In digging for the foundation of the wheel-house, a copious spring of excellent water was found, from which an abundant supply is now thrown up to the School, with much less difficulty and interruption than upon the former plan. The large iron reservoir has been raised; so that water can now be conveyed from it to parts of the building which before could not be supplied. The ease and rapidity with which water can now be obtained, is a great additional security in case of fire.

For the accommodation of the boys' bath-house a brick building, 64 by 20 feet, has been erected on the site of the former play-shed. It is divided into 20 apartments, each furnished with an iron bathing tub, supplied with hot and cold water, and the whole building is warmed and lighted. The arrangement is complete and commodious, and it is believed will prove valuable in promoting cleanliness and health.

In order to furnish the boys with ample space for recreation during inclement weather, the shed has been extended eastward, so as to cover nearly as much ground as before the bath-house was erected. Various other improvements have been made, contributing essentially to the convenience and welfare of the family; and the cost of the whole has been nearly defrayed by the voluntary contributions of Friends interested in the welfare of the Institution.

A sum of money has also been contributed for fitting up, and increasing the Library. Some progress has been made in purchasing books, and as soon as the new cases are provided, it is intended to have the whole arranged and put in good order.

The disbursements for family expenses have been $11,813 60; for salaries and wages $8267 72; incidental expenses $414 13; and for repairs and improvements $764 22—making a total of $21,259 72. There have been charged for board and tuition $18,186 62; for rents of tenements and saw and grist mills, and profits on merchandise sold $918 23; amounting to $19,104 85; and leaving a deficiency of $2,154 87 on the School account. The income of the fund for general purposes was $960 69; and the net balance to the credit of the farm is $1678 90; which with the appropriation of the Yearly Meeting, gives a credit on the general balance of $1284 72. Beside the above charges, at the time the account was made up, there had been paid on account of the buildings for the accommodation of the daughters and of the family having charge of it, $1185 85; and there is still a considerable balance due on this account.

The present mode of conducting the farm continues to give satisfaction. The fertility of the soil is increasing, the fencing is in an improved condition, the meadow is being drained, and other improvements, calculated to increase its productiveness have been made, the benefits of which the Committee believe will soon be felt. The gross profits of the concern for the year, were $2794 44; out of which $317 06 were expended for guano and plaster; and $798 48, for ditching the meadow, fencing, &c.; leaving a net profit after defraying these expenses, of $1678 90.

One of the old tenant houses being very much out of repair, and the farmer deeming it necessary that additional accommodations should be provided for working-men with families, the Committee after deliberate consideration, has consented to the erection of two small tenements; the cost of which will probably be about $1000. The outlay, and the cost of necessary repairs to the Infirmary, School-house, and other buildings which cannot with propriety be delayed much longer, will require considerable funds, and make the appropriation of the Yearly Meeting still necessary.

It has long been the desire of the Committee that as far as they can conveniently do so, parents and others should avoid visiting at the School on the First-day of the week. Such visits interrupt the quiet and order of the family, and are sometimes burdensome to the Friends who have the care of the farm-house, as well as to their dome

fic; obliging them to provide for the entertainment of visitors, when it seems only reasonable they should have the privilege of quietude and rest from the labours of the week. Such visits being been not unfrequent of latter time, the Committee is induced to call the attention of Friends again to the subject, in the hope that they will kindly co-operate in maintaining the regulation of the Institution in this respect.

Impressed with the importance and responsibility of the trust devolving upon them, in the care and management of this Seminary, it is the concern of the Committee to conduct it with a steady reference to the objects which it was established to promote, and which can only be obtained by a constant recurrence to that religious concern in which the Institution had its origin. We believe that Divine blessing has rested upon it, and made the watchful Christian care exercised over the youth educated there, a lasting benefit to many; and we fervently desire, that by a humble dependence upon the guidance of heavenly wisdom, and patient persevering endeavours, by example and precept, to imbue the youthful mind with Christian principles, and train it to virtuous habits, as well as to store it with useful knowledge, this Institution may continue to prove of permanent advantage to our beloved youth, and claim the favour and regard of Him who only can bless the labours bestowed.

It being the usual time for making a new appointment, the subject is mentioned for the consideration of the Yearly Meeting.

Signed on behalf and by direction of the Committee,

JOSEPH SCATTERGOOD,
Clerk for the time.

For "The Friend."

Useful Calculations.

The following appropriations were made by the last Congress:

Army, fortifications, Military Academy, &c.	$12,571,496
Naval service, ...	15,012,091
Making for war purposes, . .	$27,583,587

A bill was also passed granting 160 acres of land to every person, who had served in any capacity in former wars. At a recent period, 137,200 applications had been entered, and they were still coming in. If we suppose them to amount to 140,000, the warrants to be issued will take 22,400,000 acres, or an extent equal probably to all the farm land, in the State of Pennsylvania. The land thus granted for military services, if valued at $1.25 per acre, would amount to $28,000,000.

Now let our young readers apply their arithmetic in finding out how many bushels of corn, wheat, oats, or potatoes must be raised, at the rates current in their respective localities, in order to meet this vast outlay. How many days' work it would pay for. How many children it would school. How many miles of railroad it would make at a cost of $20,000 a mile, and such other useful applications of the money, as their own reflection may suggest. The revenue of the United States being derived mainly from duties on imports, the people scarcely notice the fact that it really comes out of their own pockets. Nor is it remembered as it should be, that the *productive industry* of those who labour, creates all the nations' wealth. If the vast sums thus wasted and misapplied, were raised by a direct tax on persons and property, the people would more readily understand how much the maintenance of a barbarous and unchristian system costs them.

Friends' School in Tennessee.

The recent action of Friends in Tennessee on the subject of education presenting some features of interest, a short account of it may not be inappropriate for the columns of "The Friend."

It appears from their statement that the Friends who originally settled in Tennessee were mostly of the poorer class, but generally enabled to become proprietors of small portions of land, which at that time was sold at a very low rate. Being shut up by high and rugged mountains on every side, and the rivers having a rapid descent, with no safe navigation, the facilities for communication with other parts were very limited. Nearly all the value of their products was consumed in the transport to a market, while the cost of imported articles was greatly increased.

From these causes, their numbers soon diminished by emigration. A few, however, remained, who believed they were called to a work in that almost isolated region, which was yet to be acomplished, if they were faithful. As the minds of Friends thus became settled, and the feeling gathered strength that the Society would not be lost in Tennessee, their numbers began to increase. Many valuable members were brought in by convincement, and at the present time, Newberry Monthly Meeting held at Friendsville, in Blount county, Tennessee, is nearly, if not quite, twice as large as it was fifteen years ago. There is also an increasing desire on the part of others to become more intimately acquainted with the doctrines of Friends.

These encouraging prospects, together with the sense of the great disadvantages the Society has sustained from the want of schools in which a good and religiously guarded education could be obtained, have led to the present movement.

In the 12th mo. 1854, Newberry Monthly Meeting appointed a committtee to endeavour to raise a school fund. In the following month, report was made that twenty-seven of the members had subscribed the sum of $2650, of which $2000 was recommended to be set aside as a permanent fund, the interest to be used in reducing the price of tuition for the children of Friends, and the remaining $650 to be applied towards the erection of school buildings.

This sum will be entirely inadequate to the erection and fitting up of the proposed buildings, and they appeal to their friends more favourably circumstanced, for aid, having done all or nearly all they were able to do.

Those Friends in and near Philadelphia who may desire to contribute to the fund for building and fitting up the Friendsville Institute and Newberry Female School, may leave their subscriptions with Dr. T. E. Beesly, N. W. corner of 10th and Arch street. Those who desire to send them direct to the Trustees, may address them to the care of David Morgan, Friendsville, Tennessee.

The Art of being Happy.—It is not great wealth nor high station which makes a man happy. Many of the most wretched beings on earth have both. But it is a radiant, sunny spirit, which knows how to bear little trials and to enjoy little comforts, and which thus extracts happiness from every incident of life.

Never employ thyself to discern the faults of others, but be careful to mind, and count thy own.

THE FRIEND.

SIXTH MONTH 2, 1855.

There has certainly been an unusual number of earthquakes, and they have been more destructive within the past year or eighteen months, than for a long time before. Within that period, a large city was nearly destroyed in Persia, another in South America, and recently in Turkey; the city of Broussa has been twice visited, and almost levelled with the ground. There has been of course great destruction of property, and in some instances many lives have been destroyed. By the following extract from a letter, written by an officer of the U. S. steamer Powhattan, and published in the North China Herald, it appears that the subterranean fires have been manifesting their tremendous and fearful energy in Japan.

"The Island of Niphon, in which Simoda is situated, was visited on the 23d of December by a severe earthquake, which was most disastrous in its effects. The city of Ohosaca, one of the largest in the empire, was completely laid waste. Jeddo itself suffered considerably, but has since suffered more seriously from the effects of an extensive conflagration. The town of Simoda, on our arrival, presented a complete scene of desolation and ruin. After the shock of the earthquake, the sea commenced bubbling up, as it were, along the shore, and then receded with great rapidity, and as soon returned with such increased volume as to flood the whole town to the depth of six or seven feet, sweeping away houses, bridges and temples, and piling them up in a mass of ruin.

"Five times during the day did the sea advance and recede in this manner, spreading desolation far and wide. The largest junks in the harbour were driven from one to two miles above high water mark, where we saw them lying high and dry. About 200 of the poor inhabitants lost their lives by the overflow, the remainder saving themselves by fleeing to the mountains, with which the town is surrounded.

"The Russian frigate Diana, having Vice Admiral Pontiatine on board, was lying in the harbour at the time, engaged in finishing up the treaty they had made with the Japanese. Immediately after the shock was felt, the water in the harbour became convulsed to such a degree in eddies and whirlpools, that in the space of thirty minutes, she swung entirely round forty-three times, twisting her chains up into knots; so rapid was the motion that the people on board could not keep their feet, and all were made giddy. When the sea receded, it left the frigate in eight feet water on her side, when her usual draft was over twenty-one feet. On its return, it is stated, the water rose five fathoms above its ordinary level.

"On its again receding, four feet only of water remained, so that saw the stocks of their anchor above the water. The heaving of the bottom of the bay was then so violent that the frigate—although, as I said, in only four feet of water—was moved bodily past her anchor. The officers momentarily expected that the bay would become the outlet of the subterranean fires, and that they would be engulped in it. When the frigate again floated, they saw her keel and rudder, which had been wrenched off, floating alongside, and the ship filling with water. By getting sails under her, they managed to get her afloat, and the next day, things having kept quiet once more, they hauled her into deeper water. Occasional shocks of earthquake still continued to be felt, but none were attended with serious consequences.

"After repairing damages as well as they could, and having rigged a temporary rudder, and the weather becoming fine, they attempted to take the ship round to another bay, where she would be less exposed, and they could complete repairs (Simoda being badly adapted for such a purpose;) but when within seven miles of their harbour a gale sprung up—the hundred Japanese boats that were towing them abandoned them, (not, however, till they had got out all the officers and crew,) and shortly after the gallant ship sunk in deep water, the officers and men saving only the clothes they stood in. Notwithstanding all their misfortunes, and the dangers through which they had passed, they only lost one man, and he was accidentally killed by being jammed by one of the guns which had gone adrift."

SUMMARY OF EVENTS.

EUROPE.—News from England to Fifth mo. 12th.

The War.—No events of importance had occurred before Sebastopol during the week, and affairs continued much in the same position. The French Minister, Drouyn de l'Huys, had resigned, from an unwillingness to protract the war, and Count Walewski, the Ambas-

sador of France to London, had been appointed his successor. The English press admit that no assistance can be expected from Austria in the prosecution of the war, and but little from the rest of Europe. General Mannora had arrived in the Crimea, with 4000 Sardinian troops.

FRANCE.—A new loan of seven hundred millions of francs is under consideration by the Council of State. The police have discovered a plot, having its ramifications throughout Europe, to promote an insurrection, and hence the execution of Pianori has been postponed, with a view to trace his connection therewith. On the day the attempt was made, it was freely stated in various cities in Italy, Spain, and Germany, that Louis Napoleon was dead, and Paris in a state of insurrection.

RUSSIA.—The advices from Russia confirm the report of an insurrection in the Ukraine. It is also stated, that Poland is very restless. An American frigate built ship, it is said, recently arrived at a Russian port in the Baltic, with 50,000 rifles and 5000 revolvers, in addition to her reported cargo of 800 bales of cotton.

GREAT BRITAIN.—The bill for removing newspaper stamps has passed. The Roebuck Committee was still in session. The movement tending to administrative reform, was gaining ground. The Palmerston ministry was becoming unpopular. All the documents with regard to the Vienna Conference, had been laid before Parliament. The emigrant ship John, from Plymouth, Eng., for Quebec, has been wrecked, and a number of lives lost. Lord Palmerston has evaded answering the question, whether the Peace Conferences are finally broken off. *Liverpool Market.*—Breadstuffs were unchanged and dull of sale. Cotton had advanced ¼d.; the sales of the week amounted to 103,500 bales.

AUSTRIA.—The grain growing district on the bank of the river Theiss, covering 1200 square miles, has been inundated in consequence of a rise in the river. It was supposed the crops would be destroyed. It is said that Austria is on the point of declaring her complete neutrality, as well as that of the whole of Germany.

ITALY.—Mount Vesuvius was in an active state of eruption.

VENEZUELA AND NEW GRANADA.—At the latest dates, political affairs in these republics were as usual, much troubled, and a dispute between them respecting a boundary line, was about resulting in open war. The Venezuelan Congress had authorized President Monagas, if necessary, to raise an army of fifty thousand men, and four millions of dollars, for the threatened war.

CHINA.—The latest intelligence is unfavourable to the insurgent cause. The rebels have been driven from Canton. By a combined movement of the imperial troops and the people, Canton and the forts in its neighbourhood have been freed from the presence of the insurgents, and the blockade broken up. The imperialists made a shocking use of their triumph. The place of execution is stated to be a vast carnage field, in which hundreds were daily put to death, in order to strike terror into the minds of the population. At Shanghai, also, the success of the imperialists in recapturing the city had been followed by frightful atrocities, in revenge for opposing the imperial rule. Not content with putting their prisoners to death, the Mandarins had caused many of the wretched beings to be previously subjected to the most cruel tortures.

UNITED STATES.—The excessive revenue has encouraged lavish expenditures of the public funds; witness the following appropriations, made during the last session of Congress. The expenditures are classed as follows:—

Civil, diplomatic and miscellaneous,	$17,265,929
Army, fortifications, military academy, &c.,	12,571,496
Indian department, naval, revolutionary and other pensions,	4,453,539
Naval service,	15,012,091
Post-office department,	10,946,844
Ocean steam mail service,	3,574,458
Texas debt,	7,750,000
	$71,574,357

This vast sum of $71,574,357 is only the amount of specified appropriations. The contingent objects of expenditure of which the sums were unascertained, and could not be specified, may swell the total of the expenses of the year to perhaps *seventy-five millions* of dollars.

State of Trade.—The sales of general merchandise this spring in all the Atlantic cities, have been much below the usual amount. The lessened business is attributed in part to the shortened credit given to purchasers.

Massachusetts.—The Legislature of this State, which adjourned last week, was composed in great measure of men of extreme views, and some of their proceedings were of an extraordinary character. The *Personal Liberty Bill*, passed near the close of the session over the Governor's veto, clashes directly with the Fugitive Slave Law, and is calculated to bring on a hostile collision between the U. States and the authorities of the State. The Governor informed the Legislature in his veto message, that the Attorney General and all the Judges of the Supreme Court considered the Personal Liberty bill unconstitutional.

Nebraska.—At latest dates, the tide of emigration was beginning to pour into the Territory. Omaha City and other towns were rapidly growing into importance.

Philadelphia.—The supply of water for the entire city is furnished, viz.

	Gallons.
The Fairmount Works, with nine wheels and pumps, capable of raising per day,	13,801,184
Schuylkill Works, four steam engines,	10,196,236
Delaware Works, two steam engines,	4,026,240
West Philad. Works, two steam engines,	1,780,272
Together,	29,903,932

The capacity for storage in the Fairmount, Delaware, and Schuylkill reservoirs, equals 66,362,180 gallons. In the distribution of the water, 242 and 3-16 miles of iron pipe are laid, and there are 2025 fire plugs. The expense of raising a million of gallons at the Fairmount Works, is stated to be $1.50; at the Schuylkill Works, $13.36; and at the Delaware Works, $18.16. Mortality last week, 199.

California, dates to Fifth mo. 1, have been received by the George Law, which arrived at New York on the 24th inst., with the $1,400,000 in gold and 817 passengers. An act to levy a capitation tax of $50 on every Chinaman arriving in the State, has passed the Legislature. Trade at San Francisco had improved in the amount of goods sold, but prices continued very low. Large exports of flour and grain were being made for Australia, and the clipper ship Charmer was taking in a cargo of California wheat, purchased at 75 cents per bushel, for New York. The Steamer Golden Age, the wreck of which was reported by the last arrival, had been got off, and towed to Tobago, where she was beached. A bill had passed the Assembly, prohibiting the Chinese from holding or working claims in the mines.

New Orleans.—The times are said to be very hard in New Orleans this season. Beside participating in the general depression of trade, communication with a large extent of country has been cut off by the low state of the rivers, so that goods packed months ago, still remain in store, and vast quantities of cotton are kept back from the same cause. Real estate has rapidly depreciated in value, under heavy taxation, the consequence of municipal extravagance.

Texas.—The extraordinary drought in this State, is at an end. Copious showers have fallen in every section, reviving the hopes of agriculturists.

Mormon Immigration.—The ship Curling, from Liverpool, arrived at New York last week, with 578 Mormons, and the ship Chimborazo landed 408 of the same people at Philadelphia,—all bound for Salt Lake City.

Miscellaneous.—The Slave Trade and Liberia:—The influence and action of the Liberian Republic upon the slave trade has been decided, extensive and effectual. Not a slave mart or baracoon now exists from the Bight of Benin to the Equator, to Cape Palmas—a distance of six hundred miles. From this part of the West Coast, before these settlements were made, eighty thousand Africans were annually taken for slaves.

An Ancient Fruit Tree.—The "old Stuyvesant pear tree," in Fourth avenue, near Thirtieth street, New York, although 213 years old, is now in full bloom, covered thickly with buds and blossoms.

Broom Corn.—This plant is a native of India, and was introduced into this country by Dr. Benjamin Franklin, who found a seed in an imported whisk, and planted it; and from this small beginning arose this valuable product of industry.

True Generosity.—The Marietta (Ohio) Advocate says that many farmers in that section have refused to sell their corn to speculators at $1.40, and have chosen to divide it among their poorer neighbours at *one dollar* per bushel.

An Enormous Cargo.—The ship Ellen Austin lately cleared at Savannah, Geo., for Liverpool, with 2,397,817 pounds of cotton on board, valued at $223,279.

Tornado in Illinois.—On the 23d ult., a terrible tornado passed over Jefferson and Cork counties, Ill., and other places to the north and west, causing immense damage. A house, about a mile from the Illinois and Wisconsin Railroad, was taken completely up by the wind, and scattered in different directions. Nine persons were in the building, four of whom were instantly killed, and the others are supposed to be fatally injured.

Chinese in New York.—Within a few years past, m Chinese have settled in New York, so that they n number from 1000 to 1500 persons, only two of wh are women.

WEST-TOWN SCHOOL.

The Committee charged with the oversight of t Institution, will meet at West-Town on Fourth-day, t 6th of next month, at 10 o'clock, A. M.

The Committee on Instruction meet on the preced evening, at 7½ o'clock, and the Visiting Committee semble at the School on Seventh-day afternoon, the of Sixth month. THOMAS KIMBER, Philad., Fifth mo. 26, 1855. Cle

There will be a conveyance at West Chester, on t arrival of the cars, on the morning and afternoon Third-day, the 5th of the Sixth month, for the accom modation of the members of the Committee, who m go that way. The cars will leave the depot on t south side of Market street, above Eighteenth street, half past 7 o'clock, A. M., and 5 o'clock, P. M.

DIED, on the 31st of Seventh month, 1854, at his r sidence in New Hartford, Oneida Co., N. Y., NATH BISHOP; a member and elder of New Hartford Month Meeting, aged 80 years and 6 months. The sudden r moval of this dear Friend causeth the query to aris from whence shall we look for one to fill the vacancy.

——, on the 22d of Third month last, at the same plac Lucy, widow of the above, and member of the sam meeting, aged 81 years and 8 months.

——, on the 23d of Fourth month, 1855, in Wes moreland, ELIZABETH N., wife of Nathan L. Hakes, (an daughter of Joshua Naramore,) in the 24th year of h age; a member of New Hartford Monthly Meeting.- While disease was making inroads upon the tabernac of this dear Friend, just preparing for usefulness, it we observed that the reading of the Holy Scriptures an other religious books increased with her spiritu strength, and a composed frame of mind was picture on her countenance. The last advice to her friends wa often to retire for Divine meditation. This, with man other expressions which fell from her lips, gives th consoling evidence that her end was peace.

——, on the 23d of Fourth month, 1855, at his resi dence in New Hartford, FERRIS KELLOGG; a membe and elder of New Hartford Monthly Meeting, in the 66t year of his age. This highly esteemed Friend manif fested a true christian spirit in affording relief to th needy. Many can truly say, he has been as a fathe unto them. He was for many years an overseer, an is much missed by a large circle of relative and friend

——, on the 16th of Fifth month, 1855, in London Britain Township, Chester Co., Pa., HANNAH, wife o Isaac Philips, and daughter of the late Benjamin an Ann Maule, in the 68th year of her age; a member o Radnor Monthly Meeting. This dear Friend, from he youth, was religiously inclined, and very exemplary She manifested much concern to be favoured with pa tience to "wait all the days of her appointed time," an was enabled to adopt the language, "Not *my will*, bu *thine*, oh! Lord, be done." A few days before th solemn close, being in much distress of body, she said "Oh! if I had now to suffer the pangs of a guilty con science, how dreadful would my situation be." Though the enemy was permitted to disturb, yet she experience consoling relief, often saying, her mind was very quie and comfortable, feeling nothing in her way. Thus sh calmly ended her pilgrimage. In relation to home du ties, the language will apply to her—"She looketh *well* to the ways of her household, and eateth *not* the brea of idleness."—Prov. xxxi. 27.

——, at Mount Laurel, N. J., Fifth month 19th, 1855 JANE, wife of Job Garwood, in the 51st year of her age a member of Evesham Monthly Meeting of Friends. Sh was enabled to bear up under much bodily afflictio for several years, (except short intervals of apparen health,) with becoming resignation. She felt the ne cessity of witnessing that complete redemption, whic is alone to be obtained through the merits of a crucifie Redeemer; and was enabled, in the hour of extremity to kiss the rod of affliction, and resign her soul to he Maker, having a full assurance of being admitted int the mansions of never-ending felicity; affording anothe manifestation of the Lord's everlasting love and mercy and a sure evidence that he has not forsaken hi people.

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For "The Friend."

The Indians.

From Gov. Stevens, of Washington Territory, we have a narrative, which occupies nearly seventy pages, of a tour of exploration performed by him, from the head of navigation of the Mississippi river to the Pacific Ocean, in the course of which he visited or had intercourse with sixty-six different tribes of Indians. The first of whom he speaks were Assinaboines, who range west of the Sioux, through the valley of the Yellow Stone. An express company was despatched, on 25th of Seventh month, to open intercourse and procure supplies. That night they reached a camp of one hundred and fifty lodges, containing some twelve hundred persons. The Indians received them with great hospitality, and built them a lodge in the centre of the camp. On the 27th, the Governor came up and encamped. The Indians rode out to meet and welcome him. One in advance gave the signal of welcome, by uplifting his right hand, the back turned out, and by shaking hands with each member of the party. The chiefs in command were Mue Thunder and Little Thunder. The approach of the visitors was loudly noticed by the dogs, of which these Indians keep great numbers for draught. They had also a good supply of horses, many of which were of good quality and condition. The Assinaboines nevertheless appeared from their scanty and worn clothing to be very poor.

The lodge erected for the reception of the strangers, was fifty feet in diameter. The chiefs, braves, warriors and men were found assembled within it. Opposite to the entrance was a long seat for the white men, made of skins, which were afterwards presented to the Governor. An old man, one of the dignitaries of the tribe, prepared the pipe of reception, which is only smoked on great occasions. The stem was decked with ribbons and feathers of various colours, fantastically arranged; some sweet-grass plaited was then set on fire, and the smoke of the pipe was perfumed, which seemed to be regarded as a sort of incense. The brave then shook hands with each of the guests; after which the pipe was handed to him. When this was over, a bowl of water was handed round by a second Indian, which ceremony was also preceded by the making of hands. The party was then regaled with a soup made of buffalo and *typsina*, or turnip, which was very rich and greasy.

The ceremony of reception being concluded, one of the chiefs, an old and venerable man, advanced to the Governor, and shook him by the hand. He did the same to each one of the party. His whole appearance and manner were highly prepossessing, and marked with much dignity. He poured forth a tale of sorrow with great fluency.

"My Father, you see us now in our real condition; we are poor; we have but few blankets and little clothing. The Great Father of life, who made us and gave us these lands to live upon, made also the buffalo; his meat is our food; with his skin we clothe ourselves; he is our only means of food, fuel and raiment. But I fear we shall soon be deprived of the buffalo, and then starvation and cold will diminish our numbers, and we shall all be swept away. My Father, I hear that a great road is to be made through our lands. We do not know what the object of this is—we cannot understand it; but I think it will drive away the buffalo. We are pleased to see our white brethren—we are glad to give them the hand of friendship; but we know that when they come, our game goes away."

The reply of the Governor was courteous, and full of the most agreeable assurances, and elicited the frequent ejaculation of "Hou! Hou!" the customary token of approbation. He closed some further observations, by an invitation to them to come to his camp for some presents from the President, of which he was the bearer. At the distribution the Indians formed three sides of a hollow square, and the whites a fourth. At each corner was posted a brave or chief. These men never received a gift. It is considered a degradation for them to accept anything, but what their own prowess or superior qualities of manhood may acquire for them. "Their hearts," they say, "are so good and strong that they scorn to take a gift," and they boast of their self-denial and power of resisting temptations of luxury. The duty of making the distribution was assigned to two old men. During the ceremony the Indians sat in perfect silence, and not a murmur escaped one of them in regard to the disposition of the gifts.

Gov. Stevens gives us next some account of the Red River Hunters—a mongrel people—partly half-breeds, some Indians, discharged servants of the Hudson's Bay and Fur Companies, Canadians, Scotch, English, Irish, and representatives from every nation of Europe. They speak a jargon of the languages of all, Chippewa, Sioux and French patois prevailing.

The first troop encountered by the Governor, consisted of about 1300 men, women and children, some 1200 animals and 824 carts. Their camp presented a striking spectacle. They form an enclosure with the carts placed hub to hub, impassable for man or horse, within which they pitch their lodges, which, in this case, were 104 in number; each, in general, occupied by two families or ten persons. Skins were spread over the carts, and underneath many found lodging. During the day, the animals pasture at large, and at dark they are driven within the enclosure or *corral*. Thirty-six sentinels watch throughout the night. This party is under the direction of Gov. Wilkie—a man of pleasing appearance and manners, sixty-odd years of age. They reside on the Pembina river, and in the Pembina Mountain. Whilst at home, they cultivate their farms, and raise wheat (25 bushels per acre), corn, potatoes and barley. They are reputed to be industrious, frugal and virtuous, and are mostly of the Romish persuasion. Their priests travel with them, and even in the field they strictly adhere to their devotions, and never march or hunt on the First-day of the week. Their municipal government is parochial. The presiding officer in each parish is styled *captain*. On departing for their hunts, these captains select one of their number for *governor*, who takes charge of the party, regulates its movements, arbitrates all differences between members, and takes command in case of difficulty with Indians. At the close of the first fortnight of summer, they start for the buffalo, taking their families with them. At the close of summer, they return home. This is their first hunt, to procure pemmican, dried meat, tongues, &c. At this time, skins are useless for robes, and they dress them for lodge-skins, moccasins, &c. In the Tenth month, the period of the second annual hunt, the meat is better, and the skins in good order. Of the meat, they reserve sufficient for a year's supply, and dispose of about half the remainder to the Hudson's Bay Co.; the other half finds its way to St. Paul's, where it is traded for goods at the rate of 15 cents per lb. for pemmican and dried meat. The summer skins are mostly retained by them, but the robes are a staple of trade. These people, whose settlements commenced some twenty-five years ago, now number some four thousand in the vicinity of Pembina Mountain. The men, in general, are much finer-looking than the women, and on the latter depend all the drudgery and camp duties, such as pitching tents, attending to animals, cooking, &c. Many children are born during their expeditions, and they consider that those born upon our soil, possess the heritage of American citizens. With but little care, our government could obtain the whole of these people as American citizens. Their virtue, industry and frugality, and their adaptation to a frontier life, make them, in the opinion of Gov. Stevens, eminently deserving the attention of our government.

The Blackfeet were next visited. They consist of four tribes—Bloods, Blackfeet, Piegans and Gros Ventres, and number from 9000 to 14,000, the estimates differing. They reside or hunt south of 50th parallel, from the Rocky Mountains to the 106th meridian, west of that meridian to Milk river, and throughout the region included between that river, the Missouri, the Judith and the Rocky Mountains. Fearing the temper of these Indians, the Governor took with him Culbertson, of the American Fur Company, who had married a Blackfoot. He informs the Government that the wife, "who had fully adopted the manners, costume, and deportment of the whites, and who, by her refinement, presents the most striking illustration of the high civilization which these tribes of the interior are capable of attaining, rendered the highest service to the expedition." Both she and her husband were anxious as to the reception of the party by the Blackfeet. She said, "My people are a good people, but they are jealous and vindictive. I am afraid that they and the whites will not understand each other; but if I go, I may be able to explain things to them, and soothe them if they should be irritated. I know there is great danger; but, my husband, where you go, will I

go, and where you die, will I die." Accordingly she accompanied the expedition. Gov. Stevens had difficulty in procuring a kind and friendly deportment from the members of his party towards the Indians, so that the risk of conflict was great. On one occasion, he observed a young man grumbling, because he was ordered to prepare a meal for an Indian. He said to him, "Do you not remember that these Indians, a few days ago, brought game into our camp, of which we all partook? Do you not remember that when we have visited their encampments, they have made feasts for us, and spread before us the best that they could provide? Are you willing that we should be outdone in hospitality by these wild Indians?" The young man acknowledged the force of this reasoning, and promised more courteous demeanor towards them.

For "The Friend."

"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. For in the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me; he shall set me up upon a rock."

"Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men! Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues."

"Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee."

How desirable it is in times of commotion and trial to have a place to flee to; to know our heavenly Parent to hide us, yea, to keep us secretly in his pavilion from the strife of tongues. Let it then be our earnest endeavour to be found among the number of those to whom these precious promises are made. It is to those who fear Him, and *trust in Him before the sons of men*, who feel and are not ashamed to acknowledge that of themselves they can do no good thing, and that their hope and confidence is in Him alone, who has all power in Heaven and on earth.

Perhaps there never was a period when the members of our Religious Society had more need to turn inward and "be still," than in the present day. Many are the voices now abroad, and perplexing indeed are they to the young and inexperienced. But let these remember that the "still small voice," still continues its teachings, and those who follow its leadings and no other, will be led safely along. They may have to pass through many seasons of stripping, and endure many trials from within and from without, yet there will be a secret, sustaining power, experienced by these, which will preserve through all, accompanied at times by a portion of that peace which passeth all understanding.

Is there not reason to doubt, whether so much writing upon the subjects which now agitate our religious Society, is fraught with good to those engaged in it. Does it not sometimes engender feelings of strife and bitterness towards individuals, —feelings which should not find place in the heart of the Christian. Is there not also a danger of a life in such discussions being created thereby, while that precious life, which is hid with Christ in God, may be injured, and the all-important work of regeneration neglected. These remarks have no personal allusions, the writer being ignorant as to the authors of the various productions which have been sent abroad of latter time, but as one pamphlet after another has met the eye, these fears have again and again arisen. While it may be right at times to expose error and defend the truth, are there not also periods when it is safest to leave all to the great Head of the Church? When Sennacherib came up against Israel, and, through his servant Rabshakeh, uttered many hard things against Hezekiah and the people of Israel, we are told "The people held their peace, and answered him not a word; for the king's commandment was, saying, answer him not." But what *did* the king do? He committed his cause unto the Lord, and prayed unto Him for deliverance, and He did not fail to hear his petition and to grant his request. Let our confidence then be placed in the same Almighty arm, then shall we experience Him in seasons of trouble to hide us, as in the secret of his tabernacle, and even to set us as upon a rock, even that rock, against which storms have beat in vain.

From "The Leisure Hour."

Is the Toad Venomous?

Toads and frogs belong to a class of animals denominated the amphibiæ, from the fact of the animals composing it possessing the power of living on land or in water; and they were formerly classed with serpents and crocodiles—simply as reptiles. They differ from frogs by having no teeth in either jaw nor on the palate, in having shorter hind feet, and being covered over with dark suspicious-looking warts. Many are the conflicting opinions upon the question which we have placed at the head of this article. That the toad *spits* out, as is popularly supposed, a venomous saliva is, to say the least of it, highly doubtful. The pustules of the skin, however, contain a semi-fluid matter which has generally been allowed to be irritating. Dr. Jeremiah Kirby, for instance, says that, "when provoked, toads emit from their warty skin a frothy fluid, which was formerly supposed to be venomous, but which is merely sufficiently irritating to affect the delicate skin of some animals on which it falls. It is chiefly the ugly form and lurid appearance of these animals which has cast on them the reproach of being venomous—a reproach which is now ascertained to be unjust. Indeed, the flesh of several kinds of toads affords as wholesome nutriment as that of frogs, and they are eaten with impunity by snakes and several large birds." And again he adds:—"The irritating nature of the fluid emitted by toads, when frightened or disturbed, appears from the circumstance that dogs on seizing them are affected with a slight swelling of the mouth, accompanied by an increased secretion of saliva."

Much as I would like to clear up the character of my old friend, I am bound, in justice to him and to public safety, to admit that he is not the completely harmless creature kind-hearted naturalists represent him. Undoubtedly I would pity the man or woman who would faint at the sight of one, or even at its touch, but I would caution foolhardy young gentlemen from everything like bravado exploits with him. It is certainly safe to lay one on the hand provided it bears no wound; but let the angered creature inject a little of the matter from its rough skin into the slightest scratch or abrasion, and MM. Gratiolet and S. Cloeg will speak for the result.

"Popular tradition," says an English journal, recording the results of the experiments of these gentlemen, "has from time immemorial attached a poisonous influence to the toad, but enlightened opinion presumed that the idea was an ignorant prejudice. All doubt, however, as to the poisonous nature of the contents of the skin pustules has been set at rest by the recent experiments of t French philosophers, MM. Gratiolet and S. Clo who, by inoculating various animals with the taneous poison of toads and salamanders, h demonstrated that the substance in question endowed with well-marked and exceedingly d gerous qualities. The first experiment of th gentlemen was performed on a little African t toise, which was inoculated with some of the to poison in one of its hinder feet; paralysis of t limb supervened, and still existed at the expirat of eight months, thus demonstrating the possi lity of local poisoning by the agent. In order determine whether the poisonous material spoi by keeping, two gentlemen procured about twen nine grains of the poison on the 25th of Ap 1851, and having placed it aside until the 16th March, 1852, they inoculated a goldfinch with little of this material. The bird almost imm diately died. Subsequently, the investigators s ceeded in eliminating the poisonous principle fr the inert matters with which it is associated in skin pustules, and they found that when thus rified, its effects were much more intense th before. Like most of the known very stro organic poisons, the active principle of the t venom is alkaline in its character, almost inso ble in water, slightly soluble in ether, and v soluble in alcohol. MM. Gratiolet and S. Clo are at this time occupied in collecting a la amount of the toad venom, and will shortly ma known the result of their further investigatio which are calculated, in the opinion of the inv tigators, to throw considerable light upon t nature and action of the poisons of hydrophob of serpents, of contagious diseases, and anim poisons generally." No doubt can, therefore, n be reasonably harboured of the toad's poisono propensities, though it is hard to suppress an voluntary smile at the sanguine hopes of the e perimenters. The toad is evidently, howev quite harmless if let alone, so that there is no p for its wholesale destruction, as if it were a col capella. All that is necessary, is to avoid inca tiously handling it.

Repulsive and unintelligent as the appearan of our subject undoubtedly is, he is not witho strong instincts, whose workings would seem to very nearly akin to the feats of reason. An ami ing instance of this kind is related in the "N turalist," for November of last year, by Willis Whytehead, of Risley, in Suffolk. A toad had planted comfortably in a radish bed, where slu were, of course, in plenty, to satisfy his appetit he was frequently disturbed by members of t family and others, who removed him to other pa of the garden; but he as certainly returned to h own post, even through the barrier of a gard net, the meshes of which were but half the size his body. That he actually did get through th difficulty was proved by observation; nicely illu trating how toads and men can overcome almo impossibilities by reducing the body. In order test the extent of the toad's attachment to h chosen situation, Whytehead had it removed to field some distance from the garden; but we w let him relate the incident in his own languag "The garden, which was large, was entirely wall round, excepting a small gate leading into anoth garden: this garden was also walled round, b there was a single hole under the outer door lea ing into a field. Behind the inner garden w was a shrubbery, and into this we took the to little expecting to see it again. To our surpri however, it was seated next day beneath the n To reach this place, it must have gone throu the fence of the shrubbery into a field, th through another fence into a second field, n

rough the hole under the outer garden, and, stly, through the gate into the inner garden."

Public attention has from time to time been lled to marvellous accounts of toads found in the arts of trees, and inclosed in solid rocks, where ey were supposed to have existed in a dormant ate for centuries. Such marvels, however, are y no means so well authenticated as scientific ob rvers would wish, and therefore are to be re ived with very great caution. Dr. Buckland erformed experiments in order to determine the ngth of time which the toad would subsist with t air or food, and found that death invariably ccurred within twelve months, but that with an ccasional supply of atmospheric air, life continued r a period of two years. The remarks of that ifted geologist on the subject are so much to the urpose, that we shall conclude this sketch with em. "The evidence," says he, "is never per ot to show that the reptiles were inclosed in a lid rock; no examination is ever made until the nimal is first discovered by the breaking of the ass in which it was contained; and then it is too te to ascertain, without carefully replacing every agment, (and in no case that I have seen re orted, has this ever been done,) whether or not ere was any hole or cavity by which the animal ay have entered the place from which it was ex racted. Without previous examination, it is al ost impossible to prove that there was no such ommunication. In the case of rocks near the rface of the earth, and in stone quarries, reptiles id ready admission to holes and fissures." And gain, he adds: "An individual which, when oung, may have entered a cavity by some very arrow aperture, would find abundance of food by tching insects, which, like itself, seek shelter ithin such cavities, and may soon have increased o much in bulk as to render it impossible to get it again through the narrow aperture at which it ntered. A small hole of this kind is very likely o be overlooked by common workmen, who are ne only people whose operations on wood and one disclose cavities in the interior of such sub ances."

Selected for "The Friend."

EARTHLY THINGS.

Earthly things, when we have them, we are not ire of them; like birds they hop up and down, ow on this hedge, and anon upon that; none can ll them his own: rich to-day, and poor to-mor ow; in health when we lie down, and arrested ith pangs of death before midnight: joyful pa nts, one while solacing ourselves with the hopes f our budding posterity, and may be, ere long, nocks one of Job's messengers at our door to tell s they are all dead: now in honour, but who nows whether we shall not live to see that burial n scorn and reproach? The Scripture compares ne multitude of people to waters; the great ones f this world sit upon these waters; as the ship oats upon the waves, so do their honours upon ne breath and favour of the multitude; and how ng is he like to sit that is carried upon a wave? ne while they are mounted up to heaven, (as avid speaks of the ship,) and then down again ey fall into the deep. Unhappy man he that ath no surer portion than what this variable orld will offer him! The time of mourning for ne departure of all earthly enjoyments, is at hand; e shall see them, as Eglon's servants did their rd, fallen down dead before us, and weep, be ause they are not. What folly then is it to andle this world in our affections, (whose joy, ke the child's laughter on the mother's knee, is re to end in a cry at last,) and neglect heaven nd heavenly things, which endure forever? I remember Dives stirring up his pillow, and composing himself to rest, how he was called up with the tidings of death before he was warm in his bed of ease, and laid with sorrow on another, which God had made for him in flames, from whence we hear him roaring in the anguish of his conscience. O, soul! couldst thou but get an interest in the heavenly things we are speaking of, these would not thus slip from under thee; heaven is a kingdom that cannot be shaken; Christ an abiding portion, his graces and comforts sure waters that fail not, but spring up into eternal life.

Earthly things are empty and unsatisfying. We may have too much, but never enough of them; they oft breed loathing, but never content; and indeed how should they, being so disproportionate to the vast desires of these immortal spirits that dwell in our bosoms? A spirit hath not flesh and bones, neither can it be fed with such; and what hath the world, but a few bones covered over with fleshly delights to give it? The less is blessed of the greater, not the greater of the less. These things, therefore, being so far inferior to the nature of man, he must look higher if he will be blessed, even to God himself, who is the Father of Spirits. God intended these things for our use, not enjoyment. We lose what they have, by expecting to find what they have not: none find less sweetness, and more dissatisfaction in these things, than those who strive most to please themselves with them. The cream of the creature floats atop; and he that is not content to fleet it, but thinks by drinking a deeper draught to find yet more, goes further to speed worse, being sure by the disappointment he shall meet, to pierce himself through with many sorrows.

But all these fears might happily be escaped, if thou wouldst turn thy back on the creature, and face about for heaven; labour to get Christ, and through him hopes of heaven, and thou takest the right road to content; thou shalt see it before thee, and enjoy the prospect of it as thou goest, yea, find that every step thou drawest nearer and nearer to it.

Earthly things are like some trash, which do not only not nourish, but take away the appetite from that which would: heaven and heavenly things are not relished by a soul vitiated with these. Manna, though for deliciousness called angel's food, was yet but light bread to an Egyptian palate. But these spiritual things depend not on thy opinion, O man! whoever thou art, (as earthly things in a great measure do,) that the value of them should rise or fall as the world's exchange doth, and as vain man is pleased to rate them: think gold dirt, and it is so, for all the royal stamp on it; count the swelling titles of worldly honour, (that proud dust so brags in,) vanity, and they are such; but have base thoughts of Christ, and he is not the worse: slight heaven as much as you will, it will be heaven still; and when thou comest so far to thy wits with the prodigal, as to know which is best fare, husks or bread; where's best living, among hogs in the field, or in thy father's house; then thou wilt know how to judge of these heavenly things better: till then go and make the best market thou canst of the world, but look not to find this pearl of price, true satisfaction to thy soul, in any of the creature shops; and were it not better to take it when thou mayst have it, than after thou hast wearied thyself in vain in following the creature, to come back with shame, and may be miss of it here also, because thou wouldst not have it when it was offered?

GURNALL.

Keep far from a false matter; and the innocent and righteous slay thou not.

For "The Friend."

Spare the Birds.

One of our daily papers, in connection with some remarks, condemnatory of the cruel and unmanly practice of wantonly shooting the smaller birds, which is so shamefully common in the vicinity of all our towns and villages, says: "In Japan the birds are regarded as sacred, and never under any pretence are they permitted to be destroyed. During the stay of the expedition at Japan, a number of officers started on a gunning excursion. No sooner did the people observe the cruel slaughtering of their favourites, than a number of them waited upon the Commodore, and remonstrated against the conduct of the officers. There was no more bird shooting in Japan by American officers after that; and when the treaty between the two countries was concluded, one express condition of it was, that the birds should always be protected. What a commentary upon the inhuman practice of our shooting gentry, who are as eager in the pursuit of a tomtit as of an eagle, and indiscriminately shoot everything in the form of a bird, which has the misfortune to come within reach of their murderous weapons.

"On the top of the tombstones in Japan, a small cavity or trough is chiselled, which the priests every morning fill with fresh water for the use of the birds. Enlightened America should imitate those beautiful customs of the barbarous Japanese, if not by providing fresh water for the feathered warblers, at least by protecting them from the worthless louts, who so ruthlessly destroy them."

The importance of protecting the birds, viewed merely as a question of utility, has been so fully demonstrated that it is needless to say a word more upon the subject. Unhappily, the savage instincts of those who find amusement in their destruction, are as little controlled by prudential considerations, as they are by the finer feelings of humanity.

Persecution for reading the Bible.—D'Aubigné tells an affecting history of persecution for reading the Bible:—"There lived at Coventry a little band of serious Christians—four shoe-makers, a glover, a hosier, and a widow named Smith—who gave their children a pious education. The Franciscans were annoyed, that laymen, and even a woman should dare meddle with religious instruction. On Ash-Wednesday, 1519, Simon Morton, the Bishop's gunner, apprehended them all, men, women, and children. On the following Friday, the parents were taken to the Abbey of Mackstock, about six miles from Coventry, and the children to the Grayfriar's Convent. 'Let us see what heresies you have been taught?' said Friar Stafford to the intimidated little ones. The poor children confessed they had been taught in English the Lord's Prayer, the Apostles' Creed, and the Ten Commandments. On hearing this, Stafford told them angrily, 'I forbid you, unless you wish to be burnt, as your parents will be, to have any thing to do with the Pater, the Credo, or the Ten Commandments in English.' Five weeks after this, the men were condemned to be burnt alive; but the judges had compassion on the widow, because of her young family, for she was their only support, and they let her go. It was night; Morton offered to see Dame Smith home. She took his arm, and they threaded the dark and narrow streets of Coventry. 'Eh, eh!' said the apparitor, on a sudden, 'What have we here?' He heard, in fact, the noise of paper rubbing against something. 'What have you got there?' he continued, dropping her arm, and putting his hand up her sleeve, from which he drew out a parchment. Approaching a

window, whence issued the faint rays of a lamp, he examined the mysterious scroll, and found it to contain the Lord's Prayer, the Apostles' Creed, and the Ten Commandments in English. 'O, O, sirrah,' said he, 'come along. As good now as another time.' Then seizing the poor widow by the arm, he dragged her before the Bishop. Sentence of death was immediately pronounced on her; and on the 4th of April, Dame Smith, Robert Holchetts Archer and Hawkins, Thomas Bond Wrysham and Langsdale, were burnt alive at Coventry, in the little park, for the crime of teaching their children the Lord's Prayer, the Apostles' Creed, and the Ten Commandments of God."

Report of the Indian Committee.

To the Yearly Meeting.—The committee appointed to promote the gradual civilization and improvement of the Indian natives, report:—

That the Boarding-school established for the Indian children at Tunessassah has been kept up, and continues to give satisfaction. There have been as many as seventeen boarders, whose general deportment and progress in learning have been encouraging. Some of them render assistance in the business of the family, and are also employed in sewing, knitting, &c.; and they all seem to be as happy and as readily controlled as the children of whites are, when separated from their parents.

A portion of the Holy Scriptures is read to them daily, and meetings for Divine Worship are held on First and Fifth days; on which occasions the conduct of the pupils is orderly and becoming. One of the Committee, who spent several weeks at the Settlement during the past winter and spring, remarks in a letter: "I have been comforted and encouraged in believing, that our small, silent meetings have been owned by the Great Head of the Church, and that the countenances of the little children, at times, give evidence that they are favoured to feel something of it."

The school has averaged about 22 pupils, and sometimes as large a number as 28 or 30 has attended; but the day-scholars are, as usual, very irregular in coming. When it is considered that none of the children, on entering the school are familiar with the English language, and many of them scarcely understand it at all—while the teacher is equally unacquainted with the Indian tongue—it will be perceived that the difficulties to be surmounted in teaching them are not light. Notwithstanding these, however, considerable progress has been made in their studies; and under the tuition of a competent teacher, they seem as susceptible of learning as any other children. Eleven of the scholars read in the New Testament, and two in the first class Reader, two read in the Spelling-book, and the others are learning to spell. Twelve of them write, and have made different degrees of progress in Arithmetic. The order observed by the children in the family is commendable. They are assembled in the Collecting-room a short time previous to meals, and, on liberty being given, walk one by one to the table and take their seats quietly—sitting in silence until all are helped, when they partake of their food with but little conversation. In the evening they are brought together in the Collecting-room, and say a short lesson; after which, a portion of the Holy Scriptures is read, and they then retire for the night in the same quiet and orderly manner. A Committee who visited them last autumn, say in their report: "It was gratifying to us to witness the lively interest which most of the children evinced in the pursuit of knowledge, and some of them have made considerable advancement, and apply themselves with diligence to their lessons. The order and quiet observed by them in the School, and their cheerful submission to the regulations adopted for the government of the family, were causes of much satisfaction to us."

From the opportunity afforded for judging of the effects of the Boarding-school, we are of the judgment, that if it can be properly supported, under suitable care-takers and teachers, it promises to be of more permanent benefit to the Native children, than any other plan which has been tried. It is chiefly upon the youthful mind that we can hope to make a profitable and lasting impression; and this is much more likely to be accomplished when the children are withdrawn from the improper and hurtful influences to which they are exposed among their own people. Many of the Indians seem to appreciate the advantages their children enjoy under the care of Friends, and are anxious to have them placed at the school; so that, if we had the means and sufficient help, the number of pupils might be much increased.

During the past year the Indians have not done much at clearing and fencing new land. Generally, they have raised an adequate supply of provisions for their families; but the unhappy divisions existing among them respecting their form of government have had a paralysing effect, as respects their agricultural and domestic improvement.

The Committee are desirous of engaging the services of a man Friend, to assist in the management of the farm and other concerns, and will be glad to receive early application from any one who may feel drawn to engage in this work of benevolence.

Our friend, John Wood, feeling himself released from the concern, he was succeeded, in the Tenth month last, by our friends Samuel and Rachel Whitson, who now have charge of the establishment at Tunessassah.

We are aware that the work of civilization has advanced slowly; but it must be remembered, that a long course of years is required to change habits and customs which have existed for ages, which have become deeply rooted, and to which the Indians are strongly attached. When we consider this, and the peculiar hardships and discouragements which the natives have had to encounter from the whites, we think the melioration already effected in their condition and manners, is quite as great as could reasonably have been anticipated. Contrasting their situation now, with what it was half a century ago, the improvement in comfort, in domestic economy, and in the arts of civilized life, is striking and encouraging. Many of the greatest difficulties have been in good measure overcome, and we think there is cause to persevere in the endeavour to promote the welfare of this interesting people, and to prosecute with energy the work of benevolence in which our forefathers felt themselves religiously drawn to engage, in order to discharge a debt of gratitude, which they believed due from the whites to these untutored, but hospitable children of the forest.

From an examination of the accounts of our Treasurer it appears, that he had in his hands, on the 19th ult., $285.84 in cash, and securities amounting to $12,938.00.

Signed on behalf and by direction of the Committee.

THOMAS EVANS, *Clerk.*

For "The Friend."

Tropical Scenery on the Amazon.

Wallace, a recent traveller in South America, gives us the following highly instructive and well-stated estimate of tropical vegetation. He says:

"There is grandeur and solemnity in the tropical forest, but little of beauty or brilliancy of color. The huge buttress trees, the fissured trunks, t extraordinary air-roots, the twisted and wrinkl climbers, and the elegant palms, are what stri the attention and fill the mind with admiratic and surprise, and awe. But all is gloomy a solemn, and one feels relief on again seeing t blue sky, and feeling the scorching rays of t sun.

"It is on the road-side, and on the river's ban that we see all the beauty of the tropical vegetatic There we find a mass of bushes, and shrubs, a trees of every height, rising over one another, exposed to the bright light and the fresh air, a putting forth within reach, their flowers and fr which, in the forest, only grow far up on the t most branches. Bright flowers and green folia combine their charms, and climbers with th flowery festoons cover over the bare and decayi stems. Yet, pick out the loveliest spot, where t most gorgeous flowers of the tropics expand th glowing petals, and for every scene of this kind may find another at home of equal beauty, a with an equal amount of brilliant colors.

"Look at a field of butter-cups and daisies, hill-side covered with gorse and broom, a mounts rich with purple heather, or a forest glade, asu with a carpet of wild hyacinths, and they w bear a comparison with any scene the tropics c produce. I have never seen anything more glo ous than an old crab-tree in full blossom; and t horse-chestnut, lilac, and laburnum, will vie wi the choicest tropical trees and shrubs. In t tropical waters are no more beautiful plants th our white and yellow water-lilies, our irises, a flowering rush; for I cannot consider the flower the Victoria regia more beautiful than that of t Nymphæa alba, though it may be larger; nor it so abundant an ornament of the tropical wate as the latter is of ours.

"But the question is not to be decided by comparison of individual plants, or the effects th may produce in the landscape, but in the freque cy with which they occur, and the proportion t brilliantly colored bear to the inconspicuous plan My friend R. Spruce, now investigating the bota of the Amazon and Rio Negro, assures me that l far the greater proportion of plants gathered l him have inconspicuous green or white flowe and with regard to the frequency of their occu rence, it was not an uncommon thing for me pass days travelling up the rivers without seei any striking flowering tree or shrub. This is part owing to the flowers of most tropical trees bei so deciduous; they no sooner open than they b gin to fall; the Malastomas in particular, general burst into flower in the morning, and the next d are withered, and for twelve months that tree bea no more flowers. This will serve to explain wh the tropical flowering trees and shrubs do not mal so much show as might be expected."

Strange Case of Gluttony.—English pape mention the suicide of an individual named Roy stone, who, ten years ago, possessed a fortune one hundred and fifty thousand pounds sterlin which he has since squandered in the gratificati of his appetite. He had agents in China, Mexic Canada and other places to supply him with t rarest delicacies, and a single dish, sometime cost him fifty pounds. At length, on the 15th last month, nothing was left him but a solita guinea. He bought a woodcock with the guine which he had served up in the highest style of t culinary art. Two hours afterwards, the mea of gratifying his depraved appetite being now exhausted, he ended his wretched and despicab life by jumping into the Thames, from Westmi ster bridge.

For "The Friend."

The editorial of the 26th ult., has so nearly cried out the concern of the individual, who sent a scrap, signed J., that she feels encouraged to complete it by adding the following.

We may not all be granted a sick bed at the close of time, even if our omissions and commissions have not hid the things that "belong to our peace" from us, therefore let us every one take the apostle's advice,—"Brethren, give diligence to make your calling and election sure, for if ye do these things, ye shall never fall." J.

Selected.

A SUMMER SHOWER.

The rain is o'er.—How dense and bright
Yon pearly clouds reposing lie!
Cloud above cloud, a glorious sight,
Contrasting with the deep-blue sky!

In grateful silence earth receives
The general blessing; fresh and fair,
Each flower expands its little leaves,
As glad the common joy to share.

The softened sunbeams pour around
A fairy light uncertain, pale;
The wind flows cool, the scented ground
Is breathing odours on the gale.

Mid yon rich cloud's voluptuous pile,
Methinks some spirit of the air
Might rest to gaze below a while,
Then turn to bathe and revel there.

The sun breaks forth—from off the scene,
Its floating veil of mist is flung;
And all the wilderness of green
With trembling drops of light is hung.

Now gaze on nature—yet the same—
Glowing with life, by breezes fann'd,
Luxuriant, lovely as she came,
Fresh in her youth, from God's own hand.

Hear the rich music of that voice,
Which sounds from all below, above;
She calls her children to rejoice,
And round them throws her arms of love.

Drink in her influence—low born care,
And all the train of mean desire,
Refuse to breathe this holy air
And mid this living light expire.

Andrews Norton.

Selected.

LAKE ERIE.

These lovely shores! how lone and still
A hundred years ago,
The unbroken forest stood above,
The waters dash'd below:
The waters of a lonely sea,
Where never sail was furl'd,
Embosom'd in a wilderness,
Which was itself a world.

A hundred years! go back; and lo!
Where, closing in the view,
Juts out the shore, with rapid oar
Darts round a frail canoe.
'Tis a white voyager, and see,
His prow is westward set
O'er the calm wave: hail to thy bold,
World-seeking bark, Marquette!

The lonely bird, that picks his food
Where rise the waves, and sink,
At their strange coming, with shrill scream,
Starts from the sandy brink;
The fish-hawk, hanging in mid sky,
Floats o'er on level wing,
And the savage from his covert looks,
With arrow on the string.

A hundred years are past and gone,
And all the rocky coast
Is turreted with shining towns,
An empire's noble boast.
And the old wilderness is changed
To cultured vale and hill;
And the circuit of its mountains
An empire's numbers fill. *E. Peabody.*

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

WILLIAM SOUTHEBY.

(Continued from page 302.)

Notwithstanding William Southeby's objections, the Yearly Meeting again laid the subject before Friends at London, in their Epistle of 1714. The valuable Friends of Chester Quarterly Meeting, who saw the full evil of slavery, knew that the only way in which the practice could be removed from the Society of Friends, would be, by every member, in his or her place, waiting for Divine qualification to bear testimony against it. The following minute was made in that "Quarterly Meeting held at Providence Meeting-house, the first day of the Sixth month, 1715." "A weighty concern coming before the meeting concerning some Friends being yet in the practice of importing, buying and selling negroe slaves; after some time spent in a solid and serious consideration thereof, it is the unanimous sense and judgment of this meeting, that Friends be not concerned in the importing, buying or selling of any negro slaves that shall be imported in future; and that the same be laid before the next Yearly Meeting desiring their concurrence therein.

"Signed by order and on behalf of the Meeting,

CALEB PUSEY,
JNO. WRIGHT,
NICHO. FAIRLAMB,
JNO. BLUNSTEN."

This minute bringing the subject before the Yearly Meeting, it was concluded that all who imported slaves, should be dealt with; that Friends should treat their negroes in a christian spirit, and that all should "forbear judging or reflecting on one another, either in public or private, concerning the detaining or keeping their servants."

William Southeby was much concerned that the Yearly Meeting went no further, and he now put his pen to work in the cause, and came forth with a pamphlet, in which it is probable he did not spare those who held slaves, nor those who were not prepared for the church taking active measure in purging her borders of those who held them. This publication being contrary to the practice and discipline of that day brought him under the notice of his Monthly Meeting, which by minute says, "having seen a paper in print, signed by William Southeby, that he has published without the approbation of Friends, which being contrary to our established discipline, this meeting orders that William Southeby stop the publication of his papers, and condemn his disorderly practice therein." Being now brought seriously to consider the condition in which he had involved himself, William Southeby condemned his action, and, we may suppose, tried to fulfil the advice of the Monthly Meeting of the Third month, effectually to stop the spreading of his papers, and "condemn the manner of his printing, and censuring Friends contrary to the minutes of our Yearly Meeting."

After this, William seemed to subside into quietness for a short time, and we find him once more in his appropriate sphere of usefulness in the Monthly Meeting, laying before it the "wants of an aged poor man."

But the case of the poor blacks still pressed upon his mind, and finding that the Yearly Meeting of 1716 did little more than reiterate its advice of 1715, he grew restive and impatient of the control which he was under, being anxious again to wield his pen, and see what he could effect thereby towards changing the views of his brethren.

One natural effect of being almost alone in defending a cause, is, if the advocate is really and heartily convinced of its truth, a tendency to cause him to over-estimate his own clearness of spiritual vision, and to underrate the religious principles, as well as religious judgment of opposers. This tendency may be counteracted by Divine grace to the watchful and humble in spirit. If the advocate meet with rebuffs and caustic rebukes for his zeal, it is very difficult for him to preserve a loving, forgiving, and just temper towards the rebuker, and a fair estimate of his motives and character.

Here William Southeby failed. The meeting could not go as fast as he thought right, and he was disposed to blame its tardiness, and censure its members. He was called on to condemn his printing contrary to discipline, and for publicly censuring his Friends who had not seen so far as he had, and he complied, but the root of bitterness was not eradicated. In the year 1717, he was again at work with his pen, and, in print, was, whilst advocating a sound christian testimony, manifesting a spirit out of unity with the body, and calculated to spread disunity and contention. Friends of his meeting informed him that if he did not condemn his disorderly proceedings in this matter they would be obliged to disown him. Nothing further was then done. In the Tenth mo., 1718, he being again at work with his pen, the meeting directed that "at the next meeting the minute made concerning him in 1717, should be read." He probably about this time ceased his public opposition to the slow movement of the body, and no record of his after course can be found. He had, through allowing this one concern very much to swallow up all other religious concerns, long lost his usefulness in his meeting, and we cannot tell at what time he closed his eyes on the troubles of this world of sorrow and suffering. He must have been far advanced in life, when we catch the last trace of him, and it is most likely his course was soon after ended. I cannot but hope, that through the quickening influence of the Sun of Righteousness, he found, when withdrawn from active opposition to his brethren, the fruits of the Spirit to perfect within him, so that love had a large increase, and long-suffering, gentleness, and meekness sprang up and abounded. But here we must leave it. We know that he once was a faithful, useful servant of the Lord Jesus, living in his love, and sustained and comforted by the unity of the brethren, and we only know, that through his impatient zeal, he gradually lost the fellowship of his former fellow-labourers; let in jealousy respecting them, and awakened jealousy in them towards himself. His case may find a parallel in that of some other advocates of the African race, who have, since his time, failed in patience and long-suffering.

The humble, watchful Christian, moves on in his proper path of duty, under the fresh openings of his divine Master. He scrutinizes his actions lest self should in any degree prompt them; but when duty is clearly made manifest, he performs it, leaving the result. He feels that obedience is his safety; consequences are in the hands of the Great Controller of events. In this he is justified by his God, and moves in the unity of those who have attained to an establishment in the Truth. If, whilst in the meekness of wisdom, and the earnestness of fervent faith, he is endeavouring to perform his duty, his Friends should labour to dissuade him, by pointing out the painful consequences which they think must ensue, he could answer in the spirit of the words of the apostle, in a similar occasion, "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the

name of the Lord Jesus." Had the church in its collective capacity laid a restraining hand on the apostle, he had without doubt, with dutiful cheerfulness, submitted thereto. But the fears, the tears, the entreaties of those whose only opposition to his proposed course was the consequences which would follow, moved him not from the obedience of faith. When they could not turn him from his duty, they exclaimed, "The will of the Lord be done." The conduct of the apostle is a pattern for the true Christian disciple. He should feel the desires, the request of his fellow-believers, as of so much consequence, that to go counter thereto, is even as it were to "break his heart," and yet if the judgment of the church accompany not their entreaties, he should pass on, fulfilling all known duties, though the consequences should be suffering, privation and death.

Where the church is assembled, waiting on its Holy Head, and seeking to know his will, if the concern and exercise of a baptized member, is not at once felt and owned by the body, he is bound to wait in the patience, as well as in the faith of the saints, until the Lord Jesus Christ makes a way for it. This he will undoubtedly do, if the concern is of his own begetting, and his children with meekness and faithfulness, as he qualifies them, continue to bear testimony to the Truth. There is a gradual advance in the spiritual life of faithful, devoted Christians, and there has been an advance witnessed in the church militant relative to some of the testimonies of Truth. Not that the Truth changes, but through the blessing of God on the faithful labour of the more clear-sighted members of the church, there has arisen a general appreciation of the evil of some practices once tolerated, and a more consistent testimony is borne against them. Whilst the church is in the progressive state, it is especially incumbent on those who see the Truth, to conduct themselves with patient meekness, in all their efforts to advocate it. Our impatience will not hurry on the time for the general reception of the Truth; but, if it is allowed to sour our tempers, we may find, whilst we have deemed ourselves contending for the right, we have lost spiritual greenness, and are far from exhibiting, in our own lives and conversation, the beauty and excellency of the gospel of Him, who is not only the Truth, but the Life and the Light also.

[Much inquiry and research has been made to find a copy of any one of the printed papers issued by William Southeby, but without success. They were probably mere pamphlets which no one deemed of sufficient consequence to preserve.]

(To be continued.)

America—Its Age and its Antiquities.

The only knowledge which the present can obtain of the past, anterior to written history, must be gathered from the lessons taught by the monuments that have survived the devastating wars of ignorant and infuriated man, the crash of the elements, and the slow corroding power of untold time. The two continents of this Western hemisphere abound with these mute, enduring records. The labours of the antiquarians in Asia, Africa, and Europe have disclosed monuments of art now in ruins that were reared by a people whose history has passed down to us in written records. With the general history of the Assyrians, the Israelites, the Egyptians, the Carthagenians, the Greeks, and the Romans we are already acquainted, and all the discoveries made by antiquarians in their researches in those countries, among the ruins of ancient palaces, temples, and cities, serve but to illumine some portions of written history that are now dark, or illustrate others that are imperfectly detailed. But such is not the case in America. The antiquities of America extend from the shores of the Atlantic to the Pacific Ocean, and from the great lakes and British Provinces to Peru and Brazil, in South America. These ruins are not illustrated or even alluded to by any written history. Their origin is lost to view behind the impenetrable veil imposed by unnumbered cycles of unchronicled centuries. Immense forests growing over the ruins of large cities, and the gigantic size of trees, with indications that other generations of trees sprung up and grew and decayed before them, prove that these ruins preceded the Christian era. Neither history nor tradition indicates the origin or the rise of those vast mounds that are found scattered over the North American continent. They stand in silent grandeur, monuments of a race of people that have long since passed away, leaving no other trace of their existence. It is fashionable to speak of the eastern continent as the Old World, yet it is not known to be entitled to this appellation. Who can say that the Andes and the Sierra Nevada are not the seigniors of the Alps and the Himalaya? Who is prepared to prove that the ruins of Uxmal and Palenque, and the pyramids of Cholula, in Mexico, do not take precedence in age of the sphinxes and pyramids of Egypt, or the winged lions of Assyria? History traces the rise and fall of Ninevah, of Babylon, and of Thebes, but we have no record of the rise, progress, or fall of those great cities in Central America which the laborious researches of Stevens and Catherwood brought to light. There the human-faced bulls and the winged lions of Nineveh find their equivalents in the grotesque carving in stone of hideous forms of men and animals. Who can say that these rude sepultures of America did not precede those of Asia?

But we will not speculate on a subject that offers no basis on which even a plausible argument can be erected. The existence of numerous and immense ruins in America of what were once large cities is a fixed fact, and we must be content to remain in utter ignorance of the epoch in which they flourished. The most extensive of these ruins are to be found at Uxmal and Pelenque, in the south-eastern part of Mexico. At Uxmal are immense pyramids, coated with stone, and quadrangular stone edifices and terraces. The highest of these pyramids is 130 feet, and on the summit it supports a temple. On one of the facades of the temple are four human figures, cut in stone with great exactness and elegance. The hands are crossed upon the breast, the head is covered with something like a helmet, about the neck is a garment of the skin of an alligator, and over each body is a figure of death's-head and bones.

At Pelenque are immense ruins, a city of great extent, with the remains of a royal palace. One temple, that of Copan, was 520 feet by 650, and is supposed to have been as large as St. Peter's at Rome. Another temple of great dimensions is here, having an entrance by a portico 100 feet long and 10 feet broad; it stands on an elevation of 60 feet. The pillars of the portico are adorned with hieroglyphics and other devices. Different objects of worship have been found, representations of the gods who were worshipped in this country. These temples, with fourteen large buildings and many other objects of curiosity, stand here as monuments of ancient greatness, to remind us of the remote origin of a mighty empire. This city has been described as the Thebes of America, and travellers have supposed that it must have been sixty miles in circumference, and contained a population of 3,000,000 of souls.

It is in Mexico that we must seek the largest pyramid in the world. The tourists, the historians, and the geographers have made us familiar with the pyramids of Egypt, among which, that of Cheops looms up, a wonder among wonders. But Cheops is a pigmy compared with that of Cholula, in Mexico.

The pyramid of Cholula is described as covering forty-four acres of ground. On its summit was a temple, and in the interior has been discovered a vault, roofed with beams of wood, containing skeletons and idols. Several smaller pyramids surround this large one. It appears to have been formed by cutting a hill into an artificial shape. Its dimensions are immense, being nearly three miles in circumference and about four hundred feet high. It is divided into terraces and slopes, covered with platforms, stages, and bastions, elevated one above the other, and all formed with large stones skilfully cut, and joined without any cement. In some respects the style of architecture resembles the Gothic, being massive and durable, in other respects it resembles the Egyptian; yet the general construction, manner, and style of architecture is different from anything hitherto described in the world.

The wave of emigration which has planted the Anglo-Saxon race on the shores of the Pacific ere not fail to be favourable to the advancement of knowledge among men. The well-known activity, enterprise, and inquisitive character of the race will naturally prompt them to explore the ruins which are so profusely scattered over Mexico and South America, and it yet may be the destiny of some restless Yankee to trace in the ruined temples and cities of this strange land a history which has hitherto lain hidden under the rubbish of countless centuries.—*Louisville Journal.*

Extracted for "The Friend.

Stillness and Quietness.

"Stillest streams
Oft water fairest meadows, and the bird
That flutters least, is longest on the wing."

"The benevolence of an humble mind may be compared to a rivulet in a meadow, which, though it glides along unseen and without noise, refreshes and fertilizes the soil, leaving it to display the benefit received, by its increased verdure and fruitfulness."

"The man whose virtues are more felt than seen,
Must drop indeed the hope of *public* praise;
But he may boast what few that win it can,
That, if his country stand not by his skill,
At least his follies have not wrought its fall."

"Let not thy peace depend upon the commendation or censure of ignorant and fallible creatures like thyself, for they can make no alteration in thy real character. Be not impatient when men think evil of thee. Thy own opinion of thyself should be much lower than others *can* form, because thou art conscious of imperfections which they cannot know. If thy attention and care were confined to the life of the internal man, thou wouldst not feel the influence of fleeting words that dissolve in air. In times of ignorance and wickedness, it is most wise to bear reproach in silence, and in full conversion of thy heart to Christ, not to regard the judgment of men.

"If some professing religion have been unquiet in their unquietness hath given the lie to their profession. Quietness is our badge; it will be our strength, our rejoicing in the day of evil: it is pleasing to God, it may work good upon others. A good means of keeping our minds quiet is, to have them filled with the knowledge and belief of these two things: First, that the kingdom of Christ is not of this world, (many have thought otherwise, and it hath made them unquiet.)

ndly, that the wrath of man worketh *not* the ghteousness of God. We must, therefore, mor- y unquietness in the causes of it. We must ware of the company, and converse of those that e unquiet; though deceitful matters be devised, e must be quiet still."

"In true silence, strength is renewed; the mind erein is weaned from all things, but as they may e enjoyed in the Divine will. Where the fruits that spirit which is of the world, are brought rth by many who profess to be led by the Spirit Truth, and cloudiness is felt to be gathering er the visibly gathered church, the sincere in art who abide in true stillness, and are exercised erein, before the Lord for his name's sake, have knowledge of Christ in the fellowship of his suf- rings; and inward thankfulness is felt at times, st through Divine love, our own wisdom is cast t, and that *forward active* part in us subjected, hich would rise and do something in the visible thered church, without the pure leadings of the pirit of Christ.

"Whilst aught remains in us different from a erfect resignation of our wills, it is like a seal to book, wherein is written that good, and accept- ble, and perfect will of God concerning us; but hen our minds entirely yield to Christ, that dence is known, which followeth the opening of he last of the seals. In this silence we learn biding in the Divine will, and there feel that we ve no cause to promote, but *that only* in which e light of life directs us in our proceedings; id that the alone way to be useful in the church Christ, is to abide faithfully under the leadings his holy Spirit, in all cases: and being thereby reserved in purity of heart, and holiness of con- rsation, a testimony to the purity of his govern- ent may be held forth to others.

"This would lead us out of all pride, than hich there is no single obstacle which stands ore in the way of people in the search after uth. They have once declared themselves of a rticular opinion, and they cannot bring them- lves to think they could possibly be in the rong; consequently they cannot persuade them- lves of the necessity of re-examining the foun- tion of their opinions. To acknowledge and ve up their error, would be a still severer trial. ut the truth is, there is more greatness of mind candidly giving up a mistake, than would have ppeared in escaping it at first, if not a very ameful one. The surest way of avoiding error, careful examination. The best way of leaving om for a change of opinion, which should always e provided for, is to be modest in delivering our ntiments. A man may, without confusion, give o an opinion which he has declared without rogance."

"He that hath no rule over his own spirit, is ke a city that is broken down, and without walls; t the humble man who has no points of his own gain, and whose exercises *are in secret* before e Lord, is preserved from the disquietude occa- oned by the contention and strife of party zeal. e will not be found railing against those of an pposite view to himself; but as his trust is in e justice and mercy of God, he will leave them be judged and rewarded by Him, according to eir faith and deeds."

His warfare is *within*. There unfatigu'd
His fervent spirit labours. There he fights,
And there obtains fresh triumphs o'er himself,
And never with'ring wreaths, compared with which
The laurels that a Cæsar reaps, are weeds.
Perhaps the self-approving haughty world,
That deems him a cypher in the works of God,
Receives advantage from his noiseless hours,
Of which she little dreams. Perhaps she owes
Her sunshine and her rain, her blooming spring
And plenteous harvest to the pray'r he makes,
When, Isaac like, the solitary saint
Walks forth to meditate at even tide."

For "The Friend."

Meteorological Notice.

West-town—Third Month.—The average temperature of this month was 36¾°, which is 3½° lower than for the same month last year. The amount of rain was 1.64 inches; no snow excepting a few snow squalls near the close of the month. This month was very dry and high winds prevailed. All the rain which fell during the month was on the 13th, 15th, and 17th; previous to this none had fallen for twenty-five days. At the close of the month, scarcely a sign of vegetation appeared, though the frost was apparently all out, and the earth settled and roads good.

Fourth month.—The average temperature of this month was 50½°, which is 2½° higher than for the same month last year. The amount of rain was 2.28 inches; for the same month last year it was 5.62 inches. It is believed that the temperature of the 19th and 25th of this month was almost without precedent in this latitude, and at this season of the year; on the former of these days the mercury rose to 90° in the shade, and on the latter to 89½°; the average temperature of the 19th was 75°. This would be considered very hot weather in mid-summer. Range of thermometer for this month was from 19° on the 4th to 90° on the 19th, or *seventy-one degrees—a change from mid-winter's cold to mid-summer's heat in fifteen days!* At the close of the month the earth was still very dry and vegetation backward.

Fifth month.—The average temperature of this month was 58½°; for the same month last year it was 61¾°. The amount of rain was 4.03 inches, a little less than the usual average for this month. A good deal of pretty cool weather during the month with frost on the morning of the 11th. Range of the thermometer from 33° on the 10th and 11th, to 88° on the 15th, or 55°. Frequent showers during the month, and a copious rain on the 19th, have had a beneficial effect on vegetation, which, though still backward, is nevertheless progressing finely.

The average temperature of the three spring months was 48½°, which is 1½° lower than last year. The range of the thermometer from 11° on the 21st of Third month, to 90° on 19th of Fourth month, or 79°. The amount of rain for the three spring months was 7.95 inches; last year it was 11.15 inches—a marked difference, the effects of which are very seriously apparent in the scanty supply of water, and lowness of the springs throughout the whole country.

A Noble Deed—During the night of Eleventh mo. 26th last, in a thick snow storm, the wind blowing a heavy gale down the lake, the water chilled and making ice fast, the Canadian schooner Conductor, Captain Hacket, struck on the bar outside of Long Point cut, on the island side, beat over and filled with water immediately, some distance from the shore, the sea making a complete breach over her, driving the crew to the rigging for their lives. In the morning at daylight they were discovered clinging to the wreck, by Margaret Becker, a trapper's wife, the sole inhabitant of that end of the island, her husband being over on the main land. She immediately went down abreast of the vessel on the beach, and built a large fire of logs, made some hot tea, and prepared some food for them in case they reached the shore, and to refresh and encourage their drooping spirits by showing them succour was at hand. All that long day, with the tempest raving around her, did that heroic woman watch the suffering seamen clinging to the rigging of the wreck.

Just at nightfall the captain called to the mate, who was on the other side of the rigging, that they would all perish if they had to remain in the rigging another night, and that he was going to attempt to swim ashore; If he succeeded, the rest could follow him; if he drowned, they could cling to the rigging and run their chance. He leaped overboard and struck out. As he reached the undertow and backwater, his strength failing, and chilled and benumbed with cold, he would certainly have been drowned, had not the woman gone to his rescue. She waded in through the surf up to her neck, grasping him and dragging him out safely. The balance of the crew then followed him one by one, with the same result, this noble woman breasting the sea, and meeting and dragging them out singly as they came ashore; being, in the main, instrumental in saving the whole crew. Such noble conduct deserves more than a passing notice. She is a woman of the most humble position in life, but showed herself on this occasion a true heroine, and possessed of the noblest qualities of heart and soul.—*Buffalo Commercial Advertiser.*

For "The Friend."

Show me thy faith without thy works, and I will show thee my faith by my works, James, ii. 18. It is an easy thing to talk and to write of love, and patience, forbearance, forgiveness and charity; but is it not quite another matter to *bear* this kind of fruit? and by *example* not only defend and commend, but "adorn the doctrine of God our Saviour;" in all ages, those who have borne most of this precious fruit, have been far less careful to set it forth by the lip and pen, than to manifest by the weightiness of their spirits that they have *kept* with Jesus who *changeth* not.

The New Metal.—The Paris Academy of Sciences has been experimenting on the new metal recently announced as being contained in abundance in common potters' clay. A report has just been presented to that body by M. Delville, which says it can be manufactured cheaply from that article, and is appearently destined at no distant day to supplant copper, iron, brass and tin in many if not all manufactures. The qualities of this metal, producible from so cheap and accessible a raw material, are stated to be the lightness of glass, the whiteness and brilliancy of silver, malleability and ductility nearly equal to those of the precious metals, the tenacity of iron, and the fusibility of copper; so that it may be rolled, drawn, hammered, and filed into every variety of form.

An Educator.—A writer in the London Examiner states that he lately saw a man led by a dog as if blind, and looking with much apparent interest at the prints in Colnaghi's window. "Why, my friend," said he, "it seems you are not blind." "Blind! no, thank God, your honour," replied the man, "I have my blessed sight as well as another." "Then why do you go about led by a dog with a string?" asked he. "Why? because I hedicates dogs for blind men."

THE FRIEND.

SIXTH MONTH 9, 1855.

NEW YORK YEARLY MEETING.

By a letter received from a Friend in New York, we have received the following information of the proceedings of New York Yearly Meeting, up to

the close of the session on Seventh-day, the 2d instant:

The Yearly Meeting of New York convened on the 1st of the Sixth month; the number in attendance being about the same as it has been for several years past.

After the opening of the meeting, epistles from London, Dublin and N. England were read; and then the meeting proceeded to dispose of an Appeal from the judgment of Farmington Quarterly Meeting, after which the meeting adjourned to 4 o'clock, P. M. Several members from Ohio, Indiana and New England, were present with minutes.

Afternoon.—Proceeded with reading the epistles: those from Indiana and Baltimore referred to minutes, explanatory of their proceedings in receiving the epistle from one of the meetings in Ohio. The Clerk then informed the meeting that he had on the table two documents purporting to be epistles from Ohio Yearly Meeting, and he proposed that he should now read the minutes referred to in the epistles from Indiana and Baltimore Yearly Meetings, in relation to and explanatory of their proceedings thereon, which was done; when a pretty large expression of sentiment took place, that those meetings had taken the right course,—the only course that this [N. York] meeting could take to be consistent with itself. After considerable expression of dissent, upon the ground that that course would not only connect New York Yearly Meeting with another that had sprung into existence through disorder, but also that it would fasten on it, a connection with the departure from sound doctrine, out of which all these troubles had grown, &c., &c.; the Clerk read the epistle from the Separatists in Ohio, signed by Jonathan Binns.

On Seventh-day morning, a committee was appointed to prepare essays of epistles to all the Yearly Meetings usually corresponded with, except that of Philadelphia; after which the Clerk informed the meeting that he purposely omitted Philadelphia Yearly Meeting in that minute, and he proposed the adoption of a minute which he had formed, appointing a special committee to prepare a communication to Philadelphia, and instructing that committee to remonstrate with that Yearly Meeting, in relation to its decision in the case of Ohio Yearly Meeting, and admonishing it to resume its correspondence with New England, and to conform, in respect to Ohio, with the decision of the other Yearly Meetings, as the only terms upon which New York Yearly Meeting could consent to continue correspondence with it. The last clause it was concluded to erase.

The meeting then proceeded with hearing the Queries and Answers.

Afternoon.—The reading of the Queries and Answers was continued, after which a memorial for Reuben Haines was read.

Then adjourned.

SUMMARY OF EVENTS.

EUROPE.—The steamship Pacific arrived at N. York on the 30th ult., with Liverpool dates to Fifth mo. 19.

The War. — The telegraphic despatches from the Crimea represent the condition of affairs as very little changed. It would seem the allies despaired of taking Sebastopol at present, and were preparing for operations in the field. Fresh troops were arriving daily. There would soon be 200,000 of the allied forces in the Crimea, a force large enough it was thought to pursue the siege, and also operate against the Russians in the field. The Russians were watching their enemies closely, and appeared to be aware of all their designs. The cholera had disappeared. The Russian loss, daily, is stated by Gortschakoff at from 100 to 175 men, killed and wounded. Lord Raglan's despatch of the 5th says, that the Russians have constructed new batteries to the left of the Mamelon tower, and there is every appearance of the establishment of a very large camp on the plateau above the Belbak on the north side. The Russians made a sortie on the night of the 11th, which was repulsed with considerable loss. A short truce was granted to allow the Russians to bury their dead in front of the allies' advances. Canrobert's latest despatch states that the French were throwing *camonflets* or stink-pots into the city as a means of annoyance to its defenders. At General Canrobert's request, the chief command has been given to Gen. Pelissier, and Canrobert has been transferred to the command of Pelissier's division of the army. Canrobert asked to be relieved from the chief command on account of ill health. Fifteen thousand Turks, French, and English had been hastily embarked on board of all the available ships near Sebastopol, and sailed in the direction of the sea of Azoff. The expedition returned in a day or two, and the troops were as hastily disembarked.

The Baltic.—The French fleet had arrived in this sea, and the allied fleets were pushing forward.

FRANCE.—The Universal Exposition at Paris opened on the 15th ult. The Emperor and Empress were present, and the former delivered an appropriate speech. Pianori was decapitated on the 14th. He refused to the last to make any disclosures. The Paris papers have assumed the tone of outspoken hostility to Austria. France and England have presented an ultimatum to Sweden, which the latter seems inclined to reject.

RUSSIA.—The Czar has ordered another levy of twelve men for every thousand in the seventeen western provinces of the Empire, to be completed by the end of Seventh mo. The disturbances in the Ukraine had subsided. They were not of such magnitude as at first reported.

ENGLAND.—In Parliament, Lord Panmure stated the details of certain proposed reforms in the army. There are said to be dissensions in the British Cabinet, and the Times proclaims that there is great danger of peace being made with Russia on dishonorable terms. Lord John Russell is censured on account of his disposition towards peace, and his willingness "to renounce the career in which we have entered, to throw away the task we have undertaken," and to abandon Turkey to the discretion of Russia. The bill to abolish Church Rates was carried on second reading in the House of Commons, against the Government by 28 majority. Roebucks Committee of Inquiry has submitted a report. Layard's motion of a want of confidence in Ministers, would come up in the House of Commons on the 24th, and Milner Gibson's on the 21st. The King of Sardinia is said to be negotiating for the marriage of Queen Victoria's eldest daughter. *London Market.*—The money market was easy. Consols had advanced to 89¾. *Liverpool Market.*—The speculative demand for cotton continued, and prices had further advanced from 1-8 to 3-16*d.* The sales of the week reached 117,000 bales, 4900 of which were on speculation. Breadstuffs were unchanged and dull of sale. The prospects for the coming crops were favourable.

HAVANA, dates to Fifth mo. 25.—There were no apprehensions of further hostile movements from the United States. The state of siege prevailing in Cuba, ceased on the 23d. Yellow fever and small-pox were prevailing to a considerable extent.

MEXICO, dates from the city of Mexico, to Fifth mo. 19th.—The insurgents had concentrated at Zamora, and Santa Anna was on his march thither with a large army. A decisive engagement was expected. A destructive hurricane occurred in Mexico on the 9th.

THE ISTHMUS OF SUEZ.—The State Department at Washington has, it is stated, received information that the Viceroy of Egypt has adopted the project to cut through the Isthmus, and to form a universal company for the performance of the work, in which capitalists of all nations may take part.

UNITED STATES.—*The Gold Coinage.*—The total coinage of gold at the U. S. mint and branches, up to the first of 1855, was $344,338,987, of which $256,208,-971 were from California, received principally within the previous five years. The total production of gold in California since 1849, is doubtless considerably over three hundred millions.

New York.—More Mormon immigrants have arrived from England. The Kinney Nicaragua Expedition, which was ready to sail from this port, has, it is said, been finally abandoned, in consequence of Government interference. The Kane Relief Expedition sailed on the 2d inst. for the Arctic Seas. The steamship Baltic takes out 251 passengers and $1,727,600 in gold. A formidable opposition to the enforcement of the Prohibitory Liquor Law has been organized. About 14,000 individuals are enrolled as members, who are to be legally defended at the expense of the general fund. The ship Living Age, bound to New York with a car of teas valued at $800,000, has been lost in the Chi Seas.

Philadelphia.—The hotel-keepers of this city he held a meeting, and raised their prices of board. T proprietors of the New York hotels had previously a vanced their rates. Mortality last week, 149.

California, dates to Fifth mo. 9, received by the stea ship Star of the West, which brought 300 passeng and $413,791 in gold. The banking house of Pa Bacon & Co. had again suspended. An armed party fifty-six men, under the command of the notori Walker, had sailed for Nicaragua. Indian affairs the Tejon reservation, are said to be in a flourishi condition. The Indians were busily engaged in t various duties assigned them by the Superintende and a favourable influence was exerted over the nativ who as yet refrain from coming into the reserve. The are no further complaints of horse stealing or Indi depredations, and this improvement in the Indian hab was attributed to the exertions of the officers at the r servation. The Legislature adjourned on the 7th, ha ing previously passed laws to incorporate the city San Francisco; to provide for funding its debts, and submit the prohibitory liquor law to the people at t next election. The ruling of the U. S. Supreme Co in the Fremont case, to the effect that a precise defi tion of boundary is not necessary to the validity Mexican and Spanish grants, is likely to create consi erable excitement in California.

Miscellaneous.—Turkey in Europe.—Of the 15,500,0 European subjects of the Sultan of Turkey, 11,370,0 are of the Greek Church, and 260,000 are Catholic while only 3,800,000 are Mohammedans.

Spain and Church Property.—The Queen of Spain h sanctioned the law by the Cortes, confiscating the pr perty of the Church. The property confiscated is est mated as high as $300,000,000, but probably the Tre sury of Spain may not realize an actual benefit of mo than $150,000,000 to $200,000,000. The Queen gave h signature with great reluctance, and only yielded h opposition when assured that revolution would be t consequence of her refusal.

The Norwalk Catastrophe.—By this disaster, the Ne York and New Haven Railroad Company incurr heavy liabilities to parties injured. The cost so far h been $280,000 to the company, and there are still a settled claims against them.

Popery.—The "Golden Rose" which the Pope bless every year, and presents to some female sovereign, this year to be given to the Empress of Austria.

A Benighted Region.—The citizens, in the vicinity Tuscumbia, Alabama, have for some time past resolute persisted in pulling down the telegraph wires, on a count of their supposed effect in preventing the fall rain.

The French Crystal Palaces. — The two buildin erected for the great exhibition in Paris, cover an ar of more than twenty-two acres. The great hall is 39 feet long, and is the largest in the world.

Watchmaking in Texas.—The Houston (Texas) Tel graph says, that twelve hundred Swiss watchmake form a portion of the new colony, about to be estat lished near Dallas.

The Cholera, which has been prevailing on the Mi souri and Upper Mississippi rivers, is said to have e tirely disappeared.

RECEIPTS.

Received from J. P. Smith, Pa., $4, vols. 27 and 2 from A. Rogers, agt., C. W., for John Webb and Jas. Edwards, $2 each, vol. 28; from H. Robinson, agt., Y., for Wm. Wright and A. Boone, C. W., $2.53 eac for vol. 28.

MARRIED, at Friends' Meeting, Salem, Columbiana C Ohio, on Fourth-day, the 2d of the Fifth mo., CHARL J. HAYES, to DEBORAH, daughter of Jehu Fawcett, all that place.

DIED, at his late residence, Leeds Point, N. J., on t 6th of the Fourth month, 1855, JAPHETH LEEDS, in t 71st year of his age; a member of Haddonfield Month Meeting. He bore his sufferings, during his last illne with christian fortitude; expressing his resignation the Divine will, and his belief that his afflictions h been sanctified to him; affording to his family a friends the consoling hope, that his end was peace.

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For "The Friend."

The Shepherds of Monte Rotondo.

In 1853, a work on Corsica was published at Lyme in the German language. The author accompanies an account of his summer tour in this interesting and peculiar island, with a variety of valuable information respecting its history, natural productions, and the manners, superstitions, and character of the Corsicans. The book, which is considered one of much literary merit, has been translated by E. Joy Morris, and recently published under the title of "Wanderings in Corsica." We extract portions of a chapter presenting a view of life in the mountains.

"I had proposed to ascend Monte Rotondo, the highest mountain of Corsica, which lies a half day's journey to the south-west of Corte, and may be considered the central point of the island. Although it was represented to me as a difficult undertaking, I yet hoped to be indemnified by the wide view afforded in clear weather. At least, I expected to obtain an insight into the primitive shepherd life.

"Having provided myself with a guide and a mule, a little bread and some pumpkin flasks of wine, early on the morning of the 28th of July, I started for the mountain. The way, a shepherd path, passes through the same valley of the wild Restonica, from its junction with the Tavignano near the town, to the summit of Monte Rotondo, from which descended its head waters. The bed of this mountain stream is this deep and gloomy ravine. Near to Corte the valley expands to a tolerable breadth, and there flourish chestnut and walnut trees by the water. Further up it grows narrower and narrower, and it is hemmed in by towering precipices, overshadowed by ancient pine and larch trees.

"The mule clambered with a sure foot along the narrowest ledges on the verge of the precipice; and the view down into the abyss, through which the Restonica roared with its milk white waters, was fearfully beautiful, and often rendered the brain dizzy. As the sun rose higher, I entered a magnificent forest of pines and larches. These gigantic trees,—the pines with their broad green crowns, and the larches, as gnarled and tough as the cedars of Lebanon, are very imposing and picturesque objects. The monstrous trunks were buried in an undergrowth of white blossoming myrth, and of the tall erect boxwood and erika. Refreshing and balmy was the perfume from the medicinal plants, with which the mountains of Corsica are so rich.

"My guide walked on with quick steps. Occasionally I shuddered with secret apprehension in finding myself alone with him in this dark wilderness of rock and forest, and when he cast a glance back at me. He was an ugly fellow, and his eyes did not bode much good. I afterwards learned that his hands were stained with blood, and that he was a murderer; for a year before, he had stabbed a man at the market of Corte.

"In this romantic mountain wilderness, nothing was to be heard, as for hours we rode along, but the monotonous rushing of the water, the screaming of falcons, and sometimes the shrill whistle of a goat-herd calling his goats. The goat-herds lie scattered about in caves or huts, on the sides of Monte Rotondo, up to whose very summit their flocks browse. The pasture ranges and haunts of some of them lie at a height of more than five thousand feet above the level of the sea. Their strange stations have their peculiar names. After three hours' ride, I came to the first shepherd station, the *Rotù del Dragone*. On riding from the edge of the ravine to the stream, I beheld before me a black, smoke-begrimed cavern, buried deep in the mountain, with a ceiling of huge blocks of granite. A few steps before its entrance, the Restonica thundered by; between splintered crags around, rocks lay piled on rocks, and the woods were of an impenetrable density. A fire burned within the depths of the cave, around which cowered the family of the shepherd. A wretched looking woman sat there, mending a garment, and alongside of her was a fever stricken boy, wrapped up in a brown covering of goats' wool, peering inquiringly about with his pale face and flaring eyes. The goatherd came out of the cave, and kindly invited me to dismount, and to partake of some fresh milk and cheese. I accepted his invitation with thanks, and examined the interior of this dismal subterranean habitation. The grotto ran deep into the mountain, affording room for two hundred sheep and goats, which were driven within it every evening to be milked. It was so truly a cave of Polyphemus, that it seemed to be the original of that described by Homer; for I found all literally exact here, even the rows of vessels full of milk, and more than a hundred pieces of smooth round cheese, laid on fresh leaves. Polyphemus himself was wanting; for my host, ruffian-like and wild as he looked in his shaggy attire, was hospitality itself.

"'Do the bandits sometimes come down to you from the mountain?' I asked the Troglodyte.

"'Certainly they do,' he replied, 'when they are in want of food. Look on this stone, on which I am sitting—two years ago two bandit hunters concealed themselves in my cave to lay in wait for Serafino. But he stole in upon them in the night, and with two stabs he struck them dead on this stone, and then went back to the mountain.'

"The guide called me to depart. I returned thanks to the shepherd for his entertainment, and resumed the journey, not without a shudder, however. The path which now led through the Restonica to the other shore, continually grew steeper and more difficult. At length, after two hours' march, and being thoroughly drenched by a storm, I reached the last shepherd station on the lower Rotondo, where I was to pass the night. It is called Co di Mozzo. Some storm beaten larch trees stood on the sharpest edge of a naked ravine, over whose precipitous bed the Restonica leaped from rock to rock. Nothing was to be seen around, but perfectly naked pinnacles of rock, and far below lay the overclouded valley from which I had just ascended. I looked for a long time after the *capanne*, which my guide indicated. At length I saw among the rocks four habitations, of the most original style of architecture in the world, and probably built with less art than the termites or beavers employ on their constructions. Every capanna consists of four walls, the stones of which are simply laid on each other. They are about three feet high, covered with a gable roof of blackened trunks of trees and boards loaded with great stones. An opening in the front wall serves as door, through which the smoke escapes, or by the roof and walls, which are full of rents. There is a small space before the hut surrounded by stones, in which the milk vessels are kept, and here also is the *palo* or pole, with some cross bars, to which are suspended kettles, pieces of clothing and slices of goat meat. A couple of shaggy dogs bounded towards me, as I advanced to the capanna, and the shepherd's family, with the tattered children, crawled out of the hut, and curiously regarded the stranger. They looked picturesque enough among the wild rocks, their brown cloaks, thrown over the shoulder, the red *beretto* on their heads, and with their bronzed, dark-bearded faces."

(To be continued.)

Epistle of George Fox,

WRITTEN IN THE YEAR 1686.

"Dear Friends and Brethren in the Lord Jesus Christ,—In whom ye have all peace and life, and in whom there is no division, schism, rent, strife, nor separation; for Christ is not divided; there can be no separation in the truth, nor in the light, grace, faith, and Holy Ghost, but unity, fellowship, and communion. For the devil was the first that went out of the truth, separated from it, and tempted man and woman to disobey God, and to go from the truth into a false liberty, to do that which God forbade. So it is the serpent now that leads men and women into a false liberty, even the God of the world, from which man and woman must be separated by the truth; that Christ the Truth may make them free, and then they are free, indeed. Then they are to stand fast in that liberty, in which Christ hath made them free, and in Him there is no division, schism, rent or separation; but peace, life, and reconciliation to God, and to one another. So in Christ, male and female are all one; for whether they be male or female, Jew or Gentile, bond or free, they are all one in Christ. And there can be no schism, rent or division in Him; nor in the worship of God in his Holy Spirit and truth, nor in the pure and undefiled religion, that keeps from the spots of the world; nor in the love of God that beareth and endureth all things; nor in the Word of God's grace, for it is pure and endureth forever. Many, you see, have lost the Word of patience, and the Word of wisdom, that is pure, and peaceable, and gentle, and easy to be entreated; they run into the wisdom that is below, that is earthly, sensual,

and devilish, and very uneasy to be entreated. They go from the love of God that beareth all things, endureth all things, thinketh no evil, and doth not behave itself unseemly; then they cannot bear, but grow brittle, and are easily provoked, run into unseemly things, and are in that that vaunteth itself, are puffed up, rash, heady, high-minded, and fierce, and become as sounding brass, or a tinkling cymbal; but this is contrary to the nature of the love of God. Therefore, dear Friends and Brethren, dwell in the love of God; for they who dwell in love, dwell in God, and God in them. Keep in the Word of wisdom, that is gentle, pure, and peaceable, and in the Word of patience, that endureth and beareth all things; which Word of patience the devil, and the world, and all his instruments can never wear out; it will wear them all out; for it was before they were, and will be when they are gone, the pure, holy Word of God, by which all God's children are born again, feed on the milk thereof, and live and grow by it. My desires are, that ye may all be of one heart, mind, soul and spirit in Christ Jesus. Amen. G. F."

From "The Leisure Hour."

A Chapter on Corks and Bungs.

So numerous, diversified, and magnificently gigantic on the one hand, and so wondrously delicate and minute on the other, are the mechanical operations which are effected by means of steam machinery, that we can hardly hope to excite surprise by anything which may now be related of it. We shall attempt, nevertheless, to interest the reader for a few minutes by describing the scenes we saw, and the facts we gathered, during a visit lately paid to a factory where corks and bungs are cut by means of an ingenious and recently-patented steam machine.

We entered the factory at the hour appointed, and, accompanied by the managing director, proceeded through a warehouse stacked with huge piles of cork, tied up in bales as imported into this country, to a little yard in the rear of the building. Here we found one of the workmen busily engaged before a blazing fire of cork shavings, on which was placed a huge gridiron. He was "charring" the cork, as the operation is called; that is to say, he was literally broiling and blackening it on this gridiron. It is this process that gives the bungs that dark exterior which they always possess; it also closes the pores, without at all diminishing the size or lessening the weight of the cork. Many sheets of cork, which, by reason of their porosity, would be almost valueless, are by this means rendered fit for port wine and other fine corks. A number of sooty little urchins, who might easily be mistaken for diminutive specimens of the sons of Ham, were assisting in this department.

Returning to the warehouse, we were enabled to inspect the curious and interesting machinery by which the manufacture is accomplished. There was cork of every kind: the black, coarse, and dirty, from Portugal—the white, fine, and clean, from Spain—cork in large sheets, and cork in small pieces—the size of a finger nail for phials and the smaller vessels. The foreman told at a glance the value of the various sheets, and was sorting them according to their respective qualities.

To those of our readers who may be engaged in manufactures of various kinds, which call in the aid of steam machinery, it may not be uninteresting to present a brief descriptive sketch of the mode in which these slices or sheets of the cork-bark were turned into bottle-corks and bungs. A sheet of cork is placed on an iron table, in which revolves a circular knife, by which all "knobs and excrescences" are pared off. Parallel with the knife, and at a distance from it, regulated by the size of the cork required, is a little gauge, or edge. Pushing the cork against the edge of the knife, and passing it between the knife and the gauge, the sheet is speedily cut up into long strips. One boy can cut up in this way half a ton of cork in a day. By a similar process these slips are cut into little parallelograms, the length of the cork required. A lad, at 1s. per day, turns out 80 gross, or 11,500 per diem, while the most experienced workman, by hand-labour, could hardly do half as much within the same period, although he would charge five or six times the money for his labour.

These parallelograms are then taken to another machine. The boy places one on a lever, holds it there with his hand; the lever, hand, and cork are carried up to an iron table; two "holders" now seize the square piece of cork exactly in its centre, and it begins to revolve; the hand and lever return. Now there comes along, horizontally, a fearfully large knife—a yard in length—which catches the parallelogram of cork on the side as it is turning round to its edge. It will easily be seen that the square is thus cut into an ordinary bottle cork; and we may remark, also, as a curious fact, that out of 10,000 of these parallelograms, a round cork would, in every individual case, be cut of the very largest dimensions mathematically possible; and not only so, but the entire 10,000 would be, in the strictest mathematical sense of the word, of precisely the same size and circumference. Moreover, all are perfectly circular, which cannot possibly be the case with corks cut by hand. As the knife recedes, the holders drop the perfect cork into one basket, and the shavings into another, and the knife, by an ingenious process, is made to sharpen itself. This is a great advantage; for the hand-cutters lose much time in sharpening their knives; it being a fact that hardly any substance so soon takes off the edge as cork. From sixteen to twenty-five corks can be, and are, cut in a minute; and there are children of from 12 to 14 years of age, who make at the rate of seventy gross a-day. By a similar machine, though somewhat more complicated, bungs are cut, both round and tapering, at one operation.

One of the patents held by this company—which, the managing director facetiously remarked, were sufficiently numerous to paper his counting-house—was for the manufacture of ordnance corks; and we were shown some of these "wads" for eighteen-inch howitzers.

Further on, an ingenious piece of mechanism was branding the corks with the names of the large brewing and bottling firms for whose use they were intended. This little machine acted very rapidly, and the process was very simple. We also had an opportunity of witnessing cork-cutting by hand, both by English and by French operatives; but their mode is too well known to need any descriptive details here.

It appears that the superior kinds of cork are not permitted to be exported from Spain in an unmanufactured state, Spaniards on the spot being so far protected in their cutting. The Spaniards, we may observe, who export cork, often place all the best sheets outside, so that those who go down to the docks to purchase are sometimes taken in by this deceptive process, to a very serious extent.

(To be continued.)

Never compare thy condition with those above thee; but to secure thy content, look upon those thousands with whom thou wouldst not, for any interest, change thy fortune and condition.

Trust in the Lord.

BY OLD HUMPHREY.

If you want anything worth having, the wa obtain it is to trust in the Lord. If you can get it in this way, you will not get it in any ot God denies to those who trust in him nothing is for their good. Make yourself easy, then, if you only trust in him all will be well. W he gives you will be in love, and what he holds will be in wisdom.

Do you want health? Trust in the Lord, none but he has it in his power to give it. freshest breeze, the sunniest sky, the mild cline, and the medicine of the most skilful p sician, will all be in vain to bestow or prese health without God's blessing. Trust and "f the Lord, and depart from evil. It shall be hea to thy navel, and marrow to thy bones." Pr iii. 7, 8.

Trust in the Lord; his power alone bestows
On pallid cheeks the colour of the rose.

Do you want riches? You must go where th are to be had. Now "the earth is the Lord and the fulness thereof." The gold and the silv are his, and the cattle on a thousand hills. him, then, you must apply. Trust in the Lo and if riches will add to your happiness on eart without hindering you on your way to heave rich you shall be.

Trust in the Lord, his righteous ways uphold,
And he will give thee better gifts than gold.

Do you want reputation? Trust in the Lo and ask him to enable you to deserve it. Rep tation is very hard to get, and very easy to lo Envy, hatred, malice, and slander's tongue ma in an unlooked-for moment, deprive you of it, u less God be your protector. If he is your frien you are secure.

Trust in the Lord, and he will guard thy fame,
And in the book of life inscribe thy name.

Do you want wisdom? Trust in the Lord, an put up your petition to him. Some travel to g wisdom, some read books to get wisdom, and son listen to the learned to get wisdom; but "t fear of the Lord is the beginning of wisdom. Fear him, then, love him, obey him, trust hi and praise him. "If any of you lack wisdom, l him ask of God, that giveth to all men liberall and upbraideth not; and it shall be given to him. James i. 5.

Trust in the Lord, for he can make us wise
As angels, and prepare us for the skies.

Do you want peace? Trust in the Lord, f unless he bestows it, you will never have it. It not to be had for love nor money, and no one ca beg, borrow, or steal it. "There si no peace t the wicked." God is its only giver, and from hi it must come, if it comes at all. "Let your r quests be made known unto God: and the peac of God, which passeth all understanding, sha keep your hearts and minds through Christ Jesus." Phil. iv. 6, 7.

Trust in the Lord, and care shall ne'er confound thee,
But thou shalt be at peace with trouble all around thee.

Do you want a guide through the world? Trus in the Lord, for none other can you safely trus Others, when you least expect it, will fail or d ceive you. Some are ignorant, some ungodly some unjust, and some false in all things; bu God is wise, and holy, and just, and true; trus then in him, and "the Lord shall guide thee con tinually." Isa. lviii. 11.

Trust in the Lord, and he in truth and love
Shall guide thee to the golden gates above.

Do you want a bright prospect of eternity—a
ance of the mansions of the blest? Trust in
Lord, and he will unfold to you things won-
ous to behold—things hidden from the eyes of
se who fear not God. He can give you a faith
at shall sharpen your eyesight and increase your
e. "Faith is the substance of things hoped
, the evidence of things not seen." Heb. xi. 1.

Trust in the Lord, and thou by faith shalt see
The heaven of glory that's prepared for thee.

Whether you want health, wealth, reputation,
dom, or peace, a guide through this world and
right prospect of a better, trust in the Lord,
d, if for your good, you shall have them all.

For "The Friend."

Submarine Telegraph to Europe.

In the New York Tribune of the 1st instant,
ere is an article on the proposed telegraph line
tween America and England, from which we
ke the following extract:

"We are now, however, about to witness some-
ing which our old-fashioned historians would
spatch in a line or a note, though worth a
lume or library or many libraries. We mean
e telegraphic communication between America
d Europe, precedent to its extension round the
obe. This is too large a theme for any single
ro. It is an idea. And yet the parties engaged
its realization regard it as already certain to be
rried out. The experience of the Black Sea
legraph for instance, is thought to be conclusive,
shorter lines previously established were not.
om Balaklava to Varna the wires stretch under
ater more than 350 miles, and not the slightest
fficulty is experienced in using them. There
u then be no difficulty in sending electricity
ross the Atlantic by the same means. The
gth of the wires from Ireland to Newfoundland
ll be some 1750 miles; they will lie on the
ady plain, which the soundings of our Govern-
ent have shown to stretch from land to land for
e whole distance, with the exception of about
o hundred miles next to the Irish coast, where
e bottom becomes irregular and the water deeper.
he actual distance is some 1600 miles only, but it
ll be necessary to make a detour with the wires in
der to carry them around the Banks where ice-
rgs often ground, and where the cable might be
oken by their weight and friction.

The line from Ireland to Newfoundland is to be
nstructed by a European Company of which
rett, who has laid down most of the submarine
legraphs of Europe, is a prominent member.
he capital of this Company is two millions ster-
g, and the contracts—already perfected—for
e completion of the work require that it shall
ready for operation by First month 22, 1858—
ss than three years hence. The cable of this part
the line is to contain six telegraphic wires—like
e great Mediterranean cable now being laid
wn—and is to weigh eight tons to the mile. In
ying it down of course several steamers will be
quired, as no single vessel could contain the
normous weight of the entire mass; but the in-
nious manufacturers, W. Kaper & Co., of Lon-
on, have contrived means of so splicing it as to
nder the joints quite as strong and quite as ser-
ceable as any other part of the line. Thus,
hen one steamer has paid out her portion of the
able, the end will be spliced upon the coil on
oard of the next steamer, and so on till all is down.
hould a storm arise during the process, the ex-
eding strength of the cable, formed as it is of a
ass of heavy iron wires wound spirally around
he thick tarred envelope and gutta percha cords
hich contain the electric conductors, will be sufficient to hold the steamer as if she were at anchor, until the gale is over. Of course the work will be done in summer months when there is little danger of interruption from tempests. The cable, when once sunk upon the bottom, will remain there forever, below the range of marine animals, and safe from all disturbance. It would be difficult to fix a limit to its duration after it is once successfully bedded.

Of the Company which has undertaken the cis-Atlantic portion of the work we have often had occasion to speak. It is composed of some eight or more wealthy gentlemen, who propose to build the entire line from St. Johns, Newfoundland, to New York with their own resources. Peter Cooper is the President, and Moses Taylor the Treasurer of this Company, and Cyrus Field, one of its members, has just returned from Europe, where he went to consummate the arrangement with the European Company. The American part of the line will be 1200 miles in length, 71 miles of which will be under the Gulf of St. Lawrence, and the cost of the whole is estimated at a million and a half of dollars. The wires across Newfoundland will make 400 miles of the line, running through a country hitherto unoccupied and unknown. In the cutting of the path and other preparatory labours, the Company have had 400 men employed during the past year in that island alone. They have been liberally aided with grants of land from that colony, and have obtained advantageous charters and grants elsewhere. From our last English journals we learn that the cable, to go under the Gulf of St. Lawrence, was about to be shipped, and we may accordingly soon expect to be able to receive despatches from St. Johns as easily and regularly as we now do from New Orleans. This cable contains three electric wires only, it being contemplated to lay down another of the same size when the European wires have been brought across and the business between New York and London requires it.

Meanwhile, as soon as communication is opened with St. Johns, it is expected that the Collins steamers will regularly call there to take in coals and deliver the news. This alone will bring us two days nearer to Europe in point of intelligence, St. Johns being two days's sail beyond Halifax. The advantage of taking a smaller stock of coal, and carrying more freight, will suffice to render this arrangement a most profitable one for the steamers. Finally in three years, the communication from Europe to America will become instantaneous, and then the steamers will no longer be of any value as bearers of news. When we find in The Tribune every morning a column or two of telegraphic despatches, narrating every interesting event of the previous day in Europe and Asia—for the magical wires are being extended thither also—we shall care but little for files of journals and correspondence that reach us ten days old. These can then possess only that curious interest which belongs to old letters and old newspapers; we shall read them with pleasure perhaps, but their freshness will be gone.

The gigantic triumphs of modern science and industry are matters so trite and threadbare that they are now rarely referred to except in some dinner speech or anniversary oration, but still it is impossible to contemplate the probability of such an achievement as we have described without a glow and a thrill at its sublime audacity and its magnificent uses. When events, discoveries, projections, business speculation, love and war, may all be flashed unerringly from hemisphere to hemisphere ten thousand feet beneath the surface of the sea, stolidity itself must expand into wonder and delight. Where then will be time and space, the ancient limitations of humanity? Annihilated by that industrious hand and that scientific genius with which Man was endowed when he was set to subdue and to rule the earth!"

Report of the Book Committee.

The Yearly Meeting of Philadelphia directed an abstract from the report made to the Meeting for Sufferings by its committee having charge of the publication and circulation of the writings approved by the Society, to be published in the extracts, in order to spread it before the members generally. It is as follows:

"The operations of the Book Store have been carefully attended to during the past year, and continue to furnish satisfactory and encouraging evidence of the usefulness of the establishment, in spreading a knowledge of the principles and testimonies of our religious Society.

Twenty-one hundred and fifty-three books and pamphlets have been sold, and 628 bound volumes, and 406 pamphlets gratuitously distributed, considerable part of which has been given to the Preparative meetings of our own Yearly meeting. The following Libraries have been gratuitously supplied with 194 volumes:—West Philadelphia Institute;—Pottstown;—Young Men's Lyceum at Nicetown;—Norristown;—Ephrata, Pennsylvania;—for Coloured people in Indiana;—First-day School at Radnor, Pennsylvania;—Boarding School in Michigan;—Eastern Penitentiary;—Dickenson College, Carlisle, Pennsylvania, on application of one of the Professors;—the Government Libraries at Cape Palmas and Monrovia, Africa;—and to the New York State Library.

Books have also been gratuitously furnished to persons in Nova Scotia; Iowa; Ohio; Clarefield, Penn'a; North Carolina; Baltimore; Muncy, Penn'a; Atlantic City, New Jersey; St. Paul, Minesota; Port au Paix; Haiti, and Alabama.

Through the liberality of individuals interested in the dissemination of the approved writings of Friends, a valuable edition of Sewel's History has been stereotyped during the year, at a cost of upwards of $1,100. The text has been carefully collated with the most perfect editions, and the typographical errors corrected; the matter has been divided into chapters, with copious headings, embracing the principal subjects treated on; and a new and ample Index has been prepared, with much labour and care, and appended to the work; so that it forms the most complete and desirable edition of this interesting history which has ever been published.

The stereotype plates being gratuitously supplied, the work can be sold low; and is now offered at the small price of $1.25 per copy, containing 920 pages; printed on good paper, in a clear type, and well bound in leather.

As the object of the contributors to this undertaking is to promote the reading of the history; and as it is very desirable that our members generally, and especially the youth, should be made acquainted with the rise of the Society, and the sufferings which the primitive Friends patiently endured for a long course of years, in the faithful maintenance of their christian doctrines and testimonies, we hope that parents and others will be careful to supply themselves and families with the book, and encourage the perusal of it.

If the members of our Society were concerned to make themselves more thoroughly acquainted with the pious lives of our honourable predecessors in the Truth; with the principles for which they so nobly and steadfastly contended and suffered; and with their unwearied and disinterested labours to promulgate them, and to spread the

kingdom of the Redeemer of men; we believe it would not only tend to increase their love for the religion of their forefathers, and their conviction of its unspeakable value and importance; but also counteract the influence of the light and superficial reading, ostensibly of a religious character, which so much abounds in our day: the tendency of which is to create a false rest, in an easy outside religion, that soothes self and saves it alive; while the heart-changing work of the Holy Spirit, which crucifies to the world and its attractions, is overlooked or shunned.

The committee wish again to call the attention of Friends, to the importance of endeavouring to promote the circulation of the approved writings of the Society. It is not sufficient to place the Books in the Preparative Meetings' Libraries, and allow them to lie there unused. Means should be taken to give proper notice that they are there, and may be freely obtained; and also to promote the reading of them by our own members and by others.

It is also desirable that Friends should distribute in their neighbourhoods, among those of other religious denominations, suitable treatises calculated to prevent or remove the misconceptions of our Christian principles, which sometimes arise from ignorance or design. Books are silent testimony-bearers to the Truth, often taken up and read when the mind is in a favourable state to receive profitable impressions; and instances are not unfrequent, where, through the Divine blessing, they have been made instrumental in convincing persons of the Truth as it is in Jesus; and of removing those doubts and difficulties, with which they had long been tossed and perplexed."

Philadelphia, Fourth mo. 12th, 1855.

The Speed of Railroad Cars.—Many of the accidents which happen to persons attempting to cross railroads, are the result of ignorance of the velocity of the iron horse when fairly under way. A writer in the Hartford Courant gives some interesting facts, which it may be well to bear in mind:

"It seems almost incredible, that as we glide smoothly along, the elegantly furnished car moves nearly twice its own length in a second of time—about seventy-four feet. At this velocity we find that the locomotive driving-wheels, six feet in diameter, make four revolutions per second. It is no idle piston-rod that traverses the cylinder thus eight times per second.

"If a man with a horse and carriage upon an unimportant public road in a country town, should approach and cross the track at a speed of six miles per hour, which would be crossing rapidly, an express train approaching at the moment, would move towards him two hundred and fifty-seven feet while he was in the act of crossing a distance barely sufficient to clear the horse and vehicle. If the horse was moving at a rate no faster than a walk, as the track is usually crossed, the train would move toward him, while in the act of crossing more than five hundred feet. This fact accounts for many accidents at such points. The person driving thinks he may cross because the train is a few rods distant.

"How compares the highest speed of the train with the velocity of sound? When the whistle is opened at the eighty rod 'whistle post' the train will advance near one hundred feet before the sound of the whistle traverses the distance to and is heard at the crossing. The velocity exceeds the flight of many of our birds."

In keeping faithful to the pure Counsellor, and under trying circumstances suffering adversity for righteousness' sake, there is a reward.

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 310.)

JOHN FARMER.

In connection with the account of William Southeby, it may be proper to give a short sketch of the difficulties the Society of Friends in America were involved in, by the indiscreet zeal of John Farmer. His actions might have been suffered to have slept in oblivion, if it were not that Friends of Philadelphia Yearly Meeting have been several times charged in print with silencing him, because of his testimony against slavery. This charge was first published several years ago on the credit of a statement made by an old man, that in his youth a Friend of New Jersey had told him that John Farmer, a minister, from England, had a powerful testimony against slavery; but that being rebuked therefor by Friends of Philadelphia, he was discouraged,—ceased the exercise of his gift, and never returned home. The account also stated that on his death-bed, he was sorry that he had given way to discouragement, and had ceased to bear testimony for the Truth. This statement which was first published many years ago, has since been occasionally quoted in certain papers, to bring odium on Friends here. The truth of the case, as far as we can now unravel it, we purpose to lay before the readers of "The Friend."

John Farmer, whose residence was at Stanstead, in Essex, Great Britain, was in good repute amongst his Friends there, for his labours of love in the ministry of the gospel, and for his orderly and upright walking in his daily intercourse in the world. Having laid before his Friends, in 1711 or 1712, a concern to pay a religious visit to America, he was set at liberty, and had testimonies of unity from a meeting at Colchester, and several other meetings.

He came to Philadelphia, about the close of the Sixth month, 1712, where his gospel service was acceptable. During the next year he appears to have visited the meetings on this continent generally. He was in Philadelphia, in the First month, 1713, and again about the time of the Yearly Meeting, in the Seventh month of that year. At this time he produced certificates from Friends of various parts which he had visited, bearing testimony to their unity with him, and also to the excellent service he had had amongst them.

During the time of the Yearly Meeting, he informed that body that he had drawings towards some labour among the Indians, and also to visit Friends in Barbadoes and other islands. For this latter service, a certificate was granted him. This certificate addressed to Friends in Barbadoes, states "that our well esteemed friend, John Farmer, having been travelling in the service of Truth, in the several provinces of these parts of America, of whose service and labour of love in the gospel we have had divers good accounts which have been read in our meeting to our satisfaction;" "now laying before us a concern that rests upon him to visit Friends in yours and other islands, desired a certificate." "We, therefore, certify you that, after due consideration, we are well satisfied with his undertaking, hoping it may be for the benefit of souls. He hath been a faithful labourer in the work of the ministry amongst us, and we have good unity with his testimony, his conversation being answerable to his doctrine. We desire the Lord may preserve him, and attend him with his power and good presence, that so he may be enabled to perform the service which God hath required of him. To the guidance and protection of the Lord's good Spirit we recommend him, h ing no better thing to recommend unto the churel of Christ, the whole world over, and to such desire the welfare of Zion, and the prosperity Jerusalem."

Of the visit to the Indians we know nothi but it probably was paid before the middle of t Ninth month, when he was again in Philadelph After finishing his religious service in the W Indies, he returned to England. About the l ginning of 1715, with a fresh certificate from Monthly Meeting at Stanstead, and one from t Second-day Morning Meeting at London, he ag sailed for America. He gave account to Frie in Philadelphia towards the close of the Fou month, of his travels in the service of Truth sir he left there, which account was to their "comf and satisfaction." After attending the Yea Meeting in the Seventh month, he proceeded visit the meetings in Maryland, having for a co panion that valuable minister, Richard Townsen The epistle to Maryland of that year, states, "Our dear friends, Gabriel Newby, Matthew Pi chard, and John Farmer, with divers other faithf ministers and brethren, were with us, and we we greatly comforted, strengthened and edified in t Lord, and one in another."

Of John Farmer's labours during the year 17 we have little information, except that he was New England, where he became involved in co troversy with Friends of Rhode Island. It appea that John felt strong sympathy on behalf of t negroes,—that oppressed portion of his fello men, and that he thought himself constrained open his mouth for them, as for the dumb, a those who had none to help them. He, witho doubt, lost his patience, on finding that his tes mony in this respect had not a ready entranc amongst his Friends there. What steps he wish them to take we cannot now tell, but it probab was the same which William Southeby was at th very time urging so vehemently in Philadelphi the absolute and unconditional freedom of the slav held by Friends.

How much might have been effected, even Newport, that stronghold of the African sla trade, by a calm, christian, constant testimony the great truth that liberty is the undoubted rig of all, who have not by some act of their own d prived themselves of it, we cannot tell. Hum nature prompts to strong, sudden exertion on b half of what it deems truth and justice, but it r quires Divine grace to enable any one to bear faithful, consistent testimony in the meekness wisdom against error, when his pleadings and re sonings are addressed to those, who, through th effects of habit, education, or the deadening infl ence of interest, have no ears to hear. Job Farmer may have rightly, as well as forcibly ple the cause of the slave. If, after doing this, h had left the matter to the great Head of th Church, and whilst proclaiming his truth, he endeavoured to cultivate in himself love and goo will to all those who differed from him, he wou not only have promoted his own peace, but wou have done more towards advancing the cause de to his heart, than could have been effected by an amount of denunciation, or irritating languag We know not whether any other matter entere into John Farmer's dispute with his Rhode Islan Friends, but that of slavery, but we know th losing his patience in the controversy, he, in add tion to the biting remarks of his tongue, resorte to his pen to maintain his views, and without th sanction or revision of the Society of Friends, pul lished what his excited zeal prompted. "Muc patient labour," we are assured, was bestowe upon him, not to alter his judgment in the matt

i controversy, but to induce him to recall his pamphlets which tended to division, and to con-n his violation of the directions of the body, at all writings should be submitted to the in-ection and revision of Friends, previous to pub-lation. By this time, John, deeming himself a sferer for the Truth, was so securely covered by e armour self furnished, that the entreaties of Friends found little entrance. For the mem-rs of the committee of the Yearly Meeting of nistering Friends, who endeavoured to induce n to condemn the spirit in which he had acted, l to recall the writings clearly issued without the ersight and care that the discipline required, he obably had individually, respect and esteem. t pride was now in arms to sustain self from miliation, and, it appears, he maintained a spirit subdued by tender appeals—by kind reasonings, by plain statements of what the end must be, if submitted not to his Friends. Satisfied that e view he had taken was right, he would not nd his dignity sufficiently to admit that the irit in which he had maintained it, was wrong. e advocated and urged a right measure before e time had come for the church to take the step unity, and judging and condemning all who w not as clearly as he did, he lost ground in a ligious sense. After a time, the Yearly Meet-g of Ministers at Newport issued a testimony, sowning him, until he should call in his papers, d condemn his printing them contrary to dis-pline, to the satisfaction of that meeting.

In the year 1717, John Farmer came within e limits of Philadelphia Yearly Meeting, bring-g his papers and pamphlets with him. The con-oversy he had been engaged in, seems to have tured his spirit, and wherever he went, disturb-nce and confusion followed. His habit was to ad his pamphlets in meetings, as well as out of eetings, and as Friends generally, even those who ndemned slavery, felt convinced that his conduct d been undoubtedly wrong, he was often interrupt-l in his disorderly actions. To quiet the disturb-nce, if possible, the ministering Friends of Phi-delphia found it absolutely necessary for them to t in the matter. They remembered the services John, when, in the meekness of a spirit depend-g on his Master for daily guidance, he was enabled promote vital Christianity by word and doctrine, conduct and conversation. They had loved m for his work' sake, and now, "having a care r his good, and the peace of the church," they esired Thomas Chalkley and Anthony Morris to t him know that his brethren were dissatisfied ith his proceedings, and wished to have an op-ortunity of personally labouring with him. He eadily complied. Strong in his belief, that in is case the end had justified the means, he was isposed to explain and dispute, and glad of the pportunity thus afforded. Much labour was be-owed upon him, as the account says, "in the ve of God to bring him to a sense of his outgo-g and acting, contrary to the established disci-line." He was firm in defence of his conduct, ndeavouring to shield his actions, by holding up ne greatness of the cause. The meeting, after earing him, and the testimony of Rhode Island riends against him, informed him that they nited with the testimony unanimously. They nen earnestly advised him to "use all justifiable eans," to be reconciled to the Friends, who had isowned him. They desired him to deliver up ne papers he had been reading, to the disturb-nce of Friends, and to cease offering his gift in eetings, until that reconciliation should be ef-ected. The Monthly Meeting of Philadelphia, enth mo. 27, 1717, having come to the same onclusion as the ministering Friends, he appealed to the Quarterly Meeting against its decision. This was a novel proceeding as that Monthly Meeting had not disowned him, yet Friends, anxious to save him, if possible, consented to his prosecuting the appeal.

The Quarterly Meeting, after a patient hearing and bestowing much kind advice, united in the judgment of the Monthly Meeting, and he then appealed to the Yearly Meeting.

When the Yearly Meeting, commencing Seventh mo. 20, 1718, came on, John Farmer addressed to the Friends assembled, this communication.

"Loving Friends of Pennsylvania and Jersey Yearly Meeting held this day for discipline. I desire you to give me the hearing of what I have to say to you upon the following matters. First, a brief relation of a difference between Friends of Rhode Island Yearly Meeting of Ministers, Philadelphia Meeting of Ministers and their Monthly and Quarterly Meeting for discipline on the one part, and I, on the other part. Secondly, my appeal from Philadelphia Quarterly Meeting to you. Thirdly, an offer to you about my papers, and some Friends' printed books. Fourthly, a short account of a war between the Spirit of the Lord and the flesh, and a call to you to come up to the help of the Spirit. Fifthly, if you will not do it, but join with Philadelphia Quarterly Meeting in disowning me, then I declare my appeal from you to our London Yearly Meeting. Sixthly, I have to charge you with a fault. Seventhly, some questions showing what I think, hath been in the minds of some of my antagonists, and after it some of what was in my mind about it is expressed. Eighthly, a question concerning Philadelphia Monthly and Quarterly Meetings, and an answer to their paper disowning me. All which things, of which this being the contents, will, I think, take about half an hour's time to declare to you. But if you will not hear me on the whole of it, then I desire you to hear me declare some part of it; which part you please to hear. But if you will hear none of it, then I desire you to let me know your minds in it, as soon as you conveniently can do it. And let me and London Yearly Meeting have your reasons why you will not hear me, for I intend to complain to them of your doings, if you will not hear me, who am your friend, John Farmer."

On considering this paper, the Yearly Meeting did not see that any good would result from listening to John's complaints and papers, as he had not been disowned by any of its subordinate meetings, but it united in the judgment of the Quarterly Meeting, that he could not be received as in unity, until by condemning his unsanctioned printing, he should be reconciled with the Yearly Meeting of Ministers which had disowned him.

I cannot find that John ever prosecuted his appeal to London. Two years after this, he was still in the neighbourhood of Philadelphia holding meetings, which some few, in membership with Friends, attended. It is a singular fact, that in none of the papers or minutes on this subject, which have been preserved here, is there any allusion whatever to the original cause of the trouble in England. The judgment of the meetings is based on the palpable violation of discipline in printing without the required revision, and they sustain the Meeting of Ministers in Rhode Island in their disownment, solely on that ground. We know, however, from other sources, that one cause, if not the only one of the dissension, was this of slavery. His life furnishes another evidence of the necessity of seeking to the Lord for patience to enable us to wait his time for the fruit of our labours. Yea, to leave all to him, contented with his will, mainly anxious that grace, mercy, and peace may be upon the Israel of God, and that all the members of the church below may come through faith and faithfulness into blessed fellowship and oneness, so that seeing eye to eye, and loving one another with a pure heart fervently, joy and peace in the Holy Ghost, may more and more spread and abound.

(To be continued.)

Burying Bees for the Winter.—Enoch E. Kalb, of Lovettsville, Va., states that, having a swarm of bees, last fall, which had no honey, and not knowing if they would live over the winter, he buried them, air-tight, on the warm side of a hill, in a case sufficient to keep all dampness out, and as soon as he uncovered them, this spring, they were full of life and vigor, and instantly went to work and are still working finely.

Selected.

"THE SON OF MAN HATH NOT WHERE TO LAY HIS HEAD."

Birds have their quiet nest,
Foxes their holes, and man his peaceful bed;
All creatures have their rest,—
But Jesus had not where to lay His head.

Winds have their hour of calm,
And waves, to slumber on the voiceless deep;
Eve hath its breath of balm,
To hush all senses and all sounds to sleep.

The wild deer hath his lair,
The homeward flocks the shelter of their shed;
All have their rest from care,—
But Jesus had not where to lay His head.

And yet He came to give
The weary and the heavy-laden rest;
To bid the sinner live,
And soothe our griefs to slumber on His breast.

What then am I, my God,
Permitted thus the paths of peace to tread?
Peace, purchased by the blood
Of Him who had not where to lay His head!

I, who once made Him grieve;
I, who once bid His gentle spirit mourn;
Whose hand essayed to weave
For His meek brow the cruel crown of thorn:—

O why should I have peace?
Why? but for that unchanged, undying love,
Which would not, could not cease,
Until it made me heir of joys above.

Yes! but for pardoning grace,
I feel I never should in glory see
The brightness of that face,
That once was pale and agonized for me!

Let the birds seek their nest,
Foxes their holes, and man his peaceful bed;
Come, Saviour, in my breast
Deign to repose Thine oft rejected head!

Come! give me rest, and take
The only rest on earth Thou lovest,—within
A heart, that for thy sake
Lies bleeding, broken, penitent for sin.

Selected.

THE SEARCH AFTER REST.

When first the Dove, afar and wide,
Skimmed the dark waters o'er,
To seek beyond the heaving tide,
A green and peaceful shore,

No leafy bough, nor life-like thing,
Rose 'mid the swelling main—
The lone bird sought, with faltering wing,
The hallowed Ark again.

And ever thus Man's heart hath traced
A lone and weary round;
But never yet, 'mid Earth's dark waste,
A resting place has found.

The peace for which his spirit yearns
Is ever sought in vain,
'Till like the Dove it HOMEWARD turns,
And finds its God again.

N. Y. Ev. Post.

For "The Friend."

The Indians.

Governor Stevens' Report.

The first Blackfeet they met, were a party of about a hundred. The first intimation of their approach, was the sudden springing forth from the bushes, of the painted warriors, arrayed in their richest war dresses. They accompanied the Governor for three days. The benefit of the presence of their civilized countrywoman was soon apparent. She was in constant intercourse with the Indians, and inspired them with confidence. It is a great mistake, to suppose them the silent, unsociable people they are commonly represented to be. The Governor found them to be, on ordinary occasions, the most talkative, gossiping people he had ever seen. The men and women, together, were fond of gathering around the dusky lady to hear stories of the whites. One evening he heard loud shouts of merry laughter from one of these groups; upon inquiring the source of the merriment, he learned that she was telling stories to her simple Indian friends, of what she saw at St. Louis. As she described a fat woman whom she had seen exhibited, and sketched with great humour the ladies of St. Louis, it was pleasant to see the delight which beamed from the swarthy faces around her.

On reaching Milk River, the party was met by a deputation of Gros Ventres, consisting of seven chiefs, five of them with their wives; among the latter a very pretty woman, called the White Antelope. Their conduct was marked by the strictest propriety. Their manners were dignified, and their tender of hospitalities most cordial. A feud had lately broken out between them and the Blackfeet. A Gros Ventre was married to a Blackfoot woman. While travelling with his wife, he was attacked by a Blackfoot, killed, and a fleet horse of his stolen. The assassin immediately proposed to the wife, that she should marry him, and go northward, and that the Gros Ventres would never hear of them. She seemingly assented, and he gave her the slow animal upon which he had ridden, himself mounting the swift horse. They soon arrived at water; she went off to get some, and coming back, urged the Blackfoot to go to the water,—"it was so good." He did so, leaving his horse. After he had gone a few hundred yards, the woman mounted the swift horse, and fled in a direction opposite to their former course, reached the tribe of her deceased husband, and stirred them up to revenge. They were, accordingly, preparing for war.

Proceeding forward, the Governor came to the camp of the Gros Ventres. There were 300 lodges, some 2,000 people, and about 1,000 horses. The principal men soon appeared, dressed in their finest costume; among them were The Cloudy Robe, The Ball in the Horse, The Man who goes on Horseback, The Wolf Taker, The Bear's Boat, The only Pipe-stem Carrier, The Old Horse, The Sitting Squaw, and The Little White Calf. They received their visitors with the greatest hospitality, in a large lodge prepared for the occasion, some twenty-five feet in diameter, where they smoked, drank, and talked. They appeared to be a simple-minded race, easily influenced, and very kindly disposed towards the whites. In their habits they are filthy, and improvident, like most Indians, it is with them a feast or a famine. They offered their guests a mess of buffalo-manou berries, and the scrapings of buffalo-lodge skins. The Governor felt bound to partake of the proffered repast, though some of the party were more fastidious. Next day he made, in his own camp, a feast, in which hard bread, coffee, sugar, and rice figured conspicuously. Two hundred Indians came, and seated themselves in squads of twenty or thirty. Before the feast they seemed to be in high glee, singing, with an accompaniment of rattles made of the hoofs of antelopes, strung very fancifully upon a piece of wood about a foot long.

The Governor pursuaded them to desist from war; he urged upon them a treaty of peace, and of boundaries, with the Blackfeet, Piegans, and others, and explained the advantages that would accrue to them from such a treaty; and he proposed a plan for the settlement of the difficulty with the Blackfeet. After an hour's consultation together, they assented to his propositions. While around the Governor's camp, they behaved with the utmost propriety, and although they had access to every part, nothing was missed. They expressed the greatest friendship towards the whites, and received with gratitude a present of clothing, ammunition, tobacco, and hard bread.

Stanley, the artist of the expedition, was sent to the Cypress Mountain in search of the Piegans. He found them in a camp of about 100 lodges, 160 miles north 20° west of Fort Benton. In his report he says: "The day was spent in feasting with the several chiefs, all seeming anxious to extend their hospitality; and while feasting with one chief, another had his messenger at the door of the lodge, to conduct me to another. One of the favourite dishes was composed of boiled buffalo blood and dried berries, used as dessert, after the more solid food. I being a guest whom they wished to honour, had this delicacy in profuse quantities.

"At an early hour, a town-crier announced the intention of the chief to move camp. The horses were immediately brought in, and secured around their respective lodges, and in less than one hour, the whole encampment was drawn out in two parallel lines on the plains, forming one of the most picturesque scenes I have ever witnessed.

"Preparation for their transportation is made in the following manner: the poles of the lodge, which are from 20 to 30 feet in length, are divided, the small ends being lashed together, and secured to the shoulders of the horse, allowing the butt ends to drag upon the ground on either side. Just behind the horse are secured two cross pieces, to keep the poles in their respective places, upon which are placed the lodge and domestic furniture. This also serves for the safe transportation of the children and infirm, unable to ride on horseback, the lodge being folded so as to allow two or more to ride securely.

"The horses dragging this burden, often of 300 pounds, are also ridden by the squaws, with a child astride, behind, and one in her arms, embracing sometimes a favourite pup. Their dogs, of which they have a large number, are also used in transporting their effects in the same manner as the horses, making with ease 20 miles a day, dragging 40 pounds.

"In this way this heterogeneous caravan, comprised of 1000 souls, with twice that number of horses, and at least 300 dogs, fell into line, and trotted gaily until night; while the chiefs and braves rode in front, flank, or rear, ever ready for the chase, or defence against the foe."

On the 21st of Ninth mo., Governor Stevens held a council with the Piegans, Bloods, and Blackfeet. On this occasion, the chiefs and warriors were all richly caparisoned. Their dresses, of softly prepared skins of deer, elk, or antelope, were elegantly ornamented with bead-work. These are made by their women; and some must have occupied many months in making. The other articles of their costume were leggins, made of buffalo-skins, and moccasins, also embroidered, and a breech-cloth of blue cloth. "On all solemn occasions," says the Governor, "where I met Indians, they were arrayed with the utmost c My duties in the field did not allow the s attention on my part; and the Indians someti complained of this, saying, 'We dress up to ceive you, and why do you not wear the dres a chief?' When the Indians were assemble addressed the Piegans [in these terms]: I h come a great distance, and have passed thro many tribes on my way to the great ocean of West. I shall pass through many tribes m with whom you have waged war for many ye I wish to carry a message of peace from you them. Your Great Father has sent me to bea message to you and all his other children. It that he wishes you to live at peace with e other and the whites. He desires that you sho be under his protection, and partake equally w the Crows and Assinaboines of his bounty. L in peace with all the neighbouring Indians, p tect all the whites passing through your count and the Great Father will be your fast friend.

"I then said to them: Why is it that you h two or three women to one man? Is it not cause your young men go out on war parties, a thus the flower of your tribe is cut down? A you will go on diminishing every year. Wo your women prefer husbands to scalps and horse The Gros Ventres desire to meet you in counc and have the difficulties between you arrang Will you meet them in council? They answere We will. I continued: What words shall I ta to the Flat Heads, the Nez Perces, and oth tribes, with whom you have difficulties on t buffalo plains? They answered, that they wou meet them in council, and desired to live on ter of peace with them.

"Before the breaking up of the council, I d tributed presents of the value of about $600, wi which they were greatly pleased.

"While in the council, Low Horn, the prin pal chief and speaker, made all his replies witho rising from his seat, and in a quiet, conversation tone. After the council, he assembled his brave and resumed the lofty bearing of a chief. I addressed them with great fervour and eloquenc commanded them to cease sending out war parti henceforth, and threatened them with seve punishment if they disobeyed.

"I have since learned that these chiefs we faithful to their promises. One of the bravest them, who was actually attacked and wounded the Assinaboines, would not retaliate, in cons quence of his promise in council to abstain fro war."

Selected.

SLANDER.

"Of all characters in society, the slanderer the most odious, and the most likely to produ mischief. 'His tongue,' says the great Massillo 'is a devouring fire, which tarnishes whatever touches; which exercises its fury on the goo grain equally as on the chaff; on the profane on the sacred, which, whenever it passes, leav only desolation and ruin; blackens what it cann consume, and sometimes sparkles and deligh before it destroys. It is a secret pride, which di covers to us the mote in our brother's eye, b hides the beam which is in our own eye; a mea envy, which, hurt at the talents or prosperity others, makes them the subject of its censure and studies to dim the splendour of whatever ou shines itself; a disguised hatred, which sheds its speeches the hidden venom of the heart; a unworthy duplicity, which praises to the face, an tears in pieces behind the back; a shamef levity, which has no command over itself or word

often sacrifices both fortune and comfort to impudence of an amusing conversation; a berate barbarity, which goes to pierce an ab- t brother; an injustice where we ravish from brother what is dearest to him. It is a restless , which disturbs society; spreads dissension ough cities and countries; disunites the strict- friendships; is the source of hatred and re- ge; fills wherever it enters with disturbances l confusion; and everywhere is an enemy to ce, comfort, and christian good breeding. Lastly, an evil, full of deadly poison; even its praises imposioned; its applauses malicious; its ges- es, motions, and looks, have all their venom, spread it each in their way. Still more dread- is this evil when it is found amongst those o are the professed disciples of Jesus Christ. e church formerly held in horror the exhibi- ns of gladiators, and denied that believers, ught up in the tenderness and benignity of us Christ, could innocently feast their eyes h the blood and death of these unfortunate res; but these entertain the spectators with nds which they inflict on persons, who have oted themselves to God; who are their bre- en, and members of Jesus Christ!"

The Eruption of Vesuvius.—The Naples corres- dent of the London Daily News gives an ac- nt of the eruption of Mount Vesuvius, now in operation. The lava, by the latest accounts, advanced ten miles from its source and is do- much damage:

have before me the report of Cozzolino as to latest changes which have taken place about cone. Just at the base of it a lake of fire has n formed which looks like a red sea in an undu- ry state. In the very centre of this has opened ther crater, which is throwing out red hot ses. The whole of the summit of the crater is a sponge, and must inevitably fall in. The n crust trembles under your feet. You may see stones dance with the tremulous movement; part immediately round the crater looks like sides of a heated copper boiler. There are re- ts of an opening towards Pompeii, which is not ikely, and of another towards Resina. Last ht I went to the scene of most stirring interest, r an interval of two days. As we approached menaced neighbourhood, the inhabitants were oving their goods; and on a bridge, in the mid- of the little township of Cercole, were sappers, sing mounds on either side, to divert the ruin m some private grounds, and keep the lava in straight course. Since the morning it had ved a mile. It was like a vast river of glowing e. As it moved on, the tens of thousands of ips rolled and tumbled one over the other, ckling, and grinding, and grating; and when, m the very face of it, a large lump fell off, the earance was that of an iron furnace when the n is being drawn. What struck me at first, and l strikes me as the most majestic feature in the ole scene, is the slow, silent, irresistible motion hat fiery flood. Sweeping everything before it, rcoming every obstacle, growing up against ervening walls or houses, and devouring them lily, and then marching on in the same silent, relenting, irresistible manner as before. There s a spot beneath my feet where a wall of mason rk had been built to break the winter floods; to s spot all eyes were directed. The fiery river uld fall over it in an hour; as yet it was distant m it seventy yards, perhaps. Gradually it rose height, and swelled out its vast proportions, and n vast masses fell off and rolled forward; then swelled again as fresh matter came pressing down hind, and so it broke, and on it rolled, again and again, till it had arrived at the very edge. There was a general buzz and murmur of voices. The royal family stood opposite to me, intermingled with the crowd, looking on with intense anxiety. At last it broke, not hurriedly, still with a certain show of majesty. At first a few small lumps fell down; then poured over a pure liquid of metal like thick treacle, clinging sometimes mass to mass, from its glutinous character, and last of all tumbled over gigantic lumps of scoriæ. The expectation is that the lava, should the eruption continue, will flow down to the Ponte Maddaloni, and into the sea. So grand and so destructive an eruption has not been known for many years.

Selected.

Misrepresentation.

Misrepresentation is the act of wilfully representing a thing otherwise than it is. It is one of the greatest mishiefs of conversation. Self love is continually at work to give to all we say, a bias in our own favour. How often in society otherwise respectable, are we pained with narrations in which prejudice warps, and self-love blinds? How often do we see that withholding part of a truth, answers the worst ends of falsehood? How often regret the unfair turn given to a cause, by placing a sentiment in one point of view, which the speaker had used in another—the *letter* of truth preserved where its spirit is violated—a superstitious exactness scrupulously maintained in the *under* parts of a detail, in order to impress the idea of integrity as shall gain credit for the *misrepresenter*, while he is designedly mistaking the leading principle. How may we observe a new character given to a fact by a different look, tone, or emphasis, which alters it as much as words could have done—the care to avoid literal untruths, while the mischief is better effected by the unfair quotation of a passage, divested of its context—the false impression of a sermon conveyed, when we do not like the preacher—the bringing together detached portions of a subject, and making those parts ludicrous when connected, which were serious in their distinct position—the insiduous use made of a sentiment, by representing it as the *opinion* of him who had only brought it forward in order to expose it—the relating opinions, which had merely been put hypothetically, as if they were the avowed principles of him we would discredit—that subtle falsehood which is so made to incorporate with a certain quantity of truth, that the most skilful moral chemist cannot analyze or separate them—for a good *misrepresenter* knows that a successful lie must have a certain infusion of truth, or it will not go down. And this amalgamation is the test of his skill; as too *much* truth would defeat the end of his mischief, and too *little* would destroy the belief of his hearer. All that indefinable ambiguity and equivocation; all that prudent deceit which is rather implied than expressed; those more delicate artifices which allow us when we dare not deny a truth, yet so to disguise and discolour it, that the truth we relate shall not resemble the truth we heard; these and *all* the thousand shades of simulation and dissimulation, will be *carefully* guarded against in the conversation of the vigilant christian.

Selected.

Advice to Christian Ministers.

"Be diligent; never be unemployed; never be triflingly employed; never while away time, nor spend more time at any place than is strictly necessary. Be serious; let your motto be *holiness unto the Lord*; avoid all lightness, jesting, and foolish talking. Converse sparingly and cautiously. Believe evil of no one; unless fully proved, take heed how you credit it; put the best construction you can on everything; you know the judge is always supposed to be on the prisoner's side. Speak evil of no one, else *your* word especially would eat as doth a canker; keep your thoughts within your own breast, till you come to the person concerned. Tell every one what you think wrong in him, lovingly and plainly, and as soon as may be, else it will fester in your own breast; make all haste to cast the fire out of your bosom. Do not affect the gentleman; a preacher of the gospel is the servant of all. Be ashamed of nothing but sin; no, not of cleaning your own shoes when necessary. Be punctual; do everything exactly at the time; and do not *mind* our rules, but *keep* them, and that for conscience' sake. Go always, not only to those who want you, but to those who want or need you most. Act in all things, not according to your own will, but as a son in the gospel, and in union with your brethren."

THE FRIEND.

SIXTH MONTH 16, 1855.

No information of the further proceedings of New York Yearly Meeting has reached us. On the receipt of the printed minutes, we shall make such extracts as are of general interest.

"A manual of Ancient History from the remotest times, to the overthrow of the Western Empire, A. D. 476, by Dr. Leonnard Schmitz, F. R. S. E., with copious Chronological tables. Philadelphia, Blanchard & Lee, 1855."

We have received from the publishers a copy of the above work, and given it a cursory examination. As its title indicates, it gives a concise but clear exposition of the historical facts connected with the great nations of antiquity; exhibiting in striking colours, a picture of the ancient world; and appears to be valuable, not only as a manual for the student, but especially for reviving in the memory of those, who, in former years, have made themselves acquainted with ancient history; the leading circumstances which marked the promotion or retarding of the work of civilization and refinement among different people, and connected the interests of the various nations with each other. It rejects the theory so strenously urged by some modern sceptics, of the different origin of the several races (as they are termed) of mankind, and adheres to the truth, revealed in the Holy Scriptures, that the whole human family is descended from Adam.

The scene described in the following extract from the Marion (Miss.) Republican of Fifth mo. 28th, is so horrible, that we almost shrink from exposing it to our readers; but it is proper that the hardening, depraving effect of the slavery existing in our country, on the moral feelings of the whites, familiar with its every day enormities; as well as the cruel sufferings and necessary degradation of the poor slaves themselves, should be kept before us; in order to stimulate to unrelaxed concern and exertion to have the system overthrown, and our country freed from the awful responsibility and deep disgrace, that it has fastened upon it.

It is not needful to make comments, and we will only add, that the remarks of the writer of the extract, afford strong evidence of the prevalent perversion of correct moral feeling and principle, not to say anything of pure Christianity.

HORRIBLE ATROCITY—BURNING A NEGRO AT THE STAKE IN MISSISSIPPI.

The Scene Witnessed by Three Thousand Citizens, and Two Thousand Slaves.

Some time since we published an account of the murder of —— Thornton, an interesting young girl, residing near Gaston, Alabama. Immediately after the murder and detection of the negro, his immediate punishment was seriously contemplated by the people of Sumpter county, but after mature deliberation, the law-abiding citizens delivered him into the custody of the proper officers, and he was committed to prison.

At the late term of the Circuit Court of Sumpter county, the attorney appointed by the Court, in the discharge of his duty, moved for a change of venue to Green county. The Judge, as the motion was sustained by the proper affidavit, sustained the application.

On Wednesday last, the citizens of South Sumpter assembled *en masse* at William McElroy's, and unanimously passed a series of resolutions, reflecting seriously upon the conduct of the Judge, and after having pledged themselves to sustain each other, a portion of them proceeded to Livingston, and took the miserable criminal by force from the jail where he was confined. On Friday last, after due preparation, they carried him to the spot where he so cruelly murdered his innocent victim, and burnt him alive at the stake.

About three thousand persons were present, who witnessed, with various emotions, the dreadful spectacle. We were present, but hope that we will never again witness a scene like it. The pyre was composed of several cords of light wood, in the centre of which was a green willow stake, selected in consequence of its indestructability by fire. On the top of the pile of light wood the criminal was placed, and securely chained to the stake. While in this situation he confessed his guilt, stating that he had no accomplice.

After this confession was made, the match was applied, and in a few moments the devouring flames were enveloping the doomed negro; his fearful cries resounded through the air, while the surrounding negroes who witnessed his dreadful agony and horrible contortions sent up an involuntary howl of horror. His sufferings, though excruciating, were short; in a few minutes the flames had enveloped him entirely, revealing now and then, as they fitly swayed, hither and thither, his black and burning carcass, like a demon of the fire, grinning as if in hellish triumph at his tormentors. Soon all was over, nothing was left but the burning flesh and charred skeleton of this human devil, who could thus deliberately perpetrate so foul a crime. The horrid outrage was fearfully avenged, and though the heavens were reeking with the stench of burning flesh, yet justice was satisfied; the law of retaliation was inflicted as nearly as it could be, while the example made of this wretch had, no doubt, a salutary effect upon the two thousand slaves who witnessed his execution.

We are far from approving of the infliction of mob law, yet, in aggravated cases like this, popular ebullition will manifest itself, and in view of the enormity of the wretch's offence, we, as a public journalist, cannot approve, yet we have neither time nor inclination to censure the conduct of the people of South Sumpter. Justice was inflicted by them, and a thousand deaths of the kind were too good for the devil like negro Dave.

SUMMARY OF EVENTS.

EUROPE.—News from England to Fifth month 26.—*The Peace Conference.*—Negotiations were about to be reopened at Vienna. The Berlin papers report that the Austrian mediatory proposals are, for Russia and Turkey to settle between themselves the number of ships each shall keep in the Black Sea—that England and France shall each keep two ships therein, and Turkey not to enter into any treaty with Russia, unless first submitted to France and England. *The War.*—General Pelissier's appointment to the chief command of the French army, is said to be highly popular. The recent arrival of three French divisions makes the allied forces about 200,000—say French, 120,000; English, 30,000; Turks, 40,000; Sardinians, 11,000. Some fever and cholera still prevailed; the troops were well supplied with necessaries. On the 19th, and on the 23d ult., severe partial engagements took place before the walls of Sebastopol. In the latter, the French attacked the Russian entrenched camp near the Quarantine Bastion. Pelissier telegraphs on the 24th, that a very lively combat had occurred in front of this important position, which lasted all the previous night. He says, "We obtained complete success. The Russian loss is enormous, and ours has been considerable."

AUSTRIA.—The mortality in the Austrian army in Silesia, continues to be very great; fifteen thousand men had died, and twenty-three thousand were in the hospitals.

RUSSIA.—Russia has just annexed four districts of country belonging to the Mogul tribes on the frontiers of China. An imperial Ukase has authorized the Polish Treasury to effect a loan for the current expenses of the army in Poland. All the Russian ships of war at Cronstadt are to be sunk, except eight ships of the line.

GREAT BRITAIN.—A great debate had occurred in the House of Commons on the motion of D'Israeli, expressing a want of confidence and dissatisfaction with the government. The ministry was sustained by a strong vote. On division, the House stood 219 for D'Israeli's motion, and 305 against. On the 24th, Lord Palmerston had a private meeting with the members of Parliament at his house. There were over 200 present. The Premier asserted the entire unanimity of the government, and declared his intention to prosecute the war. The Bill abolishing newspaper stamps, has been read a second time in the House of Lords. Parliament had adjourned to the 4th inst. It was expected that by the 20th, every available man in Great Britain belonging to the infantry regiments, will have embarked for the war.

Liverpool.—The speculative demand for cotton continued, and prices had further advanced; the sales of the week had reached 153,000 bales, half of which was taken on speculation. The market for breadstuffs was dull, and price without change.

London Money Market.—Consols have advanced to 91¾. United States securities were in good demand. The bullion in the Bank of England has increased £600,000.

The Coming Harvest.—In consequence of the cool weather and the want of timely rains, the wheat in England, Scotland and Ireland it is two or three weeks more forward than in the eastern half of England. The London News notices the shipment of cargoes of wheat and maize from Liverpool to New York, and says, "In all probability the course of trade will be inverted ere the sun has tinged with the golden hue of ripeness our tardy fields."

UNITED STATES.—*The Growing Crops.*—The New York Journal of Commerce publishes statements from all the principal grain growing districts in the United States, from which it may be inferred, that the coming wheat crop is likely to prove an abundant one as regards the whole country, notwithstanding partial exceptions, provided the wheat escapes the injuries, to which it is yet liable before harvesting.

The Cuban Difficulties.—The Spanish Government is reported to have made an entirely satisfactory settlement of the matters in dispute with the United States. Such instructions have been issued as will prevent in future the recurrence of any difficulty from the conduct of the Spanish cruisers.

New Orleans.—Cholera has become epidemic, and the mortality heavy. In the week ending Fifth mo. 28, 385 deaths occurred, of which 204 were from cholera. In that ending 4th inst., the deaths numbered 500, including 275 from cholera; among the victims was Godard, the celebrated æronaut. Owing to the drought, the stock of cotton was very light, consisting of only 54,000 bales, which is less than one-fourth the quantity on hand at the same time last year. During the week ending 26th ult., five men were convicted of murder, three of them to be hanged, and two imprisoned for life. Thirteen others, charged with murder, are still to be tried. At the last dates, copious rains had fallen.

California.—The steamship Northern Light arrived at New York on the 6th, with 415 passengers and $524,000 in gold on freight. The passengers had also a large amount of gold in their possession. On the 8th, the steamship Illinois arrived with 450 passengers and $495,000 in gold. The ship Charmer had sailed from San Francisco for New York, with 704 tons of wheat, 204 tons of barley, and 172 tons of flour. The ship Flying Snow would follow with 1000 tons of wheat and flour. Chili and California flour was selling at $6. The mines were said to be yielding abundantly, and the growing crops looked well. Much satisfaction is felt at the confirmation of Capt. Sutter's claim. It included the city of Sacramento, and a vast number of titles depended upon it. The veteran pioneer will, it is said, not be greatly benefited, having long since disposed of most of the tract.

Small-pox among the Indians.—The South-west Democrat states, that small-pox is making sad ravages among the Osage Indians. During the short space of two weeks, near two hundred died.

Prohibition in Illinois.—The returns from 66 counties give a small majority against the Prohibitory Law. It is believed that the law has been defeated.

Philadelphia.—The mean temperature for the month was 61½°, which is one degree below the aver for the last thirty years. The highest temperature 85° on the 15th and 16th, and the lowest 40° on 10th. The amount of rain, 2.96 inches. At Paoli amount of rain was 4 inches; at Trenton, N. J., inches. Mortality last week, 159.

Arkansas.—This portion of the country which suffered so severely from long protracted drought, been relieved by abundant rains. The rains were most welcome in Louisiana, in the interior of which planters were recently obliged to send their cattle and even twenty miles, to procure water for them drink.

Iowa.—The emigration to Iowa this season is said be without precedent. The settlers were making clai 250 miles west of the Mississippi, and opening ro building mills, fencing farms, &c., throughout the St

New York.—The whole number of foreign im grants arriving at this port in the Fifth month, 22,482; in the same period last year, 54,078. On 4th inst., according to the weekly statement of banks, the specie in their vaults amounted to $15,3 500; their circulation, to $9,605,600; deposits, $1 343,250. Mortality last week, 356.

Minnesota.—A salt lake has been discovered, ab 150 miles west of St. Cloud, in Minnesota. Aroc the edges of the lake, salt of good quality can be gath ed in baskets. It is also stated, that near the l there are large beds of excellent coal.

Boston.—In the public schools of this city, 22, scholars received instruction last year, at a cost $300,500. The system of instruction is a liberal o and some of the schools are of a high order. The ste ship America which sailed on the 6th, took $1,012,500 in specie.

Miscellaneous.—Russia.—A census taken by order the Czar in 1851, gives the population of the Empire 65,213,589, not including the regular army nor Kirgish hordes.

Nunneries in Spain.—The Spanish Government l issued a circular to the ecclesiastical authorities, dire ing them to suspend the admission of novices into co vents, until the number and occupation of all the nu in Spain shall have been ascertained.

Old School Presbyterians.—The General Assembly this body has, under its jurisdiction, 28 Synods and Presbyteries. In its connection are 2976 congregatio 2203 ministers, and 225,000 communing members.

Turkey.—At the urgent request of France and En land, the *harady* or Christian poll tax has been ab lished.

Iron Ships.—Of wooden vessels there are but thi now building on the Clyde, while of iron ships there no fewer than thirty-five.

German Paupers.—The Nuremberg (Germany) Cour states, that the corporation of Baisingen, in the provin of Horb, have sold their poor-house to the Jews, a *sent their poor to America.*

Curious Course of Trade.—A vessel was loaded recent at Sodus Bay, Lake Ontario, with wood at $2.38 p cord, to be sold in Chicago, Ill., where it brings $5 $6.

Idols in England.—At Birmingham, Hindoo idols a made for exportation to India.

Melancholy Shipwreck.—Melbourne dates to Third m 8th, mention the arrival there of the captain and five the crew of the Peruvian ship Grimerva, which h been wrecked on the passage from China to Callao. T ship had 640 Chinese emigrants on board, who near all perished.

The Golden Age.—This steamship has been float off from the beach near Tobaga, and was being repair for an immediate trip to San Francisco.

WANTED.

A middle-aged Friend, as housekeeper in a sma family, in a country village. Apply at this office.

MARRIED, on the 23d of Fifth mo. last, at Friend Meeting-house, on Twelfth street, Philadelphia, CHARL M. ALLEN, of Fairfield, Maine, to ELIZABETH H., daug ter of Dr. William Pettit, late of this city, deceased.

DIED, on the 25th ult., in the sixteenth year of h age, HENRY, son of William A. and Anne Gibbons, Salem, N. J. His last illness was short, but he seem in a patient and affectionate disposition, and nearly l last words were, "*peace*"—"*heaven*," showing what w the best of his mind at that solemn season.

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For "The Friend."

The Shepherds of Monte Rotondo.

(Continued from page 313.)

"I called to the shepherd, 'Friends, a friend who has crossed the sea to visit the shepherds of Di Mozzo, begs your hospitality.' They friendly responded: '*Evviva!*' and '*Benevenuto!*' 'Come to the capanna,' said one, 'and dry yourself by the fire; it is warm within.' I immediately peezed through the door, eager to see the interior of the habitation. I found a dark space, about fourteen feet in length, and ten feet in width—there was no furniture, seat, or table, nothing but naked black stone walls, and the smoke of the pine wood fire, which seemed intolerable to me. Against the wall, on the earthen floor, burned a great trunk of a tree, with a kettle hanging over it. Angelo, my host, spread the fleece, which I had brought with me, on the ground, and as the post of honour, gave me the nearest place by the fire, round which crouched the wife, who, with three little girls and a boy, the last, I and my guide, filled up the hut. In the meanwhile, Angelo cast some strips of goat's meat into the kettle, and Santa, his wife, brought cheese and milk. The table was a three foot in length board, laid on the earth, upon which the mistress placed a wooden bowl full of milk, a flat cheese, and a loaf of bread. 'Eat,' said she, 'and remember you are among poor shepherds;' 'we will give you some trout for supper, as my son has gone to catch some.'

"Thus, hovering over the fire, in the narrow, smoke-filled, capanna, surrounded by a group of old and strange looking figures, and a wooden bowl in hand, I fell into a good humour, and began to praise the life of the mountain shepherds, so content themselves with what their herds afford them, and are unacquainted with the miseries of 'mine and thine,' and the golden cares of the place. But the honest *pastoro* shook his head, and said: '*Vita povera, vita miserabile!*' And truth, it is, in truth. These people lead a miserable existence. For the four months of May, June, July, and August, they house themselves in these capanna, deprived of everything which makes life to man. In their world, there is no other change than that of the elements; the storm, clouds, rain, hail, and the warm sun; in the evening a sad song, a lamento on the pipe of reed, a bandit story, or a hunting adventure with the moufflon or fox, and by the fire, and high above and around them the giant pyramids of the primitive mountain, and the starry glory of the heavens, bearing in their breasts, perhaps, in spite of the *vita povera*, modestly contented, cheerful, God-fearing and honest human hearts. With the earliest dawn, these poor people rise from the hard earth, on which they have slept in their clothes, without any covering, and drive their herds to the pasture grounds. There they consume their scanty meal of cheese, bread, and milk. The old ones who remain at home, lie in the capanna by the fire, or busy themselves with necessary household labours. In the evening, the herd returns, and is milked, and then the night falls, and it is time to lay down to sleep.

"The snow and rain storms of September drive the shepherds from their mountain huts; then they go down to the country along the coast. There they generally have more comfortable *capanna*, in which the wife often passes the summer with the children. My hostess, Santa, was the only woman in the shepherd colony of Co di Mozzo, which consisted of six families.

"'Why,' said I, 'did you come up here to this gloomy hut?' 'Look you!' interrupted Angelo, 'she came hither to refresh herself.' I almost laughed aloud, as he said this, for the smoke forced tears from my eyes, and the atmosphere was intolerable. I was thus to look upon this heap of stones, as a summer villa, where a family might come for recreation. 'Yes,' said Angelo, as he observed my doubting face, 'below it is warm, but here above blows the mountain breeze, and fresh water comes tumbling down as cold as ice. Thus we live under the favour of God.' I observed alongside of the huts, some smaller covered ones, which served as storehouses. Angelo opened a little door in his own, and beckoned me to follow him, which I did. The flat cheeses lay there on green branches, and balls of whitish goat butter in little baskets.

"I now sat down on a stone, and made a sketch of the capanna. The whole community gathered around me, and expressed the highest pleasure. Every one wished to be drawn, in order to be afterwards printed in Paris, as they said. They persisted in the opinion, that I was from Paris, and I could not make them comprehend there was another country, besides Paris, called Germany. 'So Germany is the name of your country,' said my host, 'and it has kings, and belongs to Paris.' Let it be so then.

"Evening thus came on, in the vast, still wilderness. Tired with the day's fatigue, I sat down before the capanna, and observed the shifting spectacle of the cloud formation. The mist rose out the ravines, and attracted and repelled by the mountains, it massed together in the valleys, or dispersed into the clouds which slowly rolled over the mountain summits from above. The herds came home. I regarded with pleasure the long procession of black, delicate goats, and black sheep, on which the poor shepherds depended for support. Every shepherd drove or allured them by a clear cry into the enclosure, by the capanna, where they were milked. This labour is performed with astonishing quickness. The shepherd sits among the herd, and seizes one goat after the other, by the hind legs. He calls the animals by their names, for he knows them all, and they all bear a mark on the ear, indicating their owner. Forty of my host's goats only gave a moderate pailful of milk. The herds passed the night in the enclosure. The shaggy dogs protected them, not from the wolves, because there are none in Corsica, but from the foxes, which in the mountains are exceedingly strong and courageous, and fall upon the lambs like wolves. My host's were a noble pair of dogs.

"The eldest son soon arrived with his booty of fine trout, and Angelo prepared the supper. I was surprised to see the husband cooking, and not the wife. Was it, probably, in honour of his guest? For the wife, in Corsica, generally performs all the menial duties. This reminded me, that in Homer, also, the men themselves prepared everything, put the meat on the spit, cooked, and served it up. Here had I the men of the epic and early civilized epochs visibly before me. There are in Corsica men of Homer and Plutarch. We had bread, soup, cheese and milk, and in especial honour of the guest, roasted goat's meat. I could see, from the eyes of the children, that this was an uncommon meal, and I should have relished it more, if they had partaken of it with me.

"The night was now to be passed in the hut. I was curious to know how we could all be accommodated in such a limited space. But the arrangements were soon made. The cover was spread for me on the ground, and I stretched myself out at full length on it, against the innermost wall. The others, wife and children, by and by laid down also, with their heads propped up against the wall. Angelo, however, laid himself by the threshold, alongside of his smallest child. Thus lay we all quietly together; our feet turned to the fire. They soon sunk to sleep, and I regarded with pleasure this happy, slumbering Gymnosophist family, and thought of the profound philosophy of Sancho touching sleep. 'A cloak,' says he, 'is sleep, which covers all human cares; the food which appeases hunger, a drink that allays thirst, a fire which expels cold, which mitigates heat, and, in short, the universal coin for which all things could be purchased, the scale and weight which makes the shepherd and king equal.'"

(To be continued.)

The Largest Mill in the World.—The Lowell (Mass.) Journal says:—The largest and most comprehensive mill in the world is the Pacific, at Lawrence. It makes none but the finest kinds of goods, and the success of its operations is looked to with great interest by manufacturers. The floor surface of this immense structure is sixteen acres—the largest mill in England is eleven and a half acres. There is now in operation 40,000 cotton spindles, and 10,000 worsted spindles; and these are to be increased to 80,000 and 20,000 respectively. There are 1200 looms in operation, to be increased to 2400. These, with two thousand hands, produce 300,000 pieces of cloth per annum, one-half de laines. The weekly consumption of cotton is 20,000 pounds, say 1,500,000 per annum, and 500,000 pounds of wool. Once a month the two thousand hands assemble at the cashier's office, where Clapp pays out to them $500,000 for wages, appropriating to each one the exact amount she has earned.

For "The Friend."

In looking lately through an old volume of "Ecclesiastical Literature," I was forcibly struck with the following remarks of Etherius, Bishop of Tyana, A. D. 431.

In speaking against those who judge of Truth from *numbers* alone, he says, "Christ at one time cries, 'I am the Truth;' at another he exhorts, 'Be of good comfort, I have overcome the world:' how, therefore, are they to be pitied who attribute strength to doctrine in proportion to the numbers of its advocates! They do not consider that our Lord Jesus Christ gave to twelve plain, unlearned, poor, unskilful disciples courage to oppose the whole world; instructing them, not for the twelve to follow the multitude, but that the multitude should agree with the twelve; thus Truth is always victorious, sooner or later, though it be found only among few. He, who dares not give a reason for a proposition, nor is well furnished by experience therefor, but has recourse to numbers, owns his cause to be weak, as having no other source of confidence.

"Numbers, arrogating to themselves authority without reason, may inspire fear, but by no means conviction. What *numbers* could persuade me that day was night? or induce me to believe and receive as gold a coin of brass? or evident poison as wholesome food? In earthly things do we not know the multitude to be erroneous? And in heavenly doctrines shall I follow it with an assent unreasoned upon, setting aside what has been transmitted from very ancient times with full consent, and testimony of Scripture? One individual of just judgment is of far more estimation, than a multitude whose claim to regard rests upon bold assertion. *You*, may honour the drowned multitude rather than the preserved Noah; but allow me to take refuge in the ark with the few. You may choose to range yourself with the mob in Sodom, but I will be fellow-traveller with Lot, although for preservation he should depart from the multitude alone. Yet, I also have a reverence for the multitude, *not when it avoids inquiry, but when it affords proof; not when it bitterly contends, but when it paternally corrects; not when it rejoices in innovation, but when it guards its ancient inheritance.* But, from their fruits ye shall know them; and the fruits of these present active labourers are, to scatter, not to assemble and settle; to persecute, not to bring back; to cast down, not to raise up; to wound, not to heal; to hate the poor wanderers, not to seek them. And this tragedy is acted by many professed ministers of the gospel! the commencement of whose public worship and teaching often is, 'Peace be with you all.' (O! impious daring) the lamentations of Jeremiah are too weak for the amount and magnitude of these evils! Those possessing the power imperiously demand; prescribe laws; force opinions; demand obedience; revile some, and banish others; involve one in accusations, and despoil another of his credit; brow-beat this, and by vaunting, persuade that one. (O, intolerable judgment.")

Thus does Etherius describe the methods of christian persuasion in those days. And these will ever be the effects of innovations upon long and well-established doctrines, and principles, and usages.

There is nothing new under the sun.

All the peace and favour of the world cannot quiet a troubled heart; but where the peace is which *Christ* gives, all the trouble and disquiet in the world cannot disturb it. All outward distress to such a mind, is but as the rattling of the hail upon the tiles to him, who sits within the house at a sumptuous banquet.

From "The Leisure Hour."

A Chapter on Corks and Bungs.

(Concluded from page 314.)

To us there appeared considerable beauty in the perfect accuracy and precision with which these corks were turned out by the machines before alluded to; but this satisfactory result has only been attained after the purchase, trial, and rejection of several patents—after expensive experimentation, and the sacrifice of a large quantity of valuable machinery. But patience has had its triumph; and the existing machinery has at length been brought to a point which leaves apparently nothing further to be desired. One of the important results which has thereby been attained, is, that these iron-handed, fire-eating, water-drinking, steam-breathing cork-cutters can neither strike nor starve. They can neither "pocket" the corks, nor delay the execution of orders by "making saint Monday," as the phrase goes, that is, by taking a holiday on the second day of the week.

Cork is the bark of the evergreen oak known as *Quercus Suber*. As it is a species of dead bark, it may be removed without detriment to the health of the tree, at intervals of from eight to ten years after the tree has reached about its fifteenth year. It is curious, also, that the more frequently this bark is stripped off from its parent stem, the finer in quality and the greater in quantity is each succeeding layer. The commoner purposes to which this substance is applied, in every-day life, need not be detailed here. The ancient Egyptians would appear to have been acquainted with its properties and uses; for, amongst other things, we are told that they were accustomed to construct their coffins of it, lining them with a resinous composition, the better to preserve the bodies. Cork parings are made productive, being manufactured into Spanish black. We have cork soles for shoes, cork foundations for hats, and, amongst the wonders of the Exhibition of 1851, we had some beautiful specimens of printing on cork about the thickness of paper. The odds and ends and shavings in this factory are disposed of by contract to a company who grind them to powder, mix them with a solution of India-rubber, and thus construct a "noiseless floor-cloth!" Cork is produced throughout the south of Europe; the best is found, however, in Andalusia, although, for the reason before mentioned, we only get it in limited quantities and in a manufactured state. We receive our best unmanufactured cork from Sines, in Portugal. A very beautiful description of cork, too, is grown at and near Palermo; but little or none of it arrives in this country. The different consignments vary in value remarkably; the ordinary price ranges from 20*l.* to 70*l.* per ton; but as much and more than 100*l.* has at times been given for a very superior article. Some two or three years ago a cargo of 200 tons of cork was imported from Morocco; but we can learn of none coming thence either before or since. There are large forests of cork in the French colony of Algeria, particularly on an estate granted some time back by the Emperor Napoleon III. to M. le duc de Montebello. This immense forest must give rise to a great trade when the old coarse bark at present appearing shall have been stripped off, and replaced by that which is finer and fit for use.

In connection with this coarse cork, we have heard a curious circumstance; there is now, it is said, a very large pile of it in the docks, which is owned by no one, because the charges upon it are really more than it is worth. There are periodically what are known as "clearance sales," but none ever cleared out this doomed cargo; and the longer it rests there, the heavier are the charges, and therefore the more improbable is its remo It is so coarse as barely to be fit for fishing-tacl To meet the protective duties on the very t qualities, as far as possible, a band of Engl cork-cutters has been organized near Barcelo almost under the very trees which produce "raw material." A considerable impetus is j now being given to the cork trade by the v heavy orders which are constantly coming in fr Australia.

The store-room was suggestive of some int esting reflections. There were packages of fi or one hundred gross, or more, labelled and re to depart, some to various quarters of the Uni Kingdom, and others for different parts of world. In fact, you may now find the productio of the machines in the little back street of metropolis in the bottles of your soda-water, win stout, ginger-beer, or lemonade, not only throu out the United Kingdom, but in the interior our Indian possessions; under the canvas tents the Australian gold-digger, or in the comfortal homes of other parts of that country; in t miserable huts of the gold regions of Californ or in the gorgeous *salons* of the New York or B ton hotels. Indeed, the very next "uncorkin you witness, whatever your station in life, w ther it be wine, spirits, malt liquors, or vinegar whether you think of the liberation of a champag cork, or of the simple bung of a beer-barrel blacking-bottle, or a pickle-pot, or even of t disagreeable necessity, the doctor's draught— whatever use your next cork may have been a propriated, and in whatever part of the globe y may chance to be when you read these lines, a use it—the probability is that it was cut into present shape in the quiet little street before ferred to, which thousands of our readers m have passed, and perhaps hundreds of times w pass again, without its ever having for a mome attracted their attention.

From the Journal of George Fox.

"And because most people would confess, th God's people should be thus, but few know h to come to this state; therefore, in the openin of the Spirit of truth, I wrote another short pap directing to 'the right way and means, where people might come unto Christ, and so be ma like unto God.' Thus:—

"Christ saith, 'I am the way, the truth, a the life; no man cometh unto the Father but me.' John xiv. 6. And again, 'No man can co to me, except the Father which hath sent m draw him.' John vi. 44. Now, what is t means by which God doth draw people to his S but by his Holy Spirit, who poureth out of h Spirit upon all flesh! By this Holy Spirit, t holy and righteous God doth draw people fr their unrighteousness and unholiness, to Chri the righteous and holy One, the great Prophet his New Covenant and New Testament, wh Moses in the Old Covenant and Testament sa God would raise up, like unto him, and wh people should hear in all things; and they th would not hear him should be cut off! They th do not hear the Son of God, the great Proph do not mind the drawings of the Father by Holy Spirit to his Son; but to them that mi the drawings of the good Spirit of the Father his Son, the Spirit giveth understanding to kn God and Jesus Christ, which is eternal life. Th they know that Jesus Christ is the way, the tru and the life, and that none can come unto G but by and through his Son, who is their Sh herd, to feed them in his pastures and springs life; and His sheep know His holy voice, in wh there was no sin, and in whose mouth there w

guile; and a hireling they will not hear, he careth not for the sheep; for they are not e hirelings, but Christ's, who hath laid down s life for his sheep. He that robs and steals s neighbour's words, that climbeth up another y, and entereth not by the door, is a thief and robber; but Christ is the door into his sheepld, for his sheep to enter in by. They know at Christ is the Bishop of their souls, to see that ey do not go astray from God, nor out of his stures of life; they know that Christ is their ediator, and makes their peace with God; and ey know that Christ is their High Priest, made gher than the heavens, and hath died for their ns, doth cleanse them with his blood, is risen for eir justification; and is able to the utmost to ve all that come to God by Him. G. F."

Gooses, the Sixth month, 1687.

Colleges in the United States.—Statistics of blic schools are to be had without difficulty. hey are brought forward prominently in the anual messages of Governors, are condensed continlly for newspapers, and are scattered broadcast er the nation in essays on education. But the atistics of American Colleges are less common. 'e shall endeavour, therefore, partially to supply e deficiency.

The number of Colleges in the United States is e hundred and eighteen, an average of nearly ur for every State. Of these, fourteen are in ew England, thirty-eight in the Middle States, irty-six in the South and South-western States, d thirty in the West. The oldest is Harvard, Cambridge, Mass., A. D. 1636; the next, Wilm and Mary, at Williamsburg, Va., which dates om A. D. 1692; and the third, Yale, at New aven, Ct., which was established A. D. 1700. f the principal Colleges in the Middle States, that Princeton, N. J., originated A. D. 1745; the niversity of Pennsylvania, A. D. 1755; Jefferson ollege, at Canonsburg, Pa., A. D. 1802; Mount t. Mary's, at Emmetsburg, Md., A. D. 1830; and he University of Virginia, A. D. 1819. In the 'est, the most flourishing College is the Universi- of St. Louis, founded A. D. 1832.

The number of students in these one hundred nd eighteen Colleges is about twelve thousand. he largest number on the roll of any one College n 1854 was 466, the number attending the Uniersity of Virginia. The number at Yale, however, as nearly as great, being 443. Harvard had 339, rinceton 225, the University of North Carolina 70, and Brown University, at Providence, R. I. 52. The largest library belongs to Harvard, which ollege has 98,000 volumes; Yale has the next rgest, containing 54,000; and Brown University e next, 32,000. Bowdoin, at Brunswick, Me., as 28,000; Dartmouth, at Hanover, N. H. 31,000; eorgetown College, at Georgetown, D. C. 24,000; nd the South Carolina College, at Columbia, S. . 22,000. Several of the Western Colleges, conidering their youth, have splendid libraries. Thus Iarietta College, in Ohio, has 14,000 volumes, nd the University of St. Louis, 15,000, in these stimates, the volumes in the students' libraries, s well as those in the college library proper, are ncluded.

The cost of education varies at different Colleges. At Harvard, the total expenses of room rent and uition are ninety dollars annually; and the cost f board is from seventy to ninety dollars in addiion; making an average, with washing, wood and ights, of two hundred dollars. The expenses at Yale, averaged in a similar manner, may be estinated at about the same sum, as may also those t Princeton. Bowdoin, Dartmouth, Brown Uniersity, Amherst and Williams, are cheaper, ranging from one hundred and twenty-five to one hundred and fifty dollars. The University of Virginia costs each student about one hundred and twenty-five dollars; while that of the western Reserve costs less than half, or only about one hundred. In these estimates, clothing, books and pocket money are not included.

Besides these one huudred and eighteen colleges proper, there are forty-four theological schools in the United States, about seventeen law schools, and about forty medical ones.—*Ledger.*

For "The Friend."

JEALOUSY.

It is much to be regretted in this day of sifting, and separations, in our Society, that some of our members suffer a spirit of jealousy to creep in towards their brethren, to the injury of the growth of the good seed in their own hearts, as well as destroying that peace and harmony in our small meetings, which has formerly and ever will characterize the disciples of Christ. "By this shall all men know that ye are my disciples if ye have love one towards another;" and again, "If ye walk in the light as he is in the light, ye shall have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." For want of abiding under the influence of this light, which lighteneth every man that cometh into the world, it is to be feared, some of our members, even of those who see eye to eye in the support of our precious principles and testimonies, are suffering the enemy to enter their habitations, and raise a jealous spirit in their hearts toward some of their friends; it may be from various causes, which, if we are sufficiently on the watch, we may be enabled to check in its infancy. And when we find any matter growing between our brother and ourselves, that will cause unkind feelings if suffered to remain, let us seek for counsel from Him, who is very truly represented as Wonderful Counsellor, so that if we have erred, we may be favoured to see it, and not only see, but also to acknowledge our error though it may be hard to the natural feelings. We may not only injure ourselves if we suffer these things to remain, but in such case our neighbours may be drawn into the difficulty, and these feelings may be carried into our meetings for discipline, thus disturbing that harmony which, it is so desirable, should prevail, in which if one member suffer, all shall suffer therewith, and if one be exalted, all shall rejoice; and we be willing to bear one another's burdens, thus fulfilling the law of Christ.

J.

Ohio, Sixth mo., 1855.

Fruit Trade of Boston.—The amount of the fruit business of Boston probably surpasses that of any other city in the Union, save New York, and the sales of some particular kinds of fruit in Boston even greatly exceeds that city. About seventeen thousand boxes of oranges have arrived at this port since seventh day. Since last ninth month 70,000 boxes Oranges, 30,000 do. Lemons, and nearly 300,000 drums Figs. From this port as the great centre, fruit is distributed not only to every village and town in New England, but to a certain extent all over the country, even to New York and Philadelphia, and is exported in great quantities to foreign countries. The New England consumption of Oranges, Lemons, Figs, Raisins, &c., is immense, probably much more in proportion than in any other district of country. To supply the population of Boston alone we should need quite a fleet annually from the Mediterranean, with large cargoes.—*Traveller.*

For "The Friend."

Remarkable Preservation.

During the storm on the night of the 6th inst., the house on Linden St., Germantown, occupied as a Boarding School, was struck by lightning; the discharge being so great as to rend from the building a well constructed conductor, which was thrown into a tree, where the platina on its summit was seen to melt with coruscations. The house sustained some damage, but no person was injured.

So providential an escape is a striking manifestation of the tender mercy and restraining power of the unslumbering Shepherd who watches over His heritage in darkest storms.

On viewing the injury the premises sustained, and yielding due credit to the lightning conductor as instrumental in warding off the thunderbolt, it is obvious that nothing short of Omnipotence could thus have used the means to prevent entire demolition.

Had the consequence been destruction, the appalling intelligence would have sounded far and wide that "more than twenty human beings were at an unexpected moment launched into eternity;" how worthy then of commemoration is the mercy, that *no one was injured!* The effect produced on the inmates—even some of the younger children —it appears, has been profitable; may it remain deeply impressed; and may it incite others to feel our many obligations to a Father of love, who thus watches over us—rescuing us from danger, seen and unseen; and on whom we are dependent for life moment by moment; also, may it animate us all to consider—seriously consider, on lying down to sleep, whether or not we have experienced that renovation of heart and conformity to the Divine image, which will ensure a glorious reward, a perpetuity of unmixed happiness, should we awake in eternity.

Philad., Sixth mo., 1855.

National Debts of the World.—At a time like the present, when the contracting of national debts is becoming general, the following statement of the debts by the principal States in the world, corrected up to a late period, is of some interest. It is contained in Ayre's edition of "Fenn on the English and Foreign Funds," very recently issued: —Austria, amount of debt, £211,000,000; Baden, £7,000,000; Bavaria, £14,117,000; Belgium, £26,000,000; Bolivia, £521,000; Brazil, £12,392,000; Buenos Ayres, £2,500,000; Chili, £1,784,000; Columbia, £6,625,950; Cuba, £311,230; Denmark, £13,069,000; Ecuador, £3,817,000; England, £773,923,000, France, £233,000,000; Granada, (New,) £7,500,000; Greece, £8,250,000; Guatemala, £594,500; Hamburg, £4,000,000; Hanover, £5,174,000; Holland, £102,451,000; India, (British,) £48,000,000; Mexico, £10,000,000; Peru, £9,953,800; Portugal, £19,122,000; Prussia, £33,500,000; Roman States, £17,152,000; Russia, £68,000,000; Sardinia, £23,000,000; Saxony, £6,223,000; Spain, £70,000,000; Sweden, £450,000; Switzerland, £160,000; Turkey, £5,000,000; United States of America, (Federal,) £10,000,000; Venezuela, £3,789,000; Wurtemberg, £4,850,000. Total, £1,736,229,550.

Avoid the company of drunkards and busybodies, and all such as are apt to talk much to little purpose; for no man can be provident of his time that is not prudent in the choice of his company; and if one of the speakers be vain, tedious, and trifling, he that hears, and he that answers, in the discourse, are equal losers of their time.

For "The Friend."

The Fellowship of Suffering.

The tendency of common calamities, should be to drive the suffering to their heavenly Protector, and to unite them more nearly and firmly in love to one another. Reproach, and the persecution inflicted upon the early Friends, no doubt, had the effect to bind them together in sympathy, and in prayer to Almighty God, that he would arm them on the right hand, and on the left, enabling them to endure, as Christians, the unrighteous oppression and the cruelties they were subjected to, for maintaining the testimony which he gave them to bear, against the errors of that day, and for spreading a knowledge of the spiritual nature of the gospel dispensation. The self-denying disciple of the Lord Jesus has always been lightly esteemed by the men of this world; but he feels bound by principle, to keep to the cause of his divine Master, whatever contempt the world may cast upon him. The more he endures for his name's sake, and for the salvation of his own soul; the more will the pure peaceful streams of that river, which makes glad the city of God, flow into his heart. Eventually there will be an end to the sufferings of the righteous. He who is touched with a feeling of all our infirmities, said to his followers, "Blessed are ye that weep now, for ye shall laugh. Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for, behold your reward is great in heaven; for in the like manner did their fathers unto the prophets."

Though these may be subjected to reproach and great trial, man cannot dispossess them of their place in the church of Christ, nor of their character as true Friends, nor of their final reward, the crown of righteousness, which the Lord, the righteous Judge, has in store for all them, who fight a good fight, and keep the faith unto the end. Anything designed to serve party purposes, and to sustain unsound opinions, can never support the cause of Christ, which is for the salvation of souls. Instead of promoting peace and harmony, it must feed and encourage division and animosity, and wound the feelings of innocent sufferers.

But may none of the afflictions of the present time be permitted to discourage Friends from pursuing faithfully the path of religious duty, labouring in the ability which the Lord gives, to comfort and strengthen one another, to walk uprightly by the same rule, and to mind the same things, which their forefathers in the truth followed after, and preferred above their chief earthly joy. It is not affliction, or reproach, or rejection by former Friends merely, that will preserve from temptation, and qualify to do good; watching unto prayer continually for ourselves and for one another, seeking to know the Divine will inwardly revealed, and asking the saving help of the Shepherd of Israel, are essential to our growth and preservation in the blessed Truth. This, we believe, will be granted and renewed from time to time, as we keep the faith, and the patience of the saints.

Though meetings in some places may be small, and the labourers few, yet He who declared that he is in the midst where two or three are met in his name, will graciously regard our low estate, and in due time comfort the sincere travailers with the wine of his kingdom, as they look to Him, and hold fast their confidence firm to the end. It is also said, "Greater is he that is in you than he that is in the world;" and if our trials humble us and turn us to the Lord with fervency of soul, he will bless us, and make way for his Seed to rise into dominion. He can cause the Truth more eminently to prosper through our sufferings, and continue to prepare a people, that shall hold forth, in life and doctrine, the same blessed principles of the gospel, which our fathers lived in. He can give gifts to the children, and raise up as from the stones of the street, living witnesses who shall tell of his wondrous works, and invite their neighbours to come, taste, and see, that the Lord is good, and that his mercy endures forever. David, a servant of God, was a man of signal affliction. On one occasion he said, "Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident; one thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle will he hide me; he shall set me up upon a rock." "When my father and my mother forsake me, the Lord will take me up. Teach me thy way, O Lord, and lead me *in a plain path*, because of mine enemies. Deliver me not over unto the will of mine enemies; for false witnesses are risen up against me, and such as breathe out cruelty. I had fainted, unless I had *believed to see the goodness of the Lord* in the land of the living. Wait on the Lord; *be of good courage*, and *he shall strengthen thine heart:* wait, I say, on the Lord." Psal. xxvii.

Russian Losses.—Lord Lansdowne stated in the House of Peers last week that the Russian loss since the commencement of the war, including all the battles on the Danube with the Turks, had been 247,000 men. The following are further details. In First month last a report was presented to the Emperor Nicholas, stating the loss of the army at 187,000 men, including those who died under the severity of the long marches and of sickness. A new report was presented to the Emperor Alexander in Fourth month, fixing the total loss of the army to Third mo., 31st, at 250,000. In this report especial stress was laid on the effect of the marches, and some disastrous incidents were particularized. It was stated that an entire company had perished under the snows between Odessa and Perekop, and another between St. Petersburg and the South. An entire battery had been lost in the same manner, with the men and horses. The guns were found after the thaw, and are again used It is calculated that the addition to the Russian army to be made under the last ukase will consist of about 250,000 men. Twelve in a thousand is the ratio, and the area includes the most populous governments of the empire.—*English Paper.*

Singular Enterprise.—A company of Norwegians are engaged at San Francisco in collecting cast-off boots and shoes. The manner of conducting the business is as follows:—Agents are employed to take into custody all discarded subjects of the genus boot. The physical condition of the article is comparatively of little consequence; neither is it considered important to take into account its relations of fellowship, and the sole receives no consideration, whatever may be the state of its hopelessness.

The next operation consists in cutting the thread of the boot's existence, which being accomplished, and a little greasing, the valuable remains are made into packages to be shipped to Europe. It is stated that the value of boot-legs gathered and prepared by this establishment during the period of six months, amounts to upwards of $3,000. In many parts of Europe, old boot-legs may be readily sold at fifty cents per pair.

How true it is that one-half the world does not know how the other half lives.

Selected.

TRANSITORY THINGS.

If ever thou hast felt that all on earth
Is transient and unstable; that the hopes
Which man reposes on his brother man,
Are oft but broken reads; if thou hast seen
That life itself is "but a vapour," springing
From Time's upheaving ocean, decked perhaps
With here and there a rainbow, but full soon
To be dissolved and mingled in the vast
And fathomless expanse, that rolls its waves,
On every side around thee; if thy heart
Has deeply felt all this, and thus has learned
That earth has no security; then go
And place thy trust in God. The bliss of earth
Is transient as the coloured light that beams
In morning dew-drops. Yet a little while
And all that earth can show of majesty,
Of strength or loveliness, shall fade away
Like vernal blossoms. From the conqueror's hand
The sceptre and the sword shall pass away,
The mighty ones of earth shall lay them down
In their low beds, and death shall set his seal
On beauty's marble brow, and cold and pale,
Bloomless and voiceless, shall the lovely ones,
Go to the "congregation of the dead."
Yea, more than this; the mighty rocks that lift
Their solemn forms upon the mountain heights,
Like Time's proud citadels, to bear the storms
And wreck of ages; these too shall decay,
And Desolation's ivy hand shall wave
O'er all that thou canst see,—blot out the suns
That shed their glory o'er uncounted worlds,
And clothe the heavens in darkness. But the power
Of God, his goodness and his grace, shall be
Unchanged, when all the worlds that He has made
Have ceased their revolutions. When the suns
That burn in yonder sky, have poured their last,
Their dying glory o'er the realms of space,
Still God shall be the same,—the same in love,
In majesty, in mercy; then rely
In faith on Him, and thou shalt never find
Hope disappointed, or reliance vain.

Selected.

CITY STREET.

I love the fields, the woods, the streams,
The wild flowers fresh and sweet,
And yet I love no less than these,
The crowded city street;
For haunts of men, where'er they be
Awake my deepest sympathy.

I see within the city street,
Life's most extreme estates,
The gorgeous domes of palaces,
The prison's doleful gates;
The hearths by household virtues blest;
The dens that are the serpents' rest.

I see the rich man proudly fed
And richly clothed, pass by;
I see the shivering, homeless wretch
With hunger in his eye;
For life's severest contrasts meet
Forever, in the city street.

And lofty, princely palaces—
What dreary deeds of woe,
What untold mortal agonies
Their arras chambers know!
Yet is without all smooth and fair
As Heaven's blue dome of summer air.

And even the portliest citizen,
Within his doors doth hide,
Some household grief, some secret care,
From all the world beside;
It ever was, it must be so,
For human heritage is woe!

Hence is it that a city street
Can deepest thoughts impart,
For all its people, high and low,
Are kindred to my heart,
And with a yearning love I share
In all their joys, their pain, their care.

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 317.)

WILLIAM AND MARY HAIG.

Of the birth-place or early history of William Haig I had no account. After he had come to man's estate, he became acquainted with Mary Masters, a religiously inclined young woman, and a mutual attachment springing up in them, they were married at Friends' Meeting at Flushing, on the 1st of the seventh month, 1700. Thomas Story says, "We were at the marriage of William Haig and Mary Masters at Flushing; on which occasion we were favoured of the Lord with his good presence, and an open satisfactory meeting."

The young married couple soon went to Antigua, and settle, where they kept open house for such friends as visited that Island, and were diligent attenders of meeting. She soon came forth in the ministry, as he did also after a number of years. They appear to have prospered on the Island, in every sense; but as they began to have a flock of children growing up around them, they felt uneasy to remain where there were no suitable companions for them. This induced them, about 1710, or a year or two later, to sell their property in Antigua, and to remove to Pasquotank county, North Carolina, where at that time there were many friends.

He is described to have been of a "loving and meek spirit." Of his labours or travels in the work of the ministry we have no account. He was often sick in the latter part of 1718, and was remarkably sustained in faith and patience, under his sufferings, being at times even filled as it were with heavenly joy. On one occasion some Friends being by his bedside, he exclaimed with holy admiration, "Friends, I am glad of your company. I feel so much of the blessed Truth, as I hope will carry me into that joy where I shall praise the Lord amongst the redeemed. I hear that Truth prospers mightily in England, Blessed be the Lord for it."

In parting with his children, he exhorted them with many heavenly expressions," taking a solemn leave of them "in a living sense of Truth," and praying that the blessing of the Lord might rest upon them. He charged them, "Love and fear your mother; learn your books, and keep to the Truth." Addressing his faithful helpmeet, he said, "My dear, thou hast been a true wife to me. When my mind was drawn to love thee, I did not inquire what thou hadst, nor thou what I had. We came together in love, and have lived in love." "The Lord bless thee and my children; the Almighty protect you."

To a young woman who came to see him, he said, "Fear God; keep to the Truth. Never turn thy back upon it, lest the days come in which thou shalt say, I have no pleasure in them. As for me, I am going to my place, and I hope it will be in everlasting rest." To another one who had recovered after having had a very severe illness, he said, "It had been better for thee to have died in thy sickness, than to live to forget God."

After praying that God would remember all his people, and make his dwelling with them, he added, "But what shall I say? There are too many that tread the testimony of Truth under foot. Gather them into thy fold of rest; I pray thee, Lord!"

To a friend, he said, "Thou art of the ministry, I have hast been a great while, and I am but young, and I would advise thee to be careful in thy testimony—not to enlarge beyond thy gift or concern. Have a care that thou do not stand in the way of others, or speak anything to hurt them that may be but small and tender. Wait until thou art filled; and then be humble; not puffed up with pride, for pride goeth before a fall."

After praying to the Lord, that he might be settled on the sure foundation and rock which cannot be removed, he quietly departed this life, Eleventh mo. 6, 1718, and, his friends add, "now rests in joy."

His beloved wife, who was a woman of an exemplary life and conversation, tarried not long behind him. Whether sick at the time of his death, doth not appear; but in a day or two afterwards she was looking forward to a speedy termination of her sorrowful widowhood, and gave some direction to a Friend, concerning her outward affairs. Afterwards she said, "According to my small gift [in the ministry], I have discharged myself, so that nothing lieth at my door. O, that the people would remember the words that I have spoken among them, and that this young generation would come up in the Truth. As for me, I had never left the island of Antigua, if it were not that I might have my poor children amongst faithful Friends. I have seen the wonders of the Lord in the deep ocean, and witnessed his delivering arm in many exercises, and he hath kept me sweet and clean since I knew the Truth. Oh! that my children may remember the advice they have received of their father and me. I am clear; having done my duty."

After this, she praised God, and uttered many sweet and comforting expressions. On another occasion she said, "When I was but nine years old, the Lord made himself known to me; but I lived then where there were no Friends. After some time I went to Pennsylvania, and there met with Friends. Some of them were loose and light; others were solid and weighty. With these I joined, and received much benefit from the family of the Lloyds.* After I was married, we went to Antigua, and there in the first meeting, the power of the Lord was greatly with me, insomuch that the people's expectations were on me for words. Soon after it pleased the Lord to send two of his servants, Jonah Langdale and Thomas Thompson, to visit the island, when the power of the Lord did break in upon me like thunder."

She signified that having then been brought into the ministry, she had been faithful ever since in her measure. On the day of her death, she said, "Friends, be loving one to another, that the Lord may bless you. The love I feel in my heart, is inexpressible." After a time she desired that her love might be remembered to Lydia Lancaster and Elizabeth Rawlinson, two English Friends then in America, adding, and Friends generally: "Tell them, I die in unity with all faithful Friends." "My husband is gone, but I shall not be long a sorrowful widow, yet not my will but thine be done! My speech fails apace; sweet Lord Jesus, thou hast loved me from a child, and I have loved thee, ever since I knew thee! My case is no doubtful case! I come, I come; hasten thou my journey." Her death took place, the 13th of Eleventh month, 1718, seven days after her husband had been taken to his reward. She was about thirty-nine years old.

* The daughters of Thomas Lloyd, who were generally valuable Friends.

(To be continued.)

In real silent worship the soul feeds on that which is Divine; but we cannot partake of the table of the Lord, and that table which is prepared by the god of this world.

For "The Friend."

The Indians.

Manners and Customs of the Blackfeet.

The dresses of the Blackfeet on state occasions are a short hunting-shirt made of finely dressed deer, elk, or buffalo skin, richly ornamented with beads of a blue and white colour. A breech-cloth of coarse blue cloth, moccasins and leggins of buffalo skin ornamented with beads, and on grand occasions a head-dress of feathers, complete the costume of the men. The head-dress is a circlet worn around the head, in which are placed feathers taken from birds of the falcon tribe, standing perpendicularly; a band of deer-skin, ornamented with projecting feathers, falls down the back. The feathers most prized are those of an eagle, (*falco cheyscotas*), called by the Indians the war-eagle. The feathers are the wing primaries, and are regarded as of great value; the Indians will often give a horse for a single feather. No warrior is allowed to wear the feathers of the war-eagle unless he has performed some great exploit. This eagle is so wild as to be out of reach of the Indian's arrows. When the Indian discovers that the war-eagle frequents a certain district, he repairs to it with provisions for several days; he digs a hole in the ground large enough to receive himself and provisions for several days. Placing himself in the hole, he covers it and himself with boughs and sticks, the covering having several openings large enough to admit his hand. Upon this covering he places the body of an antelope, and patiently waits. After a time, the eagle, attracted by the game, alights upon the ambush; the Indian seizes the bird by the legs and secures it.

The dress of the women is a buckskin shirt, close fitting around the neck, and falling nearly to the ancles; it fits snugly to the shape, leaving barely room enough for the movement of the lower limbs; a wide sleeve, fringed on the border, falls just below the elbow; a broad belt of beadwork passes from the shoulders to the waist; leggins and moccasins, worked with beads, adorn the legs and feet. No underdress is worn. The Indian women wear no head-dress; their hair is worn flowing, reaching barely to the shoulders; it is parted in the middle, and bears no trace of any curls. When travelling, they place their children in sacks of skin on the tent-poles. They do not appear to use a cradle of any kind.

Their lodges are from 14 to 30 feet in diameter, and will usually accommodate as many as 22 persons. They are often neatly and quite tastefully arranged. The cooking utensils are simply a shallow vessel of tinned iron, purchased from the traders, and a rude tripod for hanging this vessel over the fire.

The food of these Indians consists principally of buffalo meat, varied, or rather relished only by the typsina root and dried berries. When a feast is prepared, the rump, ribs, and marrow bones of the buffalo are reserved for roasting before the fire in the centre of the lodge. Fifteen or twenty pounds of meat, with the tripe, of which they are very fond, with the addition of the typsina root, are boiled in the kettle before mentioned. The liver is eaten raw, and often while still warm. The blood is boiled with berries and eaten as soup. Although salt is found abundantly in their country, they rarely use it. The berries are several species of whortleberry. Any vegetable food is highly esteemed. Hard bread is eaten with avidity, and no more palatable feast can be provided for these Indians of the plains, than a dish of boiled rice, sprinkled with sugar. Most of them only know of whiskey by report.

Their manners towards each other are kindly and cheerful. The men treat their wives with

great kindness and familiarity, and are very fond of their children; a constant laughing and gossiping is going on in their lodges. Their principal amusements are their dances, and games of skill and chance, upon which they bet heavily. Two of these games were characteristic. The first is called the game of the arrow and the ring. Fifteen or twenty persons arrange themselves on a side. Two embankments of earth, about 10 feet long and 6 inches high, are made parallel to each other, about 40 feet apart. Two Indians play at a time, nearly divested of clothing. A man holds in his hand a ring made of willows, about 12 inches in diameter, across which are stretched strings forming four radii of a circle. He starts to run, throwing with his hand, first the ring, towards the opposite embankment, and then the arrow. The object is to make the arrow strike within the ring, and near the centre. If the arrow does not fall within the ring, and if it strikes at a certain distance from it, it counts something. A tally is carefully kept by those looking on, by placing sticks in the ground. When the first man has thrown, the man on the opposite side does the same, and they go round until all have played. Horses, dresses, and arms are staked on the result of this game. Another amusement is the game of the bullet. It is played by men standing up in a circle, with arms extended above their heads. The bullet is passed from hand to hand, and the point is, to guess in whose hand the bullet is. In this game there is much action and gesture. It is always accompanied by a beating of drums. Few scenes in Indian life are more picturesque than a party playing this game at night, and illuminated by firelight, which brings into full relief the excited faces and wild gestures of the players.

Their principal weapons, besides the bow and arrow, are the north-west trading guns, an inferior kind of shot-gun. They commonly file off a piece of the barrel, leaving it but little longer than a horse pistol. The bow and arrow are much more efficient in their hands. The bow is of spruce, about 3 feet long, and strengthened by sinews on the back. The arrows have steel heads, and are feathered. When an Indian attacks a buffalo, if he fails with his gun, he instantly brings his bow and arrows from his back, and discharges his arrows with great rapidity, firing from 12 to 15 in a minute. At 50 yards he is as certain in his aim as with the rifle. But it is remarkable that he never sights the arrow, and never elevates it to the eye, but always shoots from the breast.

Gov. Stevens recommends the Government to take measures for the instruction of these people in agriculture. He says: "I regard the project of establishing a farm for these Indians, as entirely practicable. First, because farms have succeeded among all our Indian tribes where the experiment has been thoroughly tested; Second, because in my recent journey through the Piegan, Blackfoot, and Blood Indians, the establishment of an agency and farm was fully explained to all the principal chiefs; and not only were they unanimously in favour of the project, but promised that in case a farm should be started, they and their people would work upon it and give it a fair trial."

"I think, from the observations I have been able to make, that a treaty with these Indians, and the establishment of an agency and farm in their country, will do much towards changing them from a warlike and nomadic, to a peaceable and agricultural nation."

The *Selish* proper, or Flatheads, inhabit St. Mary's or Flathead valley, and the neighbourhood of the lake of the same name. The origin of their name is not known, but the flattening of the heads of their children does not prevail among them. The tribe was once very powerful, but has been much diminished by the Blackfeet. They are said to number 350. Their country is admirable for grazing, and they possess about 1000 head of cattle. They have many small patches of wheat and vegetables, and though not rich in horses, have many good ones. A Blackfoot brave, significantly called the White man's horse, boasted that he always stole the first Flathead horse he came across, "It was sure to be a good one."

Although so few in number, they are very brave. It is said that five Blackfeet will run from one Flathead. They get no salmon, but live principally by the chase. Their own territory still furnishes elk, moose, black and white tailed deer, the big-horn, and bears. Beaver and otter are abundant. Their custom is to make two hunts annually across the mountains. In these excursions they are accompanied by several other tribes. They have no canoes, but cross streams in their lodge skins, which are drawn up into an oval form by cords, and stretched on a few sticks. These they tow with horses, riding themselves, three abreast.

The men are rather small, but well built, muscular, and good looking. Although professedly Roman Catholics, they still preserve their aboriginal dress, and many of the old customs. They are profuse in the use of paint, and eager for beads and trinkets. Their women are kept in the same state of subjection as among the heathen Indians. They, in fact, do every thing but hunt and fight.

They deserve to be furnished with agricultural implements, and say they are always glad to see the white man, whose blood they rejoice never to have shed. Lieut. Mullan relates the following: "September 20th. We had to night a great luxury in a string of mountain trout, brought by a Flathead. His people were without any thing to eat. We had nothing but a little flour. These being the first fish caught, they insisted on our taking them. This, at first, we refused, but they insisted until we were compelled to accept them." He adds, "I cannot say too much of the three noble men of this tribe who were with us. They were firm, upright, and reliable, and entertained a religious belief which they never violated."

For "The Friend."

The Insurrection in China.

The insurrection, which for several years past has kept in turmoil and confusion, this long tranquil portion of the world, possesses interest, not only on account of the great number of the human family whose civil and political institutions may be affected by it, but also on account of the semi-religious character of the movement; its chiefs and leaders aiming at nothing short of the introduction of a new code in religion and morals. The rebellion has appeared to be making a gradual, but steady progress until a recent period. Whether the reverses which have latterly befallen the insurgents, are to be regarded as merely casual and incidental to a state of revolution, or whether they indicate the approaching triumph of the imperial cause in this long protracted struggle, it is vain to conjecture. The French missionary, Huc, author of the interesting book, entitled "Travels in Thibet," in a recent work containing an account of his journey through the Chinese Empire, has some observations touching the apprehended results of the present condition of things, a portion of which is furnished in the following extract. It should be premised that the Roman Catholic Christians are quite a numerous body in China, amounting in number to some hundreds of thousands; and for a long series of years efforts, not wholly unsuccessful, have been made by Protestant missionaries to introduce a knowledge of christian truth among the people, by circulating the s writings and religious tracts. Huc, observes

"And now, what is to be the result o Chinese insurrection? Are the innovators to their ends, that is to say, found a new dyn and a new faith in accordance with their re creed? Or, has 'the son of heaven' (the tit the Emperor of China) strength sufficient to solidate his tottering power? It is not yet p ble to say what is to be the probable issue of struggle.

"Notwithstanding the impossibility of se clearly into the future, the editors of Europe given publicity to the opinion, that if the T dynasty is overthrown, the Chinese system wi reconstituted, and the nation fall back int traditional ways. This strikes us as erroneo there is no such thing, properly speaking, Chinese system; for this expression, in the s in which we have just used it, can only be un stood as being opposed to the Tartar system. there is not, nor has there ever been a Tartar tem. The Mantchou race has, it is true, bee its yoke all China; but its influence has been on the Chinese mind. The utmost it has able to effect, has been to introduce a few tri modifications in the national costume, and to f the conquered people to shave their heads wear plaited tails. This is the only Tartar sys —since the conquest, as much as before, Chinese nation has been governed by the same stitutions, and has remained invariably faithf the traditions of its ancestors. Moreover it so to speak, absorbed in itself the Tartar race imposing upon it its own civilization and ha and even in great part extinguishing the Tartar guage and substituting its own. Lastly, the tar influence has been annulled throughout empire by their rarely getting possession of offices, which bring about a direct relation betw the rulers and the people. Almost all these, cept military dignities and high state offices, l fallen to the share of the Chinese, who were n generally competent to fill them than the Tar These latter, dispersed and lost in the imm extent of the empire, have retained the privi of watching over the tranquillity of the front manning the forts, and mounting guard before palaces.

"There is nothing surprising in the fact of Chinese system having held good against Mantchou invasion, and remained unchanged the advent of a foreign dynasty. China is different from Europe. The innumerable polit convulsions and revolutions, which have ta place in the country, have destroyed nothing, the reason is simply this. A distinctive trai Chinese idiosyncrasy is a profound veneration religious respect for old things and ancient in tutions. After each revolution, this extraordin people has set itself to bring back the past and establish former traditions, so as in no wise deviate from the rites established by their an tors. Therefore the Chinese system has alw remained what it is; and here also we have on the causes, explaining why a people who ha rapidly reached a remarkable degree of civil tion, should have remained stationary and with progress for centuries. Are we to hope, then, this new insurrection is to modify the Chi system? It is but reasonable to doubt it. I even highly probable that the want of sympa in China towards the nations of the West will main just as striking as heretofore. China is no manner of means thrown open, and notw standing what has been said, we believe there little to be hoped for from missions. We must lose sight of the fact that Christianity is not invo

e present crisis; the Christians, too prudent
n wise to range themselves under a political
ner, and besides, too few in number to exercise
rect influence on the affairs of the country,
s remained neutral. As such, they have be-
ne obnoxious alike to both parties; and we are
to fear that the victor, whichever it be, may
n day take vengeance upon them as a conquered
se. If the Tartar government puts down the
surrection which has so often displayed the
rs on its standard, it will be without mercy for
l Christians, and the length of the struggle will
r redouble its suspicions and its resentment;
on the contrary, Tien-Te is successful and ex-
s the former conquerors of China, as he lays
m to be the founder not only of a new dynasty
of a new creed, he will in the first flush of
ory sweep away all obstacles to his projects.
end of the civil war may perhaps, therefore,
the beginning of great persecution. These
ful trials ought not, however, make us despair
o the future christianizing of China; we know
t God leads all nations according to His own
, and knows how to educe good out of evil, so
ftentimes when men think all is lost, then
s that all is saved."

Apt Comparison.—An English writer has re-
rked that he who teaches what he does not per-
m, may be compared to a sun-dial on the front
a house, which instructs the passenger, but
the tenant.

THE FRIEND.

SIXTH MONTH 23, 1855.

Information has been received in this city, that
ndon Yearly Meeting referred the two epistles
m Ohio, to a large committee, and an invitation
ng extended to all the members who chose to
ue, its sittings were attended by much the
ger part of the men's meeting. After hearing
various documents put forth by the two bodies,
d the minutes on the subject of the three Yearly
etings in this country which have united with
separatists, the committee on their third sit-
g, concluded to recommend to the Yearly Meet-
g to unite with the body of which Jona'n Binns
clerk: a recommendation which there is reason
believe the meeting would adopt.

This result of the controversy that has been
ng on in the Society for many years, is indeed
culated to fill the mind with sadness, and to
use those who feel bound to maintain the testi-
ny of Truth against the innovations on the
ctrines and discipline of Friends, which have been
ught in of late years, to feel more deeply
eir own insufficiency for the work, and the neces-
y of depending solely on their Divine Master
wisdom and strength to perform it aright.

The principles that are at stake are of vital im-
rtance, and if deserted or betrayed, we firmly
lieve, one innovation after another will inevita-
be made on our doctrines and testimonies, un-
Quakerism will have little left to distinguish
from the formal religion of other professors.

The testimony against the unsound sentiments
omulgated by some in membership in England,
s not sprung up in a day, nor has it been con-
ed to those living on this side of the Atlantic.

The Beaconite separation was the product of
ose views, carried to their legitimate sequence;
d the history of the Society for the last twenty
ars will show, that among its members in Great
itain, many of the most experienced and devoted
servants of the Most High, have felt constrained openly to declare their disunity with them, and to warn Friends there and elsewhere, in the most solemn manner, of the disastrous consequences that must continue to result to the Society, unless it testified against those unsound views, and thus cleared itself of all responsibility for them. Among these, we may mention Thomas Shillito, George and Ann Jones, Sarah Lines Grubb, John Barclay, George Withy, Daniel Wheeler, and I. N. Richardson; and there were many others whose names we do not now recall. All these have been gathered to their everlasting rest, but in the discernment and authority of that Divine Anointing which made them what they were, they bore a clear and decided testimony against the unsound views contained in many of the works of J. J. Gurney and of E. Ash; some of them predicting that the Society would in time testify against them; and also, that it never would witness a return to its original brightness and power until that duty was performed. The same testimony was borne by a large number of the worthies in this country, who, within the same period, have been removed from works to rewards, especially among those in Philadelphia and Ohio Yearly Meetings, who were conspicuous for their uprightness and clearness of vision, and who, in view of the conflict which they saw approaching, ceased not to warn and incite their fellow believers, to stand fast in the faith, earnestly contending for it as revealed to primitive Friends, and firmly resisting the innovations attempted to be made upon it.

These all saw that the Spirit of the world had made wide inroads among those professing with Friends, and prepared the way for the adoption of the unsound views contained in the works alluded to, which however sincerely held by their authors would, wherever adopted, lead away from the spirituality of our religion.

So fully and generally did this feeling prevail among the more active and experienced members of those meetings, that both bodies, affectionately, but earnestly invoked the attention of their brethren in England to the subject, besought them to give it that consideration which its importance demanded, warned them of the feelings of disunity which the sanction directly and indirectly given to the unsound views complained of, was produeing, and pointed out the divisions that it was feared would finally result therefrom, unless the cause was removed. To all this, Friends in England gave little heed, satisfying themselves with the plea of the individual responsibility of the authors of the works containing the unsound sentiments, to their respective meetings, which took no notice of them.

Philadelphia Yearly Meeting, feeling religiously bound to do what it could to prevent the inroad of error among its members, and to defend the faith of the Society in its original purity, prepared and issued the "Appeal from the Ancient Doctrines of the Society," in which many of the unsound views contained in the works of J. J. Gurney and E. Ash, are quoted, and shown to be contrary to the faith of the Society. This appeal was adopted by Ohio Yearly Meeting. However some may affect to believe, that the discrepancies between the sentiments of the authors above named, commented on in the "Appeal," and the faith ever professed by the Society, are not of material importance; yet those sentiments have not been and cannot be reconciled with the acknowledged doctrines of Friends; and as we have before said, they have been declared inimical to those doctrines and their practical fruits, and as such, been testified against by many of the most experienced and devoted of the Lord's servants in the Society for the last twenty-five years; and we have no doubt a succeeding generation will rejoice, that amid the declension and general lukewarmness of the present time, there were two Yearly Meetings enabled to hold up a clear testimony to the faith for which our forefathers suffered so deeply, and against the errors, that in specious guise, threatened its purety or overthrow.

The introduction or defence of these unsound views, is now producing the convulsions predicted, and rending the society to pieces; and no misrepresentation or sophistry can disguise the fact. It was this that gave birth to the division in N. England, where the discipline and usages of the society were violated, in order to secure the disownment of an individual for faithfully testifying against those views; and it is this that lies at the bottom of the separation in Ohio. Philadelphia Yearly Meeting has shown the violation of the discipline, and of the fundamental principles of our church government committed in N. England, and given irrefragible reasons why it should not sanction them, by manifesting unity with the body committing them; and it has striven to maintain the rights of members, and the organization of the society, by urging the annulling of the arbitrary acts, that led to the separation in that meeting. Ohio Yearly Meeting has also steadily refused to sanction those acts, because they strike at the right and the duty of all faithful Friends to defend the society from the inroads of error; and the separation from it that took place in the Ninth month last, was of those who do not unite with it, in its testimony against the unsound views alluded to, and against the violation of the discipline in New England, resulting from them.

The setting up of the meeting of which J. Binns is clerk, has been clearly shown to have been in violation of the discipline and usages of the society; several of those composing it, at the time, declared their measures to be a separation and no action of other Yearly Meetings can alter the facts which establish its being so, nor deprive the Yearly Meeting of which B. Hoyle is clerk, of its legitimate standing and authority as a Yearly Meeting of the Society of Friends. Other Yearly Meetings may decide to unite with those who separated, because they agree with them in sentiment and feeling; but that does not change their character as a separating body, nor give them the standing of a rightly constituted meeting of Friends, while it breaks asunder the outward bond that kept the society together as one body.

There is a strong disposition manifested to do away with many of the testimonies given to the Society to uphold, and we believe that where modified Quakerism is not firmly and openly condemned, those testimonies cannot be long supported. We see that in some meetings, the testimony against grave-stones has been discarded, and that against marrying with those not in membership, is reduced to a mere form; while a departure from the plain language and plain garb, which have always characterized the true Friend; the introduction of formal doctrinal teaching into meetings; and the propriety of the members being released from responsibility, "for all that has been said and written by our early predecessors," are openly advocated, as a means for preventing so many from leaving the society. Such remedies will only aggravate the disease. One distinctive characteristic will be swept away after another; the children of those who approve of or connive at these departures, will continue to leave the society, and where the meetings of such may be able to preserve their form, there will be but little else remaining.

The rendings and divisions in the society should humble us into the very dust. They show the emptiness of a mere formal profession, and the insufficiency, by themselves, of that good name, and divinely authorized organization handed down from our forefathers, to keep the society from degeneration and decay. We believe they are permitted to come upon it, in order to bring the members back, through suffering, to a more practical experience of the principles we profess. A mere avowal or advocacy of the doctrines of the society, will do but little to extricate it from its present condition, unless the members come more generally to be that spiritually minded people, wholly dependent on the Lord for wisdom and strength to do his work, which the primitive Friends were, and which He designed their successors to be; and we apprehend that peace and harmony will not be restored, until this is in good measure brought about, and the members far more generally experience that work begun and carried on in themselves.

SUMMARY OF EVENTS.

EUROPE.—News from England to 2d inst.

The Peace Conferences, at Vienna, have not been resumed, England and France declining further negotiations at present. *The War.*—The despatches from the Crimea show increased activity in warlike operations, in which the allies have obtained some important advantages. An expedition of 20,000 men, under the command of Sir George Brown and Admiral Lyon, which was despatched secretly against Kertch, a Russian fortified town, near the entrance of the sea of Azoff, had succeeded in taking the place, without difficulty. The Russians retired on the approach of the allies, having previously blown up the forts, and burned four steamers, thirty transports and immense quantities of wheat and other breadstuffs, which had been collected for the supply of the Russian army. The allies took a large number of transports, five vessels laden with wheat, and more than one hundred guns. It is also stated, that they destroyed about one hundred merchant vessels. The allies will now be enabled to cut off the supplies from the sea of Azoff, on which the Russian forces at Sebastopol chiefly depended. Their forces are now numerically superior to those of the Russians, and the attempt will probably be made to invest Sebastopol on all sides. On the 24th ult., the day that Kertch was taken, a detachment of 35,000 men advanced on the valley of the Tchernaya, the Russians retiring on their approach. The French attack on the Russian entrenchments, on the nights of the 22d and 23d ult., appears to have been a most sanguinary affair. It is said that not fewer than 8000 men were killed or wounded on both sides, mostly by the bayonet. The French obtained possession of the entrenchment, and were thus enabled to complete their fourth parallel. Reinforcements were daily arriving at Constantinople. Cholera had appeared in both the English and French armies, but did not prevail extensively. The weather was very warm.

RUSSIA.—The Russian Minister of Foreign Affairs has issued a circular respecting the blockade of the ports of Finland, which says that England has departed from the principle that the flag covers the cargo, and warns neutral vessels of the circumstance. Menschikoff had arrived at St. Petersburg, and was well received by the Emperor. Advices from St. Petersburg state that there is now a strong party in favour of peace. It is stated that the garrison of Sebastopol numbers about 50,000 men, and that they are provisioned for eight months.

FRANCE.—The Exposition is beginning to attract more attention, but is still far short of the general anticipations. The King of Portugal is in Paris. The dearness of provisions has become a matter of serious import in France. Strikes among the workmen in many parts of the country, were becoming common.

SPAIN.—Letters from Rome say that the news of the Queen having sanctioned the law confiscating the estates of the church, had caused a great sensation. The Pope is said to be profoundly afflicted, and the general opinion was, that diplomatic relations between Spain and Rome would speedily cease. The Cortes have decided that they will hold themselves *en permanence* until they shall have voted the extraordinary powers asked for by the Government.

SWEDEN.—It is stated that great preparations are making for war, and that recruits are being enlisted and exercised as fast as they can be procured.

SARDINIA.—The Convents Suppression Bill with the amendments of the Senate, has been adopted by the Chamber of Deputies, by a vote of 95 to 23.

GREAT BRITAIN.—The shipping returns for the Fourth mo. last, show a considerable decrease in the employment of tonnage. Parliament was not in session.

London Money Market.—Consols have advanced to 92⅞. Money was abundant.

Liverpool.—The cotton market still exhibits an active speculative demand with a considerable advance in price, reaching on some grades ¼d. per lb. Sales of the week, 152,500 bales, 81,500 of which was bought on speculation. Breadstuffs unchanged, and the market dull. The weather for the previous week had been unfavourable for the growing crops. Iron was in active demand, and prices slightly advanced.

INDIA.—Letters from Bombay, dated Fourth mo. 30, state that an expedition, consisting of 15,000 men, and an extensive fleet, was in readiness to proceed to the Persian Gulf, to commence offensive operations against the Shah of Persia.

CHINA.—Dates from Canton to Fourth mo. 13. The city with a circuit of from ten to twelve miles, was in the hands of the Imperialists. Beyond this, the rebels are supposed to be as numerous and powerful as ever. Between Third mo. 18th and Fourth mo. 5th, about 3000 persons had been beheaded in Canton. There was much suffering on account of the dearness of provisions, owing to the unsettled state of affairs; the cultivation of the rice fields had been much interfered with.

MEXICO.—Dates from the city of Mexico to 2d inst. Santa Anna had taken possession of Zamora, which the insurgents left on his approach. The fugitives were pursued and completely routed, not less than two thousand prisoners having been captured. Santa Anna returned to Morelia on the 21st ult., and left again on the 23d for Aris, where another party of insurgents, numbering 2500 men, were posted. Several smaller bands of revolutionists have been routed by the Government troops. In the north, the revolutionists have been more successful. On the 27th ult., the city of Monterey was captured by them, and Gen. Cardova and 67 officers taken prisoners. A large quantity of munitions of war and 26 pieces of cannon were also taken.

LIBERIA.—Advices from Monrovia to Fourth mo. 13th. Considerable progress appears to be making by the people of Liberia in agriculture, trade and the mechanic arts. A new settlement was about to be commenced at Grand Cape Mount. A company of seventy-five men, accompanied by President Roberts, had left Monrovia, to commence the colony.

JAMAICA.—Advices from Kingston to the 28th ult., state that great damage has been done by floods throughout the whole island. A number of persons had been drowned, and the town of Rio Bueno, at the mouth of the river of that name, was very much damaged. It was feared that next year's crop of cane will be seriously affected by the overflow.

UNITED STATES. — *The Mackerel Fisheries* off the coast of New England, are said to be quite successful this season, and that the "catch" will be greater than for many years past.

The Wool Crop of Ohio.—Early in this mouth, the wool growers throughout Richland, Crawford and Marion counties, were engaged in clipping their wool, and taking it to market. It was selling at the following prices:—Common, 20, 22½; blood, 23, 25½; do. 26 a 28½; 30 a 33; full blood, 34 a 35.

New Orleans.—There were 381 deaths in New Orleans, during the week ending 11st inst.; of these, 200 were from cholera. Cholera prevails at Baton Rouge, and other points on the river. Information had been received at N. Orleans, of a rise in the Red river, in consequence of heavy rains in that part of the country.

The South-west.—The Mobile Register reports the rivers as once more in navigable condition, and estimates that with the force of boats now at command, the cotton awaiting shipment can be brought down in three weeks. The rivers in Georgia are navigable. The Savannah Georgian of Sixth mo. 8, says: Corn is backward; it has only just begun to tassel. Wheat harvest is over, and the crop is a good one.

The Cherokee Indians, are said to be in great distress from a scarcity of breadstuffs and other necessaries of life. A recent account mentions the death of three of them by starvation.

The North-west.—The Indianapolis Journal of 11th inst. states, that the wheat crop, in some sections of Indiana and Illinois, has suffered severely from frost. The regions indicated are the valley of the Wabash and the northern portions of Indiana and Illinois. Some fields are said to be almost entirely ruined; others escaped uninjured.

Philadelphia.—Mortality last week, 170. The receipts on the Pennsylvania Railroad for the month e
Fifth mo. 31, were $325,711; for the same mont
year, $297,137. The inmates of the almshouse
week consisted of 1321 persons of foreign birth
white Americans, and 124 coloured; total, 1949.
time last year, 1731. The Reading and Pottsville
road is this year doing a very large and profitable
ness. The receipts of the road for the Fifth month
were $449,694. Charges of all kinds, $184,425
profits for one month, $265,269.

New York.—Mortality last week, 353.

State of the Ohio.—On the 16th, there was six fe
water in the channel at Pittsburg, and falling.

Miscellaneous.—Fugitive Slaves.—A suit to recove
value of fugitive slaves, has been instituted against
Northern Central Railway Company, Pa., by a sl
holder, near Frederick, Md. The slaves applied
passage to York, Pa., which was granted by the
ductor of the train, although it is alleged he knew t
to be fugitives. The case excites much interes
Maryland.

The Catholic Council on Temperance.—The past
letter signed by the Archbishop of Cincinnati, and
eral Catholic bishops, recently issued, contains ad
to the members of the Romish church to discontinen
and discontinue altogether the practice of retailing
toxicating drinks. Intemperance is called a horr
vice, and the traffic in intoxicating liquors is pronoun
dangerous to the morals of those engaged in it, dis
ditable in public estimation, and unnecessary a
means of obtaining a livelihood.

Ballooning.—William D. Bannistle, of Adrian
Mich., recently ascended from that place, in a balle
at 10½ in the morning, and descended in Clarion cou
Pa., at 2½ in the afternoon, making the computed
tance of three hundred and fifty miles in about
hours. The daring adventurer suffered severely f
the cold to which he was exposed at the high elevat
reached.

A Volcano in Nova Scotia.—Granville mountain,
Digby, N. S., is now in an eruptive condition, ejec
smoke and stones, one of which was recently thre
into a house in the vicinity.

Emancipation in Peru.—In the late revolution in Pe
the slaves were all set free. The great complaints in c
sequence are made by the planters, who say they h
now no means of cultivating their estates.

French Losses in the Crimea.—The Paris correspond
of the London Times states from official sources,
the number of the French troops sent out to the Crim
since the commencement of the war, is 182,000, of wh
number 120,000 were recently effective. This show
loss from all causes of 62,000 men.

RECEIPTS.

Received from David Hall, O., $4, vols. 28 and 2
Thos. Hall, O., $2, vol. 29; D. Binns, jr., O., $2, vol.
from Isaac Hoge, O., $1, to 41, vol. 28; from A. Han
ton, Ind., $2, to 32, vol. 29; from Jehu Fawcett, a
O., for H. W. Harris, C. C. More, D. Painter, J. B. Br
T. Wickersham, Sl. Shaw, and Jos. Reader, Sr., $2 ea
vol. 28, and for Wm. Fisher, $2, to 26, vol. 28; J. Pl
$2, to 31, vol. 29, Sarah Allison, $2, vol. 29, Sl. Barb
$2, to 40, vol. 29.

A Short Memoir, by William Hodgson, Jr., of *Ly
Ann Barclay*, a minister, late of Aberdeen, Scotlan
who deceased the 31st of First month last, at Cocke
mouth, Eng., a pamphlet of 24 pages, has recently be
published, and is for sale at Friends' Bookstore, 84 Ar
street, and at the office of "The Friend."

WANTED.

A middle-aged Friend, as housekeeper in a sm
family, in a country village. Apply at this office.

DIED, on the 14th inst., at her residence in the city
New York, HANNAH H., widow of the late Robert
Walker. This dear Friend witnessed "patience to ha
her perfect work." Sweetly relying on the mercy a
goodness of her heavenly Father, she was enabled
bear a protracted illness, with remarkable cheerfulne
and submission to His will, leaving to her friends t
consoling assurance, that her emancipated spirit h
been permitted an entrance into one of those bles
mansions, which our Saviour said, "I go to prepare
you, that where I am, there ye may be also."

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From "The Leisure Hour."

A Few Words about the Wind.

The reader need not be told that the earth is completely surrounded by air. Although we cannot see it, we see the things it supports—the straw which dances before our path, or the broad-pinioned bird mounting from his solitary and rocky perch in full gaze of the sun. We neither appreciate it by taste or smell; but it is the carrier of things which affect both these organs. If we are strangers to the odoriferous orange and spice groves of warmer climes, we have strolled through northern gardens when the air has been scented by the briar, the wall-flower, or the gentle mignonette. All the senses give evidence, in some way or other, of the existence of the atmosphere as evidence so indisputable that we never ask the philosopher for a proof of it, though pleased to see his experiments and hear his demonstrations.

It is equally unnecessary to ask the man of science to demonstrate that wind is air in motion. He breathes softly upon the heated brow as we sit under the shelter of the overhanging cliff by the hot-side; and its keen, cutting blasts, when it sweeps along from the cold north, pierce our thick woollen clothing in winter. The motion of air in the production of winds is recognised as the cause of the draughts which annoy us by our fire-sides, as well as of the storms which toss the strong ship, like a very little thing, from the mountainous top of the dark valleys of the black surging waves. Like the great ocean of water which it majestically controls, the atmosphere has its times of calm and tempest, sometimes sleeping so motionless upon the bosom of the earth that it cannot fill the tiny sail of a toy, and sometimes sweeping over it in billows, whose length can only be measured by countries or continents.

Heat is the prime cause of the ceaseless changes in the condition of the atmosphere; and this also, in an isolated fact, is generally known, even if the circumstances under which it acts, and the origin of its direction and velocity, be not understood. Cold air, as everybody knows, always rushes into space filled with an atmosphere warmer than itself.

We may obtain, indeed, a familiar illustration of the origin and direction of the wind, by supposing a fire to be burning in the centre of a large room, and then tracing the effect it would have upon the air. Immediately around the burning body, the air will be heated by contact and so expand, and bulk for bulk become lighter. The colder, denser, and therefore heavier air will press upon this lighter fluid and force it upwards, as a stream of water flowing into a vessel containing oil would displace it and cause it to float on the top.

A balloon rises in the air till it comes into an atmosphere no heavier than itself; the same principle determines the height to which a body of heated air ascends. Having reached this elevation, it receives a progressive motion towards the spaces which the colder air is vacating; but as it is each instant losing a portion of its heat, it must again drop to the surface and pass through a similar series of changes. There are, then, two currents in the atmosphere—one below, from colder regions towards the warmer, which we call winds; and another above, from the hotter towards the colder, of which we are insensible on account of their height above the surface of the earth. The existence of these two currents may be proved in any room where a fire is burning; for if a lighted candle be held before the crevice at the top of the door, the flame will be blown outward, proving that the heated air within the apartment is moving towards the colder atmosphere without; but near the bottom of the door it will be blown inward by the cold wind entering to occupy the space of that which has been displaced.

So frequent are the changes in the direction and intensity of the wind in Great Britain, that it has, in our daily phraseology, become the emblem of uncertainty. "As fickle as the wind" is the description of a man who is unstable in all his ways. But these changes in the state of the atmosphere are not the results of a separation from the influence of physical causes; they are the consequences of an obedience to the law of its constitution. Within a short period of time it shifts from one point of the compass to another, and may often be literally said to have traversed the heavens. These silent and secret changes of the wind our Saviour alludes to when enforcing on Nicodemus the necessity of regeneration by the Holy Spirit: "Marvel not that I say unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whether it goeth. So is every one that is born of the Spirit." The velocity and force of the wind also increase and diminish, for it travels over the earth at all speeds, from one mile to a hundred miles an hour; having in the former case a motion of which we are hardly conscious, and in the latter a force sufficient to uproot the sturdiest trees of the forest, and to level with the ground the most durable works of man. But with all this irregularity, there is in every country a prevalence of wind in one direction more than others. In western Europe the south-west wind is most frequent, but still not so constant as to give any certainty in predicting either its period or velocity.

But, although winds are so irregular and uncertain in temperate climes, they have in many tropical regions a constancy scarcely less remarkable than the succession of the seasons, or the daily rising and setting of the sun. This is the case over a large area (28 degrees) on each side of the equator. To the north of the equator, that is, in the northern hemisphere, the direction is in some point between the north and the east; and in the southern hemisphere between the south and east. That narrow belt of the earth, about the equator, where the two winds would come in contact, is distinguished by the prevalence of calms. These atmospheric currents are called the trade-winds, because by a knowledge of their precise direction in every part of the ocean, where they are more regular than on the land, the mariner is able to calculate upon a portion of his voyage with certainty, and the transit of merchandise over the ocean is consequently greatly facilitated.

The origin of these winds may be satisfactorily explained. The atmosphere upon the equatorial regions of the east where the sun is directly over head at noon-day, being intensely heated, expands and rises. Streams of cold air from both the north and south rush in to occupy the space it vacates, and the winds would be direct north and south, if the earth had no revolution on its axis. But the earth has a diurnal rotation from east to west, and the velocity must constantly increase from the poles upon which it is supposed to revolve, to that portion of the surface where, if a great circle were drawn round the globe, it would divide it into two equal parts, or, in other words, to the equator. Now, as the atmosphere attends the earth in its daily journey, a current of air in advancing from a region where the velocity is small, towards one where it is greater, must be bent out of its course—turned eastward in fact, in the direction of the earth's rotation. This is the reason why the trade-winds flow from the north and south-east.

But there is another class of winds—those which are periodical. All persons residing near the sea-coast speak of the land and sea-breezes which alternate with day and night During the summer season they are agreeably refreshing on our shores; but in the West India islands and other tropical coasts, where the heat of the day is excessive, and mind and body flag under its exhausting influence, they seem to be almost necessary for healthful, not to say comfortable, existence. During the day, the earth being more heated than the sea, the air is rarefied, and a cool breeze blows on to the land; but after sunset the earth is more rapidly cooled by radiation than the ocean, and a stream of cold air then flows seaward. The same cause acting for a longer time, and over a larger space, produces the monsoons or season winds, which derive their name from a Malay word, signifying a season. In those countries subject to their influence, and situated to the north of the equator, they blow for five months from the north-east, and for another five months from the south-west. In countries situated south of the equator, they blow alternately for the same periods from the north-west and south-east. In India, the north-east monsoon begins about the end of October, making its approach known by heavy squalls, and continues to the close of March. This is the rainy season of the Coromandel coast. The south-west monsoon commences about the middle of April, and continues till September: this is the rainy season of the Malabar coast.

When we inquire for what purpose this incessant commotion of the atmosphere was established by the Creator of all things, many of the beneficial purposes it serves are at once discovered. The

mariner bravely ventures his bark over the turbulent and uncertain seas of the northern and southern oceans, and directs his course into the trade-winds; he has hope, courage, and skill to help him when he is tempest-tossed, but he dreads the place of calm. By the motion of the atmosphere God has not only provided for the free intercommunication of the human race, but also for the purity of the great ærial ocean, which would otherwise be a prolific source of disease, suffering, and death to his creatures. The condition of the most unhealthy part of the earth would be incomparably worse if the deleterious atmosphere were not constantly driven into the great ocean, to be there partly purged of its noxious qualities by dilution, and then gradually withdrawn by chemical unions with other substances—thus converting an apparent evil into a blessing.

Epistle of George Fox.

"Dear Friends,—My love is to you all in the holy Seed, Christ Jesus, that bruises the serpent's head, and destroys the devil and his works; and who hath all power in heaven and in earth given to him. Let every one's faith stand in Him, and in his power, who is the author and finisher of your faith. And now for you, who have been partakers of his power, and are sensible of it in this day of his power, that is over darkness and its power; by whose power the hearts of the king and rulers have been opened, and your outward prison doors set open for your liberty, my desires are that all may be preserved in humility and thankfulness, in the sense of the mercies of the Lord; and live in the peaceable truth, that is over all; that ye may answer God's grace, and his light and Spirit in all, in a righteous, godly life and conversation. Let none be lifted up by their outward liberty, neither let any be cast down by suffering for Christ's sake; but all live in the Seed, (which is as wheat,) which is not shaken, nor blown away by the winds and storms, as the chaff is. Which Seed of life, none below can make higher or lower; for the children of the Seed are the children of the everlasting, unchangeable kingdom of Christ and God. In Christ Jesus, whom God hath given you for a sanctuary, God Almighty keep you; in whom ye have life everlasting, and wisdom from above, which is pure, peaceable, gentle, and easy to be entreated, full of mercy and good fruits; that all now may be exercised in, and may practise this wisdom in holy lives and conversations; so that this wisdom may be justified of all her children, and they exercised and preserved in it in this day of the power of Christ, in which all his people are made a willing people, to serve and worship God in righteousness and holiness, in Spirit and in truth.

"Let none abuse the power of the Lord, nor grieve his Spirit, by which you are sealed, and kept to the day of salvation and redemption; but always exercise yourselves to have a good conscience, void of offence towards God and towards all men, being exercised in holiness, godliness, and righteousness; and in the truth, and in the love of it. All study to be approved unto God in innocency, virtue, simplicity and faithfulness; labouring and studying to be quiet in the will of God. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus; giving thanks to God the Father by him; that he who is over all, may have the praise for all his mercies and blessings; with which he hath refreshed his people, and by his eternal arm and power hath kept and preserved them to this day; glory to his name over all forever. Amen. Christ hath called you by his grace into one body, to him the Holy Head; therefore live in charity, and in the love of God, which is the bond of perfectness in his body. This love edifies the body of Christ; which body and all his members are knit together, and increased with the increase of God, from whom they receive nourishment. For by one Spirit we are all baptized into one body, and have been made all to drink into one Spirit; in which Spirit the body and all its members have fellowship with Christ, the Head, and one with another The unity of this Holy Spirit is the bond of peace of all the living members of Christ Jesus, of which he is the spiritual Head, Rock, and Foundation. In the midst of his church of living members, Christ exercises his spiritual prophetical office, to open to them the mysteries of his kingdom. He is a spiritual Bishop to oversee them, that they do not go astray from the living God that made them; a Shepherd that feeds them with bread and water of life from heaven; and none is able to pluck his sheep out of his hands. He is a Priest that died for them, sanctifies them, and presents them to God; who ruleth in their hearts by the Divine faith, which he is the author and finisher of. His living members praise God through Jesus Christ, in whom they have life and salvation, who reconciles them to God, that they can say they have peace with God through Jesus Christ, and so praise God through him that was dead, and is alive again, who reigns over all; and liveth forevermore, blessed forever; Hallelujah. Amen.

"Greet one another with a holy kiss of charity. Love or charity beareth all things, believeth all things, hopeth all things, endureth all things. It envieth not, vaunteth not itself, is not puffed up, nor doth it behave itself unseemly. It rejoices not in iniquity, but rejoices in the truth. Charity is not easily provoked, and thinks no evil, but suffereth long, and is kind. Charity never faileth. I say, greet one another with this holy kiss of charity, and peace be with you all, that are in Christ Jesus, your life and salvation. G. F."

The 30th of the Third month, 1686.

The Life of the Earth.

A rush of waters take place from the poles toward the equator. The two lobes close, cut off the equatorial flow between them, and crowd the Indian Ocean with polar waters. They press out the overheated waters; hence the great equatorial flow encountered by Captain Grant.

Thus this opening between the cold water lobes appears to hold to the chambers of the Indian Ocean, with their heated waters, the relations which the valves and the ventricles of the human heart hold to the circulation of the blood. The closing of these lobes at certain times prevents regurgitations of the warm waters, and compels them to pass through their appointed channels.

From this point of view, how many new beauties do not now begin to present themselves in the machinery of the ocean! its great heart not only beating time to the seasons, but palpitating also to the winds and the rains, to the clouds and the sunshine, to day and night. Few persons have ever taken the trouble to compute how much the fall of a single inch of rain over an extensive region in the sea, or how much the change even of two or three degrees of temperature over a few thousand square miles of its surface, tends to disturb its equilibrium, and consequently to cause an aqueous palpitation that is felt from the equator to the poles. Let us illustrate by an example: The surface of the Atlantic Ocean covers an area of about twenty-five millions of square miles. Now, let us take one-fifth of this area, and suppose a fall of rain one inch deep to take place over it. This rain would weigh three hundred and sixty thousand millions of tons; and the salt which [illegible] water, it held in solution in the sea, and when that water was taken up as vapour, was [illegible] behind to disturb equilibrium, weighed six [illegible] millions more of tons, or nearly twice as much [illegible] all the ships in the world could carry at a c[illegible] each. It might fall in an hour, or it might [illegible] in a day; but occupy what time it might in [illegible] ing, this rain is calculated to exert so much f[illegible] —which is inconceivably great—in disturbing [illegible] equilibrium of the ocean. If all the water [illegible] charged by the Mississippi river during the [illegible] were taken up in one mighty measure, and [illegible] into the ocean at one effort, it would not mak[illegible] greater disturbance in the equilibrium of the [illegible] than would the fall of rain supposed. Now [illegible] is for but one-fifth of the Atlantic, and the [illegible] of the Atlantic is about one-fifth of the sea-[illegible] of the world; and the estimated fall of rain [illegible] but one inch, whereas the average for the yea[illegible] sixty inches, but we will assume it for the se[illegible] be no more than thirty inches. In the aggreg[illegible] and on an average, then, such a disturbance [illegible] the equilibrium of the whole ocean as is here [illegible] posed occurs seven hundred and fifty times a y[illegible] or at the rate of once in twelve hours. Moreo[illegible] when it is recollected that these rains take pl[illegible] now here, now there; that the vapour of wh[illegible] they were formed was taken up at still ot[illegible] places, we shall be enabled to appreciate the be[illegible] the force and the effect of these pulsations in [illegible] sea.

Between the hottest hour of the day and [illegible] coldest hour of the night there is frequentl[illegible] change of four degrees in the temperature of [illegible] sea. Let us, therefore, to appreciate the thr[illegible] bings of the sea-heart, which take place in con[illegible] quence of the diurnal changes in its temperatu[illegible] call in the sunshine, the cloud without rain, w[illegible] day and night, and their heating and radiati[illegible] processes. And to make the case as strong, as [illegible] be true to Nature we may, let us again sel[illegible] one-fifth of the Atlantic Ocean for the scene [illegible] operation. The day over it is clear, and the s[illegible] pours down his rays with their greatest intensi[illegible] and raises the temperature two degrees. At nig[illegible] the clouds interpose and prevent radiation fr[illegible] this fifth, whereas the remaining four-fifths, wh[illegible] are supposed to have been screened by clouds, [illegible] as to cut off the heat from the sun during the d[illegible] are now looking up to the stars in a cloudless sk[illegible] and serve to lower the temperature of the surfa[illegible] waters, by radiation, two degrees. Here, then, [illegible] a difference of four degrees, which we will su[illegible] pose extends only ten feet below the surface. T[illegible] total and absolute change made in such a mass [illegible] sea water by altering its temperature four degr[illegible] is equivalent to a change in its volumes of thr[illegible] hundred and ninety thousand millions of cub[illegible] feet.

Do not the clouds, night and day, now prese[illegible] themselves to us in a new light? They are cog[illegible] and rachets, and wheels in that grand and exquisi[illegible] machinery which governs the sea, and whic[illegible] amid all the jarrings of the elements, preserves [illegible] harmony the exquisite adaptations of the ocean.

Lieut. Maury.

Of Humility.—He that is proud of his birt[illegible] is proud of the blessings of others, not of himsel[illegible] for if his parents were more eminent in any c[illegible] cumstances than their neighbours, he is to than[illegible] God, and to rejoice in them: but still he may [illegible] a fool, or unfortunate, or deformed; and wh[illegible] himself was born. it was indifferent to him wh[illegible] ther his father were a king or a peasant, for [illegible] knew not anything, nor chose anything; and mo[illegible] commonly it is true, that he who boasts of b[illegible]

ancestors, who were the founders and raisers of a noble family, doth confess that he hath in himself less virtue and a less honour, and therefore that his degenerated.—*Jer. Taylor.*

The Influence of the Parental Character.

By Richard Cecil.

The influence of the paternal character on children is not to be calculated. Every thing around has an influence on us. Indeed, the influence of things is so great, that, by familiarity with them, they insensibly urge on us principles and feelings which we before abhorred. I knew a man who took in a democratical paper, only to laugh at it. At, at length, he had read the same things again and again, so often, that he began to think there must be some truth in them; and that men and measures were really such as they were so often said to be. A drop of water seems to have no influence on the stone; but it will, in the end, wear its way through. If there be, therefore, such almighty influence in everything around us, the parental influence must be great indeed.

Consistency is the great character, in good parents, which impresses children. They may witness much temper: but if they see their father keep the even tenor of his way," his imperfections will be understood and allowed for as reasonable. The child will see and reflect on his parent's intention: and this will have great influence on his mind. This influence may, indeed, be afterwards counteracted: but that only proves that contrary currents may arise, and carry the child another way. Old Adam may be too strong for young Malancthon.

The implantation of principles is of unspeakable importance, especially when culled from time to time out of the Bible. The child feels his parent's authority supported by the Bible, and the authority of the Bible supported by his parent's weight and influence. Here are data—fixed data. A man can very seldom get rid of these principles. They stand in his way. He wishes to forget them, perhaps; but it is impossible.

Where parental influence does not convert, it hampers. It hangs on the wheels of evil. I had a pious mother who dropped things in my way. I could never rid myself of them. I was a professed infidel: but then I liked to be an infidel in company, rather than when alone. I was wretched when by myself.

Those principles, and maxims, and data spoiled my jollity. With my companions I could sometimes affle them: like embers, we kept one another warm. Besides, I was here a sort of hero. I had beguiled several of my associates into my own opinions, and I had to maintain a character before them. But I could not divest myself of my better principles. I went with one of my companions to hear the 'Minor.' He could laugh heartily at Mother Cole—I could not. He saw in her the picture of all who talked about religion—I knew better. The ridicule on regeneration was high sport to him—to me, it was none: it could not move my features. He knew no difference between regeneration and transubstantiation—I did. I knew there was such a thing. I was afraid and ashamed to laugh at it. Parental influence thus cleaves to a man: it harasses him—it throws itself continually in his way.

I find in myself another evidence of the greatness of parental influence. I detect myself to this day in laying down maxims in my family, which I took up at three or four years of age, before I could possibly know the reason of the thing.

It is of incalculable importance to obtain a hold on the conscience. Children have a conscience; and it is not seared, though it is evil. Bringing the eternal world into their view—planning and acting with that world before us—this gains, at length, such a hold on them, that, with all the infidel poison which they may afterwards imbibe, there are few children, who at night—in their chamber—in the dark—in a storm of thunder—will not feel. They cannot cheat like other men. They recollect that ETERNITY which stands in their way. It goads them: it thunders in their ears. After all they are obliged to compound the matter with conscience, if they cannot be prevailed on to return to God without delay:—I MUST be religious one time or other. That is clear, I cannot get rid of this thing. Well! I will begin at such a time. I will finish such a scheme, and then!

The opinions—the spirit—the conversation—the manners of the parent, influence the child. Whatever sort of man he is, such, in a great degree will be the child; unless constitution or accident give him another turn. If the parent is a fantastic man—if he is a genealogist, knows nothing but who married such an one, and who married such an one—if he is a sensualist, a low wretch—his children will usually catch these tastes. If he is a literary man—his very girls will talk learnedly. If he is a griping, hard, miserly man—such will be his children. This I speak of as GENERALLY the case. It may happen, that the parent's disposition may have no ground to work on in that of the child. It may happen that the child may be driven into disgust; the miser, for instance, often implants disgust, and his son becomes a spendthrift.

After all, in some cases, perhaps, every thing seems to have been done and exhibited by the pious parent in vain. Yet he *casts his bread upon the waters.* And, perhaps, after he has been in his grave twenty years, his son remembers what his father told him.

Besides, parental influence must be great, because God has said that it shall be so. The parent is not to stand reasoning and calculating, God has said that his character shall have influence.

And this appointment of Providence becomes often the punishment of a wicked man. Such a man is a complete SELFIST. I am weary of hearing such men talk about their "family,"—and their "family"—they "must provide for their family." Their family has no place in their REAL REGARD. They push for themselves. But God says—"No! You think your children shall be so and so. But they shall be rods for your own backs. They shall be your curse. They shall rise up against you." The most common of all human complaints is—parents groaning under the vices of their children! This is all the effect of parental influence.

In the exercise of this influence there are two leading dangers to be avoided.

Excess of SEVERITY is one danger. My Mother, on the contrary, would talk to me, and weep as she talked. I flung out of the house with an oath—but wept too when I got into the street. Sympathy is the powerful engine of a mother. I was desperate: I would go on board a privateer. But there are soft moments to such desperadoes. God does not, at once, abandon them to themselves. There are times when the man says—"I should be glad to return: but I should not like to meet that face!" if he has been treated with severity.

Yet excess of LAXITY is another danger. The case of Eli affords a serious warning on this subject. Instead of his mild expostulation on the flagrant wickedness of his sons—*nay, my sons, it is no good report that I hear*—he ought to have exercised his authority as a parent and magistrate in punishing and restraining their crimes.

Red Fogs and Sea Dust.—Lieutenant Maury, in his Physical Geography of the Sea, explains an ingenious theory which he has formed respecting the character and origin of the red fogs which seamen sometimes encounter in the Cape Verde Islands, and of the showers of red dust which in the vicinity of Northern Africa, often descend in such quantities as to cover the sails and rigging, though the vessel may be hundreds of miles from the land. In the Mediterranean this dust, which is of a brick red or cinnamon colour, is called Sorocco dust, and in other places African dust, from the belief that the winds bring them from some parched section of the continent of Africa. But this assumption is far from correct, for it has been discovered by the microscope of Professor Ehrenberg, one of the most distinguished scientific men of modern times, that the dust consists of infusoria and organisms which could only have come from the south-east trade wind region of South America.

Lieutenant Maury thinks that this establishes the fact that there is a perpetual upper current of air from South America to North Africa, and he says there can be no doubt that this volume of air is nearly equal to the volume which flows to the southward, with the north-east trade winds. The "rain dust" has been observed to fall most frequently in the spring and autumn seasons of the year, from thirty to sixty days after the equinoxes. The reason for these periodical visitations is supposed to be the fact that these are the dry seasons of certain portions of the South American continent. At the time of the vernal equinox, for example, the valley of the Lower Orinoco is parched with drought, the pools are dry, and marshes and plains are arid wastes; vegetation ceases, and light scorching breezes bear away dense clouds of dust from the dried up lakes. Whirlwinds and tornadoes sweep over the earth with terrific force, so impregnating the air with dust that it assumes a straw-coloured hue. At the period of the autumnal equinox another portion of the Amazonian basin is parched with drought, and affected in a like manner by the winds. Lieut. Maury thinks that these are the countries from which the rain dust comes. He thinks that it is caught up from the valleys of the Amazon, and Orinoco by these whirlwinds, and borne away, far away, by the rapid currents of upper air, to the region of Northern Africa.—*Baltimore American.*

Amount of Gold Consumed for Manufacturing Purposes.—The Banker's Magazine has a valuable article on the "Uses of Gold and Silver in the Arts." It is computed that the amount of the precious metals consumed in various ways is from forty to fifty millions of dollars' value per annum. the quantity used in the manufacture of watch cases, pencil cases, plate, household materials, and in the arts, is enormous. It is stated that for gilding metals by the electrotype and the water-gilding processes, and in the Staffordshire patterns, no less than 18,000 to 20,000 ounces are annually required. In Paris 18,000,000 francs are used for manufacturing purposes yearly; and in the United States, $10,000,000 is the estimated amount converted into ornamental jewelry.

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 325.)

JOSEPH GLAISTER.

Joseph Glaister was born in the year 1673, it is believed, in the county of Cumberland, in Great Britain, which was for some time his residence.

Submitting to the visitations of the Holy Spirit in early life, he grew in religious experience, and about the time he reached manhood, came forth in the ministry. In the exercise of his gift, he travelled extensively. In 1695 he visited Ireland in company with another person of the same name, both from Cumberland. In the year 1703, then being thirty years of age, he spread before his Friends a concern to visit the provinces in America, on religious service; and having the unity of the meetings, in the same year he came hither.

He attended the General Meeting of Ministers in Philadelphia, in the First month, 1704, where his company was acceptable, and his certificate read to satisfaction. He was in and about the city, during the second month, and Thomas Chalkley being liberated to visit the meetings of Friends on Long Island, Rhode Island, and New England, they joined company early in the Third month, and went towards New York. They held meetings at Burlington and Crosswicks, and passing to Long Island, attended many there; from thence they proceeded to Rhode Island Yearly Meeting, which was held in the Fourth month. It was a time of great trial to Friends in New England. An Indian war was raging, and many of the settlers, men, women and children, were barbarously murdered, and scalped by the cruel and exasperated children of the forest. Many of the inhabitants were bitter against Friends, because they could not take up arms to slay the Indians.

Thomas Chalkley says, "We travelled the country, and had large meetings, and the good presence of God was with us abundantly, and we had great inward joy in the Holy Ghost in our outward jeopardy and travels. The people generally rode, and went to their meetings armed; but Friends went to their meetings without either sword or gun, having their trust and confidence in God."

Joseph Glaister must have thought of escaping a visit to Friends in the south, for after spending the latter part of the Ninth month, attending meetings round Philadelphia, he, early in the Tenth month, applied for a return certificate, expecting as he said in a few days to sail for Europe. So much for his intention,—but his Master turned him another way. The next place we meet with him is, in Virginia, where, on the 21st of the Fourth month, 1705, he joined company with Thomas Story at a large, good meeting held at Pagan's Creek.

Andrew Monro, a priest, had had a controversy with Joseph Glaister a short time before, and being disposed to have another meeting, Joseph agreed to it, although Monro would not tell him the subject he intended to treat on. Thomas Story, after telling what a great auditory were assembled, says, "My friend, Joseph Glaister, and I, were very low, inward, and humble in our minds, the multitude being generally against us, and the honour of Truth concerned in the management and issue of this engagement on our part; yet the Lord was on our side." Although Joseph Glaister was under some seeming disadvantage in not knowing the points before hand that Monro intended to urge, yet he readily entered into them when stated. The first was on water baptism. The second was on the possibility of being made free from sin in this life. The third was, whether Christ ever gave power to his apostles and ministers to force a maintenance. In treating the first and second questions, Joseph was so enabled to uphold the Truth, that Monro was foiled, and not willing to enter on the third. He said, "Mr. Glaister, you are a much younger man than I am, and stronger, and can hold an argument longer. I confess you have a close way of reasoning, though I think I have the truth on my side, but can hold out no longer." Thomas Story says, "Being hot weather, and he, an elderly man, grew so weary, weak and faint, that he could scarcely be heard; but called for a pipe of tobacco and a tankard of ale, for his refreshment; and so it ended on his part in drink and smoke."

In a dispute which Thomas Story had with another priest a few days after, the priest commenced with asserting, that the Quakers never used the Lord's prayer in their meetings, although Christ had commanded his disciples that they should thus pray; and finished by saying, the Quakers are no Christians. Thomas, in reply, stated that although the words of that prayer were not often repeated entire in our meetings, yet they were frequently referred to, and explained, and that they were sometimes repeated verbatim. The priest said, "I never heard you, and who else here ever did." Several of the audience said, "I have," "I have," and a lawyer said, "I have heard Joseph Glaister now present, in particular, use it, and others also." The priest then dropped the charge.

It appears from hints in Thomas Story's Journal, that Joseph Glaister had had more than one encounter, in Virginia, with contentious priests. For this service he appears to have been admirably fitted, having a clear head, a watchful dependence on his inward guide, an accurate acquaintance with the Holy Scriptures, and a quick memory as to the place where the passages used were to be found. He appears to have returned shortly after this to England. Samuel Jennings, writing in the Sixth month, 1706, to William Ellis, requests him to convey his love to various Friends, who had visited America, ending with the one who had left last, Joseph Glaister. Adding, "They will be all glad to hear of the Truth's prosperity, and Friends' welfare."

I have not been able to ascertain at what time Joseph Glaister returned to America to settle, bringing his family with him. He took up his abode in North Carolina, where he was very serviceable, having a good judgment in discipline, and a deep concern to maintain it.

In the year 1717, he was engaged in extensive religious travels on this continent. In Maryland he attended the Yearly Meeting, held in Fourth month, from the 8th to the 12th, where his gospel labours were serviceable and acceptable. We can find some traces of his visit about Philadelphia, in the Fifth month, and from the General Meeting of Ministers, in the Seventh month, he received a returning certificate of unity, having finished his labours within the limits of this Yearly Meeting.

In the year 1718, he was taken ill, but the threatened approach of death did not terrify him. He had endeavoured to perform his duty, with fervency of spirit, and he felt the approving presence of his Master with him. To some Friends who called to visit him, he said, "I am very ill! but am out of all doubt of my salvation, being well assured of it." Other Friends coming in, he seemed to rejoice, saying, "Now I think I have most of the chief Friends about me that I desired. Dear Friends! give me up freely, that I may not be longer in misery. I can say with one of old, Lord, I have waited for thy salvation! Now I have an assurance of it, and although the pains are great, yet the comfort and pleasure I see before me, do outbalance them all." He said afterwards to this effect, "I hope Friends may keep their places in being faithful. Not shrink from one another, when troubles or differences arise in the church, or amongst neighbours, by any evil spirit that may get into any, for want of a true and faithful watch. If any such thing happen, I hope that such as now are, or then be, will stand firm together, and give judgment in or by a living, fresh and Divine s[pirit]. Keep constant in mind. Thereby the transgr[essor] or transgressors may be judged down and [be] able to resist. But if you see in them anyt[hing] tender, then, dear Friends! turn to them [in] bowels of love. Perhaps in so doing, you [may] gain such as in time past may have gone astr[ay]. He continued speaking of the great love and t[ender] he felt with his Friends there, and the many [ex]times he had had among them, when his s[pirit] was borne up by the arm of Divine power, [and] had been from time to time his great support.

As his close drew nigh, he was much eng[aged] in prayer; but his voice was so feeble, that n[ot a] words were lost. Thus, with a sense of the [great] love of the Lord his God to his soul, and fe[lt] the presence of the blessed Saviour with him [and] in humble confidence trod the valley of the s[hado]dow of death, fearing no evil. His close [took] place on the 31st of the Eleventh month, 1[718]. He was about 45 years old, and had been a m[ini]ster of the gospel twenty-four years.

(To be continued.)

THE FRIEND.

SIXTH MONTH 30, 1855.

We transfer from the "British Friend" the following account of London Yearly Meeting. That the meeting in Ohio, of which J. Binn[s] clerk, was set up contrary to the discipline [and] usages of our religious Society, appears to h[ave] been fully admitted; but the majority of Lon[don] Yearly Meeting united with it on the ground, [that] those composing it, are one with them in se[n]ment. It is evident that the decision was c[on]trary to the judgment of a large portion of [the] meeting. We are glad to find, that the unsou[nd]ness in doctrine, which is the cause of our d[if]sions and difficulties, was opened by some of [the] members.

The decision of Philadelphia Yearly Meeting *continue* its correspondence with the long est[a]blished Yearly Meeting of Ohio, was erroneo[usly] said by some who objected to it, to violate a f[un]damental principle of our religious Society, [be]cause a number of the members, though comp[a]tively few, were opposed to it; but it may be tr[uly] said, that fundamental principles of the soci[ety] have been violated in this case, where the decis[ion] was not only contrary to the judgment of a la[rge] portion of the members, but was to comme[nce] a correspondence with a meeting, set up, confi[rmed] edly, in violation of the discipline.

Time will develope the consequences result[ing] from this course.

LONDON YEARLY MEETING.

Friends assembled as usual at ten on Fourth-[day] morning, the 23d of Fifth Month. The num[ber] present appeared to be smaller at the opening th[an] we have observed on some former occasions.

There was a comfortable feeling of solemn[ity] permitted, and one Friend was engaged in supp[li]cation; three or four others followed in br[ief] ministerial communication, and a second Frie[nd] in prayer. These offerings, particularly that a Friend from Ireland, who made a touching al[lu]sion to the absence of dear brethren who have go[ne] to their everlasting rest, and no longer occupi[ed] seats amongst us, and tenderly encouraged t[he] younger Friends present to be willing to yield their hearts to the Lord's service, tended furth[er]

he solid comfort of the meeting. The clerk, ptty soon afterwards read the opening minute. ls representatives, on being called, mostly answer- sto their names. A few were absent, for whom rsonable excuses were given; some joined the eting before the sitting closed, and most others e expected to be in early attendance.

The meeting being informed that two Friends m the south of France were on the premises, o desired permission to attend the sittings of s meeting, a ready acquiescence with this re- st was given, and the Friends were conducted by ROBERT ALSOP. The meeting was informed t these individuals were members of the body fessing with Friends in France, and with ich this meeting regularly corresponds. Their mes were Jules Paradon and Christophe Majo- r.

The further ordinary routine business being nsacted, the reading of epistles from other arly Meetings was proceeded with, beginning th Ireland, and concluding with that from Indi- a. These documents all contained references causes of mourning and trial on account of re- rted deficiency in various branches of our Chris- n testimony, yet acknowledged they had been toured with the owning of the Great Head of the urch in coming together at their different meet- gs. Pertinent caution, counsel, and exhortation, ld been given in reference to these deficiencies; e remedy for them all—individual faithfulness the Divine will—was clearly and forcibly incul- ed, and a comforting hope was attendant, that re were among the youth (who had been present some of the Yearly Meetings in unusually large mbers) those who, if they abode under the form- g hand of Divine power, would be raised up to the places of fathers and mothers in the church o had been removed.

After the reading of the New England epistle, Friend said—I have a very short testimony to ar on behalf of the smaller body in New England; ree or four verses of Scripture, very little more, has appeared to me, that they might adopt the nguage which the prophet Isaiah addressed to e Almighty on behalf of the church in his day, ying, "Doubtless Thou art our Father, though braham be ignorant of us, and Israel acknowledge not: Thou O Lord, art our Father, our redeem- ; thy name is from everlasting." And that hinent servant, Moses, together with his brother aron, "fell upon their faces, and said, O God, the od of the spirits of all flesh, shall one man sin, nd wilt Thou be wroth with all the congregation?" orah only, and his company, however, were con- med. "But on the morrow all the congregation the children of Israel murmured against Moses nd against Aaron, saying, Ye have killed the eople of the Lord." And again the anger of the ord was kindled against them. "But Aaron ok a censer, and put fire therein from off the ltar, and put incense thereon, and ran into the idst of the congregation, and stood between the ead and the living, and made an atonement for em, and the plague was stayed." So now, let ayer ascend as incense unto Him who sitteth up- n the throne, and unto the Lamb, the Great Head f the church, that He would be pleased to make up is breach, and all other breaches; to stay this lague, and to restore health unto His people, that ey may again dwell together in unity. For this nall body of Friends to whom I have referred, rofess the same principles that we do, and they re as sound in the faith which was once delivered nto the saints, as we are. Let not, therefore, ules of discipline be preferred to Christian charity.

The epistles contained, besides, much excellent ntiment on a variety of topics, and sympathized with Friends in this country on the subject of the war in which our government is at present engaged; several of them denounced slavery in terms of just reprobation, and detailed the steps they had adopted in regard to the extension of the area of slave territory, &c.

Those from Indiana, Baltimore, and North Carolina, adverted to the separation that had taken place in Ohio, and the action they had deemed it right to pursue thereon; for which they directed attention to printed copies of minutes which they had forwarded. The epistles from Ohio were the last which were brought under notice. One had come from each of the two bodies in that state claiming to be Ohio Yearly Meeting, and the meeting, after some deliberation, concluded that the best way of dealing with this matter was to refer both documents to the Committee on Epistles, together with the minutes above alluded to. It was also agreed to refer to the same committee two communications which had been laid on the table, having come to hand otherways than through the ordinary channel of the correspondents. Three Friends were named to take these out of meeting, and report whether they were suitable to be read. On returning, it appeared that one, addressed to the clerk, was a private communication, regarding a member who had belonged to one of our Quarterly Meetings, which was placed in the hands of a Friend of said meeting. The other contained an epistle to the Yearly Meeting of men and women Friends now assembled, from a body purporting to be Baltimore Yearly Meeting. These were also referred to the Committee on Epistles, which, it was thought, as the subject was one likely to occupy some time, should sit down at four in the afternoon, and the Yearly Meeting adjourn till ten to-morrow morning. It was very satisfactory to find how general was the desire manifested to afford Friends the opportunity of obtaining the fullest information regarding this painfully interesting question; and it was agreed that the Committee should be open to *any* Friend who desired to attend, and in order to afford ample convenience, that the committee should sit down in the Yearly meeting-house.

The representatives met as usual immediately on the rising of the meeting, to consider of nominating a clerk and assistants. Joseph Pease acted as clerk to the meeting, when, after some deliberation, it was concluded again to nominate the Friends at present in office, viz., Joseph Thorp for clerk, and Robert Forster and Edward Backhouse, Jun., assistants.

Fourth-day Afternoon. — The Committee on Epistles—or in other words, the large committee —met as appointed, the attendance being about as large as the morning sitting of the Yearly Meeting. John Hodgkin was requested to act as clerk, having for assistants, Joseph Thorp and Joseph Pease.

Some weighty and valuable remarks were made by sundry Friends, on the blessedness of unity, harmony, and love prevailing throughout our borders, and on the desolating effects of separation and division. The business began by the reading of the minute of the Yearly Meeting appointing this committee. The epistle from the smaller body in Ohio, of which Jonathan Binns is clerk, with the minutes of the same body detailing the causes that had led to the separation were first read; the like documents from the larger body followed. This was the order in which the names of the correspondents who had forwarded the two epistles, &c., stood in the correspondent book, Isaac Parker being the Friend on that appointment who had sent the epistle from the body of which Jonathan Binns is clerk, in Ohio, and Benjamin Hoyle that of the meeting for which he acted as clerk. Extracts from the printed minutes of both bodies were also read, with communications from their Meetings for Sufferings, together with a subsequent statement of the case of the larger body, which we gave in our last number, and finishing with a pamphlet of sixteen pages, put forth on behalf of the smaller body. These, with observations, chiefly explanatory, which fell from different Friends, engaged the attention of the meeting nearly four hours. Some were prepared at once to receive the epistle signed by Jonathan Binns; while another proposition was, to receive neither of the epistles, but to send an address to both divisions in Ohio, as comprising *one* Yearly Meeting, exhorting to harmony among themselves, &c. Divers suggestions were offered as to further proceeding with the case, but it was ultimately concluded to adjourn to such time as the Yearly Meeting might name; and Friends having now had all the information on the subject which could be obtained, they were recommended to dwell in deep retirement of mind, that so they might be in a state prepared, through the help of Divine wisdom, to come to a sound and enlightened conclusion, to the honour of the Great Head of the church, and the promotion of His blessed cause. Adjourned after eight o'clock.

Fifth-day Morning, Fifth Month 24th.—Yearly Meeting met at ten. Before the opening minute was read, a Friend expressed a few words in the line of the ministry. Report was made that the Committee on Epistles had, last evening, given its attention to the subject referred to them, but that it would require further time for that object, and the meeting, therefore, came to the conclusion to adjourn to four this afternoon. Whereupon the clerks left the table, and those of the Committee immediately occupied their places.

Expression of sentiment then followed, on the evidence which had been laid before us yesterday afternoon, regarding the two Yearly Meetings in Ohio, and an entire sitting of four and a half hours was occupied with the business. The discussion was conducted with remarkable patience, calmness, condescension, and forbearance. One Friend went at great length into a historical survey of the whole ground of the different separations in America, from the time of Joseph John Gurney's going on a religious visit to that country in 1837. He adverted to his early education not having been among Friends, and that hence his mind had received a bias which, perhaps, was not altogether easily got over; it could not, then, be considered wonderful, though in some respects he made use of terms differing a little from some others who had not been so circumstanced. He alluded to some of his writings as having been objected to by many Friends in this country, on the ground of a want of harmony in them with the doctrine originally promulgated by our early Friends, though, in his own opinion, there was no substantial ground for this objection. He, on the contrary, considered the Society under a debt of gratitude to Joseph John Gurney, for setting forth, in a clearer and more satisfactory light, many subjects relating to the great doctrines of the gospel, than any writer who had gone before him. He believed him to have been a consistent and thoroughly conscientious Friend, exemplifying in his own practice that which he preached to others; faithfully upholding all our testimonies, and in none was he more conspicuous than in relation to plainness of speech, behaviour, and apparel. He acknowledged it to be a fact, that there was not a full unity with him as a minister, nor with his liberation for religious service in America, chiefly on the ground of its being deemed not the right

time. He was, however, as Friends knew, liberated for religious labour in that land. Dissatisfaction with his writings at least, if not also with his ministry, then, and for some time previously, existed in America; and before he departed on his mission, letters, he stated, were written by Friends in this country to correspondents in the United States, calculated to foster the prejudice against our friend, whereby his course was rendered both embarrassing and painful. John Wilbur he described as the most prominent of those who were opposed to Joseph John Gurney, and whom, he alleged, had injured him by a course of detraction, &c. He related next the various disciplinary proceedings exercised towards John Wilbur, and these being ineffectual to restrain him from the course he had pursued, his disownment was the ultimate result. The separation in New England soon after took place, and had been the original source of other divisions that had occurred, to which he briefly adverted; and he wound up his remarks by avowing his belief, that the section of Ohio Yearly Meeting represented by Jonathan Binns as clerk, was that which this Yearly Meeting should acknowledge, by receiving the epistle which had been forwarded. While he said this, he saw no objection to the proposal made last evening, to address an epistle to the other section, represented by Benjamin Hoyle.

Another Friend followed, who also made considerable reference to Joseph John Gurney's visit, and read a returning certificate from Ohio Yearly Meeting, on his behalf, which very fully expressed unity with the said Friend. Both of these individuals, however, seemed to us to diverge considerably from the real question before the meeting; and although there wanted neither ability nor inclination, we believe, to have pointed out this, yet tenderness for occupying the time of the meeting, occasioned its being withheld.

Several Friends, who had been in America, conveyed to the meeting their views in relation to the course which it should adopt, confirming, from their own observation, the statements contained in the epistle and other documents transmitted by the meeting of which Jonathan Binns was clerk; approving of the course proposed in relation to receiving that epistle, &c. On the other hand, there were many who strongly advocated the opposite course. At one time it seemed this would be the prevailing conclusion; at another, the first view was favoured, and when the hour of adjournment came, this was rather the uppermost feeling in the meeting; though, at the same time, there were some admirable illustrations given of the superior advantages likely to accrue from adopting the proposition for delay, &c.

Adjourned at half-past two, to such time as the Yearly Meeting shall direct.

Yearly Meeting, four Afternoon.—The meeting being apprised that the Committee on Epistles yet desired further time for the business committed to them, it was agreed to adjourn to the close of the sitting of the committee.

The business of the Committee on Epistles was therefore immediately resumed. Expression continued for some time to be given in favour of receiving the epistle signed by Jonathan Binns; after which the clerk went into an interesting historical account of the establishment of Ohio Yearly Meeting forty years ago, and intimated that this was the first instance of any cause of interruption to our correspondence with it. It had been instructive to him to look back to that period, even though the days of his boyhood, and to remember the proposition of dear Stephen Grellet, that London Yearly Meeting should greet that new meeting (a branch from the Yearly Meeting of Virginia) with an epistle, from which he read the concluding passage: "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind; live in peace, and the God of love and peace shall be with you." He further stated, that from the same meeting there had sprung up, a few years thereafter, a healthy offshoot, Indiana Yearly Meeting, the largest by far of any Yearly Meeting of Friends in the world. Looking next at matters in a disciplinary point of view, and regarding our discipline as springing from the same source —in its measure—as that from which the Christian doctrines we held emanated, it might, he thought, be stated as a general rule, that the right order of the discipline had been with those who were sound in doctrine. One exception to this, and only one, he believed had occurred, viz., in 1828, when a small number came out from Baltimore Yearly Meeting, on the ground of unsound doctrine prevailing in that body.

Referring to our correspondence with America, he turned to the epistle with which this Yearly Meeting saluted that small secession from the followers of Elias Hicks, and quoted from it a passage, setting forth in clear and explicit terms the great and blessed doctrine of the propitiatory sacrifice of Christ for the sins of the whole world, as the same had ever been held by Friends. Coming next to the case before the meeting, he showed that the section of Ohio Meeting of which Benjamin Hoyle was clerk, was *constitutionally* the legitimate Yearly Meeting of Ohio; and that the other body, however they might have, as they had asserted, suffered under the condition of things in that meeting, had yet established themselves *out of the regular order of the discipline.* Another point worthy to be noted, and not hitherto alluded to, was the fact, that the Yearly Meeting of women Friends in Ohio had continued, while the men's meeting had declined, to receive the epistle from the larger body in New England; and that *now*, these women Friends, with the same clerk, were associated with the meeting of which Jonathan Binns was the representative: and the women Friends dissenting from said meeting were now connected with the section which was represented by Benjamin Hoyle; and moreover, that the latter amounted to *two-thirds* of the whole Yearly Meeting of Ohio, while if London Yearly Meeting should make its election, to receive the epistle from the body of which Jonathan Binns was clerk, they would cut off from all intercourse with us—in other words, *practically disown*—a body of Friends, one with us in doctrine, numbering *four thousand persons.* This seemed to him a most fearful alternative; and therefore he would feel most comfortable if the meeting could agree, in the meantime, to receive neither epistle, but leave a decision in the case to another year, and send an epistle, as already proposed, to both sections in Ohio, regarding them as still *one* Yearly Meeting, and exhorting them, in the spirit of brotherly love, to endeavour after a reconciliation one with another.

These observations of the clerk made a deep impression on the meeting, and many expressed their cordial approbation of them. Still there was considerable difference of sentiment manifest, and when some individuals insisted pretty strongly that doctrine had much more to do with the Ohio separation than many were aware of, or others were willing to admit; particularly when some Friends insinuated and others broadly expressed, that Wilburism was nothing less than an approach to Hicksism, and that, when in this country, John Wilbur had manifested this tendency, as also in some publications he had lately issued, a sort of panic almost seemed to seize the minds of a number, who saw, as they apprehended, nothing l danger in delaying to recognise the Jonatl Binns section in Ohio, while they could not dou that by so doing, they should at the same ti keep open the door for friendly remonstrance a entreaty with those represented by Benjamin Hoy

Many deprecations of this mode of settling t question, continued to be given by Friends weight and experience; but the clerk at leng expressing it as his opinion that the opposite vie though contrary to his own feeling and judgme was the prevailing sentiment, a minute was the fore made, and directed to be carried forward the Yearly Meeting, to the effect that the epis aforesaid be received, and an answer to the sa prepared, and transmitted to the body from whi it had come; that the epistle from Ohio, signed Jane M. Plumer, as clerk, should be the o received by our women's Yearly Meeting; a also that the two epistles from Baltimore, sign by William Waring and Elizabeth E. Balderst respectively, be returned to the parties from wh they had been received.

The committee then adjourned, and the Year Meeting resumed.

A proposal was made that some part of t regular business should be proceeded with, su as reading the Accounts of Sufferings, but it w deemed best on the whole to adjourn till four t morrow afternoon.

Sixth-day Morning, 5th Month, 25th.—Mee ings for divine worship took place, according usual order, at all the London meeting-house Devonshire House was filled, and we understar the attendance was also large at the other places

Yearly Meeting, four Afternoon.—A few wor from a Friend, to the effect that we should n trust in our own wisdom, but in that which comet from above, in order to be preserved in that sta in which we should be enabled to act according the Divine will, and for the good of His churc preceded the reading of the opening minute.

The report or minute of the Committee o Epistles, regarding the epistles from Ohio, s agreed upon last evening, was then read—upo which it was intimated, that a Friend who h not entirely relieved his mind in the committe was now desirous to do so. A valued Friend, i the station of a minister, then informed the mee ing, that reluctance to occupy the time had induce him to refrain from going at much length into th expression of his views and feelings on this sul ject. But, since last evening, the conclusion the committee in regard to it had been increa ingly burdensome to his mind; and that, havin been given the opportunity, he felt he must, in a honesty, now state, that he would yield to no on in this meeting in sincere regard for the memor of our beloved and honoured friend, Joseph Joh Gurney. He said beloved and honoured, becaus he really did love and honour him. But he mus at the same time, acknowledge his regret that h should have written so much as he had done with which he, as an individual, had not unity On the contrary, so pernicious had been the effec produced on his mind from perusing some of hi works, that he had very narrowly escaped fro being turned out of the right way by it. Lookin at the influence, then, of these writings, in pr ducing (as we understood the Friend to say) th present painful condition of affairs in Americe did it not behove this Yearly Meeting to be ver careful of its action? For himself he could trul say, that from the time—now ten years ago— when this subject had first claimed the attentio of Friends, he felt thankful that he had been pr served from taking any part in it. He had bee then offered a pamphlet to read, which he declined

had ever since refrained from reading such things. He had never heard John Wilbur, nor had ever sent to, or received from America, any letters. At the time he referred to, there was sounded in his inward ear—"Preach the gospel: for this thou art called;" and he felt thankful, as he had already intimated, that to this, his own sense of service, he had been favoured to adhere. Such being the case, he had only further to add, that the conclusion to which the report pointed was very uncomfortable to him; and he earnestly desired that Friends might pause before coming to such a decision, and allow feelings of charity and forbearance to prevail amongst us.

At this stage a Friend expressed how he had been pained with the statements that had been put forth yesterday, regarding John Wilbur's views being the same as those of Elias Hicks. He believed the charge to be without foundation; and that was, in his opinion, very improper to make against any individual declarations of such a character in that meeting. He did not pin his faith to John Wilbur's sleeve, but he had never heard him say anything open to such a charge, nor had he seen anything that he had published that could in all warrant such assertions as had been uttered. These remarks were made in a very calm and decided tone, and no attempt was made to invalidate them in the least.

Then ensued a discussion, which did not terminate till near nine o'clock. Some of those who had advocated the recommendation contained in the report of the committee, seemed prepared to urge that the meeting had no course open but simply to do at once to accept it; on the ground, principally, that that committee having been a large one, and, to a very great extent, substantially the same persons, though now met in a Yearly Meeting capacity, there could be no necessity for further deliberation in the case. Such a conclusion, however, as this, was clearly and ably demonstrated to be altogether out of the question. A committee, however large, or however unanimous the conclusion to which it might arrive, could never by possibility deprive the meeting itself of the right to exercise its deliberative character. Thereupon a number of Friends who had, the evening before, agreed in the conclusion of the committee, and also others opposed to that conclusion, now stated that, after very much of a sleepless night, they did not feel able to acquiesce in a judgment regarding this matter, which, if it accorded with the recommendation of the committee, would cut them off from all further intercourse with us a body of friends in Ohio, numbering 4000 persons.

In reply to this, it was stated that the parties referred to would not be cut off by us, but had cut themselves off; and some even went so far as to declare their conviction, they did not wish to be connected with us. However, so strong did the warning of many valuable Friends towards this section of Ohio Yearly Meeting, for some time manifest itself, that we were ready to conclude the meeting would have decided the matter in opposition to the committee's report.

At this point, a proposition was again made by the Friend who acted as clerk to the committee on this business, by way of amendment, or as a middle course, to receive and record the committee's report, to take no action upon it at this time, to send a friendly and affectionate epistle to the parties, stating the feeling evinced in this meeting towards them, and leave the final decision till another year.

This met with considerable approbation; yet not satisfying those by whose influence the conclusion of the committee was mainly brought about, elicited from the same quarter so much expression against the proposal, that it was not further pressed. The parties alluded to stated, that if adopted, it would render nugatory all the labour that had been spent on the case, and they urged that the wording of the conclusion should be, to receive and adopt the report; and in other respects, to act in accordance with the judgment given by the committee.

Here a number of aged Friends declared, that having attended the Yearly Meeting for upwards of half a century, they did not remember any instance in which the meeting had decided a question in the face of so much evident want of concurrence, but had forborne until greater unanimity of feeling and judgment should be arrived at.

Some of those who advocated the adoption of the course proposed by the committee, adduced in support of their views, the acknowledgment already by three Yearly Meetings of the smaller body in Ohio, viz., Indiana, Baltimore, and North Carolina; and they anticipated, in the case of those meetings yet to be held in the course of the summer—New York and New England—that they also would come to a similar decision; hence, there would thus be five Yearly Meetings on the American continent in unity with the aforesaid section of Ohio Yearly Meeting, leaving only the single exception of Philadelphia supporting the body of Friends represented by Benjamin Hoyle.

The conclusion, however, to which the meeting at length arrived, was to receive the epistle of a body of separatists as that to which we should send a reply; and regard the said body as Ohio Yearly Meeting, with which, we are hereafter to correspond. A venerable Friend near the table, well versed in the state of American affairs, and not long since returned from a mission to that country, stated that in this conclusion he did not feel that he could acquiesce; considering that the body referred to had established themselves as a Yearly Meeting, not in the order of the discipline, as we understood him, and therefore, in his view, not in the wisdom of truth; a conclusion, moreover, which, in the judgment of many, is not calculated to promote unity or harmony, either in this country or among our American brethren, but is likely to involve us in difficulties, the end of which it is impossible to foresee.

This matter now disposed of, the epistle signed by Benjamin Hoyle was then agreed to be referred to a committee, to consider how it should be dealt with, and to have liberty to prepare and submit to a future sitting any communication from this meeting to the body from whence said epistle issued. * * * *

The foregoing committee were appointed to meet at nine to-morrow morning, and the meeting at large adjourned to ten.

Seventh-day morning, Fifth Mo. 26th.—Read the accounts of distraints for ecclesiastical purposes, which did not give rise to much remark. The amount was upwards of £8000, more than £3000 of which sum had been sustained by Friends of the Quarterly Meeting of Essex. It was mentioned as desirable, that in addition to the gross amount being, as usual, stated in the General Epistle, an abstract of the amounts reported from the several Quarterly Meetings should be sent down to said meetings at the time of transmitting the epistle and other papers; and, after some deliberation, this was agreed to.

The report from the Special General Meeting of Ackworth School was then read, some particulars of which are given in another page, and need not be here repeated. It was cause for gratulation, that the institution was now free of debt, and, considering the very much improved education now afforded at this seminary, it was deemed very desirable that Friends who could afford it, should be encouraged to pay a higher amount annually than the present scale admitted (say £25), in order that the institution might rather have a surplus, and not be so liable to be burdened, as of late years it has been, by debt. Much satisfaction was expressed on learning the extent to which the contributions of Friends who had been educated at the school had assisted in the discharge of the debt. It was recommended to have a young Friend in each Monthly, or in each Particular Meeting, who had been a scholar, to collect annually in behalf of the funds of the institution, and in order to give opportunity, as far as possible, to all to contribute, that small subscriptions should not be refused.

The reading of the other school reports did not lead to very much comment, and, being in print, will be circulated among our readers. The point which seemed to us to be pressed with most emphasis, was the great advantage which was found to result from the conjunction of manual labour with education; and one feature in the expenditure at the Brookfield Agricultural School, in Ireland, was, that the labour of the children yielded, we understood, more than one-third of the cost of their maintenance and education.

Reference was made, by a venerable Friend, to a discussion that took place last year, in regard to the importance of the Society continuing its oversight of the youth during the period between their leaving school and acquiring a settled engagement in business, that being the time wherein the character for life was very much formed; and he called attention to the twelfth clause in the "Rules of Discipline," under the head of "Oversight," which having been read, there ensued a lengthy and interesting deliberation, in the course of which many very valuable observations were made on various branches of the subject. * * * *

There was another point adverted to by some—the hours of labour—which seemed to take hold of the sympathies of a number of Friends; and those having apprentices were encouraged closely to look at the matter, and not unduly to work those in their employ. * * * *

There was another branch of the question as to the oversight of our more advanced youth, which also engaged considerable attention—that of religious instruction—to which it was deemed desirable to direct the attention of any committee which might be appointed, with the view to bringing in a minute relating to the matter now before the meeting, viz., to consider what other means, in addition to those at present brought into exercise, it might be proper to adopt; it being the opinion of some, that the Society does not possess adequate "machinery" for this purpose.

Some very excellent remarks followed at this time particularly on the duty of parents; and the whole subject was, thereafter, remitted to the consideration of a few Friends, who were desired to bring into a future sitting, a minute which should go down to the different Quarterly Meetings.*

* *Yearly Meeting*, 1855.—The following minute on this subject was subsequently brought in and adopted:—This meeting has been introduced into a tender feeling of religious solicitude for the Christian interests of the younger members of our Society, as well as of the children of those who, though not in membership, are in religious profession with us.

Under a renewed sense of the importance of the subject, this meeting concludes to invite the attention of Quarterly Meetings to the twelfth paragraph, under the head "Oversight," in our Rules of Discipline, with special reference to the circumstances of such young persons in the period between the time of their leaving school and their settlement in life.

The several Quarterly Meetings are encouraged to report the result to the next Yearly Meeting.

The business next claiming attention was the report from the committee to examine the accounts of the National Stock; from which it appeared, that the revenue for the year, including last year's balance, £100 from Friends of New England towards defraying travelling expenses of ministers in this country, &c., and a legacy of £100 from our late dear friend, Lydia Ann Barclay, amounted to upwards of £3100. The expenditure was over £2200, leaving a balance in hand of something more than £800. This sum, though appearing large, would not, the report stated, render less needful a liberal subscription this year, as the liabilities of the trustees were to a considerable amount. After some consideration, therefore, and explanation regarding sundry items in the report, a collection in each Quarterly Meeting, equal in amount to last year, was ordered to be made, and forwarded to the treasurer in the usual manner. Adjourned about two, till ten on Second-day. The special committee on the epistle from Ohio signed by Benjamin Hoyle, was directed to meet at four this afternoon, and the meeting of the Tract Association at five; there appearing no time so suitable for it.

(To be continued.)

SUMMARY OF EVENTS.

EUROPE.—News from England to 9th inst.

The War.—Just before the sailing of the steamer, a despatch was received from Lord Raglan, dated on the 8th at 6 P. M., announcing that, after a fierce bombardment, the French attacked and carried the Mamelon and White Tower at Sebastopol. The loss of life has been very great, but no figures are given. The squadron, under the command of Admiral Lyons, had bombarded Genitchi, on the sea of Azoff; destroyed a quantity of stores and a large number of transports. The Russians had thus lost in four days an immense quantity of provisions, four war steamers, and 240 vessels employed in provisioning the troops in the Crimea. The French army has been largely reinforced, making its number nearly 200,000 men. The allies propose to fortify Yenikali, and garrison it by the Turks, but they will not hold Kertch. Prince Gortschakoff telegraphs, under date of 3d inst., that the allies have left Genitchi, and that part of the burned stores will be saved. The allied steamers visited Arabat, and burned a number of merchant ships. The allies had made no movement towards the interior of the Peninsula of Kertch.

The Baltic Fleets.—The British and French fleets, on the 4th inst., were in the immediate vicinity of Cronstadt. Admiral Dundas had made a reconnoissance, and found that new fortifications had been erected since last year. Several vessels laden with timber, had been captured by the allies.

RUSSIA.—A supplementary ukase has been published for the purpose of "facilitating the levy" of twelve men in every thousand, which was recently ordered. It directs that, when there is a deficiency of men of the prescribed age, those of more mature years shall be taken to make up the number. Letters from Cracow report that the insurrection in the Ukrain is not yet suppressed.

AUSTRIA.—The Prussian Correspondence says:—Austria considers herself released from all engagements to the Western Powers, the latter having refused to conclude a peace on reasonable terms. Austria, however still, professes herself the ally of France and England, under the treaty of Dec. 2d. The Vienna papers state that, although the conferences have closed, the Russian Plenipotentiaries have the Austrian propositions under consideration, and Austria is still desirous of mediation. The Commissioners of France and England have left Vienna.

FRANCE.—A decree has been issued, extending the free importation of breadstuffs to England, during the present year. The King of Sardinia will probably meet Queen Victoria in Paris, the present summer. The French Exhibition was more flourishing.

SPAIN.—The government represents the recent Carlist insurrection as entirely suppressed, but the province of Catalonia is placed in a state of siege. Troops continue to leave Madrid, leading to the inference that trouble still exists.

ITALY.—Numerous political arrests have been recently made in the Roman States and Piedmont.

GREAT BRITAIN.—Parliament has adjourned. The debate on the war had ended after a protracted discussion, in Sir Francis Baring's motion being permitted to pass *nem. con.*, viz.: That the House having seen with regret that the conferences at Vienna had not led to a termination of hostilities, feels it a duty to declare that it will continue to give every support to her Majesty in the prosecution of the war, until she shall, in conjunction with her allies, obtain for the country a safe and honourable peace.

Commercial.—Liverpool Market.—The sales of cotton for the week amounted to 107,000 bales, of which 63,000 were taken by speculators. In the early part of the week, a small advance in price took place; this was afterwards lost, and the market closed steady at former quotations. The rates were Orleans fair, 7¼*d.*; do. middlings, 6, 11-16*d.* Uplands fair, 7*d.*; middlings, 6⅝*d.* *Breadstuffs*, unchanged except for corn which has advanced 1*s.* Flour is quoted at 40*s.* to 45*s.* per bbl. according to quality. *London.*—The bullion in the Bank of England had increased £700,000. Money was plenty at 3½. Consols, 92. The weather is said to have been favourable for the crops. *State of Trade.*—At Manchester the market was dull, and prices unchanged.

BUENOS AYRES, dates to Fourth mo. 25th, have been received. During the last days of the Third month, a large body of Indians, said to number 2500 warriors, made an incursion into one of the cattle raising districts of the province of Buenos Ayres, and drove off about 80,000 head of cattle and a large number of horses. They also carried away five entire families as captives. The loss of property was estimated as high as a million of dollars.

PARAGUAY.—Recent letters from the U. S. squadron on the coasts of Brazil, mention that Paraguay has yielded to Brazil the right to navigate the Paraguay river. It had not transpired whether the right had been conceded to other nations.

UNITED STATES.—*Texas.*—Many foreign immigrants are arriving in this State. They consist of Prussians, Poles, Bohemians and Swiss. In Galveston, fine brick houses, wharves and other valuable improvements, have been recently constructed. Cattle raising is said to be a large and profitable branch of business in Texas. Large herds are sent to the New Orleans market, and the late high prices have even brought some as far as New York. The people of the Upper Trinity despairing of a rise in the river, were hauling their produce to market. A trader had arrived at Galveston, from Navarro county, who had in wagons on the way a quantity of hides, peltries and cotton; they have to be hauled, 300 miles.

Kansas.—Governor Reeder, the District Attorney, and the Associate Justices of the Territory, having been engaged in certain purchases and speculations in Indian lands of questionable propriety, the President has called upon them for explanations, informing them that they cannot be retained in office, unless his present impressions regarding their conduct, shall be removed by satisfactory explanations.

New Wheat.—On the 20th, South Carolina red wheat was sold in New York, being the first of the season; the price was $2.50 per bushel.

New Orleans.—The cholera in this city has abated; in the week ending 18th inst., there were only 76 deaths from that disease. Sales of flour, on the 21st, at $8.25 per bbl.; Western white corn, 90 cts. per bushel.

Illinois.—Returns from the counties show a majority of 14,066 against a Prohibitory Law. The total vote was 167,336, being the largest ever polled in the State.

Burlington, N. J.—A late census of this city gives it a population of 4974. In 1850 the number was 4536.

Philadelphia.—Since the completion of the northern chain of railroads to Niagara Falls, a large quantity of flour has been sent to Philadelphia, from Western New York. Mortality last week, 182.

New York.—The brig Joseph Howe was last week "caught in the act" of carrying off about fifty German recruits for the English army in the Crimea. A considerable number of men are still clandestinely obtained from New York, for the work of human butchery. Mortality in this city last week, 322.

The Plains.—The conductor of the Salt Lake mail recently arrived at Independence, Missouri, informs that cholera was thinning out the trains belonging to the Mormon emigrants. These trains are composed of families lately arrived from Europe. The Indians had been very troublesome of late, having stolen nearly all the stock belonging to the mail contractors, and have driven away the cattle from the foremost emigrants.

California.—The steamship Star of the West arrived at New York on the 24th, with 500 passengers and $625,000 in gold. She brings San Francisco dates to the 1st. inst. The mining news from all parts of the State was encouraging, and it is thought that a previous time has the yield of gold been greater than at present. The deposits of gold at the Branch Mint in San Francisco, amounted to 40,000 ounces in 6 days. A law had been passed by the Legislature granting a large quantity of tule lands, for the use of the Chinese, in which they may plant their own grain and vegetables. The lands granted are fitted for the cultivation of rice, and the Tung Nagi Sanduc (a Chinese paper) speaks favourably of it.

Miscellaneous.—Useless Expenses.—While in all countries, there are many thousands of people, who can barely obtain the necessaries of life, immense sums are annually wasteless expended for useless, or worse than useless purposes. In England alone, about two hundred and fifty millions of dollars are annually paid for intoxicating drinks. The yearly consumption of tobacco in the world over, is computed at 4,000,000,000 pounds, which at only two cents a pound makes a yearly sum was of four hundred millions of dollars. In the United States, the amount spent every year for tobacco, drugs and other things as useless, is probably not less than two hundred millions of dollars.

Turkish Flint Wheat.—One hundred bushels of this hardy and productive grain have been received at the Patent office, Washington. It was grown at the foot of Mount Olympus, in Thessaly.

Prohibitory Laws.—The framers of these laws, in their anxiety to make them effectual, are in danger of failing in their object entirely, by disregarding constitutional limitations. The Supreme Court of Massachusetts has decided that part of the law of that State is unconstitutional. It is generally believed that the recent liquor law of New York, for a similar reason, will have no practical value.

Immigration from Scotland.—A large emigration is now going on, from the north of Scotland to Canada. In two months, 5000 persons have left Aberdeen for other northern ports.

The Oldest Paper in America.—The Newport (R. I.) Mercury closed its ninety-seventh year of publication on the 12th inst.

Killed by Lightning.—As David Bennett and his nephew, Joseph Bennett, were engaged ploughing (breaking prairie) with three yoke of oxen on the 19th inst., at Quebec, Iowa, the two men and four of the oxen were instantly killed by lightning.

Cotton at Market.—It is computed that the late frosts in the Southern rivers will liberate about 200,000 bales of cotton, which have hitherto been kept back by low water. This quantity will furnish ten millions to foreign exchange, saving the shipment of that amount specie to Europe.

Large Sales of Land.—The land sales of the Illinois Central Railroad last month, amounted to $580,000, and for five days of this month, to $125,000.

Southern Methodists.—From the tenth annual report of the "Methodist Church South," it appears that the organization has, under its care, 128 congregations and 79,050 church members.

Destructive Fire.—On the 16th, the town of Bay Sara, Louisiana, was nearly destroyed by fire. Loss supposed to reach half a million.

A Stated Meeting of the "Philadelphia Association for Friends for the Instruction of Poor Children," will be held at the usual place, on Second-day evening, Seventh month 2d, at 8 o'clock.

EDWARD RICHIE, Clerk

CORRECTION.

A typographical error occurs in the 16th line from the bottom of the second column of the editorial in the last number, where the word "from" should be *for*.

MARRIED, at Friends' Meeting-house, Chesnut street, West Chester, S. TOWNSEND BROWN, of Norristown, to MARY S. PARKER, of West Chester, daughter of the late Wistar Parker, of Pennsbury, Chester Co., Pa.

DIED, in this city, on the 21st of Fifth month, in the 72d year of her age, ANN, wife of George Matlack, a member of the Northern District Monthly Meeting. Her illness was of short duration, which she bore with much patience and resignation; and we doubt not her end was peace.

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For "The Friend."

The Indians.

"It is difficult," says Gov. Stevens, "to conceive that those noble Indians [The Flat-heads] can belong to the same race as the wretched Root Digger Indians, who are occasionally found in wandering families west of the mountains. Lieut. Mullan says of this degraded race, a party of whom he met with on the Snake River:—"about 12 miles from our camps we espied a smoke on the river bank; when approaching it we found among the Artemisia of the prairies three or four families of the Root Digger Indians. They were astonished to see us, the children running and scampering through the bushes as if their lives were in danger They had with them no lodges and no food, save a large pile of white roots which they had just dug from the side of the river, and which they seemed to feast on with as much contentedness as if they were surrounded by all the luxuries of life. The men were absent fishing. Fish and roots are their only subsitute, and still these people are fat and in good condition. They seemed to be living in small enclosures, formed of the Artemisia, in which they had a few glowing embers. A few horses and a mule stood near by. Apparently the sole pursuit of this people was the keeping of soul and body together. They appeared probably more near to the brute creation than any other portion of the human race; we had visited their abodes with the expectation of procuring meat; but disgust getting the better of us, we put spurs to our horses and soon left the presence of the Digger tribe."

The Upper Pend d'Oreilles have been formed at a comparatively recent period under Ambros, their chief, and are known as the Kalespel or Kalispelines. They consist of a number of wandering families, composed of Spokanes, Kalispelusses proper and Flat-heads, who having intermarried, have formed a habit of sojourning in the vicinity of the Horse and Camash plains, or Clark's Forks, during their annual migrations. They have about 40 lodges, with some 280 inhabtants. A Roman Catholic mission was established among them nine years ago. Their food, at first, consisted mainly of Camash roots and berries, which contain very little nourishment. Afterwards, they slowly improved. They obtained pigs, poultry, cattle, horses, agricultural implements and tools. Many of their supplies came from Europe. There are two lay brethren attached to the mission. One of them, brother Francis, is a perfect jack-of-all-trades—by turns, carpenter, gunsmith, blacksmith, and tinman, and good at all. The other, M'Gean, superintends the farming. They have both worked hard, building a wind-mill, blacksmith, and carpenter shops, barns, cow-sheds, &c., besides a chapel and a large dwelling house of hewn timber. The chapel is highly decorated, and contains a carved and gilded altar, a statue of the Virgin Mary, brazen crosses and richly bronzed fonts; work so well executed, as at first to lead one to suppose it of foreign origin. They have also made a grindstone of native rock, modeled by the hand that formed the chisel which wrought it; tinware, a smith's bellows, plough-shares, besides their chimneys and their own tobacco-pipes of wood lined with tin. In household economy they are not excelled. They make their own soap, candles, vinegar, &c., and it is interesting and amusing to listen to the account of their plans, shifts and turns, in overcoming obstacles; their repeated failures and final triumphs. Besides the buildings already mentioned, they have erected several others for lodging cattle and for keeping roots. The farm contains about 160 acres cleared, producing spring-wheat, barley, onions, cabbages, parsnips, peas, beets, potatoes and carrots. Father Hoeken says the children will eat his carrots, when they see them growing, but he shuts his eyes to the theft, as 'any thing else than carrots the little creatures respect.' The Indians are very fond of peas and cabbages, but beets and onions particularly, they dislike. The other productions of the farm are cattle, hogs, poultry, butter and cheese. The houses of the natives are 16 in number, built of logs and hewn timber. There are also quite a number of mat and skin lodges. Formerly these Indians were a poor, half-starved race, and nearly naked; living upon fish and roots, and in extremity upon the pine-tree moss. They considered themselves to be nearly allied to the beaver, but greater than the beaver, because, they said, "the beaver builds houses like us, and he is very cunning; but we can catch the beaver, and he cannot catch us, therefore we are greater than he." It was not uncommon for them to put the very old and the very young to death, because, they said, "these cannot take care of themselves and we cannot take care of them."

The name they give the Creator in their own language is—"The One who made Himself." They formerly believed that evil and bad luck emanated from a fabulous old woman or sorceress. Every man had his particular medicine or charm. With some, it would be the mouse, with others the deer, buffalo, elk, salmon, bear, &c.; and whichever it was, the savage would carry a portion of it constantly with him. The tail of a mouse or the fur, hoof, claw, feather, fin, or scale, of whatever it might be, became the amulet. When a young man grew up, he was not yet considered a man until he had discovered his medicine. His father would send him to the top of a high mountain, in the neighborhood, where he was obliged to remain without food until he had dreamed of an animal; the first one so dreamed about becoming his medicine for life.

During winter, all large game is distributed among all. One is chosen distributor for the season; to him the animal is brought; he cuts it into a number of pieces corresponding to the various families. He then cries: "Come and fetch." Immediately a delegate from each lodge appears and carries off the piece assigned him. No dissatisfaction is ever manifested at the division. This custom was first established by their late chief Loyola. He appears to have been a remarkable man; although of a very quiet and taciturn disposition, he was a good disciplinarian. He was beloved, and had great influence over his people. Before his death, which occurred two years ago, he named the present chief (Victor) as the best man to be his successor. Victor was accordingly elected by the almost unanimous vote of his people. He is small, young and of a good countenance, but so amiable as scarcely to maintain his authority. One of his punishments is, to whip the offender; but this he never does unless with the consent of the culprit, who, after the infliction, will frequently laugh or run races, or play a game, or do something else in the way of fun, to show how little he cares.

The Indians grind their own wheat by a hand-mill, at the rate of three bushels a day. They are said to be comparatively industrious. Each one, who wishes it, is allowed a certain amount of land for his own use. The soil consists of a rich, but very thin mould, beneath which is a tenacious, bluish clay, very barren. It soon wears out. There is good meadow land, unfit however for agriculture, because annually flooded and untillable before the middle of summer. The missionaries wish the natives to remove to the camash plains, where the land is better, but they say, "This is our country; here are the graves of our forefathers; here we were born; here we wish to die; we do not want to leave our country, poor as it is."

Until farms are properly cultivated by these Indians, their wandering habits must continue. Their migrations now extend over a tract more than 100 miles square. They take fish from Clark's River, by means of a weir, which they annually construct. To Lake Rothman, long celebrated for the quality and number of its beaver, they go to catch the latter animal, and to hunt deer; to others to cut flag and rushes for mats, and still again to others to hunt bear.

The old method of cooking fish in bowls of wicker work, heating the water by hot stoves, is still practised; although it is not very cleanly, it is very rapid, and the fish thus cooked have an excellent flavour. They also collect roots and a berry, called the sugar berry and moss, for winter use. They likewise dry meat and fish. During heavy snows, they kill many deer, notwithstanding their poor condition. Last winter they killed 800, and they were barely sufficient for their wants. In old times, they say, there were very few deer; latterly they became much more plentiful. The camash, forms an important article of food when other supplies fail. "It is," says De Smet, "a small, white, vapid onion when removed from the earth, but becomes black and sweet when prepared for food. The women arm themselves with long crooked sticks to go in search of the camash. After having procured a certain quantity of these roots by dint of long and painful labour, they make an excavation in the earth from

12 to 15 inches deep, and of proportional diameter, to contain the root. They cover the bottom with a closely cemented pavement, which they make red-hot. After having carefully withdrawn all the coals, they cover the stones with grass or wet hay; then place a layer of camash, another of grass, a third of bark overlaid with mould, whereon is kept a glowing fire for 50, 60, and sometimes 70 hours. The camash thus acquires a consistency equal to that of the jujube. It is sometimes made into loaves. It is excellent, especially when boiled with meat. If kept dry, it can be preserved a long time."

The good faith of the Pend d'Oreilles was recently signally exhibited. Two of their young men stole some horses, and took them home, where they were recognised as belonging to white men. A council was held, in which it was determined, that it was wrong to rob a friendly people, and that the property should be restored. That otherwise they would be called liars. They had always borne a good name, and were ashamed to have mean things said of them now. Accordingly their chief and five principal men travelled five days and nights through an enemy's country, came boldly to the fort, and delivered up the horses with many expressions of sorrow and shame. Thus proving themselves both brave and honest.

Every man hath in his own life sins enough, in his own mind trouble enough, in his own fortune evils enough, and in performance of his offices, failings more than enough, to entertain his own inquiry; so that curiosity after the affairs of others cannot be without envy and an evil mind. What is it to me, if my neighbour's wife were a Syrian, or that another is indebted five thousand pounds, or whether his wife be expensive? But commonly curious persons, or (as the apostle's phrase is) "busy bodies," are not solicitous or inquisitive into the beauty and order of a well governed family, or after the virtues of an excellent person; but if there be anything for which men keep locks and bars, and porters, things that blush to see the light, and either are shameful in manners, or private in nature, these things are their care and their business. But if great things will satisfy our inquiry, the course of the sun and moon, the spots in their faces, the firmament of heaven, and the supposed orbs, the ebbing and flowing of the sea, are work enough for us; or if this be not, let him tell me whether the number of the stars be even or odd, and when they began to be so; since some ages have discovered new stars which the former knew not, but might have seen if they had been where now they are fixed. If these be too troublesome, search lower, and tell me why this turf this year brings forth a daisy, and the next year a plantain, why the apple bears his seed in his heart, and wheat bears it in his head; let him tell why a graft, taking nourishment from a crabstock, shall have a fruit more noble than its nurse and parent; let him say why the best of oil is at the top, the best of wine in the middle, and the best of honey at the bottom, otherwise than it is in some liquors that are thinner, and in some that are thicker. But these things are not such as please busy bodies.—*Jer. Taylor.*

Give no alms to vicious persons, if such alms will support their sin; as if they will continue in idleness; "if they will not work neither let them eat;" or if they will spend it in drunkenness, or wantonness: such persons, when they are reduced to very great want, must be relieved in such proportions as may not relieve their dying lust, but may refresh their fainting or dying bodies.—*Jer. Taylor.*

Necessity of a Due Allowance of Sleep.—Habit influences, in some degree, the amount of sleep that is required. It should be said, however, that it is never well to withhold any of the revenue that is justly due to sleep. A man may accustom himself to take so little sleep, as to be greatly the loser thereby in his waking moments. It may be commonly observed, that those persons who spend less time in sleep than is usually found needful by others of the same age, and strength, and occupation, consume a much larger portion of their days than others do, in a kind of dreamy vacancy, a virtual inactivity of mind and body. The hours expended in sleep are not the only hours that might be justifiably deducted from the sum total of life, as having been lost to it; numbers of moments are daily spent in an absolute inaction of mind and body, and sleep cannot be robbed of its dues without adding largely, and in greater proportion than the time habitually stolen from the sleep, to that which is wasted in such waking reveries. In order that the mind may have the power of undergoing trying and exhausting labour, that it may continue in the full possession of its capabilities, that it may continue to be undulled and unblunted by such wear and such use, an amount of sleep must be allowed, which is proportionate to the severity of such work, to the engrossing and expending nature of the mind's employment. The nights may be robbed of the hours of sleep, and the time so stolen may be devoted to toil of mind or of body, but the endurance by the system of undue waste and imperfectly restored balance of the vital force, even if somewhat protracted by the strength of the constitution, or if prolonged somewhat by the energy of a determined will, or by the spur of a great necessity, or by the goal of a great ambition or darling hope, must be short-lived. The system cannot be robbed of its sleep without a corresponding disturbance and derangement of the functions; the power and the equilibrium of the vital forces will become so far affected as to involve disordered action, and thus indirectly, by forming part of the common organism, and directly by the diminished tension of the vital forces which supply the sensorium itself, the mind will become unable to continue its exertions. Many an ardent and hopeful aspirant for collegiate distinctions—many an anxious labourer for professional eminence, has thrown away his hopes in thus vainly struggling to cheat the system of this great requirement.—*Dr. Robertson on Diet and Regimen.*

For "The Friend."

CONSISTENCY.

It will doubtless be conceded, that our worthy predecessors were raised up to bear testimony to the spiritual nature of the Christian religion, in opposition to those outward views, which were, and continue to be, maintained by mere worldly professors. Christ Jesus was the foundation upon which they were concerned to build, believing Him to be the immutable Rock upon which the prophets and apostles were built as a spiritual house, of which he is at once the Head and the great Master-builder. They preached the doctrine of an immediate revelation of the will of God to the soul of man, and can we now forsake this ground, and yet maintain the standing which we, as a people, have taken, even that of its being our privilege to be led and guided by the unerring Spirit of Truth? Can we exalt the letter of Scripture above the Spirit, and yet profess to be the followers of Christ as our early Friends were? Can we depreciate this doctrine of the immediate teachings and leadings of the Spirit, and yet retain the name of Quakers, or be the friend Truth?

It was testified by George Fox, relative to o ings made to his mind in the early part of religious experience, that they were made i pendent of the Scriptures, but that he afterw found them conformable thereto. Now, how this compare with the sentiment that the Sc tures are the only source from which we are derive a knowledge of the truths contained there And how can we reconcile the view that the Sc tures apply to all circumstances, comprehend conditions, regulate all motives, and control direct all overt acts, with an acknowledged ne sity for any superior direction? Or that Scriptures are the appointed source from wh ministers are to derive a knowledge of the tru they are to communicate, with the belief that t ministers must wait upon God to be endued w wisdom to qualify and direct in the work of ministry? Do not views like those alluded open the way for the entertainment of a m literal faith, and for the introduction of a stud and superficial ministry? If so, should not ev *right* means be used, to prevent their currer amongst us, lest we be carried back to that st of apostacy from which our worthy forefath were mercifully delivered?

These considerations are worthy of our seric attention, and the entertaining and recommen tion of such queries, have, it is believed, been some measure a means of arresting the spre and preventing the currency of the innovatio alluded to, for which we have cause of thankf ness to Him, who has opened our eyes to see, a prepared our hearts to feel that the Truth w being made to suffer thereby.

Decimal Measures.—We find the following the foreign news:

Notices have been given in Parliament of a m tion for a decimal coinage, and to unite in a Co gress to establish a uniform decimal system throug out the world.

We suppose the design embraces a uniform sy tem of weights and measures, based upon decim division. If so, the agitation of the question, wit a view to action in our next Congress, becom doubly important. We shall secure, by properl urging the measure, not only the best system f ourselves, but acting in concert with the Europea Congress, we shall help to establish the decima system over the whole civilized and mercantil world, and get rid of the trouble and inconvenienc of systems of weights, and measures of length, ca pacity and value, as various and as different as th customs of the world are one from another. Ther is nothing which would tend more to unit the trading and commercial world in a commo brotherhood of feeling, or which would more ma terially facilitate their operations, than a uniform system of weights, measures and of coinage.—*Ledger.*

Selected.

It has been observed, that in a violent gale, those trees which occupied the centre of the forest, and seemed most secure, have been torn from their roots, while others that stood on the margin, and from their unsheltered position, most exposed, had struck their fibres so deep into the soil, as to defy the power of the whirlwind and the storm; which should teach us, that *no length of standing*, no favourable situation in life, much less any inward strength, can secure us from falling; for it is not only to the young, but to the aged, the warning voice must be directed; "What I say unto you, I say unto all, *watch.*"

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 332.)

WALTER FAWCETT.

Walter Fawcett was one of the early settlers of hester, and was at that time a married man with family, and the Monthly Meeting and the uarterly Meeting of Chester, were both at times ld in his house. We find it recorded that at e "Quarterly Meeting held at Walter Fawcett's, t of Sixth mo., 1687, it was agreed that there a Monthly Meeting kept up in the woods, for e service of Friends and Truth, viz. at Newtown, arple, Springfield, Upper Providence, Middlewn, and Edgmond." Again, at a Quarterly eeting held at the same place, Sixth mo., 1690, It was ordered that there be four General Meetgs of Worship settled in this county for the serce of Truth; that is to say, at Chester, the secd weekly Third-day in the Ninth month; at arby, the second weekly Third-day in the Twelfth onth; at Concord, the second weekly Third-day the Third month; at Chester, the second week- Third-day in the Sixth month."

Walter Fawcett was at this time an approved inister, but of his gospel services we have small ecount. In the Fourth month, 1692, he was at he General Meeting of Ministers in Philadelphia, nd signed their testimony against George Keith, nd also their epistle to Friends in England, in stification of this proceeding. Walter appears have travelled with William Ellis, who, in writg to his wife, under date, Philadelphia, Sixth onth 8th, 1698, says, "Here are many tenderearted Friends, who are preserved lowly in mind nd loving, and who keep much out of superfluity apparel. Walter Fawcett is with me, and is ell."

At the Meeting of Ministers at the time of the early Meeting, in the Seventh month, 1698, he id before his Friends a concern he felt to pay a eligious visit to England. It is probable that he ad not first obtained the concurrence of his Monthly Meeting, for whilst granting permission o go, they directed him to procure a certificate of nity, before he went. At the Meeting of Ministers held in the First month, 1699, he opened his oncern again, and having probably all necessary nity of subordinate meetings, his prospect was gain united with, and a certificate granted. Tovards the close of that month, he sailed for Euope in company with his Friend, William Ellis. Ve find from letters written by Samuel Carpenter, hat he had "very dear love" for William Fawcett, nd we may infer that the feeling was general mongst his Friends in America.

He laboured in England, about two years. In he Seventh month, 1701, we find him in Philaelphia, attending meetings. In the General Meeting of Ministers held that month, he was ne appointed to prepare a returning certificate on ehalf of William Penn, then about leaving his rovince. By the minutes of the Yearly Meeting or business, we are informed that "Joseph Kirkride and William Fawcett having been lately on religious visit in England, subscribed for 100 opies of Barclay's Apology, on behalf of the Yearly Meeting."

In the Seventh month, 1703, we find him dealng with a member of the Meeting of Ministers, who, for want of taking heed to his ways, had erred from the path of true rectitude, and given oncern and exercise to his Friends. Much good dvice was bestowed; some benefit seemed to reult at the time, and although no permanent good was effected for the transgressor, yet we doubt not but those who laboured in this exercising work, were themselves improved thereby.

How long his last illness lasted, we do not know. But, on the 29th day of the First month, 1704, his day's work being ended, he was released from the troubles of time.

HANNAH KINSMAN.

Hannah Kinsman or Kingsman, wife of John Kinsman, of Chichester, was the daughter of those valuable Friends, John and Elizabeth Simcock. She was born in the year 1660, and having given up early in life to serve the Lord, she was prepared for usefulness in his church. She received a gift in the ministry, and was serviceable therein. In a short memorial concerning her, which was presented "to the Meeting of ministering Friends held at Providence," it is said, "she was of a modest, plain, and blameless conversation; exemplary as an elder in the church of Christ, and desiring peace and unity amongst Friends. Her testimony, though short, according to the portion of spirit God had given her, was sound and suitable. She often admonished Friends to diligence and carefulness in waiting upon the Lord." "This our Friend, after some time of weakness of body, departed this life, very quietly and innocently, like a little child, the 25th day of Eighth month, 1718; aged about fifty-eight years."

ESTHER HAINES,

Was the wife of John Haines, of Evesham, West Jersey. She deceased, about 1719. Her friends testify that she "was a zealous woman."

VINCENT CALDWELL.

Vincent Caldwell was born in the year 1673, at Brason in Derbyshire, Great Britain, of parents, not professing with Friends. His amount of school learning was not great, yet sufficient to qualify him for all the common duties of life. In 1691, he was convinced of the Truth, under the ministry of John Gratton. Being faithful to the openings of the Lord's Holy Spirit, he grew in religious experience, and, in 1693, a dispensation in the ministry of the gospel of our Lord Jesus Christ was committed to him. Believing it right to remove to Pennsylvania, he applied to his Monthly Meeting at Monyash, which granted him a certificate on the 24th of First month, 1699, addressed to the Monthly Meeting of Philadelphia. This certificate he presented to that Monthly Meeting, held Sixth mo. 25, 1699; but he appears to have almost immediately removed to Darby, where he resided for a few years.

In the fall of 1701, with the unity of his Friends, he paid a religious visit in Maryland, being accompanied most of the time by his fellow-labourer in the gospel, Abraham Marshall. Of this journey Vincent, with thankfulness, acknowledged that the Lord was with him, helping and encouraging him in the service. He and his companion had many good, quiet and peaceable meetings.

After his return from this southern journey, a concern rested with Vincent Caldwell, to visit Friends in Virginia and Carolina, and some of those he had recently been with. He bore it in silence, until coming to Philadelphia to the Yearly Meeting in the Seventh month, 1702, he found that valuable minister from New England, John Rodman, on his way south, without a companion. It opened on Vincent's mind, that it would be in the ordering of Truth for him to accompany John, but his Monthly Meeting was over, and he could have no opportunity of obtaining the concurrence of the Friends of that body. He brought the subject before the General Meeting of Ministers for their judgment. The meeting, feeling full unity with him and his prospect, gave him a certificate for the journey, making this proviso, "that it shall not be taken for a precedent, except upon the like emergence, and where Friends have the like satisfaction of the conversation and ministry of the person requesting it."

The visit was accomplished, and Vincent was at his home about the close of the year, and the account he was enabled to make, was one "with which Friends were well satisfied." In 1704, soon after his return from this visit, he married Betty Pierce, a daughter of George Pierce, of Thornbury, Chester county. After his marriage he removed to East Marlborough, Chester county, and being one of the first settlers there, he was with his wife "serviceable in divers respects." The Friends who settled at Marlborough, held their meetings in private houses, and were members of Brandywine Monthly Meeting, sometimes called Newark.

(To be continued.)

Omaha City.—Judging by the amount of the present emigration to Nebraska, there will soon spring up within its borders a number of thickly populated towns, which will a few years hence, become commercial marts, wherein all the trade of that fertile territory will concentrate. Omaha city on the Missouri, bids fair at the present time to become the chief of those commercial towns. It is situated on the western bank of the Missouri, directly opposite the town of Council Bluffs, with which place it is connected by a ferry. The town as at present laid out, is about a mile and a half in length and a mile in width, and is divided into some fifteen hundred lots. The streets are laid out one hundred and one hundred and twenty feet wide, and the houses, which are yet to be built, are to be erected in blocks that will be separated by wide alleys. In the highest part of the town a large square is laid out for the erection of the capitol, and a large building is to be immediately built as a temporary State House. A number of clear streams flow through the town site. Immediately below the city there stretches for some distance a heavy body of timber, and behind it extend open prairies, suitable for farms. Few houses have yet been built in Omaha, but it is thought that hundreds will be erected before the coming of cold weather.

Yellow Fever Prevented by Inoculation.—We notice in La Cronica, that W. L. Humboldt has discovered a means to prevent yellow fever by inoculation. The government of Cuba, as La Cronica is informed, has directed the inoculation of the major part, amounting to one thousand, of the newly arrived troops, which has resulted in the greatest success, since none have been attacked by this terrible disease, which generally decimates the foreign population shortly after their arrival. The operation is similar to vaccination, by inserting the virus discovered by Dr. Humboldt, generally in both arms; a few hours after this trifling operation, the symptoms of a minature yellow fever commence, and all the pathological consequences follow rapidly and slightly, rarely exceeding forty-eight hours in duration, and with nothing more than a slight feverish action.

Humility consists not in railing against thyself, or wearing mean clothes, or going softly or submissively; but in hearty and real evil or mean opinion of thyself. Believe thyself an unworthy person heartily, as thou believest thyself to be hungry, or poor, or sick, when thou art so.

Selected.

THE NIGHT-STORM AT SEA.

'Tis a dreary thing to be
Tossing on the wide, wide sea,
When the sun has set in clouds,
And the wind sighs through the shrouds,
With a voice and with a tone
Like a living creature's moan!

Look! how wildly swells the surge
Round the black horizon's verge!
See the giant billows rise
From the ocean to the skies!
While the sea-bird wheels his flight
O'er their streaming crests of white.

List! the wind is wakening fast!
All the sky is overcast!
Lurid vapours, hurrying, trail
In the pathway of the gale,
As it strikes us with a shock
That might rend the deep-set rock!

Falls the strain'd and shivered mast!
Spars are scattered by the blast!
And the sails are split asunder,
As a cloud is rent by thunder;
And the struggling vessel shakes,
As the wild sea o'er her breaks.

Ah! what sudden light is this,
Blazing o'er the dark abyss?
Lo! the full moon rears her form
Mid the cloud-rifts of the storm,
And, athwart the troubled air,
Shines, like hope upon despair!

Every leaping billow gleams
With the lustre of her beams,
And lifts high its fiery plume
Through the midnight's parting gloom:
While its scatter'd flakes of gold
O'er the sinking deck are rolled.

Father! low on bended knee,
Humbled, weak, we turn to thee!
Spare us, mid the fearful fight
Of the raging winds to night!
Guide us o'er the threatening wave:
Save us! thou alone canst save!

E. Sargent.

Selected.

A WATER SONG.

Each flower holds up a dainty cup
To catch the rain and dew;
The drink of flowers that comes in showers
Is just the drink for you.

The stars so bright that gem the night
In the round heaven of blue,
Fling down their beams upon the streams
Which flow with drink for you.

That nightingale which charms the vale,
From yonder fountain flew;
The song-bird's drink should be, I think,
The drink for birds like you.

George W. Bungay.

Liability to Collision at Sea.—Lieutenant Maury has published a pamphlet, entitled "Letter Concerning Lanes for the Steamers Crossing the Atlantic," in which he states that the part of the ocean used by the European steamers in their voyages to and fro, between the meridians of 15 deg. and 65 deg. west, is, for the American steamers 300 miles broad, and for the English 150 miles broad. The American roadway overlaps and includes the English. Consequently there is a breadth of ocean 300 miles wide, in any part of which a sailing vessel, by night or in a fog, is liable to be brought into collision with the steamers. Lieut. Maury, therefore, proposes new lanes for steamers across the Atlantic, which will "lessen the *liabilities* by diminishing the *chances* of collision." He gives in his pamphlet full charts of these lanes, which will engage the attention of the nautical world, and answer, no doubt, as valuable suggestions to avoid danger.

From "The Leisure Hour."

Thoughts of an Old Smoker.

A Quarter of a century ago, I began to master two difficult attainments: I learned to shave, and I learned to smoke. Of these two attainments, smoking was incomparable the hardest; but I managed it. What has it cost me? I have smoked almost all sorts of tobacco, and, as I suppose, in almost all forms. I began with cigarettes, advanced onwards to cigars, then to Maryland tobacco, then to returns, thence to birds-eye, and thence to the strongest shag. I have bought and smoked segars at all prices, and of all manufactures, from the suspicious articles, seven of which may be bought for sixpence, and which probably are innocent of any connexion with nicotiana, save a slight tinge with its juice, to the Havana at thirty shillings a pound. I have been fanciful in cigar-tubes, and also in pipes, though to no alarming extent, having never paid more than seven shillings for a tube, and five shillings for a meerschaum; and, after all attempts to be fine, preferring the naked cigar, or the half yard of clay. I have spent money, too, on instantaneous lights of many sorts. When phosphorus-boxes, containing a small bottle of fiery mixture, and about a score of matches, cost three shillings and sixpence each, I gave three and sixpence for one. When lucifer matches were invented, and sold for sixpence a box—less in quantity than may now be bought for a halfpenny—I patronized the manufacture. I have used German tinder, fuzees, and a dozen other kindred inventions; and all these, costing money, have served me only for the lighting of my pipes or cigars.

Looking at it, then, altogether, and taking into account cigars, cigar-cases, cigar-tubes, tobacco, pipes, and matches; considering, too, that I have been a constant and persevering, though not an enormous smoker, I may safely and fairly conclude—and keep within compass too—that, take one time with another, smoking has cost me—a shilling a week, for twenty-five years.

A shilling a week: that is to say, two pounds twelve shillings a year: making for the whole period, and without reckoning interest, either compound or simple, the sum of sixty-five pounds. Now this, I repeat, is keeping within compass; and a friend at my side tells me that two shillings a week would be nearer the mark. I fear it would; but as, during ten years past, I have not exceeded the more moderate computation, I shall let the shilling a week remain.

Sixty-five pounds—setting aside the consideration of interest—is a large sum. If, twenty-five years ago, instead of a tobacco-box I had set up a money-box, and dropped into it a weekly shilling, I cannot avoid the conclusion that I should be now sixty-five pounds richer than I am: and there are many things I could do with sixty-five pounds. It might serve me for half a year's housekeeping, for my establishment is on a humble scale; or it might turn to account as an apprenticeship premium for my eldest boy; or it might re-furnish my house. Or, if the shilling a week had been devoted to a life assurance, and I were to die to-morrow, my family would be the better for my self-denial, by a hundred and fifty pounds. Or if I had spent a shilling a week on literature, my library would now be, and much to my advantage, larger than it is. Or if, laying aside selfish considerations, I had set apart a shilling a week to works of charity and mercy, the world might have been the better for it. Many a heartache might have been relieved by the sixty-five pounds which I have puffed away. I think, then, that if I had to begin life again, I would not learn to smoke.

I know it may be said that the argume could be raised against this, that, and the ot superfluity, which might be done without. B I am not writing about this, that, and the ot superfluity; I am writing about tobacco-smok

To turn to another thought: I am not qu sure that smoking is a healthy practice. I kn it is not necessary to health, for I see my frie who do not smoke are not troubled with disea from which those of us who do are exempt. wife does not smoke, and, so far as I can see, does not suffer from the privation. I might g step further, and say, I have a strong suspic that sometimes smoking disagrees with some us, and is rather detrimental to health th otherwise. Certainly, excessive smoking is in rious; but who shall draw the line of demarcat between moderation and excess? As for mys I do not know that smoking has ever hurt r It is true, when I have a bilious head-ache nauseate the smell of tobacco-smoke, but so d nauseate also the smell of roast-beef. Still, a firmly believe that I am none the better for sm ing, I think, if young again, I would not learn smoke.

Then again, I cannot help the conviction th smoking is rather the reverse of a sweet a cleanly practice. To be sure, my friends pra me for not betraying my habits; neverthele there are times when I am glad to rinse my mout and purify my garments, and fear that, after all carry about with me, unmistakable tokens of wh I have been doing. And I am quite sure th some of my smoking friends, who are less partic lar than I am, and especially those who cultiva dirty German pipes, are never free from the pec liar perfumery of stale tobacco. And as this far from being pleasant to me, who am a smoke I am sure it cannot be pleasant to those who a not smokers. Moreover the expectoration whic smoking provokes, is far from a pleasant or clea ly habit. On these accounts, then, had I to pa through life again, I think I would determine pass through it without learning to smoke.

Again, I think that smoking does not add to man's respectability. I am not sure that it h not, sometimes, a contrary tendency. This ma depend on circumstances. Certainly, some me of the highest respectability do not think it an derogation to be seen at times inhaling the vapou of a cigar or a pipe; but no one will say that the would not be equally respectable were they know to avoid smoking as an evil thing. Whereas, o the other hand, some have notoriously lost cast by being numbered among the smokers: and, i fact, I am reluctantly compelled to admit, if smoker be reckoned a respectable man, it is i spite of his habit, and not because of it.

Once more, it is not to be denied that a goo many people in the world are so fastidious an weak, some smokers say, as to think smoking disagreeable habit. They do not willingly admi a smoker into their houses, because they dislik his accompaniments. Well, say that is fastidi ousness and affectation, and "all nonsense"— though, friend and fellow-smoker, we have n right to say that—but suppose it be, the effect i the same; our practice makes us disagreeable causes us to be shunned, and sometimes, if w don't take care, to be shut out from good society.

True, so far as I am concerned, I avoid thi evil—the chance of being disagreeable, or of being thrust out from good society—by never smoking except where smoke is welcome. But it is not pleasant at times, to be debarred a favourite resource for passing time. There is a little bit of self-denial required, I think, when a man would, but dare not, put a pipe to his mouth. And as,

re or less often, such sacrifices must be made the smoker who has consideration for others as ll as for himself, or who has indeed due consid- tion for himself, I would, I think, if my youth uld be renewed, avoid the need for this self- ouial by not learning to smoke.

I think moreover, that smoking is not one of : things which help to push a man onward in e world; and I am mistaken if, sometimes, the bit is not like a clog to keep him back. I am ry sure that a young man, for instance, is not ore likely to obtain a situation of responsibility d trust, because he knows how to handle a cigar an elegant manner, or is refined in his appre- ation of the best oroonoko: I have a strong pression, on the contrary, that such an one ould prefer keeping this acquirement in the ck-ground. In other words, I cannot but be rsuaded that—all things else being equal—the an who does not smoke has a better chance of ccess in the world than the man who does: and , if I were young again, I should wish to succeed, possible, I think I would not learn to smoke.

And I do not wonder that men of business, and nployers generally, look with suspicion upon bacco-smokers; for though a youth or a man, spite of this practice, may be a valuable servant, is not to be denied that the smoker at times ys himself open to temptations, strongly tugging him, to draw him aside from integrity and onour. It is not every smoker that can puff away a *dry pipe*; and the youth who to be manly, uts himself to the discomfort of learning to uoke, is likely also, with the same object in ew, to learn to tipple. In short, I fear it ould be found if curiously and strictly sought to, that smoking often leads to sottishness. I ar also that, as with every other needless ex- ense, it leads sometimes to dishonesty. It is ot always that a youth or a man can afford to issipate a shilling a week, nor sixpence either, in noke. But five shillings a week would not suf- ce for the vespertine or nocturnal cigar and glass many a "fast" youth of the present day. Where do they get their shillings?

Well, I never spent more than I thought I could onestly afford on smoke (perhaps they do not, ither,) and I never needed to wet my pipe; but ecause of the temptations which beset the smoker, think, could I go back again to the morning of fe, I would not learn to smoke.

Again, I do not think that smoking is gene- ally necessary as an aid to mental exertion, or an ncentive to profound study. I cannot subscribe o the motto, "Ex fumo dare lucem;" that is to ay, so far as tobacco smoke is concerned. There ave been philosophers, poets, statesmen, and ivines, among the smokers; so have there been mong the non-smokers. And I am compelled to onclude that wisdom does not coyly clothe itself n vapour. On the contrary, I am bound to ac- nowledge my reluctant belief that if the tobacco- ipe is sometimes a help-meet to the pen, it quite s often happens that the pen is the bond-servant f the pipe. Therefore, were I to begin the world gain, I think I would not learn to smoke.

I think, lastly, that it is very disgusting to see eardless youths, and boys just entering their ens, puffing and spitting in the public streets. t was but an evening or two ago, that I met a lit- le manikin, about four feet in height, and pro- ably twelve years of age, with a face as smooth as girl's, sucking furiously at a dirty meerschaum early as long as his arm, till the ashes in the owl glowed with a burning heat. And the most haritable wish I could frame for the poor mis- uided lad was, that before he got to the bottom f his pipe, he might be desperately sick.

Seriously, I have observed so many mischiefs connected with smoking—have known so many shipwrecks made by it, ay, even of faith and a good conscience—have seen so much time wasted, so much money too, and so much health—and have witnessed so much deterioration of character in some who have given themselves up to the practice, to be led captive by it at its will—that though I may have escaped, by God's help, its worst evils, yet if I had to begin life again, I would not—I think I would not—learn to smoke.

Selected for "The Friend."

Stephen Crisp on Meetings for Discipline.

"And all you, dear Friends, upon whom the Lord hath laid a care for his honour, and for the prosperity of the Truth, and gathered you into the good order of the gospel, to meet together to manage the affairs thereof, to take heed that ye have a single eye to the Lord, to do the Lord's business in the leadings of his Spirit, which is but one, and brings all that are given up to be governed by it, to be of one mind and heart, at least in the general purpose and service of those meetings.

"Although, through the diversity of exercises and the several degrees of growth among the brethren, every one may not see or understand alike in every matter, at the first propounding of it, yet this makes no breach of the unity, nor hinders brotherly kindness, but puts you often upon an exercise and an inward travailing to feel the pure peaceable wisdom, that is from above, among you; and every one's ear is open to it, in whomsoever it speaks, and thereby a sense of life is given in the meeting, to which all that are of a simple and tender mind join and agree.

"But if any among you should be contrary-minded in the management of some outward affair, relating to the Truth, this doth not break the unity that ye have in Christ, nor should it weaken brotherly love. So long as he keeps waiting for an understanding from God, to be gathered into the same sense with you, and walks with you. According to the law of charity, such an one ought to be borne with and cherished; and the supplications of your souls will go up to God for him, that God may reveal it to him, if it be his will, that so no difference may be in understanding, so far as is necessary for the good of the church, no more than there is in matters of faith and obedience to God.

"For, my friends, it is not of absolute necessity that every member of the church should have the same measure of understanding in all things; for then, where were the duty of the strong bearing with the weak? Where were the brother of low degree? Where would be any submitting to them that are set over others in the Lord? which all tend to preserving unity in the church, notwithstanding the different measure, and different growths of the members thereof.

"For, as the spirits of the prophets are subject to the prophets, so are the spirits of all that are kept in a true subjection to the spirit of life in themselves, kept in the same subjection to the sense of life given by the same spirit in the church. By this means we come to know one Master, even Christ, and have no room for other masters in the matter of our obedience to God.

"While every one keeps in this true subjection, the sweet concord is known, and the oil is not only upon Aaron's head, but it reacheth the skirts of his garment also; and things are kept sweet and savoury, and ye love one another from the greatest to the least in sincerity, and without dissimulation.

"This love excludes all whispering of evil things; all backbiting, talebearing, grudging and murmuring, and keeps Friends' minds clean one toward another, waiting for every opportunity to do each other good, and to preserve each other's reputation, and their hearts are comforted at the sight of one another. In all their affairs, both relating to the church and to the world, they will keep watchful over their own spirits, and keep in the Lord's power over that nature in themselves that would be apt to take offence or construe any word or action to a worse sense than the simplicity thereof, or the intention of the other concerned, will allow of.

"And whereas it may often fall out that among a great many, some may have a different apprehension from the rest of their brethren, especially in outward or temporal things, there ought to be a christian liberty maintained for such to express their sense with a freedom of mind, or else they will go away burdened. If they speak their minds freely, and a friendly and christian conference be admitted thereupon, they may be eased, and oftentimes the different apprehension of such an one comes to be wholly removed, and his understanding opened to see as the rest see.

"For the danger in society doth not lie so much in this, that some few may have a differing apprehension in some things from the general sense; as it doth in this, viz., when such that so differ, suffer themselves to be led out of the bond of charity, and labour to impose their private sense upon the rest of their brethren, and are offended and angry if it be not received; this is the seed of sedition and strife that hath grown up in too many to their own hurt.

"Therefore, my dear friends, beware of it, and seek not to drive a matter on in fierceness, or in anger, nor take offence into your minds at any time, because what seems to be clear to you, is not presently received; but let all things in the church be propounded with an awful reverence of Him, who is the head and life of it; who hath said, 'When two or three are met in my name, I will be in the midst of them.' And so he is, and may be felt by all who keep in his Spirit. But he that followeth his own spirit, sees nothing as he ought to see it." S. CRISP.

Colour of the Eyes.—That the colour of the eyes should affect their strength may seem strange; yet that such is the case needs not at this time of day to be proved; and those whose eyes are brown or dark coloured should be informed that they are weaker and more susceptible of injury, from various causes, than gray or blue eyes. Light blue eyes are *caeteris paribus*, generally the most powerful, and next to those are gray. The lighter the pupil the greater and longer-continued is the degree of tension the eye can sustain.—*Hall's Journal.*

Sincerity is a pure and upright principle, and those who are truly sincere, can bear the test of *light*, and are not afraid of having their principles and practices examined by *it*.

Object of Salt in the Sea.—Professor Chapman, of University College, Toronto, has published an interesting paper on the object of sea water being salt, and after giving his objections to the usually received opinions, he urges the theory that the object is to regulate evaporation. If any temporary cause renders the amount of saline matter in the sea above its numeral value, evaporation goes on more and more slowly. If this value be depreciated by the addition of fresh water in undue excess, the evaporating power is the more and more

increased. He gives the results of various experiments in reference to evaporation on weighed quantities of ordinary rain water, and water holding in solution 2.6 per cent of salt. The excess of loss of the rain water compared with the salt solution was, for the first twenty-four hours, 0.54 per cent; at the close of forty-eight hours, 1.04 per cent; after seventy-two hours, 1.46 per cent, and so on in increasing ratio.

How many hours to work.—The limit of mental work varies not only in various individuals, but according to the nature of the work itself. Johnson assigns eight hours a day as sufficient for study; Sir Walter Scott worked four or five; mathematicians and those who do not tax the imagination much, may and do safely study 10 or 12 hours daily. As a general proposition, it may be stated that those studies which excite the feelings are those which can be least borne. On the other hand the tranquil labours of the mind have a marked tendency to prolong life. "On meurt de Betise" is perfectly true; the unemployed brain, like the unused muscle, decays and perishes quite as soon as the overwrought organ. Bernard in his "Treatise on the Influence of Civilization on Longevity," shows the effect of brain labor of an unexciting kind in those who are protected by an assured income from the inroads of care. He took at random the ages of 152 individuals, one-half of whom were members of the Academy of Sciences the other half of the Academy of Inscriptions and found that the average longevity of these mathematicians and antiquarians was 69 years. Sir Humphrey Davy seems to have had in view those only who have "battled" with life, when he states "that there are few instances in this country of very eminent men reaching to old age. They usually fail, droop, and die before they attain the period naturally marked for the end of human existence; the lives of our Statesmen, warriors, poets, and even philosophers, offer abundant proofs of the truth of this opinion,—whatever burns, consumes —ashes remain!"—Consolations in Travel, p. 171. No one who had the happiness of knowing the extraordinary man will doubt an instant whence these suggestions sprang, and to whom they most eminently applied. Scott always asserted that Davy would have been a great poet had he not chosen to be a great philosopher. The excitement and its consequent effect on the frame must have been excessive in one of such impassioned imagination as Davy, at the moment when the truths which have laid the foundation of modern Chemistry were dawning on him. Even the calm and tranquil intellect of Newton, could not bear the blaze of light of his own approaching discoveries; as, prostrated by its effulgence, he gave over his calculation to a friendly hand to finish.—*London Quarterly Review, Jan.* 1855, *p.* 47.

THE FRIEND.

SEVENTH MONTH 7, 1855.

We continue our account of the proceedings of London Yearly Meeting, abridging from the "British Friend."

LONDON YEARLY MEETING.

(Continued from page 336.)

Second-day Morning, Fifth month 28th.—The attendance this morning was large, and the feeling truly solemn. Several Friends were engaged in brief religious communication, mostly in Scripture language, and one in supplication. The reading of the answers to the queries then proceeded in the order of the Quarterly Meetings, a few slight deviations from ordinary practice being made to economize time. When the meeting adjourned about half past one, up to Kent inclusive was attained. * * * *

A testimony from the Monthly Meeting of Newcastle, in behalf of Rachel Priestman, and a minute from the Monthly Meeting of Shaftesbury and Sherborne, for Hannah Hatcher, widow of Edmund Hatcher, of Marnhull, and formerly of Bristol, were read. * * * *

A minute from Cumberland and Northumberland, relating to the late Lydia Ann Barclay, was produced, but the reading of it was deferred until another document for the same should come on in regular order.

Afternoon.—Met at four, and after going on with the answers as far as Norfolk, Cambridge, and Huntingdon inclusive, adjourned at seven, until ten to-morrow.

At this sitting there was considerably more of explanation and remark made relative to the answers; and the reading of a minute from Kingston Monthly Meeting, respecting Charles Fryer, formerly of Rastrick, in Yorkshire, and late superintendent of Croydon School, with a testimony from Norwich Monthly Meeting, in behalf of our much-loved and honoured friend, William Forster, and also a minute of Newberry Monthly Meeting in America, respecting him, together with the observations which followed, occupied a large portion of the time. * * * *

Adjourned about seven.

Third-day, Fifth month, 29th.—A few words in the line of the ministry were uttered by a Friend before the opening minute was read. Read the answers from Suffolk, and overtook the remainder at this sitting. After the answers from Scotland had been read, a minute from Pardshaw Monthly meeting, and a testimony from Aberdeen Monthly Meeting, respecting Lydia Ann Barclay, were produced. The reading of this testimony excited a feeling of tenderness in many minds, and a number of Friends expressed their concurrence in what was stated respecting the deceased, as well as their own individual estimate of her character, and of her self-denying and consistent example.

The report from the Meeting of Ministers and Elders stated that, with one exception as to love and unity, and another case in which the words "a good degree of unity" were used, this body was "preserved in love and unity one with another, endeavouring in harmony to promote the advancement and spreading of the truth." * * *

Third-day Afternoon.—The state of Society, as represented in the reports from the Quarterly Meetings, occupied the whole of the sitting, which extended ever three hours. * * *

Intimation as to the holding of meetings for Divine worship to-morrow morning was then given; the large committee was instructed to meet on the rising of the meeting, and an adjournment to four to-morrow afternoon agreed to.

Fourth-day Afternoon.—The Yearly Meeting assembled at four, when a Friend uttered some brief and weighty counsel before the commencement of the business.

It being understood that at this sitting further opportunity for remark on the state of the Society would be given, a good many friends relieved themselves of that which had pressed upon their minds. * * * * * * *

A proposition was brough in from Durham Quarterly Meeting, and another from Yorkshire, relative to a change in the mode of presentations for marriage, that the personal appearance of women Friends should be dispensed with, and a duly attested certificate of her consent be held sufficient evidence on the part of a man Frier the regularity of his proceedings; his appears personally, at his own meeting, to be continue heretofore; and where the parties are of diffe Monthly Meetings, a certificate of the man's ing presented his intention, and the ordi course adopted in such cases having been att ed to, was, in like manner, to be held suffic for him; the alterations in the marriage act regards due publicity, being now considere answering every purpose in that respect. parties are still, however, to appear at the cele tion of the marriage, at a meeting for worship at present.

These propositions, it appeared, had origina almost simultaneously; and had Durham Frie known of the intention on the part of Yorksh they would have withheld any proposition fro that Quarterly Meeting. The leading reasons signed for the change were—the unnecessary posure and trial of female modesty consequent the present practice of presenting marriages, well as the inconvenience and expense to n Friends of travelling more than once a great d tance where the parties were of different meetin The propositions were received with great appro tion; and, to save time, it was pretty soon c cluded to refer them to the large committee.

The minute of last year relative to lay imp priate tithe rent-charge having been read, the came from the Meeting for Sufferings a repo detailing the conclusion to which the conferen that had been held on the subject had come, lately given in our columns, that there should b relaxation of the rules on this head in the *Bo of Discipline*, of date 1703, 1706, and 1796, a that where lay impropriate tithe, or impropri tithe rent-charge, was not applicable to ecclesi tical purposes, Friends so paying these deman were not to be held as infringing the disciplin nor liable to dealing in consequence. A consi erable time was spent on this subject, and a goo deal of diversity of sentiment was manifested, b it was ultimately concluded to receive and ado the report, to afford time for the committee the epistle from the larger body in Ohio to mee

Fifth-day Morning, Fifth month, 31st.—Th minute of last year, on the geographical bound ries of the Quarterly Meetings, was that whic first claimed attention. * * *

A minute was brought in from the Meeting f Sufferings, relative to Friends from America tr velling on religious service in this country, pr posing that on their arrival at Liverpool the should, as early as convenient, repair to Londo have their certificates verified by the Meeting f Sufferings, have the opportunity of attending th Morning Meeting, and put themselves under th care of that body for advice and guidance in re ference to their movements in the prosecution their service. Some provision of this kind ha been felt necessary, as, owing to Friends fro America being very much unacquainted wit the geography of the country, and there being a Liverpool no organized body to whom they coul apply for advice as to suitable companions, &c from which cause, it was believed, travellin Friends had not only themselves sufferd, but th cause of truth also.

This subject occupied a large share of the atten tion of the meeting, and at first there seeme rather a repugnance to entertain the proposition There was a feeling of jealousy in many minds lest this placing of American ministers under th care of the Morning Meeting, was like setting up an ecclesiastical body, whose rule might lead to very undesirable state of things in the Society, and was taking the business hitherto managed by

on Meeting for Sufferings, out of their hands
without good and sufficient reasons. By explana-
tions, however, which were given, it appeared that
the proposal had rather been prompted by Friends
in the country, than introduced by the Meeting
for Sufferings. The proposition was therefore at
length agreed to.

The adjourned at one to five. * * *

At Five o'clock.—Selected minutes of the
Meeting for Sufferings were read. First that re-
lating to church-rates, on which it did not appear
that the meeting, in its representative capacity,
could do more at present. * * * *

The attention of the meeting was next turned
to the subject of burial-grounds; and a consider-
able expression of opinion was given upon it.
There was rather, at first, a disposition apparent
to call in question the wisdom of the Meeting
for Sufferings, in sending down to the country the
late cautionary minute on this matter. It was
held to be illiberal in spirit, inasmuch as there were
many public cemeteries, in which Friends might
be interred along with others, without any viola-
tion of our testimony regarding the burial of the
dead; It was even more calculated to promote an
improved practice in the public herein, than was
shall likely to be the case where Friends buried
in separate places by themselves; it savoured of
sectarian narrowness, &c., and instances were ad-
duced, where Friends having had interments in
public cemeteries, our simple mode of burial had
been much commended, and a salutary impression
been made on the minds of spectators.

On the other hand, there were instances advert-
ed to of deviation from the simple practice of
Friends, which had been very painful to many.
There was, besides, the danger of temptation to
imitate the modes commonly in use, by resorting
to such places for burial where monuments, &c.,
were so common, so that, on the whole, it was
deemed the best, and safest, and most consistent
course, for Friends to keep to their own burial-
grounds. The subject was interesting, and it was
thus solidly disposed of.

The minute of the Meeting for Sufferings, de-
tailing its proceedings in the preparation of the
"Appeal" to our fellow-countrymen on the war,
engaged considerable attention. * * * *

Sixth-day Morning, Sixth Month 1st.—The
Clerk, having read the opening minute, offered a
few weighty observations on the sense he had
of the value of our privileges as a religious
body. * * * *

Then came the report from the committee on
the subject of the divisions in Ohio, with a state-
ment which they submitted for the consideration
and adoption of the meeting. This document was
of considerable length, narrating the manner in
which the meeting had dealt with the various com-
munications which had been received from Ohio,
already related in previous columns, adverting
to the course formerly adopted by this Yearly
Meeting in regard to previous separations among
Friends on the American continent, particularly
with respect to that of New England; and allud-
ing to the recent visit of an individual from that
place to this country, (John Wilbur,) though not
naming him, which had been reported to the meet-
ing last year; expressed the deep sorrow which
Friends here had been affected with on hearing of
the troubled state of Friends in Ohio in former
years, but particularly since the recent separation
there; declared our anxious solicitude that they
might be led to a harmonious union; asserted our
appreciation of, and our adherence to, the doc-
trines of Christianity in all their fulness, as un-
folded in Holy Scripture, and also as the same
were held by Friends from the rise of the Society,
and by the faithful among us, unto our own time;
concluding in terms of deep fervour and so-
lemnity.

The reading and consideration of the above statement occupied upwards of four hours. There was manifested the most anxious care on all hands to have the wording of it such as, while it should convey the exercise of the meeting, should yet avoid the possibility of giving offence to our American Friends.† Great condescension marked the discussion throughout; and while there were a number who were still unchanged in sentiment, that the safer course for the meeting to have adopted would have been to stand still, and receive neither epistle from Ohio at present, there were others who, after having heard the document, testified their unity with it, though formerly opposed to the conclusion of the meeting. It is to be accompanied by the declaration of Christian doctrine, put forth by this Yearly Meeting in the General Epistles of 1829 and 1830; to be sent down to the Quarterly and Monthly Meetings in Great Britain; to Friends in Ireland; to Benjamin Hoyle, clerk to the larger body of Friends in Ohio; and to all the Yearly Meetings on the American continent with which we are in correspondence. * * * *

Afternoon.—A proposal being made to continue the committee of twenty-five or more Friends, who prepared the document relating to the troubles in Ohio, the subject occupied some attention. There were a number of Friends in favour of it, but some others spoke against it, and some of them somewhat severely, as an unnecessary multiplying of committees, and because it would be like taking the business of the Society out of the hands of the Meeting for Sufferings. Disapprobation, however, was expressed of the use of everything like hard language in the matter, the proposal being quite a reasonable one. It was ultimately concluded best to discontinue the committee.

Read minute from the large committee, on the marriage propositions from Durham and Yorkshire. Notwithstanding that this subject had obtained pretty close attention on the part of the committee, a large amount of expression followed the bringing in of the minute. It recommended the adoption of the alteration in regard to presentations, viz., that an attested certificate of the woman's consent should be accepted in all cases, &c. The meeting agreed to receive the minute, thereby admitting the principle; but as it will require some alteration in the existing regulations on marriages, it was concluded to remit the subject to the Meeting for Sufferings, to prepare the necessary changes in the rules, and submit them to next Yearly Meeting; in the meantime, it being clearly understood that the existing rules are to be followed in every case. * * *

Read selected minutes of the Meetings for Sufferings. First came the report of the Continental Committee, which, while it contained but little evidence of any change in the circumstances of Friends in those parts, yet related some interesting particulars. Property to some amount had been distrained for refusing to comply with military demands; and a young man in Prussia, who had originally been brought up a Roman Catholic, had been removed from his home, and consigned to a prison at some distance, where he was exposed to exceedingly harsh treatment, for refusing to bear arms. Friends of Minden, &c., had memorialized the government on his behalf, but without success. In France, five persons had been received into membership, by the Two Months' Meeting of Congenies. Their school was still kept up, but they had sustained a severe loss in the removal of Christine Paradon, who had so satisfactorily been engaged in promoting its success.

Respecting Friends in Norway, there appeared to be some increase of their number, nine persons having been received into membership with them. It was also stated, that at their Two Months' Meeting, held since the foregoing account had been received, eight individuals had applied for admission. The epistle from the Meeting for Sufferings, with the reply from Friends in Norway, were also read. * * * *

In reply to a question, it was stated that there were Meetings for Discipline established at Hobart Town, Sydney, Adelaide, and Melbourne; the number [of members] amounted in all to about 420, mostly from this country, one-third of the whole being from Ireland. * * * *

Read letter from the Meeting for Sufferings to that of Philadelphia, with their reply; also a subsequent epistle, received within a few days, all of which were interesting.

The proceedings of the Meeting for Sufferings relative to lay impropriate tithe rent charge, occupied a large portion of the sitting. It was agreed, in terms of the conclusion of the Conference, to relax the regulations of 1703, 1706, and 1796, in the Rules of Discipline, on this subject; and a minute therein is to go down to our Quarterly and Monthly Meetings. * * * *

Yearly Meeting, at twelve.—Reference was made by a Friend, in a few words, to a statement that had gone forth, that there was no sympathy felt for the smaller body of Friends in New England, and the document on the Ohio troubles contained something of the same kind; now he could not doubt there were many in that assembly who *did* sympathize with those Friends, and he trusted they would continue to do so; and he would remind us all that we had sympathized with some who had gone much farther wrong, than could be said of those in New England. Read and passed the Epistles to Ireland, Philadelphia, New York, New England, North Carolina, and Indiana. A brief but weighty communication from a minister-ing Friend, "What I say unto you, I say unto all, watch," &c., closed the sitting. Adjourned after two.

Yearly Meeting had been adjourned to six, but so long were the Committee on Epistles over their business, that nearly half an hour elapsed before the meeting gathered. Heard first the minute prepared by the clerks to accompany the statement respecting Ohio, &c., to go down to the Quarterly and Monthly Meetings, and approved the same. * * * *

Next came the Epistles for Baltimore and Ohio, also a postscript to that for New York regarding the late Mahlon Day. * * * *

The reading of the General Epistle, as usual, closed the business of the meeting. It is a remarkably able embodiment of the exercise of the meeting for the welfare of the church. * * *

† This document will be given in our next number.

SUMMARY OF EVENTS.

EUROPE.—News from England to the 16th ult.

The War.—Since the capture of some of the Russian outworks on the 7th, as stated in last week's arrival, no further operations of moment are mentioned in the despatches from Sebastopol. In the sanguinary conflict of that day, about 5000 men were killed and wounded on both sides. In Prince Gortschakoff's despatch to St. Petersburg, dated on the 8th, he acknowledges the loss of the redoubts alluded to, after a desperate resistance. He says, "Our soldiers fought admirably, in proof of which I may state that the enemy's loss exceeds ours, and we have taken 275 men and seven officers prisoners, as well as two French cannon." On the 9th, the Russian General writes, "The cannon-

ade continues against the bastions, Kornilloff and No. 3. The enemy has asked for an armistice, in order that he may bury his dead. His loss on the 7th exceeded 4000 men." Pelissier's latest despatches state that "the combat of the 7th was more advantageous to us than I at first announced. It placed in our hands 502 prisoners, of whom 20 are officers, and 73 pieces of cannon." On the 11th he says, "We are consolidating ourselves in the new works. We have been able to fire with the Russian mortars on their ships, which have gone still further up. We are preparing new batteries." Simultaneously, with the French attack on the Mamelon, the English stormed and took the Russian rifle works in the quarries. In getting possession of them, the English suffered a loss of 161 men, including 11 officers, killed; 510, wounded, and 15, missing—total, 686. The English accounts state that a great number of interments are daily made in the burial fields, north of Sebastopol, whence it is inferred, that there must be much sickness among the garrison. The London Times thinks that this obstinately defended place cannot possibly hold out much longer. A land expedition was fitting out against Perekop. The allied fleet in the sea of Azoff continued to inflict serious injury on the Russians. On the 3d, 5th, and 6th ult., it effected the destruction of the public buildings, and magazines of provisions at Taganrok, Marioupol and Gheisk.

RUSSIA.—An Imperial manifesto issued on the 2d ult., ordains that in case of the decease of the present Emperor, the Grand Duke Constantine shall be regent during the minority of the Crown Prince. An ukase of the Emperor annuls all exceptions, which have been made in the recruiting in towns and villages. Persons, up to the age of 37, are liable to serve, and even the only son of a family. A Russian Envoy with a numerous suite, had arrived at Tabriz, to notify to the Shah of Persia the accession of Alexander II., and to persuade the Shah to keep steady to his neutral policy. On the 8th, the allied fleet consisting of sixteen line of battle ships, was anchored close to Cronstadt, and formed a line across the bay, from shore to shore. Twelve merchant vessels have been taken by the squadron, and sent to England.

GREAT BRITAIN.—In Parliament, on the 15th, the House adopted a resolution to the effect, that a Congress of Nations be invited to settle a universal currency. The decimal system is proposed. The question of administrative reform was under discussion. The weather for ten days had been very fine, and the reports of the growing crops were favourable.

Liverpool Market.—White Wheat, 12*s.* per 70 lb.; flour, from 40*s.* to 45*s.* a bbl. The cotton market had been quiet during the week, at former quotations.

London Money Market.—The Bank had reduced its rate of discount from 4 to 3½ per cent., and discount houses have reduced their rates on call from 3 to 2¾. The bullion in the Bank shows a small decrease. Consols, 91¾.

SOUTH AMERICA.—*The Chilian Republic*, continues prosperous and advancing in the arts of peace and material civilization. Wood is very scarce in the northern parts of Chili, but there are mines of excellent coal, which of late have been worked profitably. During the Second month last, 15,000 tons of coal were exported from the Bay of Aranco; it cost $5.50 per ton. The British mail steamers now obtain their supply there.

Argentine Confederation.—Dates from Rosario are to Fourth mo. 3. Perfect tranquillity prevailed through out the country. General Caceres and his party, who invaded the State of Corientes, had surrendered and been sent to Parana.

BOLIVIA.—Two important decrees have been issued by the Government. The first ordering the purchase of Cinchona bark, by the bank established for that purpose, at the rate of 500 quintals per month. Eighteen thousand quintals are said to exist in deposit. Some of the holders will, therefore, have to wait three years before their bark can be purchased. The other decree orders the confiscation of the property of all political offenders.

PERU.—The Minister from Ecuador has taken his passports, in consequence of the Peruvian Government refusing to deny General Flores an asylum in that country, so that the friendly relations between the two countries are at present interrupted.

NEW GRANADA.—The law on religious liberty received the executive sanction on the 14th of Fifth mo. It decrees that there is no state religion, and that all public authority shall refrain from interfering in things concerning the faith and worship of the people, provided the public peace or morals be not disregarded. Churches and communions of any denomination may be incorporated by law, and cemeteries other than Catholics may be instituted.

MEXICO.—Mexican dates to Sixth mo. 19th, have been received. The city of Mexico papers announce that the government troops had defeated several small bands of the Revolutionists, and also that Santa Anna had returned to the capital. Alvarez had defeated the government troops near the Mescalto, with a loss of 500 in killed and wounded. He had also taken Sonora, and was investing Morelia. All communication between San Luis Potosi and Monterey had been prohibited, and all the troops that could be spared, had been ordered into Neuva Leon for the recapture of Monterey from the insurgents. The Mexican Boundary Commission, on the 25th of Fourth mo., was in camp, twenty miles below Fort Yuma, and on that day the initial point, on the Colorado, of the boundary line between the United States and Mexico as agreed upon by the two Commissioners, was marked. Its position is 32 deg., 29 min., 44 sec., north latitude, and long. 114 deg., 48 min., 44 sec., west from Greenwich.

UNITED STATES. — *Immigration.* — During eleven years ending Twelfth mo. 31, 1854, there arrived in the United States by sea, from foreign countries, 3,174,395 persons, of whom about 60 per cent. were males. In the year 1854, the immigration consisted of 284,887 males and 175,587 females; total, 460,474.

California.—On the 25th ult., the steamship George Law arrived at New York, with California dates to the 2d inst. and $1,052,287 in gold. On the 17th of Fifth month, the "Gambling Law" went into operation. It is very stringent in its provisions, and is expected to break up completely those iniquitous establishments, which have hitherto thriven on the vices of the community. In San Francisco, 2075 children were attending the public schools. The markets were filled with delicious fruit the product of the gardens around the city. The great nugget of gold which has been on exhibition at the bank of James King, has been melted down, and nets the owner $8829. At Sacramento, on the 1st ult., the thermometer stood at 96° at noon.

New Orleans.—The Board of Health reports only 48 deaths from Cholera, during the week ending Sixth mo. 25th. Many negroes have died with cholera at some of the plantations in Louisiana.

Texas.—Galveston dates to the 19th, report a general rise in the rivers of Texas. Cotton was coming forward rapidly.

An Earthquake.—In the city of Baltimore and vicinity, much alarm was occasioned by a tremulous motion of the earth, early in the morning of the 28th ult. At York, Pa., it is said, the shock was truly startling, rousing the whole population, and creating such an excitement that few were willing to retire again for the night. It occurred about eighteen minutes after 12 o'clock.

Philadelphia.—Mortality last week, 187. The average temperature of the Sixth month, at 12 o'clock, noon, from 1824 to 1855, inclusive, was as follows, all the calculations being registered from the same thermometer by McAllister & Brother.

1824	84.3	1832	80.3	1840	80.9	1848	83.4
1825	84.6	1833	77.0	1841	83.8	1849	84.4
1826	82.5	1834	81.4	1842	80.5	1850	83.9
1827	80.2	1835	82.5	1843	82.9	1851	81.7
1828	87.0	1836	73.5	1844	82.2	1852	80.4
1829	80.1	1837	81.2	1845	83.6	1853	83.9
1830	80.3	1838	84.7	1846	80.7	1854	81.3
1831	85.6	1839	79.3	1847	80.6	1855	78.9

Average for the whole period, 81.8.

Miscellaneous.—Protection to the Slave.—In New Orleans, La., lately, a man named Hunter was sentenced to pay a fine of $1000, undergo an imprisonment of six months, and forfeit certain slaves, whom he illegally sold in such a manner as to separate the mother from her children, contrary to the laws of Louisiana.

Niagara Falls.—A man went over the American Falls on the morning of the 23d. He was in the act of landing a skiff just above the rapids, when he was carried away by the current. As he neared the fatal precipice, he appeared to be paralyzed with terror, and unable to make even an effort for his escape.

Comparative Mortality in Europe.—The mortality in the different countries of Europe, is as follows:—In England, 23 in 1000; in Denmark, the same; in Holland, 24 in 1000; in France 23.5 in 1000; in Sweden, 24 in 1000; in Prussia, 28 in 1000; in Sardinia, 30 in 1000; in Austria, 31 in 1000, and in Russia, 36 in 1000.

Watch Manufactory.—Watches equal to the best imported, are made in the town of Waltham, Mass. The company is doing a large business, and it is supposed that Waltham watches will soon be as famous as the best from London or Paris.

Intemperance in the Crimea.—Letters from the seat of war give frightful accounts of the prevailing drunkenness, which co-operates with the Russian arms in mowing the ranks of the British army.

Gold.—The production of California gold the present year is likely to reach $70,000,000. That of Australia the same period is estimated at $20,000,000. The product of California yields about $400,000 of silver per annum in assay.

A New Comet.—Le Verrier, the French astronomer, has announced the discovery, at Paris on the 4th inst., of a new comet.

DIED, at the residence of her son-in-law Jesse Baker, near Barnesville, Ohio, on the 15th of Fifth month, RACHEL PATTON, wife of John Patton, of Pennsville, in the 57th year of her age.

——, at her residence, in Milton, Wayne Co., Indiana, on the 9th of Sixth month, 1855, after a protracted illness, MARY ROBERTS, formerly of Philadelphia, in the 70th year of her age. Her sufferings were great, but they were borne with exemplary patience and resignation.

——, at her residence, in Solebury, Bucks Co., on the 16th of Sixth month, 1855, REBECCA MAGILL, in the 83rd year of her age; a member of Buckingham Monthly Meeting.

——, at Greenwich, N. J., on the 1st ult., JOSEPH SHEPPARD, a member and elder of Greenwich Monthly Meeting, in the eighty-ninth year of his age.

——, on the 2d ult., at his residence, in Middletown, Bucks Co., Pa., JAMES MOON, in the 74th year of his age; a valuable elder and overseer of Falls Monthly Meeting of Friends. For a number of years he had been constrained to live under the crucifying power of the cross of Christ, and a living concern, to know his day's work keeping pace with the day. Though not given much expression of his religious feelings, it was nevertheless evident to those around him, that for a length of time he was mostly occupied in deep introversion of spirit, and with the contemplation of heaven and heavenly things. At times during his long and painful illness, he expressed a desire to bear in patience the portion of suffering allotted him. A short time before his close, he remarked, "I have spent my time so comfortably through life; I have often thought I should have suffering, so that it is not unlooked for;" while under close proving and poverty of spirit, he said, "The company John saw clothed in white, came out of great tribulation. I have need to keep upon the watch." He felt a lively interest in the welfare of our religious Society, believing that a closer seeking after, and walking agreeably to the manifestations of Truth, were the main things needed in the present day; at one time saying, "I believe the society is not all lost, but the fruits remain in time gathered together, however widely separated. Those who should come together, will be brought together; and it would be well for each one of us to settle down and find out our individual duties. It grieved him much to hear the faults of other persons brought into view and dwelt upon; and he expressed his belief, that "if we would individually become acquainted with our own failings, we should have but little time to find fault with others." As his close drew near, his articulation became difficult; but that which was gathered gave a comfortable assurance, that praise was the theme of his departing spirit. At times saying, "O Lord, I love thee." "Praise the Lord," &c. He closed the useful life of this dear Friend, who, it is believed, had been made a pillar in the house of the Lord, to go no more out.

——, suddenly, the 16th ult., JACOB ROBERTS, an esteemed member and overseer of Evesham Monthly Meeting of Friends, New Jersey, in the 57th year of his age. This dear Friend was of circumspect life and conversation, and of later days seemed increasingly devoted to the blessed cause of Truth; while he felt unable *do* or *say* much for it, his being a very humble opinion of his own abilities, he was willing, according to his measure, to suffer for it. Though he was called away as a moment, there is reason to believe that, through the mercy of God in Christ Jesus, his end was peace. In scrutable, indeed, are the ways of Omnipotence, many this solemn event incite us to attend to the exhortation which it holds forth. "Be ye, therefore, ready also, for in such an hour as ye think not the Son of man cometh."

——, on the 29th ult., at the residence of her father in New Baltimore, Green Co., N. York, LYDIA, daughter of Lewis and Berzina Bedell, aged 14 years; a member of Coeymans Monthly Meeting.

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THE FRIEND.

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For "The Friend."

The Indians.

Cœur D'Alenes.

These Indians are about 500 in number. They e on the Cœur d'Alene river, near 30 miles from ie mountains and some 10 miles above the lake. hey have a fine building for public worship, iilt, in part, by their own labour, a large barn, a)rse-mill for flour, &c., and good arrangements r live stock. They have made considerable pro- ess in agriculture, have learned the rudiments f christian doctrine, have abandoned polygamy, id, in general, are greatly improved in morals.

One of these buildings is supported by timber it from larch trees 5 feet in diameter. They ive under tillage 200 acres, and 2000 to 3000 res of prairie. They own 100 pigs, 8 yokes of xen, 20 cows, and a fair proportion of horses and ules. They do the work of the farm, are expert ood cutters, and it is mentioned as something nusual for Indians, that they milk their cows ith both hands. They have a beautiful rolling ountry, interspersed with small prairies. They re in a region of 3000 to 4000 square miles, all f which is believed to be adapted to grazing and ulture. When the Governor visited them, they ere busy harvesting. On their return from the eld, he said to them: "I am glad to see you, nd to find that you are under such good direction. have come four times as far as you go to hunt uffalo, and have come with directions from the reat Father to see you, to talk with you, and to o all I can for your welfare. I see cultivated elds, a church, horses, cattle, and the fruits of he soil—the works of your own hands. The reat Father will be delighted to hear this, and ill certainly assist you; go on, and every family ill have a house and a patch of ground, and every ne will be well clothed. I have had talks with he Blackfeet, who promise to make peace with ll the Indian tribes. Listen to the good Father nd to the good brothers who labour for your good." his is a Roman Catholic station.

The Nez Perces, Cayuse, and Pelouse.

The Nez Perces or La-ap-tine, are on both sides f the Kooskooskie and north fork of Snake river, n Oregon and Washington territories. There are 880 of them. Some of them were seen on the 3d of 12th mo., by Lieut. Mullan, in the valley f the Bitter Root river. They had many beasts, nostly laden with meat and furs. The Lieut. says f this company: "I must say, that I have never een a more miserable looking set of creatures. ome were blind, some decrepit, some had seen four score and some five score years. Dried up and withered creatures formed the top pack of animals already loaded with two bales of dried meat. The exultations of meeting with the white man were loud and frequent. From every small band we met, would be heard 'tinctons,' 'tinctons,' 'friends,' friends.'

On the same day he met another company. He says "they were anxious and curious to know our business. During the night we were visited by numbers, who sat up talking till near midnight." They were returning from the buffalo hunt, and had with them several hundred horses.

The Cayuse are south of, and between the Nez Perces and Wallah-wallahs, almost entirely in Oregon. Though dreaded for their warlike spirit, they are only 126 in number. Of this people and the Pelouse, the Gov. speaks by report. He says: "Lieut. Saxton, who proceeded with a party from the Pacific coast to Fort Owen, gives me some interesting notices of the Nez Perces, Cayuse, and Pelouse Indians. He says: 'We were met by a delegation of Cayuse braves, sent by the chief of the Nez Perces to ascertain our object.' They had been told it was warlike. We answered, 'that we had been sent on a mission of peace to all the Indian tribes on both sides of the mountains, and asked them to invite their chief to come to our camp, and smoke the pipe of peace with us.' In the evening the old chief came, smoked the pipe, promised perpetual friendship, and said he was glad our hearts were good. Afterwards, we were visited by a delegation of 50 Pelouse and Nez Perces warriors, who came in full costume, to hold a grand *war talk*. They seated themselves in a circle, the head chief in the centre, and the braves and warriors, according to rank, on either side. A few paces in the rear of the circle stood 6 Indians, dressed in very fantastic style, supposed to be medicine men.

After completing their arrangements, they sent me word that they wished to talk. I answered that we were all then too much tired, but that after we had eaten and slept, we should be in a better condition to hold a council. They waited patiently until we were ready; then, after shaking hands all round, the chief lighted his medicine pipe, and, smoking a few whiffs himself, passed it to each member of the council, in the direction of the sun. The medicine pipe is a sacred pledge of friendship among all the north-western tribes. The chief then enquired what the whites wanted, and where they were going. The usual reply was made, and they were requested to be ready with men and canoes, to help in crossing the river, to bring in the stray horses, and to be ready to give Gov. Stevens aid should he require any. A fine young Indian made an eloquent speech, in which he told that long ago, his father was chief, and owned all this country. This tribe were then far more rich, numerous, and powerful than now. His father extended the hand of friendship to the first white man who was seen in that country, and they must follow his example.

A consultation was then held by them; and when it was over, the old chief informed me that my talk was good. I gave them a few presents of tobacco, beads, &c. A specimen of our skill in rapid firing, created additional *respect* for us. Lieut. Saxton did not take the good Onas for his model. The respect and love with which *he* inspired the Indians, are things with which these fair-spoken gentlemen of the sword and revolver, have no experience. He proceeds: 'As our guide, Antoine, gave the war-whoop at day light, 14 canoes, manned by as many stout Indians, left the opposite shore, and came across for our baggage. By 10 o'clock they had transported men and *material* over the swift and rocky stream.'

The Spokanes.

The Spo-kih-nish, or Spokanes, are upon the river of that name, and are estimated to be 600 in number. "The men," it is said, "are generally spare, and soon become withered. Their principal chief is Spokane Garry, about 42 years old, very intelligent, and speaks English fluently. He bears an excellent character. His lodge was neat and comfortable, and his family were dressed in the costume of the whites, which in fact now prevails. He offered us the hospitality of his house with much cordiality, a cup of tea or coffee and bread. There was formerly at his village a Hudson's Bay Fort. The Spokanes being Protestants, and the Cœur d'Alenes, Catholics, the latter taunt them as heretics, whose faith is worthless. Garry narrated the evils arising from this state of feeling, with a forbearance and christian spirit of toleration, which would have honoured any one. The high plain which extends from the Spokane river to Lewis's fork of the Columbia, and which belongs chiefly to them and the Nez Perces, though bleak and exposed to violent winds, affords grazing and an abundance of the roots used by them for food, while the river supplies salmon.

"Of large game there is but little. The buffalo, it would seem, in former times penetrated, at least occasionally, thus far to the westward, though now they never come through the northern passes. The last bull they say, was killed some 25 years ago in the Grand Cordee.

"Spokane Garry mentioned a singular superstition of these Indians respecting lake Chesh-chesh-she-lux-um, between Snake and Spokane rivers. It never freezes, and is surrounded by high precipitous rocks, so that it is impossible to descend to the water. They believe that it is inhabited by all sorts of game—elk, deer, and particularly the buffalo. They pretend to have distinctly seen them beneath the waters. The origin of this superstition may be accounted for:—There is a certain spot on the lake which the Indians never pass, fearing that the Great Spirit would raise a commotion in the waters, and cause them to be swallowed up. Two Indian hunters had killed a deer near this spot, and in dragging it home, were compelled to pass this dreaded point, or make a long circuit. One Indian, in spite of the entreaties of the other, declared his intention of passing it. Approaching it, he found a precipitous cliff, and beneath it, he thought he beheld in the open water, figures of men and animals. Looking up, he saw similar figures on the face of the rocks. These were reflected from below. These figures were in bright colours, and had been painted by an unknown people." The Pelouse are about 500 in number.

For "The Friend."

The following epistle placed as a preface to the collection of George Fox's doctrinal essays, contains a strong testimony to his extraordinary character as a sound Christian, a father and pillar in the church of Christ, given by his intimate friends and co-labourers in the gospel. It says, "The books and treatises in the following collection being perused, we find the doctrine of our blessed Lord and Saviour Jesus Christ, and those matters essential to salvation, and true Christianity, so plainly asserted, and fully demonstrated, according to Holy Scripture testimony, as may sufficiently obviate our former and present adversaries' objections, and refute their calumnies and aspersions to the contrary. And though the most eminent reformers and martyrs have been most envied and misrepresented by their adversaries in all ages, as this true servant and minister of Christ was in his day; and since renewed, his name and memory most unjustly defamed by envious spirits; yet the good report and fame, which he, through faith, and blessed effects of his faithful labours, great travels and sufferings, obtained, will outlive the great envy of his and Truth's adversaries. And as he was a true minister and witness for Christ and his kingdom, both in life and doctrine, so he was a plain and true witness against antichrist and his kingdom; and although he gave preference to the Holy Spirit, as *all true spiritual Christians do*, yet his true love to, and sincere esteem of the Holy Scriptures, being given by Divine inspiration, was clearly manifest.

"1st. In his frequent advice to Friends to keep to Scripture language, terms, words, and doctrines, as taught by the Holy Ghost, in matters of faith, religion, controversy and conversation, and not to be imposed upon, and drawn into unscriptural terms, invented by men in their human wisdom.

"2dly. In his great industry in searching the Holy Scriptures, and frequently quoting, reciting, aptly applying and opening the same in his writings. He truly testified, both in his ministry and writings, for Christ Jesus, his power and coming in the flesh and in the Spirit. He was both for the sacred history and mystery of Christ, revealed according to the Holy Scripture testimonies of him, respecting his sufferings without, the work of his power within, and his kingdom and glory, under whose conduct this his minister faithfully warred against the spirit of antichrist, and persecution, and against the mystery of iniquity, mystery Babylon, the false church, the power of darkness, the corruptions of the world, and its deceit and hypocrisy under all professions; and in the Lord's hand and power, was instrumental in turning many to righteousness, and from darkness to light, and from the power of Satan unto God, that they might receive remission of sin, through faith in his dear Son Christ Jesus.

"He gave a thorough stroke in his ministry and writings against the son of perdition, antichrist Babylon, the beast and false prophet, and therefore was the more hated by those, in whom the spirit of enmity and persecution ruled. And we question not but he has his lot and portion with the holy prophets and apostles in heaven; and a share in their rejoicing at the downfall of mystery Babylon, the mother of harlots, and the kingdom of antichrist and Satan. Therefore, rejoice ye heavens, and ye that dwell in them; rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you upon her; which certainly will be fulfilled at her final downfall. Rev. xii. and xviii.

And this faithful minister and witness of Christ was a man, fearing God, hating covetousness, and eschewing evil, and was a deep sufferer for his testimony to the Truth, when on earth. He died in the favour of God, and rests with him in heaven, with his church triumphant over his persecutors, and the persecuting spirit, which blasphemes against God and his tabernacle, and them that dwell in heaven. Glory to our God, and to the Lamb on the throne forever. Hallelujah. Signed by George Whitehead, and thirteen other Friends, at the Second-day Morning Meeting, 24th of Tenth month, 1705."

An Elephant's Fraternal Feeling and Affection.

While a wagon drawn by several elephants was passing our office recently, the following story was told, which we vouch for as true:

Last season, a menagerie visited the village of Johnstown, Herkimer county. When the cavalcade left town, it passed over a bridge which the road crossed, leaving two elephants to bring up the rear. These were driven to the bridge, but, with the known sagacity of the race, they refused to cross. The water of the creek, which flows through a gorge in the slate formation, presenting at that point banks of precipitous character, and thirty feet in height, was low, and by taking a course across a corn-field a ford could be reached. But the proprietor of the corn-field refused to allow his property to be so used, except on the payment of an exorbitant sum, and this the agent of the menagerie refused to submit to. Accordingly the elephants were again driven to the bridge, and again they refused to attempt the crossing. They would try the structure with their great feet, feel cautiously along the plank with their proboscal fingers, but each time would recoil from making the dangerous experiment.

At last, however, goaded by the sharp iron instrument of the keeper, and accustomed to obedience, they rushed on with a scream half of agony, half of anger. The result showed the prudent prescience of the poor animals to have been correct; the bridge broke and went crashing to the bottom of the gorge, carrying with it both the monstrous beasts. One of them struck upon its tusk and shoulder, breaking the former, and very badly injuring the latter; the other was, strangely enough, unhurt. Now was shown the most singular and remarkable conduct on the part of the brute which had escaped. Its comrade lay there, an extempore bed being provided for its comfort, while no temptation, no stratagem, was sufficient to induce the other to leave, and proceed with the main portion of the caravan, which finally went on, leaving the wounded beast and its companion under the charge of their keeper.

Day after day the suffering creature lay there, rapidly failing, and unable to move. At the end of three weeks, the water in the creek commenced rising, and there was danger it would overflow and drown the disabled elephant. The keeper desired, therefore, to get it up and make it walk as far as a barn near by, where it would be out of danger, and could be better cared for. But it would not stir. He coaxed, wheedled, and scolded, but all to no purpose. At last, enraged, he seized a pitchfork, and was about plunging it into the poor thing's flesh, when the companion wrenched the fork from his hand, broke it in fragments, and flung the pieces from it; then, with eyes glaring, and every evidence of rage in its manner, it stood over its defenceless and wounded friend, as if daring the keeper to approach, which the man was not so green as to do again with cruel purpose.

Thus the injured animal lay there until it died. When satisfied that it could no longer be of service, the other quietly followed the keeper away from the spot, and showed no desire to turn. If this was not reasoning, mingled with affection some men might pattern after, we sho like to know what to call it.—*Buffalo Dem.*

The Lord's Supper.

"And Christ said to the church of Laodic 'Behold, I stand at the door and knock; if man hear my voice, and open the door, I v come in to him, and will sup with him, and with me.' This was the supper that Ch preached to John, and to the church, after he ascended. John had taken the supper of elements of bread and wine in the same night t Christ was betrayed, before Christ was crucifi but now John writes to his church, and tells th of another supper, the marriage supper of Lamb, which is a nearer and more inward supp than taking the elements of bread and wine, remembrance of Christ's death, which Christ g to his disciples before he was crucified; and sa As often as ye eat this bread, and drink this cu do it in remembrance of me, and to show fo his death till he come. But after Christ was ri and ascended, he saith, 'Behold, I stand at door and knock; if any man hear my voice, a open the door,' to wit, of his heart, mind and so by joining to the light, grace and truth of Jes 'I will come in to him and sup with him, and with me.' Is not this the marriage supper of the Lamb? Is not this supper beyond, and a f ther supper, than taking the elements of bre and wine in remembrance of his death, to wit, sup with Christ in his resurrection and ascensio He with them, in their hearts, and they w him? They hear his voice, and so Christ is them; then they are no reprobates. He that ha the Son of God, hath life; for may not reprobat take bread and wine in remembrance of Chris death, and not hear his voice, after his resurre tion and ascension? And can any that do n hear the voice of Christ, nor open the door their hearts to let Christ in, sup with him, a he with them, at the heavenly marriage supper the Lamb, which is the last supper that Chr calls people to, after his resurrection and asce sion? Blessed are they that come to the m riage supper of the Lamb, and sup with him, a he with them."—*Fox's Doctrines.*

For "The Friend.

Benevolence and Courage.

A few days since, as a freight train on t Reading Railroad was passing the Darkwood pon near Fairmount, the conductor, Harrison Pete observed a party of boys in great tribulation, account of one of their number having got beyo his depth, and was in the act of drowning. Wit out stopping an instant to consider the risk inc red, the conductor leaped into the pond from t train, which was going at the rate of twenty mil an hour, and effected the rescue of the drowni boy.

Let us look more at our Saviour, and less at t instruments: Elijah was as well nourished, wh the bread from heaven was brought by a rave as Ishmael, when the spring of water was reveal to him by an angel. Whether, then, we are fed i mediately from God as the Israelites with mann in the wilderness—or by the glorious instrume tality of those who may seem to us as angels— by the base one of those who may seem to us co temptible, let us be content and thankful, if th are but appointed of God, and if it be the bre and water of life they bring.

For "The Friend."

Braving Dangers for the Sake of Freedom.

Our readers will remember the case of Davis, e coloured man, who attempted to escape slavery Savannah, by concealing himself beneath the ards of the steamer Keystone State, but who is detected while the vessel was in the Delaware, d returned to his master. The sufferings endured, d perils braved by the poor fellow on that occa- on, should have excited the sympathy and com- iseration of every generous heart. A late paper ates he recently made another attempt to escape om bondage, by fastening himself under one of e railroad cars at Macon, Geo., where he was scovered by the man who examines the machi- ry of the cars previous to starting. Davis was cured and sent to the individual who claims him his property.

Archæological Discoveries in the Sidon.

A correspondent of the New York Journal of mmerce writes an interesting letter from Beirut, Syria, descriptive of some important archæolo- cal discoveries which have recently been made the ancient city of Sidon; and it is believed at further investigations will reveal to the eyes the searchers monuments and other relics of the st, which, although perhaps not equal in magni- ence to those of Nineveh, will possess greater lue in the history of letters and the disposal of rtain questions of archæology. Sidon is thirty iles south from Beirut, and contains a popula- on of about ten thousand persons. In the win- r of 1853–4, some Mussulmen who were digging r treasures in the old grave-yards of the city, scovered three copper pots, each containing eight ndred pieces of gold. The whole value of the easure was about $12,000. After this discovery, cavations were commenced upon a larger scale, d as it has turned out, with more important re- lts. The correspondent of the Journal of Com- erce says:

"On the 19th of January last, some were dig- ng for more hid treasure in an ancient cemetery the plain of Sidon, called *Mughorat Tubloon*, hen at the depth of about twelve feet below the rface, and near the walls of an ancient edifice, ey uncovered a *sarcophagus*, upon the lid of hich there is a long Phœnician inscription. The l is of a blue black marble, intensely hard, and king a very fine polish. The lid is about eight et long, by four feet wide. The upper end is rought into the figure of a female head and oulders, of almost a giant size. The features e Egyptian, with large, full, almond shaped es, the nose flattened, and lips remarkably thick, d somewhat after the negro mould. The whole untenance is smiling, agreeable, and expressive, yond anything I have ever seen in the disinter- d monuments of Egypt or Nineveh. The head ess resembles that which appears in Egyptian gures, while on each shoulder there is the head some bird—a dove or pigeon—and the bosom covered by what appears to be a sort of cape, ith a deep fringe, as of lace.

"On the lid below the figure head, is the in- ription, consisting of twenty-two long lines, osely written. The letters are in perfect pre- rvation, and can be read with the utmost ease d accuracy, and the whole forms by far the ngest and most perfect inscription yet discovered this most ancient language and character. It ppears to be mainly a genealogical history of the rson buried in the sarcophagus, who, it appears, as a king of Sidon. The names of Baal and shtoreth, the well-known gods of the Sidonians, cur repeatedly in these inscriptions. Some of the words are Hebrew, as *Melek*, king; while the forms of some letters are so much like those of the ancient Greek as at once to indicate the relationship. Letters were *invented* by the Phœnicians. Here we seem to see them dropping from their hands in the first casting. I have a copy of the inscription before me, with the figure head taken with great accuracy by the pen of the young Arab, which could hardly be exceeded by photography or lithography. I wish I could forward it to you to be used in your paper. It was sent to me by a friend in Sidon, and is the more valuable from the fact that, at present, additional copies cannot be taken."

The inscription was not perfectly deciphered at last accounts. Thompson, an American missionary at Sidon, and Dr. Smith, of Beirut, had, however, translated a large part of it with little difficulty, and expected soon to complete their work. In the meantime a controversy had arisen between the English and French Consuls at Beirut respecting the ownership of the sarcophagus. One had made a contract with the owner of the land, by which he was entitled to whatever he should discover in it; and the workmen of the other had discovered the relic within the claim of the first Both were extremely anxious to obtain it at any cost, with the intention of sending it to London or Paris; and for the purpose of preventing any serious trouble, the Turkish Governor of Sidon had closed up the ground, and surrounded it by a guard of soldiers, while the question of ownership was being decided by the Courts.

Thompson informs me that in the process of the diggings, the men opened large and elegant rooms cut out of solid rock, one of which he had entered and examined, and which could be hardly less than thirty feet square by fifteen in height, the ornamental work of which was of the highest finish. As soon as the lawsuit is ended, and the ground opened again, I intend at once to go to Sidon, and obtain by personal examination all the particulars relating to this and other recent discoveries in the place. When a perfect translation of the inscription is made, you may expect to receive it.

From the Journal of George Fox.

"I had not been long in London, before a great weight came upon me, and a sight the Lord gave me of the great bustles and troubles, revolution and change, which soon after came to pass. In the sense whereof, and in the movings of the Spirit of the Lord, I wrote 'A general epistle to Friends, to forewarn them of the approaching storm, that they might all retire to the Lord, in whom safety is;' as follows:

"My dear Friends and Brethren everywhere, who have received the Lord Jesus Christ, and to whom he has given power to become his sons and daughters; in Him ye have life and peace, and in his everlasting kingdom, that is established and cannot be shaken, but is over all the world, and stands in his power, and in righteousness, and joy in the Holy Ghost, into which no unrighteousness, nor the foul, unclean spirit of the devil in his instruments can enter. Therefore, dear Friends and Brethren, every one in the faith of Jesus, stand in His power, who has all power in heaven and in earth, given to him, and will rule the nations with his rod of iron, and dash them to pieces like a potter's vessel, that are not subject and obedient to his power; whose voice will shake the heavens and the earth, that that which may be shaken, may be removed, and that which cannot be shaken, may appear. Stand in Him; and all things shall work together for good to them that love him.

"And now, dear Friends and Brethren, though these waves, and storms and tempests be in the world, yet you may all appear the harmless and innocent lamb of Christ, walking in his peaceable truth, keeping in the Word of power, wisdom and patience; and this Word will keep you in the day of trials and temptations, that will come upon the whole world, to try them that dwell upon the earth. For the Word of God was before the world, and all things were made by it; it is a tried Word, which gave all God's people in all ages, wisdom, power and patience. Therefore, let your dwelling and walking be in Christ Jesus, who is called the Word of God; and in his power, which is over all. Set your affections on things that are above, where Christ sits at the right hand of God, (mark,) on these things which are above, where Christ sits; not on these things that are below, which will change and pass away. Blessed be the Lord God, who, by his eternal arm and power, hath gathered a people to himself; and hath preserved faithful to himself through many troubles, trials, and temptations; his power and Seed, Christ, is over all, and in Him ye have life and peace with God. Therefore, in Him all stand, and see your salvation, who is the First and Last, the Amen. God Almighty preserve and keep you, all in Him, your ark and sanctuary; in Him you are safe over all floods, storms, and tempests; for He was before they were, and will be when they are all gone. G. F."

London, the 17th of the Eighth mo., 1688.

Culture of England.—from a recent Parliament Return, the area of England and Wales, and its appropriation, were as follows:

	Acres.	
In Wheat	3,807,846	
Barley	2,667,776	
Oats	1,302,782	
Rye	73,731	
Beans and Peas	698,188	
Vetches	218,551	
Turnips	2,267,200	
Mangold of Wurtzel	177,263	
Carrots	12,638	
Potatoes	192,287	
Flax	10,156	
Hops	18,967	
Osiers	1,079	
Other crops	97,334	
Bare fallow	895,969	
Total, under culture		12,441,776
Grass	6,337,257	
Permanent Pasture	8,874,946	
		15,212,203
Sheep walks		2,224,862
In house lots, gardens and roads		976,197
Waste attached to farms		786,658
Woods and plantations		1,697,363
Parish commons		1,937,164
Acres in holdings less than two acres		459,447
Acres unaccounted for		3,814,108
Total, area acres		37,324,915

Horses,	1,050,931	Milch Cows,	1,376,703
Colts,	258,079	Calves,	707,192
Other cattle,	1,339,279	Tups,	244,106
Ewes,	7,229,915	Lambs,	6,987,982
Other sheep,	4,159,085	Swine,	2,363,724

Let the time of temptation be the time of silence. Words react upon feelings; and if Satan, in the time of our trials, can induce us to utter a hasty or unadvised word, he will add, by so doing, to the power of his previous assaults, and increase the probability of his getting the victory.—*Upham.*

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

VINCENT CALDWELL.

(Continued from page 339.)

In the year 1707, Vincent paid a religious visit to Friends and others in Maryland and Virginia. In 1709 to Friends in the three lower counties, and in 1711 to Maryland, Virginia and Carolina. In all these visits having certificates of Brandywine Monthly Meeting, as well as of the General Meeting of Ministers.

In 1715, with the unity of his Friends, he visited Barbadoes, Antigua and Nevis, in all which places he "was well received," and his labours in the gospel were "serviceable." After his return in 1716, the meeting at Barbadoes sent to his Friends at home a minute testifying their cordial appreciation of his service for Truth in that island, and of his exemplary conversation whilst amongst them. He was instrumental to the convincement of many whilst in the West Indies.

This visit seemed to open the way for more, and in 1718 he obtained the unity of his Friends for a visit to the Caribbean Islands. Of the performance of this religious visit I have found no account.

His Friends testify concerning him, "that his ministry was sound and edifying, being attended with the power of Truth, and adorned with an exemplary conversation." "His service was acceptable, even to the convincement of many, for though he had but little school learning, yet being as the good scribe, well instructed to the kingdom, he did at times bring forth out of the treasury, things new and old."

He was taken sick about the 4th of the First month, 1720, and was preserved during the few days of sickness allotted him, "in a sweet, sensible, and tender frame of spirit." His intimate friend, Doctor Swayne, calling to see him, he spoke cheerfully to him, although suffering much bodily affliction,—saying, "I would have thee speak thy mind freely concerning me, for I am not afraid to die." The doctor, after a pause, signified that he felt doubts of his recovery. An awful silence seemed then to cover the mind of the suffering invalid, and he soon broke forth in an earnest supplication to the Lord for the welfare of Zion. He then exhorted Friends to love and unity, and to beware of that spirit which would lead into a separation. He spoke very clearly and pertinently to the states of some present, exhorting them in gospel love to fear the Lord, and walk humbly before him. Then he assured them, "they would be made partakers of his Divine and heavenly blessing." Again, his heart rose in supplication to the Lord, that he would "prosper his work." After which he added, "the Lord will cause his glorious Truth, to break forth in the north country, and among the Ethiopians." He rejoiced in the sight and sense given him of this.

On one occasion, looking earnestly at his wife who was sitting by his bedside, he said, "My dear, Don't be surprised; in time thou wilt come into that rest I am going into." His wife said, "Dost thou think so?" He replied, "I have no doubt of it." He then took leave of her, saying, "Thou hast been a loving wife, a tender mother, a good neighbour." He took leave of his children separately, charging them to be loving and obedient to their mother, and not to go out in their marriages.

He prayed to the Lord that he would make his passage easy, and receive him graciously into his arms of rest and peace forever. After this he desired his love to be remembered to Friends in general, at their Monthly, Quarterly, and Yearly Meetings, and at the Meeting of Ministers. Being then sensible that his end drew near, he said, "Give me a little water, and I think I shall not want any more, until I drink at that fountain, which springs up into eternal life." His friends add, "Thus, in a resigned frame of mind, he finished his course here, the 10th day of the First month, 1720, in the 46th year of his age, and, we believe, is entered into the mansions of glory, where the wicked cease from troubling, and the weary are at rest."

HENRY WOOD.

Of this Friend but little is recorded. He can be found occasionally noted as attending meetings in Philadelphia, and as representative to the Yearly Meeting. He resided near Woodbury Creek, West Jersey. A short memorial of him says, he "had a public testimony to bear amongst Friends," and that he "was concerned therein for the good of the church in general." He "departed this life in the year 1720."

WILLIAM BALDWIN.

William Baldwin was born at Gisbourn in Yorkshire, England, of parents professing the truth, and was early in life, through submission to the Holy Spirit, led to receive it in love, and to give up his heart to serve the Lord. Having received a gift in the ministry of the gospel, in the twentieth year of his age, he was faithful thereto, and growing in grace, his gift was deepened until he became an able instrument in the Lord's hand. In the exercise of his gift, he visited, as his Master led him, the churches throughout England, Scotland and Ireland.

At what time he married and settled in Lancashire we know not; but in the year 1708, when he was liberated to pay a religious visit to America, we find him a member of the Monthly Meeting at Marsden in that county.

Sailing for Virginia, he landed there in the Third month, 1709, and proceeding directly to Philadelphia, he attended the General Meeting of Ministers, held there the 4th of the Fourth month. Hugh Durborough, a Friend in the ministry, of Philadelphia Monthly Meeting, had laid before that meeting in the Twelfth month, 1708, a concern which pressed upon his mind of paying a religious visit to "Long Island, Rhode Island and New England," "if a suitable companion presents." A certificate was prepared for him, and he was quietly waiting for his companion when William Baldwin came, whose prospect was to proceed at once to the places he felt drawn to. The way opening in both their minds to travel together, the Meeting of Ministers encouraged them in it. William's gospel labours in Philadelphia, were much to the satisfaction of Friends there. In respect to the opening of the Meeting of Ministers above referred to, we have an account preserved, of which the substance is this, "Friends being met together, the power of the Lord was felt among them in an eminent manner, and several living testimonies were delivered in the ancient divine spring of life, tending much to the edification and comfort of those concerned in the work of the ministry. Solemn prayer, thanksgiving, and supplication were put up to God for his mercies received, and for the continuation thereof."

The visit to New England was performed in three months to the relief of the visitors, and to the satisfaction of the visited. William Baldwin gave an account of the service to the comfort [illegible] the Meeting of Ministers at the time of the Ye[illegible] Meeting, in the Seventh month, which was co[illegible] borated by certificates from the Friends, wh[illegible] they had travelled. William Baldwin after t[illegible] had for companion William Wilkinson, and, in [illegible] First month, 1710, he gave satisfactory informat[illegible] to the Meeting of Ministers in Philadelphia [illegible] their visit in Maryland, Virginia and Caroli[illegible] He said, they had had large and peaceable m[illegible] ings, but there was great need of faithful labou[illegible] among Friends in the south. He then reques[illegible] a returning certificate, having been but little o[illegible] nine months in the country. Friends of Amer[illegible] testified some years after, that his visit am[illegible] them was "performed with great diligence, to [illegible] glory of God, and the sweet satisfaction [illegible] Friends."

He did not reach home in time for the Ye[illegible] Meeting at London in 1710; but at that in 17[illegible] he gave an account of his labours in Ameri[illegible] He appears to have been as favourably impres[illegible] by his fellow-professors on the western contine[illegible] as they had been with him, reporting, "he fou[illegible] Friends a people of a generous spirit, and an op[illegible] ness in their hearts and houses."

He soon felt a drawing in his mind, to rem[illegible] with his family to Pennsylvania to settle, and [illegible] due time laid the subject before the members [illegible] his own Monthly Meeting for their unity and [illegible] probation. In the meantime he did not negl[illegible] to attend to the openings of duty at home, and [illegible] 1713 travelled again to Ireland. Some time bef[illegible] the close of the last mentioned year, the Frie[illegible] of his Monthly Meeting being brought to belie[illegible] that William's prospect of removal was rig[illegible] granted him and family a certificate of unity, [illegible] well as of membership.

He settled in Bucks county, but soon fou[illegible] drawings to leave his home comforts and hou[illegible] duties, to travel in his Master's service. He p[illegible] bably arrived there in the spring of 1714, and [illegible] the Seventh month of that year, he had been lib[illegible] rated to attend the Yearly Meeting on the Easte[illegible] Shore of Maryland, which visit he performed [illegible] company with Thomas Chalkley. In the beg[illegible] ning of 1715, he visited Long Island, and was [illegible] the Yearly Meeting there in the Third mont[illegible] which certified in its epistle to Philadelphia [illegible] that year, that he "had been of good servic[illegible] among them.

In the beginning of 1716, he left home [illegible] a general visit to the Eastward, and attended t[illegible] Yearly Meeting of Rhode Island in the Four[illegible] month, which in its epistle acknowledges his cor[illegible] pany among that of other Friends from Penns[illegible] vania. They state the meeting to have be[illegible] favoured with "the joyful power of God, in whi[illegible] several testimonies were borne, to the honour [illegible] the same, and the comfort of his church a[illegible] people."

William Baldwin had evidently grown to th[illegible] stature of a father in the Truth, and the increasi[illegible] estimation of his brethren may be traced in vario[illegible] ways. But although he seemed becoming mo[illegible] and more qualified for usefulness in the churc[illegible] through his discernment, his dedication, his di[illegible] gence, yet his Master seeing that his day's wo[illegible] was accomplished, removed him after an illness [illegible] two weeks' duration, from his field of labour, [illegible] his eternal rest. He was taken sick on the 15[illegible] day of Sixth month, 1720, and died on the 29[illegible] of the same month.

Samuel Smith says of him, "He had an eminen[illegible] deep and reaching ministry. He was in gre[illegible] esteem in the Society of Friends, and well belove[illegible] by his neighbours."

(To be continued.)

4 *Roman's Epitaph.*—Some workmen, in mak- an excavation at Constantia, in Algeria, a rt time back, came to an ancient tomb, which gined out to be that of a Roman citizen. It ered no peculiarity in construction, but the in- ription, which is in well written hexameters and ntameters, appears so curious, that a translation it appears worth giving. It runs thus:—"I, ocilius, whose remains repose here, state the ct truth in these verses. I have spent a life, thout annoyance, exercising the calling of a versmith in my house at Cirte. I have always en of the strictest probity, and of the most mplete frankness towards every man. I have thing to complain of, for I was always gay and ays happy, until the death of my chaste leria. I have celebrated with honour and in sperity one hundred anniversaries of my birth- y; and, at last, my final day arrived when my feebled frame rendered it welcome. The lines hich you are now reading I composed myself ring my lifetime, being permitted so to do by e kind goddess Fortune, who never forsook me. llow the path which I have taken! I await you re below! Come!"

Statement of the proceedings of the Yearly Meeting, held in London, 1855, in reference to the division in Ohio Yearly Meeting.

STATEMENT.

In the course of the usual business of this meet- g, at its first sitting [on Fourth-day, morning, e 23rd of Fifth month] two Epistles were pre- nted to it, each purporting to come from Ohio early Meeting of Friends, one of them signed y Jonathan Binns, as clerk, and authenticated y Isaac Parker, one of our correspondents in hio; and the other signed by Benjamin Hoyle, clerk, and authenticated by him, he being our ly other correspondent in Ohio; and both pistles being regularly transmitted to our corre- pondents in London for Ohio Yearly Meeting.

Two Epistles addressed to our Women's Yearly eeting, each purporting to come from Ohio early Meeting of Women Friends, one signed y Jane M. Plummer, as clerk, and the other by achel E. Patterson, as clerk, and similarly trans- itted, were also presented to us.

The four Epistles were, without being read, re- rred to the Committee on Epistles for investiga- on. This committee, when appointed to answer e Foreign Epistles, usually consists of the re- resentatives and other members of the Yearly eeting, agreeably to the limited definition of that rm, contained in our Rules of Discipline, [name- , acknowledged ministers, appointed elders and rrespondents:] but from the interest which the reumstances of the case have awakened amongst riends, it was concluded that the committee ould be open to the attendance of all Friends ho inclined to be present.

The committee met in the afternoon of the me day, and read the two Epistles addressed to is meeting by the two bodies purporting to be hio Yearly Meeting, and the printed minutes of ose bodies, so far as they referred to the separa- on which has taken place in Ohio, together with e documents in relation thereto, issued by their spective Meetings for Sufferings. They also ad the printed minutes of Indiana, Baltimore, d North Carolina Yearly Meetings, describing eir deliberations and conclusions thereon. At at sitting of the committee, and at two long sit- gs thereof, held on the following day, [Fifth- y, the 24th,] the subject was very deliberately d patiently considered: and the result was, the conclusion to recommend to the Yearly Meeting that it should accept the Epistle signed by Jonathan Binns, as clerk, and transmit to our Women's Yearly Meeting the Epistle signed by Jane M. Plummer, as clerk.

This meeting again assembled on the following afternoon, [Sixth-day, the 25th—the morning occupied with the Meetings for Worship:] and notwithstanding so much time had been devoted to the subject in the committee, it was deliberated upon in the meeting at large, not without a serious sense of the very painful duty thus imposed upon it. After a sitting of about four hours, the recommendation of the committee was adopted as the judgment of the Yearly Meeting, and the Epistle signed by Jonathan Binns was read and referred to the Committee on Epistles to prepare an answer to it; and the Epistle signed by Jane M. Plummer was directed to be sent to our Women's Yearly Meeting.

On a question of such importance to our Society at large, it is proper to record that much brotherly confidence and condescension have marked the deliberations both in the committee and in this meeting; and whilst, amongst the very large number of Friends who took part therein, considerable difference of view existed, mainly as to the course of procedure, it may be stated (without assuming therefrom that no such opinion was entertained), that no proposal was made for accepting as the Epistle of Ohio Yearly Meeting, the Epistle signed by Benjamin Hoyle.

We, moreover, think it right that our proceedings in the present case, should be accompanied by a statement of our past conduct and present views, in reference to the afflictive divisions amongst our dear Friends in America, as well as of our concern for the restoration of harmony and true unity in that land; believing that such a statement may be of importance as a record for time to come, and may be not without its use for our own members, as well as for our friends in America, including those with whom we have at present no epistolary intercourse.

It is a principle with this Yearly Meeting, that the several American Yearly Meetings with which it is in correspondence are independent bodies, whose deliberations and decisions in the exercise of the discipline towards their own members and subordinate meetings are to be regarded as final, and not to be interfered with. In 1846, this meeting accordingly decided that it could not hold any correspondence with those individuals who, in 1845, had separated themselves from New England Yearly Meeting, and who, together with several of the disowned members of that Yearly Meeting, had attempted to form themselves into a Yearly Meeting. The course of action of this meeting, of our Meeting for Sufferings, and of our subordinate Quarterly and Monthly Meetings, has ever since been uniform and consistent with that decision. Our epistolary correspondence with the Yearly Meeting of New England has continued unbroken; the certificates of ministers from that meeting travelling in this land have been uniformly authenticated by our Meeting for Sufferings, and recorded by this meeting and its subordinate meetings, and these gospel messengers have been received with brotherly openness, and sped on their way. Proper guards have at the same time been placed on the intrusion of any who were connected with the body that had separated from that Yearly Meeting, as appears by the correspondence between our Meeting for Sufferings and that of New England, and by the minutes of our Meeting for Sufferings, read at our last Yearly Meeting, in reference to the visit of an individual so circumstanced, to this land.

Our Friends of Ohio Yearly Meeting, under the influence, we cannot but fear, of views and feelings which have now resulted in the division which has taken place within their limits, pursued a very different course. They declined to correspond with New England Yearly Meeting, and in various ways manifested that their sympathies were in a greater or less degree with the body who have separated from it. In 1851, we not only addressed a General Epistle to all our brethren on the American continent, sympathizing with them in their difficulties, and counselling them to avoid all that could tend to separate one Yearly Meeting from another; but in our Epistle of that year to Ohio, we commended to our dear friends there, the maintenance of a correspondence with all the other Yearly Meetings on their side of the water, and expressed our sense of the value of guarding against a spirit of jealousy and distrust. And our beloved Friends of other Yearly Meetings have laboured earnestly in the same cause.

Painful are the proofs which have now been brought before us of the countenance given, year after year, in the Yearly Meeting of Ohio, to the attendance of persons disowned by Friends of New England Yearly Meeting, or connected with the body who have separated therefrom, and whom, upon the principles above referred to, we cannot consider as any longer forming part of our religious Society. Such proceedings are, in our view, a serious infraction of our wholesome Christian order, and a breach of the bond by which one Yearly Meeting is connected with another. The sad effects of this state of things, in the conducting of the affairs of Ohio Yearly Meeting, is but too manifest from the printed minutes of that meeting in 1853, and the concurrent testimony of the printed minutes of both bodies in 1854. And in the Epistle signed by Jonathan Binns, there is equally sorrowful evidence, that the like, and even greater evils, had ensued in many of the subordinate meetings.

The desire consistently to carry out the principles of Christian order which have regulated our own course of action, and to counteract, as far as our example and influence may extend, the disorganizing tendencies that have so painfully manifested themselves, not only in Ohio, but also in several other of the American Yearly Meetings, has led us to accept the Epistle signed by Jonathan Binns, under the conviction that the Friends whom he represents have been, and are, acting most in accordance with the course which this meeting adopted in 1846, and which it has ever since pursued. Yet, in so doing, we would not be understood as implying that the proceedings of that body (though we speak it with tenderness, and with sympathy for the peculiar difficulties of their position) have been, in all respects, such as we could approve, were it our place to pronounce an opinion thereon. The grounds on which our conclusion to accept the Epistle signed by Johathan Binns is based, are at least as fully applicable in favour of accepting the Epistle of the Yearly Meeting of Women Friends, signed by Jane M. Plummer.

In a question of so much delicacy and difficulty as the decision which of two bodies to recognize, (where the separation does not profess to rest on a difference on fundamental doctrines,) it is a satisfaction to us to know that the step which we have taken is in harmony with the judgment of a very large proportion of our dear Friends on the American continent, comprising three out of the four other Yearly Meetings who have already had the subject brought before them.

Though we have thus felt ourselves called upon to act with decision and without delay in determining the course which we ourselves should take,

by at once corresponding with Friends of the Yearly Meeting of which Jonathan Binns acted as Clerk, and endeavouring to uphold their hands in the trying and arduous circumstances in which they are placed, it would indeed be to our comfort and joy to see a re-union effected between the two portions of that body in Ohio with whom we have corresponded ever since its establishment as as a Yearly Meeting in 1813, and to be able once more to salute them as a whole in the language of the apostle, with which we closed our first address to them, to which we have at this time recurred, not without feelings of tender interest and emotion:—"Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."

Our hope that such a consummation may yet be effected is not entirely extinguished. Oh that we could so effectually plead with those of our Friends in Ohio, with whom we do not now correspond, as to induce them in love for the truth; and for the unity of the brethren, to lay aside all that may have tended to separate them from full Christian intercourse with the body of Friends in New England and in this country. Then, we believe, they would be brought to feel that there is no substantial obstruction to their being again associated with those Friends within the limits of Ohio Yearly Meeting, from whom they are now separated.

Nor do we deem it inconsistent with the principle which we have so fully recognised, of the mutual independence of one Yearly Meeting upon another in all matters connected with its internal discipline to express, in the liberty which there is in the Truth, yet with brotherly deference, the trust which we entertain, that our dear Friends of Ohio, whom we have recognised in a Yearly Meeting capacity, will be enabled to exercise much forbearance towards those who are at present separated from them, and especially that in their Monthly Meetings they will not be hasty to put in force the discipline towards those who, with a little patience and love, might be induced to re-unite with them in their meetings for worship, and to return to full Christian fellowship and unity in all respects.

As motives for re-union, and as a watchword both to ourselves and to our dear American Friends, we deem it not unsuitable at this time to give expression to some of our views in reference to Christian unity in the church, and to the evils of separation and division.

"One is your Master, even Christ, and all ye are brethren." How comprehensive is this blessed truth in its application to all of every name, who, loving the Lord Jesus Christ in sincerity, are living members of his church upon earth. Whilst not presuming authoritatively to determine who are truly the living members of this church, it is obvious that those who are bound together by one common faith, and by one system of Christian discipline not of mere human arrangement, and who emphatically recognize the supreme authority of Christ as the only Head of his Church, should be earnest in spirit that they may be really brethren in Him, subject one to another in love, honouring Christ with a single heart as their only rightful Lord, and ready to honour one in another that which is of Him.

When we turn, on the other hand, to the present division in Ohio, and to some of those which have taken place in America of later years, sorrow fills our hearts at the severance one from another of brethren and sisters, who in years that are long since past have faithfully and unitedly laboured in the service of the Gospel, and the maintenance of our various religious testimonies. We afresh feel that such divisions are desolating and withering in their effects. They tend to obstruct the right exercise of the different gifts, natural and spiritual, bestowed on the several members for the good of the whole; to divert the mind from that individual exercise, both for its own welfare and that of the brethren, which ought to be maintained in humility and the fear of the Lord; and to occupy it with matters of controversy, and even with questions of a merely personal or party character, evils against which the Apostle Paul so emphatically warned his Corinthian converts.

What difficulties, too, have already been produced by these mutual jealousies and divisions, in the transfer of membership, and in reference to proceedings in marriage; difficulties which will probably be greatly increased, especially in districts where migration is so frequent as it is in some of the Western States.

How does this contrast with that harmonious and brotherly interchange of membership, and of every privilege incident to it, which was so beautifully established amongst us as one great family in the Truth, under the harmonizing influence of the love of Christ, and which was for so many generations maintained without interruption!

Nor can we be unmindful of the injurious effect of these things upon the young and inexperienced; of the awful danger lest divisions among those who should be shepherds of the flock may cause some of the precious lambs for whom Christ died to be scattered, and not only their attachment to our own religious Society impaired, but their trust in the guidance of the blessed Spirit of Truth shaken, and their faith in the Gospel of Christ endangered.

Never before, if we except the great doctrinal secession of 1827 and 1828, have we had presented to us, as a Yearly Meeting, such distressing evidence of the want of harmony and mutual confidence, and of the wide-spread tendency to separation and disorganization, on a smaller or larger scale, in different parts of the Society of Friends in America.

We desire not to shrink from bearing our part, as Christian brethren, both in the sorrow and in the humiliation of the day. We are ready to say, Let us "come with weeping and with supplication" before the Lord: "the family of the house of David apart, and their wives apart; the family of the house of Levi apart, and their wives apart;" "all the families that remain, every family apart, and their wives apart;" to the "fountain opened to the house of David and to the inhabitants of Jerusalem," let us all come with abasedness of heart, yet in faith and hope. If these feelings of tenderness and prostration of spirit had their proper place, we have faith to believe, that a way would be opened, not only for those in Ohio, but for all elsewhere within the limits of the several American Yearly Meetings who are now separated one from another in worship and discipline, though professing the same Christian principles, to be re-united in outward fellowship and brought harmoniously to labour together for the advancement and spreading of the Truth.

Thus might the whole body of Friends in North America yet take a place in the western world, which their present circumstances prevent their occupying, but which, in the condescending goodness of the Lord Almighty, we believe He would both prepare for them and abundantly qualify them to fill, to his glory and to the promotion of the temporal and spiritual welfare of their fellow-countrymen at large.

Before we conclude we think it right to observe that, in adverting to the separation in Ohio and the other divisions which have taken place am Friends in America subsequently to the secess of 1828, we have not spoken of them as connec with any differences in matters of faith, and desire not in anywise to be found judging brethren herein; yet we deem it not unsuitabl on such an occasion as the present, to declare ourselves our own unshaken attachment to all great and glorious truths of the Gospel of Lord and Saviour Jesus Christ as set forth Holy Scripture.

In the year 1829, in sympathy with faith brethren in the United States and with the vi of strengthening their hands, when our Society that land was exposed to grievous inroads from unbelieving spirit, we thought it right to put fo a Declaration of our Christian doctrines: and our printed General Epistle of the following y a further testimony was inserted to the same bles truths.

Those great and immutable truths were precio to our faithful predecessors from the rise of Society down to our own time; and to their Chr tian faith, doctrines, and testimonies we adher We honour their memory and we desire to imita their faithfulness.

After having thus stood by our brethren America in the breach when they were assailed, has grieved us that imputations of holding unsou doctrines, and of departing from the faith of o forefathers, should have been so often made again Friends in this country by some under our nam in that land. For the sake of our own Society i England, for the sake of all under the name Friends throughout the United States of Americ for the sake of those blessed doctrines and pri ciples which under the power of the Lord's Spir we were raised up to support, but, above all, f the love of Christ our Saviour—we entreat th henceforward all may desist from these insinu tions, which tend to weaken, to divide, and t scatter.

We, moreover, think it right in this place, t express our conviction, that under present circum stances few things are more likely to interfer with the restoration of unity and with the righ exercise of a calm and sound judgment in the af fairs of the Church under the guidance of it Holy Head, than the circulation of pamphlets an writings advocating in a party spirit the view taken on the one side or the other, of the question now agitating the body.

On the other hand, in the conviction that th dissensions which are at present so widely spread in some of the American Yearly Meetings, have been greatly promoted by the painful suspension for several years past, on the part of some of them of that epistolary intercourse which formerly sub sisted between them, we are persuaded that the renewal and maintenance of this correspondence in brotherly confidence, would be one of the surest evidences of a return to a sounder condition in the body at large, and would be a powerful means, under the Divine blessing, of assisting to remedy the existing divisions and guarding against the recurrence of these evils.

In conclusion, may we ever bear in mind, that "except the Lord, build the House, they labour in vain that build it; except the Lord keep the city the watchman waketh but in vain." May He who hath loved the Church and given himself for it, condescend to own the travail of our spirits for the prosperity of our beloved Religious Society as a part of this his heritage, and grant that we may, as a united body, though outwardly far separated one from another on his earth, be found walking together in the fear of the Lord and in the comfort of the Holy Ghost, maintain-

through his gracious assistance the unity of Spirit in the bond of peace.

Extracted from the Minutes of the Yearly ing.

JAMES BOWDEN,
Recording Clerk.

THE FRIEND.

SEVENTH MONTH 14, 1855.

n the present number will be found "A state- t of the proceedings of the Yearly Meeting, in London, 1855, in reference to the division ie Ohio Yearly Meeting." As the subject is of general interest, and deeply affecting the are and integrity of our Religious Society, readers will not, we trust, complain of the e devoted to it.

Ve think that the perusal of it, will impress y unprejudiced mind with the conviction, that document is singularly inconsistent in its ral parts, and makes a sad exhibit of the rea- ng by which that Yearly Meeting was led into ing with a body of separatists, who, as men- ed in the "British Friend" "a venerable nd, well versed in the state of American irs, and not long since returned from a mission hat country," stated in the Meeting, had, in opinion, "established themselves as a Yearly eting, not in the order of the discipline," and refore, "not in the wisdom of Truth," and t the course pursued by the Meeting was kely to involve [it, and *we* may add the whole iety] in difficulties, the end of which it is im- sible to foresee.

As will have been observed by the extracts we e heretofore given from the "British Friend," vas admitted that the body of which J. Binns lerk, according to the discipline of the Society, seceders. The London "Friend" which ours that party, when reciting the ground on ich those opposed to the acknowledgment of rested their opposition, states as their fourth ection "that the question as regards Ohio arly Meeting, was, principally, if not entirely, e of discipline, *in which it was clear** that the y represented by J. Binns *were in fact the se- ers.*" This appears to have been at no time ied in question; but, (the same journal says) o these views it was replied, that the question ler consideration could not be narrowed down a mere question of discipline, that something re than mere discipline was involved; that nciples were involved, in which that section of io Yearly Meeting which was represented by J. ins, were in unity with Friends in this country; t in fact the question of *principle* was settled ne years ago, in the case of the New England ision, *the present being a similar case*, and as to ncipie, bearing close analogy with that division." This violation of discipline, and secession from ir long established Yearly Meeting, by those re- sented by J. Binns, is spoken of in the "State- nt" itself, "with tenderness and sympathy *the peculiar difficulties of their situation,*" not having been "in all respects such as we ondon Yearly Meeting] could approve, *were it r place to pronounce an opinion thereon :*" but hen speaking in the same document, of "those dividuals, who, in 1845 had separated them- ves from N. England Yearly Meeting" there no hesitation in pronouncing an opinion, that ; that act, viz., "separating" and "attempting form themselves into a Yearly Meeting," the ne London Yearly Meeting cannot consider them "as *any "longer forming a part of our reli- gious Society."*

The object proposed to be obtained by uniting with and "endeavouring to uphold the hands" of those who thus confessedly separated from Ohio Yearly Meeting, refusing to remain subordinate to it, and spreading disorganization, wherever throughout its limits, they had the power, is declared to be "the desire consistently to carry out the principles of christian order," and "to counteract as far as our example and influence may extend, the disorganizing tendencies that have so painfully manifested themselves, not only in Ohio, but also in several other of the American Yearly Meetings." To us, this seems a most extraordinary way of aiming at producing such effects.

The charge brought against Ohio Yearly Meeting, and for which London Yearly Meeting ceases to hold correspondence with it, is; that "they declined to correspond with N. England Yearly Meeting, and, in various ways, manifested that their sympathies were in a greater or less degree with the body who have separated from it;" and yet, London Yearly Meeting at the same time, states that it is "led to accept the epistle signed by J. Binns [coming from a body acknowledged by it to be seceders] under the conviction that the Friends whom he represents have been, and are, acting most in accordance with the course which this meeting adopted in 1846, and which it has ever since pursued." This is not merely manifesting "that their sympathies are in a greater or less degree with the body who have separated," a course exhibited as a grave charge against Ohio Yearly Meeting, in a case where it believed the faith of the Society was involved; but it is going a great step further; disowning the legitimate Yearly Meeting, and disregarding the discipline and order of the Society for the purpose of giving countenance to, and "to uphold the hands," of those composing a spurious meeting, in a case where London Yearly Meeting declares doctrines are not involved, but the "principle" that every Yearly Meeting is an independent body, whose decisions are * final, and not to be interfered with."

This "principle" is thus laid down. "It is a principle with this Yearly Meeting, that the several American Yearly Meetings with which it is in correspondence, are independent bodies, whose deliberations and decisions in the exercise of the discipline towards their own members and subordinate meetings, are to be regarded as final, and not to be interfered with." Acting on this principle they say, London Yearly Meeting, "decided that it could not hold any correspondence with those individuals, who, in 1845, had separated themselves from N. England Yearly Meeting, and who together with several of the disowned members of that Yearly Meeting, had attempted to form themselves into a Yearly Meeting."

Why was not this "principle" which led to such prompt action in 1846, carried out in 1855 in the case of Ohio Yearly Meeting and "those individuals who had separated" from it? Ohio Yearly Meeting is equally an "independent body" as any other Yearly Meeting; having the same right to legislate for the government of its own members; and the body of which J. Binns is clerk had confessedly separated from it. There is a mistake in the "Statement," that those who withdrew from the "larger body" in N. England, were associated with "several of the disowned members" of N. England Yearly Meeting in "attempting to form themselves into a Yearly Meeting." There was, we believe but one Friend present with them, against whom disciplinary proceedings had been instituted, and he, by general consent, was present at the Yearly Meeting, before the division took place. The only reasons then why London Yearly Meeting refused to take notice of the "smaller body" in N. England, when it and the "larger body" presented their statements to it, were this "independence" of Yearly Meetings, and that [the smaller body] "had separated themselves from N. England Yearly Meeting" and "attempted to form themselves into a Yearly Meeting." It did not in 1846, feel itself required to inquire into the causes that led to the separation, or give heed to the antecedent facts throwing light on the case; but, simply on the "principle" announced, acknowledged what it considered the long established Yearly Meeting, and refused to receive any exposition of the case, put forth by the Friends who thought themselves aggrieved, summarily dismissing them as "no longer forming part of our religious Society."

How completely is the course reversed when the Yearly Meeting comes to decide in the case of the separation in Ohio! The "principle" that Yearly Meetings are independent bodies, and their "deliberations and decisions in the exercise of the discipline towards their members and subordinate meetings," "final and not to be interfered with," is abandoned; the act of separating and attempting to form a Yearly Meeting, so far from being considered as so affecting those engaged in it, that they "no longer form part of our religious Society," is spoken of "with tenderness and sympathy for the peculiar difficulties of their position," as not such as they could approve; statements and claims put forth by those engaged in it, are placed before those of the regular Yearly Meeting, whose authority they are disregarding; the difficulties created by their own insubordination, are received as charges against the regular Yearly Meeting; and finally, those separating are united with, because they are one in sentiment with the majority of the London Yearly Meeting.

We cannot but believe that had the true cause for the opposite courses pursued by London Yearly Meeting in 1846 and 1855, been frankly avowed, all this inconsistency might have been spared. The truth is, those Friends, who in 1845 left the "larger body" in N. England, were known to be opposed to the unsound sentiments contained in the writings of J. J. Gurney, who, contrary to the solid judgment of many of the most experienced ministers and elders of London Yearly Meeting, had been liberated, to visit this country; hence it was that no notice was taken of their statements, and though not disowned, they were pronounced to be no part of our religious Society. Ohio Yearly Meeting had also borne its testimony against these same unsound sentiments, while those who separated from it, do not unite with that testimony; and therefore the latter were received as a body with which London Yearly Meeting could correspond. Here is the cause producing the difference of action in the two cases; and thus we are brought to the origin of the difficulties rending the society to pieces, and which sprung up within the Yearly Meeting, that has thus confirmed the separation in Ohio.

We have not republished the appendix to the "Statement," because we believe there has been no "insinuation" of a departure "from the faith of our forefathers," in relation to the divinity and offices of our blessed Redeemer, as set forth in it. The unsound sentiments against which so many thousands of Friends have felt bound to bear testimony, are not vaguely spoken of, but have been clearly set forth and condemned by two Yearly Meetings of equal standing with that of London.

The exposition of this unsoundness cannot be refuted, and while the sentiments, incompatible with those inculcated by Fox, Penn and Barclay,

* The *italicizing* is our own.—*Ed. Friend.*

and held by the society, from the beginning, are palliated or defended, and a large portion of the society misrepresented as disorderly, and condemned, for bearing testimony against them, it cannot be otherwise, but that divisions, and the "severance one from another of brethren and sisters," mentioned in the "Statement," will continue to be the result.

There is one other part of this document to which we would refer the attention of our readers before concluding. After the great disunity manifested in their own meeting, with the acknowledgment of the small body in Ohio; its admitted secession; and the professed recognition of the independence of one Yearly Meeting on another, how strikingly inconsistent is it to proffer instruction to the seceders, as though they could disown from the Society of Friends the members of a Yearly Meeting that has maintained its doctrines and discipline. What charge could be justly brought against them? or under what pretence could the party represented by J. Binns undertake to treat with Friends from whom they voluntarily separated, in violation of the discipline, and whose character and standing as consistent members, remain unimpaired, notwithstanding that the seceders and their supporters have used great efforts to lay them waste. Must not London Yearly Meeting have lost sight of its own advice to its members against fostering "a party spirit," and "to cherish that candour and charity, which so highly become the Christian," when speaking in a manner so offensive, and so calculated to wound the feelings of upright brethren and sisters in the Truth; as though they had forfeited their claims as members of the church of Christ, and could be regarded as outcasts from our religious Society. But it will be vain to attempt to reconcile the minds of Friends to the idea, that such a course could be pursued by seceders towards upright, consistent members of our religious Society, and while we deeply regret the course pursued by London Yearly Meeting, it is a satisfaction to know, that in it, as in all the others, there is a large number who unite with the true Ohio Yearly Meeting, and tenderly sympathize with them in the suffering unjustly inflicted upon them. This, we believe, will in time be made more manifest.

SUMMARY OF EVENTS.

EUROPE.—The steamer America brings one week later news from Liverpool.

The War.—At day-break on the morning of the 18th ult., the English troops attacked the Redan, and the French, the Malakoff Tower. The attack failed signally, and was attended with terrible slaughter of the assailants. No details of the event had been received in England, nor any official statement of the losses of the allies. Private accounts published in the London papers state the loss of the British alone in the attack on the Redan, to be very little short of 4000, in killed and wounded. General Campbell was killed, and about seventy British officers were killed or wounded. The greatest portion of the loss was experienced in a ravine, where a powerful and unexpected battery was opened on the troops. This result of the first attempt to storm the regular defences of Sebastopol, does not augur favourably for a speedy capture of the place. According to the Russian accounts, horrible atrocities were perpetrated by the French and Turks at the capture of Kertch. Gortschakoff confirms the successes of the allies in the sea of Azoff; he states that the grain stores burned by them, were mostly private property, and do not materially affect the supply of the army, which is mostly obtained by land. All the camps in the Crimea are said to be healthy, except that at Balaklava where cholera prevails. The Sardinians are suffering from it, and General Marmora, the younger, has died.

AUSTRIA.—The Austrian army is being disbanded. The reduction is great and rapid. The Austrian commander in Moldavia has declared martial law, but the Moldavian authorities refuse to promulgate the order, unless authorized by the Sultan. Considerable sensation had been caused in the Principalities, in consequence of the son of the reigning Prince of Moldavia having been killed in a duel by an Austrian officer.

FRANCE.—The Senate and Legislature had been convoked for the 2nd inst., to authorize a new loan for one hundred and fifty millions of francs. Louis Napoleon had been ill for two days, but had recovered. The French funds fell two per cent. on the announcement of his illness.

SPAIN.—The disturbances at Santiago have been suppressed. There was no reliable statement respecting the Carlist insurrection. Russia is suspected as the instigator.

The Baltic.—The allied fleet still lay near Cronstadt, and continued their reconnoissance of the coast and defences. The fortifications are found to have been greatly extended and strengthened since last year. At Hango, the cutter of the English ship Cossack was fired upon, when approaching the shore under a flag of truce, for the purpose of landing a few prisoners, and most of the persons in it killed. It is probable the Russians considered that the boat was taking soundings, as was recently done at Kertch.

GREAT BRITAIN.—The House of Commons had ended the debate on administrative reform, by passing unanimously a resolution, recommending to the earliest attention of Ministers the necessity of a careful revision of the various official establishments, with a view to simplify and facilitate the transaction of public business, and by instituting judicious tests of merit, as well as by removing obstructions to its fair promotion, and by legitimate rewards, to secure to the service of the State, the largest available proportion of the energy and intelligence of the nation. Sir John Paul, William Strachan and Robert M. Bates, partners of the banking house of Strachan, Paul & Co., London, had been arrested on the charge of disposing of the securities entrusted to their care. The bullion in the Bank of England had increased £295,000. Consols had fallen to 90¾. *Liverpool Market.*—Cotton dull, and prices lower. The sales of the week were only 24,400 bales. The decline is equal to ¼ and 3-16*d.* for middling and lower qualities. Flour, Western Canal, 40*s.* to 41*s.* 6*d.* Ohio, 44*s.* The weather was favourable for the crops.

MEXICO.—Rio Grande dates to the 23d ult., confirm the previously reported successes of the Revolutionists, and the whole of the Mexican frontier, with the exception of two or three towns, was said to be in their possession. Many Americans were in the ranks of the Revolutionists.

UNITED STATES.—The U. S. Treasury statement for the Sixth month, shows the amount remaining at the close of the month, subject to draft, to be $18,438,712.

The Coinage, at the Philadelphia Mint last month, consisted of gold, $792,650; silver, $268,170; copper, $5,134—total, $1,065,954. At the Assay Office in New York, in the same period, gold bars were stamped to the value of $1,992,933.

The Far West.—Leavenworth City, Kansas, has become the starting point of the Salt Lake traders. At the last dates, a train of six hundred wagons, laden with government stores, was about to start for the Salt Lake, the draught cattle of which train would number four thousand oxen, beside several hundred horses and mules. Several of the Salt Lake trading firms have sent off twelve hundred wagons, a like number of teamsters, and over ten thousand draught cattle.

Fires of half a Year.—The N. York Journal of Commerce publishes a statement of the fires occurring in that city during the first six months of the present year, where the loss by each was equal to $10,000 or more. The aggregate of losses sums up $7,639,000.

Free of Debt.—Five States of the Union are now free of debt, viz., Connecticut, New Hampshire, Vermont, Delaware and Florida.

Steamboat Disaster.—The steamer Lexington, on her passage from St. Louis to Louisville, burst her boilers, about three o'clock in the morning of the 30th ult., when in the Ohio river, near the town of Rome. There were about eighty persons on board, about one half of whom escaped injury. Four men were killed; eight are missing, and twenty-five were wounded; many very seriously. The boat took fire, and was destroyed.

California.—The steamship Northern Light, at New York, brings dates to the 16th ult. She had 457 passengers and $829,000 in gold on freight. Affairs in Gentral America were more disturbed, owing to the landing and successes of Walker's expedition. Walker received reinforcements at Realejo, and landed at Prieto on the 27th ult., with 375 men. He is reported to have taken the town of Rivas, and then entering San Juan del Sud, he carried off the arms and ammunition collected there, without opposition. The Golden left San Francisco on the 16th ult., with $1,063,0 gold. The U. S. Land Commissioners have conf the claim of Bolton & Barrow, for 13,500 acres of mostly within the corporate limits of San Franc and of the estimated value of forty millions of doll

Indian Hostilities. — Advices from Santa Fe, Mexico, to Fifth mo. 30th, state that on the 29th o previous month, Col. Fauntleroy attacked a camp Utahs, north of Brencha Pass; killed forty of th took six prisoners, together with their horses, sheep provisions. A few days after they attacked a can 35 Indians, two of whom they killed; wounded t took their provisions, horses, &c., and made their prisoner.

Boston.—The revenue collected at this port fo fiscal year ending Sixth month 30th, amounte $7,616,568, being $725,720 less than in the pre year. The mortality of Boston this year, up to S month 30th, has been 1859, or 356 less than the six months of last year. The brig Porpoise, rec seized as a slaver, was, on the 2nd inst., declared fo in the U. S. Circuit Court. Although not actually trying slaves, she was found guilty of aiding within statute.

New York.—The imports of foreign merchandis the year ending Sixth month 30th, amount to $154,5 526. The exports in the same period have consiste specie, $38,008,503; foreign merchandise, $9,721, domestic produce, $52,602,406—total, $100,332, There has been a great falling off in the receipts tolls on the New York canals this year. Mortality week, 547, being an increase of 206 over the prev week. The prohibitory liquor law which should l gone into effect on the 4th, is generally disregarde evaded.

Philadelphia.—An unusual quantity of rain fe this vicinity, during the Sixth month. According record kept at Germantown, there was 8.07 inche rain. The mean temperature for the month was 6 which is below the average. Mortality last week, of which 122 were children under one year of age.

Miscellaneous.—Olive Cuttings for the South.—A co derable quantity of choice olive cuttings have la been distributed by the Patent Office, among the so ern States bordering on the Atlantic and the Gul Mexico. They were selected in France some mo ago, by the agent of the office, from the best and h iest varieties in that country.

Church Building in England.—According to a re lately returned by Sir Wm. Clay, more places of wor have been erected in England during the last fifty ye than had previously been built for five centuries.

The Site of a City.—In the year 1788, eight hund acres of land, the present site of Cincinnati, were p chased for five hundred dollars.

Return of the Jews.—Sir Moses Montefiore, of Lon has gone to Palestine, to purchase a large distric that country, and settle upon it the poor Jews of J salem. Eventually his purpose is to settle there all those Jews, who feel inclined to return to the co try of their ancestors.

Destructive Storm.—On the 1st of Sixth month, a g storm visited the harbour of Mazatlan, on the Mexi Pacific coast, causing the destruction of six vessels cargoes, valued at $1,000,000. Twenty-three per belonging to the vessels, were drowned.

RECEIPTS.

Received from Thos. M. Harvey, per N. K., $2, 28; from Jas. T. Frame, agt., Io., for E. A. Steph $14.36, to No. 9, vol. 25; from Sl. M. Briggs, O., vol. 28; from Jesse Hall, agt., O., for Joshua Ellis, vol. 28, J. C. Hill, $2, vol. 28, Peter Thomas Sen'r, to 44, vol. 29; from Reb. Conard, Pa., $2, to 33, vol.

A FRIEND

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MARRIED, on Fourth-day, the 4th inst., at Ora Street, LARKIN PENNELL and REBECCA A. BARTON, b of Philadelphia.

DIED, Sixth month 11th, 1855, at her residence Burlington, N. J., RACHEL WOOLMAN, relict of E Woolman, in the 66th year of her age.

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For "The Friend."

The Indians.

Walla-Wallas, Klik-a-tats and Ya-ka-mas.

These nations adjoin the Territory of Oregon. head chief of the first is Pussumuxmux or Yellow Serpent, an old man. His tribe have been considered by the whites as thieves. eir wealth is in horses, of which they own ge herds. They have no timber, and burn ft wood. Their fisheries are the finest on the umbia river. The head chief owns it is said 00 horses and cattle, and several thousand dol- in gold.

The mission of Dr. Whitman was on the Walla- la river. The Cayuse were suffering from small- . The Indians, regarding the Dr. as the cause, troyed him. They urged Pussumuxmux to them, but he indignantly refused. The yuse reproached him, and said he was afraid of whites. No! says Pussumuxmux, I am not aid of the whites, nor am I afraid of the Cay- s. Determined to make good his assertion, chief went with three lodges only, to the rge of his domain near the Cayuse, pitched his ap and remained for one month. The Cayuse not venture to attack him.

In 1841, his eldest son quarrelled with and s struck by one of the clerks of the Hudson's y Company. The chief's dignity was insulted, l the son's honor lost, unless Commander Kinley should have the clerk punished. The man at the head of one hundred warriors de- nded this. The officer declined, and some of warriors proceeded to seize the clerk. He sted—the war-cry was sounded, and the In- ns had raised their weapons to spill the white n's blood. McKinley seized a keg of powder, l placing it in the centre of the room, stood r it with a flint and steel, and exclaimed, that y were all brave men and would die together. e result was the immediate flight of all the In- ns save the old chief and his son. As soon as warriors had gained the outer walls of the t, the gates were closed against them; while y, halting at a respectful distance, were in mentary expectation of seeing the fort blown . McKinley then quietly seated himself with old chief and his son, and amicably arranged difficulty.

The Wallawallas are estimated by Gov. Stevens 300; in 1807, they were estimated at 2,600 Lewis and Clarke.

The nomadic habits of the Klik-a-tats and Ya- mas, render a census difficult. They are rapidly minishing however, and do not much exceed 300 in number. They manifest a peculiar aptitude for trading, purchasing from the whites feathers, beads, cloth, &c., and exchanging them for horses, which in turn they sell in the settlements. Their country supplies abundant food—the prairies, camash; and the mountains, berries, in great variety. Part they store, and part they exchange for fish, smoked clams, and the roots which their own territory does not furnish. Deer and elk are almost exterminated. The mountain goat, big-horn, or sheep, are both said to have formerly existed here; but fire-arms have driven them into the recesses of the cascades. The black bear alone is still found, though but rarely. The salmon furnishes to these, as to most other tribes of the Pacific, their greatest staple of food. Their neighborhood to the fisheries of the cascades and the Dalles, provides them for the summer, while, after the subsidence of the Columbia, the small rivers contain fish, and in autumn, even the brooks and shallow pools of the prairies.

Very few of these people attempt agriculture; it is said some intend to plant potatoes.

Gov. Stevens found them at the beginning of the eighth month, at Chequoss. They were feasting on strawberries and the mountain whortleberry, which covered the hills around, though, during the night, ice formed on the ponds to the thickness of half an inch. Towards the end of the month, they desend to the Yakotl, Chalacha and Tahk prairies, for the purpose of gathering later berries, and of racing horses. The racing season is their grand annual occasion. A horse of proved reputation is a source of wealth or of ruin to his owner. On his speed, he stakes his whole stud, his household goods, clothes, and finally his wives; and a single heat doubles his fortunes, or sends him forth an improvident adventurer. The interest, however, is not confined to the individual directly concerned; the tribes share it with him, and a common pile of goods, of motley description, apportioned according to their ideas of value, is put up by either party, to be divided among the backers of the winner. The Klik-a-tats themselves are not as rich in horses as those living on the plains, their country generally affording but little pasturage, and the snows compelling them to winter their stock at a distance from their usual abodes. The horse is to them, what the canoe is to the Indians of the river and coast. They ride with skill, reckless of all obstacles, and with little mercy to their beasts, the right hand swinging the whip at every bound. Some of the horses are of fine form and action, but they are generally injured by too early use, and sore backs are universal. In their capacity for endurance they are overrated. A good American horse is as much superior to them in this as in speed, but they are hardy, and capable of shifting with but little food. Their price varies from $40 to $100, but they have some which they will not dispose of at much higher rates. The Indians ride with a hair rope knotted round the under jaw for a bridle. The men use a stuffed pad, with wooden stirrups. The women sit astride in a saddle made with a very high pommel and cantle, and in travelling, carry their infants either dangling by the cradle-strap to the former, or slung in a blanket over their shoulders, while children of a little larger growth, sit perched upon the pack-animals, and hold on as best they may. The horses are trained to stand for hours, with merely a lariat thrown loosely around their necks, the end trailing upon the ground. With the whites they are at first as shy, as are American horses or mules with Indians, but they suffer handling from the squaws and children with perfect contentment, and hang around the huts like dogs. In breaking horses the Indians usually blind them before mounting, often tying down their ears in addition; a strap or cord is then passed around the body of the animal, loose enough to admit the knees of the rider. Much time is spent in soothing and quieting the beast, as the Indian has plenty of it upon his hands. When everything is ready he vaults to his back, always from the off-side, slips his knees under the girth and tightens it, and withdraws the muffle. If the horse throws himself—for throw his rider, he cannot—the quick straightening of the leg releases the knee, and he is prepared for the emergency.

But the dogs of the Indian must not be forgotten. They vary considerably in form with the different tribes, but always preserve the same general character. Quarrelsome and cowardly, inveterate thieves, suspicious and inquisitive, they are constantly engaged in fights among themselves, or in prowling around the lodge for food. The approach of a stranger is heralded by short, sharp yelps, succeeded by a general scamper. They all bear the same mysterious resemblance to the cayote—the sharp muzzle, the erect ears, and stiffly circling tail. Notwithstanding their worthlessness, they seem to have a strong attachment to their owners, and an Indian camp would be a novelty without its pack of curs. Very few characteristic features remain among these people. Their long intercourse with the Hudson's Bay Company, and of late years, with the Americans, has obliterated what peculiarities they may have had; nor is there any essential difference in their habits or manners, from those of the Indians adjoining them. They use for the most part, the arms and utensils of the whites, and the gun has superseded the bow. The pails and baskets constructed from the bark of the cedar; saddles, and fishing apparatus, are the principal articles of domestic manufacture; and even of such things, it is almost as common to find the imported substitutes.

In regard to morality, they are much superior to the river Indians. Their mode of disposing of their dead, like that of their kindred tribes, is in the ground, but without any attempt at coffins, the body merely wrapped in its clothing. Just before Captain M'Clellan's arrival, a man had died of the small pox, and those who had buried him were purifying themselves. During the three days occupied in this, they absented themselves from camp, alternately using the sweat-house and plunging into cold water. The house, which was a small oven-shaped affair, was heated with stones. The mourning is performed by the women, who live apart for a few days, and afterwards bathe and purify themselves. They have a common objection to mentioning the names of the dead, as well as their own. The practice of medicine, as

elsewhere, consists in incantations, and is attended with the usual hazards—the life of the practitioner answering for want of success, or a refusal to attend, where properly fed. Besides these mummeries, however, they use certain plants as medicines, among which are both emetics and cathartics.

Slavery and polygamy are yet retained among them; the number of wives being limited only by the wealth of the husband. A curious custom exists, exhibiting their savage ideas of equity. If a wife dies within a short period after marriage, the bereaved husband may reclaim the consideration from the father; so, also with slaves and horses.

"While I was at Mansfield Woodhouse, I was moved to go to the steeple house and declare the truth to the priest and people. But the people fell upon me in great rage, struck me down, and almost stifled me. I was cruelly beaten and bruised by them, with their hands, *bibles* and sticks. Then they haled me out, though I was hardly able to stand, and put me into the stocks where I sat some hours; and they brought dog-whips and horse-whips, threatening to whip me. After some time, they had me before the magistrate at a knight's house, where were many great persons; who seeing how evilly I had been used, after much threatening, set me at liberty; but the rude people stoned me out of the town, for preaching the word of life to them. I was scarce able to go, or well to stand, by reason of the ill usage I had received; yet, with much ado, I got a mile from the town, and then I met with some people that gave me something to comfort me, because I was inwardly bruised; but the Lord's power soon healed me again. That day some people were convinced of the Lord's truth, and turned to his teaching, at which I rejoiced."—*G. Fox.*

A singular religion, to beat a righteous man out of their meeting houses with their bibles, especially for declaring the doctrines of the bible unto them! We never read of George Fox and his brethren driving or beating with their bibles, which they often carried with them, any people out of their meeting places. But it was through suffering they most effectually spread their doctrines, and in submitting to which, many were convinced of the reality of their religion and joined in the same faith.

"Then," he says, "I went out of Nottinghamshire into Leicestershire, several Friends accompanying me. There were some Baptists in the country, whom I desired to speak with, because they were separated from the public worship. Some of their teachers, and others of the heads of them, with several of their company, came to meet us at Barrow, where we discoursed with them. One of them said, what was not of faith was sin. I asked him what faith was, and how it was wrought in man. But they turned off from that, and spake of their baptism in water. Then I asked them whether their mountain of sin was brought down, and laid low in them, and their rough and crooked ways made smooth and straight in them? They looked upon the Scriptures as meaning outward mountains and ways; but I told them, they must find them in their own hearts; which they seemed to wonder at. We asked them who baptized John the Baptist, Peter and John, and the rest of the apostles? and put them to prove by Scripture, that these were baptized in water; but they were silent. Then I asked them, seeing Judas who betrayed Christ, and was called the son of perdition, had hanged himself, what son of perdition was that which Paul spake of, that sat in the temple of God exalted above all that is called God? and what temple of God was that in which this son of perdition sat? and whether he that betrays Christ within himself, be not one in nature with that Judas that betrayed Christ without? But they could not tell what to make of this, nor what to say to it. So after some discourse we parted; and some of them were loving to us."

Their water baptism had produced little effect to clear their vision or to enlighten their understanding in relation to spiritual things. He only who baptizeth with the Holy Ghost and fire, who gathereth the wheat into his garner and burus the chaff with unquenchable fire, can open the mysteries of salvation and give faith to believe, and divine light to understand and to profit by them. John said, "He must increase and I must decrease." That which is constantly decreasing will come to an end; and the baptism and ministration of the Spirit of Christ which increases, must finally overspread all. The apostle Paul thanked God that he had baptized none of the Corinthians, that is, with the element of water, except two or three whom he mentions. For Christ sent him not to baptize but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of none effect. And he told the Corinthians, "By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, bond or free, and have been all made to drink into one Spirit." It was by the Holy Spirit they were baptized, and made to drink into one Spirit, not by the application of water upon the surface of the body. Peter wrote to the believers that the baptism which now saves is not the putting away of the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ; who is gone into heaven and is on the right hand of God, angels and authorities and powers being made subject unto Him. This does not prevent him from appearing in men as a refiner's fire, and as fuller's soap to purge their conscience of dead works and purify them as gold and silver, that they may offer offerings in righteousness. It is out of hearts sanctified by the washing of regeneration and the renewing of the Holy Ghost, which God hath shed on us abundantly through Jesus Christ, the Mediator of the new covenant, that offerings acceptable as in days of old, are offered unto the Lord.

From Rural Hours.

The Forests.

What a noble gift to man are the forests! What a debt of gratitude and admiration we owe for their utility and their beauty! How pleasantly the shadows of the wood fall upon our heads, when we turn from the glitter and turmoil of the world of man! The winds of heaven seem to linger amid these balmy branches, and the sunshine falls like a blessing upon the green leaves; the wild breath of the forest, fragrant with bark and berry, fans the brow with grateful freshness; and the beautiful wood-light, neither garish nor gloomy, full of calm and peaceful influences, sheds repose over the spirit. The view is limited, and the objects about us are uniform in character; yet within the bosom of the woods the mind readily lays aside its daily littleness, and opens to higher thoughts, in silent consciousness that it stands alone with the works of God. The humble moss beneath our feet, the sweet flowers, the varied shrubs, the great trees, and the sky gleaming above in sacred blue, are each the handiwork of God. They were all called into being by the will of the Creator, as we now behold them, full of wisdom and goodness. Every object here has a deeper merit than our wonder can fathom; each has a beauty beyond our full perception; the dullest insect crawling about these roots lives by the power of the Almighty; and the discolored shreds of last year's leaves wither aw upon the lowly herbs in a blessing of fertilit But it is the great trees, stretching their ar above us in a thousand forms of grace a strength, it is more especially the trees which the mind with wonder and praise.

Of the infinite variety of fruits which spri from the bosom of the earth, the trees of the wo are the greatest in dignity. Of all the works the Creator which know the changes of life a death, the trees of the forest have the longe existence. Of all the objects which crown the gr earth, the woods preserve unchanged, throughc the greatest reach of time, their native characte the works of man are ever varying their aspec his towns and his fields alike reflect the unstat opinions, the fickle wills and fancies of each p sing generation; but the forests on his borde remain to-day the same they were ages of yea since. Old as the everlasting hills, during tho sands of seasons they have put forth, and la down their verdure in calm obedience to the d erce which first bade them cover the ruins of t Deluge.

But, although the forests are great and old, y the ancient trees within their bounds must ea bend individually beneath the doom of eve earthly existence; they have their allotted peri when the mosses of Time gather upon the branches; when touched by decay, they bre and crumble to dust. Like man, they are decke in living beauty, like man they fall a prey to death and while we admire their duration, so far beyor our own brief years, we also acknowledge th especial interest which can only belong to t graces of life and to the desolation of death. W raise our eyes, and we see collected in one compar vigorous trunks; the oak, the ash, the pine, fir in the strength of maturity; by their side star a young group, elm, and birch, and maple, the supple branches play in the breezes, gay and fres as youth itself; and yonder, rising in unheede gloom, we behold a skeleton trunk, an old spruc every branch broken, every leaf fallen, fallen,- dull, still, sad, like the finger of Death.

It is the peculiar nature of the forest, that li and death may ever be found within its bound in immediate presence of each other; both wit ceaseless, noiseless, advances, aiming at the ma tery; and if the influences of the first be the mo general, those of the last are the most striking Spring, with all her wealth of life and joy, finc within the forest many a tree unconscious of he approach; a thousand young plants springing u about the fallen trunk, the shaggy roots, seek t soften the gloomy wreck with a semblance of th verdure it bore of old: but ere they have throw their fresh and graceful wreaths over the moulde ing wood, half their own tribe wither and die wit the year. We owe to this perpetual presence death an impression calm, solemn, almost religiou in character, a chastening influence, beyond wha we find in the open fields. But this subdue spirit is far from gloomy or oppressive, since never fails to be relieved by the cheerful animatio of living beauty. Sweet flowers grow beside th fallen trees, among the shattered branches, th season through; and the freedom of the wood the unchecked growth, the careless position o every tree, are favourable to a thousand wild beau ties, and fantastic forms, opening to the mind play of fancy which is in itself cheering and en livening, like the bright sunbeams which cheque with golden light the shadowy groves. Tha character of rich *variety* also, stamped on all th works of the creation, is developed in the fores in clear and noble forms.—We are told that in th field we shall not find two blades of grass exacti

ke; that in the garden we shall not gather two wers precisely similar; but in those cases the es are minute, and we do not seize the truth at ce; in the woods, however, the same fact stands orded in bolder lines: we cannot fail to mark is great variety of detail among the trees; we it in their trunks, their branches, their foliage; the rude knots, the gnarled roots; in the mosses d lichens which feed upon their bark, in their rms, their colouring, their shadows. And within this luxuriance of varied beauty, there dwells sweet quiet, a noble harmony, a calm repose, hich we seek in vain elsewhere, in so full a easure.

Those hills, and the valleys at their feet, lay r untold centuries one vast forest—unnumbered asons, ages of unrecorded time passed away while ey made part of the boundless wilderness of oods. The trees waved over the valleys, they se upon the swelling knolls, they filled the hol-ws, they crowded the narrow glens, they shaded e brooks and springs, they washed their roots in e lakes and rivers, they stood upon the islands, ey swept over the broad hills, they crowned the ads of all the mountains. The whole land lay umbering in the twilight of the forest. Wild reams made up its half-conscious existence. The ngry cry of the beast of prey, or the fiercer deed savage man, whoop and dance, triumph and rture, broke in fitful bursts upon the deep silence, d then died away, leaving the breath of life to se and fall with the passing wind. * *

Sixty years have worked a wonderful change—e forest has fallen upon the low-lands, and there not a valley about us which has not been opened. nother half century may find the country bleak d bare; but as yet the woods have not all been lled. He who takes pleasure in the forest, by cking his way, and following a winding, may et travel many a long mile over a shady path, ich as the red man loved.

Our forest lands of America preserve to the esent hour something that is characteristic of eir wild condition, undisturbed for ages. They ound in ruins of their own.

For "The Friend."

Nothing is of so much moment as the salvation the soul. Anything that absorbs the attention, as to interfere with the constant progress of this reat work, must be in opposition to the divine ill, and our true happiness. We may mistake her matters for religious duty and service, by hich a wrong spirit may take possession of the eart, and deceive us. The longer a false guide followed, the more the mind becomes clouded, nd the greater is the danger of losing a good ondition.

Good gifts, designed to qualify men and women or usefulness in the church, may be misapplied nd finally lost. Those who had possessed them aving come under a cloud, will be among the ast to discover the incalculable loss that has been stained, and the extent to which others may be njured by an improper example. "Watch and ray, lest ye enter into temptation." "The pirit may be ready" and active, "but the flesh weak."

Lines of Railroad connecting the East with the West.—Commencing at Boston, and following the ne of the Western Railroad of Massachusetts to lbany, thence by the New York Central Road o Buffalo, thence by the Lake Shore Railroad to leveland, thence by the lines of railway passing y Bellefontaine to Indianapolis, and thence to erre Haute, we shall have an aggregate of one housand and thirty-four miles of railroad in actual operation, crowded with business through the entire distance.

If we begin at New York, and pass over the Hudson River Railroad to Albany, and thence follow the line above described, we shall find a distance of nine hundred and seventy-eight miles of complete railroads; or if from New York, we follow the New York and Erie Railroad to Dunkirk, and there intercept the above described line, we shall find a distance of nine hundred and fifty-five miles of railroads in daily operation.

If we start from Philadelphia, and pass by the Pennsylvania Central Railroad to Pittsburg, and thence by the Ohio and Pennsylania Railroad to its intersection at Crestline with the line from Cleveland to Indianapolis, we shall find a line of railroad eight hundred and eighteen miles in length to Terre Haute, in actual operation.

If we start from Baltimore, and go by the Baltimore and Ohio Railroad to Wheeling, and thence by the Central Ohio Railroad to Columbus, thence by the line to Xenia and the Indiana Central Railroad to Indianapolis, and thence to Terre Haute, we have a line of seven hundred and seventy miles now in actual operation.

If we start from Cincinnati, and proceed by the railroad via Lawrenceburg to Indianapolis, and thence to Terre Haute, we have a line of one hundred and eighty-two miles of railroad in operation.

Combining these different lines, and omitting such portions of them as are common to two or more of the lines above named, we shall find an aggregate of *two thousand nine hundred and ninety-one miles* of railroad now completed, and in daily and constant operation between Terre Haute and the cities of the East.

Of the lines not completed, but now under construction, the Wabash Valley Railroad will unite with our line at Paris, in Edgar County, one hundred and fifty miles from Alton, and passing to the valley of the Wabash, will proceed by Lafayette, Logansport, and Fort Wayne, to Toledo, where it will unite with the navigation of Lake Erie, and form the shortest connection between St. Louis and the lake that is practicable. It will be about two hundred and seventy miles in length, from Paris to Toledo, and will pass through the most important section of the State of Indiana.

At Toledo, it will unite with the Cleveland and Toledo Railroad, and secure, in the direction of Cleveland and thence to the East, the connections that will entitle it to be considered one of the great thoroughfares of the business between the East and West. Nearly five millions of dollars have already been expended upon this line, and nearly one-half of the whole will be in operation by July of the present year.

It will be remembered that the junction of the Missouri and Mississippi Rivers takes place opposite the city of Alton, and, consequently, the navigation of the Missouri is favorably carried on from this point.

Extracts for "The Friend."

To the Churches of Jesus throughout the World.

"Friends, let it never pass out of our remembrance what our God hath done for us since He hath made us a people. Hath any weapon formed against us prospered? Hath he called us and not protected us? Hath he not sheltered us in many a storm? Did he ever leave us under the reproaches and contradictions of men? Nay, hath he not spoken peace to us? Were we ever cast out by men and he forsook us? No, the Lord hath taken us up. Were we ever in prison and he visited us not; hungry and he fed us not; naked and he clothed us not; or have we been sick, and he came not to see us? When were the jails so close, that he could not come in; and the dungeons so dark, that he caused not his light to shine upon us. O nay; he hath never left us, nor forsaken us; yea, he hath provided richly for us. He hath brought us into the wilderness, not to starve us, but to try us, yet not above our measure. He fed us with manna from on high, with pure honey and water out of the rock, and gave his good Spirit to sustain us. By night he was a pillar of fire to us, to comfort us, and by day a pillar of cloud to hide and shelter us. He was a shadow of a mighty rock that followed us; and we never wanted a brook by the way to refresh us. Was God good to Israel outward? Much more hath he abounded to his spiritual Israel, the proper seed and offspring of himself. O, the noble deeds and valiant acts, that he hath wrought in our day for our deliverance! He hath caused one to chase ten, and ten an hundred, and an hundred a thousand, many a time. None have been able to snatch us out of his hands, who abode in his Truth. For though the winds have blown, and the sea hath raged, yet hath he rebuked the winds and the sea for his seed's sake. He hath said to the winds, be still, and to the sea, thus far shalt thou come and no further. He hath cast up an highway for his ransomed to walk in, so plain, that though a fool, he shall not err therein. This is the light in which the nations of them that are saved must walk forever."

"O my dear friends and brethren, in the sense of that life and power, that God from heaven hath so gloriously dispensed amongst us, and by which he hath given us multiplied assurances of his loving kindness unto us, and crowned us together with heavenly dominion, and in which my spirit is at this time broken before the Lord, do I most earnestly entreat you to watch continually, lest any of you that have tasted of the good Word of God, and the powers of the world to come, fall by temptation; and by carelessess and neglect, tempt the living God to withdraw his fatherly visitation from you, and finally to desert such; for the Lord our God is a jealous God, and he will not give his glory unto another. He hath given to man all but man himself; and him he hath reserved for his own peculiar service, to build him up a glorious temple to himself; so that we are bought with a price and we are not our own.

"Therefore let us continually watch, and stand in awe, that we grieve not his Holy Spirit, nor turn his grace into wantonness. But all of us, let us wait, and that in a holy travail of spirit, to prove ourselves sealed by the spirit of adoption, unto the day of our complete redemption; when not only all our sins, but all our sorrows, sighings and tears shall be wiped away from our eyes; and everlasting songs of joy and thanksgiving, shall melodiously fill our hearts to God, that sits upon the throne, and to his blessed immaculate Lamb, who by his most precious blood, shall have completely redeemed us from the earth, and written our names in the book of life."—*W. Penn.*

Let all the sincere followers of the Lamb, keep close to their heavenly guide, denying themselves and bearing the cross constantly, and he will not permit the powers of darkness, let them operate through whom they may, to overcome and deprive them of his peace and loving kindness. Men may vaunt over them and think to trample them under foot, but strong is the Lord God, their Redeemer, who will keep them as the apple of his eye, if they are faithful to Him, and disappoint the designs of misguided men respecting them.

The just man will flourish in spite of envy.

The Adulteration of Food.

An article recently published in the *London Quarterly Review* on "Food and its Adulterations," has justly excited unusual notice among the newspaper press of this country. No question can be of more importance to the journalist than the preservation of public health, and the astounding facts there set forth, are well calculated to attract the serious consideration of the community. While we legislate with zealous care against the introduction and spread of infectious sickness, there has been hitherto too little thought and care given to the origin and causes of our domestic diseases. It is palpable to the observation of every one, that of late years there has been great increase among our people, of diseases of the stomach and alimentary canal. Dyspepsia and its kindred diseases exist among us to an incredible degree, and while they are partially due to our peculiar habits as a people, the result of recent scientific inquiry would go to show that many of them are attributable to the constant and fraudulent adulteration of the common articles of our food.

The origin of the article in question is curious. The London *Lancet*, the leading medical journal of England, confided, a few years since to several physicians, an investigation by chemical tests, and the microscope into the ordinary articles of food used in the Metropolis. This examination extended from the year 1851 to 1854, and its results have now been given to the world by Dr. Hassel, Chief of the Commission.

For the purpose of this investigation, numerous specimens of each article were purchased in all parts of London, from the West End to St. Giles. Each one of which was carefully labelled with the name and address of the vender. With an honest boldness, which puts to shame our law of libel, the results of each examination, with the name of the seller, have been unhesitatingly published in the results of the Commission.

The revelations of this inquiry have indeed been most startling, and go to show that in London it is almost impossible to procure in a pure form the common articles of food; and that the manner in which they are adulterated is not only one of degree, but of a kind ranging from the mixture of inferior qualities of the same substance, down to the introduction of materials prejudicial to health, and, even to the admixture of the most deadly poisons. From the table castor to the bread, all were found in a very large percentage of cases to be fraudulently altered. Out of forty-two samples of mustard, all were more or less adulterated with flour and turmeric—the basis of the vinegar was sulphuric acid—the black pepper was admixed with linseed, meal and the sweepings of the spice warehouse—while the cayenne, in 24 out of 28 cases was found to be mixed with brick dust, saw dust and red lead. Of fifty-two samples of green tea analysed by Dr. Hassel, *all* were adulterated, and one particular kind—gunpowder, both black and green—was found to be almost entirely a manufactured article. Both had a large admixture of a compound of sand, dirt, tea dust and broken down portions of other leaves, worked together with gum. The colouring matter was given with black lead, Prussian blue, turmeric or French chalk, according to its kind. But worse than this, it was found that much of the tea sold, was made in London, under the most disgusting circumstances. For this purpose, the spent or used up leaves were purchased from the hotels and coffee houses and after being admixed with leaves from the thorn bushes and sloe trees around the Metropolis, and dried, roasted with a solution of gum and copperas, and put up in fancy packages, and thus extensively sold.

The Coffee was worse than the Tea. Analyses of upwards of one hundred different samples proved, that in a great number of cases, articles sold as the "Finest Mocha, &c.," contained, in some cases, very little coffee at all; in others, only a third or a fifth, the rest being made up of Chicory, roasted carrots, red earth, or baked horses' and bullock's livers. The milk was admixed with water, annetto, treacle or flour, and the bread was adulterated with potatoes, or a mixture called by the trade, "hards," or "stuff," consisting of alum and salt, prepared and sold in large quantities by the Druggists, for that purpose. To destroy the sour taste which belongs to flour made from inferior or damaged wheat, and to bring it up to the required colour, this mixture is found to be most applicable, while the alum absorbs a large quantity of water, and thus adds much to the weight; of twenty-eight loaves of bread purchased in every quarter of the city, not one was found to be free from this adulteration.

In all the various preparations of pickles and sweet-meats, poisons were found in perceptible, and in some instances dangerous quantities, and the bonbons and confectionery were discovered to be universally coloured by the chromates of lead, arsenite of copper or other similar deadly poisons.

No improvement was found when the commission passed from the solid to the liquid articles of food. From the water filled with organic matter, vegetable and animal, to the beer and porter of the pothouse, or the vile compounds vended in the gin palace, all alike contained substances injurious to health or prolonged life. The very drugs administered to the sick were vilely altered, and shorn at least, of their virtues, if not made positively worse in their results than the diseases they were designed to cure. Snuff was found to be largely adulterated, and some kinds poisonously so. Many persons have been deprived of the use of their limbs through a persistence in using this article, in which had been introduced preparations of lead, or bichromate of potash, a still more deadly poison.

In a word, fraud by deception was found to exist in all the departments of business connected with the support of life. The baker takes in the grocer, the grocer defrauds the publican, the publican "does" the pickle manufacturer, and the pickle maker fleeces and poisons all the rest.

The article in the review is fraught with a solemn lesson to the people of our large cities, where, it is to be feared, the same sort of rascality is largely practised. It remains to be seen whether, when their attention is called to it, any steps will be taken to relieve us from what has already grown to be a monstrous evil, and prevent the unlawful practices which demoralize a large portion of the community, and defraud, deceive, and vitally injure the remainder.—*D. News.*

Paving Streets with Iron.—Some time ago the experiment of paving the streets with iron blocks was tried on a limited scale in New York, and the experiment has succeeded so well, that a Committee of the Board of Councilmen of that city have reported in favour of paving Maiden lane and Cortland street with the iron pavement, and there is a prospect of their recommendation being adopted. The iron pavement, it is said, gives the street the finish of an elegantly tiled floor, and there is no mud or dust from it. In Boston, the experiment of iron pavements was tried two years ago, and it is said to have been successful, though we have never heard of its having been adopted very extensively in that city. Any kind of pavement is preferable to the cobble stone pavement, which is always rough and uncomfortable to man and horse

Selected.

THE WORSHIP OF NATURE.

The ocean looketh up to heaven,
As 'twere a living thing;
The homage of its waves is given
In ceaseless worshipping.

They kneel upon the sloping sand,
As bends the human knee,
A beautiful and tireless band,
The priesthood of the sea!

They pour the glittering treasures out,
Which in the deep have birth,
And chant their awful hymns about
The watching hills of earth.

The green earth sends its incense up
From every mountain-shrine,
From every flower and dewy cup
That greeteth the sunshine.

The mists are lifted from the rills,
Like the white wing of prayer;
They lean upon the ancient hills,
As doing homage there.

The forest-tops are lowly cast
O'er breezy hill and glen,
As if a prayerful spirit pass'd
On nature as on men.

The clouds weep o'er the fallen world,
E'en as repentant love;
Ere, to the blessed breeze unfurled,
They fade in light above.

The sky is as a temple's arch,
The blue and wavy air
Is glorious with the spirit-march
Of messengers at prayer.

The gentle moon, the kindling sun,
The many stars are given,
As shrines to burn earth's incense on
The altar-fires of heaven!

Whittier.

Selected.

"COULD YE NOT WATCH WITH ME ONE HOUR"

We gird us bravely to rebuke
Our erring brother in the wrong;
And in the ear of pride and power,
Our warning voice is strong.

Easier to smite with Peter's sword,
Than "watch one hour" in humbling prayer,
Life's "great things," like the Syrian lord,
Our souls can do and dare.

But, O, we shrink from Jordan's side,
From waters which alone can save,
And murmur for Abana's banks,
And Pharpar's brighter wave.

O! Thou who in the garden's shade
Didst wake thy weary ones again,
Who slumber'd in that fearful hour,
Forgetful of thy pain;

Bend o'er us now, as over them,
And set our sleep-bound spirits free,
Nor leave us slumbering in the watch
Our souls should keep with thee!

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned membe
of the Yearly Meeting of Philadelphia.

(Continued from page 339.)

ANTHONY MORRIS.

Of the birth place of this Friend we find n
trace. He was born in 1654, and came to Americ
in 1680, probably about its close, and took up hi
abode in Burlington, where he resided for severa
years. He was either a married man when h
came to America, or married very shortly after
wards, his son Anthony being born in the yea
1682. About the commencement of the yea
1686, he removed to Philadelphia, where h
entered into some kind of business which entitle
him to be called a merchant.

In the 7th month, 1686, he was appointed

ness in the Monthly Meeting of Philadelphia, n was before long its clerk, which office he filled o some time. Anthony was one of the willing harers for the good of his fellow men, and a large amount of service of this kind devolved n him. Being left a widower, he in the year 3 married Agnes Boom, a widow of Cornelius om, a German friend, who a few years before d a bakehouse located in the wilderness, South t from Third and Chestnut streets, and not far h the Creek.

We can trace Anthony Morris almost month by nth by his various appointments in religious iety, and perhaps may see something of his igious growth. At first his services for the rch lay principally in collections for the poor, for schools, in inquiring into clearness as re- cts marriage, in settling differences, and in cing after the interests of fatherless children, se mothers were about marrying again. Soon, vever, appointments of greater weight were put n him, and for the last twenty-five years of his , few subjects of deep importance to the welfare he Religious Society of Friends in Philadelphia nthly, Quarterly and Yearly Meetings, were mitted to the care and judgment of a com- tee, of which he was not a member.

About the middle of the year 1693, having iness to transact in New England, he went ther. From the certificates asked for, it is dent that he was again a widower, and it would m he must have married in his absence. He s not appear to have returned until the begin- g of 1694. From this time to 1700, his ap- ntments are multifarious, embracing almost all services which Monthly Meetings require of ir members. He had much unity with the igious labours of William Ellis, and had pur- ed when the time drew near for that worthy iend to leave this country, to have joined him her at Chester or at New Castle to have taken last solemn parting. But William left a little fore the time expected, in the First month, 1699, d Anthony missed seeing him. On the 12th of e following Fourth month he addressed a letter him.

"Dear William Ellis :—I have often been ubled in my mind when the thoughts of thy ing from us have come into my remembrance, cause that I had not the opportunity of taking r leave of thee in a solemn manner, considering w nearly my spirit was united to thee, so that can truly say, I loved and do love thee in the rd; and through the operation of his Spirit, u wert made serviceable to me. So, dear Wil- m, excuse my neglect, for I came but a few nutes after thou wast gone. Now, I desire thee pray for me, that I may be kept and preserved thful to the Lord; for, according to my weak ilities, I have often done the same for thee ce thy departure from us. I send this by my y good friend Joseph Kirkbride, whom I hope e Lord will attend with his presence, and keep n near to himself, and within his own protec- n; and, if it be his good pleasure, return him e to his family, as I hope thee hast gotten to ne. With the salutation of mine and my wife's r love to thee and thy dear wife, I rest, and bscribe myself, in the Truth that changes not,

Thy real friend,

ANTHONY MORRIS."

Soon after writing this, he was once more left widower, but was married again before the close the next year, to Elizabeth Watson. She was e only one of his wives much used in religious iety, and we may believe that he derived no all benefit from her sympathy and fellow feeling in the various exercises and deep baptism that were now meted out to him, as a preparation for the ministry of the Gospel, to which service his Master had called him. In the year 1701 he first opened his mouth in this way, and his growth appears to have been solid rather than rapid. Without doubt he felt often cast down under the sense of the important work assigned him in the Church Militant, but being humble and watchful he at last attained to the stature of a father in the Truth.

In the year 1701 a young fashionable Friend applied for a certificate to London, and Anthony Morris and George Gray were appointed to enquire into his orderly behaviour, and his clearness in respect to marriage. They found the young man dressed in the height of the then fashion, with a huge periwig, "extraordinarily powdered." They reported with honest, straight-forward simplicity characteristic of the time, "we cannot find but that he is clear in relation to marriage, and debts, but as to his orderly walking amongst Friends we cannot say much." The young man being present and being spoken to on the subject, made some acknowledgment relative to his extravagant appearance, and expressing a hope that he would be more careful for the future, the meeting gave him a certificate. It is probable this plain dealing had its use. The young Friend returned from London, married in the order of Society, and appears to have been an orderly respectable Friend to his death.

Evening Meetings on the First day of the week had been established in Philadelphia, in order to prevent the young members of the Society of Friends from rambling about the streets on that evening. They were held at the houses of several valuable Friends, and, among others, at that of Anthony Morris. There appears to have been fears relative to them in the minds of some, and they were at last discontinued. Previously to this we find this minute of Third mo. 29, 1702. "Several of the evening meetings having been let fall through the late visitation of the small pox, it is the sense of this meeting that Friends may be left to their liberty. Such as are so minded may keep them, provided they be ended in due season. Friends to beware of thinking or speaking hard one of another, either for staying from, or going to said meetings."

In regard to his labour in the ministry for a number of years, it does not appear that Anthony Morris travelled abroad, yet he was a very frequent attender of the meetings in the neighborhood of Philadelphia, as well as some of the Yearly Meetings for worship. The traces of his service of this kind are so abundant as to show the truth of the testimony of his friends. They say, "he was advanced to his forty-seventh year when he engaged in this service, and having a prospect of a great work before him, requiring close application, he drew his worldly business into narrow compass and devoted his time principally to the service of Truth."

On the 5th day of the First month, 1706, he addressed the following letter to his friend Wm. Ellis.

"Dear Friend:—In that love which abides and is unchangeable do I salute thee, not forgetting thy labour of love, and thy care over me, for the Truth's sake and my soul's welfare. I must confess now, as I have often done to that which I received through thee as an instrument, although the work was the Lord's, and he it is who gives the increase. Notwithstanding I knew the Lord in some degree, and loved the Truth and the prosperity thereof, for many years before thy coming amongst us, yet many things stood in my way that wanted to be removed; and thou wast made serviceable to me therein; and now, that thou mayst reap something of thy labours, which may add a little to thy satisfaction, I may inform thee that the bread thou cast upon the waters many days since, is, in part, found again. The Lord, if it be his will, continue to bless thy labour, and keep thee faithful in his service to the end of thy days; the same I earnestly desire for myself, with all the Lord's servants and labourers that he hath employed to run to and fro on his errands, to call others and invite them to come to the marriage of our Heavenly King's Son, who tells us, that in his Father's house are many mansions, and we faithfully believe the report. I shall not need to enlarge much on this subject, to thee especially, because thou knowest more than I can tell thee; but I know by experience that fathers love to hear their children talk a little in their minority and innocency, and if the children do not speak together as they should, the fathers will delight to teach them. Since I have remembered thee, and given thee an opportunity for some fatherly instructions, I hope thou wilt not forget me, for I am in want. Now I think it is time to break off from this subject, and acquaint thee, that these come by our friend Samuel Bownas, who is a brave fellow, a good workman, and hath done great and good service here, and we are loth to part with him; but if you have any more such, let thy prayers with mine be put up to our Master, that he may send them forth amongst us; for here is abundance of work to be done, and a great want of workmen. Now for a conclusion: in the sense of that Ancient Power, which uniting in love makes us one, all the world over, when truly gathered into it, do I again with sincere affection salute thee, and subscribe myself thy friend and younger brother, in the fellowship of the Gospel of Peace, according to my measure.

ANTHONY MORRIS."

The first time he obtained a minute to travel, was in 1708, when his concern was only to attend the Yearly Meeting at Chester, Maryland, and some service on the Eastern Shore. In 1710 he visited the same places, and towards the close of that year, he informed his Friends of a concern to visit New England. He was diligently engaged for about three months, early in 1711, in this service.

In the year 1715 he received the unity and certificates of his Monthly Meeting and the General Meetings of Ministers, for a visit in gospel love to some parts of Great Britain. This visit was principally confined to London, and the south part of England, and was prosecuted diligently. He was again labouring amongst his Friends in Philadelphia, in eleven months, from the time of his leaving them. He brought with him returning certificates of the unity of those he had visited abroad. After this, he continued much about Philadelphia and its neighbourhood, yet he visited Maryland once more.

His Friends testify of his ministry, that it was "edifying" and "sound in word and doctrine." He was "zealous and serviceable in the discipline; a diligent attender of all our religious meetings; careful in observing the time appointed, and often concerned to exhort such to amendment, as were remiss herein."

He was favoured with general good health, until after the Yearly Meeting in the Seventh month, 1721, when he was seized with apoplexy. He recovered from its effects, but had slight returns, until in the Eighth month, when he was visited by a second severe attack. From the effect of this, his understanding seemed entirely to recover,

although his power of speech continued much impaired. He at times, under the sensible influence of Divine love, spoke to those who came to see him, very suitably to their conditions, and which, being well understood by his constant attendants, were repeated by them. He said, that if, consistent with the Divine will, the time of his dissolution was at hand, it would be more joyous for him to depart now than to continue longer in the body. Yet he expressed his free resignation to the will of God in the matter. In a humble tender frame of spirit, he mentioned the testimony our Saviour gave concerning the woman, who poured on his head the precious ointment,—"She hath done what she could." He added, he was favoured with the evidence in himself; that he had done what he could, and felt peace. But he added, "My hope for eternal salvation is alone in the mercy of God, through his Son Jesus Christ; the only Saviour and Mediator."

Some Friends about going to an adjacent Yearly Meeting called to see him, he took leave of them with affection, and said, "Remember my dear love to Friends in general; tell them I am going, and all is well."

He departed this life on the twenty-third day of the Eighth month, 1721, aged 67 years. On the 25th after a meeting held in the Great Meeting house, attended by many Friends from the city and country, his body was taken to the grave-yard and interred.

Egypt.—The railway between Alexandria and Cairo, a distance of 130 miles, is now complete, with the exception of the three bridges on the two branches of the Nile and the Delta Canal. The communication between the two towns may be kept up by the line of railroad by crossing the river in boats, but it will not be available for traffic and passengers until after the bridges are completed—five or six months hence. The most important bridge is the tubular one which crosses the Damietta branch of the Nile at Benha, and which is well advanced toward completion.

The native workmen, on the Egyptian Railway, are very grossly ill-treated and neglected. They are taken away by force from their villages, conveyed to a distance to work, and not only are they not paid, but it happens often that not even bread is provided for them, so that they are frequently seen eating the thistles by the roadside, or clover from the fields to appease their hunger. To be prevented from running away, they are kept under the strictest vigilance, their chiefs are responsible for their number, and at night they are closely penned together, or huddled into barges moored in the middle of the river.

At Benha, in Lower Egypt, is to be seen the large new palace, the favourite residence of the late Abbas Pasha, where he breathed his last. The day after the death of Abbas, a general pilfering of the furniture took place, and this went on until not a single article was left in the whole building; tapestry was torn out of the walls, chandeliers and candelabra wrenched from their fixings, and not one fixture has been left; so that, although the palace is new, it presents an air of striking desolation. The gardens, laid out at an immense cost, are quite neglected, and the large collections of birds and dogs, of every imaginable species, collected from all parts of the world at immense prices, were allowed to die from neglect and starvation; and now there is but one doorkeeper to be seen where formerly thousands kept the place in great animation.

In the pure gospel spirit we walk by faith and not by sight.

For "The Friend."

"That which has let, will let, until it be taken out of the way." My mind has been frequently drawn of late, to warn my beloved fellow-travellers in the cause of Truth, to beware of the letting things that are thrown in the way of our looking to the only sure fountain of light and life, Jesus Christ the righteous, in his spiritual appearing in the heart. I was comforted to see in "The Friend," (p. 306,) some tender breathings, calculated to warn us of the danger of one of the hindering things, that has often arrested my attention, with desires that there might be faithful watchmen on the walls of Sion, to sound the alarm when danger appears. Some, at first sight, may think it small, but it may, perhaps, in some sort be comparable to the mole in the earth, which, though apparently a harmless little thing, may yet do great injury if let alone, to the tender plants, by its secret work, undermining and depriving them of the nourishment which the great Author of all good designed for them. It has seemed to me that the many anonymous publications (on the subject of our difficulties,) that are afloat among us at the present time, are more or less calculated to produce injurious effects, though these may not be immediately apparent; and thus much harm may be done to many choice plants to whom we are looking for good fruits, by these secret invasions of the enemy. There may be many good sentiments in the publications alluded to, but from what source did they come? If I am not mistaken, our Great Master does not require any of us to bear a testimony in this way.

It is not the intention of the writer to bear hard on any, but in tender love to call our attention to this danger, which seems to me to await us if these things are encouraged. For "that which letteth, will let, until it be taken out of the way." Unsound views and sentiments may, (anonymously) be scattered amongst us, dressed in a specious garb, and calculated to spread discord and disunity, and yet we cannot or could not make such secret offenders accountable to the body; and thus gospel order is set at nought.

A remark made by a Friend, I think worth repeating: "That he had made up his mind to read no more anonymous letters," for "if any one has not enough of religious concern to venture his name, he may as well withhold his writings."

With feelings of love, I have endeavoured to bring these things to view, in the hope that it may have been through a want of proper consideration, that any have indulged in such a course, and that more serious reflections may induce them to abandon it. Oh, that we might in this day of conflict and trial, remember the advice or command of Moses to Israel of old, "Stand still and see the salvation of the Lord," and again, "The Lord shall fight for you and ye shall hold your peace." May we not give way to mourning, and distrust his power, and go to work in our own wills to fight the Lord's battles, or enter into improper discussions, and may it be our individual experience that "the preparation of the heart in man, and the answer of the tongue, is from the Lord." J. W.

Morgan Co., Ohio.

The Battle of the Ants.

I was a witness of events of a less peaceful character. One day when I went out to my wood-pile, or rather to my pile of stumps, I observed two large ants, the one red, the other much larger, nearly half an inch long, and black, fiercely contending with one another. Having once got hold they never let go, but struggled and wrestled and rolled on the chips incessantly. Looking further, I was surprised to find that the chips were covered with such combatants, that it was not a *duel*, but a *bellum*—a war between two races of s the red always pitted against the black, and quently two red ones to one black. The leg of these Myrmidons covered all the hills and v in my wood-yard, and the ground was alre strewn with the dead and dying, both red black. It was the only battle-field which I h ever witnessed, the only battle-field I ever while the battle was raging; internecine war; red republicans on the one hand, and the bl imperialists on the other. On every side t were engaged in deadly combat, yet without noise that I could hear, and human soldiers n fought so resolutely. I watched a couple that w fast locked in each other's embraces, in a li sunny valley amid the chips, now at noon day pared to fight till the sun went down, or life w out. The smaller red champion had fastened h self like a vice to his adversary's front, and throu all the tumblings on that field never for an inst ceased to gnaw at one of his feelers near the r having already caused the other to go by the boa while the stronger black one dashed him from s to side, and, as I saw on looking nearer, had alre divested him of several of his members. Th fought with more pertinacity than bull-do Neither manifested the least disposition to retre It was evident that their battle-cry was conqu or die. In the meanwhile there came along single red ant on the hill side of this valley, e dently full of excitement, who either had dispat ed his foe, or had not yet taken part in the batt probably the latter, for he had lost none of limbs. He saw this unequal combat from afar—the blacks were nearly twice the size of the red he drew near with rapid pace till he stood on guard within half an inch of the combatants; the watching his opportunity, he sprang upon the bla warrior, and commenced his operations near t root of his right fore leg, leaving the foe to sele among his own members; and so there were thr united for life, as if a new kind of attraction h been invented which put all other locks and ments to shame.

I should not have wondered by this time to fi that they had their respective musical bands st tioned on some eminent chip, and playing their n tional airs the while, to excite the slow and che the dying combatants. I was myself excited som what, even as if they had been men. I have doubt that it was a principle they fought for, much as our ancestors, and not to avoid a thre penny tax on their tea; and the results of th battle will be as important and memorable to tho whom it concerns as those of the battle of Bunk Hill, at least.

I took up the chip on which the three I ha particularly described were struggling, carried into my house, and placed it under a tumbler my window-sill, in order to see the issue. Holdi a microscope to the first mentioned red ant, I sa that, though he was assiduously gnawing at th near fore-leg of his enemy, having severed his r maining feeler, his own breast was all torn awa exposing what vitals he had there to the jaws the black warrior, whose breastplate was apparentl too thick for him to pierce; and the dark ca buncles of the sufferer's eyes shone with ferocit such as war only could excite. They struggle half an hour longer under the tumbler, and whe I looked again the black soldier had severed th heads of his foes from their bodies, and their sti living heads were hanging on either side of his like ghastly trophies at his saddle bow, still appa rently as firmly fastened as ever, and he was e deavouring with feeble struggles, being witho feelers and with only the remnant of a leg, and

not how many other wounds, to divest him- f them; which at length, after half an hour , he accomplished. I raised the glass, and nt off over the window-sill in that crippled

Whether he finally survived that combat, pent the remainder of his days in some Hotel nvalides, I do not know; but I thought that ndustry would not be worth much thereafter. ver learned which party was victorious, nor ause of the war; but I felt for the rest of day as if I had my feelings excited and har- d by witnessing the struggle, the ferocity and age, of a human battle before my door.—*Tho- 's Life in the Woods.*

ome Words spring up in a very curious way. ich says that the word "to chouse," is a kish one, signifying "interpreter." Such an rpreter or "chiaous"—(written "chaus" in klnyt, "chius" in Massenger)—being attach- o the Turkish Embassy in England, committed he year 1609, an enormous fraud on the Turk- and Persian merchants resident in London succeeded in cheating them of a sum amount- to four thousand pounds sterling—a sum very h greater at that day than at the present. m the vast dimensions of the fraud, and the priety which attended it, any one who cheated efrauded was said to "chiaouse," "chause" chouse,"—to do, that is, as this "chiaouse" done.

For "The Friend."

Human Prudence.

t has ever been the view of consistent profes- of the Truth, that mere human prudence and cy should not govern in the transactions of affairs of the church, as the opposite course liable to lead to discord and confusion, and n effect, a denial of the faith. The following timents of one not in profession with Friends hich are quoted in substance) as they seem to our of justice and truth, will, it is hoped, be nd instructive, as in measure confirming the w above alluded to. "When the end is most questionably good, we should ever *then* take t heed that the means *are* suitable and justifi- e, because the better the end the more easily we cozened into the use of ill means to effect we are apt, while with great earnestness of nd we gaze upon the end, to be careless what rse we take, so as we attain it; and to think t God will overlook the miscarriage in our at- pts, if the end be good. Many times, if not st times, his name and honour do more suffer attempting a good end, by bad means, than by mpting both a bad end, and also by bad means; the blemish that is cast upon that which is d, is in measure cast upon God, the author of and the evil and scandal that is in the means, ast upon the end and doth disparage and blemish " I have, says he "known some men (and if an well observes his own heart, he will find it re also, unless it be strictly denied) that will e God the glory of good enterprizes, but yet h a kind of secret invitation of somewhat of ise for themselves, their prudence, conduct, and dom; and will be glad to hear of it, and se- tly offended and discontented if they miss it; l many times give God the glory, with a kind ostentation and vain glory in doing so." But, s he, "I do know that it is his providential dering of occurrences, that makes providential liberations successful, and more is due unto his dering, disposing, fitting, timing, directing of all seeming casualties, than there is to that human unsel by which it seems to be acted: the least hereof, if not marshalled by his hand would have shattered and broken the counsel to a thousand pieces."

This same wise and good man testified, that "he that sincerely desires and seeks the direction of best wisdom, even in things temporal, does as evidently receive it, as we do the outward direction of our earthly parents. And if, according to our belief, this is so, we are left without excuse if we depart therefrom, by leaning to our own understanding, whereby we shall be led into a wilderness of confusion and sorrow, and become as sheep without a shepherd, exposed to the greatest danger; for the enemy of the precious life in our souls is never more sure of his prize, than when he can exalt the wisdom of the flesh to the producing of a spirit of insubordination and rebellion, by which he has ever wrought to overthrow and destroy the kingdom of righteousness. It was no doubt from a sense of this that the apostle was led to exhort his brethren to be strong in the Lord and in the power of his might; to put on the whole armour of God that they might be able to stand against the wiles of the devil; for, said he, 'we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this in Prussia. Dr. Ritter took with him to Berlin a slave world, against spiritual wickedness in high places.'"

How many and painful were the sufferings of this faithful apostle and minister of Christ, among which, were perils among false brethren, of whom he testified, that it was no marvel that they were false apostles, "transforming themselves into the apostles of Christ;" for, said he "Satan himself is transformed into an angel of light; therefore it is no great thing if his ministers also be transformed, as the ministers of righteousness; whose end shall be according to their works." Now, that this same unwearied enemy, and subtle transformer, is still seeking to exalt us in the spirit of our minds, and to alienate us from our God, and one from another, let us be aroused to a sense of our danger of becoming apostates not having the Spirit of Christ, by which cometh charity, patience, long suffering, humility, meekness and forbearance, against all of which, and the exercises thereof, the wisdom and spirit of this world stand opposed, however much they may seek to shelter themselves from exposure, under the covering of professed friendship.

Oh, the deceitfulness of the enemy of our souls, and the deceivableness of our hearts cannot in language be described, and nothing short of wisdom from above can enable us to distinguish between the Truth and the semblances of it—between the genuine coin and its counterfeit, which so nearly resemble each other to the inexperienced observer, as often to turn the scale of judgment in favour of the latter. Ah, how liable are we to mistake the false birth for the true—fleshly wisdom for Divine inspiration, enthusiasm for zeal, false doctrine for true, literal belief for living faith, retaliation, scandal and revenge for a love of Truth, pride and presumption for meekness and humility, and finally the voice of the stranger for that of the true Shepherd, which is the sum of all deception. Therefore do we find this language of our blessed Saviour, "What I say unto one I say unto *all. Watch*, watch and pray that ye enter not into temptation."

The Tamarind.—The Tamarind has grown in Virginia from seeds, and is highly spoken of as promising to be a valuable acquisition to our fruit trees, especially on the prairie lands of the West. Its growth is rapid, its appearance very ornamental, and it is perfectly free from blight and from the depredations of insects. Last season the trees in Virginia produced fruit as good as the imported.

Stamped Envelopes—Mode of Manufacture.—An account is given in the *Times*, at considerable length, of the various stages of the manufacture of this article. We have condensed portions of it below, as a subject of great general interest:

The paper from which the envelopes are manufactured is made expressly for this purpose, and bears the water mark, "P. O. D.: U. S." These initials of the Post-Office Department, United States, are so arranged that they appear on each envelope after the paper is cut. The paper is brought in large sheets from the mills, packed in cases, and carefully counted and marked in divisions of fifty sheets each. This is the first counting. When it arrives at the factory, it is examined and reckoned again to ascertain that the number of sheets agrees with the invoice. This is the second counting. It is then taken to the cutting-room in the basement of No. 167 Pearl street. In this room is situated the ingenious cutting-machine, driven by steam power. The knife, which is made of the exact size and shape of the envelope before it is folded, is placed upon a pile of four hundred sheets, and being set under the lever of the press, is made to pass easily through the whole thickness of paper, producing, in about three seconds of time, four hundred envelopes, cleanly and perfectly cut, ready to receive the stamp preparatory to being folded. The sheets thus cut are counted a third time, and conveyed to the stamping or embossing room on the first floor. Here are ten or twelve ingeniously constructed embossing presses, superintended by as many intelligent and expert young women. Each press stamps with a perfect and beautiful impression, as near as we could judge, about sixty envelopes per minute, after which, having been counted a fourth time, and the imperfect impressions, if any, removed, they are handed to another class of young women, whose business it is to place the adhesive self-sealing preparation on the outer flap of the envelopes So skilful are the hands in this department, that one person is able to prepare and dry about six thousand self-sealing envelopes per hour! After this, they are counted the fifth time, and passed to the folding department. The machines employed for this purpose are among the most ingenious and perfect that we have ever witnessed. Ten or twelve of these are employed, and, like the stamping presses, each is managed by a young woman. The press moves with the most perfect regularity. The sheets, now cut into proper shape, stamped, and made self-sealing, are brought to this instrument, which completes the process, and, in an instant of time, prepares each envelope for use. A feeding-band is employed, on which the flat envelope is laid; it is thus carried forward to an apparatus which places the adhesive gum on the side flaps, folds the envelope, fastens it, and drops it into a tin box which quickly counts off its contents into layers of twenty-five each, and hands them over to be counted again, bandaged and packed, subject to the order of the Postmaster General. About fifty hands are constantly employed in this department alone; and we understand it is Nesbitt's intention to manufacture, in addition to those made for Government, a supply of his beautiful article, unstamped, for the trade.

The Use of Coal in England in the thirteenth century, met with great opposition. A lecturer upon the subject, in Boston, says its use was prohibited by parliamentary law, under the impression that it produced disease. All milder punishments failing to stop its use, a law was passed making it a capital offence to burn coal. In the reign of Edward the First, a man was actually put to death for using it.

Application of Essence of Coal as a substitute for oil of Turpentine.—M. Pelouze, the son of the distinguished chemist of that name, proposes to use an oily fluid consisting of a mixture of carbohydrogens, especially of benzoine, &c., as a substitute for oil of turpentine in painting. He obtains this fluid, which boils from 100 to 168 deg., Centigrade, by the distillation of cannel coal, by means of sur-heated steam. This liquid is colourless, very fluid, and completely volatile, leaving no stain upon paper, and is not altered by exposure to the light. It has a penetrating smell, which reminds one of common coal gas; but this entirely disappears when it has evaporated. A number of comparative experiments have been made with the object of comparing it with oil of turpentine, by a committee of the Societe d'Encouragement of Paris, all of which have resulted in showing that walls, wood-work, &c., painted with the essence of coal, dried far more rapidly, and the smell disappeared sooner, than where essence of turpentine was employed. For example, in one case where the coal essence and oil of turpentine were respectively mixed with three times their volume of oil, and employed under exactly similar circumstances, the smell of the essence of coal was completely dissipated at the end of three days, while that part painted with the turpentine mixture had still a strong smell, and was not completely dry. The introduction of such an oil would be of great importance, not only in a commercial point of view, but in a hygienic one also.—*Bulletin de la Societe d'Encouragement.*

Wrecks at Key West, Florida.—The whole number of vessels that have been upon the Florida Reef during 1854, and also those that have come into Key West, in distress, amount to 59, of which 10 have been totally lost, 15 have been got off and proceeded on their voyages, without discharging, and 3 have been so much injured that they have been discharged. Value of vessels and cargoes, $2,469,600; value of vessels, $897,500; amount of salvage and expenses, $211,808; amount of salvage, $82,402; court expenses, $13,352.

SUMMARY OF EVENTS.

EUROPE.—Liverpool dates to 6th mo. 30th, have been received by the steamship Pacific.

The War.—The total loss of the allied army, in the attack of the 18th, was probably over five thousand men, killed, wounded, and missing. The Russians took 600 prisoners. The English and French reciprocally blame each other for the disastrous result of the assault. The French troops suffered most; their chief loss was sustained not in the storming of the Malakoff batteries, but in the attempt to stay there under a storm of grape and canister from the contiguous defences. On the 21st, Pelissier telegraphs, "We are actively making approaches towards the Malakoff Tower. The enemy appears to be exclusively occupied in repairing and strengthening his works. A little cholera still prevails, but it does not spread. The general health is good." The Russian government publishes a dispatch from Gortschakoff, dated the evening of the 19th, praising his troops, and announcing that the fire of the allies had nearly ceased. A small Russian reinforcement of infantry was moving down to Sebastopol. The difficulty of keeping large bodies of men supplied with provisions, since the operations of the allies in the Black Sea, prevents the Russians from more largely augmenting their forces in the Crimea. The French commander in chief calls for further reinforcements, and complains of the want of combination or of energetic support on the part of his English colleague. Lord Raglan had been sick, but was recovering. A despatch from the Baltic, states that Sweaborg had been bombarded by the allied fleet, and all the stores there destroyed. Hango has also been bombarded. All the ports in the White Sea are under blockade. The Russian Emperor Alexander is said to be seriously ill. The King of Prussia has also for some time been ill; it is supposed his reign is drawing towards a close.

GREAT BRITAIN.—The Reform agitation continues. Layard, the Nineveh explorer, is regarded as the leader of the movement. A great social revolution is gradually progressing in England, which alarms the privileged classes, since it threatens to break down the barriers of rank, and destroy the controlling influence of the aristocracy.

Commercial.—The week's sales of cotton at Liverpool, amounted to 43,000 bales. Towards the close the market was more active. New Orleans fair, 7¼; middling, 6 9-16ths; Upland fair, 6⅞; middling, 6⅜. Breadstuffs were slightly down, and dull of sale. Iron was in demand. Welsh bars on shipboard, £7 15*s.* Rails, £7 10*s.* Scotch pig iron, 73*s.* The bullion in the Bank of England continued to increase. The money market was easy. Consols, 91¾.

AUSTRIA.—The reduction of the army lately resolved upon, appears to be a consequence of deficiency in the finances of the empire. The expenditures of the year 1854 amounted to 386,046,646 florins. The revenue, notwithstanding "extraordinary contributions" to the amount of 197,487,348 florins, were received, still falls short about 140 millions of florins.

NORWAY.—The city of Bergen suffered from a terrible conflagration, on the 1st ult. Upwards of 350 houses were destroyed, including some of the finest portions of the town.

AUSTRALIA.—Dates to 4th mo. 28th, have been received. Trade at Melbourne was active, and prices of many articles rising. In the mining districts improved machinery had been introduced, and old claims were being worked over again with profit. The increasing Chinese immigration was becoming a cause of uneasiness. The feeling was general, that some means should be adopted to check and control it. The culture of the grape promises to be successful. Belperrond's vineyard had this season produced twelve tons of grapes, and 5,000 gallons of wine.

NOVA SCOTIA.—Halifax papers state that immense quantities of mackerel have been caught, and the prospects of the fishing business were never better. The foreign legion on Melville Island had revolted. They complain strongly of the deception practised, both by the parties who enlisted them, and also by the government. A strong force had been sent to quell the mutiny, and bring the ringleaders to the citadel.

CHILI.—Dates to 5th mo. 31st have been received. A long continued drought was prevailing, and cattle were dying for want of pasturage.

UNITED STATES.—*The Joint Fishing Commission*, appointed under the Reciprocity Treaty with Great Britain, are now in Washington, adjusting their course of proceeding for the present season.

The Reciprocity Treaty. The President has issued his proclamation, prescribing a number of frontier ports, through which bonded merchandize may be exported to Canada, in addition to those now designated by law.

Foreign Ministers.—Wm. L. Lee, minister from the Sandwich Islands, and Baron Winspear, the new Neapolitan Charge d'Affaires, presented their credentials on the 10th inst. The former is clothed with power to negotiate a commercial treaty with the United States.

The Crops.—The wheat crop in Kentucky is said to be the best raised for ten years past. The crop of Ohio is also said, in the aggregate, to be a good one, and the grain mostly of superior quality. The accounts of the harvest in Maryland are also favourable. It is supposed the Wheat crop of Illinois will this year amount to at least 25,000,000 bushels, by far the largest product ever reached in that State. The crop of Pennsylvania will, it is believed, be at least a fair, if not large one.

The Fisheries.—The fisheries this season on the coast of Newfoundland have been very successful. More fish have been taken than in any season for thirty years past.

Utah.—At the latest dates, the grasshoppers were doing great injury to the crops of the Mormons in Salt Lake valley. The country was suffering severely from drought, and many of the Mormons were fearful of a famine. Three thousand emigrants from Liverpool were expected during the present year. The *Deseret News* speaks in glowing language of the prospects and purity of manners and morals of the Mormons. Several parties of missionaries had been sent out to various parts of the world.

New Orleans.—On the 8th, the steamer Magnolia, with a cargo of 1000 bales of cotton, was burned below Baton Rouge, and eight lives lost. The deaths in the city for the previous week, were 160, including 32 from yellow fever, and 19 from cholera.

State of the Ohio.—On the 12th inst., there was 18 feet of water in the channel at Wheeling, and the river still rising.

Boston.—An effort has been commenced at Boston to organize a steamship company, to run four steamers between that port and Liverpool.

New York.—The execution of the Prohibitory Liq Law in the State is very unequal. In New York c there has been scarcely a show of enforcement. Brooklyn, it is rigorously carried out, the taverns closed, liquors seized, &c. This irregularity will c tinue until the Courts pronounce definitely upon constitutionality.

Philadelphia.—The immense coal trade of the Schu kill gives a large business to the transporters. In t Sixth month, the receipts on the Philadelphia a Reading railroad amounted to $382,339; expenses a charges of all kinds, to $170,133, leaving a net pr for the month, of $212,206. Mortality last week, 22

Miscellaneous.—*Church Reforms in South America* The Archbishop of Valparaiso has received author from the Pope to reform the cloister system in his d cese, and bring it back to more rigid austerity and d cipline. The ecclesiastical powers have given assent what the press has so long and so much laboured for the substitution of a direct tax on property, in place tithes.

Scarcity of Cattle in Canada.—The Canadian pape say that there is a great want of cattle in Canada; th farmers are beginning to find out that wheat growin to the neglect of stock, is not profitable, and that it h become necessary to import bullocks from the States.

The Law of Libel, in Connecticut, was materially m dified by an act of the recent Legislature, by which t defendant may show the intention with which he ma the publication, and the plaintiff must prove malice b fore he can recover damages.

Marine Losses.—The New York Insurance Monitor h complete tables, which show that the enormous sum $18,972,092 72 was absorbed in the marine losses su tained by insurance offices in New York and Massach setts during the year 1854.

Virginia Gold.—A lump of pure gold, of great fin ness, was recently taken from the State Hill mine, Louisa county, Va., and forwarded to the U. S. Mint Philadelphia. It is said to be worth $1000.

Large Cargo of Sugar.—The ship J. H. Gliddo which arrived at Boston, Mass., a few days ago, fro Havana, Cuba, brought with her five thousand one hu dred boxes of sugar, the aggregate weight of which wa over two and a quarter millions of pounds.

Low Stage of Water in Lake Ontario.—The water Lake Ontario has risen eight inches during the Sixt month, but the lake is still five feet lower than it wa on the Seventh month last, 1854.

Large Strawberry Patch.—Hammond, of Anne Arunde county, Md., has a field of strawberries, comprisin one hundred acres, from which he has gathered in on day over four hundred bushels of berries. The sea son's crop is estimated at 5000 bushels.

Monkish Orders Suppressed.—The Ministry of Sardini have suppressed 63 of the 70 Monkish orders in th kingdom, under the law recently enacted by the Parlia ment, and their revenues are appropriated to the suppor of their infirm members, and the poor benefices an schools of the country.

Bank Failure.—The oldest bank in the city of London known originally under the name of Snow, and recently as Paul, Bates & Co., has failed. Their liabilities ar nearly $3,000,000. From what has transpired it appear the bankers lived and traded on the deposits of thei customers, all of which is lost.

Slavery in Prussia.—A slave case was recently decide in Prussia. Dr. Ritter took with him to Berlin a slav whom he had purchased in Brazil. The slave was a first declared free, but after full investigation it wa decided that the case had to be adjudged according to *the lex loci*, and the application of the slave was refused and he remanded to his owner.

Area of Canada.—Canada extends in length abou 1000 miles, it has an average breadth of 230 miles, an contains an area of about 324,000,000 acres.

Embezzlement. — Tuckerman, late Treasurer of th Eastern Railroad Company, Boston, has confessed t the embezzlement of the Company's funds to th amount of $287,000. The defalcations have been going on for several years. He is not amenable to the criminal laws of the State, his offence being simply a breach of trust for which he is responsible only to his immediate employers.

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For "The Friend."

Origin and History of the Catacombs of Rome.

Extracted from Kip's Catacombs of Rome.

It has been conjectured by some writers, that these excavations were commenced long before the founding of the Eternal city by that race, who made it famous, under the name of Rome.

There are traces everywhere of a former mighty people inhabiting these sites, long anterior to the city assigned to Romulus and Remus, when the massive Etruscan tombs were reared, and those temples built in Poestum, which, two thousand years ago, the Romans were accustomed to visit as antiquities. But they were a people, all knowledge of whose language and records has perished. The Rosetta stone* has yet been found to furnish the key to the literature of this mysterious race, and their existence is only known by the inscriptions, sculptures, and vases, dug out of the earth, filling the museums of Italy, or by their rifled tombs presenting objects of curious study to the antiquarian. We speak of them as the Etruscans, and beyond this, everything with regard to them is blank.

It is supposed that by them these quarries may have been first opened, for there is a massiveness in the character of their architecture, which enables us at once to distinguish it, even from the nearer Roman. These ancient quarries abound, not only at Rome, but at Naples, and through the south of Italy. They are traced, too, in Italy, in Greece, in nearly all the Greek isles, and in Asia Minor. But they are never found, except in the vicinity of some considerable and ancient city, or near the spot where some such once stood.

* Brande, in his Dictionary of Science and Art, gives the following account of this celebrated stone, which has played so distinguished a part in modern hieroglyphical researches. It was brought from Rosetta, a village of Egypt, where it was discovered by the French, and is now in the British Museum.

"It is a piece of black basalt, three feet in length, and about two feet and a half in breadth, and contains parts of three different sculptured inscriptions; one in sacred characters, or as they are termed hieroglyphics; the second in enchorial characters, (i. e. in those of the country, or in modified conventional hieroglyphics;) and the third in Greek. As the discovery of this stone presented to the learned the first opportunity of viewing the Greek in juxtaposition to the Egyptian language, the most hopes were entertained that a key would thereby be obtained to the decyphering of the numerous monuments of ancient Egypt. These hopes, however, have not been realized, as further investigations show that the Greek does not faithfully represent the enchorial text, but gives merely its substance.

The Romans inherited the domains of this mysterious race, and we find allusions to the Catacombs in their writers long before the Christian era. The great increase of the city in the latter days of the republic, led again to the working of quarries in the immediate neighbourhood, to procure the materials necessary for building. The soil of the Campagna rests on a volcanic, sandy rock, easily quarried, and from its texture well adapted to the excavation of long galleries, while the Esquiline hill was undermined to obtain sand for making cement. In this way it was, that these crypts or galleries were first formed, until the whole subsoil on one side of Rome, was, in the course of time, perforated by a network of excavations, which ultimately extended to a distance of fifteen, or, as some say, twenty miles. But when these quarries were exhausted of their original stores, they stood vacant, ready to be appropriated to any other use. And none, of course, would know their intricate windings, but those whose hands had formed them, and by whose labour these excavations had been made.

Then came the advent of the Christian faith. The arenarii, or sand diggers, and the workmen in the quarries, were persons of the lowest grade, and, cut off by their occupation from the crowds in the busy city, probably formed a separate and distinct community. There is reason to believe, that Christianity found among them its earliest proselytes; these "hereditary bondsmen," indeed, scarcely calling their lives their own in this world, would most naturally gladly welcome the hopes which dawned upon them from the world to come. One of the most common figures found portrayed in nearly all these quarries, and which can easily be distinguished from the Christian order of the fossors, is that of a man carrying some implement of labour, often for the purpose of excavation, and wearing the short tunic and scanty dress of the slave. In times of persecution, therefore, the converts employed in the subterranean passages had already provided for them a secure retreat, which also they opened to their brethren in the faith, until it became the place of refuge of the Roman church. In addition to this, we learn from a number of testimonies, that the early Christians themselves, as a punishment for abandoning the ancient faith, were often sentenced to labour in these sand-pits. In the "Acts of the Martyrs," we are told that the Emperor Maximian condemned all the Roman soldiers, who were Christians, to hard labour; and in various places set them to work, some to dig stones, others sand. He also ordered Ciriacus and Sisinnus to be strictly guarded, condemning them to dig sand, and to carry it on their shoulders." Thus it was, that the members of the early church became familiar with these winding recesses. We can easily imagine how concealment in these gloomy labyrinths become practicable. The earliest victims selected in a persecution would, of course, be those most prominent in the church—its bishop, or ministers, or officers. These, therefore, would at once take refuge in the Catacombs, where the humbler members of the church, whose obscurity for a time gave them safety, could easily supply them with all the necessaries of life. Springs, too, which still exist in various corridors, and wells—some of which are supposed to have been dug for the purpose of draining parts of the Catacombs—show some of the means by which life was preserved.

That the Catacombs were throughout, well known to the early Christians, is evident; for all parts bear trace of their occupancy. We meet on every side with tombs and chapels, paintings and inscriptions, and for three hundred years the entire Christian population of Rome found sepulture in these recesses.

The "Acts of the Martyrs" relate many attempts made by the persecutors of the early Christians, to trace them in these retreats. But the entrances were so numerous, scattered for miles over the Campagna, and the labyrinths below so complicated, and blocked up in various places, that pursuit was generally useless. Occasionally, however, these efforts were successful, and the Catacombs became not only the burial-place of the martyrs, but also the scene of their last sufferings. In the time of Cyprian, Xystus, bishop of Rome, together with Quartus, one of his clergy, poured out their blood on this spot; and Stephen, another bishop of Rome, was traced by the heathen soldiers to his subterranean chapel. They allowed him to conclude the service in which he was engaged, when he was thrust back into his episcopal chair, and thus beheaded.

The edicts of the Roman emperors, indeed, often referred to the cemeteries as places of worship. Such was the case when Æmilianus, præfect of Egypt, during the persecution under Valerian, issued an edict, one sentence of which was—"Moreover, it shall no longer be lawful for you or for others to hold assemblies, nor to enter the cemeteries as they are called." Orders to the same import were sent forth by Maximian, on the renewal of the Diocletian persecution, forbidding the Christians to meet in the Catacombs. The attempt, however, proved futile, and the followers of Christ still found a refuge in their accustomed places of meeting, until the adherents of the old religion, under the government of Hilario, were so exasperated that they demanded the destruction of the Catacombs. No effort was made, however, to carry this into effect; peace came once more at the close of the Valerian persecution, and when the Emperor Gallienus sent forth an edict, declaring that the ministers of the faith might perform the customary duties of their office with freedom, particular reference is made to the Catacombs, which had been seized by his officers. He grants permission to the bishops "to recover what are called the cemeteries." So well known at this time had become these caves as places of Christian worship. Even after the general establishment of Christianity, as late as the year 352, during a temporary persecution by the Arians, Liberius, bishop of Rome, took up his abode in the cemetery of St. Agnes.

(To be concluded.)

If Christ is our shepherd and feedeth us, and we are faithful in following him, our lives will have an inviting language, and the table of the Lord will not be polluted.

For "The Friend."

A Friend in Need.

The benefit of having a true friend with whom we can take counsel in affliction, and enjoy the strength there is in the unity of the Spirit, is beyond price. Margaret Lucas found such a one in John Toft. She says, "The Beloved of my soul, who, in my tender state, had so graciously replenished my heart, now hid his face from me; and I was not indulged in those times of solace, which I before had so plenteously enjoyed. I waited and waited the return of the dearest object of my soul, often querying, Why stayeth my Beloved so long? or what have I done since his last visitations, to occasion his thus hiding himself from me? Impatient, I sought him in my chamber, in meetings, and in the fields—places where I had used to receive his favour; but these seemed now to have lost their lustre, as well as, my Beloved, his benevolence towards me. I sought him, but I found him not. Like the spouse in the Canticles, I was ready to ask, Have you seen my Beloved? I was disconsolate days and nights, and I may say, I mourned as one wanting his mate. Still, I thought my tears moved not his pity, and his ear seemed deaf to all my cries; whilst the imperious watchmen wounded me, and the cruel enemy upbraided me with all I had gone through for my Beloved's sake, telling me I had better have staid in Egypt, than thus to languish in the wilderness. Great were the conflicts I have met with, not knowing why it should be thus; and fearing I was dying to all that was spiritual, I at length resolved to make application to my friend.

"I went to his house; and while I waited a suitable opportunity to speak to him, the tears trickled down my cheeks; yet when I had unbosomed my complaint, I received great satisfaction; for, from his kind inquiry of my past conduct, I found my opinion of his friendship confirmed. From his tender advice, my soul was encouraged to hope a little longer; and to my inexpressible joy, in some days after, I felt the influence of Divine love suggesting to my mind, Follow on to know the Lord; Joseph, the spiritual Joseph, is yet alive. Oh! surely here I found again that inestimable jewel, the pearl of my best affection, and the life of my hope, with such revivings as Jacob experienced, when he saw the assurance of the welfare of his son; and my soul bowed under a humble sense of gratitude, saying, it is enough, I will go down, and see him ere I die."

Notwithstanding the peculiar trials of the present day, there are preserved those who feel deeply with one another, and are enabled at times to commend the tribulated children of our heavenly Father to him, and not to man, and to the ingathering voice of his Holy Spirit, which will draw from the strife of tongues, to seek after communion with God, and to do the work he would have them to be engaged in.

M. Lucas then gives an account of visiting her uncle and aunt, who had persecuted her for uniting with Friends; and who, on being restored to feelings of respect, showed a very different regard for her. It is a proof of what faithfulness to the intimations of the Spirit of Christ will do, in softening the hard heart, opening the blind eye, and removing the partition wall that had kept individuals asunder. Alluding to the change in her condition, she says, "It was a time of true humility, tenderness and love. My covenant was renewed; and it remained for some time as a summer season, or as the time when the voice of the turtle is heard. Yet at intervals I could not but reflect on former days, and conclude, that the smallest degree of my uncle's and aunt's reconciliation, would add to my happiness. As these thoughts increased, so did my desire of making a trial; and one evening I went to their house, and knocked at the door stranger-like, as indeed I was, not having been there for above two years. Their maid let me in; and I suppose I much surprised them. They were sitting alone by the fire. I just said, 'How do you do?' and stood within the house, a little distant from the door. My uncle looked very sorrowful, and if he spoke at that time, he only said, 'I have no pleasure in seeing thee.' My aunt said enough, and called me many impudencies for coming. I stood about half an hour, and then bidding them farewell, my aunt came with me a part of the way back, scolding me as we went. I thought this was but poor encouragement, yet I was truly glad I had seen them.

"In about six weeks I had a desire to go again. I went in the former manner, knocked and stood as before, and after a little while my uncle said, 'Thou mayst sit down.' My aunt then fetched some books, and read several absurd passages; to which I only said, 'I hope you do not think that any sect can be so ridiculous as to believe and practise those things.' During this interval my uncle sat at a distance; I stood a little longer than before, and my aunt let me come home quietly. Thus I went several times to see them, watching for permission; believing that to go without it, might expose me to danger. But in my fourth or fifth visit, my uncle said to the maid, 'Set her something to eat.' I could truly have said that his love was sufficient; for I was so satisfied with this little return of it, and with my aunt's *increased quietness*, that my heart was ready to overflow. I went to the table, and before I ate, a contrite thanksgiving arose in my soul to God." "They continued toreturn my visits, and behaved kindly to me ever after."

It is pleasant to contemplate the powerful influences of Divine love, both on the heart in which it is shed abroad by the Holy Spirit, and also in reclaiming those in whom a bitter, vindictive spirit, has had sway. This Friend had suffered deeply in being turned out into the world for the sake of her Lord and Master; and no doubt her afflictions had a humbling effect, and prepared her to give up all her heart, to the sanctifying power of the Spirit of Christ. As she sought forgiveness for her past deviations, it taught her to cherish the spirit of forgiveness towards her persecutors, and finally to seek their restoration to a christian disposition towards her. Divine love, that is stronger than all, gave her the victory, and the reward of heavenly peace, as well as the great satisfaction of having her bitter opponents changed into kind and affectionate friends.

Were all the professors of the gospel to yield to the pure government of his Spirit, who came to save that which was lost, there would be a harmonious walking together in the Truth. Division, and contention, and enmity would cease. Every one would strive to promote his brother's good, and to shut out all evil designs. In sincerity all could then say, Come, brother; come, sister, "Let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." "Oh, house of Jacob, come ye, and let us walk in the light of the Lord." A blessed condition, in lieu of the spirit of alienation.

Population, Wealth, Industry.—These, the three sources of national power, and the rules which govern their increase, are what the census were instituted to ascertain. It is a little singular that in the comprehensive and compendious volu issued by the United States Government last ye there is no statement showing the comparative pidity with which each is advancing, in each the several States.

From the figures therein contained, however, is not difficult to frame such a statement. V observe a correspondent of the National Intel gencer has undertaken the task. In a long tal of figures taken from the census report, he arriv at the following results, which, although they s as precise and certain as any other sum in arit metic, a large part of the people of the Uni steadfastly deny, or purposely ignore.

A traveller who should set out at the Tex frontier, or anywhere else on the south-western si of the national domain, and journeying toward t North and East, would meet on his road the fo lowing facts, one after another, in as regular su cession as the steps of a ladder:

1. Farms regularly diminish in size, and increa in number, as we proceeed from South to Nor and East.

2. The proportion of improved land steadily i creases, and that of unimproved land steadily minishes, irrespective of the density of the pop lation, as we proceed from South to North and Ea

3. The cash value in farms, both in the aggr gate, and in the price per acre, regularly increa es, as we proceed from South to North and Eas

4. The production of corn and wheat regular and steadily increases, without an exception, as w proceed from South to North and East.

5. The productive industry of the people, bot in the aggregate and as individuals, regularly in creases as we proceed from South to North an East.

6. The density of population regularly increas as we proceed from South to North and East.

7. The rate of increase of population regularl increases as we proceed from South to North an East.

8. The number of manufactories regularly in creases as we proceed from South to North an East.

9. The amount of shipping regularly increas as we proceed from South to North and East.

10. The amount of capital regularly increases we proceed from South to North and East.

11. The number of railroads regularly increas as we proceed from South to North and East.

12. The number of canals and post roads reg larly increases as we proceed from South to Nort and East.

13. The number of telegraphs and telegraph st tions regularly increases as we proceed from Sout to North and East.

14. The number of persons who cannot read an write, steadily diminishes, and that of schools an scholars regularly increases as we proceed fro South to North and East.

15. The number of churches and of those wh worship therein, steadily increases as we proceed from South to North and East.

These are facts shown by the unerring figure of the census. They do not depend upon the com parative age, nor upon the fertility of the States for whether we proceed from the older to th newer, or from the newer to the older—from th fertile to the sterile, or the sterile to the fertile the result is just the same. This constant orde of succession would seem to indicate some fixe law, or constantly operating cause. But what tha law or cause may be, the census does not state Neither does the Intelligencer. Neither do we But we think it is written plainly enough, an that "in black and white" all over the face of thi broad continent.—*Albany Journal.*

New Hotel Annunciator.—Annunciators, for ells, are now very generally used instead of the t of bells which formerly nearly filled the barms of most of our large public-houses. Aside m the improvement in appearance, they answer uch better purpose than the bells. After a ll-wire has been pulled by the occupant of the om, the bell will ring for a moment, when it will ase to sound, and will itself become still, so at it cannot be answered unless an attendant is esent at the time to witness it.

Not so with an annunciator. The wire being lled by the crank or bell-pull in the room, the nunciator records the number, or brings it to ew in such a manner, that it may remain perinent till it is observed, and replaced by the endant at the bar. A bell is, of course, rung enever a number is operated. One bell, hower, in the annunciator, serves for all the rooms. Those annunciators heretofore used, have the mbers painted or printed upon small numberites or drops, which are arranged on a face-plate, d concealed by a screen until operated.

A new annunciator has been invented by genmen in Buffalo, New York, which indicates the mber of the room to be answered, by printg it on telegraph paper, and handing it out to e attendant, so that it may be taken by the rvant to remind him, in case he should forget, have several rooms to answer at once. This nunciator is only wound up daily, like a clock, d requires little or no other attention. The res which indicate the position of the type are lected by machinery; and yet it is quite simple its construction, and very easily operated. J. ale, of the above named place, is the manufacrer. Measures have been taken to secure a tent for these improvements.—*Life Illustrated.*

The Country of the Navajoes—Ruins of Towns.—The Deseret News contains an account of an pedition by the Mormons, to the Southern part the Territory, among the Navajoes. They deribe the ruins of the towns and villages discored on the St. John, about five hundred miles outheast of Salt Lake City:

The walls of many buildings are still standing ntire, some of them three or four stories high, ith the ends of the red cedar joists yet in the all, some projecting eight or ten inches, but worn a point at their extremities. Every building as a fortification built in the strongest manner naginable, and in a style that the present age now nothing of; many of them still plainly how the whole manner of structure, and even the arks of the workmen's tools.

From here we travelled ten miles, with occaonal ruins by the way, and entered a deep canon ith projecting shelves of rock, and under these elves were numerous houses or fortifications. he one we examined was divided into twentyur rooms, each nearly square and enclosing an rea of about one hundred and forty-four square et. The front wall was built up to the overanging cliff, which formed the roof, and was rved and full of port-holes. The stones were l squared and faced, were of an equal thickness, nd laid up with joints broken in a workmanlike anner. The only entrance we could find was a ole about two feet square and eighteen inches om the ground, which is the usual size of all he doors.

From here to St. John's river, a distance of ten iles, there were scattering ruins; and from there, n twelve miles north-east, we came to the head of canon.

All around the head of this canon, and down on either side, as far as we could see, were houses of every conceivable form and size; and in places where the soil was sufficient, they were overgrown with sage and cedars, in every respect like that on the mountains around. In the centre of this canon, and near the head, was a building sixteen or twenty feet square, four stories high, and built upon a flat rock about four feet higher than the level of the bed of the canon, and but little broader than the building; to this we could not find an entrance, and, unlike all the rest, it had no portholes. One large building, which we entered, stood on the edge of the precipice, with its front wall circular and flush with the bank, which formed the back part, making the ground plan of the building like a half-moon. There were no windows in the lower story of any building, and every entrance was made as difficult and hidden as possible. The door, or hole, into the one last mentioned was guarded by two or three walls of different angles; thus making a crooked, narrow passage to the door, and every part of this passage was in full view from the port-holes of the building, the front wall being full of them, like pigeon-holes, pointing in every possible direction; they were not more than two inches in diameter on the outside, and were plastered smooth on the inside with a kind of cement, with which the stones are laid, and the rooms plastered, and is as hard as stone.

The inside arrangement of all the houses was much alike, all having port-holes in the partition walls, and very small and obscure passage-ways from one room to another, and from one or two houses, into the mountain. Some on the cliffs above were connected with those below.

We noticed there was no water about there, and inquired of the Indians how the former inhabitants could have managed? They told us that they had heard that a long time ago there was water running there. We asked them who built those houses? They smilingly shook their heads and said that they had never heard, but that surely somebody must have built them a very long time back.

For "The Friend."

War.

We find in a late number of the Philadelphia Ledger, the subjoined just and forcible observations on the effects of war. While its horrors and brutalizing tendencies are so well depicted, it is however intimated that wars in self-defence may sometimes be necessary and even justifiable. Can the beneficent and all-wise Parent of the human family, hold his rational creatures justified under any possible circumstances of provocation or danger, in thus giving the reins to their evil passions and rushing into a course of unbridled wickedness, indulging all that is vile and hateful in their fallen natures? Surely, when the nations of the world become christians in reality, as well as in name, views of this matter will prevail very different from those now current in what are called enlightened lands, and this scourge of mankind, with all its unutterable abominations, will be no more.

"The Russian War.—Previous to the last reverses there was a certain confident tone assumed by the Times, and other leading English journals, showing that they fully believed it "impossible that Sebastopol could hold out much longer." How far these reverses may modify this hope, we shall probably soon learn. The successes thus far recorded would not seem to us to warrant any such conclusion, because it is impossible to tell what stores and resources Sebastopol may have within itself. All the hopes of England seem grounded on the destruction of the enemy's rations, the cutting off their supplies, and the supposed prevalence of disease in the city.

It is not the bloody battle—not the cool and deadly aim at the life of his fellow, that is taken by the rifleman—not the shot and shell hurled recklessly to produce indiscriminate destruction, which shows fully the horrors of war, but it is the demoralizing tone in which a whole nation is brought to exult in the disasters and miseries of others, even those not caused by their valour directly, if at all.

We had been taught to believe that Christianity, if it had not put an end to war, had rendered it much more humane, and instances were held up after naval engagements, of the whole force of the conqueror being turned to rescuing the drowning enemy, and binding up their wounds. But now that the light of the press is let in upon the details of its scenes, the gilding of these glowing and generous pictures is sadly rubbed off by the touches of truth.

We are all rejoicing at this moment, because of a plentiful harvest, and the increasing demands for our ships. But what was recently the joy and glory of England? In what was the whole nation exulting as one of the most effective exploits of the war, so far? In the destruction of two hundred and forty-one ships, four steamers, and immense stores of the finest wheat, six millions of rations! That which gives happiness and life to every man, woman and child, not even carried away, but coolly *burnt*, without even the excitement of a man killed in its defence, or of a blow struck on either side, beyond "shelling the towns at long range." And a whole nation is crammed for a fortnight with all the details of this, as a most glorious achievement and source of joy. If it were a stern necessity of war, it might have been silently done, in anger or in sorrow, but why with gloating exultation? Because such is the nature of war. England and France are not worse in this than we should be.

Three *grave-fields*, for the term grave-yards, is hardly appropriate, with seven cart loads of dead at one time, and the whole process of sepulture may be observed with a good glass; and these are not soldiers who have fallen in battle. It is noticed with satisfaction that they are the victims of disease, and perhaps of famine. These things are not only watched eagerly by the besiegers, but carefully and exultingly recorded in the Times, and spread all over England as the hope and the joy of this glorious thing the Allies call their war.

The Emperor of Russia takes cold and dies. It is telegraphed to London in four hours. Stage managers come before the curtain and announce it to the audience in all the theatres, as if it were a second battle of Waterloo won. And yet, he is not slain in war, he bears no wound, but the hand of God in death is upon him in his own bed, as it must be soon in turn on each one of those to whom all this is announced, and, without a thought, the heart leaps to the mouth, and the multitudes clap their hands and shout and hurrah. And even the papers and reviews revile the dead lion, and actually exult. A more brutal or humiliating thing has seldom been witnessed. It is all the effect of war.

Let us not deceive ourselves. These men who exult in misery are decorous men, educated and refined, many of them, but they are under the spell of the demon of war. The newspaper press lays it all bare, and we can see the system as it is, and all its tendencies; see its great heart throb and beat through skeleton ribs. Thus far its savage feelings are not half aroused in England; its exasperations have not begun to be awakened. What are the full horrors which it can produce God only knows. But this is clear that all which gives joy

and gladness to the heart in peace, awakens antipathy and hatred in war; while all that produces commiseration, such as destruction of food, pestilence, famine, death, in all their most horrid forms, these are the sources of its exultation and glory.

A great war always must and does tend to brutalize the spirit of a people immeasurably, inconceivably. Both Napoleon and Wellington left the most explicit testimony on this subject. It may be necessary and justifiable in self-defence. But may a kind Providence long avert from us the stern necessities and lessons of this great scourge. It is not that we need fear the final results as to an honourable peace. The cost of treasure, though immense, would be nothing to us; the blood, though more dear, would be cheerfully spilled in defence of our country, and the green grass would cover the field of battle. But the demoralization of the survivors, the effect on the moral character of all, on the civilization of all, both friends and foes, the loss of industrious habits among the masses, and of social, generous Christian virtues among the whole people—these, despite all Allison may say to the contrary, are more and worse than all; these are the great horrors and curses of war."

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 358.)

NICHOLAS WALLN.

This Friend, previously to his removal to Pennsylvania, resided within the limits of Settle Monthly Meeting, in Yorkshire, England. He was probably a son of Richard Wallin, of the same county, who being early convinced of the truth as preached by George Fox, sufferced in the support of his Christian testimony.

When information of William Penn's intended colony in the Western world reached the Friends of Settle Monthly Meeting, divers of them came under exercise, in the belief, that it would be right for them to remove with their families to this distant wilderness. The matter was laid before the Monthly Meeting for its consideration, and in due time, as the meeting believed the step was right, it issued the following joint certificate.

"From Settle Monthly Meeting,
the 7th of the Fourth month, 1682.

"These are to certify all whom it may concern, that it is manifested to us that a necessity is laid upon several Friends belonging to this Monthly Meeting, to remove into Pennsylvania, and particularly our dear Friend, Cuthbert Hayhurst, (his wife and family,) who has been, and is a labourer in the Truth, for whose welfare and prosperity we are unanimously concerned; and also for our Friends, Thomas Wrightsworth and also his wife; Thomas Walmesly, Elizabeth his wife and six children; Thomas Croasdale, Agnes his wife and six children; Thomas Stackhouse, and Mary his wife; Nicholas Wallin, his wife, and three children; Ellen Cowgill and her family; who, we believe, are faithful Friends in their measures, and single in their intentions to remove into the aforesaid Pennsylvania in America, there to inhabit if the Lord permit. We do certify unity with their said intentions, and desire their prosperity in the Lord, and hope what is done by them will lead to the advancement of the Truth, in which we are unanimously concerned with them."

Some time in the year 1682, Nicholas Wallin, Jane his wife and their children, reached Pennsylvania, and settled in Bucks county, near the Neshamony. They probably were located by midsummer, for before the end of that year, he was elected one of the members of Assembly, which met in the First month, 1683. At this time, although noted among the "faithful Friends," it does not appear that he had received a gift in the ministry. It was not long, however, before he was called to labour by word and doctrine for the everlasting good of his fellow men. In this service he was much employed by his divine Master at home and abroad, and be endeavoured to acquit himself of the duties that devolved upon him, as respected his own self, the claims of his family, and of the public. This last was no light task, being fourteen times elected as a legislator of the New Colony. The first Monthly Meeting of Middletown, was held at his house, First mo. 1st, 1683, and it was held there, and at the house of Robert Hall, alternately, for nearly five years, at which time a meeting-house was built. The Quarterly Meeting for Bucks, Ninth mo. 4, 1684, met at his house, and afterwards alternated between his residence and that of William Biles for a time. It continued to be held with him, at least once a year, until the year 1695, after which it convened at the Falls, and Middletown meeting-houses.

Early in the year 1689, with the approbation and unity of his Friends, Nicholas Wallin paid a religious visit in Maryland. He was accompanied by James Ratcliff. On returning from this visit, he could gratefully acknowledge the comforting presence of their divine Master in the journey, and that they had had "many good meetings."

Nicholas Wallin had a share of the labour with George Keith, being one of the committee of the Meeting of Ministers to advise with and admonish him. He bore his testimony against the spirit under which George was acting, and signed various of the documents issued by the Yearly Meeting of Ministers and the Yearly Meeting of business, relative to that opposing and contentious one. About 1696, he removed to the neighbourhood of Philadelphia, and became a member of that Monthly Meeting. He was soon much employed by the meeting in transacting its business, and, like his Friend, Griffith Owen, was a member of almost all committees on important subjects.

In the Eighth month, 1698, William Ellis writes, "Nicholas Wallin is well, and hath many fine children." His labour of love for their everlasting good had been blessed, and some of them were valuable soldiers in the church militant, before their father was called home to his everlasting rest.

In the First month, 1699, he informed his Friends of the Select Meeting, that he had a concern to visit "New England and thereaway," on religious service. This visit appears to have occupied him several months. Soon after his return, the yellow fever broke out in Philadelphia, and occasioned a great mortality among the inhabitants of that city. Of this pestilence some account is given in the following letter of Nicholas Wallin to William Ellis:—

"Philadelphia, the 22d of the Seventh mo., 1699.

"Dear Friend, Wm. Ellis,—My dear love in the unchangeable Truth is unto thee, and thy dear wife: for in that doth my soul salute you, hoping you are in good health, as, blessed be the Lord! I, my wife and family are at this present time. This is a great mercy from the hand of the Lord; for since thou left these parts, we have met with great exercises, and a great mortality hath happened in the town of Philadelphia, and some in the country. We may truly say it is an exercising time,—a time to drive many home to consider their standing, and upon what foundation they are building, and what they are build upon the foundation; whether it be that wh will abide the fire, yea or nay; for of a truth, Lord is trying his people, and it is a day of bu bling. But may we not honestly say as Job sa 'Shall we receive good at the hand of God, a shall we not receive evil?' for as it is writte 'When the judgments of the Lord are in the ear the inhabitants of the world will learn righteo ness.' So, my dear Friend, I am willing to give th a short hint of things, and who they are that ha laid down their bodies. Of those persons we h great love for, our dear Friends, Esther Hoskin Thomas Duckett, James Fox, Margaret Beardsl her daughter Mary Gray, George Fox, Thom Smyth and his wife, and son, and son-in-law, W liam Harwood, William Alaway, and several othe that I name not. My dear brother-in-law, Jam Dilworth, is dead, and was buried the first d before our Yearly Meeting; Charles Sanders a Stephen Coleman, and a great number of t world's people also.

"Now, my Friend, as touching our Year Meeting, it was but small, by reason of the sic ness; but we may truly say, the Lord our G made up our want; for his living power and swe refreshing presence was with us, to the comfo of his,—whose hearts are true to him. He is t same that ever he was, and as he was good to h Israel in days past, so we may say, he is good t his Israel in this very day; blessed be his hol name forever and forevermore. Our dear Friend Aaron Atkinson, Thomas Story and Roger Gi were with us, who were of good service ther Our dear Friend, Aaron, being very weak by rea son of his sickness, was but little with us. H was with us the Fifth-day following our Yearl Meeting, and I do believe he cleared himself ver well, to the satisfaction of several, if not all, tha were then present. Now, dear William, I, seein a letter that came from thee from London, ca truly say I was right glad when I heard it read in which thou remeberest thy love to me, whicl I kindly accept. My dear love is unto thee an thy wife once more. I desire thee to remembe my love to all Friends that may inquire of me, o to whom thou thinkest fit. My dear wife desire to have her love remembered to thy wife; an we were right glad when we heard thy wife was well. My dear love to my sister Ann Dilworth,* if thou seest her, and let her know that her dea children are well. My son Richard desires to have his kind love to thee and to thy wife, though un known, and to his aunt Ann Dilworth; and I desire thee to remember my love to all our rela tions and friends in Bolland. Sixty persons died out of that ship which came from Liverpool. Some of them were Thomas Musgrave, Thomas Wilson, Henry Michel, Robert Driver, and Grace Driver, but Grace died after she came here.

This, from thy Friend and Brother,
NICHOLAS WALLN."

* In England, on a religious visit.

(To be continued.)

The Power of an Elephant's Trunk.—One has been apt to consider Nasmyth's steam hammer, which can with one blow exert a force of two tons, and with another break a nut without injuring the kernel, as a triumph of human ingenuity, and so it is; but how insignificant when placed in comparison with the trunk of an elephant; for not only can the latter strike a blow of a ton or so, and break an egg or a nut, but it can pick a pin from the floor, or pull down a tree; project water with the force of a twenty-man power forcing pump, or uncork and drink a bottle of soda-water without spilling a drop!

Selected.

GOD IS LOVE.

When spring with lavish bounty
Clothes earth with living green,
O'ermantling with beauty
Each quiet homestead scene;
When birds awake, and busy bees
Make music all day long;
When purple violets ope their eyes
And cowslips join the throng;
Then, children, sing with gratitude
To Him who reigns above,
Who gives the circling seasons—
The God whose name is Love.

When summer suns are shining
And gentle zephyrs blow;
When flowers in beauty beaming
Around sweet fragrance throw;
When rivulets are singing
Adown the mountain's side;
When the blithe lark upspringing
Hails morn and eventide;
Shall children then be silent,
Nor lift their hearts above,
To Him who made this earth so fair—
The God whose name is Love!

When autumn, in her russet gown,
Sweeps o'er the bending grain;
When hill and valley echo back
The shout of the harvest strain;
When earth is yielding golden store
And plenty crowns the board;
Think of the toiling poor, and spare
A little from your hoard;
That they, with us, in gratitude
May lift their songs above;
And praise the God of harvest,
The God whose name is Love.

When wintry storms are raging,
And bitter tempests blow,
When, bound in icy fetters,
The streams forget to flow;
When desolation spreads her pall
O'er nature, late so smiling;
When gathered round the cheerful hearth
With tales the time beguiling;
Then, children, look with joyousness
And gratitude above,
To Him who rules the raging storm—
The God whose name is Love.

Martha L. Hammond.

Selected.

THE HEART'S SONG.

In the silent midnight watches,
List—thy bosom-door!
How it knocketh, knocketh, knocketh,
Knocketh evermore!
Say not 'tis thy pulse's beating;
'Tis thy heart of sin:
'Tis thy Saviour knocks, and crieth,
Rise, and let me in!

Death comes down with reckless footstep
To the hall and hut:
Think you Death will stand a-knocking
Where the door is shut?
Jesus waiteth—waiteth—waiteth;
But thy door is fast!
Grieved, away thy Saviour goeth:
Death breaks in at last.

Then 'tis thine to stand—entreating
Christ to let thee in:
At the gate of heaven beating,
Wailing for thy sin.
Nay, alas! thou foolish virgin,
Hast thou then forgot,
Jesus waited long to know thee,
But he knows thee not!

From Rural Hours.

THE FORESTS.

(Continued from page 355.)

Old trees, dead and dying, are left standing for ars, until at length they are shivered and broken the winds, or they crumble slowly away to a apeless stump. There was no forester at hand cut them down when the first signs of decay appeared; they had no uses then, now they have no value. Broken limbs and dead bodies of great trees lie scattered through the forests; there are spots where the winds seem to have battled with the woods; at every step one treads on fallen trunks, stretched in giant length upon the earth; this still clad in its armor of bark, that bare and mouldering, stained by green mildew, one a crumbling mass of fragments, while others, again, lie shrouded in beautiful mosses, long green hillocks, marking the grave of trees slowly turning to dust. Young trees are frequently found growing upon these forest ruins; if a giant pine or oak has been levelled by some storm, the mass of matted roots and earth will stand upright for years in the same position into which it was raised by the falling trunk; and occasionally a good sized hemlock, or pine, or beech, is seen growing from the summit of the mass, which in itself, is perhaps ten or twelve feet high. We have found a stout tree, of perhaps twenty years' growth, which has sprung from a chance seed, sown by the winds on the prostrate trunk of a fallen pine or chestnut, growing until its roots have stretched down the side of the mouldering log, and reached the earth on both sides, thus holding the crumbling skeleton firmly in its young embrace. The decay of these dead trees is strangely slow; prostrate pines have been known to last fifty years, undecayed, still preserving their sap; and upright gray shafts often remain standing for years, until one comes to know them as familiarly as the living trees. Instances are on record where they have remained erect in death for a space of forty years. The trees destroyed on the Mississippi by the earthquake of 1811, are standing to day, when nearly forty years have elapsed, (Dec. 1849.) * * The finest trees about the banks of our lake are remarkable rather for their height than their girth. Belonging to the old forest race, they have been closely pressed on all sides by their fellows, and the trunks rise in a branchless shaft to a commanding height; their foliage crowns the summit in full masses, and if not devoid of the native graces of each species, still it has not all the beauty developed by the free growth of the open fields. * * It is to be feared that few among the younger generation, now springing up, will even attain to the dignity of old forest trees. Large portions of these woods are already of a second growth, and trees of the greatest size are becoming every year more rare.

As regards the ages of the larger trees, one frequently finds stumps about two hundred years old; those of three hundred are not rare, and occasionally we have seen one which we believed to claim upwards of four hundred rings. But as a rule, the largest are singled out very early in the history of a settlement, and many of these olden stumps of the largest size have now become so worn and ragged, that it is seldom one can count the circles accurately.

The first colonists looked upon a tree as an enemy, and to judge from appearances, one would think that something of the same spirit prevails among their descendants at the present hour. It is not surprising, perhaps, that a man whose chief object in life is to make money, should turn his timber into bank notes with all possible speed; but it is remarkable that any one at all aware of the value of wood, should act so wastefully as most men do in this part of the world. * * But independently of the market price in dollars and cents, trees have other values; they are connected in many ways with the civilization of a country; they have their importance in an intellectual and in a moral sense. After the first rude stages of progress is past in a new country—when shelter and food have been provided—people begin to collect the conveniences and pleasures of a permanent home about their dwellings, and then the farmer sets out a few trees before his door. But it frequently happens that the same man who yesterday planted some half dozen branchless saplings before his door, will to-day cut down a noble elm, or oak, only a few rods from his house; an object which was in itself a hundred-fold more beautiful than any other in his possession. In very truth, a fine tree near a house is a much greater embellishment than the thickest coat of paint that could be put on its walls, or a whole row of wooden columns to adorn its front: nay, a large shady tree in a door-yard is much more desirable than the most expensive mahogany and velvet sofa in the parlour. Unhappily, our people generally, do not see things in this light. But time is a very essential element, absolutely indispensable, in true civilization; and in the course of years we shall, it is to be hoped, learn further lessons of this kind. Close observation will reveal to us the beauty and excellence of simplicity, a quality as yet too little valued or understood in this country. And when we have made this farther progress, then we shall take better care of our trees. We shall not be satisfied with setting out a dozen naked saplings before our door, because our neighbour on the left did so last year, nor cut down a whole wood, within a stone's throw of our dwelling, to pay for a Brussels carpet from the same place as our neighbour's on the right: no, we shall not care a stiver for mere show and parade, in any shape whatever, but we shall look to the general proprieties and fitness of things, whether our neighbours to the right or the left do so or not. *

There is also another view of the subject. A careless indifference to any good gift of our gracious Maker, shows a want of thankfulness, as any abuse or waste, betrays a reckless spirit of evil. It is strange, that one claiming to be a rational creature, should not be thoroughly ashamed of the spirit of destructiveness, since the principle itself is clearly an evil one. Let us remember, that it is the Supreme Being who is the Creator, and in how many ways do we see his gracious providence, his Almighty economy, desiring to work progressive renovation in the humblest objects, when their old forms have become exhausted by Time! There is also something in the *care* of trees which rises above the common labours of husbandry, and speaks of a generous mind. We expect to wear the fleece from our flocks, to drink the milk of our herds, to feed upon the fruits of our fields; but in planting a young wood, in preserving a fine grove, a noble tree, we look beyond ourselves to the band of household friends, to our neighbours—ay, to the passing way-farer and stranger who will share with us the pleasures they give, and it becomes a grateful reflection that long after we are gone, those trees will continue a good to our fellow-creatures for more years, perhaps, than we can tell.

Use Copperas.—The papers are everywhere urging the free use of copperas as a disinfecting agent. It is a cheap article, costing only three cents per pound, and can be found at the druggists' and many of the larger grocery stores. A couple of pounds may be dissolved in ten quarts of water, and the solution poured into sinks, gutters, cesspools, and all other filthy places, with good effect. We advise all housekeepers to purchase five, ten, or fifteen pounds, and make a free use of it as above recommended. Cholera or no cholera, their dwellings and out buildings will contain a purer atmosphere after the use of copperas.—*Exchange.*

From the Journal of George Fox.

"The beginning of the Third month, [1687,] I returned to London, and continued there till after the Yearly Meeting, which began on the 16th of the same, and was very large, Friends having more freedom to come up out of the counties to it, by reason of the general toleration and liberty now granted. The meeting lasted several days; and at the close thereof it was upon me to write the following lines, to be dispensed amongst Friends everywhere as—' A word of counsel and caution to them to walk circumspectly in this time of liberty :'—

"Dear Friends and Brethren in the Lord Jesus Christ,—The Lord by his eternal arm and power, having supported you in all your sufferings, and great spoiling of goods, and tedious imprisonment, only for serving and worshiping the living God that made you; who gave up wife and children, and goods, and suffered the spoil of them, and imprisonment for his truth and name's sake;—the Lord by his infinite power and mercy, having been pleased to open the king's heart towards you, by which you are set at liberty from jails, and the spoilers of your goods are stopped, whereby ye may follow your callings, confess Christ Jesus, and call him Lord by the Holy Ghost, in your assemblies and meetings, without being cast into jails, or having your goods spoiled; a great concern lies upon me from the Lord, to write unto you, dear Brethren, that none may abuse this liberty, nor the mercies of the Lord, but prize them; for there is great danger, in time of liberty, of getting up into ease, looseness and false liberty. And now, seeing that ye have not the outward persecutions to war with in sufferings, with the spiritual weapons, keep down that which would not be subject to Christ; that He, the Holy One, may reign in your hearts; that your lives, conversations, and words, may preach righteousness and truth; that ye may all show forth good ensamples of true believers in Christ, in virtue and holiness, answering that which may be known of God in all people, that ye are the sons and daughters of God; standing fast in that righteous, holy liberty in Christ, the just and Holy One, that has made you free over the loose or false; shunning vain disputes, and foolish questions of men of corrupt minds; for the serpent was the first questioner of Eve, who drew her and Adam out of the truth. Therefore, as ye have received Christ, live and walk in Him, who bruises the serpent's head, who is your safe sanctuary, in whom ye have election, reconciliation and peace with God. Therefore, live in the peace which ye have from Christ, which is not of this world; be at peace one with another, and seek the peace of all men in Christ Jesus; for blessed are the peace-makers. Labour to exercise a good conscience towards God, in obedience to him, in what he requires; and in doing to all men the thing that is just and honest; in your conversations and words giving no offence to Jew or Gentile, nor to the church of God. So ye may be as a city set on God's Sion, a hill, which cannot be hid; and may be lights to the dark world, that they may see your good fruits, and glorify your Father, which is in heaven; for he is glorified in your bringing forth good fruits, as ye abide in Christ the vine, in this his day of life, power and light, that shines over all. Therefore, all you that believe in the light, walk in the light, as children of the light, and of Christ's everlasting day; that in the light ye may have fellowship with the Father and the Son, and one with another; keeping in the unity of his Holy Spirit, in the bond of his holy peace, in his church that he is head of. My desire is, that God's wisdom everywhere may be justified of her children, and that it may be shown forth in meekness, and in the fear of the Lord in this his day. Amen.

G. F."

Perilous Adventure with a Tiger.

J. S. Buckingham, in his "Autobiography," relates an extraordinary adventure he once had with a tiger in India. He had gone to dine some seven or eight miles from Bombay; and having an appointment at home in the morning, and the night being remarkably fine, and with a brilliant moonlight, he declined the invitation of his host and hostess to remain with them over night, but set out at ten o'clock, in his palanquin, on his return to Bombay.

"A great portion of the way," he says, "lay over a level plain of some extent; and while we were in the midst of this, the bearers, of whom there were eight; four to carry, and four for a relay, with two *mussauljees*, or lantern-bearers, who carry their lights in the moonlight as well as in the dark, as a matter of etiquette, which it is thought disrespectful to omit; in short, the whole party of ten in an instant disappeared, scattering in all directions, and each running at his utmost speed. I was perfectly astonished at this sudden halt, and wholly unable to conjecture its cause, and all my calling and remonstrance was in vain. In casting my eyes behind the palanquin, however, I saw, to my horror and dismay, a huge tiger in full career toward me, with his tail almost perpendicular, and with a growl that indicated too distinctly the intense satisfaction with which he anticipated a savoury morsel for his hunger. There was not a moment to loose, or to deliberate. To get out of the palanquin and try to escape, would be running into the jaws of certain death. To remain within was the only alternative.

"The palanquin is an oblong box or chest, about six feet long, two feet broad, and two feet high. It has four short legs for resting it on the ground, three or four inches above the soil. Its bottom and sides are flat, and its top is gently convex to carry off the rain. By a pole projectiug from the centre of each end the bearers carry it on their shoulders, and the occupant lies stretched on a thin mattrass on an open cane bottom, like a couch or bed, with a pillow beneath his head. The mode of entering and leaving the palanquin is through a square opening on each side, which, when the sun or rain requires it, may be closed by a sliding door. This is usually composed of Venetian blinds, to allow light and air, in a wooden frame, and may be fastened if needed, by a small brass hook and eye. Every thing about the palanquin, however, is made as light as possible to lessen the labour of the bearers; and there is no part of the panuelling or sides more than half an inch thick, if so much. All I could do, therefore, was in the shortest possible space of time to close the two sliding doors, and lie along on my back. I had often heard that if you suspend your breath, and put on the semblance of being dead, the most ferocious of wild beasts will leave you. I attempted this, by holding my breath as long as possible, and remaining as still as a recumbent statue. But I found it of no avail.

"The doors were hardly closed before the tiger was alongside, and his smelling and snorting were horrible. He first butted one of the sides with his head, and, as there was no resistance on the other, the palanquin went over on its beam ends, and lay perfectly flat, with the cane bottom presented to the tiger's view. Through this and the mattress, heated, no doubt, by my lying on it, the odour of the living flesh came out stronger than through the wood, and the snuffing and smelling were repeated with increased strength. I certainly expected every moment that, with a powerful blow of his paws, he would break in some part of the palanquin, and drag me out for his devouring. But another butting of his head against the palanquin rolled it over on its convex top, and then rocked to and fro like a cradle. All this while I was obliged, of course, to turn my body with the evolutions of the palanquin itself; and every time I moved I dreaded lest it should provoke some fresh aggression. The beast, however, wanting sagacity, did not use his powerful paw as I expected, and, giving it up in despair, set up a hideous howl of disappointment, and slinked off in the direction from whence he came.

"I rejoiced, as may be well imagined, at the cessation of all sound and smell to indicate his presence; but it was a full quarter of an hour before I had courage to open a side door, and put my head out to see whether he was gone or not. Happily, he had entirely disappeared, and I was instantly relieved. The next course to be considered was whether I was to get out and walk to Bombay, a distance of four miles, now near midnight, or whether I should again close my door and remain where I was. I deemed this the safer plan, and remained accordingly; when, about half an hour after midnight, all my bearers returned with several peons, or foot soldiers, and muskets, pistols, lances, and sabres enough to kill a dozen tigers; but these were too late to be of any use."

Selected.

Little Troubles.

"Many sensitive and fastidious natures are worn away by the constant friction of what are called little troubles without any great affliction, they feel that all the flower and sweetness of their life is faded, their eye grows dim, their cheek care-worn, and their spirit loses hope and elasticity, and becomes bowed with premature age, and in the midst of tangible and physical comfort, they are restless and unhappy. The constant undercurrent of little cares and vexations, which is slowly wearing out the finer springs of life is seen by no one scarcely ever do they speak of these things to their nearest friends. Yet were there a friend, of spirit so discerning as to feel and sympathise in all these things, how much repressed electric restlessness would pass off through such a sympathising mind.

Yet among human friends this is rarely met with, for minds are so diverse that what is a trial and a care to one, is a matter of sport and amusement to another, and all the inner world breathed into a human ear, only excites a surprised or contemptuous pity. To whom then shall the sad turn—who will *feel* that to be affliction, which each spirit knows to be so? If the soul shut itself within itself, it becomes morbid; the fine chords of the mind and nerves, by constant wear, become jarring and discordant; hence fretfulness, discontent, and habitual irritability, steal over the sincere Christian.

But to the Christian who really believes in the agency of God in the smallest events of life, and confides in his love and makes his sympathy his refuge, the thousand minute cares and perplexities of life become each one a fine affiliating bond between the soul and its God. Christ is known not by abstract definition, and by high-raised conceptions of the soul's aspiring hours, but known as a man knoweth his friend; he is known by the hourly wants he supplies—known by every care with which he momentarily sympathises, every apprehension which he relieves, every temptation which he enables us to surmount. We learn to know Christ our Saviour, as the infant child learns to know its mother and father, by all the helpless

ne and all the dependence which are incident to
hi ife; and as we go on thus year by year, and
fin in every changing situation, in every reverse,
in very trouble, from the lightest sorrow to those
wh wring our soul from its depths, that He is
eq ally present, and that his gracious aid is equally
ad uate, our faith seems gradually almost to
ch ge to sight, and His sympathy, love, and care,
see to us more real than any other source of re-
lie e; and thus multiplied cares and trials be-
ce e new avenues of acquaintance between us and
Hi ven."

The Practical Science of Candle-making.

The Belmont candle factory—in that curious
Lo don district, Vauxhall—presents a famous
ex ple of applied chemical science. Rather
mo e than forty years ago, Chevreul, the French
ch mist, announced to the Academy of Sciences
th important fact, that fatty bodies are of a com-
po nd kind. He it was who first pointed out that
fa is not a simple organic substance, but a salt
fo ed of animal acid (margaric acid), combined
wi an animal base, in such a state as to be se-
pa able, the acid then being obtained separately.
Th discovery—the essential base of the modern
ar of candle-making, the fatty acid set free from
th less inflammable base, being wonderfully im-
pr ved as regards its burning properties—led to
th vast extension, in this country, of the stearic
ca dle manufacture, so ably represented by what
is so well known as "Price's Patent Candle Com-
pa y;" and it is to the obtainment of this acid in
a pure hard state, and at the cheapest possible
ma ufacturing cost, that the candlemaker's chemist
h since given his almost undivided attention.

This point gained, Chevreul, still pursuing his
su ject, came upon another fatty acid—oleic acid
or iginally developed in lard. Putting these
tw lely scientific researches into the workman's
ha ds, as in all such transitions, was a task of
gr at difficulty, and it was not until a very few
ye rs ago that these discoveries, in fact, assumed
a really practical and commercially valuable
sh e.

Acting upon Chevreul's suggestion, M. de
Fl y, a Parisian candle-maker, set to work to
en age the acids from their base, "glycerine,"
by boiling the raw material, tallow, with thin
mi k of lime, on the principle of what is now
kn wn as "lime saponification." The glycerine
dis olved in the water, the fatty acids combining
wi h the lime. Sulphuric acid is then used for
de troying this combination; the acid seizing on
the lime, and setting free the fatty acids, pressure
be ng finally employed to obtain the solid mass.
Th s far the French led the way in this curious
ma ufacture; but, in 1829, our countrymen
st pped in. At that date, Mr. James Soames
ob ained a plan for separating the solid and liquid
fa ts of cocoa-nut oil, and this process subse-
qu ntly became the property of Messrs. Price,
wh were induced to establish large cocoa-nut
ke nel crushing mills in Ceylon, to keep up their
su ply of the now necessary cocoa-nut oil. Large
pl ntations of cocoa-nut trees were made in Ceylon;
al of these, now coming into bearing, Messrs.
Pr ce possess above 1,000 acres. The oil is ob-
ta ned from the fruit by drying the kernel, and
th n crushing it under edge-stones—the reduced
ma s being subjected to cold pressure, for obtain-
in the best portion of the valuable oil, and after-
wa ds to hot pressure for getting out the whole
re ainable oleaginous matter.

The solid matter resulting from this pressure,
the cocoa-nut stearine, was, in itself, a step in
ad vance of the tallow product; but the candles
no w known as "composite," so independent of
snuffers, were yet undiscovered. In 1840, Mr. J. P. Wilson, anxious to produce economical self-snuffing candles, for the particular purpose of the illuminations on her majesty's marriage, found that cocoa-nut stearine, mixed with the newly-discovered stearic acid, produced candles burning with a good light, with the great advantage of requiring no snuffing attendance. They are the candles made on this general principle that we now find in every grocer's shop, and in every dwelling-house, whose darkness is as yet undispelled by the brilliancy of gas.

Later chemical discovery—for it must be remembered that the whole routine has been the result of a continued chain of the elegancies of chemical research—led to the distillation of fats, previously acted upon by sulphuric acid, or by nitrous gases. The raw material now used is palm oil, and in the existing refinement of the process, six tons of palm oil are subjected to the action of 6½ cwts. of concentrated sulphuric acid, at a temperature of 350° Fahr. Under this treatment the glycerine is decomposed, sulphurous acid gas is evolved to a considerable extent, and the fat is changed into a mixture of fat acids, dark in colour, and possessing an elevated melting point. The product is washed, and it is then deposited in a still, from which the air is excluded by the agency of stearine.

In its original condition, palm oil is of a bright orange red tint, as thick as butter. After the acidulous treatment and the washing, it is changed to a hard black mass. The distillation separates this into the pure acids, brought over in the form of vapour, and the charred refuse matter left behind in the still. The distilled mass may be used for making cheaper classes of candles; or by being subjected to severe pressure, cold and then hot, it is brought into the condition necessary for making the Belmont sperm candles.

The cotton used as the wick is plaited, and then dipped in a solution of borax. It is this plaiting which gives the wick the slight curvature at the flame, and the preparation with borax renders the cotton somewhat less combu-tible, except at the point which we find is always bent over to the edge of the flame, where it is in contact with the air, and is consumed. The moulding of the fatty matter, or the disposition of the combustible mass round the wick, is effected in a frame, which has attached to it a box, with a wick bobbin for each mould, the movement being so contrived, that the action which expels one set of moulded candles, draws off enough wick for the succeeding operation. Of course, each candle is moulded upon the free end of the wick length, and the severance is effected by the agency of a traversing knife. Forceps are employed to hold each wick over the centre of its mould, the axis of the two being made to coincide with accuracy. In this condition, the mould is run through a steam-heated chamber to warm it, the required temperature being reached by the time the mould arrives at the filler. The filled mould then passes onwards, and, when cool enough to admit of the withdrawal of the forceps without injury to the moulded mass, the superfluous fat is removed, prior to the mould being emptied. All these motions are performed by means of guide railways—a clockwork precision being observed throughout the operation. Each apparatus contains 200 moulds, each mould having 18 inch bobbins, which, when full, hold 60 yards of wick.

Chemistry has done more for the candle manufacture than mechanics. Much yet remains to be done in the manipulatory processes, for at present, some wicks will get out of the candle's centre, whilst the bottoms occasionally turn out to be hollow. Hence, the very best candles are yet made by the old hand system.

During the early part of the present year, Mr. G. F. Wilson, the managing director of the works, introduced castor oil as a new and economical material for this manufacture. Castor oil, when treated with hypo-nitric, nitrous, or sulphurous acid, solidifies, and furnishes what is called "palmine." This palmine, when used after being pressed, is well suited for hardening tallow, as well as for mixing with wax. In making composite candles with it, it is mixed with an equal amount of hard fat acid.

In 1852, the Belmont works employed somewhere about 1,000 hands, turning out upwards of 100 tons of candles a week, of a value of £7,000 or £8,000. Since that time, the works have been surprisingly increased, the number of the employed being 2,000, working upon a capital of £700,000. They cover two acres of ground, besides further space at the Battersea offshoots.

But this extension was not equal to the necessities of demand, and an enormous branch from the parent undertaking has been just now got to work near Liverpool. The new works are named from Bromborough Pool, at which point on the Mersey they are placed. Here the vast area of 3¾ acres is actually roofed in with corrugated iron; fourteen steam boilers being fitted up to supply the great steam-heating power required in works of this kind.

These works, like their progenitors in London, are perfect models of good arrangement and management, and they approach about as near to the perfection of combined industrial operation as any existing example of the great factory system of modern times.—*Pract. Mech. Journal, Glasgow.*

South American Indian Dogs.—A recent traveller in South America, who accompanied a number of Jumna Indians on a tapir hunt, says that besides the hunters, their party was composed of most of the women and boys of the village, together with a score or two of dogs. Of the latter, he adds:—"These dogs were curious creatures to look at. A stranger, ignorant of the customs of the Jumnas, would have been at some loss to account for the peculiarity of their colour. Such dogs I have never seen before. Some were of a bright scarlet, others were yellow, others blue, and some mottled with a variety of tints. What could it mean? But I knew well enough. The dogs were dyed. Yes, it is the custom among many tribes of South American Indians to dye not only their own bodies, but the hairy coat of their dogs, with brilliant colours obtained from vegetable juices, such as the red huitoc, the yellow rocoa, and the blue of the white indigo. The light gray, often white, hair of these animals favours the staining process; and the effect produced pleases the eye of their savage masters. On my eye the effect was strange and fantastical. I could not restrain my laughter when I first scanned these curs in their fanciful coats. Picture to yourself a pack of scarlet, and orange, and purple dogs!"

Gumming Saws.—A. G. Drake, of Sturgis, Mich., informs us that a piece of sheet iron, No. 16 in size, and made into a circular plate 16 inches in diameter, and placed in a wooden collar, which comes within 2½ inches of its edge, to support it, and then made to receive a high velocity, will cut the teeth of a buzz saw in a superior manner and in one-half the time required by common gummers. The edge of the sheet-iron disk must be smooth, and the saw must be moved cautiously and steadily towards it.—*Scientific American.*

A Magnetic Telegraph Without Wires.—An Italian gentleman at Turin has just discovered and shown, by numerous successful experiments, as is reported, that the railway track makes an excellent substitute for the telegraph wires, and that any train carrying along with it a small battery and apparatus, can communicate to and fro with the stations before and behind while going at full speed. This application of the telegraph will probably be immediate, universal and of immense value. One train meeting another can communicate directly with it, and though both approaching each other at the rate of sixty to a hundred miles an hour, they can herald their coming to each other at an infinitely greater speed, converse backward and forward, and make arrangements for passing or stopping as they draw near. If anything detains a train, it can telegraph its whereabouts, if an accident or obstruction occurs, it can send for assistance, and warn trains approaching or overtaking.

Properly managed, this would make collisions almost impossible, and the probabilities of accident infinitely less; since the moving train could then be communicated with at any moment, and from any part of the track. There would then only require the discovery of some combination of substances sufficiently simple and universal by which a magnetic current can at any moment be communicated along the railroad track from any point, so as to excite the attention of the operator in the cars. A premium offered would without doubt soon secure the best method of effecting this.

Since writing the above, we learn that the method in which the Italian gentleman transmits his messages is not yet made public. This, however, is of small matter, if the above facts are true. If the magnetic fluid can be transmitted along an ordinary railroad, instead of passing down into the earth, our operators will find no difficulty in making it talk. The rails being laid on wooden sleepers, so long as they and the surrounding earth are dry, we have little doubt that communication may be effected. Where, however, the iron touches ground naturally damp, or wet by a shower of rain, we doubt the success of the experiment. When the lines are out of order on the arrival of a steamer, it may prove possible sometimes to transmit the news along the railroad tracks past the break.

SUMMARY OF EVENTS.

EUROPE.—News from England to the 7th inst. There is nothing of importance from the seat of war in the Crimea. No new movements had taken place on the part of the allies. The details of the recent repulse show that the English and French were greatly deceived as to the state of the defences which they attempted to carry. It is stated as a singular incident, that during the contest, Gen. Eyre, with 2000 British troops, penetrated into the suburbs of Sebastopol itself, and held possession of the houses in one street for seventeen hours; but being unsupported, he retired at nightfall. Lord Raglan, who was believed to be recovering from his indisposition, sunk finally under his disease, and expired on the 28th ult. He was 67 years of age, and in early life had seen much active service, and been a prominent actor in many scenes of deadly strife. Sir George Simpson has succeeded to the chief command of the British forces. Russian prisoners state that there were 15,000 wounded men in Sebastopol, who cannot be sent away at present, on account of the investment of the place. Cholera was also making sad ravages among the garrison. Careful estimates show that the war has already caused the sacrifice of about half a million of men, and yet no general or decisive engagements have taken place.

FRANCE.—An extraordinary session of the French Legislature convened on the 2d inst. The Emperor demanded a new loan of 750 million francs to carry on the war, which was voted by the Legislature. No extraordinary levy for the army was required, but 140,000 men of the class 1855 were called under arms. Increased taxation on spirits, railway passengers and goods, &c., is proposed so as to produce about seventy million francs more revenue per annum.

SPAIN.—Disturbances continue. A rising had taken place in Catalonia. The insurgents still held Barcelona. The outbreak at present seems more like a riot than an insurrection. The French Emperor is stated to have expressed a determination to prevent any attempt to depose Queen Isabella.

ITALY.—In Sardinia, much depression of feeling exists on account of the mortality that has befallen the Sardinian troops in the Crimea.

PRUSSIA.—The King was reported to be recovering.

TURKEY.—A most disastrous conflagration had occurred at Constantinople. Some hundreds of houses were burned.

GREAT BRITAIN.—The introduction of a bill into Parliament by Lord Grosvenor, which proposed to restrict the working people in some of their usual pursuits and enjoyments on the first day of the week, had produced very formidable manifestations of popular indignation in London. The bill had to be withdrawn by its author, in order to appease the popular tumult created by it. *Commercial.—Cotton.*—Sales of the week amount to 45,000 bales at a slight decline in price. *Breadstuffs.*—Generally dull of sale. Corn had declined 2s. per quarter. Wheat and flour but little changed in price. The accounts of the growing crops were still favourable. The iron market was active, and prices unchanged.

London Money Market.—Consols, 91¼. Considerable gold was going to France. The bullion in the Bank was not, however, sensibly diminished.

CHINA.—Political affairs at Canton were but little changed; but at Cowkong, where the rebels had assembled in large numbers, the Imperialists have obtained some advantages, and have retaken the town of Shantuck. Piracy prevails to a great extent, and prevents native vessels trading to Canton from other points on the coast. The poorer classes are suffering great privations, and many have perished from want in and about Canton.

SIERRA LEONE.—An arrival at New York brings dates to the 3d ult. The British expedition against the native chief on the Bullaghera river, had met with a disastrous defeat, many of the troops having been killed or captured. A number of British subjects had also been seized by the natives on the Rio Nunez. The sloop of war Ferret had been despatched after them.

UNITED STATES.—*Treaty with the Sandwich Islands.*—The Washington Union says, "We understand that the Secretary of State and the Hon. W. L. Lee, his Hawaiian Majesty's minister to this government, yesterday signed a treaty of commercial reciprocity between the United States and the Sandwich Islands."

The Wheat Crop.—The Times is a general concurrence in the opinion, that the crop of the present year is a good one, but when figures are resorted to in order to represent the quantity raised, the vague character of these estimates is soon apparent. Some estimate the total crop of the United States as high as 155 millions of bushels; others as low as 115 millions.

State of the Ohio.—On the 20th, there was four feet two inches water in the channel at Pittsburg, and falling.

Manchester, N. H.—On the 15th, the Manchester Corporation Mill, No. 1, was nearly destroyed by fire, together with its contents. The loss is estimated at $250,000. Five hundred persons are thrown out of employment. The same day twenty-two stores and dwellings were also destroyed by fire, including Tatney's block. Loss, $100,000.

Slavery in the Indian Territory.—During the recent session of the U. S. District Court for the Western District of Arkansas, it was decided, that slaves were not known and considered by the United States laws as property. Two negroes had been convicted of larceny in forcibly rescuing and taking away a slave woman from persons, in the Creek nation. It being the judgment of the Court, that slaves are not known to the U. S. laws as property, the accused were set at liberty.

Railroads.—On the 18th, the Illinois Central Railroad was opened to Dubuque. The western division of the Ohio and Mississippi Railroad has been completed, making a connected line from Philadelphia to St. Louis, the aggregate length of which is 1029 miles. The time between these two cities has been reduced to forty-five hours, and the fare through is but twenty-six dollars.

New Orleans.—The deaths for the week ending 16th inst., numbered 187, including 44 by yellow fever. The Verandah Hotel has been burnt. Loss, $100,000.

Philadelphia.—Mortality last week, 294, of which 137 were children under one year, and only 92 adults. The temperature, from the 16th to the 20th, was unusually high, ranging during the middle of the day, from 90 to 96 degrees. On the latter day there was a violent thunder storm accompanied with a deluge of rain. In those portions of the city where the ground is low, cellars were filled with water, and much property of various kinds was destroyed. The storm was heav in the northern wards, and in that section some of culverts gave way under the severe trial they were s jected to.

New Hampshire.—The New Hampshire Legislat adjourned *sine die* on the 14th inst. The prominent s of the session are the remodeling of the Judiciary, a consequent change of all the Judges; the re-distri ing of the State for the election of State Senators; passage of the Prohibitory Liquor Law, and the gene removal by address of the democratic incumbents all offices filled by Executive appointment. The stro anti-slavery resolutions offered last week, were pas by the House previous to the adjournment, after an citing debate.

Miscellaneous.—Revolution in the Whaling Business.—There are indications that the seat of the whaling terest is about to be transferred from the Atlantic the Pacific coast. Arrangements are already in pr gress with several houses to transfer their busin from New Bedford and other places to some point on t Pacific coast. San Francisco, Benicia, Oakland a Monterey are spoken of. Orders have been given captains of vessels now employed in the whale fisheri in the North Pacific to recruit at the ports of Californ

Kertch.—The details of the expedition to the sea Azoff show that frightful excesses and outrages we committed by the captors at the town of Kertch. valuable museum containing many curious remai taken from tumuli in the neighbourhood, was wanton destroyed, and private buildings were sacked and burn The remaining portion of the ill-fated town was destro ed by fire on the 14th ult.

A Family destroyed by Fire.—On the night of the 14t the dwelling of James Thompson, in the village of Bran near Buffalo, N. Y., was fired by incendiaries, an Thompson, his three daughters and two grand-daugh ters all perished in the flames.

A Bloody Record.—By a summary in a Californi paper, the following is exhibited as the result: Kille from the First month to the Fifth month, inclusive, i street fights and others, 199; hung by the sheriff, 2 hung by the mob, 24; convicted of murder, 9.

New Seed-Sowing Machine.—Brown, of Lawnridg Illinois, has invented a machine for sowing seed broad cast. A series of oblique cups are placed upon a rotat ing cylinder underneath the hopper, in combinatio with distributing plates, which convey the seed from th hopper in such a manner that it is sprinkled with per fect regularity and evenness over the whole ground tra versed by the machine.

An Old Vessel.—The oldest merchant vessel known i France, the Samaritane, which was built in 1716, an launched in 1718, has just been purchased by a time merchant at Nantes, who is about to break her up. He having lasted so long is attributed to her having bee built of teak.

Burning of the John Stevens.—This fine steamboat which for a number of years past has plied between Philadelphia and Bordentown, was destroyed by fire about 1 o'clock, on the morning of the 17th inst., while moored at the wharf, near the latter place. Three coloured women employed as cooks, &c., lost their lives.

Trees on the Illinois Railroad.—Dr. Egan, of Chicago, has made a contract with the Illinois Central Railroad, to plant three rows of locust trees on each side of the road for the distance of 120 miles south of Chicago. The rows are to be set five feet apart, and the trees about three feet from each other.

RECEIPTS.

Received from Dr. P. Griffith, agt., Pa., for Jer. Rogers, $2, to 44, vol. 29; from Levi Chase, R. I., $2, vol. 28; from B. Hoyle, O., per C. E., $2.75, to 20, vol. 29; from H. G. Cooper, Pa., per N. K., $2, vol. 27.

WEST-TOWN BOARDING SCHOOL.

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Application may be made to either of the undersigned, members of the Committee.

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SAMUEL BETTLE, JR. }

DIED, on the 11th inst., at Rahway, N. J., ELIZA P. MARSH, at the residence of her father, Joel Wilson, in the 22d year of her age, after a long and painful illness, borne with much patience and resignation, leaving the consoling evidence, that through redeeming love she has entered into the joy of her Lord.

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For "The Friend."

Origin and History of the Catacombs of Rome.

Extracted from Kip's Catacombs of Rome.

(Concluded from page 361.)

To our classic associations, indeed, Rome was still great, under Trajan and the Antonines, the city of the Cesars, the metropolis of pagan idolatry—in the pages of her poets and historians we still ponder among the triumphs of the Capitol, the games of the Coliseum—or if we read of a Christian being dragged before the tribunal or exposed to the beasts, we think of him as one of a scattered community, few in number, spiritless in action and politically insignificant. But all this while there was living beneath the visible, an invisible one—a population unheeded, unreckoned—thought of vaguely, vaguely spoken of, and with the familiarity and indifference, that men feel who live on a volcano; yet a population strong-hearted, quick impulses, nerved alike to suffer or to die, not in numbers, resolution and physical force, sufficient to have hurled their oppressors from the throne of the world, had they not deemed it their duty to kiss the rod, to love their enemies, to bless those that cursed them, and to submit for their Redeemer's sake to the 'powers that be.' Here, in these 'dens and caves of the earth' they lived; here they died—a spectacle in their life-time to men and angels, and on their death a triumph to mankind—a triumph of which the echoes still float around the walls of Rome, and over the desolate Campagna, while those that once thrilled the Capitol are silenced, and the walls that reigned them have long since crumbled into dust." Thus three centuries passed by, and Christianity emerging from these recesses, walked boldly on the soil beneath which she had so long sought concealment. Then, for a time the Catacombs were places which the Christians, now living in security, visited with reverence, as the scene of their brethren's sufferings. St. Jerome thus talks of them in the middle of the fourth century: "When I was at Rome, still a youth, and employed in literary pursuits, I was accustomed in company with others of my own age, to visit the sepulchres of the apostles and martyrs, and often to go down into the crypts dug in the heart of the earth, where the walls on either side are filled with the dead." But these crypts became more than places to be visited by the curious with melancholy interest. When "the calamities were overpast," and the true-hearted needed no longer the safety to "wander in dens and caves of the earth," reverence for these dark abodes which had been the scenes of the sufferings and constancy of those from whom they had inherited their faith, was witnessed in their still continuing to be selected as places of sepulture. Compelled, no longer, by the rage of the adversary, to spend their lives in these gloomy retreats, they turned to them in the hour of death, and enjoined that their last resting-place should be with the martyrs in this terra-sancta. Popes and prelates, kings and queens, emperors and empresses, the highest in rank, and the most devout in life, or most penitent in death, were for some centuries interred in these crypts, in the neighbourhood of the tombs of Roman slaves and criminals, Christian labourers and hewers of stone, and the early martyrs. Even from the remote parts of Europe, the bodies of illustrious persons were carried thither for sepulture, as, a few centuries later, princes and nobles commanded in their wills, that their bodies, or, at least, their hearts should be carried to Palestine, and buried in the Holy Land. But it was not long after the firm establishment of Christianity as the religion of the state, that the flood of barbarian invasion rolled over Italy, when neither works of art, or holy places, or consecrated churches, were respected by their rude northern conquerors. When the army of the Huns under Attila, and then that of the Goths under Totila, were gathered about the walls of Rome, pressing its siege, they ransacked the Catacombs, and tore open the graves, in the hope of finding buried treasures. And these were followed by the Lombards and Saracens and other devastators. Each added to the desecrations, until the Catacombs were necessarily deserted by the Christian population of Rome. Burials ceased in the crypts, and services in the chapels, until the neglected caverns were left to bats and obscene birds and beasts, or became the hiding-places of runaway debtors, thieves and banditti. The Roman peasants avoided them in dread, or when, on their way to and from the market-places of the city, they were obliged to pass the mouths of the caverns under the Esquiline mount, they did so in companies, hurrying by with trembling steps, as they muttered a prayer, or chanted a psalm or hymn.

Then came the tumultuous times of the Middle Ages, when the country was surrendered up to the warfare of factious nobles and an unruly populace, when often, for long seasons, all was utter anarchy, and in the language of Dante—

"Never was Romagna without war
In her proud tyrants' bosoms."

Every tomb and monument was turned into a fortress, and the visitor to Rome can still see about them the remains of these mediæval battlements. It was not to be expected, therefore, that the Catacombs should escape the same desecration. The contests of the feudal retainers of these warlike nobles penetrated even to these secluded caverns, conspiracies were arranged in their dark recesses, and armed insurgents assembled there, to wait for reinforcements from the neighboring towns and villages, and for the fierce banditti from the mountains. Nor was the case different when in the next age the papal court was removed to Avignon, during the seventy years, which Petrarch calls "the Babylonian captivity." Then a darker ruin gathered about the Imperial city. The country around was inundated, and the stagnant waters, mixed with decomposed vegetable matter, evaporated under the intense summer sun, until the whole neighbourhood of the city, where the openings of the Catacombs were situated, became a prey to the most deadly malaria. At certain seasons these passages were occupied by shepherds and their flocks, while spending the winter months in grazing on the wide-spread Campagna, but ordinarily they seem to have been the resorts of robbers and felons.

It is evident that during these ages, these sanctuaries of the ancient church were gradually forgotten. The mouths of most of the Catacombs were blocked up by the accumulation of rubbish, by the falling in of the tufa and earth over the arches, or by the rapid growth of gigantic weeds, dense bushes, and trees. It required constant use to preserve a knowledge of their intricate windings, and therefore a few only of the principal entrances were kept open. Even these gradually became neglected, until the church scarcely remembered her ancient home. It was not until the sixteenth century that, through the labours of Bosio, the entire range of the Catacombs was reopened, after being untouched for more than a thousand years. They were found to be a vast treasury, rich in memorials of saints and martyrs—an enduring testimony, every page of which bore witness to the truth of Christian history, and recorded in letters "graven in the rock," the trials and persecutions of the early church.

Epistle of George Fox.

"Dear Friends,—Who are called, chosen, and faithful, in this day of trial, temptation, and suffering, whom the Lord by his right hand hath upholden in all your sufferings, (and some to death,) for the Lord and his truth's sake. Christ saith, 'Be of good cheer, I have overcome the world; in me ye have peace; but in the world ye have trouble.' The children of the Seed, who are heirs of the kingdom, know this is true. And though ye have trials by false brethren, Judases and sons of perdition that are got into the temple of God, and exalted above all that is called God, whom the Lord will destroy with the breath of his mouth, and the brightness of his coming; and though ye be tried by powers or principalities, yet there is nothing able to separate you from the love of God which ye have in Christ Jesus. In that love dwell which bears all things, and fulfils the law; in which edify one another, and be courteous, kind, and humble; for to such God giveth his grace plentifully, and such he teacheth. And pray in the Holy Ghost, which proceeds from the Father and the Son; in it keep your holy communion, and unity in the Spirit, the bond of peace, which is the King of king's heavenly peace. In that you are all bound to good behaviour; to keep peace among yourselves; to seek the peace of all men; and to show forth the heavenly, gentle, and peaceable wisdom to all, in righteousness and truth, answering the good in all people, in your lives and conversations, (for the Lord is glorified in your bringing forth spiritual fruit,) that ye may eye and behold the Lord in all

your actions; that his blessings ye may all feel to rest upon you. Whether ye be the Lord's prisoners for his name and truth's sake, or at liberty in all things, labour to be content, for that is a continual feast; and let no trouble move you, then ye will be as Mount Sion, that cannot be removed. In all things exercise the word of patience, which word will sanctify all things to you. Study to be quiet, and do the Lord's business, that he requires of you, and your own, in truth and righteousness; and whatsoever ye do, let it be done to the praise and glory of God, in the name of Jesus Christ. All they that make God's people suffer, make the Seed suffer, in their own particulars, and imprison the Just there. Such will not visit the Seed in themselves, but cast it into prison in others, and not visit it in prison. You may read that Christ saith, such must go into everlasting punishment. That is a sad punishment and prison. All such as become apostates and backsliders, that crucify to themselves Christ afresh, put him to open shame, and trample under foot the blood of the Son of God, by which they were cleansed, and come to be unclean; such grieve, vex, quench and rebel against, the Spirit of God in themselves; and then rebel against them that walk in it. Such are unfaithful to God, and man, and are enemies to every good work and service of God: but their end will be according to their works; who are like unto the earth that hath often received rain, but brings forth briars and thorns, which are to be rejected, and are for the fire. Therefore, dear Friends, in all your sufferings feel the Lord's eternal arm and power, which hath supported you to this day, and will to the end, as your faith stands in it, and as you are settled upon the Rock and foundation, Christ Jesus, that cannot be removed; in whom ye have life and peace with God. The Lord God Almighty in Him give you dominion, and preserve you all to his glory; that in all your sufferings, ye may feel his presence; and that, when ye have finished your testimony, ye may receive the crown of glory, which God hath laid up for them that fear and serve him. Amen. G. F."

The 15th of the Seventh month, 1685.

Hugh Miller on Monumental Egypt.

THE BONDAGE.

Strange that we should know Egypt better than those who lived so much nearer to it! Many things respecting that ancient kingdom which were obscure to the Greek writers of two thousand years ago are clear to us. Though we stand twice the distance from it which they did, we could write a fuller and more truthful history of the age of the Pharaohs than any which the Greeks have left us. It is common to say, that as the ages pass, the darkness increases, and doubts multiply. Time removes contemporary witnesses from the stage, effaces the memorials of past transactions, and slowly converts history into myth and fable. Such is its effect in ordinary cases, but such has not been its effect in this. As if it had strangely changed its functions, the touch of Time's finger on the Coptic tables has vivified, not effaced, the writing inscribed upon them; and now, across a gulph of forty centuries that writing can be read, and the truth of the inspired records tested thereby. It is sufficiently remarkable, and indicates strikingly enough the prescience that presided over the creation of these stone-written records, that the monumental evidence of Egypt begins about the time that that land comes first into contact with the chosen race, and ends when the Israelites take their departure from it. There are few monuments of any importance belonging to times prior to the first visit of Abraham to Egypt, and there are few relating to the times subsequent to the exodus. The calamities of the latter epoch appear to have weakened the power of the kingdom to an extraordinary degree, and led to a discontinuance of those expensive and magnificent monuments in which the former monarchs of Egypt had indulged. We owe it to a singular peculiarity of the customs and religion of that land, that we possess such minute and numerous memorials of its early history. Its royal tombs were just so many historical volumes. Each king was obliged to become the historiographer of his reign. It was a point of their religion that the monarch should prepare his own tomb. The work began on the day of his accession, and ended on the day of his death. If the reign was long, the tomb was proportionally large and sumptuous. Every year new corridors were opened, new chambers were hewn out and decorated. If the king was devoted to the arts of peace, or gave himself to the internal improvement of his kingdom, the hieroglyphics on its walls were of a correspondingly pacific import. If his reign had been passed in war, the representations on his tomb were all of battles, and of the subjugation of foreign provinces, depicted by long trains of the natives of these provinces led as captives into the royal presence. So sacred was the duty of superintending the preparation of the royal tomb, that even Pharaoh could not perform it in proxy. He must direct the excavation of the chambers, and their adornment with pictures and hieroglyphics, otherwise the work stood still. At the instant of his death it ceased altogether; no stroke of chisel, no trace of pencil, was permitted to supply what might be lacking when the monarch had breathed his last. Finished or unfinished, the mummy of Pharaoh was laid in it, and the vault was closed. In these circumstances the monarch would take care to have his tomb in a forward state, and to record year by year those actions of his which he wished posterity to know, well knowing that if not written now, they would remain forever unrecorded. To these considerations were added the sanctions of religion, which made it an impiety to neglect this duty. In these arrangements the hand of Providence is seen providing abundant materials, destined, in the first place, to a long entombment in the sands of Egypt, and, as soon as the world was able to decipher them, to come forth, and to remain to all time the irrefragable witnesses of the historic truth of the Bible.

Two facts of considerable moment appear to be placed beyond a doubt by the more recent monumental discoveries. The first is the name of the Pharaoh to whom Joseph acted as Prime Minister; the second is that of the "king who knew not Joseph." It is the character and transactions of the latter, so far as the monuments have revealed them, that we are now to bring under notice. Phiops, or Aphophis, the patron of Joseph, was a most munificent sovereign, the patron of the arts, the ruler of a prosperous kingdom; and he was succeeded in the throne by a Pharaoh equally munificent and prosperous. So much the monuments declare, and the evidence of these facts is likely to be vastly strengthened so soon as the ruins of Heliopolis and Memphis, the residence of these powerful and prosperous Pharaohs, shall have been exhumed from the sands which have so long covered them. But by and by, symptoms begin to appear on the monuments, of the decline of their kingdom. We find Memphis, their southern capital, captured by Amosis, one of the kings of Upper Egypt, though the event appears to have been attended with no adverse influence to Israel. They still were possessed of much consideration, enjoyed all the immunities of native Egyptians, and were rapidly growing into a numerous and powerful nati... Matters continued much in this state for seve... reigns. The kings of the line of Phiops seem... have resumed the policy of that great soverei... which was to encourage intercourse and allian... with the Canaanite tribes on the east of Egypt, ... even to give them settlements in the Delta. T... tribes, those of Heth and Arvad, immigrated i... Egypt, and became located in its cities, yet livi... apart from each other, and maintaining their ... tional peculiarities and distinctions. War br... out betwixt them; the tribe of Heth was worste... and expelled from Egypt. They crossed the dese... and the story of their wrongs roused the vindict... feelings of their brethren in Canaan, who not o... attacked the Canaanite possessions of their Ar... dite enemies, but invaded Lower Egypt, where t... Arvadites held possessions in suzereignty. In t... emergency the king of the Delta, where the Isra... ites were located, besought the aid of the Theb... Pharaoh, Sethos I. The Pharaoh of the Del... according to the monuments, purchased the assi... ance of his Theban brother at a costly price, ev... that of the cession of six cities or strongholds ... Lower Egypt, and among these was Heliopolis, ... On, the city in which Joseph had lived—a fa... which is unequivocally attested by the obelisk ... the Piazza del Popolo at Rome, which bears ... have been erected at Heliopolis by this very Ph... raoh, even Sethos I. Now comes the "king w... knew not Joseph." The reign of Sethos, whi... appears to have been long and prosperous, dr... to a close, and he associated with himself in t... government, his son, who was for five years ... regent with his father. This king is named by t... Greeks Sesostris, and in the lists on the mon... ments he is styled Ramses. In the first year ... his *sole* reign, war broke out on the north-easte... frontier of Egypt, the details of which are amp... chronicled on three of the greatest temples no... remaining in Egypt. A new invasion of Low... Egypt by the Hittites and their confederate C... naanite tribes took place; the aid of Ramses w... again invoked, and by his help the invaders wer... driven back. But the victory was short-lived ... for only four years afterwards we find a new an... more successful invasion executed; and whe... Ramses arrived for the third time to rescue t... throne of his brother of Lower Egypt, he foun... the Delta in possession of the Moabites. Thes... facts are recorded on a papyrus (the Salier papyru... in the British Museum. It is probable that t... Israelites, now powerful in Egypt, took no part i... the war against their kindred the children of Lot... hence the success of the invasion. There can b... no doubt that we see in this that condition of ma... ters which dictated the policy of reducing th... numbers of the Israelites. They "increased abur... dantly," we are told, "and multiplied, and waxe... exceeding mighty; and the land was filled wit... them." They had only to combine with the Moab... ites to overthrow the throne of Lower Egypt, an... seize on the Delta as their own. Ramses I., o... his arrival, saw, doubtless, the extent of the danger... His first care was to meditate betwixt the Egyp... tians and their Moabite invaders, and bring abou... peace by a compromise. This got rid of one of th... dangerous parties, and left him at liberty to dea... with the other, even the Israelites. The treat... by which all this was accomplished was ratified ... as we learn from the monuments, in the twenty... first year of Ramses; and the price which Si Phth... paid for it was, that he married Thouoris, th... daughter of Ramses, and consented to govern Lowe... Egypt as the viceroy of his father-in-law, on th... understanding that, on the death of the latter, Si... Phtha should succeed him as king of all Egypt... Thus the kingdom of Phiops was finally merged i...

of Upper Egypt, and the whole of Egypt came
er the sway of the Theban dynasty. This, be-
d doubt, is the rise of the "king who knew not
eph."

his, then, was the date of the captivity—the
nty-first year of the reign of Ramses. When
monarch annexed the Delta to his kingdom,
found the Hebrew race rapidly extinguishing
Egyptian, and the Delta in danger of being
altogether, from the frequent invasions of the
saanite tribes on its eastern border, with whom
Israelites must have been strongly tempted to
bine. Nothing was so likely, then, in these
umstances, as the very policy which Ramses
pted. "He said unto his people, Behold, the
ple of the children of Israel *are* more and
ghtier than we: come on, let us deal wisely
h them; lest they multiply, and it come to
s that, when there falleth out any war, they
o also unto our enemies, and fight against us,
d so get them up out of the land. Therefore
y did set over them task-masters to afflict
m with their burdens. And they built for
araoh treasure-cities, Pithom and Raamses."
at is, they were deprived of all the immunities
ich Phiops had granted them in consideration
the services of Joseph—they were reduced to
position of strangers, and liable to the forced
vices which the practice of the ancient world
acted of persons so situated. They were com-
lled to build fortified camps for Pharaoh, which,
en completed, would be manned with a strong
litary force, and employed as the means of per-
tuating the slavery of those by whose labour
y had been raised. The great works of Egypt
that age were chiefly of a monumental charac-
, and on these would the Israelites be employed.
e quarries whence the stones were obtained
re in the Sinaitic wilderness. Thither would
Israelites be marched in gangs, and the blocks
granite which were hewn in these quarries they
uld afterwards have to transport across the
sert. Others of the oppressed race were em-
yed, doubtless, in making bricks of Nile mud,
extensively employed in the walls of the huge
adrangular precincts of the temples, and the
isters and cells attached to them. And as at
nt epoch the mechanical arts were extremely
nple, the amount of work done depended mainly
on the amount of human force which the Sove-
gn of Egypt could bring to bear in the construc-
on of his works. If, then, there be truth in the
ble narrative, and if Ramses be the "king who
ew not Joseph," we should expect to find that
e monuments erected during his reign surpassed
ose of any other of the Pharaohs, seeing none
them had such an amount of forced labour at
eir command. Now, we do not shrink from the
st. There is a Pharaoh who is distinguished
om all his predecessors, and from all who came
ter him, by the enormous number of the monu-
ental memorials of his reign. There is a Pha-
oh whose name is stamped on every crumbling
ound in Egypt and Nubia, and on almost every
ptic monument in the museums of Europe.
ere is a Pharaoh whose existing monuments
tually surpass those of all the other sovereigns
Egypt put together. That Pharaoh is Ramses.
very crumbling heap that dots the valley of the
ile—every ruined temple, almost every statue
d sphinx in that land of wonders, proclaims
at there was an epoch of fearful bondage in
gypt—an epoch when millions of slaves were
rged by the lash to their daily tasks—and that
ere was a king in that land who reduced the
ll half of his subjects into slavery, and set them
work in the construction of cities, and strong-
olds, and gigantic monuments, which, after four thousand years, excite the spectator's astonishment. Over and over the soil is written, in ineradicable characters, the great fact of the oppression. The whole land cries aloud that once it was a "house of bondage." What a convincing and overwhelming proof of the truth of the Bible!—*Edinburgh Witness.*

Selected.

"John Newton says, 'Many Christians, who bear the loss of a child, or the destruction of all their property with the most heroic christian fortitude, are entirely vanquished and overcome by the breaking of a dish, or the blunders of a servant, and show so unchristian a spirit, that we cannot but wonder at them.'

So, when the breath of slander, or the pressure of human injustice, comes so heavily on a man as really to threaten loss of character and destruction of his temporal interests, he seems forced to recognise the hand and voice of God through the veil of human agencies, and in time-honoured words to say—

> When men of spite against me join,
> They are the sword, the hand is thine.

The smaller injustice and fault-finding, which meets every one more or less in the daily intercourse of life—the over-heard remark—the implied censure—too petty perhaps to be even spoken of—those daily recurring sources of disquietude and unhappiness—those thousand vexations which come upon us through the unreasonableness of others, form a large item of the disquietudes of life; and yet how few look beyond the human agent, and feel that these are trials coming from God. Yet it is true, in many cases, that these so-called minor troubles form the greater part, and in some cases the only discipline of life; and to those who do not view them as ordered, or permitted by God, their affliction really cometh of the dust, and their trouble springs out of the ground, and is not sanctified or relieved by Divine presence and aid, but borne in a mere human spirit; and thus loses the intended effect, and is a hindrance instead of a heavenly discipline. Not a sparrow falleth to the ground without our heavenly Father's notice; not one of them is forgotten by Him; and we are of more value than many sparrows—yea, even the hairs of our head are all numbered! Not till belief in these declarations becomes the calm and settled habit of the soul, is life redeemed from drudgery and dreary emptiness; and made full of interest, meaning, and Divine significance."

From "The Leisure Hour."

The Life-time of a Bee.

Familiar as man has been with the hive-bee from the earliest ages, it is somewhat strange that its duration of existence should have so long remained a vague and unsettled point, or rather, perhaps, that the results of recent observation should differ so widely from those which the ancients deduced from their observations. For example: Virgil states that the working bees do not protract their existence beyond the seventh year; but in general, as it would appear, the length of life allotted by the ancients to the working bees extended from seven to ten years. On the contrary, in later times, writers on bees have regarded it as not much exceeding a year. But then the notions both of ancients and moderns upon this subject have been either purely conjectural, or founded on intermediate premises. Indeed, as Dr. Bevan observes, with respect to the ancients, we are not sure as to whether their estimate applies to an individual bee or to a community of these insects. If it applies to the extinction of a bee community, they were, perhaps, not far wrong. Dr. Bevan, the gentleman whom we have just quoted, and who conducted a series of experiments, is of opinion, however, that the life of the working bee, so far from extending over a period of seven or ten years, does not exceed six, or at most seven months; that a drone's existence terminates in about four months; while the queen bee sees many generations pass away, and may enjoy a protracted life of four or even five years. A good family of bees, he observes, being known to consist of from 12,000 to 20,000, and a fertile queen to breed that number at least every year, which under favourable circumstances is usually thrown off by swarming, it appeared to me to follow as a matter of course, that if swarming were prevented by affording hive-room to the bees, the number during the breeding season would be often more than doubled, and that if their lives were extended even to the shortest period hitherto assigned them, they would remain in a crowded state till the following spring. But repeated experience has clearly shown that the population of families which have been accommodated with room, if examined the following winter, does not consist of more than 2000 or 3000. After receiving a great increase in the ensuing spring, they again suffer a similar reduction before the succeeding winter; and this regular alternation of increase and decrease will go on for years, keeping a family that has been duly supplied with hive-room at about the same average amount at each respective period of the year. This reduction to the smaller number above stated, every successive winter, can only be produced by the old bees dying and leaving the business of the family to be conducted by the young ones, and it affords, I think, conclusive evidence that the working bee's life is regularly cut off in less than a year.

This probability was converted by experiments into certainty, and the following *résumé*, though not minutely precise, is a close approximation to the truth:—

Bees constituting a family in February . .	3,000
Spring-bred bees	17,000
Summer and autumn ditto	6,000
	26,000
Removed by death bet'n February and December	23,000
Thus bringing the family down to the February number	3,000

Great indeed is the annual mortality in a hive of bees, but yet sufficient provision for the perpetuation of the colony is made.

> "The race and realm from age to age remain,
> Time still renewing with his links the chain."

The ancients had many fabulous notions about bees. They supposed that they were not produced in the ordinary mode, but by an extraordinary process. Aristotle and Pliny were both of this opinion, and Virgil, who was, we suspect, more of a theorist than a practical man, inculcates the same ideas. The queen bee he calls a *king*, and says that they, the bees, do not bring forth young, but with their mouth cull their progeny from leaves and fragrant herbs, and thus raise up a new king and little subjects, building for them new palaces and waxen realms. This is sufficiently fanciful; but, in addition, Virgil teaches us a marvellous mode of managing the generation of bees, which, as he asserts, will spring spontaneously from the tainted gore of a young bullock, half strangled and beaten to death, and then laid upon a bed of aromatic herbs; and with this receipt, and a history of its discovery, he closes his Georgics!

We have heard much of the powers of music, and the hum of bees has figured in the pages of

poetry; but bees, if they have ears at all, must have them attuned for anything but the concord of sweet sounds; that is, if the popular prejudice of their being delighted with an uproar of horrid noises has any foundation. The practice of making a noise, by beating iron or sounding intruments, while bees are swarming, in order to induce the swarm to settle, is of great antiquity.

That the hive-bee is a social insect, and necessarily so, is a point on which we need not insist. In a state of nature, the hive-bee is not an inhabitant of dense forests or woods, but gives preference to the open country, to hills covered with thyme and fragrant shrubs, to meadows and pasture lands; the colony tenant the hollow of a tree, or the holes of rocks and caverns; and at the present day, the caves of Salsette and Elephanta are as much frequented by bees as were formerly the clefts of rocks in Palestine. In Europe generally the hive-bee can scarcely be said to exist in a truly wild state; for although swarms often escape, and occupy cavaties in buildings, vacant spaces under roofs, and the like, they are still partial to the precincts of the garden, and never extend their offsets into remote and solitary places among the recesses and fissures of rocks. On the other hand, the hive-bee cannot be called a domesticated animal; it is happily, however, a manageable insect, and ever has been so, which is a wise arrangement when we consider the utility of its productions.

It is not generally known that the bee is held in a certain degree of veneration by the Moslems. A strange superstition, too, was once prevalent in our island respecting bees, which is not yet quite extinct, namely, that if the master of the family is taken seriously ill, or dies, and the bees are not duly informed of the fact, they will be greatly offended and desert the hive.

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

NICHOLAS WALLN.

(Continued from page 364.)

After the Yearly Meeting, in the Seventh month, 1702, Nicholas Walln, in company with John Lea, visited Friends in East and West Jersey and Long Island. Their visit was satisfactory, "especially in Long Island where they met with great openness, large meetings, and some lately convinced." We find no further traces of Nicholas Walln's travelling with certificates, but his labours for the good of others near home, both in the ministry, and in the most important appointments of religious society, were abundant.

In the Monthly Meeting of Philadelphia, held Twelfth month 22d, 1705, the subject of burials being brought before the meeting, various conclusions were come to. The minute made on the occasion, ends with this direction, "That Friends forbear for the future putting any monuments or palings in the burying-ground, for the keeping up the memory of the dead, believing that the righteous shall be had in everlasting remembrance with the Lord."

At the Quarterly Meeting, held Seventh month 2d, 1706, the representatives from Philadelphia Monthly Meeting, brought the subject before the consideration of those assembled, stating that Friends in the city were "generally against making any monuments or grave stones over graves in Friends' burying-ground." The subject being thus before the Quarterly Meeting, it recorded its sense, that it was "very needless, and of evil tendency." It moreover recommended the matter to the Yearly Meeting, that a rule of discipline might be made on the subject. Nicholas Walln was one of the representatives to the Yearly Meeting, who had charge of bringing this before that body.

The Friends at the Yearly Meeting made a minute on the subject in which they say, they "give it as their sense and judgment that it is altogether wrong, and of evil tendency to have any grave stones or any other sort of monuments over or about the graves, in any of Friends' burying-grounds; and further that those monuments that are already in the burying-grounds, either of wood or stone, shall be taken away, and no new put up; but to be as sparing as well as Friends can for those who were not Friends, and put up before the burying-ground was solely confirmed to Friends." This advice was sent down for the observance of the subordinate meetings. The next year the same advice was given, with the additional direction to Monthly Meetings to take care that the stones or monuments should be removed, and that if any one should oppose the carrying out the direction of the Yearly Meeting, he should be dealt with as a disorderly person. The reports of the Quarterly Meetings to the Yearly Meeting, in 1708, show that the concern of the Yearly Meeting in this matter had been in good measure, carried out.

At the aforesaid Yearly Meeting, in 1706, Nicholas Walln was one of a committee appointed to prepare an epistle to send down to the members and subordinate meetings.

"For the respective Quarterly and Monthly Meetings within the Provinces of Pennsylvania and the Jerseys.

"Dear Friends and Brethren,—It having pleased the Lord to bless this meeting with a renewed sense of his holy and comfortable presence, to our great and mutual consolation, we are engaged in his love, so largely extended, to desire the welfare of all, and do embrace you therein as partakers of the same virtue of life, and members of the same body, of which the one Lord and Saviour Christ Jesus is the Holy Head. And as the Lord hath been bountiful unto us, in his inward comforts and refreshments, it hath engaged us in a renewed concern and zeal for the honour of his great name, the prosperity of his blessed Truth, and the welfare of his people, that in all things we may be complete, and grow up into that blessed testimony we have received in this present dispensation of God unto the generation that now is. That as we have believed in the light of his Son Christ Jesus our Lord, we may walk as children of light and of the day of God which hath dawned upon us, in all virtue and holiness. Avoiding every appearance of evil or work of darkness in our whole conversation; that so our lives and ways in all things may evidence to the world that we are of, and upheld and preserved by him. And therefore, dear Friends, as conducing to that blessed end, we hereby remind you in a few words of those many and wholesome particulars comprehended in those papers entitled 'A General Testimony, &c.,' recommended from this meeting in the year 1704, which we again recommend unto you and exhort to the strict observation of them, and in especial manner these few things following:—

"First, That Friends keep constantly both to First-day and week-day Meetings, and therein diligently wait upon the Lord, with fervent desires and cries in spirit after the enjoyment of his blessed presence. That so all heaviness of soul may vanish, and drowsiness be done away, which is a growing evil in some, greatly to the dishonour of God, and the hurt of their own souls, that can so far play the hypocrite before the Lord and his sensible people, as while pretending to worsh God in the quickening spirit of his Son Ch Jesus, give way to unnatural sleep, which is so contrary, as light and darkness.

"Secondly, That Friends be careful not to their children apprentices to such as are Friends, whereby they are often led astray throu evil example. But, as much as in them lies, br up their children, and all that are under th care in the fear and nurture of the Lord. T none may be blameworthy in a thing so grea necessary.

"Fourthly, That none accustom themselves vain and idle company, sipping and tippling drams and strong drink in inns or elsewhere, though such as use that evil practice may not s denly be so far prevailed upon as to be drunk the greatest degree, yet they often inflame the selves thereby so as to become like ground fit for the seeds of the greatest transgressions. So that have had the example of virtuous paren have, from such beginnings in corners, arrived a shameless excess, to the ruin of themselv their wives and families, and the scandal of th holy name by which they have been called.

"And for the more effectual putting in pract these things now, and formerly recommended u you, we think it may be expedient, that the ov seers, both men and women in each meeting, ta care to report the state of the meeting to t Monthly Meeting, and each Monthly Meeting t state of affairs to the Quarterly Meeting, and th to this meeting, that so where any defect or sho ness is found in particular or general, a time and apt remedy may be applied as in the wisdo and counsel of God shall be found needful. Th so honour and glory may be given unto the gre name of the Lord our God in all things, who worthy forever!

"And now, dear Friends, as we write to you pure love, we recommend unto you fervent a inward charity one towards another, and to men. Beside the commendations given un charity by the apostle in his day, we also say experience, that charity preventeth many evil It keeps the peace, preserves unity, and as it wer teacheth all duty. Where charity is, there love to God, and love to man; but where it wanting, zeal towards God fails, and neighbou and friends are also disregarded, and instead acts and expressions of love and good will to a the contrary is brought forth. It is for want charity, men speak evil of dignities, detract a lessen the name of their neighbours, and evil entreat in secret the reputations of those th think them no harm. This is a crying evil, fro which the God of Truth purge and preserve h people everywhere, we heartily desire.

"This meeting as it was large and edifying some of you may well remember, so our satisfa tion was heightened by the mention of sever travelling Friends, of the increase and prosperit of Truth in divers places, which we know will b matter of comfort to you. So, in the love of ou heavenly Father, we recommend you to his pow erful protection and counsel in all things, and a your loving Friends and Brethren,

"From our Yearly Meeting, held at Burlin ton, for the Provinces of East and West Jerse and Pennsylvania, begun on the 15th day of th Seventh month; and held by adjournment till th 18th of the same Anno, 1706.

"Sam. Jennings, Antho. Morris,
Nicholas Walln, Sam. Carpenter,
Tho. Story, Caleb Pusey."

Nicholas Walln continued to be much employe in visiting neighbouring meetings, and in fulfillin the various appointments laid in him by h

friends. Respected for his devotion to the Truth; honoured for his faithfulness in the discharge of his duty as a minister of the gospel, he passed long comfortably to a green old age. He was useful in the church, and in the world, almost to a very end of his days, taking an active share in the business of his Monthly Meeting, only nine days before his death. He died on the 4th day of the Twelfth month, 1721. His friends thus briefly characterize him. "He was a zealous minister of the gospel, sound in word and doctrine, useful in the maintenance of the discipline of the church, and his labours were acceptable."

(To be continued.)

Selected.

THE BEST ESTATE.

The heart, it hath its own estate,
The mind it hath its wealth untold;
It needs not fortune to be great,
While there's a coin surpassing gold.

No matter which way fortune leans,
Wealth makes not happiness secure;
A little mind hath little means,
A narrow heart is always poor.

Stern fate the greatest still inthrals,
And misery hath its high compeers;
For sorrow enters palace halls,
And queens are not exempt from tears.

The princely robe and beggar's coat,
The scythe and sword, the plume and plow
Are in the grave of equal note,
Men live but in the eternal "Now!"

Still disappointment tracks the proud,
The bravest 'neath defeat may fall;
The high, the rich, the courtly crowd
Find there's calamity for all.

'Tis not the house that honour makes,—
True honour is a thing divine;
It is the mind precedence takes,—
It is the spirit makes the shrine!

So keep thou yet a generous heart,
A steadfast and contented mind,
And not till death consent to part,
With that, which friend to friend doth bind.

What's uttered from the life within,
Is heard not by the life without;
There's always something to begin
'Twixt life in faith and life in doubt!

But grasp the truth,—though bleak appears
The rugged paths her steps have trod:
She'll be thy friend in other spheres,—
Companion in the world of God.

Thus dwelling with the wise and good,—
The rich in thought, the great in soul,—
Man's mission may be understood,
And part prove equal to the whole!

We know not half we may possess,
Nor what awaits, nor what attends,—
We're richer far than we may guess,
Rich as eternity extends!

The heart it hath its own estate,
The mind it hath its wealth untold;
It needs not fortune to be great,
While there's a coin surpassing gold!

Charles Swain.

Selected.

STANZAS.

The following stanzas contain a volume of that sense which is often wanting in home education:

"He who checks a child with terror,
Stops its play and stills its song,
Not alone commits an error,
But a grievous moral wrong.

Give it play and never fear it,
Active life is no defect;
Never, never break its spirit,
Curb it—only to direct.

Would you stop the flowing river,
Thinking it would cease to flow?
Onward must it flow for ever:
Better teach it where to go."

For "The Friend."

The Indians.

Walla-Wallas.

No systematic attempt has, it is believed, been made to convert the Klikatats to Christianity, although many individuals have come into contact with missionaries.

The old chief, Towetoks, preserved a paper on which some one had made a sort of calendar, or record of the days of the week. He expressed great anxiety, lest, as it was nearly worn out, he should be unable to distinguish "the Sundays." He added that he was in great fear of death, and constantly "talked to Chief above."

As will readily be imagined, the remarkable features of this mountain scenery, and the neighbourhood of the Great Snow Peaks, Mount St. Helens, and Mount Adams, give a colour to the legends of the Klikatats. They, in common, with other Oregon tribes, seem to have had no distinct religious ideas previous to those introduced by the whites. Their mythology consists of vague and incoherent tales, in most of which Talapus, or the prairie-wolf, figures as a supernatural power. Besides him, there are other agents, among whom, a race denominated the "Eliss Tilicum," from two jargon words signifying "First People," or, "People before," figure prominently. Though trifling in themselves, yet, as a specimen of what may be considered the unwritten literature of the Indians, they may not be uninteresting, the more especially as the belief in the existence of those giants seems to be of universal currency throughout Oregon.

In descending the valley from Chequoss, there occurs beneath a field of lava a vaulted passage, some miles in length, through which a stream flows in the rainy season, and the roof of which has fallen in here and there. Concerning this, they relate, that a very long time ago, before there were any Indians, there lived in this country a man and wife of gigantic stature. The man became tired of his partner, and took to himself a *mouse*, which thereupon became a woman. They hid themselves. The first woman, suspecting they were hidden under ground, commenced digging, and tore up this passage. At last she came beneath them, and succeeded finally in killing them, since when she had lived alone in another mountain.

This story seems to be interwöven with their nomenclature; for, besides the name of this place, Hool-hool-ilse, (from hool-hool, a mouse,) one of the names of their country, is Hoolhoolpam, or the mouse-land.

Concerning the Talapus, this story is related by the Klikatats in connexion with a favourite valley —the Tahk prairie. This was formerly the bed of a lake, the remains of which now appear in a marshy pond of some extent. The Wolf, when the prairie was made, promised that it should be rich in their favourite roots—the Kamaäs and the Wappatoo—and likewise that the salmon should come there in abundance. But the Indians, forgetful of their obligations to him, showed no gratitude, and when they came there, spent their time in horse-racing and gambling, instead of fishing and the business of life. Wherefore the Wolf took away the salmon, and placed two stones upon the prairie, beyond which they should not pass.

There is also a story of a race of diminutive size, but a span high, near the foot of St. Helens. Since the eruption of 1842, it may be mentioned, the Indians have not ventured to ascend Mount St. Helens. They have also tales connected with certain of the constellations, many of which are named.

Most of what has been said of the Klikatats is applicable also to the Yakamas, though, from the nature of their country, some difference in their modes of life is of course observable. They live in rude huts covered with mats, the distance of their winter habitations from timber, rendering the construction of houses inconvenient. They raise potatoes, a few melons and squashes, together with a little barley and Indian corn. The ears of what was seen of the latter were not over five inches long. The potatoes were generally very fine, and of several varieties, of which were noticed the lady-finger, mercer and bluenose.

Their gardens were for the most part situated in the little valleys running up towards the mountains, and near enough to the streams to receive moisture during the early summer. They were rudely fenced around to exclude animals. This invaluable addition to their means of subsistence, they, in common with many other tribes, owe to the Hudson's Bay Company. They obtain from the streams salmon, red and black spotted trout and the unio or muscle, of which there are several varieties. Deer are very scarce; sage-fowl and sharp-tailed grouse, abundant. The chiefs possess a considerable number of cattle, which in the summer find good bunch-grass on the hills. In winter they are driven to great straits, for they are compelled, when the snow lies in the valleys, to browse upon the tops of the wild sage or artemisia. In horses they are well off. Some join the Flat-heads in hunting buffalo. With the tribes on Puget's Sound, they communicate continually during the summer, taking horses for sale to Nesqually, and purchasing "*hai-qua*"—dried clams, and other savage merchandise.

The small-pox has destroyed great numbers of these tribes, and their population is much diminished. The whole course of the Yakama is lined with the vestiges of former villages. On the Lower Yakama there exist the remains of a structure consisting of two concentric circles of earth, within which, are about 20 cellars, placed without apparent design, except economy of room. They are some thirty feet across and three feet deep. The guide, who was a great authority on such matters, declared that it was made very long ago. It is well posted for defence, being on the edge of a terrace, 15 feet high, a short distance from the river, and flanked on either side by a gulley. Outside of the circle, quite near it, are other cellars, in no way differing from the remains of villages frequently met with there.

Proceeding farther west, beyond the cascades, and to the shores of the Pacific, Governor Stevens notices briefly a considerable number of tribes not differing greatly in habits and condition from those just noticed, with the exception of the nautical skill displayed by some of the residents upon the sea-board. The canoes of the Clallams are of different models, the common ones being that known as the Chimoole, the most graceful of all; some are of large size and great beauty. They have, besides, one called the Queen Charlotte's Island canoe, which in a heavy sea is preferable to the first, as less liable to be boarded astern. The canoe used for duck-shooting is very pretty, and exceedingly well adapted to the purpose. It sits low on the water, and an Indian seated in it, and gliding noiselessly along beneath the shadows of the trees, or lying beside some projecting rock, would need sharp eyes to detect him. Another and very large canoe of ruder shape and workmanship, being wide and shovel-nosed, is in use among all these tribes for the transportation of their property and baggage.

Among their characteristic manufactures are blankets or robes made of dog's hair. They have a kind of cur with soft and long white hair, which they shear and mix with a little wool, or the

ravellings of old blankets. This is twisted by rolling on the knees into a cord of coarse yarn, and is then woven on a frame. They use the down of water-fowl in the same way, mixing it with hair, and forming a very thick and warm fabric.

The Governor gives a very unfavourable account of the moral and physical condition of the various tribes of the sea-board. They are all wasting away under the destructive influences brought to bear upon them by the proximity and encroachments of evil-disposed white men. But to argue, that because they are perishing under the hand of injustice, that such is the will of Divine Providence, and to suffer such a consideration to reconcile us to, and even to acquiesce in, if not to promote the extinction of these people, is not christian; it is in no wise conformable to the great rule of doing to others as we would be done by.

For "The Friend."

I think there is much instruction to be derived from the following letter from Lydia Lancaster to Samuel Fothergill, both of whom were deeply experienced ministers in our religious Society.

How beautiful is the manner and spirit in which the handmaiden of the Lord speaks to her beloved fellow servant, whom she had reason to think had admitted into his heart, some doubts respecting the stability and integrity of herself and some others, because they "could not all see and think alike about some new proposals." If the Editor thinks well of it, I would be glad to see it published in "The Friend," and would hope that some among us, who have attained to but very little religious experience, might take a hint from it, how we undertake to judge of, or pass sentence upon others, perhaps far more advanced in the christian journey than ourselves, because they may not see things precisely as they appear to our immature eyesight; but let us strive as did L. Lancaster, to make "a narrow search and close examination of (our) inward condition, with as much singleness and impartiality as (we) are capable of," and then I believe we will be enabled to show forth in greater clearness the meek, patient, and long-suffering spirit of our Holy Redeemer. H.

LYDIA LANCASTER TO SAMUEL FOTHERGILL.

"Lancaster, First mo., 23d, 1757.

..... "That pure love which I often feel bubbling up towards thee in the spring of Divine life, engages me to send a few lines beseeching thy acceptance, as I know we have an endeared affection for each other, grounded in and upon that ancient Root, which hath hitherto borne up and been the support of us and of all the faithful, through the various tribulations of our march. And lest our grand adversary, under any disguise, should get one step in upon any of us, to deprive us of that free partaking of the sap, and virtue, and nourishment which this heavenly root affords, I have made a narrow search and close examination of myself and inward condition, with as much singleness and impartiality as I was capable of. For I was ready to think thou had not such full unity with me, nor indeed with few of us, as used to be; and I could tell no reason for it, except that we could not all see and think alike about some new proposals, and in this we did not play the hypocrite, but spoke freely, and I believe in much love and friendship. I am sure I did, for it is the way Truth leads me, whether I may be the better or worse thought of for so doing; and after I have spoken my mind, do think myself clear, not bearing any grudge, or harbouring any ill opinion respecting those who may not at that time see as I do. But I search my belief over again, whether they or I was in the right; for we none of us plead infallibility, or desire any should pin their faith upon us, but desire all may see for themselves, and see right; so leave such things as cannot at that time be accomplished by love, nor strive too much, nor over drive any of the flock, lest thereupon they should sicken and die; for all are not of one strength, and yet with care, time, and patience, may so run as to accomplish their journey. We read, the Apostle Paul was not only strong, but skilful also, in spreading the Gospel net, becoming weak with the weak, taking their pace in a gentle manner, whereby he caught many.

"I hope it is far remote from my heart's intention to daub any stone in God's Zion with untempered mortar, or to heal any wound of sin deceitfully; but I find as it was love ever raised and made any of us instruments of service in the house, so it is by our abiding under the same influence that the body comes to be edified, and to grow from one degree of strength to another, to be changed from one measure of clearness in understanding, brightness and glory, to another; and though thou may think our meeting worse than it was a few years since, I own myself to be of another judgment, both respecting aged and young; but I may be mistaken, so shall leave it for time and truth to determine, and with a heart fruitful in love to thee, my beloved and valuable friend, and thy dear wife, I now conclude, and remain thy real, true, and constant friend, LYDIA LANCASTER."

For "The Friend."

We think there is an honest simplicity and naivete about the following extract, which confirms the truthfulness of the narrative. The doubt of the Governor implied by his tolerating Quakers and Baptists, is characteristic of the old Puritan, while the "carefulness and solemnity" with which poor Pomp Shorter was reproved, evinces the zeal with which outside decorum was enforced in those days. The manner in which "the council and other dignitaries" concluded to silence their scruples and gratify their taste for good venison, at the expense of the "sinful heathen" who killed it, is very suggestive.

Relic of Olden Times.—The Springfield Gazette, publishes a copy of a letter, written one hundred and thirty-four years ago, by Lawrence Conant, giving an account of the ordination of the first minister ever settled over the Old South Parish, in Danvers. We extract the following section:

"Ye Governor was in ye house and her Majesty's commissioner of ye customs, and they set together in a high seat by the pulpit stairs. Ye Governor appears very devout and attentive, although he favours Episcopacy, and tolerates ye Quakers and Baptists, but is a strong opposer of ye Papists. He was dressed in a black Velvet coat, bordered with gold lace; and buff breeches, with gold buckles at ye knees, and white silk stockings. There was a disturbance in ye galleries, where it was filled with divers negroes, mulattoes, and Indians, and a negro called Pomp Shorter, belonging to Mr. Gardener, was called forth and put in ye broad aisle, where he was reproved with great carefulness and solemnity. He was then put in ye Deacon's seat, between two Deacons, in view of ye whole congregation, but ye sexton was ordered by Mr. Prescott to take him out, because of his levity and strange contortion of countenance, (giving grave scandal to ye Deacons,) and put him in ye lobby under ye stairs; some children and a mulatto woman were reprimanded for laughing at Pomp Shorter. When ye services at ye house were ended, ye council and other dignitaries were entertained at ye house of Mr. Epes, on the hill near by, and we had a bountiful table, with bear's meat and Venison, ye last of which was a buck, shot in the woods near by. Ye bear is killed in Lynn Woods, near Reading. After the blessing was craved by Mr. Garrish, of Wrenth[am], word came that the buck was shot on Lord's [day] by Pequot, an Indian, who came to Mr. Epes's [and] a lie in his mouth, like Annanias of old; ye co[un]cil thereupon refused to eat ye Venison, but it afterwards agreed that Pequot should rec[eive] forty stripes save one, for lying and profaning the Lord's day, restore Mr. Epes ye cost of ye de[er] and considering this a just and righteous senter[ce] ye sinful heathen, and that a blessing had b[een] craved on ye meat, ye council all partook o[f] but Mr. Shepherd, whose conscience was ten[der] on ye point of ye Venison."

To Prevent Metals Rusting.—Melt toget[her] three parts of lard and one of rosin. A v[ery] thin coating will preserve Russia iron stoves [or] grates from rusting during the summer, even [in] damp situations. The effect is equally good [on] brass, copper, steel, &c. The same compo[und] forms an excellent water-proof paste for leath[er]. Boots, when treated with it, will soon after t[he] the usual polish when blacked, and the soles n[ot] be saturated with it.

Why there is no Rain in Peru.—In Pe[ru] South America, rain is unknown. The coast [of] Peru is within the region of perpetual southe[rly] trade winds. Though the Peruvian shores are [on] the verge of the great South Sea boiler, yet [it] never rains there. The reason is plain. T[he] southeast trade winds, in the Atlantic ocean, fi[rst] strike the water on the coast of Africa. Trav[el]ling to the northwest, they blow obliquely acr[oss] the ocean until they reach the coast of Bra[zil]. By this time they are heavily ladened with vapou[r] which they continue to bear along across the co[n]tinent, depositing it as they go, and supplyi[ng] with it the sources of the Rio de la Plata, and t[he] southern tributaries of the Amazon. Finall[y] they reach the snow-capped Andes, and here [are] wrung from them the last particle of moistu[re] that the very low temperature can extract. Reac[h]ing the summit of that range, they now tumb[le] down as cool and dry winds on the Pacific slop[e] beyond. Meeting with no evaporating surfac[e] and with no temperature colder than that to whi[ch] they were subjected to on the mountain tops, th[ey] reach the ocean before they become charged wi[th] fresh vapour, and before, therefore, they ha[ve] any which the Peruvian climate can extrac[t]. Thus we see how the top of the Andes become[s] the reservoir from which are supplied the rive[rs] of Chili and Peru.—*Maury's Geography of t[he] Sea.*

Selected.

"Study to be quiet, and mind thine own bus[i]ness, is one useful, necessary direction, to a[ny] who would thrive at home. There is an activ[e] enemy, who seeks to draw out the mind after othe[r] people's business, to the neglect of our own [affairs] whereby hurt and loss attend, and the feet of th[e] mind are gadding from house to house, and abid[e] not within our own doors. The domestic affair[s] of the soul are neglected, the house gets unclea[n] and confused; and when the holy Head of th[e] family and Husband of the soul, comes, he find[s] things unmeet for his reception, and refuses to tak[e] up his residence. Here some bemoan his absenc[e] which is chiefly or wholly owing to their want o[f] care in having all things clean and in order, an[d] being at home to receive him when he comes.

It is a common consequence of wandering muc[h] from home, to hear many reports, whereby th[e]

mil feeds on wind; this is also ruinous and de-
structive. It was not upon the mountains, or far
off that manna descended for Israel, but even about
their tents; and the celestial bread, which hath
been the staff of life to the living of all genera-
tions, is in our own houses; the vein of fine gold
runs in our hearts, there let us dig, and patiently
bear the refiner's hand. Blessed is that servant
who is found thus abiding and waiting at home;
when his Master comes he will accept him and
make him ruler in his stead. Here stands the
power and ability of being rightly useful in the
cause of truth, whether in the church, or in our
own families. In this authority, the tender con-
nections of nature, improved by grace and con-
firmed by prudence, become a threefold cord, that
cannot easily be broken; and if we instantly see
not the desire of our souls, we shall not assume
the Divine prerogative in fixing judgment, or de-
cide our patient waiting until the Lord comes,
who can do all for us, yea, more abundantly than
we dare expect or ask."—*S. Fothergill.*

Agricultural Division of Patent Office.—The Carob Tree, or St. John's Bread.—Of all the seeds imported by this office for the purpose of distribution, there is not one more interesting or more valuable than those of the Carob Tree. The pods, when matured, contain a few drops of a substance resembling honey. The tree is unquestionably of Eastern origin, and it is supposed to be identical with that upon which St. John fed, while in the wilderness. The seeds were procured for the office from Alicante, in Spain. In Murcia Valentia, Catalonia, and other provinces in that country, it abounds and frequently forms, with the Olive and other valuable trees, large forests. It was without doubt, introduced there by the Moors, who knew its nutritive qualities as a food for their horses, mules, and cattle. They probably brought it from Palestine and Egypt, whence it appears to have originated. In these Spanish provinces it now grows naturally in every kind of ground, not excepting the driest and most barren spots, where the underlying rock shows itself more frequently than earth. Its roots, twisting in every direction, accommodate themselves to the lightness or depth of the soil; while the trunk, remarkable for its smooth and flat coloured bark, attains in sheltered positions a colossal size. The branches, furnished with grey-ish coloured leaves, spread majestically around the trunk, and when loaded with fruit, hang down quite to the ground in the form of a tent. The fruit ripens rapidly, and such is its abundance and weight, that it is necessary at once to gather it. The pods are sweet and rich in sugar, and animals feed on them with avidity, and become quite fat and in good condition for work. There are several varieties of the tree. The produce is necessarily in proportion to the attention given. It blooms twice a year—about the first of February and the middle of September—and when well watered, arrives at a considerable height, and sometimes covers a space of one hundred feet in diameter, bearing upwards of a ton of pods. It will doubtless succeed in the Southern and perhaps in the Middle States.

THE FRIEND.

EIGHTH MONTH 4, 1855.

There are few things that make a more vivid impression on us, than extremes of heat or cold, or sudden variations in the temperature of the atmosphere; and yet the impression is sufficiently evanescent to allow of our soon forgetting the precise facts of the case. Hence it is not an unusual thing, to hear persons express an opinion, that they do not remember its having ever been so hot, or so cold for the same length of time before; that the season is a very unusual one for its temperature, &c., &c.; and were it not for the registers kept of the thermometrical indications, we should often be led into error on this subject. Various causes are, no doubt, operating to produce perceptible changes in the climate of our country, but they act so slowly, that but little continuous alteration is effected during the life-time of "the oldest inhabitant;" the statistics of the weather, showing nearly the same number of very cold or very hot seasons in the eighteenth, as have occurred, so far, in the nineteenth century.

But, certainly, those who have been confined within the densely built parts of our city during the past month, have felt, that whether exceeded by former years or not, the heat has been quite as great as could be borne with any comfort; and that, with the moist atmosphere, that has frequently accompanied it, there has been a great diminution in the strength and energy required for the ordinary duties of life. And yet the general health of the inhabitants has not suffered materially; there being no epidemic present, and the ordinary affections of the season, being mild in their type, and easily managed. The increase in the bills of mortality, is chiefly attributable to the diseases among young children, brought on, or rendered fatal, in very many cases, by the impure air with which they are surrounded, and the improper diet on which they are fed.

The continued heat has induced a larger portion of our citizens than is usual, to leave the city, in the hope of renewing health, and obtaining the benefits of relaxation from business, and the stimulus of recreation. This is a natural, and, where we are careful to indulge only in that which is innocent, a justifiable course for those whose circumstances will allow them to pursue it. Large cities are, on many accounts, very undesirable places for constant residence during the prevalence of the heat that attends our summer months. The crowding together, within extended piles of brick and mortar, of so many thousands of human beings, shut out from a sight of the green fields, the waving forests, and the purling streams, that diversify and make glad the face of nature, is, altogether, an artificial arrangement, and but little calculated, one would suppose, to promote either physical comfort or mental ability.

"God made the country, and man made the town.
What wonder then that health and virtue, gifts
That can alone make sweet the bitter draught
That life holds out to all, should most abound
And least be threatened in the fields and groves?"

Such was Cowper's opinion; but much might be said relative to the advantages and disadvantages of both country and city life, none of which, however, need be introduced here, as it cannot interfere with the propriety of gratifying the desire, amounting almost to an instinct, in the citizen to escape from heated pavements and noisy streets, into the shade and quiet of the country.

The going and coming of so many, of course produces more or less unsettlement, disturbing for the time being, the accustomed social intercourse among home friends, but from this very cause, rendering the return to domestic comforts and old associations the more welcome. It is right for us all, whether we go abroad for a shorter or longer time, to bear in mind that the obligations of religion are not removed or lessened by change of situation, and Friends should be especially on their guard that their conduct and conversation should adorn the doctrines and principles they are known to profess. There is no time when a more scrutinizing, and perhaps we may say, a more censorious watch is kept upon Friends by those who surround them, than at places of public resort, in the country or on the sea-side, and there is a corresponding need for watchfulness.

As Friends of the city adopt the custom, which is becoming more general every year, of removing with their families into the country during the summer season, not only are our religious meetings in the city greatly reduced in numbers, and a greater responsibility thus thrown on those who are left to support them, but there is also cause for watchfulness and care on the part of those removing, lest they become loosened from where they have been rightly planted, and taken root, and allow their interest in the right conduct of their proper meetings to dwindle or die out.

SUMMARY OF EVENTS.

EUROPE.—News from England to Seventh mo. 14th. Lord John Russell had resigned his seat in the British Cabinet. His attempted explanation in Parliament of his conduct at Vienna, was unsatisfactory, and Sir Edward Bulwer Lytton was about to move that a ministry containing Lord John Russell, was unworthy of confidence. It now appears that both he and the French Envoy were willing to accede to the mediatory propositions made by Austria; but after his return, Lord John had resorted to shuffling and evasion, instead of a candid statement of the ground taken by him. Parliament was to be prorogued on the 10th. The bullion in the Bank of England had decreased £439,000. Consols were 91. The parliamentary returns show that the national expenditures for the year ending Sixth month 30th, amounted to £73,055,000, and the income to £61,-153,000, leaving a deficiency of nearly twelve millions of pounds. The balance in the exchequer was £3,882,-000. About half the expenditure was for warlike purposes. The Liverpool cotton market was ⅛*d.* lower. Wheat and flour were firm, owing to the small stock on hand; but Indian corn was 4*s.* to 5*s.* per quarter lower.

The War.—There was nothing new from the Crimea. Sebastopol had been again subjected to two days' heavy fire, without effect. The besiegers were erecting immense works against the Malakoff and Redan towers, and the besieged were erecting equally formidable earthworks behind the defences. The allies had about 30,000 men employed on their new fortifications. There is a report of the death of the celebrated Circassian chief, Schamyl. A Russian army of 30,000 men was before Kars, but it was reported that Colonels Schwarzenler and Colman had repulsed the Russian advanced guard on the 16th of Sixth mo. The Russians were manœuvring to cut off the communication between Kars and Erzeround. Notwithstanding the lateness of the season, there are indications of the war being renewed on the Danube. Lalande, a French engineer, had been sent to inspect the roads in Eastern Moldavia, and make a new one from Galatz to Jassy. Orders had been forwarded to the local authorities to place the roads in their respective districts, in the best possible condition, and French agents were making purchases along the Danube for the supply of an army.

ITALY.—The Austrian Marshal, Radetskay, has demanded large and immediate reinforcements to the garrisons of Milan, Verona and Venice, and 40,000 men are to be distributed among the Italian garrisons.

NICARAGUA.—The adventurer, Walker, who invaded this country with an armed force from California, has met with a disastrous defeat. He fled with the survivors of the party towards Costa Rica. Col. Kinney, who was to co-operate with him, has been shipwrecked on his voyage, from New York.

CHILI.—The Congress of Chili met on the 1st of Sixth month, when the President congratulated members on the silent but sure material advancement of their country, in the path of civilization and commerce, the building of railroads and telegraph lines and the promotion of popular education.

AUSTRALIA dates to Fifth mo. 10th have been received. The excessive importations of breadstuffs and other food into the colony, is commented on by the newspapers. It was deemed impolitic in view of the immense agricultural resources of the country.

SANDWICH ISLAND dates to Sixth mo. 5th. The new wine bill had passed the Legislature. A Maine

law bill was advocated. The last whale ship had left Lahaina.

BRITISH PROVINCES.—The St. John papers state that Admiral Fanshaw has advertised for tenders for the conveyance of 500 troops, from Halifax to England. The crops throughout Nova Scotia and New Brunswick, were highly promising.

UNITED STATES.—*Export of Grain.*—The N. York Tribune says, "The export movement in new wheat has commenced, several freight engagements having been made within a day or two. As the receipts increase, the outward movement will be large. We learn from the parties connected with the foreign trade, that very large preparations have been made by means of credits upon European banking houses for the purchase of breadstuffs and provisions during the coming season. If our markets do not maintain too high a figure, England and the continent will take all our surplus of breadstuffs at fair prices. The arrangements made for purchasing, we are told, are larger than ever before. The shipments of flour and wheat to Great Britain and Ireland thus far this season, (since Ninth mo. 1, 1854,) are very inconsiderable, compared with the previous year, having been only 140,000 bbls. flour against 1,800,000, and 303,000 bush. wheat against 5,846,000. Corn shows an increase of about 300,000 bush. during the same period."

Utah.—It is stated that E. J. Steptoe did not absolutely decline the office of Governor of Utah. He informed the Administration at Washington, that he will act as Governor, provided that when his term is out, or he is displaced, he shall be reinstated in the army. He had not yet received the President's answer to his communication.

Kansas.—Gov. Reeder, it is said, will not be removed unless other charges are brought against him than those contained in Secretary Marcy's letter. The affairs of the Territory appear to be in great confusion. The Legislature having organized and excluded all the free State members chosen at the supplementary election, adjourned to the Shawnee Mission, where they have passed a variety of laws which Governor Reeder refuses to sanction on the ground that he does not consider the Legislature in legal session. Woodson, Secretary of the Territory, is reported to have said he would assume the reins of government, in case Gov. Reeder refuses to recognize the Legislature.

New Mexico.—Advices from Santa Fe state that Col. Fontleroy returned on the 28th of Sixth mo., from the pursuit of the Utah Indians. His force overtook a party of them on the head waters of the Kansas; they killed forty of the Indians, and took five prisoners.

Pennsylvania.—On the 24th ult., an effort was made to sell the main line of the Public Works at the Philadelphia Exchange, in pursuance of the Act of Assembly. The act provided that no bid less than $7,500,000, should be received. There being no bidders, after a short delay the sale was adjourned *sine die*, and the act for the sale of the line has again proved futile.

Philadelphia.—Mortality last week, 313.

New York.—The assessed value of real estate in the city of New York, the present year, is $336,975,866; of personal property, $150,022,412—total, $486,998,278. The amount of taxes to be raised during the present year, is $5,843,822.

California.—The steamship Star of the West from San Juan brought California dates to Seventh mo. 1st, and $955,000 in gold. A number of families had arrived in Sacramento Valley, from Salt Lake. They report extensive preparations among the Mormons to emigrate to California. The grain crop throughout the State has been considerably injured by the smut and rust. In some districts the wheat is almost destroyed; in others it is quite good. It is yet doubtful whether the supply will be equal to the demand. Grasshoppers have been destructive in the Sacramento Valley. Great flights of them have consumed the grass and green leaves over extensive tracts. The damage on Sutter's farm alone is estimated at $10,000. The fine new steamer America had been destroyed by fire in Crescent City bay. No lives were lost, and the cargo was saved. The vessel was valued at $140,000. The shipment of gold from San Francisco, for the Sixth month, was $3,891,945.

New Orleans.—At last dates the yellow fever appeared to be on the increase, but was considered to be of a mild type. The deaths at the hospital in one week numbered 63.

Miscellaneous.—Children in Boston.—By the census just completed under the laws of the State, it appears that the whole number of children in Boston, between the ages of four and fifteen years, is 28,528. Last year the number returned by the census was 24,289, showing an increase in one year of 4289 children between the ages named.

A Large Yield.—George B. Dickson, of Dover, Del., has threshed a crop of wheat raised upon a five acre lot, near the town. This crop averaged forty bushels per acre, or two hundred bushels in the lot. The stock was white Mediterranean.

The Sound Dues.—A letter, dated Copenhagen, June 30, published in the late English papers, states that the Danish which the United States Government has made on that of Denmark, to abolish the Sound Dues, as far as concerns ships sailing under the American flag, will not be conceded. The same letter states that, of 2009 vessels which passed the Sound during the last month, only seven belonged to the United States.

A Great Sale.—The Illinois Central Railroad Company sold the other day a piece of land fronting on the line of their railroad, near the foot of Lake street, for $600 per foot front, or $24,000 for forty feet.

Decision against a Steamboat Company.—In the Louisville (Ky.) Chancery Court, Wm. B. Bracked, of Madison, Mo., has obtained $1000 damages from the owners of the steamer Gulnare, for carrying his slave beyond the jurisdiction of the State of Missouri. It was proven on the trial that the officers of the boat were not aware of the presence of the slave on the boat. The jury also gave the plaintiff the damages incurred in attempting to reclaim the slave, amounting to $100.

Vermont Slate.—The Rutland county slate quarries in this State give employment to four hundred men; and slate enough is quarried and finished every day to cover 20,000 square feet of roof. The slate sells, on an average, at $3.75 for each one hundred square feet; and the Herald says that county can furnish all the roofing slate wanted in the United States for fifty years.

An Incident of Slavery.—A late number of the St. Francisville, La., Chronicle, says, "Two or three days since, a gentleman of the parish, in hunting runaway negroes, came upon a camp of them in the swamp on Cat Island. He succeeded in arresting two of them, but the third made fight, and upon *being shot in the shoulders*, fled to a sluice, where the *dogs* succeeded in drowning him before assistance could arrive."

Enormous Land Sales.—The sales of public lands at the Fort des Moines (Iowa) land district this season, have been very large. Exclusive of the lands taken there with bounty land warrants, they amounted, in the Fifth month, to $300,723, and in the Sixth month, to $244,703.

The Great Storm.—The Germantown Telegraph says, the rain which fell on Sixth-day afternoon, the 20th ult., at that place, exceeded in amount any rain previously marked in the same space of time for the last twenty years. The gauge showed *two inches and forty hundredths* of an inch, or nearly two inches and a half, in one hour and a quarter.

Migration from Britain.—The number of persons who migrated in 1854 were as follows:

To United States	192,993
Australia	83,162
Canada, &c.	43,621
Other places	3,336
Total	332,112

The number who have emigrated since 1840, is 3,133,414 persons. The figures to Australia are very large, and rank next to those sent to the United States.

WEST-TOWN BOARDING SCHOOL.

Wanted, a Teacher of the Classical Department in this Institution.

Application may be made to either of the undersigned, members of the Committee.

SAMUEL BILLES, Wilmington, Del.
THOMAS EVANS, SAMUEL BETTLE, Jr. } Philads.

Evening Schools for Adult Coloured Persons.

Wanted, A Principal and three Assistant Teachers for the Men's School, and a Principal and four Assistants for the Women's School.

Application may be made to either of the undersigned.

JOHN C. ALLEN, No. 179 S. Fifth St.
SAMUEL ALLEN, No. 134 S. Front St.
WILLIAM L. EDWARDS, No. 37 Arch St.

DIED, on the 22d of the Tenth month last, in the 79th year of his age, AARON ROBERTS; a member of Plainfield Monthly and Particular Meeting, in Belmont Co., Ohio. This dear Friend was much attached to the doctrines and testimonies of our religious Society as held and maintained by our worthy predecessors; being concerned himself to walk answerably thereto, was exemplary in seeking opportunities for retirem in spirit before the Lord, that he might witness strength renewed, and know the work of sanctifica to go on in his heart. He was favoured to bear a pa ful illness with becoming patience and resignation, gave evidence that through redeeming mercy he prepared for his change, and, we humbly trust, he been permitted to enter into one of the many mansi prepared for the righteous.

——, at his residence, Westfield, Burlington coun N. J., on the 1st of the Seventh month last, in the year of his age, SAMUEL LEEDS; a minister and me ber of Westfield Particular and Chester Monthly Me ings. He was born at Leeds Point, where he resi the greater part of his life. In early life he gave up the visitations and requirings of Divine grace, thereby experienced the work of regeneration; and ing prepared by the sanctifying power of the Spirit Christ, he received a gift in the ministry of the gos and was recommended a minister by Great Egg Harbo Monthly Meeting, about the 23d year of his age; with the unity of his brethren, performed several jou neys in the exercise of this gift. For several years, wards the latter part of his life, owing to physical d ease, his mind lost its original energy, and he sunk i great depression; during which he was mostly co fined at home, and his service in the work of the min try was suspended. In an account which he wrote 1847, after coming out of this depressed condition, says, "In the latter part of the past year, my mind t came increasingly concerned for my future happine and eternal felicity. I kept mostly pretty much in quiet, and enjoyed, at times, a comfortable composu of mind; but when I looked towards an endless et nity, it did not look as clear as desirable. I was favou ed to feel a strong desire raised in my mind, that might witness a preparation of heart for such a chang and that when the time did come that I must lay dow my natural life, there might be an evidence that it w well with my soul. I applied to the reading of t Scriptures, and the religious writings of Friends, which commendable practice, I felt a little glow of heavenly love, to warm my heart, and tend my spirit, which afforded some encouragement to m poor soul. As I continued daily in the reading, I fel an increase of love and of faith to persevere on in th good way, by which I felt an increase of unity in spir with the holy penmen of the Holy Scriptures, and r newedly to believe that holy men of old were enable to write the Scriptures of Truth, by the aid of the Ho Spirit, and that they had been preserved by the pow and goodness of God, and through his adorable goo ness and mercy handed down to us for our instructio and improvement. I also saw, that it was by this D vine power, love and goodness, that our Society w gathered to be a people; hence, I had near and de unity with the writings of our Friends, who were calle upon to bear testimony to the glorious cause of Tru and righteousness in the earth, and of the gracio dealings of the Almighty with them. Having been th brought into the unity of the one Spirit, and renewed to feel and know that as the Apostle says, 'There is on Lord, one faith and one baptism,' I endeavoured to for those things that are behind, and to press forward t ward the mark of the prize of the high calling of Go in Christ Jesus; constantly attending meetings with m Friends; in which I believe we are favoured at times feel Him, the Holy Head of the Church, to be near, ac cording to his gracious promise, 'where two or thre are gathered together in my name, there am I in th midst of them,' having a consoling evidence as th Psalmist says, that 'in his presence there is fulness joy and at his right hand there are pleasures foreve more.'" Thus it pleased his Divine Master to raise hi up again, and to restore him to the work of the minis try, which to him was as the opening of a new day, which a new song was put into his mouth; and th baptizing power of Truth, attending his labours, times reached and tendered the hearts of his hearer Having laboured diligently, whilst in health, in th work to which he was called by the Great Head of th Church, he was permitted to enjoy great peace an serenity of mind, and when laid upon a bed of sickness there appeared but little left for him to do; and as shock of corn fully ripe, he was gathered, we trust, an inheritance, incorruptible, among those who ha come out of great tribulation, into the mansions of eve lasting rest, prepared for them by their blessed R deemer.

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REFLECTIONS ON WAR.

ROBERT HALL.

War may be considered in two views, as it affects the happiness, and as it affects the virtue of nkind; as a source of misery, and as a source crimes.

Though we must all die, as the woman of Tekoa id, *and are as water spilt upon the ground which annot be gathered up*, yet it is impossible for a manc mind to contemplate the rapid extinction innumerable lives without concern. To perish a moment, to be hurried instantaneously with- preparation and without warning, into the pre- nc of the Supreme Judge, has something in it xpressibly awful and affecting. Since the com- ncement of these hostilities, it may be reason- y conjectured, that not less than half a million our fellow-creatures have fallen a sacrifice. lf a million of beings, sharers of the same ture, warmed with the same hopes, and as fondly ached to life as ourselves, have been prema- rely swept into the grave; each of whose deaths s pierced the heart of a wife, a parent, a brother, a sister. How many of these scenes of com- cated distress have occurred since the com- ncement of hostilities is known only to Om- science: that they are innumerable cannot admit a doubt. In some parts of Europe, perhaps, ere is scarcely a family exempt.

Though the whole race of man is doomed to ssolution, and we are all hastening to our long me; yet, at each successive moment, life and ath seem to divide betwixt them the dominion mankind, and life to have the largest share. is otherwise in war: death reigns there with- t a rival, and without control. War is the work, e element, or rather the sport and triumph, of ath, who glories not only in the extent of his nquest, but in the richness of his spoil. In the her methods of attack, in the other forms which ath assumes, the feeble and the aged, who at e best can live but a short time, are usually the ctims; here it is the vigorous and the strong. is remarked by an ancient historian, that in ace children bury their parents, in war parents ury their children: nor is the difference small. hildren lament their parents, sincerely indeed, t with that moderate and tranquil sorrow, which is natural for those to feel who are conscious of taining many tender ties, many animating pros- cts. Parents mourn for their children with the tterness of despair; the aged parent, the widow- l mother, loses, when she is deprived of her ildren, every thing but the capacity of suffering; e heart, withered and desolate, admits no other object, cherishes no other hope. *It is Rachel weeping for her children, and refusing to be comforted, because they are not.*

But to confine our attention to the number of the slain would give us a very inadequate idea of the ravages of the sword. The lot of those who perish instantaneously, may be considered, apart from religious prospects, comparatively happy, since they are exempt from those lingering diseases and slow torments to which others are liable. We cannot see an individual expire, though a stranger or an enemy, without being sensibly moved, and prompted by compassion to lend him every assistance in our power. Every trace of resentment vanishes in a moment: every other emotion gives way to pity and terror. In these last extremities, we remember nothing but the respect and tenderness due to our common nature. What a scene, then, must a field of battle present, where thousands are left without assistance, and without pity, with their wounds exposed to the piercing air, while the blood freezing as it flows, binds them to the earth, amidst the trampling of horses, and the insults of an enraged foe! If they are spared by the humanity of the enemy, and carried from the field, it is but a prolongation of the torment. Conveyed in uneasy vehicles, often to a remote distance, through roads almost impassable, they are lodged in ill-prepared receptacles for the wounded and the sick, where the variety of the distress baffles all the efforts of humanity and skill, and renders it impossible to give to each the attention he demands. Far from their native home, no tender assiduities of friendship, no well-known voice, no wife, or mother, or sister, is near, to sooth their sorrows, relieve their thirst, or close their eyes in death. Unhappy men! and must you be swept into the grave unnoticed and unnumbered, and no friendly tear be shed for your sufferings, or mingled with your dust?

We must remember, however, that as a very small proportion of a military life is spent in actual combat, so it is a very small part of its miseries which must be ascribed to this source. More are consumed by the rust of inactivity than by the edge of the sword; confined to a scanty or unwholesome diet, exposed in sickly climates, harassed with tiresome marches and perpetual alarms, their life is a continual scene of hardships and dangers. They grow familiar with hunger, cold, and watchfulness. Crowded into hospitals and prisons, contagion spreads among their ranks, till the ravages of disease exceed those of the enemy.

We have hitherto only adverted to the sufferings of those who are engaged in the profession of arms, without taking into our account the situation of the countries which are the scene of hostilities. How dreadful to hold every thing at the mercy of an enemy, and to receive life itself as a boon dependent on the sword. How boundless the fears which such a situation must inspire, where the issues of life and death are determined by no known laws, principles, or customs, and no conception can be formed of our destiny except as far as it is dimly deciphered in characters of blood, in the dictates of revenge, and the caprices of power. Conceive, but for a moment, the consternation which the approach of an invading army would impress on the peaceful villages in this neighborhood. When you have placed yourself for an instant in that situation, you will learn to sympathize with those unhappy countries which have sustained the ravages of arms. But how is it possible to give you an idea of these horrors? Here you behold rich harvests, the bounty of heaven and the reward of industry, consumed in a moment, or trampled under foot, while famine and pestilence follow the steps of desolation. There the cottages of peasants given up to the flames, mothers expiring through fear, not for themselves but their infants; the inhabitants flying with their helpless babes in all directions, miserable fugitives on their native soil. In another part you witness opulent cities taken by storm; the streets where no sounds were heard but those of peaceful industry, filled on a sudden with slaughter and blood, resounding with the cries of the pursuing and the pursued; the palaces of nobles demolished, the houses of the rich pillaged, the chastity of virgins and of matrons violated, and every age, sex, and rank, mingled in promiscuous massacre and ruin.

If we consider the maxims of war which prevailed in the ancient world, and which still prevail in many barbarous nations, we perceive that those who survive the fury of battle and the insolence of victory, were only reserved for more durable calamities; swept into hopeless captivity, exposed in markets, or plunged in mines, with the melancholy distinction bestowed on princes and warriors, after appearing in the triumphal procession of the conquerer, of being conducted to instant death. The contemplation of such scenes as these forces on us this awful reflection, that neither the fury of wild beasts, the concussions of the earth, nor the violence of tempests, are to be compared to the ravages of arms; and that nature in her utmost extent, or, more properly, divine justice in its utmost severity, has supplied no enemy to man so terrible as man.

Still, however, it would be happy for mankind if the effects of national hostility terminated here; but the fact is, that they who are farthest removed from its immediate desolations share largely in the calamity. They are drained of the most precious part of their population, their youth, to repair the waste made by the sword. They are drained of their wealth, by the prodigious expense incurred in the equipment of fleets, and the subsistence of armies in remote parts. The accumulation of debt and taxes diminishes the public strength, and depresses private industry. An augmentation in the price of the necessaries of life, inconvenient to all classes, falls with peculiar weight on the labouring poor, who must carry their industry to market every day, and therefore cannot wait for that advance of price which gradually attaches to every other article. Of all people, the poor are, on this account, the greatest sufferers by war, and have the most reason to rejoice in the restoration of peace.

(To be concluded.)

A great trust requireth great care.

The Leper in the Middle Ages.

There are but few of the passages in our Lord's ministry which present, in a more striking light, the compassionate spirit with which he laboured for the alleviation of man's bodily and spiritual aliments, than his cure of the leper, as recorded in the eighth chapter of Matthew's Gospel. When he descended from the mount, on which he had been delivering the longest, and perhaps the most important of all the discourses addressed to his followers, a multitude, we are informed, followed him. Amidst the gathering throng, one form, of more than usual ghastliness, is seen approaching. His face is covered with scales, his body is wasted and decayed. As he advances, we may almost imagine that we see the crowding spectators retire, afraid of contagion. The Saviour, however, does not withdraw. Scarcely has the unhappy sufferer cast himself on the ground in supplication, and the words, "Lord, if thou wilt, thou canst make me clean," escaped his lips, than the gracious reply goes forth—"I will; be thou clean," and immediately health blooms on the cheek and mantles in the veins of the leper.

In England, and indeed throughout Europe, the associations connected with the above and other displays of Christ's power in cleansing leprosy, are of a vague and general character, the disease being one with which we have now no familiar acquaintance. In the pages of a French periodical, however, which lies before us, we are reminded that this was not always the case. During the middle ages, and more particularly at the time of the crusades, this fearful disorder was imported from the east, and proved in France a fertile source of terror to the inhabitants. Selecting its victims from all classes of the population, it spared neither peer nor peasant:—monarchs themselves even fell victims to it. Establishments had to be opened for the reception of leprous members of royal families; and one existed in Dauphiny expressly for the use of persons of noble birth. An institution of somewhat the same kind was erected at one time in London, on the site, it is believed, or nearly so, of the modern palace of St. James.

According to Matthew Paris, a chronicler of the middle ages, there existed in Europe, during the thirteenth century, nearly twenty thousand leper-houses and lazarettos, for the reception of those who were afflicted with this dreadful disorder. In France alone, according to a statement in the will of King Louis the Young, the number of these receptacles reached at one time to two thousand. On the dominions of a feudal lord at Aisne, there were ten establishments of this nature, supported by the contributions of families, each of whom had some members immured within their walls. These calculations give us an affecting picture of the desolations which this dire malady must have inflicted on many a household.

The superstition of the period, added by its gloomy ceremonies, to the terror which the approach of this dreaded disorder inspired. When an individual had been pronounced in a state of contagion, he was led to a neighbouring church, where the service for the dead was performed over him. He was than conducted to the leper-house, to be consigned to a living tomb. Arrived at the gates of this gloomy mansion, he was stripped of the dress which he had hitherto worn, and arrayed in a funeral garb. He was warned to bid farewell to the world, and exhorted to look beyond its chequered scenes, to the bliss which awaited the faithful in heaven, where no leprosy, no impurity, no tears, no pain, no separation could find access. The exhortation ended by a staff being placed in his hands, with which he was to ward off any from coming in contact with his person. The gates then received their inmate, and another victim was consigned to a living sepulchre.

Sometimes it happened that natural affection gained the mastery over the fear of contagion, and the sweets of social life. Dreadful as was the prospect of perpetual immurement within the precincts of a lazaretto, surrounded by all that was loathsome, such a fate was occasionally preferred by a fond wife to separation from a beloved husband. An instance of this kind is recorded as having once occurred at the town of Tours. In the month of May 1329, a young man, afflicted by the leprosy, had had the ceremonies we have referred to performed over him. The priest had recited the accustomed formulary, prohibiting him from walking about, unless attired in the lazar's garment—forbidding him to place his naked foot on the ground, to mix in the assembly of men, to enter crowded streets or churches, or to wash himself in the waters of any fountain or river. In another moment the gates of the lazar-house were about to close upon an exile from the sweets of social life. At that instant, however, the wife of the leper stepped forward, and refused to leave her husband. "If I quit him," she said, "who will love him? who will help to console him? Do you say I will myself become a leper? God, if it be his will, can preserve me. Did he not cure Job and Naaman?—and may he not, in answer to my prayers, restore my husband to health? Be the issue what it may, however, I will not abandon him, without whom the world would be to me a desert." Many such scenes, doubtless, occurred. They will bring, perhaps, to the reader's recollection the touching incident of the self-denying Moravian missionaries, who, under circumstances of a somewhat analogous character, entered the lazar-houses in Africa, and devoted themselves, out of love to the souls of its unhappy inmates, to a perpetual estrangement from all the comforts of social existence.

The lepers in France, however, did not always inspire sympathy. It is a characteristic of the natural heart, that while unsoftened by the gospel, it is apt, in seasons of wide-spread calamity, to become steeled to the miseries of others from selfish anxiety for its own safety. The alarming spread of leprosy in France awoke at one time the superstitious fears of the multitude, and led to excesses of a deplorable character. In the reign of Philip V., a rumor spread among the lower orders, that the lepers had entered into a conspiracy to infect others with their dreaded disorder, by polluting the public wells and fountains. These reports were greedily believed; and the credulous monarch countenanced them, by issuing an ordinance to the judges to exercise summary vengeance on all lepers whom they suspected of such practices. Several of these unhappy objects, although persons of distinction, were put to the torture, and burned over a slow fire at Parthenay. In other parts of the country a large multitude perished in the flames, kindled by the groundless alarms of an ignorant populace.

After the fourteenth century the number of lepers in France grdually diminished. The massacres to which we have adverted greatly thinned their ranks. As the intercourse with the East, occasioned by the crusades, ceased, fresh sources of contagion were avoided. The advancing civilization of the times also, greater attention to food, and above all, the more extended use of linen as an article of clothing, arrested, and under the good providence of God, finally extirpated the disorder. The gloomy remains of old lazar-houses, in several parts of the country, still, however, recall to memory the existence of this once formidable disease, and serve as a tide-post to mark the advances in social comfort with which our own age has been favoured, and the corresponding obligations imposed upon us, of gratitude to God for his distinguishing and undeserved mercies: "Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." Psalm ciii. 1, 2.

Epistle of George Fox.

"Dear Friends and Brethren,—Whom the Lord hath called and chosen in Christ Jesus, unto life and salvation, in whom ye have all rest and peace with God; the Lord God by his mighty power, which is over all, hath preserved and supported you to this day, to be a peculiar, holy people to himself, so that by his eternal spirit and power, ye might be all kept out of the world; but in the world is trouble. And now, in this great day of the Lord God Almighty, he is shaking the heavens and the earth of outward profession; their elements are in a heat, their sun and the moon are darkened, the stars falling, and the mountains and hills shaking and tottering, as was among the Jews in the day of Christ's appearing. Therefore, dear Friends and brethren, dwell in the Seed, Christ Jesus, the Rock and foundation that cannot be shaken; that ye may see with the light and Spirit of Christ, that ye are as fixed stars in the firmament of God's power; and in this his power and light, you will see over all the wandering stars, the clouds without water, and trees without fruit. That which may be shaken will be shaken; as will all they that are wandering from the firmament of God's power.

"Dear Friends and Brethren, you that are redeemed from the death and fall of Adam, in Christ the second Adam, in Him ye have life, rest and peace; for Christ saith, 'In me ye shall have peace; but in the world trouble.' And the apostle saith, 'They that believe, are entered into their rest,' namely Christ, who hath overcome the world, who bruiseth the serpent's head, destroyeth the devil and his works, and fulfils the types figures and shadows of the Old Testament and the prophets; in whom the promises are yea and amen; who is the first and the last, the beginning and the ending—the Eternal Rest. So keep and walk in Christ, your rest, every one that have received him.

"And now, dear Friends and Brethren, whatever bustlings and trouble, tumults and outrage quarrels and strife, arise in the world, keep out of them all; concern not yourselves with them but keep in the Lord's power and peaceable truth that is over all such things; in which power seek the peace and good of all men. Live in the love which God hath shed abroad in your hearts through Christ Jesus; in which nothing is able to separate you from God and Christ, neither outward sufferings, persecutions, nor any outward thing, that is below and without; nor to hinder or break your heavenly fellowship in the light gospel, and Spirit of Christ, nor your holy communion in the Holy Ghost, that proceeds from the Father and the Son, and which leads you into all truth. In this Holy Ghost, in which is your holy communion, that proceeds from the Father and the Son, you have fellowship with the Father and the Son, and one with another. This is which links and joins Christ's church or body together, to Him the heavenly and spiritual head and in unity in his Spirit, which is the bond of peace, to all his church, and living members, in whom they have eternal rest and peace in Christ and with God everlasting, who is to be blessed and praised forever. Amen.

"Dear Friends, forsake not the assembling of yourselves together, who are gathered in the name

of Jesus, who is your Prophet, whom God hath raised up in the New Testament, to be heard in all things; who opens to you, and no man can shut; and shuts, and no man can open; who is your Priest, made higher than the heavens by the power of an endless life, by whom you are made a royal priesthood to offer up to God spiritual sacrifice; who is the Bishop of your souls to oversee you, that ye do not go astray from God; who is the good Shepherd, that hath laid down his life for his sheep; and they hear his voice, and follow him, and he gives them eternal life.

And now, dear Friends and Brethren, abide in Christ, the vine, that ye may bring forth fruit to the glory of God. And as every one hath received Christ, walk in Him, who is not of the world, that lies in wickedness; so that ye may be preserved out of the vain fashions and customs of the world, which satisfy the lust of the eye, the lust of the flesh, and the pride of life, which are not of the Father, but of the world that passes away. Whoever joins to that, which is not of the Father, doth encourages it, draws the mind from God the Father, and the Lord Jesus Christ. Therefore, let Christ rule in your hearts that your minds, souls and spirits may be kept out of the vanities of the world, in their words, ways, and actions, that ye may be a peculiar people, zealous of good works, serving the Lord through Jesus Christ, to the praise and glory of God; that by the Word of his grace, your words may be gracious, and in your lives and conversations ye may show forth righteousness, holiness, and godliness; that so, God Almighty may be glorified in you all, and through you all, who is above all, blessed and praised forever. Amen. G. F."

London, the 11th of the Fourth month, 1685.

French Gelatine.—How to get a pennyworth of beauty out of old bones and bits of skin, says Dickens, in his Household Words, is a problem which the French gelatine makers have solved very prettily. Does the reader remember some gorgeous sheets of coloured gelatine in the French department of the great exhibition? We owe them to the slaughter-houses of Paris. Those establishments, are so well organized and conducted, that all the refuse is carefully preserved, to be applied to any purpose for which it may be deemed fitting. Very pure gelatine is made from the waste fragments of skin, bone, tendon, ligament, and gelatine tissue of the animals slaughtered in the Parisian abattoirs; and thin sheets of this gelatine are made to receive very rich and beautiful colours. As a gelatinous liquid, when melted, it is used in the dressing of woven stuffs and for the clarification of wine, and as a solid it is cut into threads for the ornamental uses of the confectioner, or made into thin, white, and transparent sheets of papier glace for copying drawings, is applied in the making of artificial flowers, or used as a substitute for paper on which gold printing may be executed. In good sooth, when an ox is given us our beef, and our leather, and our tallow, his career of usefulness is by no means ended; we can get a penny out of him as long as there is a scrap of his substance above ground.

Selected for "The Friend."

"Religion, it is acknowledged, brings its pains; but because it comes from heaven to maintain a deadly conflict in the soul, with principles and dispositions which are rebellious against heaven, and destructive to the soul itself. Nothing can be more thoughtless or unknowing than the strain in which some have indulged in the recommendation of it, as if it were all felicity and enjoyment. "It is better that you should see the whole truth, and clearly understand that the agent which, in a capacity like that of a tutelary priest, takes in charge a perverted, sinful, tempted being, to be humbled and reclaimed, taught many mortifying lessons, disciplined through a series of many corrections, reproved, restrained, and incited, and thus conducted onward, in advancing preparation for the happiness of another world, *must* be the inflicter of many pains during the progress of this beneficent guardianship."—*Foster's Address to the Young.*

From "The Leisure Hour"

The Wonders of the Deep.

Very few persons, even amongst those who delight in studying other branches of natural history, are at all acquainted with the wonders of the deep; and yet the various phenomena and the inhabitants of the watery world are not only quite as well worthy our investigation as those of the dry land, but being less familiar, from coming under our personal observation less frequently, they present far greater novelty, and their variety is inexhaustible.

A sea voyage affords an excellent opportunity for the prosecution of this interesting but neglected study; we need not be afraid of exhausting it. More than three-fifths of the surface of our globe are covered by the ocean, and day after day we may turn over a fresh page of nature's open volume, and find our interest in the subject "never-ending, still beginning."

Fishes, or, as they have been fancifully called, "the birds of the sea," occupy an important place in the animal kingdom. Their classification is simple; they are distinguished from other vertebrated animals by their mode of respiration; they have gills instead of lungs, and they are distinguished from the crustacea by having no back-bone.

I have heard a story of a person, who, studying the natural history of fishes, wrote to a friend, asking him to collect specimens for him. "I shall be delighted to do so," was the reply, "and will send you all I can catch, from a whale to a shrimp." A very slight acquaintance with the subject would have shown him that neither of these are fish; and a little knowledge would not, in this case, have been so "dangerous a thing" as it is sometimes supposed by the idle and ignorant.

The contrast and analogy between fishes and the aërial tribes are very curious and interesting. Both are fitted to move in a fluid medium, in an ocean of their own; the bird swims in the air, as the fish may be said to fly in the water, by the aid of similar, though not the same means. The feathers of one are analogous to the scales of the other; the wings to the pectoral fins, and the tail of both acts the part of a rudder. Many persons have thought that the movements of the aquatic animal are more graceful and elegant than those of the aërial, in consequence of the greater flexibility of its form and the number of its motive organs. Perhaps our own predilections may be in favour of the feathered race, because we almost regard *them* as the friends of our childhood; but undoubtedly there is considerable grace and beauty in the agile movements of fishes, especially in their own pure element, which they rarely, though occasionally forsake. The proverbial expression, "a fish out of water," gives a lively idea of a "false position." The instances in which it actually occurs are well worth our notice. Let us select some of the most remarkable.

Dr. Hancock mentions a fish (the loricari) which creeps upon all-fours in the beds of rivers. This little finny quadruped has a very singular appearance, moving upon its four stilts, which are produced by a bony ray in front of its pectoral fins and of the next pair to them. The callicthys, a Brazilian fish, walks, in this way, for miles, in search of water, when, as often happens, the pool in which it lives is dried up. The climbing perch (*perca scandens*) not only creeps along the shore, but ascends trees, in search of the crustacea upon which it feeds. It is found in Tranquebar. It must have some difficulty in ascending the fan-palms, if it were not provided with numerous little spines or thorns upon its fins, by means of which it suspends itself while climbing, using them like hands. In addition to these peculiarities, it has the power of folding up both dorsal and anal fins when not using them, and thus it literally puts its hands in its pockets; for it deposits them in a cavity in its body, provided by nature, on purpose to receive them when they are not needed for progression. Nor are these pockets, or troughs, peculiar to the climbing perch: the land crabs also possess them. With respect to the latter, anatomists were formerly puzzled to account for the fact of animals whose mode of respiration is by gills, being able to exist so long as they do out of the water without injury to those organs; but a French naturalist first, and afterwards Milne Edwards, discovered a cavity, or trough, in which a small quantity of water is kept in order to moisten their gills occasionally. The gecarcinus uca, one species of this tribe, has more than one pocket or vesicle for that purpose; another species the orypode, has a different, but equally curious apparatus, a small spongy substance, by means of which the animal is supplied with the moisture required. The reason of this remarkable adaptation is fraught with interest and instruction; and it is a beautiful example of the unbroken order and exquisite harmony which pervade all the works of the divine Author of the universe. Kirby remarks that God, when he created these tribes, "would not separate them from their kind by giving them a different mode of respiration, but provided this compensating contrivance to fit them for the circumstances in which he decreed to place them."

The perca scandens is not the only kind of fish which ascends trees in search of food. Several species are found in the Polynesian Islands, climbing the cocoa-palms; the most remarkable of them is a kind of lobster of gigantic size, and of strength sufficient to open the cocoa nuts, upon which it chiefly subsists.

Nor are these the only instances of the inhabitants of the waters forsaking their native element. Several varieties of fish in the Indian Ocean, and in the Mediterranean, are adapted for a short flight, and these peculiarities of habit and movement are highly interesting, even were they devoid of gracefulness; for they are examples of a contrivance which displays the goodness of the Creator, in furnishing them with the means of providing for themselves amid the accidents and difficulties that may fall to their lot.

It has been asserted that fish are quite deaf; but though they have no external organ of hearing, they are by no means deficient in this sense; and their faculty of *smelling* is so wonderful, that they are guided by it through storm and darkness and directed to their prey, or warned to escape from their enemies, at an immense distance. Lacepede considers this so much the most acute of their senses, that he calls it their "most valuable eye." The olfactory membrane, in the shark, occupies several square feet.

Fishes have the character of being remarkably stupid, and yet they are not wholly incapable of instruction. In many parts of Germany, the trout, carp, and tench, are summoned to their food by the sound of a bell; and in the gardens of the Tuileries some fish were kept for more than a cen-

tury, which would come when they were called by their names. Neither are they as wholly deficient in parental instinct as has generally been supposed. Two species of fish in Brazil, one the callichthys before mentioned, the other called doras, construct actual nests, the former of grass, the latter of leaves, in which they deposit their eggs, covering them very carefully. They live in pairs, and, like birds, watch and defend their nests by turns, till their young are hatched and able to take care of themselves.

A similar instinct is exhibited by a fish resembling the turbot, osphromenus olfax, which is kept for food in ponds in the Mauritius. After making their nest, and laying their eggs, the male and female hatch and watch their infant offspring by turns.

The quiet and seclusion of a pond, or some such retreat, are indispensable to the development of this parental instinct, and accordingly the inhabitants of the great world of waters exhibit no traces of it.

The longevity of fish is another remarkable circumstance, considered with regard to their con stant exposure to injury, and the soft, defenceless nature of their conformation.

In the year 1754, an old pike was taken in a pond belonging to the castle of Kaiserslantern, which had a ring in its gill, with an inscription stating that it had been put there in 1487, 267 years before, by order of the emperor Frederick II. It weighed 350lbs. Knowing the predaceous and remorseless habits of this fresh-water shark, we may feel assured it was a monster of rapacity, and no doubt the scourge and terror of the pond in which it reigned as tyrant. The existence of such relentless destroyers is, however, of absolute necessity, to check the redundant increase of the finny tribes; for the cod alone produces more than nine millions of eggs in the year; and if neither man nor shark made it their food, the sea would in a short time contain nothing but cod-fish. It has, therefore, been wisely ordained that the larger species should swallow the small fry by hundreds at a time; they, in turn, feed upon their minuter brethren, and even the herbivorous ones usually breakfast upon the eggs of fishes.

The adaptation of fishes to the circumstances in which they are placed, affords a most interesting subject of inquiry; their varieties of form appear inexhaustible, and it is thought that the sea contains the analogues of almost every aërial or terrestrial race. The monsters of the deep are undoubtedly more gigantic and grotesque than any of their representatives on the land. Amongst the former, the whale, though not a fish, claims pre-eminence as regards magnitude. Its value and usefulness, in a commercial point of view, are so well known, that we are apt to forget how wonderful it is, that even the huge leviathan should be subservient to man, ministering in various ways to his comfort and luxury.

Amongst marine giants, we must not overlook the sun-fish, or mola, with its enormous phosphorescent carcass, shining with a brightness like the reflection of the moon in the water, and measuring twenty-five feet in leangth. Imagine a party of them (they generally travel five or six together) on a dark, moonless night, frightening the rest of the fish, scaring the superstitious sailor, and astonishing even the veteran naturalist who has left off being surprised at anything,

Next in bulk comes the "requin," which is thought to be identical with the carcharias of the Greeks, mistranslated the "whale" in the history of Jonah. It is stated to exceed thirty feet in length; and Cuvier thinks, from its configuration, it would have no difficulty in gulping down a man, without subjecting him to the process of mastication.

The next in size is the "squalus maximus," sometimes more than forty feet in length, to say nothing of the enormous ray-fish, one of which, taken at Barbadoes, required seven pairs of oxen to draw it on shore.

The sailors call it the sea-devil, and naturalists describe it as frightful. But all these are "gentle monsters," compared with the horrible and terrific octopods, the hideousness of which far surpasses anything that imagination could have pictured, and which one would be sorry to meet by moonlight, or in a dark night, in the Mediterranean.

But if we are tired of considering mere bulk and deformity, let us turn for variety to the "treasures of the deep," to the beautiful tribe of shells, to the pearl oysters, the corallines, the sea-flowers, and the ocean-beds of weeds on which the gregarious fishes graze like land animals in their pastures. Let us contemplate the connecting links between animal and vegetable life; let us consider the electric fishes, from the torpedo and gymnotus down to the aquatic stars which beautify the nights of tropical climates; let us admire the migratory instinct, which, at their appointed seasons, collects such vast numbers of edible fish, and brings them within the reach of man, for his food or convenience; we shall then begin to have some idea how inexhaustible is the interest of the subject; and, when we consider how wonderful are the works of the Almighty Creator, shall be constrained to exclaim, "In wisdom hast thou made them all: the earth is full of thy riches;" to which we well may add, "So is the great and wide sea also!"

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 373.)

ELIZABETH DURBOROUGH.

Of the native place of Elizabeth Taylor, afterwards Durborough, we have no particular account, but we have reason to believe it to have been somewhere in Somersetshire, England. Her birth took place about 1660; it may be a year or two afterwards. She came to Pennsylvania with some members of her family, and, in 1685, resided at Tinicum in Chester county, being a member of Chester Monthly Meeting, which was then held at the dwellings of various Friends.

On the 11th day of the First month, 1686, Elizabeth Taylor was married to Hugh Durborough, a clothier, who resided at Thornby, in the said county of Chester. He was a religious young man, who had suffered persecution in support of the Truth, in his native county of Somersetshire, from whence in the year 1684 he had removed to Pennsylvania. The meeting at which the marriage was solemnized, was held at the house of John Simcock at Ridly, in Providence township, Chester county.

About the time of the difficulties with George Keith or soon after, Hugh Durborough, who was at that time an approved minister, removed with his wife and family to Philadelphia to reside. Elizabeth herself, a few years afterward, received a gift in the ministry, and appears to have been faithful to her calling in her allotted sphere of usefulness, which was much confined to the meetings of her own Yearly Meeting. She was a useful woman in meetings for discipline, and her labour in the gospel appears to have been well esteemed. She died on the 1st day of the Fourth month, 1722; aged about sixty years. Her Friends say, she "was endued with a gift in the ministry, and her life and conversation being innocent and exemplary, her labour therein approved."

CHRISTOPHER BLACKBURN.

This Friend appears to have been a nativ the North Riding of Yorkshire, and was about the year 1663. The family suffered m for support of the testimony of Truth, and e cially Anne Blackburn, who was fined for all ing meetings in her house in the nine mon from the Sixth month, 1670, to the Third mo 1671, one hundred pounds. Her residence at Ellington, in the parish of Massam. In year 1701, Christopher Blackburn being al removing to Pennsylvania, obtained a certifi of removal from a meeting at Richmond, in same county, dated Twelfth mo. 13th. He probably had resided part of his time, previously his removal to America, in Northumberland, he had also a certificate of unity from a meetin North Shields, in that county. He was a ta by profession, and followed this business in city of Philadelphia, where he settled.

In the Sixth month, 1702, he was marriec Rachel Cumberlidge, a Friend, from London. seems to have been a solid, sedate man, and soon engaged in exhorting others to seek first kingdom of heaven and the righteousness ther His public appearances in the ministry were in many words, and he was probably not blessed w great talents. Yet he appears to have been fai ful and useful in his day. He first appears attendance at the Meetings of Ministers in 17 and although frequently found at neighbour meetings, yet he does not appear to have asked liberty of his Friends to visit any meeting abro until in 1709, when he was permitted by the Me ing of Ministers to accompany Vincent Caldw into the three lower counties, now the State Delaware.

In the Third month of the year 1712, he b liberty of his Monthly Meeting to visit Frier in Maryland, Virginia, and North Carolina, company with Thomas Chalkley. He was abs from home on this journey about three mont In the Twelfth month, 1715, he received a cer ficate of unity of his Friends to visit "Long land, Rhode Island and New England." T appears to have been the longest journey he e took in religious service, occupying some mont On his return he brought to the Monthly Me ing and to the General Meeting of Ministers, c tificates of the unity of Friends where he had t velled with his ministry amongst them. Th account was read in the Monthly Meeting " satisfaction," and in both meetings was "w received."

After this, except attending Shrewsbury Yea Meeting, his labours seem to have been abo home, but he was gradually growing in useft ness, judging from the appointments put up him. Yet it is evident from the language of Friends, that his labours in the ministry were n frequent.

He attended the Monthly Meeting of Philad phia, held Sixth month 31, 1722, partook in concerns, and was appointed on its business. returned home therefrom, and, in one short wee had passed through sickness, suffering, and deat yielding up his spirit on the 7th of the Seven month, into the hands of him, whom he had e deavoured in godly simplicity to serve and ob on earth. He was 59 years old.

DANIEL WALTON.

Among the stout, honest, hard-working yeom of England, who were led in hope of betteri their condition to remove to the colony just foun

by William Penn, were four brothers, of the name of Walton. They came over from the mother country in 1681 or 1682, being all members of the religious Society of Friends. At that time William, the youngest brother, had just reached maturity, and Nathaniel, the eldest, was probably not far from thirty. We suppose that the brothers had sufficient to transport them to this country except the boy William, for whose passage Nathaniel paid five pounds.

The place of their nativity was in the parish of Byerry, which is in the south-east corner of Gloucestershire. On arriving in Pennsylvania, they selected land, fifteen miles north of the settlement at Shackamaxon, and in memory of home and their early associations, they called the place Byerry. Hard work, frugal habits, and sound religious principle made them prosperous.

Daniel, of whom we propose now to give a brief account, was married, in 1688, to Mary Lamb. At what time he came forth in the ministry, we know not, but have cause to believe it was shortly after the defection of George Keith. Nathaniel, the eldest of the family, through want of faithful watching in the light of Christ, became entangled in the sophistries of Keith, lost his spiritual perception, and slid back again into outward observances, from whence his parents and himself had risen; but the younger brothers stood firm, and all three signed the testimony of the Yearly Meeting against Keith. The Keithites kept possession of the meeting-house, where the Friends of Byberry had been wont to assemble, yet they found their meeting small, and decreasing, whilst those who kept to the faith and practice of their forefathers and the Truth, increased in numbers, and felt the presence of their Divine Master with them in their new place of worship. Nathaniel Walton was too little at ease in himself to be willing to let his brothers alone in the firm and consistent course they maintained. It is narrated that on a certain occasion he came to Friends' meeting, and one of his brothers being led to labour in the gospel of Christ Jesus,—the spiritual views proclaimed by him, so different from the changeable and outward tendency of the Keithite profession, stirred up angry feelings in the man, who, probably feeling himself wrong, took every defence of the Truth as a personal attack, so in the heat of the moment he interrupted the speaker, with the coarse language, "Brother, thou lyest."

Of the ministerial labours of Daniel Walton, we have little account. He was often a representative to the Quarterly Meeting of Ministers, and was appointed to various services, both in the general meetings for business, and in those of ministers. We can frequently trace him attending the meetings for worship in Philadelphia, and some neighbouring places, and in the year 1711, he, with his brother William, had liberty from their Friends to visit in gospel love "the newer parts of this province and territories, and attending the general meeting."

His services in the various meetings of ministers continued unabated until the year 1714, after which, probably from his bodily infirmities, we find little trace of him. In 1719 he finished his course, being about sixty years of age.

(To be continued.)

Agricultural Division of the Patent Office.—The Catawissa Raspberry.—The Catawissa raspberry originated in the grave-yard of a meeting-house, in the village of Catawissa, Columbia county, Pennsylvania, situated near the confluence of the Catawissa and Susquehanna rivers. The fruit is of medium size, inferior to many of the new popular varieties, but is sufficiently large for all economical purposes. Its colour is dark reddish purple when ripe, and is of a very high flavour. It bears most abundantly after the young wood, on which it produces its best fruit, attains a height of four or five feet, usually begins to ripen early in the Eighth month, and even sooner. The fruit is produced on branches continually pushing out from all parts, successively appearing in the various stages of growth, from the blossom to perfect maturity; and often there may be counted more than fifty berries on a branch. As the fruit of each branch successively ripens, the later ones gradually diminish in size; but there is no suspension of blooming or fruiting before the plant is checked by frost. If protected in-doors, it undoubtedly would produce fruit during the winter months. One great advantage of this over other varieties of the raspberry is, that if the stocks should be accidentally broken or cut off, or should be killed by winter frost, it is all the better for the crop.

Extensive Cyphering.—An English mathematician, named Bailey, has calculated the weight of the earth to be 1,256,195,675,000,000,000,000,000, or, in words, one quadrillion, two hundred and fifty-six thousand one hundred and ninety-five trillions, six hundred and seventy-five billions of tons avoirdupois.

Selected.

ON THE DEATH OF A YOUNG FRIEND.

O, stay thy tears! for they are blest,
Whose days are past; whose toil is done.
Here midnight care disturbs our rest;
Here sorrow dims the noonday sun.

For labouring Virtue's anxious toil,
For patient Sorrow's stifled sigh,
For Faith that marks the conqueror's spoil,
Heaven grants the recompense, to die.

How blest are they whose transient years
Pass like an evening meteor's flight;
Not dark with guilt, nor dim with tears;
Whose course is short, unclouded, bright.

How cheerless were our lengthened way,
Did heaven's own light not break the gloom;
Stream downward from eternal day,
And cast a glory round the tomb!

Then stay thy tears; the blest above
Have hailed a spirit's heavenly birth;
Sung a new song of joy and love,
And why should anguish reign on earth?

Selected.

MIDNIGHT HYMN.

MS. found in a chest, in a poor woman's cottage.

In the mid silence of the voiceless night,
When, chased by airy dreams, the slumbers flee,
Whom in the darkness doth my spirit seek,
O God, but Thee?

And if there be a weight upon my breast,
Some vague impression of the day foregone;
Scarce knowing what it is, I fly to Thee,
And lay it down.

Or if it be the heaviness that comes
In token of anticipated ill—
My bosom takes no heed of what it is,
Since 'tis Thy will.

For O, in spite of past or present care,
Or anything beside—how joyfully
Passes that silent solitary hour,
My God, with Thee!

More tranquil than the stillness of the night,
More peaceful than the silence of that hour,
More blest than anything,—my bosom lies
Beneath thy power.

For what is there on earth that I desire,
Of all that it can give, or take from me?
Or whom in heaven doth my spirit seek,
O God, but Thee?

The writer of the following communication says, in a note accompanying it, it was sent in the hope that "it may be the means of stirring up some on the important subject alluded to therein, even of loving the Lord with all the heart, and mind and strength: a situation wherein we cannot fail to worship Him in spirit and in truth. And while we dwell under the precious cementing influence thereof, will it not lead us to love our neighbour as ourselves?"—Ed.

For "The Friend."

Having been made in years that are past, by the merciful kindness of a long suffering God, to feel his terror on account of the state of lukewarmness in which I had been in the habit of attending religious meetings, and the language that was uttered against the Laodiceans being then brought home to the view of my mind in an instructive manner, "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth," I have felt, and of latter time in an especial manner, longings of soul, that every member of our religious Society may strive to know for themselves what precious enjoyment there is, in worshipping the Father in spirit and in truth, confiding in the blessed assurance that the Father seeketh such to worship Him.

I know of no way to impress my own views more forcibly on the minds of any of the readers of "The Friend," who may be remiss in this very important duty, than by the following extract from pages 106 and 107 of the life of Thomas Shillitoe.

"A company of poor persons at West Houghton, about ten miles from Warrington, were in the practice of meeting together for religious worship after the manner of Friends, towards whom my attention was turned, with an apprehension of duty to sit with them on First-day in their usual meeting. I had not heard that Friends had yet taken so much cognizance of them as this, and how this would be approved of by Friends of the Quarterly Meeting, was a subject that tried me not a little, lest it should be considered like laying hands suddenly upon them.

"I came down to breakfast next morning in a very poor plight to walk to Macclesfield, as I had given my kind Friend to expect I intended. On my informing him how it had fared with me through the night, and that looking towards home, my way was shut up, he encouraged me to pursue my prospect, offering to procure a conveyance, and bear me company. I believed it best to proceed on foot, and as he would not be equal to such a task, another Friend offered to accompany me. On Seventh-day we walked to Wigan, where some of those who met at West Houghton, we understood, resided, to obtain information where their place of meeting was, and one whom we met with, engaged to conduct us to it next morning. I cautioned them against informing any, of our intention of sitting with them, except those who were their usual attenders. From the feelings which accompanied our minds in this family, we thought it might be said, peace was within their walls. The next morning the man conducted us to their meeting-place, in a very secluded spot, remote from the public road. At the hour appointed, the meeting gathered very punctually, in all about thirty-four, many of whom, to my feelings, seemed to bring good along with them into the house. In a short time, *a profound silence* spread over us, and not a few of our company, *under the influence thereof,* were humbled and bathed in tears. Such were my feelings on the occasion, I could but secretly acknowledge, *these are worshipping God in spirit, and have no con-*

fidence in the flesh. This silence was of long continuance, and feelings of tenderness towards this contrite company were so excited in my breast, that it was difficult for me to express amongst them what was on my mind, without manifesting such a degree of abasement as rendered my words, I feared at times, unintelligible. The Friend, who accompanied me, after speaking a very few words, sat down, telling me, after the meeting, his mind was so wrought upon through the contrition generally apparent in the meeting, that after uttering a few words he was obliged to desist. When the meeting broke up, the floor in every direction was strewed with their tears. As there was a cottage adjoining their meeting-place occupied by one of the families, we concluded to ourselves to dine with them, in order to have more of the company of such as inclined to give it to us. We found those who lived remote from the meeting-place, had brought their dinners with them to eat in the cottage, which was both clean and comfortable: hearing of our intention to come and sit with them, they had made provision for us at the cottage. Although our fare was homely, our minds having been previously refreshed, and still continuing to feel the precious effects of it, we were abundantly satisfied with our repast, uniting in the acknowledgment we never enjoyed a meal more.

"On inquiry, they informed us this was the first visit they had received from Friends: at times some of them attended Friends' meeting, which they would prefer, rather than meeting as they now do, but the nearest Friends' meeting some of them would be able to get to, was eight miles distant. We were as much refreshed by some of the remarks made by our company, as by the comfortable meal we made. I felt the need of cautioning them to be on the watch, lest they should be weary of sitting in silence, and that should set some of them to preaching. Desirous of information respecting their rise and progress so far removed as they are from any meeting of Friends, the following relation was given us. 'An old man, who lived at West Houghton, much attached to the principles of Friends, on Seventh-day evening went to a barber's shop to be shaved, at which shop some of those who now meet at West Houghton, attended also. The old man at times introduced conversation on religious subjects, and especially on the principles professed by Friends, whereby a desire was excited in them to become further acquainted with our religious principles, in which he took great pains to satisfy them, furnishing them with such Friends' books as were in his possession. He died before they met as they now do, and his removal was like the loss of a father, from the veneration they still manifest for his memory. It was evident he had been an instrument in the Divine hand of great good to them. Since the visit we made them, several of this company have been received into membership with the society, and a meeting of Friends is now settled there.'"

We cannot doubt that these poor people were true worshippers; such as were desirous to cease from man, and to be gathered to the gift of grace within themselves, as testified of by the Apostle Paul, "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." Was it not by waiting for, and giving heed to the inward manifestations of grace and truth, that our worthy predecessors were raised up to be a people, fearing and serving the Lord? If we will be their faithful followers, "Let us walk by the same rule, let us mind the same thing."

New Jersey, Seventh mo., 1855.

The Sulphur Mines in Iceland.—Some sharp climbing up the mountain, nearly a thousand feet, brought me to the sulphur mines, a scene I shall never forget—a literal pool of fire and brimstone. Had Milton ever visited the sulphur mountains of Iceland, I could have forgiven him his description of the infernal regions. Here was a little hollow scooped out of the side of the mountain; and all over and through it yellow sulphur, burning hillocks of stone and clay, and stifling sulphurous smoke. The surface, too, was semi-liquid—in fact, as nearly a literal lake of fire and brimstone as this world probably shows. The earth itself here was principally a fine pink or flesh-coloured clay; and all over this I could see holes communicating with the mighty laboratory of nature below; and as the steam and smoke came out of these holes, the fine particles of sulphur seemed to be brought up to the surface. The clayey ground where the sulphur lay was in most places soft, and could not be walked over without the greatest danger of sinking down through it, perhaps into the very depths in the bowels of the mountain. Indeed, it possesses a kind of horrible and fascinating interest. Around the edges and in certain places the soil is hard, and some stones are seen where one can walk in safety. By having a couple of boards, a man might walk all over the ground. In some places the sulphur was a foot thick, and as it gathered it seemed to consolidate, and I found I could break up large pieces beautifully crystallized. This sulphur appeared about as pure as the sulphur sold in the shops, but not so dense. It had not half that strong odour that sulphur and brimstone have in a prepared state. These mines showed signs that they have been worked, as some bits of boards and planks lay about, and there were some paths to be seen. The sulphur is taken off the surface, and then the ground is left for two or three years for it to collect again. Sulphur is so cheap, and these mines are so far from a seaport, (Havneford, some twenty miles north, being the nearest,) and roads and means of transport are so scanty, that gathering it is not very profitable, nor carried on to any great extent. There are sulphur mines in the north; some productive ones near Kravla mountain, on the shores of Mount Lake Myvatn.—*Rambles in Iceland.*

For "The Friend."

Hearing much said in reference to our approaching Yearly Meeting—planning and advising what should be done or left undone in it; and believing this activity to be out of the Truth, and opposed to the profession we make, of deciding the important concerns that come before our Yearly Meetings, according to the dictates, and in the authority of the Spirit of Truth as manifested therein, I have felt very desirous the members might cease from these things, and endeavour to have their minds gathered into quietness, and trust in the strength and power of the great Head of the Church—the only true source of hope and help for his people. Surely we have abundantly proved that vain is the help of man. The following extract, from a pamphlet, published in Philadelphia, in 1846, I think is applicable to our state at the present time.

"We would that it was in our power effectually to impress upon the minds of all our fellow-members, the great safety there is in not attempting to anticipate the course which the meeting may feel itself called upon to pursue, and in not allowing themselves to be betrayed into a premature decision upon the particular part which they will take in relation to it. With a sincere desire to do nothing but what will redound to the honour of truth, we go up to the solemn assembly, humbly relying upon the blessed Head of the Church for wisdom and strength, still remembering that as the work is the Lord's, it must be done in his fear, we need not doubt but He, who is for a crown of glory and diadem of beauty to the residue of his people, will pour out the spirit of judgment to them who sit in judgment, and give strength to them who turn the battle to the gate." If we should be favoured to convene in the spirit here recommended, we would no doubt be enabled to labour effectually for the promotion of that cause we profess to serve, and our labours would tend to gather all who desire to abide by first principles and walk by the same rule, and mind the same thing, into a feeling of harmony and love towards each other: all jealousy and alienation of feeling would be done away, and we enabled to labour harmoniously, for the building up the waste places of our Zion.

"The present is a day of deep trial and sifting within our borders. The enemy of Truth, and of the soul's salvation has succeeded, by various stratagems, in marring the beauty and peace of Zion, and it behooves all who are desirous of seeing the waste places built up, and the former paths restored, to put shoulder to shoulder, and walking by the same rule, and minding the same thing, rally to first principles, and labour harmoniously in the great work of our day."

Ohio, Seventh month, 31st, 1855.

For "The Friend."

Some writers, of late years, have been endeavouring to make it appear, that as the christian church is divided into sections, it matters little if it is a thing of small moment—to which of the sections any are united, if they are only sincere. This doctrine, the enemy of the Truth has been active in disseminating, both by preaching and writing. If this be true, then the labours, cruel sufferings and martyrdom of our early valiants for the Truth, and their testimony therefor, is labour waste. Were not the churches and ministers of that day denounced by those worthies as "*made?*" Did not their very presence trouble such? Was not their chief object to turn from men, systems, or ordinances, to Christ, as "the Light within?"

In pages 72-74 of George Fox's Journal, is the following: "Moreover, the Lord God let me see when I was brought up into His image, in righteousness and holiness, and into the paradise of God, the state, how Adam was made a living soul, and also, the stature of Christ, the mystery that had been hid from ages and generations; which things are hard to be borne by many. For of all the sects of christendom (so called) that I discoursed withal, I found none who could bear to be told that any should come to Adam's perfection, in that image of God, that righteousness and holiness that Adam was in before he fell to be clear and pure without sin as he was. Therefore, how should they be able to bear being told, that any should grow up to the measure of the stature of the fulness of Christ, when they cannot bear to hear that any shall come, whilst upon earth, into the same power and spirit that the apostles and prophets were in? Though it be a certain truth that none can understand their writings aright without the same spirit by which they were written."

"When the Lord God and his Son, Jesus Christ, sent me forth into the world, to preach the everlasting gospel and kingdom, I was glad that

commanded to turn people to that inward
t, spirit, and grace by which all might know
ir salvation and their way to God; even that
ne Spirit which would lead them into all truth,
h I infallibly knew would never deceive any.
with, and by the Divine power and spirit of
, and the light of Jesus, I was to bring people
rom all their own ways, to Christ the new and
ng way: from their churches which men had
e and gathered, to the church in God, the
eral assembly written in heaven, which Christ
he head of; and off from the world's teachers
e by man, to learn of Christ the way, the
h, and the life—of whom the Father said,
his is my beloved Son, hear ye him," and off
n all the world's worships, to know the Spirit
truth in the inward parts, and to be led there-
that in it they might worship the Father of
rits, who seeks such to worship him, which
rit, they that worshipped not in, knew not what
worshipped. I was to bring people off from
the *world's religions, which are in vain*, that
might know the pure religion, might visit
fatherless, the widows and the strangers, and
o themselves from the sports of the world: then
e would not be so many beggars; the sight of
m often grieved my heart, as it denoted so
h hard-heartedness among those that professed
name of Christ. I was to bring them off from
he world's *fellowships, prayings, and singings*,
ch stood in form without power; that their
owship might be in the Holy Ghost, the eter-
spirit of God: that they might pray in the
y Ghost, sing in the Spirit, and with the grace
comes by Jesus; making melody in their
rts to the Lord." Alas! how is it? hath not
God of this world blinded the eyes of the
erstanding of many; nevertheless, the foun-
ion of God standeth sure, and if Esau sold his
h-right, did not Jacob obtain the blessing.—
oso hath an ear to hear, let him hear.

anada, Seventh month, 1855.

For "The Friend."

Christian Unity and Strength.

The unity of the Spirit in the bond of peace,
its foundation in the love of God, by which
are led in the path of self-denial, having fel-
ship with Christ, and one with another, and
ng called to fill up our measure of suffering, to
glory of God the Father, and our own un-
akable peace. No outward profession or sem-
nce of this heavenly bond, can be availingly
stituted for the real enjoyment of it, whereby
church is knit together and nourished from
ist as by joints and bands.

This secret union and communion of spirit, can-
be comprehended or enjoyed by the wisdom
power of the flesh, but must be known by un-
erved obedience to the revelation of the Spirit
Christ, who is our only safe Teacher and Guide,
ur only Advocate and Intercessor, through
om we have access to the throne of grace, and
whom we obtain redemption and remission of
. The exercise of humble, fervent, effectual
yer, through the help of the Spirit, graciously
chsafed to the righteous, is more availing
n God—though it be but in secret before Him
han all the high sounding words and works of
e human wisdom, however specious they may
ear.

No outward combination, however numerous or
ng, will ever be able to prevail against the
teous, for the invincible Captain of their sal-
on was never foiled in battle, and his secret
covenant are with those that fear and follow
n, through evil as well as good report, bearing
the cross, and despising the shame. The Lamb and his followers shall have the victory, however much to the outward eye the wicked may at times seem to prevail, in perverting the right way, wherein we are called to walk. "Who ever trusted in the Lord, and was confounded?"

The hidden path of the humble, wrestling soul—of the poor in spirit, who has a sense of the need in which he stands of the continual aid of Divine help—has ever been despised and shunned by those whose attention is turned outward, trusting to the help of man, so that they do not know a being built upon that foundation which cannot be moved, even that spiritual Rock on which the prophets and apostles were built, whose union was with Christ, and one with another in Him, and who maintained an unfeigned love of the Truth, and of those who dwelt therein, fearing God, keeping his commandments, and waiting upon Him for counsel and direction, in all their engagements.

Now, how is it with us of the present day? Have not very many among us forsaken this simple, humble way, wherein all dependence for direction and support is on the great Head of the church? whose voice is heard, and his mighty arm of power felt to guide and strengthen his true disciples in the work of reformation, unto which we are called. Have we walked worthy of our high vocation, forsaking all human dependence, and placing our confidence solely in the secret, but mighty power of the everlasting arm of Truth? Or, have we, as a people, through the subtilty of the serpent, been beguiled into a fleshly confidence, trusting in an empty profession—in a name to live while we were yet dead?

Is there not danger of our resting upon a mere confession of faith, without its living experience? while many are saying, I am of Paul, and I am of Apollos, the unity of the Spirit in the bond of peace not being known, but instead thereof a mere outward show of love, and a profession of the Truth, while the practice is very far from its leadings? Observation has confirmed this view, and it is believed that the Truth is made to suffer by its professed friends, more than by its open enemies, making good the declaration, as it respects our Society, that our greatest enemies are those of our own household.

Since the withholding of outward persecution, the enemies of our prosperity and peace have risen up in our midst, so that the perplexity and suffering of the present day are causing many to faint, their first love waxing cold, and they forsaking their allegiance to God, to follow the leadings of men, whose snare is hid from their eyes; in which being taken unawares, they are without the desire for deliverance, and so are kept in bondage to the spirit of this world, even while professing faith in Christ, and unity with Him and his church.

The sorrowful evidence of our degeneracy as a people, is too plainly manifested by separation and indulgence in the spirit of party, by which the general good of society is sacrificed to selfish ends, producing discord and confusion, and blinding the eyes to the simple, sure, and harmonious leadings of the unerring Spirit of Truth, by the light and direction of which our worthy forefathers were enabled to see eye to eye, to walk by the same rule, and to mind the same thing. By keeping their eye single to the secret discoveries of the true light, which lighteth every man that cometh into the world, the clouds of darkness were dispelled, the path of true wisdom made plain before them, and they, through patient endurance, and the exercise of humble prayer, were enabled to walk therein without jarring or discord, being united by the one Spirit and the one true baptism in the one and only saving faith, on which they sought to build each other up.

For "The Friend."

"We are, perhaps, too prone to consider life as a dull round of care, and secretly to complain that it yields so little unalloyed happiness. Now it seems to me, that this happens in a great measure, from a neglect, which is far too frequent, of the proper cultivation of the social and benevolent affections. How delightful are those little efforts to add to the enjoyment of those around us, which have the double effect of soothing the spirits, and cheering the heart of him who bestows, and of him who receives the kindness. They are the genuine offspring of a tender heart and a philosophic mind, and should be largely conspicuous in the refinements of the present day. The opportunity ought not to be given to posterity to say, on reverting to the advances which our age is making in real and important knowledge, that we have neglected the cultivation and exercise of the benevolent affections; and that no corresponding progress has been made in those studies which teach the art of happiness. An old writer says, "There are two things which add much to the merit of courtesies, viz., *cheerfulness* and *speed*; and the contraries of these lessen the value of them;—that which is done with difficulty and a sullen look, makes the obligation of the receivers not so strong, nor the memory of the kindness half so grateful. A clear unclouded countenance makes a cottage appear like a castle in point of hospitality; but a beetle-browed, sullen face, makes a palace as smoky as an Irish hut. There is a mode in entertaining our friends, and doing any kindness else, which trebly binds the receiver to an acknowledgement, and makes the remembrance of it far more acceptable."

Now no one will deny the truth of the foregoing, and yet how often do we see men act as if they believed not a word of it. But there is a *mode*, a proper mode in doing almost every thing which has reference to our intercourse with our fellow creatures.

Advice, instruction, persuasion, and even argument itself, depend very much for their force and value upon the grace and humour with which they are administered. I have seen men argue for hours, without approaching at all to a conclusion, or becoming a jot the wiser; who, I make no question, were lovers of the truth more than the argument, and in whom there was little disposition to strive for the mastery. An apparent disregard of one another's feelings and prejudices, and a blunt and unceremonious way of asserting our opinions are apt to produce the idea of an affront, though none was intended; and thus the time was spent in repelling supposed indignities, when probably by the adoption of a different course, one party or the other would speedily have found himself in possession of his object. So much, too, depends upon the very tone of our voice, as well as the style of our discourse, that some persons may say almost any thing without the danger of offending; and by carefully preparing the auditor to listen calmly and examine with candor, hardly ever fail to produce conviction in an unprejudiced mind, if reason and truth be on their side. The due regulation and control of the temper is of course a necessary part of the system of action of which I have been speaking: and as our happiness in life likewise very materially depends upon it, I would call the attention to some remarks of Dugold Stewart, who says, "Another expedient of very powerful effect, is to suppress as far as possible, the external signs of peevishness or of violence. So intimate is the connection between

mind and body, that the mere imitation of any strong expression has a tendency to excite the corresponding passion which it indicates. It is said of Socrates, that whenever he felt the passion of resentment rising in his mind, he became instantly silent, and I have no doubt, that, by observing this rule, he not only avoided many an occasion of giving offence to others, but added much to the comfort of his own life, by killing the seeds of those malignant affections which are the great bane of human happiness."

Novel Kind of Fabric.—In Bocalen, a town of Silesia, there is an establishment for manufacturing fabrics from the leaves of the fir and pine. The resinous matter is first dissolved by a chemical process, and the fibres are then spun and woven into fabrics. Blankets of this material find a ready market in Germany.

SUMMARY OF EVENTS.

EUROPE.—News from England to the 21st ult. Roebuck's resolutions of censure had been defeated, and the Palmerston Ministry sustained by a majority of more than one hundred in the House of Commons. Sir William Molesworth was to succeed Lord John Russell. The London money market continued easy, and consols were without change from the previous week. The Liverpool cotton market had undergone no change of consequence; the sales of the week amounted to 46,000 bales. Wheat and flour were steady at former quotations. In Indian corn, a further decline of 3*s.* per quarter had taken place. *The War.*—No events of moment are reported during the week. The Russians have received reinforcements at Sebastopol. Some small sorties made by them, were repulsed by the French. The body of Lord Raglan had been sent to England. The embarkation of it was made an occasion of much pomp and ceremony. Gen. Eyre has had a leg amputated. General Sir John Campbell died within Sebastopol. Another sea expedition was fitting out, the destination of which was unknown. It was surmised that Odessa might be the point attacked. In Asia, the Russian army had invested Kars. The Turks in that quarter were hard pressed, and the situation of their forces under Vasset Pacha and General Williams, was considered critical. The Russians held the roads to Erzeroum.

The Baltic.—The achievements of the allied fleet continue to be limited to the destruction of private property. On the nights of the 23d and 24th of Sixth mo., the British ship Harrier destroyed 47 Russian ships, comprising the whole of the Trystad shipping, probably amounting to upwards of 20,000 tons. The vessels were scuttled or burnt, by means of the Harrier's boats.

SPAIN.—Don Escalante has been appointed Minister to Washington, in room of M. Cueto. The Roman Charge demanded his passport on the 16th ult., on account of the passage of the Church Property bill. The dispute with the United States on account of the Black Warrior, has been finally settled by the indemnity of a million of reals.

ITALY.—The Turin papers speak of an attempted insurrection in the Duchy of Modena, and arrests had been made at Spezzia, Carrara and other places. Owing to the troubled state of Italy, the French garrison at Rome had been reinforced by a thousand more men.

FRANCE.—The sum set apart for the expense of the *fete* Napoleon on the 18th inst., is to be distributed among the widows and orphans of the war. Five hundred Russians, now at Toulon, are to be exchanged at Odessa for French prisoners taken in the battle of Sixth month 18th.

RUSSIA.—Accounts from St. Petersburg say, there is no truth in the reports circulated by foreign papers that the Czar is in a decline, and not likely to live long.

HAVANA.—Dates to the 25th ult. The cholera was raging, and numerous deaths had occurred among the military. Several citizens had also died, and great alarm prevailed. Offarel, an extensive planter, is reported to have failed for near two millions. Another cargo of Chinese had arrived at the Island.

MEXICO.—The Pacific coast of Mexico was visited by a most destructive gale on the 1st of Sixth mo. At San Blas and Mazatlan, six ships were driven ashore, and totally lost. About thirty lives were lost at Mazatlan, and property to the amount of a million and a half of dollars, was destroyed. Copious rains had fallen in many parts of Mexico. In the north the revolution was progressing. A force of 2000 men under Gen. Vidalez, had marched from Monterey against Metamoras, where Gen. Woll and the Government troops had made a stand. Santa Anna, as a measure of compromise or conciliation has proposed to grant a constitution or organic law to the people.

UNITED STATES.—*Kansas.*—The explanations furnished by Gov. Reeder, respecting his purchases of Indian lands, not being satisfactory to the President, he has been removed, and John L. Dawson, of Pennsylvania, appointed to succeed him.

Public Lands.—The sales of public lands for the last fiscal year were 13,825,730 acres, for which there was received, in cash and scrip, the sum of $10,570,-386 66. This is exclusive of the land located with military bounty land warrants in the same period. The aggregate of public lands, the title in which has thus been transferred from the Government to individuals, was never before so large in a single year.

The Coinage.—In the last month, the coinage at the U. S. Mint in Philadelphia, amounted to only $436,380. At the Assay Office in New York, gold bars were stamped to the value of $1,736,512.

Immigration.—Last week 4169 immigrants landed at N. York, making a total this year of 82,000 against 169,598, for the corresponding portion of 1854.

Yellow Fever in the South.—This fatal disease continues to spread at New Orleans. In the week ending the 30th ult., there were 275 deaths, including 173 from the epidemic. Great numbers of the inhabitants have left the city, and business was nearly at a stand. The authorities of Natchez and Vicksburg have adopted quarantine restrictions upon all ascending and descending boats. The yellow fever has also appeared at Norfolk, Portsmouth and Gosport, Va. A considerable number of deaths have occurred in all these towns.

The Public Forest.—The amount, subject to draft in the United States Treasury on the 23d ult., was eighteen million six hundred thousand dollars.

Anthracite.—The coal brought to tide water last week, from the Schuylkill and Lehigh regions, amounted to 130,563 tons; the largest quantity yet sent down in one week.

Philadelphia.—Mortality last week, 352, of which 85 were from cholera infantum. Of the whole number 199 were under two years of age.

New York.—Mortality of the week, 576, being 93 less than in the previous week.

California.—The steamship Northern Light arrived at N. York on the 5th, with 413 passengers and $940,085 in gold. The San Francisco dates were to Seventh mo. 16th. The passage from San Francisco to N. York was made in 19 days and 20 hours. The news from the mines reports a better yield of gold than for several years. Gold is said to have been discovered in large quantities near Puget Sound. The weather had been unusually wet. A. A. Cohen, late Receiver of Adams & Co.'s assets, and J. C. Woods, a member of that firm, are charged with fraud to the amount of $400,000 by Judge Chambers, late of the firm of Page, Bacon & Co. The Judge charges that Adams & Co. have been engaged for four years in palming off inferior dust upon Page, Bacon & Co., and that a regularly organized band of disguised accomplices has been maintained in the various mining districts.

Miscellaneous.—Crops in France.—Accounts from the French departments state that the corn crops promise well, and also the beet root, potatoes and colza. The hay is abundant, and has been got in well. The vines are in bloom, with a most favourable appearance. The olive trees and mulberry trees, for silk-worms, also promise well.

A Fearful Accident, occurred recently at Fair Haven, while launching the ship Siconset. The underpinning on one side gave way, causing the vessel to keel over, throwing the visitors on board to the ground. Six were killed, and from twenty to thirty wounded, some probably fatally.

Cuban Trade in Coolies.—The Havana correspondent of the New York Herald states that 762 Chinese labourers have been landed there in two days, and sold at a rate of $170 for each full grown healthy one. The Asiatics were downcast, many sick, and all half naked. A great many Yucatan women and children were also in the market, sent by Santa Anna's agents.

Ocean Steamers.—A line of monthly steamers, from Canada to Europe, has been in operation about two years, and is said to be well supported. A new company has been organized at Montreal, to ply between there and England. The line to consist of five vessels of 1700 tons each. The Canadian Government is to aid the enterprise by a yearly bonus of $84,900 for five years.

Lightning.—On the 23d ult., the Court-house in Taylor county, Va., was struck by lightning, while the court was in session. One man, a lawyer, was instantly killed, and about fifty persons were prostrated, some of whom were seriously injured.

The Artesian Well, in Charleston, (S. C.) has reached a depth of 1250 feet, and yields 64,800 gallons in two four hours. From seventeen to twenty wells dug, yield from 50,000 to 64,000 gallons, would be ample for the supply of Charleston, which requires 1,000,000 of gallons for every twenty-four hours.

Buffalo in Kansas.—The Kansas Herald, of Seventh mo. 14, says that buffalo in numbers are ranging on the prairies, only fifteen miles west of Fort Riley. A spyglass, from a hill, they can be seen grazing as far as the eye can reach. Settlers who had located in the vicinity with herds of cattle, have been compelled to remove, for want of grass, which has been consumed by those animals.

Loans for the War.—The extraordinary loans already made by France, England and Turkey, since the commencement of the war, amount to about $400,000,000. This immense sum has been required in addition to that obtained by increased taxation.

A Pension of £50 a year has just been granted by the British Government, from the civil list, to the well known and popular author of many works of Christian philosophy and literature, Dr. Dick.

Snow still remains on the north-eastern slopes of the White Mountains. On Mount Jefferson there is a solid bank, four feet deep.

Powder Mill Explosion.—The drying-house at Hiresche's powder works near Wilmington, Del., blew up about 8 o'clock, on the morning of the 3d inst. It contained about one and a half tons of powder. Four persons were killed by the explosion. The explosion of the drying-house caused a mill, situated about 300 yards distant, to explode. In this mill there were four persons, none of whom were killed, but all were injured, two probably fatally. This mill contained about 1½ pounds of powder.

RECEIPTS.

Received from Amos Hibbs, O., $2, to 42, vol. 28; from Jas. T. Frame, agt., Io., for S. Todd, $2, to 17, vol. 29; from Robt. Hall, O., $4, vols. 27 and 28; from Alex. P. Rudolph, N. J., $4, vols. 28 and 29.

WEST-TOWN BOARDING SCHOOL.

Wanted, a Teacher of the Classical Department in the Institution.

Application may be made to either of the undersigned members of the Committee.

SAMUEL HILLES, Wilmington, Del.
THOMAS EVANS, } Philada.
SAMUEL BETTLE, Jr. }

Evening Schools for Adult Coloured Persons.

Wanted, A Principal and three Assistant Teachers for the Men's School, and a Principal and four Assistants for the Women's School.

Application may be made to either of the undersigned.

JOHN C. ALLEN, No. 179 S. Fifth St.
SAMUEL ALLEN, No. 134 S. Front St.
WILLIAM L. EDWARDS, No. 37 Arch St.

DIED, on the 6th of Fifth month last, HANNAH L., widow of the late Thomas Lee, of Maiden Creek, in the 69th year of her age. Her residence was at Fallowfield, Chester county, but being at Exeter on a visit among her relatives whose company she seemed to enjoy more than was usual for her, she was taken with paralysis, and died there. She bore her sufferings during the short period allotted her after the attack, with patience and resignation, and her friends have the consoling belief that her end was peace.

——, suddenly, in this city, on the morning of the 18th ult., in the 59th year of his age, GEORGE SMEDLEY, of Middletown, Delaware county, Pa.; a much esteemed overseer and elder of Chester Monthly Meeting. Possessing strong natural abilities, by early submission to the power of Divine grace, he became qualified for service in the militant church. Affable, tender, and sympathizing in his disposition, and of discriminating judgment, his advice and counsel were frequently sought in seasons of trial and perplexity; and while his unexpected removal is a great loss to his family and neighbourhood, we thankfully believe the language applicable —"For to me to live is Christ, and to die is gain."

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REFLECTIONS ON WAR.

(Concluded from page 377.)

n commercial states, (of which Europe princi- y consists,) whatever interrupts their inter- rse is a fatal blow to national prosperity. ith states having a mutual dependence on each er, the effects of their hostility extend far ond the parties engaged in the contest. If re be a country highly commercial which has ecided superiority in wealth and industry, ther with a fleet which enables it to protect its rde, the commerce of such a country may survive shock, but it is at the expense of the commerce ll other nations; a painful reflection to a gene- s mind. Even there, the usual channels of trade g closed, it is some time before it can force a passage for itself: previous to which an almost l stagnation takes place, by which multitudes impoverished, and thousands of the industri- s poor, being thrown out of employment, are nged into wretchedness and beggary. Who calculate the number of industrious families different parts of the world, to say nothing of own country, who have been reduced to poverty n this cause since the peace of Europe was errupted?

The plague of a widely extended war possesses, fact, a sort of omnipresence, by which it makes lf everywhere felt; for, while it gives up riads to slaughter in one part of the globe, it busily employed in scattering over countries mpt from its immediate desolations the seeds famine, pestilence, and death.

f statesmen, if Christian statesmen at least, had roper feeling on this subject, and would open ir hearts to the reflections which such scenes st inspire, instead of rushing eagerly to arms n the thirst of conquest or the thirst of gain, uld they not hesitate long, would they not try ry expedient, every lenient art consistent with ional honour, before they ventured on this perate remedy, or rather before they plunged o this gulf of horror?

It is time to proceed to another view of the ject, which is the influence of national warfare the morals of mankind.

The contests of nations are both the offspring l the parent of injustice. The word of God as- bes the existence of war to the disorderly passions men. *Whence come wars and fightings among u?* saith the Apostle James; *come they not hence, n of your lusts that war in your members?* is certain two nations cannot engage in hostili- s but one party must be guilty of injustice; and he magnitude of crimes is to be estimated by a regard to their consequences, it is difficult to conceive an action of equal guilt with the wanton violation of peace. Though something must generally be allowed for the complexness and intricacy of national claims, and the consequent liability to deception, yet where the guilt of an unjust war is clear and manifest, it sinks every other crime into insignificance. If the existence of war always *implies* injustice in one at least of the parties concerned, it is also the fruitful parent of crimes. It reverses, with respect to its objects, all the rules of morality. It is nothing less than a temporary repeal of the principles of virtue. It is a system out of which almost all the virtues are excluded, and in which nearly all the vices are incorporated. Whatever renders human nature amiable or respectable, whatever engages love or confidence, is sacrificed at its shrine. In instructing us to consider a portion of our fellow-creatures as the proper objects of enmity, it removes, as far as they are concerned, the basis of all society, of all civilization and virtue; for the basis of these is the good will due to every individual of the species, as being a part of ourselves. From this principle all the rules of social virtue emanate. Justice and humanity in their utmost extent are nothing more than the practical application of this great law. The sword, and that alone, cuts asunder the bond of consanguinity which unites man to man. As it immediately aims at the extinction of life, it is next to impossible, upon the principle that everything may be lawfully done to him whom we have a right to kill, to set limits to military license; for when men pass from the dominion of reason to that of force, whatever restraints are attempted to be laid on the passions will be feeble and fluctuating. Though we must applaud, therefore, the attempts of the humane Grotius to blend maxims of humanity with military operations, it is to be feared they will never coalesce, since the former imply the subsistence of those ties which the latter supposed to be dissolved. Hence the morality of peaceful times is directly opposite to the maxims of war. The fundamental rule of the first is to do good; of the latter to inflict injuries. The former commands us to succour the oppressed; the latter to overwhelm the defenceless. The former teaches men to love their enemies; the latter to make themselves terrible even to strangers. The rules of morality will not suffer us to promote the dearest interest by falsehood; the maxims of war applaud it when employed in the destruction of others. That a familiarity with such maxims must tend to harden the heart as well as to pervert the moral sentiments, is too obvious to need illustration. The natural consequence of their prevalence is an unfeeling and unprincipled ambition, with an idolatry of talents and a contempt of virtue; whence the esteem of mankind is turned from the humble, the beneficent, and the good, to men who are qualified by a genius fertile in expedients, a courage that is never appalled, and a heart that never pities, to become the destroyers of the earth. While the philanthropist is devising means to mitigate the evils and augment the happiness of the world, a fellow-worker together with God, in exploring and giving effect to the benevolent tendencies of nature, the warrior is revolving, in the gloomy recesses of his capacious mind, plans of future devastation and ruin. Prisons crowded with captives, cities emptied of their inhabitants, fields desolate and waste, are among his proudest trophies. The fabric of his fame is cemented with tears and blood; and if his name is wafted to the ends of the earth, it is in the shrill cry of suffering humanity; in the curses and imprecations of those whom his sword has reduced to despair.

Detesting war, considered as a trade or profession, and conceiving conquerors to be the enemies of their species, it appears to me that nothing is more suitable to the office of a Christian minister than an attempt, however feeble, to take off the colours from false greatness, and to show the deformity which its delusive splendor too often conceals. This is perhaps one of the best services religion can do to society. Nor is there any more necessary. For, dominion affording a plain and palpable distinction, and every man feeling the effects of power, however incompetent he may be to judge of wisdom and goodness, the character of a hero there is reason to fear will always be too dazzling. The sense of his injustice will be too often lost in the admiration of his success.

In contemplating the influence of war on public morals, it would be unpardonable not to remark the effects it never fails to produce in those parts of the world which are its immediate seat. The injury which the morals of a people sustain from an invading enemy is prodigious. The agitation and suspense universally prevalent, are incompatible with everything which requires calm thought or serious reflection. In such a situation is it any wonder the duties of piety fall into neglect, the sanctuary of God is forsaken, and the gates of Zion mourn and are desolate? Familiarized to the sight of rapine and slaughter, the people must acquire a hard and unfeeling character. The precarious tenure by which everything is held during the absence of laws must impair confidence; the sudden revolutions of fortune must be infinitely favourable to fraud and injustice. He who reflects on these consequences will not think it too much to affirm, that the injury the virtue of a people sustains from invasion, is greater than that which affects their property or their lives. He will perceive that by such a calamity the seeds of order, virtue, and piety, which it is the first care of education to implant and mature, are swept away as by a hurricane.—*Robert Hall.*

A heart right before God, thinks how it may use the world, and not abuse it; enjoy it, and not rest in it; how it may turn all its business into religion, by making it obedient to God, and all its pleasures into religion, by *enjoying them in His fear;* how it may best improve its acquirements, whether of wealth or knowledge, to His glory, and gain for itself the fullest opportunities to worship at His feet, and prepare for His kingdom.

How deeply soever men are involved in difficulties, sincerity of heart, and upright walking before God, freely submitting to his providence, is the most sure remedy. He only is able to relieve, not only persons but nations in their greatest calamities.

The Isthmus of Suez.—The question o cutting a canal through the Isthmus of Suez, to connect the Red Sea with the Mediterranean, orms, at this moment, a subject of agitation in Constantinople. The project has always been looked upon by France as one of incalculable importance. She exerted her power successfully to gain the Porte over to her views, which, under the influence of England, had hitherto resisted the scheme. Lord Stratford de Redcliffe made strong opposition, in which he was supported by Reshid Pasha. A Vienna despatch from Constantinople, says that the position which the latter took in this matter, contributed mainly to his deposition, which is looked upon as the signal of the fall of English influence in Constantinople, and of the ascendancy and triumph of that of France.

A glance at the map shows at once the immense advantages which would accrue to France from the completion of this important canal. Formerly the trade between Europe and East India was carried on, partly overland, by way of Suez. At that time the ports of the Mediterranean formed the staple places for the oriental commerce, from whence the whole of Europe was provided with the luxuries of the East. Since the route round the Cape of Good Hope was found more profitable, the Mediterranean has gradually lost its commercial supremacy. And England, in consequence of the advantages which accrue to her from the possession of Hindostan, and the occupation of the most important commercial and strategical points in the Indian Archipelago, acquired a kind of monopoly of the oriental commerce. She forms now the great centre from whose warehouses and ports Europe and America are supplied. Goods are carried to England, a profit charged upon them, and they are then distributed through the various channels of trade to the world, which thus has become tributary, as it were, to her fortunate geographical situation. A simple cut with the spade through the narrow strip of level land between Suez and Alexandria, would, if not wholly, at least to a great, and as yet incalculable extent, obliterate these immense advantages.

A canal between the Red Sea and the Mediterranean would restore to the latter its glorious commercial eminence of times gone by. From its ports the locomotive would take the merchandise, arrived in ships, that left the East simultaneously with those of England, to the interior and north of Europe, before the latter could reach their moorings. At all events, the advantages which the Mediterranean ports would acquire by such a slight change of the surface of the globe, are so important, and the portentous question is so correctly understood, too, by Great Britain, that she has ever watched with the most anxious vigilance its minutest movements and signs of life. The value of this canal to France was fully appreciated by Napoleon I. While he contemplated, in 1799, the colonization of Egypt, he conceived, also, the great plan of mingling, at Suez, the waters of the two hemispheres. A corps of engineers was despatched to examine the ground, and ascertain the relative level of the two seas. The difference was stated to be 9 metres, or about 30 feet. This result, however, was afterwards found to be erroneous. In 1847, a corps of engineers was again commissioned to examine this subject. They were headed on the part of France by —— Talabot, on the part of Austria, by M. Nagrelli, and on that of England by —— Stephenson. The difference of level was then ascertained to be only 0.80 metres, or about three feet. —— Stephenson raised various objections against the practicability of the plan, and the government of Great Britain opposed it firmly. It failed in consequence. Louis Napoleon, in selecting the present moment, while his ascendancy over England is established, for the prosecution of this subject, has again evinced the boldness and correctness of his calculations. Whenever he aims at England, he is sure to strike at the right time and at the right spot. His blows fall upon his victim as unexpectedly as a lightning-flash from a serene sky, but with deadly precision.

—— Talabot, the same who investigated the Isthmus in 1847, has published, in a late number of the "Revue des Deux Mondes," a memorial, in which he proves, in a scientific way, that all the plans to cut in a direct line through the Isthmus, would fail of the success which ought to be expected in consideration of the magnitude of the work; and that the canal must be carried from Suez, over Cairo to Alexandria. According to his plans, the canal is to have a depth of 8 metres. The estimate of cost amounts to 300 millions of francs, or about 60 millions of dollars. —— T. estimates the commerce between Europe and India at two millions of tons annually, and considers that it is constantly increasing, and that the enterprise would pay a good interest.

We find in the Cologne Gazette that M. Lesseps, Consul General at Alexandria, has obtained from Said Pasha the right to form a joint stock company for the construction of the canal; and that the Pasha is highly favourable to the project, and is fully convinced of the immense commercial advantages which Egypt would derive from it. A programme, composed by —— L., will be published in Paris, inviting all European countries to participate in the undertaking, which he expects will be completed in six years.

The idea of a water communication between the Red Sea and the Mediterranean is, however, by no means new. The ancients made efforts to accomplish the object. A canal was commenced under Necho, 615 before Christ, and partly completed under Darius Histaspis. Under the Ptolemies, however, it was first sunk deep enough to carry large vessels. The Emperor Trajan repaired and improved the work, as also the Khalif Omar, 640 after Christ. It is supposed to have been in use till the 14th century. Traces of it still exist.

England has carried the East Indian overland mail over Suez since 1834. Though much opposed to the canal, she has been in favour of a railroad since 1844. In 1851 the work was commenced. It runs from Alexandria over Cairo to Suez, and in 1854 some portions of it were completed.

The canal of Suez will be undoubtedly the greatest work of the century, and its consequences must be momentous and incalculable; they cannot but produce an enormous revolution in the commercial relations of the world. Not only would England lose the monopoly of the trade with the East, and the Mediterranean ports become—to say the least—most powerful competitors; but also in a strategical point of view the change would jeopardise the English rule in India. The greater proximity of the steamers of the French navy to the coasts of Hindostan would be a portentous danger. Moreover, the ascendancy gained by France at present over Great Britain will result in her preponderance before long in the Mediterranean at the expense and danger of England. Even the failure of the Russian campaign would hardly avert this event.

The possibility of such an occurrence has been foreseen and guarded against by Great Britain. She has secured the narrow strait between the Red Sea and the Indian Sea, by seizing Aden on one shore and Tadjurrah on the other, and by occupying the Island of Sohotra, right in front of the Gulf of Aden. The canal of Suez would shorten the route between London and Bon to about one-third of the distance round the of Good Hope. The distance from the Med ranean ports of France, however, would be ne one-half shorter than round the Cape; from York to Bombay would be one-fifth shorter. the question with France is not one of distar it is one of commercial rivalry and of a strife power.—*Late Paper.*

Of the Vanities of Trying to Please Every Body

ABRIDGED FROM SAMPSON.

Thers is a happy medium betwixt the heart disposition to please nobody, and the absurd to please everybody; and fortunate are they find this middle line, and keep to it so steadil seldom to run into the extreme on either side.

It is no good sign to be indifferent with resp to what the world thinks or says of us, sinc would argue either a fulness of pride, or a t lack of sensibility.

Social qualities and feelings are among the mitive ingredients of our nature, and to div ourselves of them would be to divest ourselve humanity itself. They are rather to be cherish and cultivated, by all lawful means. It is only right, but laudable, to wish to be gener esteemed and beloved—to cultivate friendship to avoid giving unnecessary offence—and to confo to the feelings and habits of those about us, so fa may be done with a good conscience, and cons ently with one's personal circumstances. It not only right, but laudable, to make it a part our pleasure to please others; and, when we compelled to differ from them, to do it, if possib without rancour or bitterness.

There is such a thing as a union of condesce sion and firmness, and a happy thing it is. condescend in things indifferent, in things trivi in things that touch not the conscience, nor se ously damage or endanger one's earthly inter and welfare; and meanwhile to go not a step f ther for any persuasion whatever—no, not to ples one's nearest friends—*that* is the golden mea As some pretend to care for none, there are tho who, on the other hand, try to please all by coming—not in the best sense—"all things to men." Some do it from selfish designs altogethe and others from a too great persuadableness of te per and yieldingness of heart. The last ca bear, in any case, to be opposed or to oppose; a so they readily fall in with the sentiments a views of their present company, and side wi every man they meet. Often this pliability mind or temper is owing to a sort of amiable wea ness, but it is destructive of all respectability character.

I know not how to illustrate this point bett than by the following story, which as to substan and pith, may be regarded as undoubtedly true

Some very long time since, Parson M——, Massachusetts, (then a British colony,) happe ing at Boston, bought him a wig there, and retur ing home, wore it to his place of worship. As wig of such size and shape was quite a novel in that obscure place, it gave offence to almost t whole congregation, who, both male and femal repaired the next day to their minister's hous and stated their complaint, the burden of whic was, that the wig was one of the Boston *notion* and had the look of fashion and pride. The goo natured minister, thereupon, brought it forth, a bade them fashion it to their own liking. Th task they set about in good earnest, and with t help of scissors cropped off lock after lock, till, last, they all declared themselves satisfied, sa one—who alleged, that wearing any wig at all wa in his opinion, a breach of the commandmen

ch saith, "Thou shalt not make unto thee any
ven image, or any likeness of any thing that is
heaven above, or that is in the earth beneath."
s last objector the parson silenced, by convinc-
him that the wig, in the condition in which
hen was, did not resemble any thing either above
below.

Even so fares it with the characters that make
their aim to please every body. Slashed on
s side and on that, and twisted into every shape
t out of all shape, they finally come to the con-
ion of the parson's wig.

The Bene Plant.—We make the following ex-
ct of a letter from a correspondent of the Patent
ice, dated Monroe, Washita Parish, Louisiana,
hich is held for publication in the forthcoming
icultural report. It speaks of the "bene"
nt, from which oil of a pure quality is pro-
ced in great abundance.— *Wash. Union.*

"In 1813 I sent sixteen bushels of seeds of the
e plant (*sesamum orientate*) to a mill in Cin-
nati, to be manufactured into oil. It yielded
rty-nine gallons of clear oil, and about five
arts of refuse oil, or about two and a half gal-
ns to the bushel.

"In consequence of the mill imparting the fla-
ur of flaxseed, I could not use it as a salad oil,
f which purpose I am confident it would be su-
rior, when pure, to the adulterated imported
ive oil. I used it, however, as a substitute for
astor oil, and gave a considerable quantity of it
ray for that purpose. All who used it praised it
ghly, both for its gently purgative effect and
m being free from the nauseous taste peculiar
castor oil.

"I cannot state with certainty how much seed
is plant will produce to the acre, but believe
at twenty bushels is a moderate estimate.

"The leaf of the plant is an excellent remedy
r bowel complaints in children, and also in adults.
r this purpose, two or three leaves are put in a
mbler of water, which they immediately render
ucilaginous, but impart no disagreeable taste.
he negroes cultivate it for food, using the parched
eds with their meats.

"I consider it so useful that a few stalks at least
ould be raised in every garden. And I believe
will soon be extensively cultivated for manu-
cturing oil, yielding, as it does, about a gallon
a bushel more than flaxseed oil.

"I doubt whether it will mature well north of
titude 36 degrees. It should be planted as soon
the frost is out of the ground. Poor land is
st suited to its production, as it branches too
uch in rich soil, because the pods are more
kely to shatter from the branches than from a
ngle upright stem. The seeds should be planted
drills three feet apart and six inches distance
long the drills."

Self-denial.

Selected.

Religious self-denial is no hard and painful
uty, as is generally thought. The happiest men
the world, are the self-denying, and they are
appy in proportion to their self-denial, and *be-*
use of it. The purest, most unmingled happi-
ess tasted on earth, is by those who most nearly
pproach the example of Him, who though He
as rich became poor, that we through His poverty
ight be rich.

There never was a more obvious, practical mis-
ake, than to attempt to find happiness in avoiding,
r *going round* the path of self-denial. They are
he exact antipodes of truth, who suppose happi-
ess depends upon shunning the cross.—It de-
ends upon taking it up and bearing it.—True
lessedness is *in* self-denial, not avoiding it.

He who shuns an obvious call to deny himself for Christ's sake, shuns an opportunity of tasting the most exquisite joy permitted to man this side of Heaven. Oh! the infinite number of *turn-outs* and by-paths, from the path of self-denial resorted to, in the belief that they are *pain-saving* paths, when in truth, they only turn the traveller off from the highways of joys unspeakable and full of glory.

Tea.

A correspondent of the Rochester Union, writing from Macao, under date of Fourth mo. 15th, 1855, gives the following account of the growth and manufacture of this article:

"I have been astonished at the enormous quantities of tea drank in those parts of China I have visited. The Chinaman drinks his tea incessantly; but as the Persians, Arabs, and Turks take their coffee, without any admixture whatever. When you enter a Chinaman's house, he offers you a cup of tea which is always brewed on the spot before your eyes. The tea is placed in the cup, and pure boiling water poured upon it, when it is covered for a minute or two, and then drank from the lees. In this way the very essence of the herb is drawn out, and you get none of the bitter flavour produced by long steeping. Sugar and milk are never used, and although it is a somewhat extravagant method of making tea, I much prefer it to our home process. As everything relating to

"The cup that cheers but not inebriates,"

may prove interesting, I give you such items as I have gathered. The best teas are grown on the high moist lands, with moderately rich soils, especially in those localities where the soil is well mixed with debris of rocks. The plant when growing is very pretty and fragrant, resembling somewhat, the myrtle, with a white flower, not unlike the hedge rose.

The difference in quality depends partly on the district where grown, and partly on the season when they are gathered, as the young leaves of spring are of much finer flavour than the full grown leaves of summer, or the coarser ones of autumn. The teagrowers are small proprietors, and their lands are divided by footpaths, as I have heretofore described the divisions of wheat districts.

After the farmer has gathered his crop he partially dries it in the sun, when it is sold to the agent of the Hong merchants. The teas thus purchased are taken to the merchant's house, in one of the large towns in the vicinity of the tea district, and mixed together; care, however, being taken to keep the various qualities separate as much as possible, and this forms a "chop" of perhaps six hundred chests.

Leaves from which green tea is to be made are brought from the plantations, and spread out thinly on bamboo trays, in order to get rid of their moisture. In two or three hours the leaves dry, and they are then thrown into the roasting pans, and rapidly moved about and shaken up. They make a crackling noise, become moist and flaccid, and give off considerable vapour. In this state they remain a very short time, when they are drawn quickly from over the fire, and placed on rolling tables. The quantity is divided among the workmen at the rolling table—each takes as much as he can manage to press with his hands into the form of a ball. The ball is rolled on the table and compressed to force out the remaining moisture, and give the leaves the necessary twist. The leaves are then shaken out upon flat trays, and carried once more to the roasting pan, where they are kept in rapid motion by the hands of the workmen, and in an hour and a half the leaves are well dried, and their colour is fixed. The difference in the colour between black and green tea (when not artificially coloured) depends wholly upon the process of manipulation.

After the tea is dry, it is passed through sieves of various sizes, in order to get rid of impurities, and divide it into the well known kinds of hyson, hyson skin, and young hyson. Black tea undergoes a similar treatment, but the method of manipulation is not the same, and colouring matter is never added. Some kinds of black tea are very expensive, and never exported, being used by the Emperor and some of the high mandarins. The kinds denominated "coral dew," "white dew," and "rivulet garden tea," are said to be worth thirty dollars a pound in China. Some idea of the great number of persons employed in the tea culture may be formed, when it is estimated that fifty-five millions of pounds are annually exported, and that it is the universal beverage of three hundred millions of people at home.

Were we acquainted with the way of intermixing holy thoughts, ejaculatory eyeings of God, in our ordinary ways, it would keep the heart in a sweeter temper all the day long, and have an excellent influence, in all our ordinary actions and performances. This were to "walk with God" indeed, to go all the day long in our Heavenly father's hand; whereas, without *this*, all our praying morning and evening, is but as a formal visit, not delighting in that constant converse, which yet is our happiness and honour, and makes all estates sweet. This would refresh us in the hardest labour; as they who carry spices from Arabia, are refreshed with the smell of them in their journey; and as some observe, that it keeps their strength, and frees them from fainting.

Yankee Silk.—The great silk factory at South Manchester, Connecticut, which, with its branch in Hartford, gives employment to about 500 operators, and brings into use the best machinery which French or Yankee genius can supply. Italy produces no silk of finer texture or greater strength than that of the Manchester mill; while in point of elegant finish, beauty of colour, and brightness of lustre, the Connecticut establishment bears off the palm in a comparison with any or all the silk which can be met with.

Wishes.

Selected.

Christians are too little aware what religion requires from them, with regard to their *wishes*. When we wish things to be otherwise than they are, we lose sight of the great practical parts of the life of godliness. We wish, and wish—when if *we have done all that lies* on *us*, we should fall quietly into the hands of God.

Such wishing cuts the very sinews of our privileges and consolations.

The Importation of Guano into Great Britain.—The imports into Great Britain of guano, as far as known, since the commencement of the trade, are as follows:

	Tons.		Tons.
1841 . .	2,881	1848 . . .	71,451
1842 . .	20,398	1849 . . .	83,438
1843 . .	3,002	1850 . . .	116,926
1844 . .	104,251	1851 . . .	243,014
1845 . .	283,300	1852 . . .	129,889
1846 . .	89,220	1853 . . .	123,166
1847 . .	82,392	1854 (11 mos.)	201,623
		Total	1,554,915

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 381.)

RICHARD LIPPINCOTT.

Richard Lippincott, originally of Devonshire, England, was one of the early settlers in Massachusetts, and we find him in the Second month, 1640, residing in Dorchester, near Boston. He was then a Puritan, and in full communion, with that harsh, freedom-loving, toleration-hating people,—a race earnest for their personal rights, industrious in worldly business, frugal and temperate in their habits,—matter of fact in perception, with whom the world was in a great degree stript of its poetry, and life of its kindly sensibilities. Religion was in their eyes, and in their living exemplification of its power, a compound of stern duties; wherein meekness, gentleness, forgiveness of injuries, however in word acknowledged, could not be found.

In 1644, Richard Lippincott removed to Boston, where, about the beginning of the year 1651, he fell under censure from his fellow professors, because he desisted from partaking with them of the "communion," or the bread and wine, which they called the Lord's supper. It appears that his mind had been enlightened to see the emptiness of forms and ceremonies, and the inability of any earthly priest or elder to grant to any one a real participation of the body and blood of Christ. To the admonitions of his brethren, it appears that he returned little answer, alleging that he felt no commission to speak on the subject; so in the Fifth month, 1651, he was publicly excommunicated. Soon after this, Nicholas Upshall, who had been a fellow-member with him, in the congregation at Dorchester, and afterwards in Boston, was excommunicated on the same charge. These two men, and probably there were many others similarly circumstanced in the Bay Colony at that time, were gradually growing in the knowledge and understanding of Divine things. They saw the futility of many of the forms with which the church had been encumbered, during its long night of apostacy, and they were enabled to behold something of the pure spirituality of the Christian religion. They were too enlightened for the narrow-minded bigotry of the community around them, and of course they became the objects, first, of vexatious suspicion, and afterwards of persecuting zeal.

Nicholas Upshall was a man of good standing in the community, and was, in 1638 and 1642, one of the select men in Dorchester. In the Fifth month, 1644, having removed to Boston, he was, with his wife Dorothy, admitted into connection with what was called the "First Church" in that place. In a few years, as he did not feel easy to commune any longer with the body, by partaking of outward bread and wine with it, he was admonished, and excommunicated.

In 1656, when Mary Fisher and Anne Austin, having been led in the love of the everlasting gospel to visit Boston, were taken from on board the ship on which they came and committed to prison, he compassionated the strangers, and furnished them with food at his own cost.

His kindness to these harmless women, increased the indignation of the rulers against Nicholas Upshall, and he soon felt the further extension of bigotry towards his own person and effects. A law was made against the people called Quakers, which prohibited masters of vessels from bringing them into the colony, and making every one coming among them, subject to the penalty of imprisonment. Nicholas Upshall could not be easy without protesting against this law, which was an infringement of the constitutional rights of free-born Englishmen. He had been imprisoned for not attending the meetings of these persecutors of the Truth, and now for his boldness in condemning the new made law, and those who enforced it, he was fined £20, and banished from Massachusetts. One month was allowed him to settle up his concerns, and remove, which was all the indulgence he could obtain, being obliged to take his departure in the winter. Having made what arrangement he could in the brief time allowed, he removed to Rhode Island, where he became more intimately acquainted with Friends and their principles, and soon made profession with them. An Indian prince, hearing of the persecution he had endured from his white brethren at Boston, because of his religious opinions, and of the kindness he had manifested to such as they deemed heretics, exclaimed, "What a God have the English who deal so with one another about their God." Another chief, understanding that he had been driven from his possessions, was touched with compassion, and offered him a home, saying, "If he would come and live with him, he would make him a good warm house."

Nicholas Upshall returning to Boston, was imprisoned there, where he was to remain until he should give satisfaction for having spoken against the law, as stated. The design of those who imprisoned him, was not answered. He was not daunted; his brethren visited him, and the sympathy of the people being aroused in his behalf, it was soon evident that he was doing far more towards making Quakers by his patient endurance of sufferings, than by his open advocacy. The records of the court, held Third month, 1661, inform us, as they understand, that Nicholas Upshall "is an occasion of drawing many Quakers and others affected to that sect thither, for prevention thereof it is ordered that the said Nicholas Upshall be forthwith sent to the Castle Island there to remain upon his own charge, and that none be suffered to come unto him to speak or confer with him, except such of his own family, which may come to bring his necessary supplies."

The next month, on receiving a petition from his wife, the court ordered that he be taken from the prison at Castle Rock, and conveyed to the house of John Capen in Dorchester, and there be confined a prisoner until the latter end of the Eighth month next, "provided the said Upshall do not corrupt any with his pernicious opinions, or admit Quakers or other heretical persons to have communion with him, or recourse to him, in which case any magistrate may by his warrant commit him to imprisonment in the Castle Island, according to former order."

Nicholas was released; but as he could neither give up his religious views at the will of the magistrates, nor withhold the rites of hospitality from his brethren in religious communion, he soon gave occasion for a new minute on the records of the court. The minute directs his imprisonment at the house of John Capen, and authorizes any magistrate, if he does not voluntarily go thither, to assist his recollection by a warrant. Nicholas withdrew to Plymouth, where he resided until the year 1666, when he returned to Boston, and immediately prepared a room in his house there for the use of Friends. He made his will, which bears date Ninth mo. 6th of that year, in which he says, "I do give for the use of such servants of the Lord as are commonly called Quakers, my new feather bed," &c., &c., "in that little room within my house," &c. "If my daughter see meet to set up a house in any part of my land for the use of Quakers, it shall be built, four twenty feet in length, and eighteen feet wide with a chimney, and the said bed, bedstead and t in it shall be for their company." This was al the last act of kindness he was able to manife his Friends, being before the close of the year leased by the kind hand of death, from any fea further imprisonment at Castle Rock, or with old friend, John Capen.

To return to Richard Lippincott. Early in year 1653, he went back to England to res taking with him his wife, whose name was Abi and two children. Their first child he had nam after the practice of the Puritans, Remembra in the recollection of the liberty he had enjo on his first arrival in the western world. His cond son was John, which means the "gift" "grace of the Lord." His third son, born a after his arrival in England, he called Rest being once more restored to the land of his f fathers. He settled near Plymouth, and was s convinced of the truth of the doctrines, wh George Fox was sent forth to proclaim afresh formal, priest-ridden people.

In the year 1655, he was imprisoned for faithfulness to the testimony of Truth, and be soon released, he named his fourth son, born af Freedom. His next child was a daughter, and token of the enlargement of his family, he cal her Increase. His sixth child was born in 16 and was named Jacob. Towards the close of t year, he was imprisoned in Exeter, for having tended a meeting of Friends in that city.

A year or two after this, he returned to A rica with his family, and settled in Rhode Isla where, in 1663, another daughter being adde the family circle, he, in commemoration of saving protecting mercy which had watched o him in his varied trials and persecutions, cal her Preserved.

The English having taken possession of "N Amsterdam" and the territories thereunto belo ing, Charles the Second granted by charter all lands from the Delaware river to the Connecti to his brother, the Duke of York. In 166 number of Friends of Long Island, having f bought of the Indian Sachems a large portion land in what is now called New Jersey, lying tween the Raritan river and the ocean, applied and obtained a patent therefor, of Nichols, vernor under the Duke. When a settlem began to be made on this tract, Richard Lipp cott was induced to remove thither, where he s became one of the largest proprietors."

Here Richard Lippincott lived an active, f ful life, surrounded by a family of children, w bid fair to follow his example, performing th religious, as well as social duties with alacr He was a useful member of the religious Soci of Friends, and so were several of his children we shall have occasion hereafter to show.

His death took place on the 25th of the Nin month, 1683.

(To be continued.)

A Curious Penny.—We find the following an English paper: — A person belonging Grangemouth, in getting change for a shilli was struck with something uncommon in one the pence. On examination, it was found t the obverse and reverse were divided, but uni with a fine screw. Being opened, a half per was enclosed, which was divided; being open a farthing was enclosed, and also divided: this being opened, a half farthing was enclos This elaborate penny is the same as the old he penny of George III., dated 1799.

Selected.

MORNING HYMN.

"Let there be light!" The Eternal spoke,
And from the abyss where darkness rode
The earliest dawn of nature broke,
And light around creation flow'd.
The glad earth smiled to see the day,
The first born day, come blushing in;
The young day smiled to shed its ray
Upon a world untouch'd by sin.

"Let there be light!" O'er heaven and earth,
The God who first the day-beam pour'd,
Uttered again his fiat forth,
And shed the gospel's light abroad;
And, like the dawn, its cheering rays
On rich and poor were meant to fall,
Inspiring their Redeemer's praise,
In lowly cot and lordly hall.

Then come, when in the orient first
Flushes the signal light for prayer;
Come with the earliest beams that burst
From God's bright throne of glory there.
Come, wait on Him who through the night
Hath watch'd above thy sleeping soul,
To Him whose mercies, like his light,
Are shed abroad from pole to pole.

C. F. Hoffman.

Selected for "The Friend."

, do not mourn o'er failing health,—'tis in decaying
trees,
e richly laden honey-comb is stored by labouring
bees,
d those whose outward energy and earthly bloom is
o'er,
ve oft of inward comforting, a richly growing store.

Selected.

The wayward prodigal in search of pleasure
Abroad may roam;
There, heartfelt happiness in fullest measure
Can never come.
It flies from costly halls, and rich rare dresses,
From wasteful feasts, and riotous excesses;
The truest sweets of life, pure love's caresses,
Are found at home!

For "The Friend."

We are always glad to find any evidence of the
read of correct views among the people of our
outhern States, upon the subject of slavery, and
ubt not the readers of "The Friend" have simi-
r feelings; we therefore present them with the
llowing extracts, the first of which not only
inces a correct appreciating of the evils result-
g from the "peculiar institution," but a proper
irit in avowing them:—

As one Increases, the other Decreases.

—— Wise says truly that our hills are full of
wer in coal, and that the water from our moun-
in ranges runs waste to the ocean. No busy
um of mills are heard; no men, women, and
ildren, are engaged in product. Our valleys
d ravines are not the arenas of busy life, but
lence and death pervade all except where here
d there the power of nature has compelled, and
compelling, a predominance over the institution,
nd bringing in men from the North to manufac-
ire. Compare the census of 1840 with that of
850, and you find the decrease of slavery in cer-
in counties bears just a proportion to the in-
rease of the products of agriculture, manufac-
ures, mining, commerce, churches, schools, intel-
gence, and happiness. It is as plain as that the
bsence of the sun produces night. Manufactures,
ining, and commerce, rise as slavery sinks. It
s necessarily so, for the negroes have little capa-
ity; and the fact that their existence as a class
akes from labour its dignity and honour, instils
dleness for want of practical application on the
art of whites who have them, and prevents those
oming in who have them not.

In agriculture, —— Wise justly declared the great power that Virginia possessed was abused. The soil and climate of Virginia are among the richest and finest in the world; and is there any other reason why it should not be the most productive, than that it is mainly farmed by slaves who have no interest in the soil, and wear it out without remunerative product? Hancock, Brooke, and Ohio counties are not of better soil than other counties in the State, nor have they any other advantages over them, except in having comparatively no slaves; and yet they produce on the same amount of land more than any other counties in the State, as will be seen by an examination of the census. They are better farmed, for they are farmed with white labour. They would be still better farmed, could they have an entire population who regarded labour as honourable, healthy, and wise.

Take the four counties of Brooke, Hancock, Ohio, and Marshall, and if the State would allow them to purchase and pay from the county treasury a fair price for every slave in them, and enact that no more should be brought in, in five years the actual wealth of these counties would be increased $50,000,000, or $1,340 for every present white inhabitant in 1850. Besides doing this, it would produce a republicanism and universal education that can never exist in a sparse population, and where one portion are slaveholders and another not.

Not one of these facts can be gainsayed; yet shall the mouths of men be sealed, who view the subject thus, candidly, honestly, and practically, by the senseless cry of "abolitionism," the most puerile of all folly, and the most contemptible of all tinkling cymbals and baubles that ever idiots played with? We have never approached with the idea of violating or opposing a law of Virginia, we have never discussed and never expect to discuss slavery in its moral sense. We leave that to the owners of them. It is a matter for them to settle between themselves and their God. We do not interfere with their opinions upon the effect to themselves. We discuss only its bearing upon those sections of the State and those people in the State who have none, and the progress and development of the State and its capacities for improvement; and yet that public slanderer, the Richmond Enquirer, accuses us of abolitionism, or a more bitter hatred of slavery than that manifested by the New York Tribune. We leave the reader to judge from the facts who are the truest citizens of Virginia—they who see its glory crumbling day by day under the pressure of an imbecile misnamed Democracy, complaining of its degeneracy, but giving no reason for it, and furnishing no prescription—or they who, like ourselves, frankly state the reason for decay that is manifest to all, and propose the practical mode of colonization on State account, or the provision for prospective emancipation.—*Wheeling (Va.) Gaz.*

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Amelioration of Slavery.

The Port Gibson (Mississippi) Reveille says:—

"The project now being agitated by the people of North Carolina, and soon to be carried before the Legislature of that State, is one which, we think, to say the least of it, will create a sensation. It is, 1st, to render legal the institution of marriage among slaves; 2d, to preserve sacred the relations between parents and their young children; and, 3d, to repeal the laws prohibiting the education of slaves. If this modification in the laws is made in North Carolina, as we are informed it probably will, other States will no doubt take the matter into consideration. The main features of the movement have been adopted in practice, or at least improved in theory, by nearly all our planters, so far as circumstances would allow; and we cannot but think the modification is well worth the serious consideration of every Southern man. Should the Southern people think proper, after due investigation, to adopt the regulation in each of the slave States, slavery will then be regarded in an entire new light, and the enemies of the institution will be robbed of their most fruitful and plausible excuse for agitation and complaint. There may be, however, evils to contend with and objections to be answered in the adoption of such a modification. We therefore leave the subject open for future consideration, and, in the mean time, invite a free examination of the subject by our readers."

For "The Friend."

Want of Standard Bearers.

The removal of faithful labourers and bright examples in the church of Christ, has always brought feelings of sadness over survivors who loved the cause of Truth, and desired the preservation of the flock. In a preface to the works of Charles Marshall, William Penn says, "It is with some sadness that I remember the departure of so many of the Lord's worthies, as a little time hath deprived us of; but I have sometimes comforted myself in this, that the Lord intends to take his church more immediately under the care and ministry of his own blessed Spirit, whereby that loss would be more than repaired. And also to raise up more servants, and bestow upon them such measures of the Holy Ghost, and power from on high, as to be thereby amply qualified to gather home the residue of the dispersed of Judah and scattered of Israel, to the hill and city of God; and though they should not attain to the first rank of the Lord's worthies, yet that they may deservedly be reckoned among those who served God and their king valiantly."

We have great occasion at this day to look at the stripped state of our Society, in having removed from it within the last half century, a large number of men and women who had been taught in the school of Christ, and were made quick of understanding and spiritual discernment in the fear of the Lord, by the light and power of the Holy Spirit revealed in their hearts. They did not get their religion by mere human effort or study, but by submitting to the will of God inwardly revealed, and acting in obedience thereto under the humbling power of the cross of Christ. When prepared for it, gifts of various kinds were given them by their Lord and Master, and they exercised them as they were bidden by him, and received the anointing from Him; and then the divine life from the Holy Head flowed, and circulated from member to member, and the church edified itself in love. But a very active spirit, whose time seems always ready, has taken possession of many, who appear to be little acquainted with dying daily, that Christ only may live and rule in them; and in the midst of much doing and saying, the life that is more than meat, we may fear, is greatly wanting. Should the trials which the Society is now enduring, lead us back universally to the teachings of the Holy Spirit, and humble us under a lively sense of our inability to conduct the affairs of the church, and to keep ourselves from falling away, the Lord in mercy, we might hope, would hear our prayers put up in sincerity to Him, and in his ancient goodness, put it into the hearts of many to arise and anoint the shield, and stand firm for the defence of his precious cause, as our forefathers stood for it, in the integrity of their hearts.

W. Penn concludes with saying, "His works

will demonstrate from what fountain they sprang, even heavenly love and zeal, for the stirring up of those that read them, to the fear, love and service of the everlasting God, and that truth, unity, peace and concord may increase and be multiplied among the Lord's people, where they come. And I would add what I earnestly desire, viz., that the friends of God would be diligent in stirring up their children and family frequently to read the Holy Scriptures, and the writings of our ancient departed Friends, which are an eminent vindication of the Divine authority of that blessed book, upon the experience of those faithful ministers and servants of Christ. And that all who make profession of the holy and blessed Truth in the inward parts, would make the lives and labours of those worthies of the Lord, their lively and constant examples in their known seriousness, retirement, silence, self-denial, temperance, humility, meekness, tenderness, brotherly kindness, and sincerity to God and his people; that so there may be a succession in sobriety, righteousness and godliness, which is the very sum and substance of religion; and that one generation may become heirs in holiness to another, till days be no more, and time be swallowed up in eternity."

The Submarine Telegraph.—At a late meeting of the British Association, at Liverpool, J. W. Brett read a paper on "The Origin of the Submarine Telegraph, and its Extension to India and America." The author gave an account of the difficulties encountered in establishing the first marine telegraph, which has now been successfully working for three years between France and England; and stated that he had established the submarine telegraph between England and Belgium with equal success, which had been in operation since the first of May, 1853. He then explained some of the difficulties he had encountered in laying down the two submarine lines in the Mediterranean in July last—especially in passing a depth exceeding, by 100 fathoms, what had previously been ascertained to exist on the route between Piedmont and Corsica. The depths encountered between England and France, and England and Belgium, did not exceed at their maximum 30 fathoms; whereas, the submarine cable was laid down in the Mediterranean at a depth of 350 fathoms, exceeding about eight times that of the English Channel. It was the general impression that the submarine cable would part by the great strain it would encounter in passing these great depths; for which reason he was strongly advised, and more particularly by one of the most able and experienced officers of the Sardinian Government, who accompanied, and aided the undertaking, to make a detour of about eight miles by the islands of Gorgona and Caprija, where the soundings were known not to exceed 100 fathoms; but the great point to be considered was, whether he would not incur the risk of the total loss of the cable by not doing so. The prudence of these arrangements, — Brett said he fully admitted; but that it was a question he was determined to solve at once—for as this telegraph was not a telegraph to Corsica, but part of a line to India, to be shortly completed to Africa, where still greater depths must be encountered, it was necessary to test the fact. He then explained the difficulties they encountered in paying it out, when, after the lines had been paid out, as he believes, along the top of a submarine mountain for some miles, at a depth varying from 180 to 200 fathoms, it suddenly, as he believes, came to the edge of a precipice, making a total of 350 fathoms (exceeding by about 100 fathoms any depth marked in the various charts on this route,) where it ran out with frightful velocity; and had the cable been less strong, the whole must of necessity, have been lost; and they were compelled, nevertheless, to anchor by the electric cable all night, to restore the injury that had occurred; but he felicitated himself upon the experience thus gained from his determination in taking the deepest route, as it had led to many valuable suggestions necessary to successful operations in great depths; and the able Commander, the Marquis Ricci, who up to this time had been in doubt of its success, then admitted that this kind of cable contained such remarkable elements of strength in its form and combination, that he believed only certain improvements to be necessary (on which we had been consulting,) to successfully lay it down even in the greater depths of the Atlantic. — Brett, in conclusion, explained his reasons for selecting this line to India *via* Egypt, in preference to the line by the Italian peninsula, which would ever be impeded by the jealousies and restrictions of the petty States; whereas, to the shores of Africa, the Mediterranean telegraph passed through only the States of France and Sardinia, who had encouraged it by liberal guarantees, and admitted that all communications, in whatever language, should pass unrestricted through their States. From Africa he stated he had two plans in contemplation for its extension to Egypt—one, a line dropped in the Mediterranean in the shallow line near the coast, and another buried in the sand along the shore—both of which he was satisfied might be laid secure from derangement of any kind. He then referred to the proposed telegraph to America, and of the depth on the proposed line, as recently ascertained by Lieut. Maury, of the United States, with some estimates of the weight and cost; and stated that a return of £100 to £150 per day would give a fair interest on the necessary capital; that his plan comprised several lines of communication; and that he entirely deprecated the idea of a single line of communication, which he believed could not be done.—*The Plough the Loom and the Anvil.*

Of Independence.

ABRIDGED FROM SAMPSON.

Independence in regard to worldly condition, is an object of rational desire and laudable pursuit. But the word, *Independence*, must here be understood in a qualified and very limited sense. Strictly speaking, no man is independent. For not to mention, that all depend alike on Him in whom we live and have our being; there is amongst mankind a mutual dependence, from the lowest even up to the highest point in the scale of society: so that the rich man needs his poor but industrious neighbours well nigh as much as they need him. Should they refuse to sell him their labour, he would be fain to drudge for himself, notwithstanding the vastness of his wealth. This mutual dependence is a salutary restraint both upon the rich and the poor; it curbs the pride of the one, and the envy of the other; and even tends to link them together in mutual amity.

Moreover, that independence of circumstances, which should be made the object of general desire and pursuit, does in no wise imply large possessions. So far otherwise, one possessed of but barely competent means of support, provided he lives within his means, is hardly less independent than if he were in the enjoyment of a fortune. Does the possessor of an ample fortune enjoy personal independence? So also does the possessor of a small farm, which furnishes him with only the necessaries of life: and so also does the useful labourer, whose labour affords a supply to his real wants. But if the small farmer must needs be a man of fashion or pleasure, he loses his farm, and withal his independence. Or if the labourer neglects his calling, or spends faster than he ea his independence is quickly gone. Nay, e though the labourer should support himself ir pendently throughout all the days of his he and vigour, yet, assuredly, he must fall into a c dition of dependence at last, unless he have foresight and prudence to lay up some part of earnings against the seasons of sickness and old

"Our views in life," says the celebrated J tish Junius, "should be directed to a solid, h ever moderate independence; for without it man can be happy, nor even honest."

This sentiment has in it, however, as I conce some mixture of error. Virtuousness of disp tion depends not upon exterior circumstances. the deepest shades of poverty, and even in sit tions of abject dependence, there are persons only very honest but very pious, and who happy in the daily enjoyment of the banquet contentment.

Nevertheless, *our views in life should be dir ed to a solid, however moderate independence.* is as much our duty as our interest, to emp diligent and prudent endeavours to escape pove and want; to provide "things honest" for c selves and our families; to lay up against seas of sickness and the decay of age; and even strive hard to put ourselves in a condition, which we can be rather the dispensers than receivers of charity. Utter negligence in th matters, so far from evincing nobleness of spi is, for the most part, dishonourable and mean, commonly terminates in abjectness both of circu stances and of mind. The loss or destitution of p sonal independence or the condition of begga want, has no little aptness and likelihood to oc sion the loss of integrity and of all moral prin ple. It was when Esau came from the field, the point to die of famishment, that he sold birthright.

It would be impossible to tell what prec quantity of worldly estate is just sufficient, and more than sufficient; since it would depend up a variety of circumstances growing out of the p ticular state of society, and on a number of oth items which could not be calculated with pre sion. The best rule is, to rest satisfied with t appointment which Providence makes, and, hav food and raiment, therewith to be content.

Salt Manufacture at Syracuse, N. Y.—T manufacture of salt at the salt springs in Onond county, is carried on but seven months in the ye The average annual product of solar and fine s is about five and a half millions of bushels, thou the Syracuse Journal thinks the amount manuf tured the present year will reach six million bush Any one who owns a "block" or "vats," as t works are called, can get the salt water from t State for one cent a bushel of salt made, wh includes cost of inspection. Certain rules are served among those engaged in manufacture of sa so as to prevent competition, dull prices, &c. manufacturer is allowed to make more than 20,0 bushels per annum, and the minimum price is fix at $1.25 per barrel of five bushels. The pres price is $1.39 per barrel. A committee, chosen the manufacturers, act as selling agents; ea party's salt is sold by turn, and the whole deta are equitably and eminently for self-interest. Th is more salt manufactured at these springs than t aggregate manufacture of all other parts of t country. Some of the salt wells are sunk direc through the fresh waters of Onondaga Lake, l most of the springs are on its borders. The s is of a superior quality, and generally finds a g market; if, however, sales are small, the p never falls below $1.25 per barrel.—*Ledger.*

Horse-shoeing.

f to write anything worth reading, requires that
should be practically acquainted with the sub-
t, and understand what the conditions of the
e demand, then, what we write under this title
y be passed over as worthless. We do not know
at is the proper treatment of the case under our
ice; and, what is still worse, is, we do not know of
who are much above us in this respect. Never-
less, what we do know, we are inclined to state.
We know that horse-shoeing is a very important
vice, on which not only the value of the horse
often dependent, but even the life of his rider.
know, also, that skill in all the arts does not
ne by nature; that apprenticeship in all its es-
tials is indispensable in them. We also know
t our town and village blacksmiths, to a very con-
erable extent, are practitioners in this depart-
nt, without any especial training for it. They
rned what they know of some *boss*, who was
y popular in his own community, perhaps, for
general proficiency in the art which he prac-
d, but who acquired his theories, if nothing
re, from some master, who, perhaps, commenced
s work when he was ignorant of it as his ap-
ntice; because he failed in some other employ-
nt, and had a *natural tact* for it; and so the
goes on—"an unbroken succession"—from
who never spent an hour in the proper investi-
ion of the subject. Hence, we are not surprised
read that "American horses fail in the feet
ener than those of other countries."

In some of our cities, our pavements are dis-
gceful in the eyes of all sensible horses. Broad-
y might very accurately be defined, "a street
anged so as to require of all horses the greatest
sible effort to preserve their standing." We
dom walk to our place of business, less than a
le and a half, without seeing one or more instan-
of slipping; and often, when a complete fall
avoided, we notice many horses whose cramped
tions resemble those of a smoothly-shod boy, who
taking his first lessons in walking on ice.

But as we pretend to no especial skill here, we
e place to a writer in the *N. Y. Courier*, who
ms to understand at least something on this
ject:

"Of winter or summer states of roadways, and
e slipping, stumbling, and falling of horses, the
iter cannot here more than observe that it is
se which dictate how the hoofs should be pre-
red and the shoes adapted. The business of the
rier, as well of the hostler, should all be managed
direct reference to them. An animal requires,
all states of the streets and roads, foot-freedom
d foothold; and, in slippery states, extra care
ast be taken that a good foothold is secured.
l shoes and shoeing, however—and this fun-
mental rule should never be lost sight of—
ast be subject to the natural and elastic con-
tions of the foot, so as not in any manner
impede or injure these. In states of nature,
d when galloping at liberty over all kinds
ground, soft and hard, rough and smooth, the
rse has three sources of good and sufficient foot-
ld. The first is the concave form of the under
rface of the hoof; the second is the expansibility
the hoof, which opens at the heels and quarters,
d spreads at the base, under the super-weight
d momentum of motion; and the third is the
nsequent and very effective stay derived from
e action of the wedge-like frog on the surface or
ound.

Let any mechanic examine the structure of the
rse's foot, and he would at once discover and
onounce it to be an organ whose construction
d processes were admirable, and well adapted it
be at once an expansive as well as a protective
covering for the motive and sensitive joints and tissues contained within. He would further see and add that, if in circumstances of an altered or domesticated state, an additional or artificial protection against tear or wear should be required, that this—whether of iron or aught else—must be so applied and adjusted as not to interfere with, or limit, the expansive properties of the hoof, on the penalty of fatal mischief.

Let us now inquire into facts. How are the shoes of horses—this additional protection—applied? Are their forms and adjustments well and rightly suited to their end and purpose? No; for, first, the hoofs grow deep, dry, hard, and inelastic; second, the shoes promote this state, and further bind and debar expansion; third, instead of being concave to the ground, so as to correspond to the concave form of the under surface of the hoof, the form of the shoes are the reverse, and may be therefore, likened to a skate, nailed on in a manner to fix the parts; fourth, the frog is squeezed and diminished, and is altogether disabled from usefully exercising its truly valuable functions.

In order to remedy one part of the evil,—slipping and falling—arising from such shoes and shoeing, recourse is had to toe-pieces and caulkings. These aggravate the general mischief; for already ill-adjusted bearings of the hoofs and shoes are straining the joints and ligaments, and this effect of high caulking greatly tends to increase, as will be visible, if we observe the manner in which one caulking first takes the ground, and then how the animal's weight twists toward one on the other. Concussions and injuries to the foot, pasterns, and fetlocks, and wrenches of the hocks, are continual results. One kind of evil, substituted as the remedy for another, does not abate the first. It is only a superadded evil. From all these causes flow the almost universal prevalence of contracted, impaired, and unsound conditions of the feet of horses; the fore-feet in particular, which are more under the centre of weight and motion.

Toe-pieces should never be used. Properly formed shoes never require them. As a general rule, caulkings on the fore-shoes should seldom be resorted to. When icy states of the streets or roads seem to exact them, a low caulk on the outer heel of each shoe, only, should be used, and the web of the inner heel should be drawn narrow and thick, in proportion to the height of the caulk, so as to give an even and true bearing under the centre of the animal's weight. The same rule should apply to the under heel of the hind-shoes; but a low caulk on the outer heel of each shoe, behind, is always recommendable. The main and true defence, however, against toeing, tripping, and stumbling, is ever to be sought in shoes and shoeing, mechanically and physiologically adapted to preserve natural and healthy forms and conditions of the hoofs and feet."

Selected.

The Greatest Deceivers.

Sewel, writes of G. Fox. "He saw that the greatest deceivers, were such who as Cain, had heard the voice of God, and as Corah, Dathan, and Abiram, and their company, were come out of Egypt, and through the Red Sea, and had praised God on the banks of the sea-shore; and who being come as far as Balaam, could speak the word of the Lord, as having heard His voice, and known His Spirit, so that they could see the Star of Jacob, and the goodliness of Israel's tents, which no enchantment could prevail against: these that could speak so much of their divine experience, and yet turned from the Spirit of God, and went into the gainsaying, there he saw would be the great deceivers—far beyond the priests."—*Sewel's Hist., p.* 46, v. 1.

The Preservation of Potatoes for Seed.—J. N. Chandler, a correspondent of the Patent Office, speaking of the preservation of potatoes for seed, says the potato, when first obtained from its native mountains, was a small, watery, and even bitter tuber, but by cultivation it has been brought into so high and refined a state, that most of the countries of the civilized globe look at it as one of the most important articles of food. In answer to the question by what means has it been made a chief article of food, he says *by violating the laws of Nature.*

Every one who has ever noticed the difference between the flavour of a potato in the fall, when first dug, and one in spring which has been kept in a large dry cellar, has observed that the flavour becomes much impaired—much more so than those which are buried in holes in the earth, where they retain nearly all of their freshness and vitality. It has also been observed that farmers who have small and inconvenient cellars keep their potatoes in better condition than those who keep them in large, cool ones. Hence, by storing them in the latter, and letting them wilt before planting, they become weakened in their nature, and are subject to degeneracy, and finally to disease.

"In order to obtain good potatoes for seed, make choice of a small spot of arable land on which water will not stand—an eastern slope and new ground are the best—ploughed early in the spring, and furrowed 4 or 5 inches deep, 2½ feet apart. Select middling-sized potatoes which have touched the ground during the winter previous, but do not cut them. Drop one every 8 inches along the furrows, and cover them by filling the furrows with earth. Then cover them with a top dressing of forest leaves or straw 2 inches deep. As soon as the tops of the young plants are 2 inches high, pass between them with a shovei-plough, follow with a hoe, destroying the weeds and levelling the ground; do not hill. This is all you have to do until fall. When the ground begins to freeze, cover with straw, chaff, or forest leaves, 6 inches deep, to keep them from frost. Your potatoes will now have a chance to ripen and rest during the winter. In this way, you will have the greatest yield and best quality. Continue this course from year to year and the rot will not only disappear, but your crop will increase from 25 to 100 per cent. The third year you may increase your field crop by ploughing in fine manure. You will now have had nature's course."—*Agricultural Division of the Patent Office.*

A Curiosity.—At the corner of Calaboose alley and Chesnut street, by the *Republican* office, may be seen a solid mass of iron, weighing 1700 pounds taken from Pilot-knob mountain, and which was intended to be forwarded to the World's Fair, held in London in 1852. It is of the purest ore, and although it has remained exposed to the elements for three years past it exhibits not a spot of rust upon its surface. It has, we suppose, been forgotten by its owners, and yesterday we saw it pointed out as a large rock! It is a curiosity to all who would know something of the mineral resources of Missouri, and tells a tale of what may be accomplished in iron by our enterprising men when the iron mountain Railroad shall be completed.—*St Louis Democrat.*

Time table for the United States.—Table exhibiting the time of day at different places in the United States, when it is 12 at noon at Eastport, Maine:—Eastport, 12; Boston, 11.39; Washington, 11.20; Buffalo, 11.12; Cincinnati, 10.58; Chicago, 10.39; St. Louis, 10.27; Charleston, 10.09; New Orleans, 10.29; St. Paul's, 10.11; Salt Lake, 8; San Francisco, 8.17; Astoria, 8.08.

For "The Friend."

Work while it is Day.

"He that planted the ear, shall he not hear? He that formed the eye, shall he not see? He that teacheth man knowledge, shall he not know?" Yes, truly, every thought and every motive is known to the Omniscient One, who is of purer eyes than to behold iniquity with any degree of approbation. Let us bring all our deeds to the light that it may be manifest whether they are wrought in Christ, yea or nay; for if they are *not*, the day is approaching to all of us, when we shall have to take up this lamentation; "The harvest is past, the summer is ended, and I am not saved."

How needful then that we work while the day of merciful visitation is lengthened out to us, while we continue to hear a voice behind us, saying, "This is the way, walk thou in it."

"Therefore, whatsoever thy hand findeth to do," in order to make thy calling and election sure, in order to give thee an inheritance among all them that are sanctified, "do it with all thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou and I goest."

SUMMARY OF EVENTS.

EUROPE.—News from Liverpool to the 28th ult.—The intelligence from the Crimea does not report any events of much moment. On the night of the 13th, the Russian fire demolished the new French battery between the Mamelon and Malakoff towers. The allies are said to be preparing for another assault, in which both the land and naval forces will participate. The approaches are now so near, that the firing tells on both sides with terrible effect. The dispatches speak of the immense efforts of the Russians in strengthening their defences, and erecting stronger fortifications. Cholera had nearly disappeared from the French camp. During the Sixth month, 3000 French soldiers died from that disease. The attitude of Austria caused much disquietude in the cabinets of the Western Powers. The Dutch authorities at the Hague have forbidden enlistments for the British service, and some of the recruits have been arrested. Accounts from Warsaw state that the prohibition to export grain had been rescinded by Russia. A part of the Turkish troops at Constantinople had mutinied and committed great excesses. A formidable insurrection of the Arabs had broken out near Tripoli, occasioned by an attempt to levy increased taxes. The Turkish army sent against them, had been defeated with a loss of 1700 to 2000 men.

FRANCE.—The French loan has been all taken. The visit of the Queen of England is fixed for the 18th inst. The municipal elections were going on in France, but excited little interest, and few votes were polled.

SPAIN.—Cholera prevailed extensively in some of the Provinces. Further disturbances from the Carlists were apprehended in Catalonia.

AUSTRIA.—Provisions were advancing in price, although the harvest promised to be an average one. The effective force of the Austrian army had been reduced to about 400,000 men. There was unusual mortality among the troops, from cholera and other diseases.

RUSSIA.—In the apprehension of an attack from the vessels in the Sea of Azoff, the Russians were actively fortifying Roston, at the mouth of the Don. The channel has been obstructed by large stones thrown in to prevent the river from being navigable. An Imperial Ukase forbids the Jews to settle as agriculturists, or purchase lands in the governments of Tchernigeff and Poltawa. The loss of the garrison of Sebastopol in repelling the assault of the allies, Sixth mo. 17th and 18th, is officially stated at 5775 men.

ITALY.—The cholera was extremely severe at Ancona, and most of the coast towns on the Adriatic, as well as throughout the provinces of Bologna, Romagna and La Marca, with the exception of the loftiest situations. The Austrian garrisons especially were suffering severely.

GREAT BRITAIN.—Sir William Molesworth has been appointed Colonial Secretary, in place of Lord John Russell. In the House of Parliament, on the 27th ult., Lord Palmerston said, "that Omar Pacha had returned to Constantinople to hold consultation with his government on military affairs. It was not true that he had any intention of resigning." It was rumored that General Simpson had resigned his command. The bark Annamorka arrived in the Birkenhead docks after a long voyage, having rescued 96 persons from the large ship Polar Star, which was destroyed by fire on the 4th of Tenth month last, in the South Seas. The iron trade is recovering from the late depression, though it is not yet by any means brisk. The late reduction of ten per cent. in the wages of the workmen, was still in force. Welsh rails command £7 15s. and £8 on shipboard, in Wales. Scotch pig iron is quoted at 73s. 6d. on the Clyde. The cotton market was dull, and prices slightly declining, the range was from 6 1-16d. to 7d. Breadstuffs were nearly unchanged. Flour was quoted from 40s. to 43s. per bbl. Consols remained at 91.

UNITED STATES. — *The Western Rivers.* — The Chicago Times states that the St. Croix, Chippewa, and Black rivers are very high, and are pouring a flood into the Mississippi, that is rising all the way from St. Paul to Galena. It is reported to have risen six feet at La Crosse. The Wisconsin is very high—booms breaking, and logs escaping down stream with a rush. Immense quantities of lumber which were awaiting this rise, will now come down, and be obtainable in large quantities, and at reasonable prices.

Kansas.—Late advices state that great excitement prevails concerning the appointment of the new Governor. The Legislature discusses the soundness on the slavery question, and the members were about sending an application to the President, asking the appointment of Woodson, the present Acting Secretary, in case J. L. Dawson declines. A still later dispatch states that Dawson has declined the post, and that it has been offered to Wilson Shannon, of Ohio. There seems to be no doubt, that a majority of the actual settlers are opposed to slavery, but it has been determined by the Missourians that Kansas shall not be a free State. Cholera has broken out at Leavenworth City, Kansas, and Major Armstead, his wife, and forty-eight others have died of it. It is also at Fort Riley, where it has caused the death of Capt. Ogden, the wife of Major Woods, and four of her children. The garrison had deserted, and the chaplain was the only officer left in the fort.

New York.—The census returns of 18 wards show an aggregate population of 551,998. The four wards remaining to be heard from in 1850, had 77,332 inhabitants. The specie in the various city banks, on the 14th inst., is reported at $15,298,358.

Philadelphia.—Mortality last week, 305.

Louisville.—The election in the city, on the 6th inst., was accompanied by a savage and disgraceful riot in which from 15 to 20 persons lost their lives, and many more were wounded. The contending parties were the "Know Nothings," and the Germans and Irish. The parties reciprocally blame each other for the outrages. A number of buildings were burned by the mob, and some men perished in the flames.

An Indian Battle.—The Omaha Indians attacked the combined forces of the Sioux, Chanos and Apache Indians, on the 16th of Seventh month, and defeated them, after a serious conflict, in which many on both sides were killed and wounded. Among the killed was Logan, the chief of the Omahas. Advices received from Fort Union state that the Indians show signs of hostility to the government. The reinforcements for the U. S. troops had reached Fort Pierre.

Texas.—Galveston papers to the 28th ult., state that heavy rains have prevailed in Western Texas, and the whole of that part of the State has been literally flooded. The continued storms have occasioned serious apprehensions for the cotton crop, which is very backward this season.

New Orleans.—The deaths in this city, for the week ending the 6th inst., numbered 336, including 222 from yellow fever.

Wisconsin.—Emigrants continue to pour into this State, and among them are said to be many persons of wealth and enterprise, from Ohio and Kentucky. The Kentucky emigrants go to Wisconsin to engage in the business of stock raising.

The Yellow Fever, is increasing at Portsmouth, Va. Seven thousand of the inhabitants have fled from the town.

Cincinnati.—During the week ending the 7th instant, there were 224 deaths, eight of the number being from cholera.

Pennsylvania Railroad.—The receipts of this road for the Seventh month, were $307,516, being $98,216 more than in the corresponding month of last year.

Miscellaneous.—Methodist Episcopal Church, South.—From the general minutes of the Methodist Episcopal Church, South, we gather the following facts: The number of travelling preachers is 1912; superannuated, 150; local, 4359; white members, 428,511; colour 164,584; Indians, 3757; grand total, 603,303. The crease during the year was 23,992.

American Iron.—A recent statement, emanating fr the Iron Dealers' Association, gives a cheering accou of the flourishing condition of the iron trade in t country. American pig and bloom iron have advanc in price, under the stimulus of reviving trade, wh the manufacturers of domestic hardware, and of t and railway iron, are largely extending their ope tions.

Successful Navigation.—The steamship Iberia, of t Peninsular and Oriental Company's line, left Sout ampton last month, on her 100th trip. It is a thi weeks' voyage, and upwards of 2000 miles in leng The Iberia has taken ten years to perform these 1 voyages, and has done so without an accident wort of note, and traversed a distance of nearly 250,0 miles.

New York Canal Tolls.—The statement of tolls r ceived on the New York canals, from the commenc ment of navigation up to the Eighth month 1st, sho a falling off, in comparison with the receipts of last ye for the same period, of $156,041, and in comparis with those of 1847, amounting to $884,781.

Dead Letters in Great Britain.—The British Post-off Department, it is stated, has adopted the regulation returning unopened all letters which miscarry on whic the writer's address has been written or printed. Great Britain there is only one dead letter out of 20 in the United States the proportion is 1 in 36 of all t letters mailed.

Rice in Connecticut.—George W. Payne, of Farmin ton, Conn., has a lot of Minnesota rice growing upo his farm "full eight feet high and promising an abu dant yield." He thinks it equal to the Southern ric and is confident that it can be profitably raised in the meridian. It is sown on swampy land unfit for othe cultivation.

Population of Canada.—The new census of Upper an Lower Canada shows a large increase in populatio since 1851. At that time the population of Upper Ca nada was 952,000; that of Lower Canada 890,261; in round numbers, 60,000 less than the numbers of th Upper Province. The population of Upper Canada i now, in round numbers, 1,332,000; the Lower Provinc has 1,050,000, showing a numerical majority in favou of the Upper Province of 282,000. The ratio of increas for the last four years has been 10.54 per cent.

The Mormons.—The emigration of this singular peo ple from Great Britain to Utah, has been very large th present year. Between Eleventh mo. 27th, 1854, an Fourth mo. 26th, 1855, according to the published state ments, 3626 emigrants left England in eleven ships. O these, 874 were landed in New York; 1450 in Philad delphia, and 1302 in New Orleans, from which place they were forwarded to Salt Lake City. The latest ac counts from their settlement in Salt Lake Valley speal of the devastations of the grasshoppers and crickets a being so serious as to cause fears that a large propor tion of the crops of all kinds would be cut off, and no enough left for the support of the inhabitants.

Postage with France.—The French Government ha submitted a proposition to that of the U. States, tha the postage on letters between the two countries shal be greatly reduced, and the direct communication more frequent.

WEST-TOWN BOARDING SCHOOL.

Wanted, a Teacher of the Classical Department in this Institution.

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From the Edinburgh Review.

The Land of Silence.

On the 18th of November, 1852, the day when great Captain, (Wellington,) was laid in solemn np beneath the dome of St. Paul's, a train which ched London at four in the morning brought passenger who during the journey had attracted little attention. He had entered the carriage the Blenkinsop Station some ninety miles from rn, and spent upwards of three hours with his low-passengers in profound silence. He was a ll-dressed, handsome fellow, bright-eyed, and elligent in look; but throughout the entire tance not even once did he open his mouth but give his front teeth a tap with a paper-knife. Six o'clock found our traveller one of the vast ltitude who on that memorable morning eagerly wded every damp inlet to the thronged and ddy Strand. After some three hours' wander- through this densely-packed thoroughfare, he last paused at the corner of Bridge Street, Black- rs, and there became firmly wedged into a com- ct mass of spectators near the obelisk. From s post of observation he never stirred again until e whole pageant, with all 'its boast of heraldry l pomp of power,' had with solemn tramp swept him and was gone. Then the huge living wave led back and onward through the mighty oroughfare, spreading silently away through the ntless veins and arteries of the City. But of the thousand mourners near him, probably not e shares in such feelings as now fill the heart of r traveller. He has been present with them roughout the whole spectacle, but of many of grandest features has been utterly unconscious. ny a time throughout the day solemn silence wly rippled over the waves of that vast and ex- tant multitude; the silence awoke up again into busy hum—anon died away, and yet again wned into sound. Then far away in the distance ere rises on the wind to ten thousand listening s the shrill cry of trumpets, and the low moan distant and muffled drums; the solemn wail of e dead march, and the heavy tread of armed n: but to this one spectator the gale brings no mpet-cry, no sound of the military pageant,— word of wonder, delight, surprise, or sorrow m speaking lips on every side. To him the ole scene is one of deep unbroken silence—he ither hears nor utters word or sound of even the st emotion. He is deaf and dumb. His neigh- urs on either side are half inclined to suspect m to be crazy, and now and then hint their be- f; but the unconscious object of their charity, ither hears nor answers their sarcasm. So con- centrated, keen, and fixed is his gaze, that with his eyes he seems to hear and speak as well as see, as if the one organ embraced the life and power of three. The face of the blind man—mentioned by Coleridge—was all *one* eye, while in the face of the deaf and dumb the very absent senses seem most present.

We have called our readers' attention to this sketch of life, because it aptly enough introduces us to one important feature in the isolation of the deaf and dumb when compared with their fellow-sufferers the blind, or with the rest of mankind. That point is, the eternal, unchanging, desolate *silence* of their whole existence. An hour's silence may be at times a very pleasant thing; but a whole existence, unbroken by even the faintest sound or murmur, is a totally different question,—so different, indeed, that it is doubtful if hearing men can at all form a true idea of it. What would the busy Strand be like without the din of carriages? a stroll into the country without the song of birds, 'the cock's shrill clarion, or the echoing horn?' —streams babbling by without murmur, the ocean without a voice, the whirlwind without its crash? —lightning without even the faintest echo of thunder?—the thousand melodies of earth, air, sea, and sky, unheard and unknown! The full conception of existence in such a world as this is, we repeat, to hearing men most difficult, if at all possible. And as it is thus difficult for us to imagine what the full loss of the deaf-mute is, so conversely is it a thousand-fold more difficult for him to imagine even remotely the nature of our gain. The blind man by dint of practice at last realises by *touch* the *visible* form and substance of many objects, and among them, perhaps, some of the least plainly visible; but no kindred agency can convey to the ear of the deaf-mute the remotest conception even of what *sound* is. His eye may beam with intelligence, his touch vie with that of the keenest of blind readers, his store of information be already great, and every faculty of mind be vigorous; but not the wisest discipline of the most skilful teacher will ever impart to him an idea of any given sound. For, be it remembered, the deaf-mute is in most cases unconscious even of the sound of his own attempts at speech; and hence, as we shall hereafter see, the dreary and forlorn moanings in which these attempts so often result.

Deafness at birth, or the loss of hearing at an early age, before the habit of speaking is so confirmed, or the stock of articulate language so copious, as very powerfully to impress the memory, is invariably followed by dumbness; though not, certainly, on account of any sympathy between the organs of hearing and of speech, by which disease or defect of the former might be transferred to the latter. Were this the case dumb people could not be taught to speak. Total dumbness seldom proceeds from any other cause than want of hearing or want of intellect. Want of hearing from birth, or from an early age, is followed by dumbness (if the intellect is perfect) merely because it precludes the opportunity of learning or being confirmed in the use of speech in the ordinary way. Dumbness, where the hearing is perfect and the intellect defective (no uncommon case) proceeds from want of ideas, and of judgment to direct the organs of speech in the formation of articulation.

Of the causes of birth-deafness, whether arising from actual defect in the organ of hearing or not, we know little; and even in cases of total deafness, to all appearance the ear is wanting neither in external or internal apparatus, presenting in this respect a striking contrast to blindness, the mediate or immediate cause of which—as well as the diseased part of the organ—may be generally discovered without much difficulty. In comparing the organs of sight and hearing, and judging of their respective degrees of structural complication, exposure to accident, and liability to injury, we should be apt to consider the eye as more frequently the seat of disease than the ear, and the decision is on the whole just. 'Yet the ear is no less artificially and mechanically adapted to its office than the eye, though we do not so well understand the action, the use, or the mutual dependency of its internal parts.' While, on the other hand, of the wisdom and beauty of all the several parts of the aural structure the investigations of modern science have given us abundant proof;—a point not only of interest in itself, but immediately connected with our subject, and demanding a few words of description.

(To be continued.)

For "The Friend."

Alton, 15th of Twelfth month, 1827.

To ———: Be assured thou hast my very tender sympathy under the important circumstances thy letter unfolds: and that my best, though feeble, desires are, and will be, for thy best welfare. I cannot doubt but preservation and sufficient help will be extended, while a simple, upright, unreserved surrender of the will is sought after and abode in. I have thought, in a case of this kind, there is always abundant condescension, gentleness, forbearance and long-suffering, manifested towards us, poor fallible creatures. He that putteth forth and goeth before us, knoweth our frame, and himself took our infirmities; when we take a step a little awkwardly, or with too much forwardness, or mistakingly, mercy is near to hold us up and restore us; so long as we are not wilful, but singly desire to be right in our movements. We may be, and some of us know we have been, long borne with, in much that borders on, and indeed proves to be, little better than thorough unbelief and disobedience.

We read that "rebellion is as the sin of witchcraft;" we may have held back on different grounds, very reasonably as we have thought; but we have been chastised for this,—leanness and feebleness have come over us, so that when we would afterwards have given up, the Divine sense, strength, and blessing has receded; neither have we enjoyed the answer of, "Well done." Our situation perhaps has somewhat resembled that of the Israelites, who, after refusing, attempted to enter the promised land; there is, nevertheless, forgiveness with Him, that he may be rightly feared, and also plenteous redemption. I believe we are safe in resting under a holy, simple fear and caution, as to so awful a proceeding as the first exercise of the ministry; but how far this

should be carried, cannot well be defined for another; vessels are variously moulded, and variously dealt with or used; there may be too much of this as well as too little, for our snares and our tendencies differ. Even though we wait for what we may suppose only adequate strength and clearness for the occasion, this may stand in the way of our having that degree of it, which was intended for us, had we used more self-renunciation, or been more disinterested in our service. It is plain, we are not to expect to have just what evidence would please or satisfy our own feelings, which may have become somewhat morbid, by dwelling on things too much.

Ah! the simplicity of a true babe in Christ is what we want most, far more than that kind of assurance we covet thus greatly; a little of this goes a great way; it is the faith which pleases God, and removes the mountains; and by which we are to walk, rather than by sight; it leads to look not at self with anxiety, how we shall be provided either with discernment, courage, or what else is needed; but to rest in the Lord, and cast our burden on him, knowing he is ready to sustain such, so that they shall lack nothing; nor are they much moved by what arises to perplex, discourage or prove them,—trusting over all in never-failing goodness.

I hope if what is now handed, should feel to thee to be as a word in season, and in anywise coming from the right source, thou wilt not hesitate to accept it through the fear of leaning on man. I consider that when instruments are rightly engaged for the help of others, they act not in their own name; such are ordained and needful in the church; and if our eye be single to the great Head, the giver of every good and perfect gift, and to his inward appearing and sense as to what comes through others, we shall not be in danger of hurt,—bearing always in mind his injunction, "Take heed *how* ye hear."

J. Barclay.

The Hessian fly.—According to the account of Edward Tilghman, of Queen Ann County, Maryland, says — Glover, the eggs of the Hessian fly, (*cecidomyia destructor,*) very destructive to wheat, are deposited in October, in the longitudinal cavities between the little ridges of the blade, from which, in about fifteen days, very small worms or maggots appear. It is properly a small two-winged gnat, which lays its eggs in winter or fall, when the grain has sprouted and begins to show leaves. They make way down the blades with considerable activity, until hidden between them and the stems of the plant. The number on a single leaf is often twenty or thirty, and sometimes greater. The eggs are extremely minute, and of a pale-red colour; and, if the weather prove favourable, they will hatch in four days. The maggots, when they first come out of their shells, are also of a pale-red colour. Forthwith they crawl down the leaves and work their way between them and the main stalk, passing downwards till they come to a joint, just above which they remain, a little below the surface of the ground, with the head towards the root of the plant. Having thus fixed themselves upon the stalk, they become stationary, and never move from the place before their transformations are completed. They do not eat the stalk, nor do they penetrate within it, but lie lengthwise on its surface, and are wholly nourished by the sap. As they increase in size, and grow plump and firm, they become imbedded in the side of the stem by the pressure of their bodies upon the growing plant. One maggot thus placed seldom destroys the plant; but when two or three are fixed in this manner around the stem, they weaken and impoverish it, and cause it to fall down or wither and die. They usually come to their full size in five or six weeks, and then measure about three twentieths of an inch in length. After escaping from the pupa state, the body of the Hessian fly measures about the tenth of an inch in length, the head, antennæ and thorax are black, the hind body tawny, more or less widely marked with black on each wing, and clothed with fine grayish hairs. The legs are pale-red or brownish, and the feet black. The maggots are generally transformed to flies in autumn. The Hessian fly is subject to the attacks of several parasitic insects, which serve more or less to lessen their numbers, the chief of which is the *ceraphron destructor,* of (say) a shining black four-winged fly, about one-tenth of an inch in length. — Herrick recommends that the stouter varieties of wheat should be chosen, and the ground kept in good condition. If fall wheat is sown late, some of the eggs will be avoided; but the risk of winter killing will be incurred. Burning the stubble immediately after harvest, and then ploughing and harrowing the land is also highly recommended. Steeping the grain, and rolling it in air slaked lime or plaster, as promoting a rapid and vigorous growth, would also be beneficial.—*Agricultural Division of the Patent office.*

The Spider.—Why hate and shudder at spiders? Because they entangle flies and kill them? That should entitle them to our gratitude, for flies, being troublesome and injurious to man, any other insect that destroys them ought to be considered our ally, and taken into friendship. Are they not beautiful? The other day we observed one in the field. He was larger than a double-eagle and as bright and yellow, having colours more striking, indeed, because harmoniously variegated.

Now, as he had been at immense expense in building his capacious house, like the Crystal Palace proprietors of New York, and out of his own bowels too, which they did not—for speculators and brokers are not supposed to have any, purses being a complete substitute—having been at so much cost, he did not like to go away and leave his domicil behind him. For his stock of materials for such structures is limited, as well as the funds of the operators in the Faneils. Nature, it is said, only supplies the spider family with a certain quantity at first, which, if they are extravagant in spending, they will have afterwards to make up by *knitting,* Schuylerizing or stealing—the difference between which methods, we can not tarry to record, and might not be able to do so, was ever so much time allowed us. In short, our spider resolved, as the palace proprietors, who may have taken the hint from him, are said to have determined on—he resolved to take his splendid dwelling down.

So one morning he began in earnest to pull down, and, as far as we could judge, at the point where he had ended in putting it up; that is, the last timbers he had placed in the building were the first to be removed. Patiently and carefully he worked, taking off filament by filament of those long beams and braces, which seemed single to the naked eye, but yet were doubled and trebled and quadrupled to afford sufficient strength for so large a work. For this creature, it must be observed, has discovered no iron or other new material to weave into his productions, but is obliged to labour with just the same raw material as when he spun his web upon the grape vines of Eve. So if he wants augmented strength in any portion of his work, he can only attain it by putting several timbers together.

By degrees, we could see, as he wrought, the main pillars and string-pieces lessening in size, and at length disappearing one by one, till finally, the whole habitation was invisible. What had be[come] of it? We kept a sharp look-out at this junc[ture] for it was evidently the crisis of the enterprise. [At] last we saw the spider hoist a pack upon his [back] in the shape of a ball, and commence his jour[ney] It was his house, which he was thus transpo[sing] to erect in a more favourable locality. Li[ke a] snail, he was thus carrying it upon his back, tho[ugh] unlike that animal, he had the rough stock of [lum]ber in his belly, should this tenement of hi[s be] dissolved by the hurricane, flood, or fire. [So] beautiful, industrious, and provident creature [was] along as nimble as Æneas, with his father, An[chi]ses, on his shoulders, though under the burde[n of] all his worldly goods. He made for a large [tree] where, notwithstanding all our vigilance, he [soon] appeared. We sent after him a sincere w[ish] that he might obtain an eligible lot *up-to-*[*date*] whither he was going, on easy terms.—*New [York] Advertiser.*

A Good Conscience.—That conscience alone [is a] good which is much busied in self-examinati[on,] which speaks much with itself, and much [with] God. This is both the sign that it is good, [and] the means to make it better. That soul [is] doubtless be very wary in its walk, which t[akes] daily account of itself, and renders up that [ac]count unto God. It will not live by guess, [but] naturally examine each step beforehand, beca[use] it is resolved to examine all after; will cons[ider] well what it should do, because it means to [do] over again what it hath done.

On Fretting.

"Fret not thyself," says the Psalmist. [Such] kind have a great proneness to fret themsel[ves.] Their business does not prosper according to t[heir] expectations; customers do not pay promptl[y;] competition is sharp; those in whom they l[ook] confided prove treacherous; malice and envy l[aunch] their envenomed shafts; domestic affairs go con[tra]rwise; the wicked seem to prosper, while [the] righteous are abased. In every lot there is an [ex]material to make a goad of, which may pierce [and] rankle in our souls, if we are only so disposed.

Fretting is of the nature of certain diseases, [as]suming various types. Disease is sometimes ac[ute] —coming on suddenly in the midst of health, [and] with but little premonition, raging violently thro[ugh] the system, causing fever and racking pains; s[oon] reaching its crisis and rapidly running its cou[rse] either to kill or to be cured. So with frett[ing.] At times it overtakes the constitutionally and [hab]itually patient and gentle. Strong provocat[ion] assails them unawares, throws them off their gua[rd,] upsets their equanimity, and causes an overflow [of] of spleen that they did not know was in them [at] that degree. Even the gentle may thus have [oc]casion for taking heed to the injunction, "Fr[et] not."

Diseases, however, often assume a chronic ty[pe,] becoming embedded in the system, deranging [the] organs, interfering with the performance of [the] natural and healthful functions, and lingering y[ears] after year, like a vampire, to extract the vital jui[ces.] In like manner, fretting becomes chronic. Pe[evi]ishness, irritability, censoriousness, complaini[ng] indulged in, assume a habit; gaining ther[eby] strength and power, until the prevailing tempe[r is] fretfulness. It argues a sadly diseased conditi[on] of the soul, when this distemper becomes one [of] its fixtures. To such an one every thing g[oes] wrong. The whole mechanism of society is thro[wn] out of gear; instead of moving smoothly, as wh[en] lubricated by the oil of kindness and charity, [the] cogs clash, and its pivots all grate harshly.

For "The Friend."

Providential and Maternal Care.

The protecting power of the great Creator is ...en manifest towards those who are cast out on ...e world, without any one to guard them from ...nptation, and lead them in the paths of righte...sness. However destitute such may feel, they ...ould not despair of his divine regard and no...ce, and abandon themselves to evil habits and ...il company, as though the salvation of their ...uls was of little moment, and none cared for ...em. Eminently good men and women have ...rung from what the world esteems a low origin, ...d by the power of Divine grace, have been made ...strumental in turning many sinners from the ...il of their way.

Benjamin Bangs was born in the county of ...orfolk, in the year 1652, of reputable parents. ...he death of his father occurred in his infancy. ...hen of suitable age, he was placed from home to ...arn a trade, in which he was subjected to serious ...fficulties and dangers. His mother was a sor...wful widow, with nine children at home, and a ...nsiderable farm to manage, which the unsettled ...ate of the government rendered it perplexing to ...t along with. She was the daughter of a clergy...an, of good repute among his parishioners, of ...hom, when Benjamin Bangs visited the place of ...s residence many years after, the ancient inha...tants said to him, he was a very pious man, and ...ver extorted anything from his hearers, but ...cepted what they would freely give him. His ...other was a religious woman, well educated, and ...culcated the principles of her profession in her ...ildren, as well as teaching them to read and ...rite.

About his twelfth year he was much given to ...yish sports, diverting himself in running, ...restling, and foot-ball playing, which was much ...ractised in that part of the country, and his com...any was sought by those who were fond of such ...stime. His good mother, who felt a godly care ...r her children, would often impart counsel that ...ew their minds to a more serious way of life, ...hich tended to preserve them from profanity, ...nd the evil courses that many fell into, to the ...reat dishonour of God, and true religion. "Be...ng one day," he says, "by myself, not far from ...ur habitation, I met with such a visitation, as I ...ad been altogether ignorant of before, in which a ...weet calmness came over my mind, and it arose ...n my heart, that if I could but keep to this, what ...ight I grow up to in time. It affected me much, ...nd resting with me some time, I acquainted my ...nother therewith. She greatly rejoiced, and en...ouraged me to retire to it, and then I had a full ...ntention so to do. When my companions got ...bout me, pressing me to do as I used to do, ...lthough I had some inclination to answer their ...esire, I found something in me that laid a re...traint upon me, and prevented me from comply...ng with their solicitations. But through con...nued importunities, and a natural inclination to ...spirit of liberty, I came by degrees to lose much ...f the sense of that visitation, which now and ...hen, upon serious reflection, caused me greatly ...o mourn for the loss I had sustained. Through ...ften gratifying my youthful desires, and going ...rom the instruction of my inward guide, I found ...gradual decay as to religion to attend, even un...l at length I came to be left to myself." How ...ften have young persons, through disobedience, ...st sight of the pearl of great price, and being ...eprived of all sense of heavenly good, they have ...een left to temptation, and found themselves ...tterly unable to recover those sensations of peace ...nd delight which the Truth gives.

Between twelve and thirteen years old, he inclined to learn some trade, and his mother's means not permitting her to furnish him with a capital when he should be of age, it was concluded to place him with a shoemaker, which would require but a small stock to begin with, should he live to need it, and he was accordingly apprenticed to one in the neighbourhood, for five years. It turned out that they were mistaken in his master's circumstances, for in less than a year, he informed Benjamin Bangs that he was unable to pay his debts, and fearing imprisonment, he thought he had no other way to escape but to leave the place; and desiring him to keep secret his situation, told him if he would go with him, he would take as much care of him as of himself; and if he inclined to go, he advised him to take leave of his mother, but not to disclose the master's situation to her. This proved a severe trial to him; but considering that the fee given at his apprenticeship would be lost, he concluded it was better to embrace the offer; and the man having a brother, they concluded to go together. Taking leave of his mother under such a prospect, and not being more than fourteen years old, the parting was with great reluctance, and she said to him, doubtless yearning over her son, "Child, it will not be long before I shall see thee again," and with a heart very full, he returned to his master.

About twelve o'clock the next night, they set out, and got within a mile of Edmundsbury in Suffolk, the night following. Next day they went into the town, and having little money, they sat down there to work. Here they staid but a short time, before they left for London, which they reached in three days. The city lay as a heap of rubbish, it being soon after the great fire in the year 1666. Labourers being wanted there, they flocked in from all parts of the country, and his master and brother joined in the work, but he was able to do but little, and to live in idleness he could not be satisfied. They lived together under the character of brothers. His master fearing he should discover him, though he had no disposition to do it, it appeared to Benjamin Bangs necessary they should separate, and proposing if they could find a good workman of his own trade that he should work with him, it was not long before one was found, and he staid with him three years, and in the time became pretty well acquainted with shoemaking. After leaving this person, he took up with a company of the best workmen, which caused him to spend what he got among them, though he earned considerable.

While he lived in Stepney parish, not far from Ratcliff meeting-house belonging to Friends, a hot persecution began against dissenters. Sir John Robinson, lieutenant of the tower, who was maliciously bent against Friends, sent one day a company of his soldiers, with orders to break into the meeting-house, take out what seats they found, and burn them. Soon after this, he and another justice concluded to break up their meeting on a First-day. On this occasion the militia was raised, and some companies of foot also came from the tower, and many wardsmen were ordered to appear armed with halberts, amongst whom Benjamin was one, not from inclination but by order of his master, although he says, "I had a secret desire to see what would be done." Besides those forces, there came a multitude of spectators. Some came in good will, to see if they could in any way be serviceable to the sufferers, and others were evilly inclined to get what they could from them. The armed men had orders to let all the Quakers come into the meeting-house that would, but to suffer none to go out until the justices came. They treated Friends with very rough language, calling them rogues and rebels, for meeting there contrary to law, and began to take their names. Then they were suffered to go out; but not pulling off their hats to the justices, the rude people plucked them off, and threw them over the wall. Those who were friends to them, secured what they could, and returned them to the owners; others who wanted prey, took a good hat, and left a worthless one in its place.

Sir John, taking a particular dislike to three of the Friends, who had probably spoken to him by way of rebuke, ordered a mittimus to be made to send them to prison. The warrants and prisoners being committed to the care of the constable to convey thither, he ran about to find wardsmen to assist him, when all had gone, but Benjamin Bangs and one more. In their way, the prisoners with the constable's leave, stopped in Whitechapel to get some refreshment, and take a copy of the mittimus. While there, one of the Friends went to B. Bangs, and said, "Thou hast an innocent countenance, and dost not look like a persecutor." "No," he replied, "it is much contrary to my inclination." They answered, "We believe thee, and freely forgive thee." This had an effect upon him, and produced tenderness in his heart towards them. It was late before they delivered their prisoners to the keeper, and as they returned through Ratcliff highway, the watchmen seized them, and threatened to put them in the round-house, for being out at that time of the night, but let them pass, on being told the cause. A few days after this, soldiers were sent from the tower to pull down the meeting-house, of which they made a ruin.

Respecting himself, B. Bangs says, "Although I was now in a loose way of living, yet I had some secret touches of that which was good, which raised a desire in me to go to some religious meetings, but cannot say that I got much benefit thereby, for liberty was still most grateful to me. But *the good example I had in my childhood, did all along rest with me*, by which I was preserved from the profane way of life, that was too much practised in those times as well as now." The blessing of a godly mother, who not only set before him a proper example, but pleaded with and counselled him to shun evil, and walk in the way of righteousness, was signally manifest, brought into remembrance as it was by the Holy Spirit, when Satan and evil advisers were striving to entice him into the broad way of destruction. The responsibility of older persons is great. Their character, their principles, and their actions may lead young people, either into the way of holiness, or down to the chambers of spiritual death. It is also important for young people to remember, that their accountability is great. Christ died for them, and has furnished them with a measure of his Holy Spirit, which shows them what it is wrong for them to do, and offers them strength to forsake every evil thing, and to enable them to work righteousness in his fear. He is merciful and kind, and all-powerful to save them under whatever circumstances they may be placed in this life if they obey Him; but where they are blessed with religious parents, their obligations to their Almighty Creator are increased. Where much has been given, much will be required.

(To be continued.)

Slag and Scorrie.—The production of iron by the smelting furnaces of Great Britain has reached 3,000,000 tons annually; and by a moderate calculation, it may be assumed, that for every ton of iron two tons of slag are formed, making an aggregate of at least 6,000,000 tons of this hitherto useless material; at the present time it costs the smelters no less than £150,000 to cart it away. ...ery-

Celebrated English Oaks.—An English publication gives the following account of the most celebrated oaks in England:—The oldest oak in England is supposed to be the Parliament Oak (from the tradition of Edward I. holding a parliament under its branches) in Climpstone Park, belonging to the Duke of Portland, the park being also the most ancient on the island; it was a park before the Conquest, and was seized as such by the conqueror. The tree is supposed to be 1500 years old. The tallest oak in England was believed to be the property of the same nobleman; it was called the "Duke's walking stick," was higher than Westminster Abbey, and stood till of late years. The largest oak in England is called Calthrop Oak, Yorkshire; it measures 78 feet in circumference where the trunk meets the ground. The Three Shire Oak, at Worksop, is so called from its covering part of the counties of York, Nottingham, and Derby. It had the greatest expanse of any recorded in this island, droping over 767 square yards. The most productive oak was that of Gelonos, in Monmouthshire, felled in 1810. Its bark brought $1000, and its timber $8350. In the mansion of Tredegar Park, Monmouthshire, there is said to be a room 42 feet broad and 227 feet long, the floor and wainscots of which were the production of a single oak tree grown on the estate.

Mines and Miners.—The following enumeration shows the number of men employed in British mines and their annual average produce:

Coal miners,	216,366	52,000,000	tons of ore.
Iron miners,	27,098	2,260,000	"
Lead miners,	21,617	65,000	"
Copper miners,	18,468	11,000	"
Tin miners,	12,912	9,000	"

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 388.)

REMEMBRANCE LIPPINCOTT.

Remembrance Lippincott, the son of Richard and Abigail Lippincott, was born at Dorchester, New England, on the 15th of the Ninth month, 1650. His parents being convinced, soon after his birth, of the truth of the principles held by the people called Quakers, he was brought under the restraints which the faithful members of that society endeavour to exercise on their children. When George Keith endeavoured to lead astray the society, of which he had long been an advocate, his sophistries were plied with the most success in East Jersey, where John Barclay, brother of his old Friend, Robert, lent his influence to sustain him. It seemed for a time as if the meetings of Friends there would be broken up. Amid the general shaking, the children of old Richard Lippincott stood firm for the truth. The testimony of the Yearly Meeting against George Keith, was signed by four sons of that sufferer for the Truth, all indeed who were then living,—Remembrance, John, Restore and Freedom. Jacob had died in 1689.

It appears that Remembrance received a gift in the ministry in the exercise of which he was useful. His Friends sum up his life in a few words, "Remembrance Lippincott departed this life the 11th day of the Twelfth month, 1722. He was clerk of our Monthly and Quarterly Meetings [illegible]ny years; a diligent attender of our meeting [illegible]ship; his labour was acceptable to [illegible]."

JOSEPH PARKER.

Joseph Parker was born in Shrewsbury, the 28th of the Sixth month, 1673. He was a worthy elder, his life and conversation being exemplary. He duly attended our religious meetings for worship and discipline. He was zealous for the good order of the church, and careful to promote the discipline thereof. He departed this life the Third month, 1723.

JOHN BLUNSTONE.

This Friend with many others from Derbyshire, in England, came to Pennsylvania, in 1682, and settled west of the river Schuylkill, at a place they named after their native county and county town, Derby, but which soon became known as Darby. The certificate of membership he brought with him, was issued by a Monthly Meeting, held at Breach-house, on the 13th day of the Fifth month, 1682. Towards the close of the year he arrived, he was chosen one of the council of the New Province, indicating that he possessed the confidence and respect of his fellow citizens. This office he at different times held, but he evidently was dissatisfied that so much of his time was absorbed in public business, and he at last was released from it at his own request. He did for a time submit to be one of the justices for the county of Chester.

He was one of those who bore testimony against George Keith, signing the testimony of the Meeting of Ministers against him. He had received a gift in the ministry, and often laboured with life and power for the everlasting good of his fellow-creatures. He was also much employed in society matters, in Yearly Meeting appointments and otherwise. As he was often employed in committees to prepare epistles, and to examine books, it is to be supposed that he had received a competent education, especially as he wrote a pretty fair hand. Every thing indicates that he possessed the unity and confidence of his Friends.

I have found no trace of his services as a gospel minister, except the attendance of some meetings in Philadelphia. He probably travelled but little with certificates or minutes. His Friends say, "he had a lively gift in the ministry, [was] exemplary in his family and in the church; zealous for good order; a kind and hospitable man, both to Friends and others." He was one of the honest-hearted opposers of negro slavery, and did his utmost to prepare Friends for an extension of their testimony against that iniquitous practice. Yet he lived in love with his brethren, who had not seen so far as he had. He died the 22d of the Sixth month, 1723, being advanced in years.

JOHN SOMERS.

This Friend was born in the city of Worcester, in England, about the year 1640. He was convinced of the Truth in England, and was one of the early settlers in Pennsylvania, where we find him, in 1688, a resident of Philadelphia county, and belonging to what was then called Dublin Meeting.* He probably married, whilst residing there, Hannah ——, a Friend, born in his native town. She was much his junior; but being a religious woman, she proved a valuable companion to him through the remainder of his life. Of her we shall have something further to say.

In a few years after 1700, John Somers removed with his family to Great Egg Harbour. His Friends of that meeting say of him, "He was very serviceable in several respects amongst his neighbours; of an orderly life and conversation agreeable to the profession he made." After a time a gift in the ministry was conferred on hi[illegible] to which his memorialists state they "believe [illegible] was faithful. He lived in unity with his Frien[illegible] and died in the year 1723, being upwards of [illegible] years of age, and was buried at a burying-grou[illegible] at Somerset Plantation."

* In 1692, John Somers signed the testimony of Philadelphia Quarterly Meeting against George Keith.

ZACHARY JESS.

This valuable minister of the gospel resided [illegible] Springfield, Burlington Co., New Jersey. Of t[illegible] time of his birth, convincement and entrance in[illegible] the ministry, we have no information. At the ti[illegible] of the General Meeting of Ministers, in the S[illegible] venth month, 1713, he received a certificate [illegible] unity in visiting Friends on Long Island, in co[illegible] pany with Edward Andrews. This visit was pa[illegible] and by a returning certificate from a Quarter[illegible] Meeting on that island, his labour there was [illegible] their satisfaction. They testify that they "h[illegible] unity with his service for Truth, both in conve[illegible] sation and doctrine."

In the Seventh month, 1721, he had a cer[illegible] ficate from the same meeting to pay a gene[illegible] visit throughout New England. On returning t[illegible] certificate in the next year, he gave an account [illegible] his travels and labours of love on this journe[illegible] which was to the satisfaction of his Friends, a[illegible] is noticed as being "well received."

The testimony issued by his Quarterly Meeti[illegible] concerning him many years after his death, ru[illegible] thus,—"He travelled in the service of Tru[illegible] through the Eastern Provinces, to good satisfa[illegible] tion, and was respected at home; and died [illegible] unity with Friends, in the Sixth month, 1724."

THOMAS RIDGWAY.

This Friend was a member of Little Egg Ha[illegible] bour Monthly Meeting at the time of his deat[illegible] which took place on the 20th of Sixth mont[illegible] 1724. He stood in the station of elder, and w[illegible] an honest, upright supporter of the Truth. H[illegible] Friends say of him, His "conversation was a[illegible] swerable to our profession; [he] was zealous f[illegible] putting the discipline in practice. [He] departe[illegible] this life in unity with Friends."

SAMUEL BUNTING.

Samuel Bunting was one of the early settlers [illegible] West Jersey, being there about 1678. He w[illegible] at that time ranked among the useful and valu[illegible] ble Friends. A gift in the ministry was commi[illegible] ted to him, which he exercised to the comfort an[illegible] edification of the church. He was very diligen[illegible] in the attendance of religious meetings, and w[illegible] frequently employed by the General Meeting [illegible] Ministers on important appointments, which m[illegible] nifested their unity with him, and confidence i[illegible] his judgment.

His residence was at Chesterfield, and excep[illegible] at the time of his attendance at this Quarterly an[illegible] Yearly Meetings, we find little mention of his b[illegible] ing from home. In 1722 he was with John Oxle[illegible] at Shrewsbury Yearly Meeting. His Friends hav[illegible] given forth this short memorial concerning him.

"Samuel Bunting departed this life the 20t[illegible] of Second month, 1725, in an advanced age. H[illegible] was one of the first settlers in Chesterfield, befor[illegible] any meeting-house was built. [He] had a publi[illegible] testimony, and was very serviceable to that mee[illegible] ing in the discipline of the church. At [that] place his service lay chiefly, he not having travel[illegible] led much abroad. He was a liberal entertainer [illegible] travelling Friends, but a discourager of forwar[illegible] spirits."

There was a Rachel Bunting in 1702, a minis[illegible] ter among Friends, who was probably the wife o[illegible] Samuel. Of the time of her death, I have foun[illegible] no record.

(To be continued.)

Selected for "The Friend."

He who in wisdom planned this beauteous earth,
Who called from chaos all creation forth,
Through the void waste, who bade vast system's run
Kindling in varying brightness one by one,
Yet taketh note with his All-seeing eye,
Of every human soul beneath the sky,
And taketh thought in his All-knowing mind
Of all the joys and cares which each may find.
'Twas love for each that brought his Son below,
To have our temptings, and to bear our woe,
His life was mercy wheresoe'er he went,
His death was *pardon* to the penitent.
And now in glory by the throne above
He stands our advocate supreme in love;
And in our hearts descending by his grace,
He seeks to fit us for a heavenly place.
His spirit points us duties to fulfil,
And as we seek his aid, to work his will,
We shall on earth oft taste his perfect peace,
And rest at last where joys shall never cease.

Selected.

THE WATERS OF MARAH.

"And Moses cried unto the Lord, and the Lord showed him a tree, which, when he had cast into the waters, the waters were made sweet."

By Marah's stream of bitterness
When Moses stood and cried,
Jehovah heard his fervent prayer,
And instant help supplied:
The prophet sought the precious tree
With prompt, obedient feet;
'Twas cast into the fount, and made
The bitter waters sweet.

Whene'er affliction o'er thee sheds
Its influence maligu,
Then, sufferer, be the prophet's prayer
And prompt obedience, thine:
'Tis but a Marah's fount, ordain'd
Thy faith in God to prove,
And prayer and resignation shall
Its bitterness remove.

Selected.

"ABIDE WITH US."

Tarry with me, O my Saviour!
For the day is passing by;
See! the shades of evening gather,
And the night is drawing nigh;
Tarry with me! tarry with me!
Pass me not unheeded by.

Many friends were gathered round me,
In the bright days of the past;
But the grave has closed above them,
And I linger here the last;
I am lonely; tarry with me,
Till the dreary night is past.

Dimmed for me is earthly beauty,
And the spirit's eye would fain
Rest upon Thy lovely features:
Shall I seek, dear Lord, in vain?
Tarry with me, O my Saviour!
Let me see thy smile again.

Dull my ear to earth-born music,
Speak Thou, Lord, in words of cheer:
Feeble, tottering my footstep,
Sinks my heart with sudden fear;
Cast Thine arms, dear Lord! around me,
Let me feel Thy presence near.

Faithful memory paints before me
Every deed and thought of sin;
Open thou the blood filled fountain,
Cleanse my guilty soul within:
Tarry, thou forgiving Saviour,
Wash me wholly from my sin.

Deeper, deeper grow the shadows,
Paler now the glowing west;
Swift the night of death advances—
Shall it be the night of rest?
Tarry with me, O my Saviour!
Lay my head upon Thy breast.

Feeble, trembling, fainting, dying,
Lord, I cast myself on Thee;
Tarry with me through the darkness,
While I sleep; still watch by me
Till the morning, then awake me,
Dearest Lord, to dwell with Thee!

Knickerbocker.

From the Edinburgh Review.

On the Fibrous Plants of India.

Though the fibres imported from India include neither any real hemp nor any true flax, yet they include materials which may be usefully substituted for both, while for many of the purposes to which hemp and flax are severally applied they are superior to either. It will be sufficient for our present purpose if we briefly describe the most important of the fibres we already receive from India, and of the other fibrous materials which India *might* send us, and state the circumstances which render a large importation of all of them either possible or desirable.

But first it may interest the reader to be informed why hemp fibre should be comparatively little grown, and should not be at all imported from India, although the true hemp plant is described as a native of that country. There appear to be two reasons for this apparent anomaly. The first is, that the low country of India is so rich in other fibres which are either more rapid in their growth, more easily prepared, more beautiful to the eye, or more durable, that the natives for home use prefer them to hemp. The second is, that hemp is cultivated largely and widely for the sake of the *churrus* and *bhang* which it yields. The churrus is the well-known resin of hemp, or the inspissated juice of the leaves obtained from the plant by rubbing between the hands, and bhang is the name usually given to the dried leaves and twigs. Both of these are extensively used as soothing and exhilarating narcotics. The former is swallowed in the form of pills or boluses, the latter is smoked either alone or mixed with a certain proportion of tobacco. It will give an idea of the extent to which the hemp plant is cultivated for this luxurious purpose if we add from another authority that the use of it, as a narcotic, prevails in Asia and Africa among not less than two or three hundred millions of men!

But what becomes of the fibre, it will naturally be asked? The resin and the leaves and twigs being removed, why should the hemp fibre not be made use of also? The reason of this is, that the mode of culture best suited for the production of bhang, and usually followed in Lower India, is not adapted to the growth of a valuable fibre. All plants when grown thickly together, shoot up in height, branch little, and if the soil be rich and moist, are of a looser and more spongy texture. If fibrous plants be so raised, they yield finer, softer, stronger, and more flexible threads. Hence, both hemp and flax when cultivated for their fibres are sown more or less thickly, and are pulled up about the season of flowering, and usually before the seeds are permitted to ripen. But in India, when cultivated as a narcotic, the seed of the hemp plant is not sown thick as it ought to be when intended for cordage. The natives first sow it thin, and afterwards transplant the young plants, placing them at distances of nine or ten feet from each other.

"The effect of this is to expose them more freely to the light, heat, and air, by the agency of which the plant is enabled to perfect its secretions in a more complete manner, and the bhang will consequently be of a more intoxicating nature. The fibrous and woody parts at the same time attain a greater degree of stiffness and solidity, as is found to be the case with timber trees similarly exposed. The hemp plant, thus grown, will branch much. It may be small in dry situations, and large in rich and moist ones, but in either case its fibres are found, both in Europe and India, to be rougher, stiffer, and more difficult to separate from the woody part than is desirable, but seed is produced in larger quantity and of better quality."

The consequence of this is, that other plants are cultivated specially for their fibres, while the seeds, leaves, twigs, and resin being removed, the hemp-stalk and fibre are burned. But if the mode of growth be the main reason why the hemp fibre is usually neglected in Lower India, a change in the system of culture seems the only thing necessary to produce an article which will work more kindly and be fitted for the European market. This is the opinion of Dr. Royle, and of other persons, both naturalists and civil servants of the company, who have resided long in the East. Sown thick, they believe the hemp plant will yield a long and flexible fibre more valuable for cordage than the fibres usually cultivated in India, and that a demand for the article from this country would encourage and promote this mode of culture.

Past experience seems to render it doubtful whether hemp thus grown in Lower India would equal in strength the Russian, Polish, and Italian hemps, which bring the highest price in the European markets. But towards the foot, and on the lower slopes of the Himalayas, where the climate is colder, there is reason to believe that hemp of the strongest and most valuable kind might be extensively cultivated.

"In the Himalayas the hemp grows wild, and is, moreover, carefully cultivated, both on account of its exhilarating secretions and its strong and flexible fibre. With the properties of this the Hillmen are well acquainted, as they make with it both twine and rope, and a coarse cloth (*bhangela*), with which they clothe themselves, as well as make sacks and bags. Their hempen wrappers they wear much as a Highlander does his plaid, fixing it in front with a wooden skewer, instead of a brooch. A traveller in the Himalayas, some years since, described the natives as applying hemp 'extensively to purposes of a domestic nature, such as hanging their supernumerary female children, administering ropes'-end to their wives, penning up cattle, and making a sort of netted, or knitted, or knotted shoes, to which a sole of untanned leather is sometimes, but by no means generally, affixed.'"

They prepare from it, also, a coarse kind of cloth, which they send into the plains for making very durable grain sacks, and they twine it into very strong ropes, which they employ for crossing their rivers. Grown among the hills, at a height of three to seven thousand feet, it is described as remarkable for strength, and for the divisibility, fineness, and softness of its fibres. It is not impossible, therefore, that Himalayan hemp may by-and-by occupy an important place in our European markets, and it is to be hoped that besides encouraging the growth of the plant in these localities as an important article of export, our Indian Government may be able also, by means of railroads and otherwise, to provide those easy and economical means of transit without which it cannot be conveyed with a profit to the British islands.

To flax-fibre as an Indian product the same remarks apply as to the growth of hemp. That the flax-plant is extensively cultivated in India is shown by the fact that linseed forms an important article of Indian export. We import at present annually about 600,000 cwts. of this seed, two-thirds of which come from Russia, while our Indian possessions export annually about an equal quantity, one-half of which goes to North America. If to this large export of seed we add the vast quantity which is used in India itself for the manufacture of linseed oil and oil-cake for the feeding of cattle, we shall form an idea of the comparative extent to which the flax-plant is cultivated in India for its seed. Yet, almost every-

where the stalks and husks are burned as a useless refuse. In a few places only—and those, as with the hemp-plant, towards the north, where the cotton and other common fibres cease to be produced,—is the fibre of the flax-plant separated and used for the manufacture of twines and coarser cloths.

(To be continued.)

Railways in Russia.—The carriage allotted for my special use was about ten feet square; it was furnished with two sofas and chairs, a small card table, and two side tables. On the sofas I could have reclined at full length—a convenience very desirable, and generally denied us on English railways—both sofas and chairs had air cushions, and were very comfortable. I looked into several first and second class carriages, and they all appeared nicely fitted up, although not like the one assigned to me; the second class carriages had cushions superior to those of the first class on English railways, and afforded plenty of room to each individual, allowing of his sitting without cramping his knees upon those of the person opposite to him. We left Moscow at eleven o'clock precisely—M. Sherman, my servant, and myself, occupying this little room to ourselves; our baggage was stowed away in another carriage. I was pleased to perceive that there was no unnecessary hurry in the railway movements such as those which annoy the English traveller; plenty of time was allowed at every station to the passengers to take their meals, and in each there was all that could be required in the way of refreshments. The time allowed for the train to pass from one station to another is carefully fixed for the driver, who dare not arrive a minute sooner or later; so that, in some cases, we had to go very slowly, in order not to arrive before the time. This, however, is not unpleasant, as people on the continent do not give way to that nervous hurry which fidgets us and shortens our lives. Who in England has time to look around him? Rich and poor seem to be urged along by an impetus which prevents their thinking of anything except their next appointment, and as soon as that is kept, their thoughts fly to the next.—*English Prisoners in Russia.*

Barclay's Brief Contrast.

"Your religion (sayest thou) will be welcome to the worst and wickedest of men; for you will please them exceedingly, in crying down of ordinances, the observation of the sabbath, and private and family prayers, &c. Answ. We cry down no ordinance of God, but your hypocritical ways; and we know no worse men, than those hypocrites, whom we are so far from pleasing, in crying down their hypocritical prayers and performances, that they fret and gnash at us with their teeth: and if they could get their will, would tear us in pieces, for witnessing against those things. And they are very blind who see not, that the denying of those things in shadow and bare formality, and establishing them in the power and substance, can no ways be acceptable to the wicked, but most unpleasing to hypocrites, who can perform the one, but not the other. But now let us examine, whether your principles, or ours, be most acceptable to the wicked and hypocrites. 1. Wicked men and hypocrites love well to hear that they can never be free from their sins in this life, and that they must always sin. 2. They love well to hear, to be justified by Christ without them, and his righteousness without, but not by him and his righteousness within them. 3. They love well to hear, that the words without them are the only rule, which they can wrest according to their own corrupt inclinations; but they love not to hear, that the word and light of God within, is to be their rule, which they cannot wrest nor bend. 4. They love well to hear, that they may use the fashions and customs of this world, bow and cringe, and give and receive the honour of this world. 5. They love to hear they may use sports, and games, and plays. 6. To wear laces, and ribbons, and gold rings, and other superfluity. 7. They love well to hear, that men must not expect to hear God immediately, being such as those who said, let not God speak unto us. 8. They love well to hear, that water-baptism and giving of bread and wine, are the ordinances of God, and the true baptism and supper; for then they think they are Christians, if they partake of these outward things; and they are mad against us, who call them shadows. And as for their observation of that called the Sabbath, we find none more plead for it, than profane light men and women; for they can easily dispense to hear a man talk for an hour or two, and then have all the rest of the day to spend in idleness, vain communication, and frequenting the ale-house, and decking themselves with vain apparel. 10. They love to hear, that they may be members of the church, though they have no infallible evidence of holiness. 11. They love to hear of your doctrine of election and reprobation. 12. And of your doctrine, once in grace, and ever in grace, whereby they feed themselves in presumption and carelessness. Many other particulars could be mentioned, but these may serve enough to show, that your principles are pleasing to the wicked and hypocrites, and ours displeasing."

Sagacity of the Northern Bears.—On one occarion, a bear was seen to swim cautiously to a rough piece of ice, on which two female walruses were lying asleeep with their cubs. The wily animal crept up some hummocks behind the party, and with its fore-feet loosencd a large block of ice; this, with the help of his nose and paws, he rolled and carried until immediately over the heads of the sleepers, when he let it fall on one of the old animals, which was instantly killed. The other walrus, with its cubs, rolled into the water; but the younger one of the stricken female remained by its dam; upon this helpless creature the bear now leaped down, and thus completed the destruction of two animals which it would not have ventured to attack openly. * * * The stratagems practised in taking large seals are not much less to be admired. These creatures are remarkably timid, and for that reason always lie to bask or sleep on the very edge of the pieces of floating ice, so that on the slightest alarm they can by one roll tumble themselves into their favourite element. They are exceedingly restless, constantly moving their head from side to side, and sleeping by very short naps. As with all wild creatures, they turn their attention to the direction of the wind, as if expecting danger from that quarter. The bear, on seeing his intended prey, gets quietly into the water, and swims until he is leeward of him, from whence, by frequent short dives, he silently makes his approaches, and so arranges his distance that at the last dive he comes up to the spot where the seal is lying. If the poor animal attempts to escape by rolling into the water, he falls into the bear's clutches; if, on the contrary, he lies still, his destroyer makes a powerful spring, kills him on the ice, and devours him at his leisure.—*King's Narrative.*

How to Cook Potatoes.—Potatoes at this season are very poor eating, unless rightly cooked, and not one in a hundred knows how to do that. Treated as in the fall and winter, they come upon the table watery, solid, and every way disagreeable. A Vermont woman, who has surprised us by makin old potatoes as good as new, dry, mealy, and fres has disclosed to us the process she puts them throug to effect so desirable a result. The potatoes ar pared and put to soak in cold water from four t six hours; then dropped into water which is alread boiling—an essential point; and a little salt added t the water improves them. Take them from the fir the moment they are done; pour off all the wate and let them stand uncovered in the kettle ove the fire till the water evaporates from the surface and they are ready for the table. The result wi astonish those who try it for the first time, and the will never return to the old method of boiling them with the skins on.—*Springfield Republican.*

For "The Friend."

"The ear trieth words, as the mouth tasteth meat," Job xxxiv. 3. On reading in the presen number of "The Friend," "Wm. Penn's words it a preface to the works of Charles Marshall," also the accompanying remarks:—I can say my spiri did rejoice, and, a little prayer something similar to this was raised:—"Lord, evermore give us this bread."

"This is the bread that cometh down from heaven and giveth life unto the world." "This is my beloved Son, hear ye him." Surely every true born child can say, "it is good for us to be here." Well, as we keep here, I verily believe "our bread will be given us," either immediately or instrumentally, and "our water will be sure."

It is our heavenly Father's good pleasure to give to all his humble, depending children, the kingdom; therefore, may our eye and expectation be on the Lord, and him alone. He "is able to do exceeding abundantly above all that we can ask or think," and make a way where no way can be seen: Ah! me thinks there are those who if faithful in their allegiance to their dear Lord and master, will yet have to praise him as on the banks of deliverance. A new song will be put into their mouths: even "the song of Moses the servant of God, and the song of the Lamb, saying: Great and marvellous are thy works, Lord God Almighty, just and true are all thy ways, thou King of Saints." Rev. xv. 3.

Eighth mo. 18th, 1855.

A Western Prairie in Summer.—I shall never forget the sensations with which I looked abroad for the first time upon one of these wide-extended champaigns. The morning was one of the brightest and most beautiful of midsummer. The prairie was then decked in its richest attire of wild verdure and bright flowers. As I entered upon it, descending from a gently sloping bluff, there was spread out before me one vast, unbroken, level plain; to which my eye could discover no boundary, except in the distance on the north. I was struck with the novelty and grandeur of the scene—the prairie resembling a vast sea of living green, its tall grass waving majestically in the breeze, as the waters of old ocean roll and undulate before the winds. As I rode out upon this prairie, the bluffs behind me and the distant skirting woods on the north gradually faded from view, until they entirely disappeared, and I was, as the dwellers on these plains say, *out of sight of land.*

The New Metal Alumnium is now said to be an unquestioned conquest of science, and may be produced in any quantity for $3 a pound. Further improvements are expected to reduce its cost to fifty cents, when it will naturally replace iron in many household and familiar utensils. This discovery is one of the positive scientific achievements of the day.

A Testimony from Thirsk Monthly meeting in Yorkshire, concerning MABEL BARKER.

"About the year 1741, it pleased the Lord, in he riches of his love, to raise up our well-beloved friend *Mabel Barker* to bear testimony to his blessed Truth; in which service she manifested her love and zeal for the prosperity thereof, by her frequent exercise and labour amongst us. Her concern was great *for the welfare of our immortal souls*, and that *we might demean ourselves so as to give no just occasion for the Truth to be evil spoken of*; advising us *to be very careful in all our deportment among men*; sometimes expressing *the great need there was for her to be careful, upon her own account, lest she should offend in thought, word, or deed*; and that she believed *all had the like need, but was afraid all did not see their need to be so great as it really was*; and so would tenderly advise, to the comfort and consolation of her friends; for the Lord blessed her in her labour, and often eminently attended her in her ministry with his divine power, whereby the hearts of many were reached, and the heritage of God watered by the divine showers, that, through her, as an instrument in the hand of the Lord, fell upon them. Oh! the bedewing seasons and comfortable opportunities, which we have had with this our Friend, the impressions whereof at times still revive upon our spirits, and makes us sensible our loss of her is great; but as we are well satisfied it is her eternal gain, we dare not murmur, but say, as one of old, *The Lord gave, and the Lord hath taken away, blessed be the name of the Lord:* desiring that others may be raised up, and made willing to labour faithfully in the Lord's vineyard, as we believe this our friend hath done; for it was her great concern, that his work might be done to his own praise: and she was willing to lend a helping hand to the weak, that so all might be encouraged therein.

"She laboured much, and was very serviceable to our women Friends, for the promoting of good order amongst them, that the church might be kept clean from the defilements of the world, and that it might be so, she spared no pains or advice, which she thought would tend to the glory of God, or the good of her Friends, being willing to spend and be spent, according to her ability, for his cause, as she sometimes would declare. She travelled not much abroad in the service of Truth, save in our own county and the county of Durham, or meetings adjacent, for her labour was much about home.

"She visited the families of Friends in our own Monthly Meeting, in which service we have cause to believe, she was an instrument of good to those whom she so visited, being one who, we doubt not, was rightly qualified for such a work, and did advise from her own experience.

"She was exemplary in the course and conduct of her life, meek, gentle and courteous to all, a great lover of peace, concord and unity, which she laboured much to promote amongst us, being an example of good to those she was conversant with; a loving wife, an affectionate mother, a good neighbour and kind friend: and as she lived, so she died, a pattern of meekness and innocency, and no doubt is at rest from her labours, and her works follow her. And that it may be so with us and all the Lord's people, is the fervent desire and breathing of our souls to the Lord; that we, like her, may be concerned to work the work of our day, fight the good fight of faith, and hold out to the end, as she has done; that we may be entitled to that immortal crown that will never fade away.

"She departed this life the 14th of the Third month, 1751, aged fifty-four years, a minister upwards of nine years. Her corpse was interred in Friends' burying-ground at *Thirsk* the 16th of said month, being accompanied by a great many Friends and others."

A Puzzled Pig.—One of our western farmers, being very much annoyed last summer by his best sow breaking into the corn-field, search was instituted in vain for a hole in the rail fence. Failing to find any, an attempt was next made to drive out the animal by the same way of her entrance; but of course without success. The owner then resolved to watch her proceedings; and posting himself at night in a fence-corner, he saw her enter at one end of a hollow log, outside the field, and emerge at the other end, within the enclosure. "*Eureka*," cried he, "I have you now, old lady!" Accordingly, he proceeded, after turning her out once more, to so arrange the log (it being very crooked) that both ends opened on the outside of the field. The next day the animal was observed to enter at her accustomed place, and shortly emerge again. "Her astonishment," says our informant, "at finding herself in the same field whence she had started, is too ludicrous to be described! She looked this way and then that, grunted her dissatisfaction, and finally returned to the original starting place; and, after a deliberate survey of matters, to satisfy herself that it was all right, she again entered the log. On emerging once more on the wrong side, she evinced even more surprise than before, and, turning about, retraced the log in an opposite direction. Finding this effort likewise in vain, after looking long and attentively at the position of things, with a short, angry grunt of disappointment, and perhaps fear, she turned short round, and started off on a brisk run; nor could either coaxing or driving ever after induce her to visit that part of the field." She seemed to have a "superstition" concerning the spot.—*Knickerbocker.*

From "The Leisure Hour."

WONDERS OF VISION.

One of the wonders of vision has been well presented to the mind by Dr. Dick. "Let us," he says, "suppose ourselves stationed on Arthur's seat, or on the top of Salisbury Crags, in the vicinity of Edinburgh. Turning our face to the north-west, the city, with its castles, spires, and stately edifices, presents itself to our view. Beyond it, on the north and west, a beautiful country, adorned with villas, plantations, and fertile fields, stretches as far as the eye can reach, till the view is bounded by the castle of Stirling, at the distance of more than thirty miles. On the right hand we behold the port of Leith, the shipping in the roads, the coast of Fife, the isles of Inchkeith and of May, and the Frith of Forth, gradually losing itself in the German Ocean. If we suppose the length of this landscape to be forty miles, and its breadth twenty-five, it will, of course, comprehend an area of a thousand square miles." After adverting to the immense multitude of rays of reflecting light which flow in all directions from the myriads of objects which compose the surrounding scene, Dr. Dick continues: —"Let me now attend to another circumstance, no less admirable than the preceding, and that is the distinct impression which I have of the shape, colours, and motion of the multiplicity of objects I am now contemplating, and the small space within which their images are depicted at the bottom of my eye. Could a painter, after a long series of ingenious efforts, delineate the extensive landscape now before me on a piece of paper not exceeding the size of a silver sixpence, so that every object might be as distinctly seen, in its proper state and colour, as it now appears when I survey the scene around me, he would be incomparably superior to all the masters of his art that ever went before him. This effect, which far transcends the utmost efforts of human genius, is accomplished in a moment, in millions of instances, by the hand of nature, or, in other words, by 'the finger of God.'

"All the objects I am now surveying, comprehending an extent of a thousand square miles, are accurately delineated at the bottom of my eye, on a space less than half an inch in diameter. How delicate then must be the strokes of that Divine pencil which has formed such a picture! I turn my eyes to the castle of Edinburgh, which appears one of the most conspicuous objects in my field of view. Supposing that portion of it which strikes my eye to be 500 feet long, and 90 feet in height, I find, by calculation, that it occupies only the six hundred thousandth part of an inch. I next direct my eye towards the Frith of Forth, and perceive a steamboat sailing between Queensferry and Newhaven. I distinctly trace its motion for the space of forty minutes, at the end of which it reaches the chain-pier at Newhaven, having passed over a space of five miles in length, which is but the eighth part of lineal extent of the landscape in that direction; and consequently occupies in the picture formed on my retina, a lineal space of only one-sixteenth of an inch in extent. And, if the boat be reckoned about 88 feet in length, its image is only the three hundredth part of this extent, and fills a space in the eye of only the four thousand eight-hundredth part of a lineal inch."

Discovery of the body of Balmat, the Swiss Guide.—Jaques Balmat, the celebrated guide of Chamouni, who was lost in the ascent of Mont Blanc, about twenty-one years ago, while acting as guide to some travellers, was found a few days ago, according to the *Gazette de Lausanne*, in the broken up ice which forms the arch (*voute*) of Aveyron. To the astonishment of persons passing that way, the body of a man was discovered, the upper portion being still buried in its frozen tomb. A number of persons were promptly summoned to the spot, and after cautious efforts with pickaxes and other instruments, they succeeded in disengaging the remains of the old and popular guide, Jaques Balmat, in a state of the most perfect preservation. The body was immediately conveyed to Chamouni where it received every mark of honour and respect. Jaques Balmat acquired some celebrity by being one of the guides to M. Saussure, the naturalist, in the year 1786.

The Horizontal Posture in Fainting.—The Medical Times gives an analysis of Richardson's theory, of the manner in which the recumbent or horizontal posture produces recovery from fainting. It is well known that the arterial blood sent from the heart first ascends and the venous blood descends from the upper and ascends from the lower parts. When the blood is withdrawn from the upper part of the erect body, the heart loses its power of sending the blood along the aorta; hence the blood, losing the *vis a tergo*, gravitates in the veins of the lower half of the body. The heart ceases to pulsate and the blood coagulates in the veins, and death would ensue, but the body falls, or is laid down, and then the blood contained in the veins of the lower part of the body is poured into the heart, exciting it to contraction, and thus the circulation is restored.

SUMMARY OF EVENTS.

EUROPE.—News from England to the 4th inst.—*The War.*—A French despatch from Sebastopol says, "Our approaches on the side of the Malakoff advance considerably. We now touch the place. Everything is prepared for a general action in about fifteen days." General Simpson telegraphs, "Cholera has nearly dis-

appeared. The Russians continue to hold their strong position on the Mackenzie, and the strong range of heights overhanging Urkusta and the valley of Baidar. The French have pushed forward the whole of their cavalry into the valley of Baidar." The Times correspondent writes: "Stagnation seems to reign in the camp and trenches; even the heavy firing has died away, yet the approaches advance, and every day sees the allies nearer the crest of the Malakoff, which it will now require all the tenacity of the Russians to hold." In the Baltic no alteration had taken place in the position of the squadrons. The inactivity in that quarter, as well as in the Crimea, appears to be caused by the Russians acting wholly on the defensive, and being so well prepared, at all important points, that their enemies cannot venture an attack with much prospect of success. Where there are no Russian soldiers, the defenceless towns and villages in Finland are plundered and burnt by the allied marine, and according to the Russian statements, the English have in places penetrated to the retreats of the peasantry, and carried off all their property, even to the smallest articles of clothing, acting with less humanity than might have been expected from a band of pirates.

FRANCE.—Great preparations were making in Paris for the reception of Queen Victoria. The shipment of troops to the Crimea continued from the ports of Marseilles and Toulon. The provincial journal speak moderately well of the approaching harvest.

SPAIN.—A government messenger had been despatched to Rome with a document adopted by the cabinet council, the object of which is to justify the conduct of Spain in regard to the sequestration of the church property and other matters in which offence has been given to the Holy See. Continued respect and submission to the Catholic religion is professed in the paper. The official Gazette announces that the Government would receive tenders for the construction of electric telegraph lines all over Spain.

RUSSIA.—The movements of the Russian forces in Asiatic Turkey appear to have perplexed the allies. After having partially invested Kars for a week, the Russian general broke up his encampment, and by a flank march advanced past that town on the road to Erzeroum. Whilst the main body of the Russian army is advancing towards Erzeroum, a strong division blockades the Turkish force in Kars, with the view of cutting off reinforcements and supplies.

SWITZERLAND.—An earthquake has destroyed the village of Viege.

ITALY.—An outbreak was apprehended throughout the Peninsula. The rumour was current, that France had notified its readiness to suppress insurrectionary movements.

ENGLAND.—The Queen had sent a message to Parliament asking for additional provisions for the prosecution of the war, which resulted in the Chancellor of the Exchequer proposing the issue of seven millions of Exchequer Bills. Lord Palmerston, in reply to a question in Parliament touching the British enlistments in the United States, states that in order to prevent all possibility of a difficulty with the American Government, the British Government had stopped enlisting men at Halifax.

Liverpool Cotton Market.—Sales of the week, 35,000 bales at slightly declining prices. *Breadstuffs*, nearly unchanged, and market very heavy. The accounts from the crops were favourable, though some rain had fallen. *London Money Market.*—The bullion in the Bank of England has decreased £250,000. Consols, 91¾.

PORTUGAL.—The corn crop of Portugal is abundant. The cholera is prevailing in Oporto.

CUBA.—Advices from Havana to the 8th inst. All the Creoles in Cuba, who have become citizens of the United States, have been ordered to leave the island forthwith. The yellow fever was raging among the troops at Porto Rico, and fifteen hundred had died.

MEXICO.—Letters of late date from the city of Mexico contain a sorrowful account of the condition of affairs at the capital. The police are said to have discovered a great conspiracy, and were making arrests of suspected persons. Zapatlan el Grande is reported to have fallen into the hands of the insurgents, and the garrison of 400 men deserted and joined Alvarez. It was rumored that Guanjuato had been taken by the rebels; also, that the conducta which left the city of Mexico on the 18th ult., with $1,500,000, had been captured by the insurgents. Forty of the troops escorting it, were killed, and 300 others joined the rebels.

CHILI.—Valparaiso dates to Sixth mo. 30th. The Chilian Congress was in session. Among the bills before it, were the following:—To establish a Bank of Deposits and Discounts at Valparaiso; to form a Loan Office, to facilitate the raising of money on lands in order to their improvement; to reform judicial proceedings and military pensions. About one million dollars private subscriptions had been made for the construction of a railroad from Santiago to Talca. Government was expected to subscribe as much more. Its whole cost was estimated at three millions.

UNITED STATES.—*Texas.*—The corn crop of the State is said to be secure and unusually large. Cotton was opening finely, and sugar promised well. Large numbers of slaves continued to escape into Mexico. Cholera was raging in Austin county.

Kansas.—Wilson Shannon accepted the appointment of Governor of Kansas.

Utah.—Abundant supplies of excellent coal have been discovered in the mountain range between Sanpeta and Jueb counties. Mining was to commence immediately so as to have fuel for the coming winter.

The Yellow Fever in the South.—The deaths in New Orleans for the week ending the 13th inst., numbered 419, including 291 from the fever. A despatch, dated the 18th, says, "The number of deaths in the Charity Hospital for last week, was 138, and 132 persons were discharged cured. The ravages of this fell disease were unabated at Norfolk, Portsmouth and Gosport. Collections for the relief of the sufferers have been made in New York, Philadelphia, and other places.

New York.—Mortality last week, 633, of which a large portion was young children. There were 289 deaths of children under one year of age.

Philadelphia.—Mortality last week, 280; under one year of age, 109.

Cincinnati.—In the week ending the Eighth mo. 7th, there were 224 deaths, 80 of which were by cholera. In that ending the 14th inst., there were 185 deaths, of which 45 were by cholera.

Chicago.—The census of Chicago has just been taken. The present population is 87,900. The number of new buildings erected during the last year is 2000, many of them of the first class. There are now 138 vessels belonging to that port.

Boston Ice Trade.—The whole amount of ice shipped from Boston, Mass., last year, was 156,540 tons. The railroads received $90,000 annually for transporting ice, and the amount shipped over the sea received from four to five hundred thousand dollars. Last season 520 vessels were employed.

State of the Ohio.—At Pittsburg, on the 18th instant, there was eight feet of water in the channel, 55 steamboats were lying at the wharves, freights were low, and goods arriving from the eastward in large quantities.

Miscellaneous.—Slavery in Kansas.—Among the bills said to have passed the Kansas Legislature, is one affixing the penalty of death to all attempts to interfere with or entice away slaves. Also, the importing or introduction into the Territory of any abolition document, tending to incite slaves to rebellion against authority, is made punishable with death.

Telegraphic Extension.—The Boston Traveller states, that from its office, telegraphic lines extend in various directions, connecting with 1300 stations, in all parts of the United States and British Provinces, from Halifax in the east to Kansas City in the west, and from Quebec to New Orleans.

Wealth of Brooklyn, N. Y.—According to the returns of the assessors, the aggregate amount of real estate in the city of Brooklyn this year is $85,545,698, and of personal estate $17,702,839, making a total of $103,248,537.

Ice on the Isthmus.—The Aspinwall and Panama Ice Company have made arrangements by which these two ports are to be constantly furnished with New England ice. Their ice-house in Panama has heretofore been supplied by shipments via Cape Horn, the average passages being four to five months. Recently they have shipped a cargo to Aspinwall, a part of which is to be sent over the railroad, and thence to Panama, where it is expected to arrive in 25 or 30 days from Boston.

The Decrease of the Brandy Trade, is strikingly illustrated in the absence of all American vessels from the port of La Rochelle for the last six months, a fact which it is said never occurred before. The French papers ascribe it to the failure of the grape crops, and the temperance movements in the United States.

A Liberal Policy.—It is said that Paraguay has not only opened her internal rivers to the Brazilian flag, but to the flags of all foreign nations.

Vintage in Italy.—The vine, it is said, will fail again in Italy this year. The leaves are curling up and becoming crisp, and the grapes are covered with white mould. All sanitary experiments have hitherto failed—such as dipping the clusters in a solution of glue—blowing sulphur over the vines, laying them in the ground, &c.

Accident at Niagara Falls.—On the afternoon of the 12th inst., a small boat containing five men, was swe over the falls. The men were all drowned.

Maritime Disasters.—A list has been prepared of di asters in the water during 1854, which shows that th number of vessels lost or injured is 5382, which, wit the steamers and boats on our lakes and rivers, wil probably make fully 6000 in all. The loss of life wil exceed 9000, and that of property may be set down a forty millions of dollars.

The Crops in the Sandwich Islands.—The Sandwich Islands this year will raise wheat enough to supply th Islands, and of a very superior kind. They have go an agricultural society there.

A Just Award.—The Arctic Committee, appointed b the House of Commons to investigate the claims of th commanders of the recent Arctic Expedition for a re ward for the discovery of a north-west passage, hav come to a determination to recommend that £500 should be given to Capt. McClure.

Shipwreck and Loss of life.—The ship Griminesia, o Callao, Capt. Penney, was wrecked on the Seventh mo 3d, 1854, on a reef to the westward of New Caledonia in lat. 19° 45′ S., lon. 161° 45′ E., not laid down on th charts. The captain, with the mate, doctor and fou seamen, left her in a boat. She had on board 65 coolies from China, and a crew of 50 men, and all must have perished, with the exception of the seven in the boat.

A Long Drive.—A paper in Indiana county, Pa. chronicles the passage through the town of Indiana, o a drove of several hundred head of cattle for the eastern markets, which had been bought in Texas, and driven overland, a distance of fifteen hundred miles. They looked remarkably well, considering they had been more than four months on the road.

Appropriate News.—Gloversville, Fulton Co., N. Y., is well named. There were made there last year 1,800,000 pairs of gloves, worth about $1,000,000.

The Jesuits.—A return, just published at Rome, shows that the Order of Jesuits at present consist of 5510 members, 1515 of whom are in Italy, 1697 in France, 463 in Belgium, 364 in Spain, 177 in Germany, and 1294 in England, America and other countries.

RECEIPTS.

Received from Sl. Pritchard, Ind., $5, to 52, vol. 29; from J. Fawcett, agt., O., for L. Cobb, John Crew, Sl. Enloes, Wm. Thomas, and John Allman, $2 each, vol. 28, Jos. Taylor, Stacy Cook, and Jos. Whinery, $2 each, vol. 29, F. Mearkt, $2, to 44, vol. 28, John Lipsey, $4, vols. 26 and 27; from Thos. Bowerman, N. Y., $4, vols. 27 and 28; from Geo. F. Wood, N. Y., $2, vol. 28; from H. D. Medcalf, Md., $2, vol. 27.

The Moral Almanac for 1856 is received, and for sale at Friends' Bookstore, 84 Arch street.
Philad., Eighth mo. 20, 1855.

WEST-TOWN BOARDING SCHOOL.

Wanted, a Teacher of the Classical Department in this Institution.

Application may be made to either of the undersigned, members of the Committee.

SAMUEL HILLES, Wilmington, Del.
THOMAS EVANS, } Philada.
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Evening Schools for Adult Coloured Persons.

Wanted, A Principal and three Assistant Teachers for the Men's School, and a Principal and four Assistants for the Women's School.

Application may be made to either of the undersigned.

JOHN C. ALLEN, No. 179 S. Fifth St.
SAMUEL ALLEN, No. 134 S. Front St.
WILLIAM L. EDWARDS, No. 37 Arch St.

MARRIED, on the 15th inst., in Friends' Meeting, Rancocas, N. J., JOHN BORTON, to SARAH A. WARNER.

DIED, on the 13th inst., at her residence in this city, SARAH RICHARDSON, in the 68th year of her age; a member of the Western District Meeting of Friends. We believe it may be said of this dear Friend, that she was of a meek and quiet spirit, and was concerned to be found doing her day's work in the day-time, and it is consoling to believe, that her end was peace.

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From the Edinburgh Review.

The Land of Silence.

(Continued from page 393.)

Sound may be said to consist of pulsations of the air. The office of the ear is to receive, and assist in conveying to the brain impressions from these pulses or waves of air which are collected by the *concha*, or external shell. Thence they are transmitted into a narrow winding passage, closed at its furthest extremity by a thin membrane like the pelt of a drum, stretched obliquely across the passage on a bony rim. This membrane is semi-transparent, and vibrates at every breath of air. Beyond the membrane or drum is a hollow chamber of air, curiously fitted with a chain of moveable bones, which are put in motion by the vibration of the external air, and serve to convey sounds to the internal ear, and to the interior channels and recesses of the skull. These recesses or cavities have been likened to wind instruments of music, on account of their spiral or circular form, and they contain lodged in them the nerves communicating with the brain. That the air may pass freely into and out of the barrel of the ear, and the covering vibrates or the temperature chances be altered, there is a passage called the Eustachian tube, which leads from the throat to the cavity of the tympanum, answering the purpose of the aperture in the side of an ordinary drum. The whole labyrinth with its perfect apparatus is as it were hewn out of a rock; that is, wrought into the substance of the hardest bone in the body.

The small bones behind the membrane are three in number; so arranged and, as it were, hinged upon one another, that when the drum of the ear vibrates, all the three are put in motion together. The last bone of the three plays upon an aperture, which it closes, and which opens into the winding canals leading to the brain. It bears the name of *stapes*, and its especial office is to repeat the vibrations of the aural membrane, like a repeating frigate moored within the line. But this sensation of sound may be excited without any affection of the drum of the ear, by any thing which communicates motion to this *stapes;* as when a solid body in a state of vibration is applied to the bones of the skull, *e. g.*, when a metal bar held at one end between the teeth touches a tremulous body at the other. Of this, also, a common tuning fork supplies at once a ready and complete proof, by being held between the teeth whilst the fork is vibrating in the usual way.

Fine and delicate as every part of the aural structure is, and exquisitely adapted to discharge peculiar functions, even a slight disarrangement of so elaborate a machine at once interferes with its working power. But though slight or occasional deafness is easily induced, total deafness rarely supervenes. The drum membrane of the ear may possibly become slightly thickened,—inflammation or cold may attack any one of the interior parts; sore throat may partially close the Eustachian tube, and so deaden and destroy all sound in the air chamber; the organs of secretion which line the auditory passage may diminish or suppress the necessary supply of wax, or, on the other hand, unduly increase or thicken it; and thus deafness to a greater or less degree may supervene. But deafness of a severe kind is on the whole rare; and the proportion of mutes in the whole population of Great Britain is about one in sixteen hundred, making a total of seventeen thousand three hundred; being considerably less in number than the blind. If we take the population of Great Britain to be in round numbers 27 millions, the proportion of deaf-mutes will amount to about one-sixteen-thousandth part of the whole population; whereas the number of blind persons in the United Kingdom is estimated at about *one* in every thousand.

Let us now proceed to inquire what has been really done by the different systems for the intellectual education of the deaf and dumb. We shall not attempt to give our readers a detailed account of all past labourers in the cause,—their toils or successes,—but be content with a glance at the most notable and successful since the time of Rodolphus Agricola (ob. 1485,) whom the Abbé de L'Epée mentions in his chapter entitled *L'origine de l'Art d'instruire les Sourds-muets*, as one of the earliest believers in the capacity of the deaf and dumb to receive an intelligent education. The sight of a deaf-mute who had learned to understand writing, and to write down his own thoughts, he regarded 'comme un témoignage du pouvoir immense et presque incroyable de l'intelligence humaine.' Even he is a reluctant witness, and evidently inclines towards a miraculous cause for the wonder which his own eyes beheld. Of him who taught that deaf-mute we have no record; and perhaps many another solitary labourer besides himself,—in other countries besides his own,—toiled on with greater or less success. But we hear of no systematic attempt to educate the deaf and dumb until the middle of the 16th century, when Petrus Pontius the Benedictine instructed the sister of the high and mighty the Constable of Castile. An account of his method was published at Madrid in the year 1620, about thirty-five years after the death of Petrus; from which it is clear that the education of deaf-mutes was no longer regarded as impracticable or fruitless, but was attracting at least European attention. In the register of the Benedictine monastery recording his death, we read, 'in the month of August, 1585, died Pedro Ponce, distinguished for his eminent virtues, but chiefly excelling in the art of instructing deaf and dumb, for which he has obtained *a world-wide* fame (*dansi out l'univers*).' . . . . . .

In the year 1623, Sir Kenelm Digby returned from Spain, with Charles, then Prince of Wales; and in a work entitled 'Treatise of Bodies,' gives a full account of the younger brother of the Constable of Castile, who had been taught 'to *hears* the sounds of words with his *eyes*.' This doubtless attracted attention in England, and we are therefore not surprised to find that in the year 1648, '*J. B.* (John Bulwer,) *surnamed the Chirosopher*,' published a curious treatise, entitled '*Philocophus*, or the Deafe and Dumbe Man's Friend.' He seems, also, to have been the first Englishman who recommended the institution of a college for deaf-mutes, and mentions their capacity of enjoying music by means of their teeth. But within thirty years of this date, George Dalgarno, the Scot (whose name was some years since most justly rescued from oblivion by Dugald Stewart,) published a still more valuable treatise, entitled 'Ars Signorum,' not only introducing a *finger alphabet*, but containing at least the germ of many future pretended discoveries from the time of Bishop Wilkins, 1661, to the, 'immortal Abbé de L'Epée,' of the 18th century. 'He first attempted the education of deaf-mutes in the general principles of grammar, and in the association of thought with *written* instead of *spoken* language.' And this alone constitutes sufficient ground for claiming Dalgarno not only as one of the earliest educators of the deaf and dumb in England, but as having achieved for them more than had been individually achieved by any one before him.

(To be continued.)

For "The Friend."

The following resolutions written in 1722, in the diary of a young man, in the nineteenth year of his age, and which he appears to have adhered strictly to, until his death, which occurred in 1758, I have thought, might have a useful effect upon some of the youthful readers of "The Friend."

"Resolved, not to waste one minute of time; but improve it the most profitable way I can.

Not to do anything that I should be afraid to do, if it were the last moment of my life.

To think much on all occasions of my own dying, and of the common circumstances that attend death.

To be endeavouring to find out fit objects for charity and liberality.

Never to do anything out of revenge.

Never to suffer the least emotions of anger to irrational beings.

To live at all times as I think is best in my devout frames, and when I have the clearest views of the gospel, and another world.

Never to speak anything in narration but simple truth.

To inquire every night as I am retiring to bed wherein I have been negligent; what sin I have committed, and wherein I have denied myself; also at the end of every week, month, and year.

To maintain the strictest temperance in diet.

Never to speak anything that is ridiculous.

Not to allow the least measure of fretting uneasiness at my father or mother. Resolved, to suffer no effects of it, so much as in the least alteration of speech, or motion of the eye; and to be especially careful, with respect to any of the family.

To endeavour to my utmost to deny whatever

is not agreeable to a good and universally sweet, and benevolent, quiet, peaceable, contented, compassionate, generous, humble, meek, modest, submissive, obliging, diligent, industrious, charitable, patient, moderate, forgiving, sincere temper; and to examine frequently and strictly whether I have done so.

And, all my life long, with the greatest openness of which I am capable, to acknowledge my ways to God, and lay open my soul to him; all my sins, temptations, difficulties, sorrows, fears, hopes, desires, everything and every circumstance."

His biographer says of him, "He did not entangle himself with the affairs of this life, and had no desire to lay up for himself or his children perishable riches. He observed the strictest integrity in all his dealings, and manifested the most sacred regard to truth, not only in promises, but in the simplest narration; was cautious in the choice of his acquaintance, and faithful in friendship. His conversation was profitable and instructive. In promiscuous company, unless some important subject of discourse was agitated, he spoke little, for he was not ambitious of being idly entertaining. He died from home, in the 56th year of his age. When he perceived his disease would prove mortal, he said to his daughter, who attended him, 'My dear daughter, it seems to me to be the will of God, that I should shortly leave you, therefore give my love to my dear wife, and tell her that the uncommon union that has so long subsisted between us, has been of such a nature as I trust is spiritual, and therefore will continue forever, and I hope she will be supported under so great a trial, and submit cheerfully to the will of God. And as to my children, you are now likely to be left fatherless, which I hope will be another inducement to you all to seek a Father, who will never fail you. As to my funeral, I would have it without ostentation; and any additional sum of money that might be expected to be laid out that way, I would have disposed of in charitable uses.' His last words were, 'Trust in God, and ye need not fear.'"

Why are Apples Scarce?—It is notorious that the apples grown in the vicinity of Philadelphia fall short of those produced in the same vicinity formerly, both in character and in quantity. Our farmers generally explain this decline by asserting that the climate has changed, or that the soil has lost those peculiar qualities which it had originally, and which were favourable to the cultivation of this popular fruit. And with this elucidation they dismiss the subject, and suffer the orchards to decay, without an effort to replace them.

We are satisfied that the first objection is without foundation, and that the force of the second is greatly overrated. First, as to the climate. If we disregard, as we should, the unassisted recollections of old persons, for it is their error to look back on their youth as a golden age in everything, we shall find that the climate differs but little, if at all, from what it was fifty years ago. The loose notions that the weather, on the whole, is warmer than it used to be, is a delusion. The meteorological observations which have been preserved, both privately and publicly, fully establish this. We have cycles of cold winters and hot summers, followed by cycles of mild winters and temperate summers, just as our ancestors had in the days of Franklin. If sometimes now it is warm for a few days, early in spring, we must not forget that when the battle of Lexington was fought, on the 15th of Fourth month, 1775, the fruit trees were in blossom even so far north as New England, and it is rarely they blossom so soon now.

Except in the slight degree in which the climate has been modified by cutting off the forests, it remains, therefore, substantially what it was at the beginning of the century. The apple had the same difficulty to contend with, in this neighbourhood, then as now, in reference to the late spring frosts. But there is doubtless some truth in the notion that the soil has changed. It is well known that wheat, maize, or even potatoes, if planted continually in the same field, will exhaust the ground. It is fair to infer, therefore, that fruit produces similar results. We think the heavy crop of apples this year a striking proof of the necessity of recuperating the soil, if cultivators would have the trees to bear vigorously; for the drought of last summer, by bringing to the surface the ingredients that had been accumulating below the usual depth of even the roots of trees, fertilized the soil incalculably, producing the same effect as if it had been richly manured. The hint should not be lost upon agriculturists. If proper attention was to be paid to the subject, so that the proper kinds of economical compost for apples, peaches and pears could be discovered, and this compost judiciously applied, there is no question but that the orchards of this vicinity would rival, and even excel, what they were in their palmiest days.

Most of our best apples come from New England, a fact by no means creditable to Pennsylvania agriculturists, for there are few things to which a farmer, who lives within range of the market of a great city, can devote his attention so profitably as the cultivation of fruit. It is vastly more remunerative than raising staples, while it is far less troublesome than trucking. Yet almost the only persons, who really cultivate fruit, near Philadelphia, are the peach-growers in the vicinity of Delaware city; for the rest of those who send fruit to our market, practically leave its growth to Nature entirely. Thousands of dollars have been lost, this season, by neglecting the simple expedient of early stripping the fruit trees of half their burdens, so that the fruit which remained might mature of better quality and command a higher price. Tens of thousands of dollars are sacrificed annually by the omission to plough orchards at least every other year; while an almost incalculable sum is wasted in the aggregate, by cultivators remaining content with worn-out varieties, instead of seeking to introduce improved ones.

We throw out these few hints rather to stimulate to action than to point out the remedy. The subject properly belongs to the agricultural journals. But there are many rural cultivators, we are sorry to say, who take no paper of that description. Yet as numbers of such farmers, especially those in the vicinity of Philadelphia, take the Ledger, they may be stimulated by what is said here, to a further inquiry, perhaps. For their benefit, as well as to correct a popular error, we have penned this article.—*Ledger.*

For "The Friend."

Providential and Maternal Care.

(Continued from page 395.)

Benjamin Bangs' mother did not join Friends until some years after her husband's death. He says, "My worthy mother, who now resided in Norwich, had conversation with the people called Quakers, of whom she entertained so good an opinion before; and being thoroughly satisfied that they were got to what she wanted, she readily embraced the principles they professed, and sat down with great satisfaction in their meetings. Three of her children, who lived with her, were also convinced of the Truth, and they lived in a great deal of love and unity one with another. Bein fully satisfied that she was come to the ground a foundation of true religion, she became very mu concerned for the rest of her children, and beir ready with her pen, wrote to acquaint them that sh had met with what she had long wanted. Among the rest she remembered me, and wrote to acquai me with what people she had joined herself; a there being so many good opportunities in the ci of London, she said she should be glad to he that I frequented their assemblies. I quarter then in Pall-mall, not far from the court. M companion was a pretty sober young man, wh professed himself to be a Presbyterian, with who I was sometimes a little too jocular in a banterir way. He was with me when the letter came my hands, which I read to myself; but comir to the words that advised me to go to the Quaker meetings, the evil nature got up in me, and p me into such a passion that I could read no fu ther, but put the letter into my pocket. This w on the Sixth-day of the week, and I think, in th year 1671. The First-day following after I ha dined, I went to take a walk under the arches Covent-garden, and in a little time a solid co cern came over my mind, and this arose in m thoughts, 'What is the matter that thou canst n read thy mother's letter?' With that I went an sat down on a large stone, and read the letter wit pleasure, and it arose in my mind to go to a mee ing. The enemy of all righteousness suggeste 'Thou knowest not where a meeting is;' but very intelligibly opened on my understanding 'Go down to Charing-cross, and there thou sha see some of that people; follow them.' Upon th I arose and went down the Hay-market to Charin cross, and there I saw five or six of the said pe ple, which was a confirmation to me that the ope ing was right. So I followed them at some di tance, and *their habits with their solid behaviou* affected me. They were going to the meeting Westminster, and when they came there, the went in, but I stood at the door for a while. Her the enemy was at work again, and would hav persuaded me to go away, intimating that if som of my old acquaintances came, they would laugh me; but the better part prevailed."

He went into the meeting-house, and place himself behind a post in the back part, so as be as much out of sight as he could. Here h had much reasoning in his mind, respecting th possibility of being deceived by the speakers, wh ther they were Friends or not. "It was not long, he says, "before one stood up, and I thought take good notice of what he said; but so man wandering thoughts prevailed, that I got no ben fit thereby. He sat down, and in a little tim another stood up, and I said to myself, Well, resolve I will mind what this man says; but was only a few minutes before my wanderin thoughts got into Holland, and thence I thought of going to France. Meeting with a secret chec in myself for these vain imaginations, I gave stamp upon the floor with my foot, which cause the eyes of those in the meeting to be upon m So in fervency of spirit, I said in myself, 'Wha is the matter that I cannot be master over m own mind?' I saw I was altogether wrong, an wanted inward strength to help me to get to stayedness of mind upon God. I was made sen sible that there was a spiritual warfare to h passed through, and that no stayedness of min could be attained to, till the inward enemies the soul came to be destroyed. I now saw m business was to get into an inward retiremen hoping thereby I might get to be somewhat ma ter over my mind. Being thus closely engage before the meeting broke up, I got to a sight

he possibility of obtaining what I was then deeply ngaged for, and this answered the end of my oming to the meeting; and I could then have rished that it would hold longer."

"When I came into Westminster-abbey-yard, met with some of my old acquaintance, who ould have had me go with them, but I denied heir invitation, finding I had another work to do, nd went to my quarters, where I had not been ong, before the young man, my companion, also ame in. I was sitting in a solid frame of mind, uch as he never observed me in before; and he aid, 'Where have you been to-day? you seem to e so serious.' I proceeded to give him an acount of what I had met with, and reminded him f the temper I was in at the reading of my mother's letter. 'Aye,' said he, 'I saw you were nder some dissatisfaction, but I knew not for what.' Why,' said I, 'it was for my mother's desiring me to go to the Quakers' meetings, which begot such nger in me, that I had not patience to read it hrough. But this day, walking in Coventgarden, a sweet visitation from the love of God rought such a calmness over my mind, with this ttending it, 'What is the matter that thou canst ot read thy mother's letter?' I then plucked it ut of my pocket, and read it with pleasure. Giving him the whole relation of what had passed, he was struck with admiration, saying to me, he had never heard anything like it; that it must be omething supernatural, or it never could have had such an effect upon you. And he was so far reached and convinced, that he soon after forsook his former profession, and joined himself to the Quakers. My country master's brother, who came n company with us to London, had been conrinced sometime before this, and came to pay me visit. Finding me grave and serious, he gave me an invitation to come to his quarters, at the house of two good honest Friends; the invitation was very pleasing to me, as was my company to him, and them to whom I came."

"The next meeting I went to was, I think, the Peel, where I met with our ancient Friend, James Park. I thought his doctrine reached home to my condition. I had some superfluity on my apparel, which became such a load to me, that I thought I groaned under the weight of it; and finding I could wear it no longer, after the meeting I stripped it off, and that gave me some ease." It appears to have been universally the case, that persons who have felt their minds drawn from religious duty to join Friends, have been convinced of the same faith and doctrine, and been bound to conform to the plainness and simplicity in dress and language, which the Lord led them into from the beginning. Had they not have complied with what he required, they could have made no progress, but would have been cripples, halting all their days, and probably have finally fallen away. Although this young man had attained to but little religious growth, yet being obedient to what was made known to him, his deportment and example had a good effect upon others, so that several came thereby to embrace the Truth. He followed his business closely, and kept to his religious meetings, where he partook of spiritual refreshment, and found himself improved by those good opportunities. He says, "The love of God was greatly towards me, and I felt a growth in it; and the overflowings of it were such at times, that I was ready to think the work was done, and the inward warfare nearly come to an end. But alas! I found myself mistaken. Going one day to a meeting at Grace-church street, where were William Dewsbury and Charles Harris; the latter stood up, exhorting Friends to faithfulness, and to resolve to do nothing, but what was agreeable to the Truth. I took such notice of it, that I said in myself, Well, I resolve to do nothing disagreeable to the Truth. No sooner had the resolution passed my thoughts, than I felt a check in myself, and a sensible decay to my inward enjoyment, which increased gradually upon me, so that in a short time I came to a considerable loss. This I took as a permission of the Almighty to bring me more to the knowledge of myself."

"In this state I continued some time, and my inward life decaying, I was brought very low as to my inward enjoyments, which I had been formerly so plentifully supplied with, so that I began *to grow a little careless;* and the enemy stepped in with it, saying, Thou art but young, and this is the only time for thee to take the pleasures of this world, and when thou art old, thou knowest now how to get to what thou hast been so earnestly engaged to come to the knowledge of. I continued some time in an *unconcernedness of mind,* by which I sustained so great a loss, that if I saw the faces of any of my friends in the street, I endeavoured to avoid them; for shame covered me, believing they knew what a loss I was come to. But this was a very merciful Lord remembered me, and as I sat at work, the word of the Lord came to me, This is thy day, harden not thy heart; which so struck me that I trembled. Upon this I soon removed and got to my old friends, George and Dorcas Lowe's, who dwelt not far from Aldersgate. Now my concern came to be so great, through losing by my transgression what I had formerly enjoyed, and I so lay under the judgment of God, that if I did but let out my thoughts towards any liberty, nay, if I did but smile, I was inwardly reproved; so that I saw I had no way to take, but to lie under the hand of God."

Resolutions formed in the will and strength of man, are often blown away by the first temptation; proving that however confident he may feel, like Peter, nothing can sustain and defend the soul, but the merciful interposition of the Lord's Holy Spirit. Seasons of mental desertion are as necessary for the humiliation of man's spirit, and to prepare him to bring forth fruit to the praise of the great husbandman, as the cold and wintry seasons, to fit the plants in the outward creation, to yield their appointed products for the sustenance of the body. Under divine visitation, many may be willing to submit to the introductory dispensation of love and tenderness; but when those sensations are withdrawn, and the soul is left as in a wilderness state, seemingly liable to perish for want of the sensible feeling of the presence of the Captain of salvation, there is a strong temptation to go back, and follow no more with him. The unsubjected spirit of man is opposed to the baptisms that are needful to destroy the chaffy nature, and to prepare the soul, like wheat to be gathered into the garner, under the heavenly Father's protecting power. But many have need to be brought more fully under the Lord's refining hand, that they may show forth his praise, and witness the universal prevalence of the love and fellowship, which is enjoyed by the children of God.

In passing through this humiliating dispensation, B. Bangs says, "In this state my exercise was very great; my tongue is too short to express it, and my pen to describe it; and the way to get to what I once enjoyed, I found by experience to be very narrow. For if I took a wrong step either by word or a vain thought, my inward instructor made it manifest that it did not belong to me; I had something else to do. Thus I continued for some time, being inwardly very poor and barren, and often beseeching the Almighty that he would be pleased to favour me with a small ray from the Sun of Righteousness, to comfort a little my afflicted spirit. In this state of affliction the enemy was not wanting with his temptations, to draw me into a belief, that the day of my visitation was over; but having had a knowledge of the manner of his dealings with me before, I now kept a strict watch against him in all those attempts. In the midst of these afflictions and hard besetments, I now and then met with some encouragement, being made sensible of some springs of life that helped me to believe that the Lord would not forsake me. And in this mournful and retired way of life, I had some divine openings by which it was manifested to me, that by being brought through these exercises, I should be the better prepared in time to be helpful to others. From this time I began to grow and increase in that which was good. Feeling the clouds to disperse, that had been over my mind, the weight of my oppression began to be gradually removed, and I felt my spirits grow more easy. Then my hunger and thirst after righteousness increased, which gave me encouragement to hope that in time all would be well; and I was so revived through it, that I said in myself, It is *good for me that I have been thus afflicted,* for now *I know something of what it is to buy the Truth: for it had cost me but little before this.*"

An aged preacher used to say, "That Society which does not often recur to first principles, will surely come to decay." To be preserved in the life and power of the blessed Truth, by which our religious Society was originally dignified and beautified, we must keep to first principles, both as regards doctrine, and the living experience of the Lord's chastening and humbling hand, to be laid upon us, by which Satan's kingdom is thrown down and cast out, and the heart made a temple for the Lord by his Spirit to dwell in.

B. Bangs proceeds: "Some time after, a Friend who had been banished for his religion, who dwelt near the Bull-and-mouth meeting-house, desired me to come to be the foreman in his shop, which I complied with, upon a certain salary for four years, which term I continued with him; and the Lord was with me, and gave me an understanding *to do everything honestly,* belonging to my place and station, and all things prospered under my hand. But being, through multiplicity of business, kept very close, I had many times longing desires to get to a meeting, and there with my Friends to sit down in a retired manner, out of the hurry and cares of the things of this world; for these opportunities were often greatly refreshing. Whilst in this service, I went with some public Friends to country meetings on First-days, which I took more than a little pleasure in, not only for the benefit I received of the meeting, but of a little country air, being still glad of embracing those opportunities. Lucretia Cook, an ancient woman Friend, who had a public testimony, came to desire me to ride before her to Hendon meeting, which was then pretty large. I did so, and in the meeting I was under no small concern, and a trembling laid hold of me; and as soon as the Friend had concluded in prayer, I was concerned to kneel down to supplicate the Lord, which had such an effect, that many present were broken into tenderness; it was indeed a comfortable opportunity.

(To be continued.)

Hickory Nut Oil, considered equal to the best lard or sperm oil for burning and machinery, is now manufactured in Dayton, Ohio. The oil remains in a fluid state at a very low temperature, and it does not "gum" like the ordinary oils. It is used in very delicate machinery.

From the Edinburgh Review.

On the Fibrous Plants of India.

(Continued from page 398.)

The Indian Government has not been wanting in its efforts to establish the growth of flax-fibre as a profitable industrial occupation for the natives of those districts which seem most fitted to produce it of good quality. They have caused numerous experiments to be made in various parts of India, and Dr. Jameson, to whom the superintendence of some of these experiments has been entrusted, states, as the result of his experience up to Eleventh mo. last (1854):

"For some years I have been cultivating flax on a small scale, from seed procured from Russia, and its fibre has been pronounced by parties in Calcutta to be of a very superior description. I have already made arrangements to grow it more extensively this season, in two or three different situations. There is nothing to prevent this country supplying both flax and hemp on a vast scale. It possesses immense advantages in abundance of land and cheap labour. In the Punjab, thousands of acres are available; and from the means of producing hemp and flax cheap, this part of India will always be able to compete with other countries."

This opinion from so competent an authority is both satisfactory and valuable, and will, doubtless, aid in so stimulating the growth of these raw materials in India as finally to render Great Britain independent of every European country for supplies of hemp and flax even of the strongest and finest qualities.

But with all the efforts and influence we can bring to bear on Indian agriculture several years must elapse before we can hope for such a change in the methods of growing and preparing hemp and flax in India as to realise even our reasonable expectations. That wide country, however, seems already prepared to supply us with almost unbounded quantities of other fibres which are fully capable of taking the place of hemp and flax in every kind of manufacture to which fibrous materials are usually applied. Of such comparatively new materials Dr. Royle enumerates, and methodically describes, a great variety. In plants, belonging to about twenty different natural families, he finds valuable fibres which may more or less easily and abundantly be grown in our eastern possessions for the supply of our home wants.—Thus, beginning with the grasses, he states that several species of the genus *saccharum* are employed for making ropes, and especially for making tow ropes, on the river Indus and on the Ganges. For this purpose their fibres are well fitted, being light, tenacious, and capable of bearing without injury alternate exposure to wet and dry. Of the sedges he also mentions a kind of cotton grass, *Eriophorum cannabinum*, which grows abundantly in all the ravines of the Himalayas, and which is platted into the ropes of which the jhoolas, or rope bridges over the large rivers, are almost universally made. It is not durable, however, requiring to be renewed every year. Then the fibre of the pine apple, a liliaceous plant, which covers whole islands near Singapore, is extracted for exportation to China, where it is used 'in the manufacture of linens.' This fact is the more worthy of attention because the pine apple (*Ananassa sativa*) grows also in enormous quantities on the Khasia hills, and is so abundant 'in the Tenasserim provinces as to be sold in Amherst Town in Sixth and Seventh mo.'s at two shillings for a boat load,' and because a patent has already been taken out in this country by M. Zincke for the manufacture of thread from its fibre. It seems that during the process of bleaching, the fibres of this material are separated from each other more completely, and the staple rendered so much finer and softer, that it can be spun in the same way as flax. From its beautiful silky lustre also, and its great strength, the patentee considers it well adapted to form a substitute for flax, and M. Dickson, of Deptford, 'for spinning yarn for the fine cambric manufacture of Ireland.' Should future trials prove these statements to be correct, the province of Tenasserim may hereafter become the seat of an extensive manufacture of this pine apple fibre.

Another liliaceous plant, the pita, agava, or American aloe, yields a fibre which is used for making the cordage employed in the mines of Mexico, by the shipping of Guayaquil, and for the bridge ropes of Quito. This plant has become naturalized and abundant in widely separated parts of India, and ropes made from its fibre have been tested in comparison with those of European hemp and found to be nearly equal to them in strength, so that, in the opinion of Dr. Royle, this fibre is sufficiently good to form an 'exportable article of considerable value, especially as the prejudice against white cordage will by degrees be removed, and the tow will be invaluable for the manufacture of paper.' This, like the growth of hemp and flax, is to be classed among the *possible* productions of India, however, and can scarcely be expected materially to supply any actually pressing wants.

A third liliaceous plant, the *Moorva* or *Sanseviera Zeylanica*, yields also a very fine fibre. The succulent leaves of this plant abound in beautiful silky threads, which may be obtained three or four feet long, are as fine as human hair, and yet possess extraordinary strength and tenacity. From remote times the natives of the Circars have made their best bowstrings of this fibre, and hence Dr. Roxburg proposed for it the name of bow-string hemp. The plant grows wild on the jungly salt soils, along the coast, is abundant in Ceylon, on the Bay of Bengal, and elsewhere. It is easily cultivated also, and the fibre easily separated from the leaf. Specimens of the fibre were sent to the Great Exhibition from Assam and Cuttock, from Madras, Coimbatoor, and the Malabar coast; and Dr. Royle is of opinion 'that it could be produced as cheaply as any of the other fibres.' And as the fibre is fitted not only for making string and cordage, but also for weaving and for paper making, we may regard it as the possible substitute for our common flax as well as for our ordinary hemp.

The plantain or banana tribe deserve a distinguished place among the yielders of fibre. Sometimes improperly spoken of as trees, they are only large herbaceous plants, of which the stem is formed by the foot-stalks of the leaves, which successively ensheath or wrap round each other. These sheathing footstalks—and therefore the entire stem of the plant, except the white and sprouting core—abound in fibre. From some varieties of plantain, and in some parts of the world, this fibre is already largely extracted as an article of commerce. The Manilla hemp, already well known as a substitute for the true hemp, is the produce of a banana, the *Musa textilis*. This variety of fibre has attracted much attention, from the beauty of its appearance, its durability, its power of resisting great strains, and also because it is lighter and cheaper than Russian hemp. The rigging of many vessels, especially of American build, has been made of Manilla hemp, and the cordage of this material, when worn out, has the advantage of being convertible into an excellent kind of paper.

The banana which yields the Manilla fibre is a native of the Phillippine Islands, where it grows wild in natural groves which are considered as private property, and is also extensively cultivated. The outer layers of fibres contained in the stem are coarser in quality. The inner layers are c various degrees of fineness and are woven into cloth which forms the universal wearing apparel of th country. Some of the cloth is so fine that a gau ment made of it 'may be inclosed in the hollow c the hand.' Nearly all the other known species c plantain or banana also abound in fibre. In Indi the fibre of the common plantain (*Musa sapien tum*) is separated and prepared by the natives c Dacca, and numerous experiments have been mad both in the East and in the West Indies, with th view of preparing it of good quality and at a chea rate. Various samples from different localitie were sent to the Great Exhibition, and it was state that, besides yielding the usual crop of fruit, th banana stems, hitherto allowed to rot on the ground would yield upwards of six hundred pounds of fibr per imperial acre. It was added on the part c the exhibitors from Demarara, that if a 'remune ative price—some nine or ten pounds a ton—coul be obtained for this fibre, a new branch of industr would be opened up to the colonists.' With view both to our home wants, therefore, and t our colonial prosperity, it is desirable that the pr paration and use of these plantain fibres should b encouraged. In 1854, average qualities of Manill hemp brought from 44*l.* to 50*l.* a ton; and i 1855, as much as 70*l.* to 76*l.* And although fro other localities, and from other species or varietie of the plant, fibres of equal strength and value ma not be obtained, yet there is a wide enough margi to allow of a considerable reduction in the price c that which may be made in our own colonies, an yet leave a remunerative return to the coloni grower.

Of fibrous substances obtained from the palm tribe, the split canes (*Calamus*) of China and th Eastern islands are famous for their use in th manufacture of cables, which, besides being stron and durable, are remarkable for their lightness— swimming like cork upon the sea. The Ejoo c Gomuto fibre, from the *Saguerus Rumphii*, onl occasionally heard of in the West under the nam of 'vegetable bristles,' is well known to Easter commerce and to Eastern shipping. 'The nativ shipping of all kinds are entirely equipped wit the cordage of the Gomuto, and the largest Eur pean shipping in the Indies use cables of it. Thes cables are described by all as remarkable for ten city and durability, and for undergoing no chang when exposed to wet or even when stowed awa in a wet state.' The Cocoa-nut fibre, or *Coir*, th produce of another palm, is more familiar to Wes ern manufacturers, and is already so extensivel used in this country, that from Cochin and Ceylo we import yearly about seven thousand tons. 'I character has long been established in the Eas and it is now well known in Europe as one of th best materials for cables, on account of its ligh ness, elasticity, and strength. It is durable, als and little affected when wetted with salt wate Numerous instances have been related of ship furnished with cables of this light, buoyant, an elastic material riding out a storm in securit while the stronger made, though less elastic rope of other vessels have snapped in two, and eve chain cables have given way. Indeed, until chai cables were so largely introduced, most of the ship navigating the Indian seas were furnished wit Coir cables.

(To be continued.)

To Keep Crows from Corn.—Take a quart c train oil, and as much turpentine and bruised gu powder; boil them together, and when hot di pieces of rag in the mixture, and fix them on stic in the field. About four are sufficient for an ac of corn.

Selected.

FORTITUDE.

Faint not, poor traveller, though thy way
Be rough, like that thy Saviour trod;
Though cold and stormy lower the day,
The path of suffering leads to God.

Nay, sink not, though from every limb
Are starting drops of toil and pain;
Thou dost but share the lot of Him
With whom his followers are to reign.

Thy friends are gone, and thou, alone,
Must bear the sorrows that assail;
Look upward to the eternal throne,
And know a friend who cannot fail.

Bear firmly; yet a few more days,
And thy hard trial will be past;
Then, wrapped in glory's opening blaze,
Thy feet will rest on heaven at last.

Christian! Thy Friend, thy Master pray'd,
When dread and anguish shook his frame;
Then met his sufferings undismay'd;
Wilt thou not strive to do the same?

O! think'st thou that his Father's love
Shone round him then with fainter rays
Than now, when, throned all height above,
Unceasing voices hymn his praise?

Go, sufferer! calmly meet the woes
Which God's own mercy bids thee bear;
Then, rising as thy Saviour rose,
Go! his eternal victory share.

Andrews Norton.

Selected.

TO THE DAUGHTER OF A FRIEND.

I pray thee, by thy mother's face,
And by her look, and by her eye,
By every decent matron grace
That hover'd round the resting-place
Where thy young head did lie;
And by the voice that soothed thine ear,
The loving smile, the sigh, the tear,
That watch'd thy changeful mood,
By every holy word she taught,
By every blessing that she sought,
I pray thee to be good.

Is not the nestling, when it wakes,
Its eye upon the wood around,
And on its new-fledged pinions takes
Its taste of leaves, and boughs, and brakes—
Of motion, sight, and sound,—
Is it not like the parent? Then
Be like thy mother, child, and when
Thy wing is bold and strong,—
As pure and steady be thy sight,
As high and heavenly be thy flight,
As holy be thy song.

J. G. Brainard.

Lost Baggage.—Among the curiosities which the visitor may see for the asking in England, is the Lost Baggage Department of the Great Western Railroad, in Euston Square. In this depot may be found always every variety of articles, embracing the range of three kingdoms, animal, mineral and vegetable; poodle dogs, bedding, umbrellas, monkeys, French sole leather, trunks, canes, market-baskets, metallic cases, smuggled goods, green vegetables, despatches, &c., to the end of the catalogue. At stated times, whatever has laid unclaimed a certain number of months is sold at auction and the proceeds credited to lost baggage account, with full details. On the railroads in this country a similar department is becoming quite a distinguishing feature. Some of the larger companies are applying to their Legislatures for the right to dispose of these accumulations of stray baggage after the system pursued in Europe.

The New York and Erie Railroad have a depot for lost baggage at the foot of Duane street, New York city, to which all stray articles from their line are sent. The New York Central Railroad have their stray baggage depot at Rochester. To those who are not familiar with the incidents of travel, the amount of baggage and articles lost from the passenger trains by the occupants will seem almost incredible. This lost baggage depot at Rochester is two hundred feet long by seventy-five feet wide. The articles in it are so arranged that the marks upon them can be readily seen, and each style of article is placed together; the trunks in rows, each of similar colour and size, six or eight tiers in height, are arrayed around the sides of the hall and in parallel lines across. An officer of the company is constantly in attendance whose sole business it is to see to this charge. The average number of pieces of stray baggage always in this depot is about two thousand. People are continually applying for lost articles. Some ten thousand different pieces of passengers' baggage are restored to their owners every year from this road alone. Besides this general depot at Rochester, the local stations all along the line have more or less baggage in them awaiting claimants, which, after a certain number of days, if an owner is not found, such articles are forwarded to the general depot. Before stray baggage is put into position it is examined, and a full description of contents carefully recorded in books kept for the purpose, a copy of which is furnished to the company's travelling agent. This is a person who is constantly travelling on the railroad and steamboat routes everywhere in search of and to restore lost baggage. A convention of lost baggage agents from all parts of the United States is to meet at Rochester on the 20th, for the purpose of comparing their books, and facilitating the business of their departments.—*Boston Courier.*

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 396.)

JOHN HOMER.

Among the valuable ministering Friends belonging to Chesterfield Monthly Meeting, in the first settlement of that part of West Jersey, was John Homer. But no record has been preserved of his death.

SARAH DAVENPORT.

Sarah Davenport was also a minister of Chesterfield Monthly Meeting. She and her husband, Francis Davenport, had resided at Whittington, in Derbyshire, before coming to America, and had suffered much pecuniary loss from having meetings at their house. He was frequently employed in public business after their removal to West Jersey, and appears to have been a solid consistent Friend. Of Sarah and her labour in the ministry, there is but little account left on record. Her death took place, Fourth mo. 16, 1691.

JOHN WILFORD.

John Wilford, or, (as it is often printed in old documents,) John Wilsford, of Nether Broughton, in the vale of Belvoir, Leicestershire, was convinced of the Truth, soon after George Fox was commissioned to go forth and proclaim it throughout his native country. His marriage probably took place as early as 1660, and a few years afterwards we find him labouring in the ministry of the gospel.

What his occupation was we do not know, but we find that he soon had a flock of children growing around him, and that he was able to earn but a scant supply for their wants. In the year 1670, he was fined £20 for preaching, and when the officers of the law came to seize his goods to satisfy the fine, they found little upon his premises. His poor children, struck with sorrow at the sight, and fearing that the bread which was to satisfy their hunger, would be taken, began to cry out, "Father, will they take the loaf?" The scene proved too much for the officers; they were struck with compassion, trembled and wept, and after a time without taking anything, departed. This, however, would not pay the claim, and they returned, taking the cow, by which the poor children lost their supply of milk. All the goods they could find being insufficient to satisfy the claim, they made return of the warrant, declaring on oath, "*that they had not left him worth anything!*"

In the year 1673, he came out first as an author. His book bore for a title "The lying spirit, and false aspersions turned home again." The book was an Answer to a man, named Clement Needham, who had written two letters vindicating tithes.

John argues in reply to his Presbyterian opponent, that all tithes were done away in Christ; that the spirit which brought up tithes among those called Christians, was not a right spirit; and that the impropriator had less right to tithes than the poor had, or even the priest. He then adds a few words of warning to those who send their sons to universities to be made ministers of.

He concludes with the following letter to his antagonist:—

"C. Needham,—I find drawings in the bowels of love to write unto thee, and desire thee to employ thy wisdom, strength and precious time in and for the use and service of thy Creator, and against oppression that the poor groan under even as the children of Israel did under Pharaoh's taskmasters. Do not spend them in and for the use and service of the proud priests and impropriators, the beast and false prophet, except thou art able to prove they are of God, and their wages right according to His law, lest thou prove a servant to the devil; for he is the root from whence all evil springs. Thou canst not serve two masters.

If thou wilt persist in opposing the Truth, and the requirings of God's Spirit in the hearts of his people, be it known unto thee, that New Jerusalem which is coming down from God out of heaven, prepared as a bride adorned for her husband, (which thou writest against, and spendest thy precious time to oppose,) will prove a burdensome stone too heavy for thee to overturn.

Now it is in my heart to put thee in mind of thy unhandsome and unchristian-like dealings towards us. First, the time thou didst send thy letter to us, was when Friends of Clauson, where thou didst direct thy letter, were under suffering and grievous threatenings by John Reay, proprietor of the same town, whose envy was, and is, beyond the bounds of Christianity. Here thou seemest to add affliction to the afflicted, and to strengthen the hands of evil doers. Again, after thou hadst sent thy first letter, I sent one in love to thee; for the end that thy understanding might be opened to see the rise and ground of tithes, and what spirit brought them up, hoping a word to the wise might have been sufficient. Instead of accepting my love, thou vilified me with reviling words, as one that seemed to have neither common sense nor reason, and said, 'Thou wast unwilling that the nakedness of our pretence to Truth, should be exposed to censure through the ignorance, folly, and confidence of so weak a defendant.' Here thou didst manifest thy pride, as if thou scorned to meddle with me; much like Goliath, the Philistine, who defied Israel, and disdained David. Then (Thou) brought forth another monster more odious than the first,—and

we, being silent awhile, thou didst put them all in print; and for no other end, as I can see, but to render us odious to the whole nation, and to open a gap for further persecution.

After thy many arguments, and pleading papist laws, thou drawest thy conclusions,—'If ignorance will not, nothing else can excuse us before God, or man, from being more criminal than common notorious thieves.' Further, thou sayest, 'Malefactors do or may suffer death by law for stealing things of small account; but your robbery is of great value; and consequently the laws are very favourable towards you!' a sad consequence! Were ever such conclusions drawn against an innocent people? Truly, when I read them, I could but say, there is a snare laid for our lives. It brought to my remembrance the cruelty of New England persecutors. How just thy charge is, I hope, is or will in due time be manifest. From thy true friend,

JOHN WILFORD,

Who could be glad to see a persecuting Saul, become a preaching Paul."

Broughton, Eighth mo. 3, 1673.

He adds a postscript relative to the manner of treating his antagonist, and desires the reader to "consider C. N.'s wicked charge and unhandsome dealings towards me, and the rest of my Friends. Weigh them in the balance of equity, and then see if I could do any less than I have done; or, whether I have done any more than lay the load on the right horse. Further, consider, that notwithstanding Christ Jesus so loved the world as that he laid down his life for it, yet when the Jews rose up in envy against him, he told them how they had killed the prophets, and stoned them that were sent unto them. Mat. xxiii. Likewise, when the Jews rose up in envy against Peter, he told them how they crucified and slew the Lord of life. Acts ii. 3, 4. And Rev. xviii. 6, 7. 'Reward her, even as she rewarded you, double to her double, according to her works.' Some may say, 'Art thou pleading for a carnal weapon?' I answer, nay. The saints' weapons are not carnal, but spiritual. The Lamb's sword proceedeth out of his mouth. If any have an ear to hear, let him hear. Here is the wisdom and patience of saints. He that killeth with the sword, must with the sword be killed. So I leave, desiring every one to mind the light of Christ Jesus, which gives a true understanding of the mysteries of the kingdom."

In the year 1675, John Wilford with others, were concerned in preparing a book published with this title, "The continued cry of the oppressed for justice; being a further account of the late unjust and cruel proceedings of unreasonable men against the persons and estates of many of the people called Quakers, only for their peaceable meeting to worship God." In this work there is this certificate relative to the sufferings in Leicestershire.

"For a meeting at Long-Claxton or Clawson, four persons were sent to prison, and so much goods at divers times taken from some of the said meeting, that they had not a cow left to give the young children milk. Their very bed-clothes, working tools, and wearing clothes, escaped not the violence or avarice of the persecutors, who cruelly dragged some women in the streets by their necks, till they were near stifled, tearing the clothes off their heads and backs. One woman that gave suck was so beaten and bruised on her breast, that it festered and broke, with which she hath endured many weeks' misery and torture. Another woman, of seventy-five years of age, was violently thrown down upon the ground by one W. Guy, a constable. The men were sorely beaten, drawn and dragged out of the meeting, some by the heels, some by the hair of the head, and some so bruised, that they were not able to follow their day labour. Others they whipt on the face till the blood ran down. There was one they furiously trod upon, till the blood gushed out of his mouth and nose. To complete the matter, the informers took away from one of the prisoners his purse and money, as if he had not been a quiet neighbour, but a prisoner of war. Nor was this accidental, but design. No short fit of cruelty upon an extraordinary provocation, for at this bitter rate have they treated them for months."

This certificate is signed by John Wilford and four of his neighbours, and we can easily trace some of his own sufferings in the account, although names are not given. In the year 1676, John Wilford again came forth into print. His mind had been exercised for the well being of his Friends in religious communion, and he addressed them in "an epistle to the whole flock of God." Of this I have been unable to find a copy.

(To be continued.)

Agriculture in South Carolina.—According to the address issued by the Agricultural Convention, recently held at Columbia, S. C., agriculture is in a very backward condition in that State. We quote:

"Your Committee would earnestly bring to the attention of this Convention the mournful fact, that the interest heretofore taken by our citizens in agricultural improvement has become stationary; that our old fields are enlarging, our homesteads have been decreasing fearfully in numbers, and our energetic sons are annually seeking the rich and fertile lands of the Southwest, upon which they imagine that treble the amount of profits can be made upon capital than upon our own soils. Nor is this all. We are not only losing some of our most energetic and useful citizens to supply the bone and sinew of other States, but we are losing our *slave population*, which is the true wealth of the State. Our stocks of hogs, horses, mules, and cattle are diminishing in size and decreasing in number, and our purses are being strained for the last cent to supply their places from the Northwestern States."

[We may safely consider the above unexceptionable testimony in regard to the condition of agriculture, the leading industrial pursuit of South Carolina, and the one on which its prosperity mainly depends. The picture drawn is no doubt a truthful one, and the inquiry involuntarily arises, how far is this declining state of things owing to "the peculiar institution" to which our brethren of that State cling with such an infatuated grasp.]

For "The Friend."

Instruction in Nature.

Extracted from an Address recently delivered

BY M. F. MAURY.

When the spirit of God first moved on the face of the waters, the physical forces that produce the works of nature were brought into play. The wonders, the harmonies, and the beauties of creation, are but the display of these forces. As exhibited in the aspects of nature, they are never-ceasingly instructive. In the silent hours of night you may learn excellent lessons from them by watching the "hosts of heaven." I sometimes do this through the telescope; and of all the wonders and beauties that are revealed by this instrument, the simple passage of a star across the meridian is to me the most grand and imposing. At the dead of night, when the noise of the city is hushed in sleep, and all is still, I sometimes go over alone to the Observatory, to revel in this glorious spectacle. The assistants, wearied with watching, have retired to rest, and there is not a sound to be heard in the building, save the dead beat escapement of the clock, telling the footsteps of time in his ceaseless round. I take up the Ephemeris, and find, by calculation made years ago, that a star which will have never seen, will, when the hand of that clock points to a certain instant of time, enter the field of the telescope, flit across the meridian, and disappear. The instrument is set, and as the moment draws near, the stillness becomes more and more impressive. At last, I look—it is glorious! That pure, bright star, is marching through the field to the music of the spheres; and at the very instant predicted, even to the fraction of a second, it stalks across the wire, and is gone. The song that was sung by the morning stars has been *felt*, and the heart, swelling with emotions too deep for the organs of speech, almost bursts with the unutterable anthem.

The machinery by which the forces of the universe are regulated and controlled is exquisite. And if it be instructive to study the mechanism of a watch, or profitable to understand the principles of the steam engine, the contrivances of man's puny intellect, how much more profitable and instructive must it be to look out upon the broad face of nature, and study that machinery which was planned and arranged in the perfection of wisdom.

If you be at first a little skeptical as to this order and arrangement, taking the harmonies of nature for discord, you will soon feel satisfied that the machinery of the universe—that mechanism which gives nature her powers to act—is in all its parts the expression of one thought, as much so as the works of a watch are of one design; that the same hand which weighed the earth and gave gravitation its force, adjusted the fibres of the little snow-drop and proportioned their strength. The forces displayed in the blade of grass, in the wing of the bird, and in the flaming path of the comet, as it whirls around the sun, are all adjusted with equal nicety and care.

Chance has nothing to do with the works of nature; yet there are many of her operations which upon partial investigation only, do look like the results of accident. Botanists tell us of some. They say that certain plants have not the power of scattering their pollen; it is glutinous, and will not fly with the wind; but as the insects come to suck the flower, it adheres to them. These lighting on other blossoms, deposit it there in the right place for germination. Nay, students of these things go so far as to say, that the fig crop of Smyrna, which alone supports thousands of human beings, could not be brought forth if a certain little insect were to fail regularly, and at the right time, to perform certain offices for this plant. But are not insects as well as plants, agents and instruments of the Creator? Have they not their appointed offices to perform in the economy of the universe? And has the insect any more ability to resist the power of instinct than a good seed in good ground has to resist the forces of germination? On studying the works of nature, therefore, discard the idea that they are the result of chance or accident. In the mind of the truth-loving knowledge-seeking student, the coming of the gall fly in due season, to minister to the fig tree of Smyrna, and make it bear fruit for hungry thousands, is no more the work of chance, than it was by chance that the ravens carried bread and flesh in the morning, and bread and flesh in the evening to the prophet at the brook.

True meekness is not easily *offended*, but is easily *grieved*.

Letter of John Barclay.

To ———: May the blessing of heaven above, and of the earth beneath attend you and yours, the blessing which makes most truly rich, and adds thereto no sting of sorrow! This has been my secret petition in some of my best moments, when thinking of you, and surely I shall be excused for telling you so. There is *that* which crowns all other blessings, as you well know:—there is *that*, let the thoughtless, the unfeeling heart say what it may,) without which our very blessings are of no benefit to us, and every gift of Divine Providence and grace is liable to be perverted and abused, instead of being faithfully held in trust, and duly appreciated, and applied to the enduring good of ourselves, and of all with whom we have to do. This is nothing less than a sense of the presence, counsel, and aid of Him who giveth us all things richly to enjoy, and will graciously condescend to show us how we may use these things as not abusing them,—how we may no longer live to ourselves; but whether we eat or drink, or whatever we do, may do all to His glory. May this, my dear ———, be the first object in our eye, the very business of our lives, in all we undertake, in all we have to pass through. Then shall we not fail of that inheritance, which our dear Lord and Saviour purchased for us by his coming and by his death; then we shall be Christians indeed; and when our little moment of probation is over, then the eternal weight of unmingled joy and glory shall follow!

8th of Second mo. 1835.

Poisoning by Flavouring Extracts.—We would direct attention to the liability which exists—and which has several times proved a certainty—that the artificial extracts so extensively used in flavouring ice cream, custards and other confectionary, may occasion severe illness.

A case was reported to the Boston Society for Medical Improvement, in Fourth mo., 1854, (see American Journal of the Medical Sciences, Seventh mo., 1854,) by Dr. A. A. Hayes, the celebrated chemist, in which ice cream, flavoured with butyric acid ether, caused excessive sickness in several persons, and this, occurring just previous to the intended sending of the same confection to a festival, very properly led to the suppression of the article, and thus doubtless a vast deal of *discomfort* to the guests was avoided, to say nothing of probable danger. Chemical examination detected the above ether as the flavouring material, and the taste and odour of pine-apple was communicated to the cream. Dr. Hayes closed his remarks by the statement, "that a number of flavouring extracts, equally objectionable, are largely consumed by confectioners, as substitutes for the volatile oils, and cases of severe sickness and alarm are multiplied every season from the practice."

After the above report was read, another distinguished chemist of this city, Dr. John Bacon, remarked, that "the production of poisonous effects by the artificial flavouring extracts, which are now coming into general use, is a subject of practical importance, even if no more serious results should follow their use than sickness and vomiting, as occurred in the case reported by Dr. Hayes."

Dr. J. M. Warren said he had been called to a family in which seven persons had been more or less poisoned by custards largely flavoured with extract of vanilla, so termed—on analysis, nothing of a poisonous nature could be detected, yet, undoubtedly, the symptoms were referable to the said extract, which a cook, new to the family, had liberally used.

Dr. E. W. Townsend knew of instances in this city, of "illness caused, to all appearance, solely by the eating of what are termed 'acidulated drops,' and, particularly, of those known as 'banana drops;'" "he believed that one death, at least, in this city, during the last summer (1853) was to be ascribed to their use; and certainly several instances of apparent poisoning, declared by severe sickness at the stomach, &c." We believe that the "acidulated drops" have been *dropped*, pretty much; at least they are very rarely seen—but the artificial flavouring extracts are still in favour. Ought this to be so, when we every now and then hear, on good authority, of deleterious effects observed from their employment? If it be ever so convenient and profitable a method for flavouring the widely-consumed confections referred to, should it, for a moment, be tolerated, if once there is proof of a risk so incurred? In the report above alluded to, as made to the Society for Medical Improvement, Dr. Bacon stated that "the artificial extracts were first prominently brought forward at the London Exhibition, and were reported upon favourably by the chemists upon the jury (Dr. Hoffman and de la Rue,) as entirely safe substitutes for the volatile oils prepared from plants. It appears to have been assumed that the artificial products were identical in chemical composition, and in properties with the natural ones which they resemble in flavour, in which case there could be no objection to substituting less expensive modes of preparation. In some cases they are certainly not identical; and where any doubt exists, they should be used with great caution, until positively ascertained to be harmless in their action on the system. May it not often happen that wilful poisoning may be suspected, and even prosecutions instituted against persons entirely innocent, in cases where these questionable "extracts" have been used?—*Boston Medical Journal.*

Whatsoever divides man's heart from God, separates it from his neighbour; and he that loves self more than God, can never love his neighbour as himself. For, as the apostle said, If we do not love him whom we have seen, how can we love God whom we have not seen? Oh that we could see some men as eager to turn people to God, as they are to set them one against another. But indeed, those only have that pure and pious zeal, who are themselves turned to God, and have tasted the sweetness of that conversion which is to power, not form; to godliness, not gain. Such as these do bend their thoughts and pains, to appease, not increase, heats and animosities, to exhort people to *look at home*, sweep their *own* houses, and weed their *own* gardens. And in no age or time was there more need to set men at work in their own hearts, than this we live in, when so busy, wandering, envious a spirit prevails. For whatever some men may think, the disease of this kingdom is sin, impiety against God, and want of charity to men; and while this guilt is at our door, judgment can not be far off.—*W. Penn.*

Cause of Fires.—In an interesting paper on fires and fire insurance, published in the January number of the London Quarterly Review, it is asserted on the authority of —— Braidwood, as his belief, that by long exposure to heat, not much exceeding that of boiling water, or 212 degrees, timber is brought into such a condition that it will fire without the application of light. The time during which this dessication goes on, until it ends in spontaneous combustion, is, he thinks, from eight to ten years; so that a fire may be hatching on a man's premises during the whole of his lease, without making any sign. The small circulating pipes which convey hot water through a building, have been known to set fire to wood, even when the temperature of the water is not over 300 deg. Builders should inform themselves of these facts, and never place pipes conveying heated air or hot water near to the woodwork of the building.

1. By revelation we understand the discovery and illumination of the light and spirit of God relating to those things that properly and immediately concern the daily information and satisfaction of our souls, in the way of our duty to Him and our neighbour.

2. We renounce all fantastical and whimsical intoxications, or any pretence to the revelation of new matter in opposition to the ancient gospel declared by Christ Jesus and his Apostles: and therefore not the revelation of new things, but the renewed revelation of the eternal way of Truth.

3. This revelation is the life, virtue, condition and very soul of the gospel and second covenant.

4. None oppose this, but such as the god of this world hath blinded; and that through their ignorance of the spirituality of the evangelical dispensation, are whilst they pretend to be under it, sticklers for a more embondaged state than that of the ancient Jews.—*Penn.*

Length of a Mile in Different Countries.

England and America,	1,760	Yards.
Italy,	1,470	"
Scotland and Ireland,	2,200	"
Poland,	4,400	"
Spain,	5,020	"
Germany,	4,880	"
Sweden and Denmark,	7,220	"

SUMMARY OF EVENTS.

EUROPE.—News from Liverpool to Eighth month 11th. Since the previous week, no warlike operations of moment had taken place. Omar Pacha had been appointed to the command of the Turkish army in Asia. The siege of Kars continued. Cholera has reappeared among the allied troops. The allies were demolishing the fortifications of Anapa, against the wishes of the Circassians. Gortschakoff's latest despatch from Sebastopol says, "The allies are pushing on their works under great difficulties, that the garrison is animated with the best spirit; there is nothing new in its situation." It is said that Spain and Portugal were about to join the alliance against Russia. It is confidently stated from Madrid, that on the 4th ult., the Spanish government decided to give formal adhesion to the Western Powers, and to send to the Crimea 25,000 men, to be paid and outfitted by England. The official Gazette denies this statement, while the Epoca and other journals as firmly maintain its truth, and add that the project will encounter great opposition in the Cortes. In return for this accession, Napoleon promises to put down all attempts against the throne of Isabella.

ITALY.—The Austrian army in Italy has been considerably increased. There are 44,000 men in Lombardy, and more than that number in the Venitian provinces. A seizure of arms was effected on the 28th of Seventh mo. at Rocco, by the police of Genoa, it having been ascertained that a fresh invasion of refugees was contemplated. The French government had made an energetic demand, that the Pope shall reform and secularize his government, with the view of remedying the present state of disorganization in the territories of the church. The Pope has excommunicated the King and Ministers of Sardinia, on account of the recent confiscation of church property, and has had a sharp correspondence with Zavala, the Spanish Minister of Foreign Affairs, upon the same subject. An awful explosion at Naples, occurred in the Castle of Nuovo, where percussion caps are made, on the 20th of Seventh mo. The entire building was blown up, and it is said that at least two hundred persons have been buried in the *debris*. Fearing that another revolution had broken out, the soldiers rushed to arms, whilst the inhabitants, imagining that an earthquake had happened, ran about in a frantic condition.

HANOVER.—The King has abolished the constitution granted in 1848, and the ministers have been directed by royal proclamation to reinstate the aristocracy in their former rights.

RUSSIA.—The war and consequent blockade of the Russian ports have had a serious effect upon the commerce and manufactures of the Empire. Various measures have been proposed in order to mitigate the evil. Treaties of commerce with Prussia and Austria are said to be in contemplation, in order to favour importation into Russia from Germany, together with changes in the custom's system, now in force, on the western frontier. There are now no large bodies of Russian troops in Poland. The cholera was in St. Petersburg, but did not prevail extensively. There were 283 cases on the 24th of Seventh mo. Mercantile letters from St. Petersburg state that business goes on quietly on a reduced scale, and that the exchanges are steady, and the funds well supported. Nothing can be gained from these letters as to the state of opinion on the war.

FRANCE.—On the 14th, the correctional tribunals condemned fifty-five persons to imprisonment for periods of five years, and under, for their participation in the proceedings of secret republican societies. The elections in France are almost everywhere characterized by the profound indifference which the electors have evinced ever since the re-establishment of the empire. Gen. Canrobert is expected in France. He is said to be suffering from the effects of an old wound. The Emperor ordered him to resign, and he has given up his division to Gen. McMahon. An Imperial decree in the Moniteur applies to the army before Sebastopol the law which permits the troops out of Europe to count their services as two years for one.

GREAT BRITAIN.—The business of Parliament for the week had been of a hurried and miscellaneous character. Lord John Russell had made a speech on the prospects of the war and other topics, indicating his desire for an early peace. When the subject of Indian affairs was before the house, John Bright denounced with just indignation the practice of torture in India, which, it appears, is still practised by the native administrators of the law. *Commercial.*—The cotton market was steady, and prices unchanged. Sales of the week, 38,000 bales. Breadstuffs, with the exception of corn, were declining in price. Iron was in active demand, and prices advancing. Consols remained at 91.

PERSIA.—Statements had reached England to the effect that the Persian government has suppressed the public schools for Protestants formed in that country, and that Russian influence had instigated the suppression.

MEXICO.—A despatch from New Orleans, dated Eighth mo. 25th, states the arrival of the steamer Orizaba, with dates from Vera Cruz to the 22d. The important announcement is given that *Santa Anna had abdicated*, and left the country. He embarked on the 17th of Eighth mo., at Vera Cruz, for Havana. The Alvarez platform has been adopted. General Carre is provisional President of Mexico, and La Vega commander-in-chief of the army. All the state prisoners had been liberated.

UNITED STATES.—*The Crops.*—In Alabama, the crops of corn and wheat are said to be unusually large; cotton good. Georgia, the largest wheat and corn crop ever known; cotton promising. Louisiana, an average yield, drought having somewhat affected the crops. Texas, corn and wheat abundant. Mississippi, corn and cotton very promising; wheat abundant. Florida, a heavy yield of all kinds. Tennessee, 20 per cent. over an average in all the grain crops. Kentucky, largely over an average of all kinds of crops. Indiana, grain better than ever before known. Missouri, the same report. Ohio, only an average yield. In North Carolina, Iowa and Wisconsin, the prospects of an abundant harvest were never known to be so good. In Illinois and Michigan, an abundant yield of every description of produce. In Maryland, nearly all parts of the State have produced well, including tobacco, fruit and hay. Virginia, an average crop of wheat; potatoes and fruit in great abundance. The New York Courier and Enquirer has an elaborate article on the wheat crop of 1855. The total product is estimated by this paper at 175 millions of bushels, which, it is thought, will leave a large surplus for exportation. The yield of the three States of Ohio, Indiana and Illinois, is computed at 48,000,000 bushels.

Exports of Breadstuffs and Provisions, from the United States to foreign countries, for each fiscal year, from 1846 to 1854, viz:

Years.	Value.	Years.	Value.
1846 .	$27,701,121	1851 .	$21,948,651
1847 .	68,701,921	1852 .	25,857,027
1848 .	37,472,751	1853 .	32,985,322
1849 .	38,155,507	1854 .	65,901,240
1850 .	26,051,373		

Lawless Invasion of Mexico.—Late advices from Texas seem to leave no doubt, that a military force has been organized in that State, with the design of aiding in the establishment in Northern Mexico of a government, favourable to the interests of Texas. The frequent escapes of slaves from Texas into Mexico, has been long complained of by the Texan settlers.

Yellow Fever.—At the last accounts, there did not seem to be any abatement of this disease in New Orleans, and Norfolk and its vicinity. The number of deaths from fever in the Charity Hospital, New Orleans, during the last week, was 128.

New York.—According to the census recently taken, this city has 624,179 inhabitants. In 1850, the number was 515,545; increase in five years, 108,634. Mortality last week, 585, only 111 of whom were adults.

Philadelphia.—Mortality last week, 291.

California.—The steamship George Law arrived at New York on the 25th ult., with the California mails of Eighth mo. 1st, 442 passengers, and $1,285,616 in gold. A line of telegraph has been constructed between Aspinwall and Panama, and is now in successful operation. The health of the Isthmus is good. There has been but little rain, and the railroad is in excellent condition. In San Francisco, the affairs of the broken bankers, and the settlement of their affairs, were still prominent subjects of attention. There were charges of fraud on all sides, quarrels, and seemingly interminable difficulties.

Oregon.—Oregon papers to Seventh mo. 21st, had been received at San Francisco. They contain glorious accounts of gold and lead mines. The editor of the Standard remarks, that "farmers act unwisely in selling out their fields of grain at great sacrifice, and going to the mines." Several hundred persons had crossed the Cascades, within a few days, on their way to the mines. At the Colville gold mines, extensive veins of lead had been found, which produced 85 per cent. pure metal. Coal, in great abundance, had been found near the line dividing the British possessions from the old boundary line of Oregon. A Catholic missionary reports that this coal is far superior to any he had seen on the coast.

Miscellaneous.—Reduction of Freight on Grain.—The Pennsylvania Central Railroad now delivers grain in sacks from Pittsburg, in Philadelphia and Baltimore, at thirty-three and a third cents per one hundred pounds —sacks returned free of charge.

Elements of Mormonism.—Of 3626 Mormon emigrants for the Salt Lake, shipped from Liverpool, from the 27th of Eleventh month, 1854, to the 26th of Fourth month, 1855, there were 2231 English, 409 Danes, 401 Scots, 344 Welsh, 75 French, 71 Swedes, 53 Norwegians, 28 Irish, 15 Swiss, 15 Piedmontese, 13 Germans, and 1 Prussian.

Second Growth of Wheat.—On some lots near this town (says the Winchester Virginian) may be seen the unusual spectacle of a second growth of wheat, from the stubble of the gathered crop. Some stalks shown to us were between one and two feet high, and exhibited imperfectly formed heads of about half the common size.

Something New.—An undertaking has been started, under respectable auspices, called the British Slag Company, with a view of carrying out a method patented by Dr. W. H. Smith, of Philadelphia, for converting the slag, or refuse of iron works, into an indestructible material capable of being applied to the various common uses for which stone or marble is at present employed. The capital of the company is fixed at £120,000, in £5 shares.

Algerian Tobacco.—The culture of tobacco is extending in Algiers. The portion of last season's crop purchased by the French government, amounted to 9,086,000 pounds, at a cost of 3,923,000 francs. The extent of ground under cultivation is about 9270 acres, and the total production about 10,000,000 pounds.

Corn in Kentucky.—The corn is said to be superabundant in Scott county, Ky., and contracts are being made at *fifteen cents* per bushel.

Reaping Machines.—At the Industrial Fair in Paris, a trial has taken place in which the American machines carried off the palm from the English and French machines. Much interest had been excited in them, and their general introduction in France was anticipated.

Quick Work.—A late paper says, J. Hall, of Piqua, Ohio, purchased, at Woodstock, forty miles east of that place, on Fourth-day morning, 132 bushels of wheat, in the sheaf. It was threshed, cleaned and sent that afternoon to the mills, manufactured into flour, (A. No. 1,) that night, and shipped to the cars by 5 o'clock on Fifth-day morning, and at 10 o'clock was at Columbus, and sold from the platform on delivery.

The Rice Crop.—The Southern journals represent that the rice crops are unusually flourishing, and that the indications promise more than an average yield for this season.

WEST-TOWN BOARDING-SCHOOL.

The Winter Session of the School will commence o Second-day, the 5th of Eleventh month next. In ord to avoid disappointment in case the School should b full, members of Philadelphia Yearly Meeting inten ing to send children, will please make immediate appl cation for their admission to Joseph Snowdon, Supe intendent at the School, or Joseph Scattergood, Trea surer, No. 84 Arch street, Philadelphia. Those livin out of the limits of Philadelphia Yearly Meeting, wh have or may apply for the admission of children, wi be informed after the 15th of this month, whether the can be admitted.

Ninth mo. 1, 1855.

The Moral Almanac for 1856 is received, and for sal at Friends' Bookstore, 84 Arch street.

Philad., Eighth mo. 20, 1855.

WEST-TOWN BOARDING SCHOOL.

Wanted, a Teacher of the Classical Department in thi Institution.

Application may be made to either of the undersigned members of the Committee.

SAMUEL HILLES, Wilmington, Del.
THOMAS EVANS, } Philada.
SAMUEL BETTLE, Jr. }

Evening Schools for Adult Coloured Persons.

Wanted, A Principal and three Assistant Teacher for the Men's School, and a Principal and four Assistants for the Women's School.

Application may be made to either of the undersigned.

JOHN C. ALLEN, No. 179 S. Fifth St.
SAMUEL ALLEN, No. 134 S. Front St.
WILLIAM L. EDWARDS, No. 37 Arch St.

DIED, at Ledyard, Cayuga county, N. Y., on the 16th of Sixth month last, JOSEPH M. CHASE; aged 55 years. He was very patient during his illness, which was of several weeks' duration, and was earnestly concerned to know an entire preparation for the change which awaited him; often praising the Lord for His goodness, and supplicating for the continuance of Divine regard and merciful help. His close was in great sweetness and quietness of mind, under a full belief that his peace was made, and that it would be well with him. He left an excellent savour amongst his Friends and neighbours.

——, at his residence in Hockessin, on the 11th of Eighth month, in the 81st year of his age, ISAAC PYLE; an overseer and elder of Kennett Monthly Meeting. He bore his last illness with patience and resignation, feeling it to be, as he said, "a great comfort" to have an anchor to the soul at that solemn time. Hockessin Meeting had been held at his dwelling for many months, previous to his death, and at the last Preparative Meeting, he spoke encouragingly on the Queries, acknowledging that he felt among them an increase of love and unity. On one occasion, being tried with feelings of apparent desertion, the declaration of the Most High by the prophet was quoted,—"For a small moment have I forsaken thee, but with great mercy will I gather thee," and he was reminded that the faithful servant was not to look for his reward until the work was accomplished. The next morning he gratefully acknowledged, "All is quiet! What a favour! -Nothing wanted, only to go home." And again, "All is right! All is right! The clouds have passed away, and all is serene." The day before his death, expecting that his close was near, he took an affectionate farewell of his family. A Friend coming in afterwards, he said, "'The spirit and the bride say, Come, and let him that heareth say, Come, and let him that is athirst come, and whosoever will, let him take of the water of life freely.' What a favour! what a favour!" He continued evidently favoured with the Divine presence, until he passed away. "Blessed are the dead who die in the Lord."

——, on the 20th ult., after a short illness, KEZIA, wife of William P. Bedell; a member of Linn Preparative and Red Cedar Monthly Meeting, Iowa. She was of a meek and forgiving spirit, and was concerned for the support of our principles and testimonies in their ancient purity. We believe her lamp was trimmed, and her light burning, and she prepared for that abode where the wicked cease from troubling, and the weary are at rest.

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From the Edinburgh Review.

The Land of Silence.

(Continued from page 401.)

It is beyond doubt that 'the ingenious Dr. 'allis,' who corresponded with Robert Boyle, and as Professor of Mathematics at Oxford in the year 653,—who also published a 'Treatise on Words r of the Formation of Sounds,' most disingenu-sly plundered his predecessor Dalgarno of much hat afterwards brought fame to himself. . . . 'allis was also in communication with Sir Kenelm igby, and from him most probably, if not cer-inly, obtained much of that information concern-g Bonet's success in Spain, which Bulwer had ncorporated in the 15th chapter of 'Philocophus.' o that we are inclined to regard the learned Doc-or simply as having taken some pains to systema-se what had already been achieved by his prede-essors. His two objects, he says in his letter to oyle, are 'to teach a person who cannot hear to ronounce the sound of words, and to understand language, and know the signification of those ords *spoken* or *written*, whereby he may express is own sense and understand the thoughts of thers.' His pupil, Daniel Whalley, was exhib-ed before the Royal Society in 1662, and proved hat at least in one instance the Doctor's plan had artly succeeded. However successful a teacher, is public works on the subject are marked by dull-ess of expression and penury of original thought. rance, who has since that period laboured so de-otedly and successfully in this art, was the last mong the enlightened nations to commence its tudy, about the middle of the 18th century. M. ereire, the first whose system was deemed worthy f Parisian discussion, kept his plans so profoundly ecret, that even at the present time little is clear-y known concerning them. But of their apparent esults no doubt appears to have existed. His upils are said (in a Report of a Committee of the cademy of Sciences) to have been capable of un-erstanding what was said to them, whether by igns or by writing: they could read and pronounce istinctly all sorts of French expressions; they ave very sensible replies to all questions proposed o them; they understood grammar and its appli-ations; they knew the rules of arithmetic, and ould perform exercises in geography: and it ap-eared that M. Pereire had given them, with speech, he faculty of acquiring abstract ideas. In short, f this account be true, M. Pereire's pupils, though eaf-mutes, were, on the whole, possessed of a etter education and higher intellectual power than any persons in their own station of life, in pos-ession of the full complement of senses! And yet, since those days, the nations of Europe have not retrograded either in physical or intellectual development. The modes of instruction for articulate-speaking men remain more or less the same; or if changed, are changed for the better. For one person in the lower or even middle class of life, who could in that day think, utter his own thoughts, and act for himself, we have at least ten in this busy, spirit-rapping, biological 19th century. And we have good ground for believing that the deaf and dumb, the blind, and every other isolated section of humanity, have shared—at least to some extent—in the increase of knowledge and enlargement of the domain of intellect. However zealous the labours of M. Pereire; however unwearied his industry, or great his talents, no 'laudator temporis acti' need now search in vain among our teachers of deaf and dumb, for equal industry, talents as great and brilliant, labours as unwearied. They are to be found in the Old Kent Road, London, and in Yorkshire; from Liverpool to Edinburgh, from Exeter to the mouth of the Clyde. We believe, therefore, that whatever M. Pereire achieved for his pupils, far more has since been done for pupils of like powers and capabilities in sure intellectual cultivation and progress. The general principles of his method were articulation, reading from the lips, and the manual alphabet, and *Syllabic Dactylology, i. e.*, digital signs not representing *single letters*, as in the ordinary deaf and dumb alphabet, but each one an *entire syllable*. By this last means a rapid communication may perhaps be maintained between teacher and disciple, and an acquaintance with the words of a language be more readily acquired, so far at least as their appearance to the eye is concerned. But it must not be forgotten that to be of real value the acquisition of mere words in this way is but the last link in the chain, and presupposes the first and most difficult steps in intellectual education to have been already achieved; for of what use is it to enable a deaf-mute to utter words of the meaning of which he is but remotely and vaguely sensible? But how to make the deaf mute thus conscious or thus sensible of the power of language, or of the manner in which he achieved this, Pereire tells us nothing. A great writer remarks that although it may be possible for the deaf mute to imitate sounds by imitating organic modifications on which it depends, 'there still in reality exists no sound for the deaf; that the signs to which they attach ideas are only perceptions of *sight* and *feeling*; that these on the one hand are minute, ambiguous, and fugitive, and on the other difficult; and that it would be far better to associate thought with a system of signs more easy to produce, and less liable to be mistaken.' Upon the important question involved in the latter part of this assertion—whether the deaf-mute shall be chiefly taught by a system of articulation and reading on the lips, or of arbitrary signs as adopted by the 'immortal Abbé, the highest authorities are still divided. The distinction between the two plans, in fact, forms the line on either side of which all the systems naturally group themselves. At the head of the one clearly stand Dalgarno the Scot, and the Abbé; at the head of the other is Petrus Pontius, the Benedictine.

'Of late years,' says M. Baker, 'artificial articulation, with or without the exercise of reading from the lips of a speaker, has come into almost general favour in the institutions for the deaf. At the London Asylum, it has always occupied a prominent place, and at the Royal Parisian Institution; it is also employed at Groningen, Gudensberg, Quedlingbourgh, Breslau, Gmünd, Zurich, Sleswig, Leipsic, and Munich;' but in most of the provincial establishments in England speech has *not* been made (wisely we think) an object of exclusive importance. By *artificial articulation* we suppose is meant the power of reading from the lips of another inaudible words, and of replying to them by such gestures of the vocal organs as would in an ordinary case produce audible speech, and in the deaf-mute's case, do actually produce what we must call a good imitation of it. The possession of this faculty of course includes in it such a knowledge of words as admits of the pupil's writing down his answer instead of merely pantomiming its utterance.

If this definition be correct, we can conceive nothing in the whole education of the deaf-mute of more vital importance, not so much *as an end, as a means*. We are, therefore, surprised to find that in most of the English Institutions its importance is not more fully acknowledged and acted on. We are told that the great objection is its demanding more than a due share of time. We can imagine no time to be so well or so fruitfully spent on any other subject; not only as the test of knowledge already acquired, but as the surest means of acquiring new information. Without a doubt a system of signs, whether purely arbitrary, natural, or conventional, possesses some advantages over the slower mode of articulation in ordinary language. But it must never be forgotten that in the education of the deaf-mute every substitution of a gesture or sign for vocal utterance of that language by which the rest of the world communicate with each other, is a step in the wrong direction. Every such step tends to render the isolation of the deaf and dumb more complete, and to remove them still further from the common sympathies of men; to render them more and more a peculiar people, and to make them forget that they still live in a world of *speaking, hearing* men, and are still sharers in all their privileges, rights, and feelings. Every step in this direction tends to lower them to the rank of mere animals, with whom rational beings gifted with speech are wont to communicate by signs and gesticulations. As in the case of the blind, we strongly urge the necessity of binding them by every available link to their fellow men, *as far as may be*, by subjects of instruction common to all learners, in the very language and in the very words in use for other purposes. If the blind or the deaf-mutes of England are to become an *educated* class, in however restricted a sense of the word, it will not be achieved by cutting them off as utterly distinct and different from the rest of humanity; but rather by infusing fresh life and strength into every tie and every connexion which yet remains between us and them.

'After any pupil,' says M. Watson, 'with ordinary intellect has acquired the use of written and spoken langaage, he should have frequent inter-

course with those who can only communicate with him in the language which he has recently, and as yet, imperfectly acquired. This language will then be daily increased and improved by such intercourse; whereas should he unfortunately be again thrown among his own class (deaf and dumb,) he will naturally revert to his rude gestures and mimic forms, perfectly incomprehensible to the uninitiated, and wholly useless as a general means of communication.' If, indeed, the deaf and dumb are to be considered as a degraded class, not fitted for intercourse with their more fortunate fellow creatures, then their complete isolation by every possible means, and entire exclusion from general society, might be considered an act of mercy. But in common justice, and common charity, they cannot be thus considered. It is true, without doubt, that by the total want of hearing, *high intellectual culture* is in almost all cases seriously if not entirely impeded. But every deaf-mute who leaves the school, after average training, and average acquaintance with written and spoken language, has at least eyes, hands, and sagacity; he can learn a trade by being shown what to do, as other apprentices are. Why, then, should he be condemned to talk to his master by signs like a monkey, or merely to gesticulate as an Indian savage? Will not such a course infallibly drive him back from that position in the social scale which it was one chief object of his education to enable him to attain, into his former state of ignorance and degradation? His stock of words may be comparatively small, but still sufficient for the ordinary purpose of every-day life and conversation. If he has few words at command, and knows well how to use them, the chances are that by constant intercourse he will add to their number, and every word thus gained will become a germ of new thoughts and ideas, a seed and centre of renewed life.

(To be continued.)

For "The Friend."

Not Sayers, but Doers.

The following epistle of George Fox written in 1652, early after he began to travel in the work of the ministry, and had been instrumental in gathering others to the Truth, shows the clearness of his views on the spiritual practical nature of true religion, and the preserving power of the Spirit of Christ out of all extremes, and the liberties which are creaturely, which, if given way to, unsettle those who may have once known the blessed Truth. "To all my dear brethren, whom the God of power hath enlightened with his eternal light, and discovered unto you his way of Truth, and brought you out of the dark ways, wherein ye have walked; which dark ways all the world walks in; but where the pure light of God is witnessed, it guides to himself. The light is but one, which leads out of darkness, and the dark world, into the world which is without end. Therefore, all Friends and brethren in the eternal Truth of God, walk in it up to God, and be not sayers only, nor backsliders; for the backslider is a sayer and not a doer, and there ariseth ambition, pride, and presumption out of that nature. But dwell in the pure light, which God hath made manifest to you in your understanding, and turn your minds to him, and walk as children of the light, and of the day, and be not drunken in anything, nor run to extremes in anything, but be moderate and patient. Wait for the presence of the great God, and our Lord and Saviour Jesus Christ; and be not so childish, as to be tossed with men's words without life. Run not out after others' liberties, which they have got into their notions; for thou that dost so will not abide in the Truth, and so thou mayest come to be shaken and to shake others who look at words. Wait every one in particular, in the measure that God hath given you, upon God, in the fear of God; then your hearts will be kept clean; and this is the sure way. All wait to have the Son made manifest in you, and the Son alone to make you free in yourselves; and all that are made free by the Son, are one. But the first nature that would have liberty, must go into captivity, which they that live in their carnal reasoning, seek freedom for; but here is man deceived in his first birth.

"But ye all in whom the immortal seed is brought to light, who are raised up to sit in heavenly places in Christ Jesus, and are become children of the day, walk as children of the day and of the light, and let your light so shine before men, that they may glorify your Father which is in heaven. All loving the light, ye love the one thing which gathers your hearts together to the Fountain of light and life; and walking in it, ye have unity one with another, and the blood of Jesus Christ cleanseth you from all sin. The knowledge of the letter, which you formerly got into your notions and comprehensions, the dark mind gave dark meanings to it, and so kept you in the broad way. But now, all wait to have the same Spirit manifested in your understandings, which was in them that gave forth the Scriptures, who were come out of the broad way—holy men of God, who had escaped the pollutions of the world. If every particular of you know not a principle within, which is of God, to guide you to wait upon God, ye are still in your own knowledge, which is brutish and sensual; but waiting upon God in that which is of God, ye are kept open to receive the teachings of God. The pure wisdom and knowledge is that which comes from above, which is to know God, and Jesus Christ, the way which is hid from the world; and to walk out of your own ways and your own thoughts. Dwelling in that which is pure up to God, it commands your own reason to keep silent, and to cast your own thoughts out, and dwelling in that which is pure, it discovereth all this. So dwelling in the Spirit, it keeps all your hearts to God; to whom be all praise, honour and glory forever."—*G. F.*

Eruptions of Vesuvius.—The late eruptions of Vesuvius have recalled attention to the somewhat curious history of that volcano. To the ancients up to the first century of the Christian era, it was not known in its peculiar character. Apart from a few close observers, among whom Strabo, the geographer, who was one, and who recognized an analogy between its structure and other volcanoes, it was not supposed to differ from ordinary mountains. Luxuriant fields stretched almost to its summit, villages were scattered about its flanks, and two populous cities, Herculaneum and Pompeii, reposed at its base. But in the year A. D. 63, an earthquake visited the region, and for the next sixteen years slight shocks were frequent. At last, A. D. 79, the mountain opened, and a violent eruption took place. Herculaneum and Pompeii were both buried, not by lava, as is popularly supposed, nor even of showers of ashes alone, but by volcanic mud, which flowed into the cellars and beneath roofs, where ashes alone could never have penetrated. In the case of Herculaneum, which is the more exposed of the two cities, lava was subsequently added from other eruptions, till the town was buried more than a hundred feet below the surface.

From this time, up to A. D. 1036, history records seven eruptions. Thirteen years subsequently another eruption occurred, and A. D. 1138 another, after which the mountain was quiet for a hundred and sixty-eight years. Between this a A. D. 1631, there was but one eruption. All these had been comparatively slight. At la after having been harmless again for nearly f hundred years, Vesuvius, A. D. 1631, belched fo such streams of fire, mud and lava, that the s rounding region was almost reduced to a dese and from that time to the present, the mount has been in nearly constant activity, an eruptio taking place every ten years on an average. T most destructive agent in these eruptions has variably been the volcanic mud. Immense qu tities of vapour, or strictly speaking, steam, r from the vents of a volcano during an eruptic and being rapidly condensed, bring on tremendo rains, which, mixing with the ashes, descends torrents of mud, overwhelming vineyards, villag and even cities. It was in this material that t cast of a woman, bearing an infant, was ov whelmed in Pompeii; the tuff, as it is scientifica called, having hardened, and retained the impr sion of her form.

Persons unaccustomed to volcanic regions f quently express astonishment at what they call t foolhardiness of those who inhabit such localiti But the risk is less than is supposed. Such d tricts enjoy a remarkable immunity from epidemi and even from the ordinary diseases which short human life, so that it is doubtful whether, on t average, the chances of a protracted existence a not greater there than in most other places. I sides, the peril of living near a volcano is remo not certain; and each generation, as well as in vidual, indulges the hope of exemption from t threatened danger. To put an every-day illustr tion, there is as much risk in railroad-travelli as in cultivating fields on the flank of a volcan yet there are but few who decline a journey fr fear of the cars. The soil around volcanoes always eminently rich. Sir Charles Lyell sa that the sloping sides of Vesuvius, and even t hills and plains within reach of its ejected matte sustain twenty times the population that cou have found sustenance on the same area, if t original limestone of the district had remained u covered by volcanic soil.

Vesuvius is the safety-valve of Italy. Witho it, earthquakes would be far more frequent, an loss of life, besides changes in the structure of t country, would be vastly increased. The volca gives vent to the pent-up internal fires, and th secures, at little risk, the fertility and safety Italy.—*Ledger.*

For "The Friend."

Providential and Maternal Care.

(Continued from page 403.)

"This opened my way," B. Bangs says, "to fa ther service; I began to be concerned to appear public, and there was a tender care in the elders ov me, who would often be dropping some seasonab cautions to me, by which I was greatly benefite After my four years' service was accomplished, quitted myself thereof, and a Friend being incline to set up in the like business in the same stree he requested me to be an assistant to him, whic I complied with, but it continued not long; for felt drawings in my mind to visit some meetings Hertfordshire." From thence B. Bangs went Somersetshire and Dorsetshire, and to Ringwoo in Hampshire, where he had several meetings, an four or five young people were convinced of th Truth. Passing to Southampton, and to the Is of Wight, he found it his place to return to Rin wood, where Friends and the newly convince young people, very gladly received him. He he had another meeting, when it opened upon h mind to go to Leamington, where there were fe

'riends; but a meeting being appointed, several went with him, and a considerable company of the town's people came, some of whom were baptists. 'After a pretty time of silence,' he states, "I stood up and began to speak, and the priest of the town came in with two young men. He sat down just before me, staid the meeting till I had done, and then said to me, 'What you have said are good and wholesome words, and good for edification. But you talk of the teachings of the Spirit of God; how shall we come by the Spirit of God?' I said, 'What art thou?' He answered, 'I am a minister of the gospel.' 'What,' said I, 'a minister of the gospel, and ask, how we shall come by the Spirit of God? He that hath not the Spirit of Christ, is none of his; and as many as are led by the Spirit of God, they are the sons of God.' 'Why, that is Scripture,' said he. 'Well, you say that you may live here without sin.' 'Didst thou hear me say so,' said I. 'No,' replied he, 'but I have a little book in my study that does say, That men may attain to a sinless state on this side the grave.' I queried of him, who wrote that book? 'Why,' said he, 'one of your Quakers; I think his name is Whitehead.' 'What doctrine,' said I, 'dost thou preach to the people? Is it to continue in, or to come out of sin.' He answered, 'To come out of sin; but to attain to a state of sinless perfection is impossible, for all our righteousness is as filthy rags.' 'But I hope,' said I, 'that thou wilt not say, that the righteousness of God is as filthy rags.' 'No,' says he, 'God forbid I should say so; but in many things we all sin.' 'That,' replied I, 'is for want of coming to the one thing needful.' 'People,' says he, 'we never read of the one thing needful in all our lives.' 'Didst thou never read,' said I, 'that Christ told Martha, she was cumbered in much serving, but Mary had chosen that good part, the one thing needful, that should not be taken from her?' 'Why,' said he, 'that is Scripture too; I had forgotten it.' 'Well, but,' said he, 'Paul cried out, Oh, wretched man that I am; are you better than Paul?' 'Dost thou believe,' said I, 'that Paul was a sinner, and a wretched one too, when he wrote that evangelical epistle to the Romans? Or that he could be so in his writing the 24th verse of the seventh chapter, when in the next verse, but one, he says, There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit? For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death?' 'That is Scripture,' said he.

"After he had sat a little while, 'Now,' says he, 'I have something come into my mind; I think God has brought it to me,—He that saith he hath no sin, deceiveth himself, and the truth is not in him.' He then made a flourish, saying, 'I have you fast now; I care not for you, nor all the Quakers in England.' I replied, 'Thou art an old man; I am very sorry to find that thou takes upon thee to plead so much for the devil's kingdom.' 'I tell you,' said he, 'I don't plead for the devil's kingdom.' 'Why,' said I, 'thou pleads for nothing but sin; and all sin being of the devil, and thou pleading for nothing but sin, must consequently be a pleader for the devil.' 'This,' said he, 'is only a digression from the matter; I have you fast; you can never answer me.' 'Didst thou ever read the verse before that?' said I. 'Yes,' said he, 'I believe I have, but I have forgot it. What is it?' 'Why, it is this; If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. But if we walk not in the light, we lose the benefit of the blood of Christ. If any should then say he hath no sin, he deceiveth himself, and the truth is not in him. The next verse is, If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If after this any should say, We have not sinned, we make him a liar, and his word is not in us. Be not deceived, he that doth righteousness is righteous, even as he is righteous. He that is born of God sinneth not, neither indeed can he, for his Seed remaineth in him, and he cannot sin, because he is born of God. But he that committeth sin is of the devil.' I said to the priest, 'Art not thou now ashamed to plead so much for sin, which is of the devil's kingdom?' I further queried of him, 'Dost thou take money for preaching such doctrine as this, preaching up the necessity of sinning to the people, when they do that too much without thy encouraging them?' Upon which he got up and said, 'Well, I will be gone,' but I desired him to stay, and I would prove him to be a deceiver before the people present. He answered, 'I will not stay upon your demand.' So, away he went, after which the people settled, and we had a good opportunity, and parted in peace."

Here is a specimen of some of the teachers of that day, and the doctrine which they taught. In the first place, he appeared to question the Spirit of God being given to every man to profit withal, in working out his salvation; and in the second, denies the possibility of man's being made free from sin, and consequently pleads for his being a sinner to the end of life. Are there not many professors of religion, who practically hold the same sentiments in this day? Do they believe in and submit to the immediate teaching of the Holy Spirit in their hearts? Do they take up their cross daily, deny themselves, and the temptations of Satan, and follow Christ as he appears in them? If they do, they will be led by him out of all sin, into perfect victory over the devil and all his temptations, and thus be made complete in Christ, who is the Head of all principality and power.

Benjamin Bangs returned to Ringwood that night; from whence after a short stay, he proceeded towards London, having comfortable meetings at Portsmouth, and on his way to this city. In the course of a few days, he and William Bingley went into Kent, and were at the Quarterly Meeting in that county, which was pretty large, and the business managed with much calmness and wisdom. They had appointed meetings on their way to Worminghurst in Sussex, the seat of William Penn, where they staid a night or two, and then parted, Benjamin returning to London. Finding his health much impaired, and being drawn to visit Norwich, he set out, held some meetings on the way, and reached it in a better state of health than on leaving London. Here he was received by his dear mother with a great deal of joy, not having seen each other for several years. He says, "The first meeting I was at there, was indeed a very tendering opportunity, the hearts of many being greatly affected. I found it now to be my place to take my abode there; and in a short time, a great many of the younger people frequented the meeting, and several were convinced; several Friends also had their mouths opened in testimony, who grew to be very serviceable in their generation." In the year 1677, he left home on a religious visit to the north, took meetings in Lincolnshire until he came to Brigg, where he was taken ill with a fever, so that his life was despaired of. George Whitehead being in the country, and hearing of his sickness, went to see him, which he took very kindly. His fever was not then at its height, yet he says, "through the goodness of God, I recovered sooner than could have been expected." He travelled again until he reached his home at Norwich, having many favoured meetings. The ague continued several months, and he grew so weak many despaired of his recovery. In the following spring he recruited so as to be able to visit some neighbouring meetings. "When at home," he says, "I was not idle, but worked at my trade very diligently, and was also a constant frequenter of our First-day and week-day meetings."

"Although things had been at a low ebb for several years, in the city of Norwich, as to the growth and prosperity of Truth, yet now the hearts of many were opened to receive the testimony of it, and they joined with and sat down amongst us, and their gravity and sobriety gained them a good report amongst the people; by which several who were strangers to us, came also to be convinced, and received the Truth, joining themselves to our society. We were now straitened for room where the meeting was kept; and there being a piece of ground that Friends had formerly purchased, we began to talk of building a meeting-house there, which the younger Friends were zealously concerned for; but there not being many wealthy men among us, although they were sensible such a place was wanting, they began to consult how money could be raised to answer the occasion." After those of the best abilities had made their subscriptions, those of small means, being mostly journeymen combers, weavers, shoemakers, &c., considered what they could spare out of their weekly wages, upon which it was found a handsome sum could be raised, and the workmen were contracted with to erect such a building as was proposed. After the foundation was laid, several Friends believed it would not be large enough to accommodate the meeting, and the subscribers agreed to add to the sums before put down; the labouring men "found the Lord had so blessed their endeavours, that they could contribute more than they thought they could when they subscribed before, and so advanced above their first proposal; and even the young women servants, raised several pounds among them." Here we have an instance of what a sincere love to the blessed Truth, and a willing heart to part with their substance, will do in a good cause, though their means may be very limited. It is probable they loved one another, and their dear Lord and Saviour, above all worldly attractions. "When everything was finished, we had our first meeting there on a Fourth-day, in the year 1680, which was large and comfortable, for the Lord's blessed presence was among us, and we parted peaceably. The First-day following we met again in the morning, which meeting also ended in peace, to our great satisfaction. In the afternoon the meeting was much larger, but towards the conclusion came the recorder, with the priest of the parish, and several officers, soldiers and others. I was at prayer when they came in, and the recorder and the priest stepped up on a seat, and there stood till I had almost done; then the recorder cried out, 'Silence there.' When I arose from my knees, he asked me my name, and what trade I was of, and ordered the constables to take me out into the passage that goes to the street, and went on, taking the names of Friends present; but the priest was quickly weary of staying, for several told him it ill became him to appear there, to encourage a spirit of persecution against his peaceable neighbours. The recorder replied, 'You meet in contempt of the law.' He was answered, that we looked upon it as our indispensable duty to meet together, to perform that worship which we owe to Almighty God, and that we were no disturbance to the government, being peaceably met together, of which they themselves

were witnesses." "I expected to be committed, being kept under a guard in the passage; but when the recorder came out, he looked upon me yet said nothing, but passed away, which the guard observing, they also passed away, and left me at liberty."

(To be continued.)

From the Edinburgh Review.

On the Fibrous Plants of India.

(Continued from page 404.)

In this country it is employed in the manufacture of cordage, yarns, sheep netting, floor mattings, door mats, stair carpets, instead of hair for stuffing mattresses, and instead of bristles for making brushes. It will gradually supersede, therefore, for many purposes, the coarser kinds of hemp, and it has so far the advantage over many of the fibres already mentioned, that the supply is not only equal to the actual demand, but appears ready to augment itself as rapidly as the demand can increase. The cocoa-nut and Gormuto fibres possess also this singular and interesting quality, that for a great many purposes they are capable of supplying the place of Russian bristles—another article of import which the present hostilities may keep back from our markets. Brushes of every kind are made of these fibres; and, 'so far as it is possible to form an opinion from mere observation, they appear quite as well adapted for all ordinary purposes as the best bristle brush, while the difference in price is considerable.'

The lime, or linden tree, (*Tilia Europea*) is known to us chiefly for its elegant appearance and its sweet-scented flowers, and is planted for ornamental purposes. In the north of Europe—in Sweden, and especially in Russia, where it abounds in the natural forests, it is esteemed for its fibrous bark, and yields the raw material for an important manufacture.

"When steeped in water this bark separates into thin layers, which are employed for making a coarse kind of rope, for making matted shoes, much worn by the Russian peasantry, and also for making the mats which are so largely exported from Russia, and which are so extensively used in this country for packing furniture, as well as for gardening purposes, and for covering the floor. To every pair of shoes, from two to four young linden stems, at least three years old, are requisite. The consumption, therefore, is enormous, and the destruction of the linden tree in consequence immense. For the better and larger kind of mats, trees of from eight to sixteen years are cut down when full of sap, and the bark is immediately separated both from the tree and the branches. When removed, it is stretched on the ground to dry, two or three strips being laid one over the other and kept straight by being tied down to long poles. They are employed for making ropes in some parts of England, and for well-ropes in France. When required for use they are steeped in water, which causes the cortical layers readily to separate from each other. The best of these layers are those which are in the interior, while the coarser layers are on the outside.

"The manufacture of mats is nearly confined to Russia and some parts of Sweden. Trees of from six inches to one foot in diameter are selected in the woods, and in the beginning of summer the bark is stripped from the trees in lengths of from six feet to eight feet. These, after being steeped in water, are separated into ribands or strands, which are hung up in the shade, and in the course of the summer are manufactured into mats. The fishermen of Sweden make fishing nets out of the fibres of the inner bark."

The production of mats alone in Russia is estimated at fourteen millions of pieces; of which, in 1853, about six hundred and sixty thousand were imported into England. At a shilling each, these mats were worth about thirty thousand pounds. It will not be difficult to find a substitute for this matting among the cheap products of India should the supply from Russia to any extent be stopped.

But we mention this home linden tree and its fibrous bark chiefly as an illustration of the close connection in economical qualities which exists between different plants even when they grow in far separate countries, provided they belong to the same natural family. The linden tree (Tilia) is the type of a large natural family, the *Tiliaceæ*, in every species belonging to which family the economical botanist would expect to find more or less prominently developed some one or other of the distinctive products of the lime tree of northern Europe. Accordingly, in the hotter countries of Asia, the coarse matting fibre of the Russian lime tree changes into the soft and silky fibre of the *corchorus*, called by the Malays Chinese hemp, but known in India and England by the name of *Jute*.

In the neighbourhood of Aleppo, the traveller sees growing in the fields, and occasionally served upon his table, a species of this genus Corchorus, commonly known as the Jew's mallow, or *Olus Judaicum*. It is the *Corchorus olitorius* of botanists, and is eaten as a pot-herb in Syria, in Arabia, and in Palestine. It is the plant mentioned by Job (xxx. 4,) as eaten in his time by the poor and outcast, such as the Jews are now even in their own land: 'Who eat up mallows by the bushes and juniper roots for their meat.'

Small and herbaceous in the dry soil of Syria, it grows to a height of four or five feet in the north of India; while in the hot moist climate of Bengal it attains to twelve or even fifteen feet. In India, the leaves and tender shoots are partially cultivated as an article of food, and eaten both by Mussulmans and by Hindoos. But for its fibre also it is extensively cultivated in the delta of Bengal, and is spun almost universally by the native Hindoos. It is an annual plant sown in the Fourth or Fifth mo., and cut down when in flower from the end of Seventh mo. to the middle of Ninth mo. It is then steeped, as we do with flax, for eight or ten days, when the fibre is stripped off and washed. The produce of marketable fibre varies from 400 to 700 lbs. an acre. The best qualities are worth in this country from 16*l.* to 17*l.* a ton.

The culture of this plant in the delta of Bengal is far more extensive than that of any other from which a useful fibre is obtained. Its easy culture, rapid growth, and comparatively large produce, present advantages not to be overlooked by the economical and eminently practical natives of Bengal.

"The great trade and principal employment of Jute is for the manufacture of gunnychuts or chuttes—that is, lengths suitable for making cotton or sugar bags. This industry forms the grand domestic manufacture of all the populous eastern districts of Lower Bengal. It pervades all classes, and penetrates into every household. Men, women, and children find occupation therein. Boatmen in their spare moments, husbandmen, palankeen-carriers, and domestic servants—every body, in fact, being Hindoos—for Mussulmans spin cotton only—pass their leisure moments, distaff in hand, spinning gunny twist. Its preparation, together with the weaving into lengths, forms the never-failing resource of that most humble, patient, and despised of created beings, the Hindoo widow, saved by law from the pile, but condemned by opinion and custom for the remainder of her days literally to sackcloth and ashes, and the lowest domestic drudgery in the very household where once, perhaps, her will was law. This manufacture spares her from being a charge on her family—she can always earn her bread. Amongst these causes will be discerned the very low prices at which Gunny manufactures are produced in Bengal, and which have attracted the demand of the whole commercial world. There is, perhaps, no other article so universally diffused over the globe as the Indian gunny bag. All the finer and long-stapled Jute is reserved for the export trade, in which it bears a comparatively high price. The short staple serves for the local manufactures, and it may be remarked that a given weight of gunny bags may be purchased at about the same price as a similar weight of the raw material, leaving no apparent margin for spinning and weaving.

Jute is a remarkably beautiful fibre—soft, silky and easily spun; and if to its other advantages were added those of strength and durability, it would probably supersede all other fibrous materials. But it is as rapid in its decay as in its growth, and is in reality, the most perishable of fibres. From the period of its first production in the clean state, slowly, and of its own accord, changes in colour, losing the beautiful pearly white which at first distinguishes it, and assuming successive shades of fawn colour and brown. At the same time, its strength proportionately diminishes. Circumstances hasten or retard this decay, and moisture is particularly injurious to it. High pressure steam almost melts it away, so that when sail-cloth saturated with jute is submitted to high-pressure steam (of only 30 lb. pressure) for four hours, merely washing afterwards, removes the jute. It is believed that an improvement in the process of setting would increase both its strength and durability; but it is very doubtful if it can ever be rendered equal in these respects to either hemp or flax.

The extent of the foreign traffic which has already been established in this fibre, notwithstanding its imperfections, may be judged of from the fact that in the years 1850 and 1851 the quantity of jute exported from Calcutta alone was valued at two millions of rupees, or 200,000*l.*, and the jute or gunny cloth at an equal sum. And that it has already obtained a considerable place among the raw materials employed in our British manufactories may be inferred from the fact, that fifteen thousand tons a year are worked up in the town of Dundee alone.

The common mallow of Europe (*Malva Sylvestris*) and our common marsh mallow (*Althæa officinalis*) abound in mucilaginous matter, for which we esteem and sometimes use these plants; but their bark is also rich in fibre. Other mallows surpass those we have mentioned in this latter respect, so that in Syria the fibre is separated for use from the *Malva crispa*, and in southern Europe from the *Althæa cannobina*. But in India many plants belonging to the same family (the Malvaciæ) are extensively cultivated and highly esteemed for their fibre. Among these, according to Dr. Roxburgh, the Ambarree (*Hibiscus cannobinus*) is much cultivated by the natives of Coromandel. Its leaves taste like sorrel, and are commonly used as an esculent vegetable. Its bark abounds in strong and tolerably soft fibres, which are employed as a substitute for hemp, and are made into a coarse sackcloth. 'Dr. Buchanan states, as the result of his experience in the lower provinces, that it is cultivated everywhere in India on account of its leaves, which are eaten as a vegetable, and for its bark, which is most useful for making cordage. In the north-western provinces it is very generally cultivated, chiefly for cordage for domestic and for agricultura purposes.'

The Ambarree fibre is imported into this country, though to what extent is not known. It is not as yet recognized as a distinct article of commerce; but under the general designation of *hemp* it has hitherto been classed along with most of the other fibrous materials exported from India. It is more remarkable for fineness than for strength, but no doubt finds an appropriate use in our manufactories, probably for making mixed fabrics. The fibre of another malvaceous plant—the *Sida tiliæfolia*—is described by Dr. Roxburgh as strong, pliable, and very silky in its nature. The plant itself is of very rapid and luxuriant growth, so that three crops are obtained in a year. He adds, that it may be brought into this country at the estimated price of £8. a ton, which, at the time he wrote, was about one-fifth of the price of hemp of the best quality. It is cultivated in China Proper, and is there preferred for cordage; but we have no distinct information as to whether it has yet been imported into England as an article of commerce, or to what extent.

We pass over the natural order, to which belong the *Bombax*, or silk-cotton tree, yielding a downy cotton too short to spin, and the *Abroma augusta*, which, according to Dr. Roxburgh, deserves more than common attention as a substitute for hemp, on account of the beauty, fineness, and strength of its fibres. The produce of neither of these trees appear at present to be brought into the Indian markets. The family of Leguminous plants, however, is rich in marketable fibres; and from one of these is derived the bulk of what is brought to England under the names of Sunn Sunn hemp, Madras hemp, Conkanee hemp, Salsette or Bombay hemp, and Indian brown hemp.

(To be concluded.)

Selected.

ONE BY ONE.

One by one the sands are flowing,
One by one the moments fall;
Some are coming, some are going,
Do not strive to grasp them all.

One by one thy duties wait thee,
Let thy whole strength go to each,
Let no future dreams elate thee,
Learn thou first what these can teach.

One by one (bright gifts from heaven,)
Joys are sent thee here below;
Take them readily when given,
Ready too to let them go.

One by one thy griefs shall meet thee,
Do not fear an armed band;
One will fade as others greet thee
Shadows passing through the land.

Do not look at life's long sorrow;
See how small each moment's pain,
God will help thee, for to-morrow,
Every day begins again.

Every hour that fleets so slowly,
Has its task to do or bear;
Luminous the crown, and holy,
If thou set the gem with care.

Do not linger with regretting,
Or for passing hours despond;
Nor the daily toil forgetting,
Look to loyalty beyond.

Hours are golden links, God's tokens
Reaching heaven; but one by one
Take them, lest the chain be broken
Ere the pilgrimage be done.

Household Words.

"From the flame's refining power,
More pure the gold of Ophir flows;
From affliction's fiery hour,
More bright the Christian's virtue flows."

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

JOHN WILFORD.

(Continued from page 406.)

In the year 1677, John Wilford published "A General Testimony to the Everlasting Truth of God; partly intended for the inhabitants of Nether Broughton, in the county of Leicester." In 1680, he was again in print, this time, with "A few words in love to all those bishops, priests, magistrates and others, who have a hand in persecuting the innocent." This last publication was doubtless written in prison, as we find that John Wilford was, in that year, in the gaol of Leicester where he had been for a considerable time.

Soon after, the year I have not discovered, John and his family removed to West Jersey, and settled near Chesterfield. When about 1684, a meeting was established for discipline at Chesterfield, John and two of his Friends prepared the following introductory remarks to be placed in the first book of minutes.

"It hath pleased the Mighty God and great Jehovah, in this last age, after the great night of darkness and apostacy, which hath spread over nations, kindreds, tongues, and people, since the glorious days in which the apostles lived, by his outstretched arm, and by the word of his eternal power, to gather a people who were weary of all dead forms, and outside professions, into a waiting frame of Spirit; where we durst not think our own thoughts, nor speak our own words, relating to his kingdom and way of worship.

"Being thus brought down by the mighty power of God, we were the more capable to receive counsel and instruction from him, who, through and by his Son, Christ Jesus, the true light that lighteth every one that cometh into the world, appeared in us, and taught us his way and worship, which is in Spirit and in Truth. This he taught us while we were in Old England, our native land, which, through the great mercy of the Lord, was in this latter age the first of nations where the Lord appeared in so mighty a power and bright shining glory, to the gathering of thousands into his fold, whereby his people became a body, of which Christ is the Head.

"Then the Lord our God, as he did unto Paul and the elders of the churches in the apostle's days, begot a godly care in the hearts of some of his people, whom he had gathered and brought into a living sense of his work in this day; and also of the mysterious working of the enemy of all good, who, in all ages, as the Scriptures of Truth fully testify, laboured by his subtlety and transforming, to draw the Lord's people into looseness and disorder, that so the precious truth and pure way of the Lord might be dishonoured, and his worthy name blasphemed; we say, the Lord hath set some as watchmen upon the walls of Jerusalem, and hath laid a godly care and necessity upon some of his people, that in all things the churches of Christ may be kept sweet and clean; and that marriages and all other things relating to the church affairs may be performed in the good order of the gospel of peace. Therefore, in the wisdom and counsel of God, it was seen meet that First-day and weekly Meetings might be appointed and diligently kept unto for edification, and the worshipping of God, and that Monthly, Quarterly, and Yearly Meetings, might be appointed and diligently kept unto by all such who are of an honest conversation, as becomes Truth, and hath the weight of the Lord's work in these days, and the care of the churches upon them, for the settling and ordering the affairs thereof; and to admonish and give advice unto such as stand in need. And the Lord, by his providence and mighty power, hath brought some of his people out of their native country, over the great deep, into this wilderness, and remote part of the world, as West Jersey, and places adjacent; where he hath laid the same weight and care upon some of us, as he did in our native land,—that all things may be well among us to the honour of his great and worthy name, which is the ground and end of the following book.

JOHN WILFORD,
FRANCIS DEVENPORT,
WILLIAM WATSON."

John afterwards added the following:—

"All dear Friends, both men and women,—When you come to meet about business, as well as at other meetings, wait to feel the power of God, so what you do in things relating to church affairs may be done in that power which is over deceit and disorder. Then, if any should be so stubborn or wilful as to oppose what you do, or resist your counsel or advice, they will oppose and resist the power of God, which is the higher power, to which all should be subject, both in themselves and in others in whom it appears; which power will stand over all that is unruly and rebellious.

"And as to women's meetings, I certainly know they have a service for God and his church, and the Lord's power doth often attend their assemblies in a wonderful manner; and he hath made them, and will make such who keep in the power of God, to answer the end for which they were created, viz., to be help-meets, as the woman was in the beginning, while she stood in God's counsel; but when she lost that, and took counsel of the serpent, she became hurtful to the man. So all should keep in the power of God, that so they may receive counsel from Him. So will they be co-workers and fellow-labourers, and help on in the work of the Lord; the older instructing the younger, as the holy women did in the days of old. Dear Friends, in the love of God, are these few lines written, and in the same I desire they may be received.

JOHN WILFORD."

"1st of Tenth month, 1687."

To the Yearly Meeting of Philadelphia, in 1688, John was a representative, and was appointed one of them to draft the Epistle to London. Early in 1689, with the unity of his Friends, John paid a religious visit in New England. Returning about the middle of the year, he gave a very satisfactory account to his Friends of the service he had been enabled to perform, and of the openness he had met with. At the Yearly Meeting, Seventh mo. 4th, that year, he was appointed one of a committee to draw up a paper, "earnestly to incite the Quarterly Meetings to the keeping up a godly discipline, and a tender inspection over the youth; and whatever other particulars they shall find needful. They are also desired to draw an Epistle to London, giving a salutation of love, and informing them of the blessed presence of the Lord being with this meeting."

At the Meeting of Ministers, held First mo. 1st, 1690, John presented an Epistle for its consideration, which he had prepared for general service. It was read, approved and directed to be printed. A copy I have not been able to find. At the next Meeting of Ministers, held in the Fourth month, John was appointed one of the committee to examine all writings of Friends proposed to be printed.

In the following year, he published the following:—

"A brief exhortation to all who profess the

Truth, to come clear out of Babylon, and not join with any hurtful or unseemly practice, nor make marriages with unbelievers, but be a separate people from every unclean thing, that God may receive you.

"My dear and well-beloved Friends,—There is or hath been a long time, a great travail and exercise upon me for the prosperity of Sion, and the tranquillity of new and heavenly Jerusalem, that she may be the praise of the whole earth, and that her spiritual government may spread over nations, kindreds, tongues and people, where the Spirit hath sat, which hath led people from God into Babylon, which is confusion and disorder. What shall I say! My soul is grieved and pained within me, when I take a view of the numberless hurtful things that this Spirit hath led people into. That, which on the other hand is comfort unto me, is, that the Lord our God, in his unutterable loving kindness, hath made bare his holy arm, and caused his glorious light to shine in the hearts of many thousands, discovering mystery Babylon, the mother of harlots and all abominations, in a great measure. Praise be to his great name, forever. Amen.

"Dear Friends, that which ought to be the concern of all, to whom the Lord hath so largely appeared, making us a kind of first fruits to himself in this latter age, is, to see that we come clear out of Babylon; that we be not partakers with her in any of her hurtful things, which have been brought in, in the midnight of darkness and popery. The cry is now, (the same as,) John heard many years ago, 'Come out of her, my people,—partake not of her sins, lest ye also partake of her plagues. For strong is the Lord that judgeth her.'

"Now, dear Friends, her worship, in all her finest dresses and names, under what profession soever, ye that are come in the least measure almost to believe in the blessed light, I doubt not, see over it, and cannot join with it. Yet bear with me a little. There may be things that some may stick in, or not so clearly see, as they should or might do, if they well minded the light. We read of some of old who had much good in them, yet were short in some things. Some, in all ages, have seen before others, for a time. Those who were truly faithful to what they did know, not regarding the friendship of the world, nor yet its frown, had their understandings more and more opened, and were made instrumental to convince, to strengthen, and to confirm others.

"So, all dear Friends, dwell in the light, that you may clearly see every little thing that is to be denied, and the tendency of every spirit, practice or custom, that may be hurtful, either in our day, or to succeeding generations. Christ told his disciples, 'they were as a city set upon a hill,' which could not be hid, and the salt of the earth.' The salt is to season that which otherwise would be unsavoury. Oh! the Lord help all his people well and truly to consider this weighty thing, that in our commerce with all sorts of people, God's pure witness may be reached in them, and every appearance of evil, borne testimony against. The Lord is about to make a clean separation; he will not bear much longer, as he hath done in the time of ignorance. Therefore, let us all see that we do not uphold or countenance any vain custom or practice that hath been brought up in the dark night of apostacy, or that may be of an evil tendency. Rather let us dwell alone in those things. What if we be not reckoned among the nations, as was prophesied of old. The prophet Isaiah, speaking of gospel times, said, 'Depart ye, depart ye, go ye out, touch no unclean thing, be ye clean that bear the vessels of the Lord.' The apostle saith, 'Be ye separated, saith the Lord, and touch not the unclean thing, and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.' This is a precious promise. What if we be slighted by the world, because we cannot join with them in any excess of riot or evil custom? The apostle said, 'The friendship of this world is enmity with God.' Hath not God put enmity between the two seeds?—how then can they have affinity together, though there may be commerce in things civil? Let this be well minded in all our marriages. The apostle said, 'Be not unequally yoked with unbelievers. For what fellowship hath righteousness with unrighteousness? and what concord hath Christ with Beliel, or what part hath he that believeth with an infidel?' Joshua said to Israel of old, 'If ye do in anywise go back and cleave unto the remnant of these nations, and shall make marriages with them, they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until you perish from off the good land.' Did not this come to pass? and had not we need to take great care in this matter? Truly, I see rather more need (in this country) than we had in our native land. Many come to our meetings, and will get a Friend by the hand, that know little of Truth in their hearts. Therefore, it concerns our Monthly Meetings to inspect well into this matter, that we may not become a mixed people, and the Lord be angry and spue us out. Abraham commanded his servant 'not to take a wife for his son Isaac of the daughters of the Cananites, but of his kindred, and the like charge Isaac gave Jacob.' When marriages with outward kindred were forbidden, they were to marry with such as kept the ordinances of God. Doth not our Society stand in that which is heavenly and spiritual, which may be called a spiritual kindred, with whom we may, in the fear of God, join in marriage? If any hasty marriage happen, when a man or woman doth not stay a convenient time after the decease of the husband or wife, Friends should show their dislike, and not countenance them at all, that we may be witness against all unrighteousness of flesh and spirit. 'Know ye not that the saints shall judge the world?' but if we join with any uncomely action, it will judge us."

(To be continued.)

Russia in a Commercial Point of View.

Russia possesses, in her population of seventy millions of inhabitants, and in her vast tracts of fertile soil, the labouring power and the material for the production of national wealth, and consequently, the first and most important elements for the development of great commercial strength. For centuries, however, she has been excluded from the seas, and these natural advantages have been comparatively useless to her. Debarred from intercourse with foreign nations, her progress was retarded and her social condition for ages retained the characteristics of its rude infancy. Peter the Great was the first who conceived the daring plan of tearing to pieces the traditions and records of a narrow-minded policy, founded upon the principle of decentralization. Russia, as he found it, was nothing but an immense number of distinct patriarchial estates, each ruled by petty tyrants, without any union of material or moral interests to warrant the appellation of a State. The master mind of this great ruler instantly perceived the root of the evil. The isolation of estates, the separation of individuals and interests was an inevitable consequence of the isolation of the nation. He therefore conceived the idea of forging with his own hands the first connecting link between his Russians and the civilized world. Commerce, he thought, was the grand lever—the only o with whose aid the herculean task could be a complished. But Russia had no coast; and h became a conqueror, not from sordid motives, n for the sham glory of feats of arms, not for t possession of territory or population, but to car with the sword his way to the sea—to the civiliz tion of Europe. Russia had no ships, no shipbuil ers, no knowledge of the first rudiments even navigation. The great man laid aside the purpl divested himself of all the pomp and glory su rounding an imperial throne, and became a wande er in foreign lands. The hand that had weighe the golden sceptre, swung the hammer of the m chanic; the head, pregnant with the grandest an noblest plans, which had rested on silk and velve slept cheerfully for years on a pillow of straw, i the wooden huts of the dock yards of Holland an England. This was more than one hundred an thirty years ago, and ever since Russia has fol lowed the course pointed out by the hero, wh first, with one mighty stroke of his genius, shat tered the fetters which kept her in the thraldom of barbarism.

The sea is for Russia the light, the load star, th only hope of progress, national wealth and refine ment. She wishes to breath free, and towards th sea she pushes with a panting breast. France an England grasp her throat, to crush the first sign of life out of her young maritime power, lest i should form, one day, a counterpoise against thei supremacy. Their endeavours are directed against the strength of her coasts and naval establishments France and England can blockade, at any moment the only two outlets into the ocean which Russia possesses, and they mean to preserve this ascendancy, cost what it may. The danger of Russian preponderance in the Black Sea vanishes before the rule of France and England in the Mediterranean, in the Gulf of Mexico, on the coasts of Africa, China, and South America. At Vienna, Russia proposed the entire freedom of the Black Sea to all nations. France and England rejected positively this proposition. They hold, actually, the key of the Dardanelles, and mean to keep it. They have succeeded in utterly subverting the Ottoman power. Under the pretext of saving the pseudo-nationality of a few millions of Asiatic marauders, they continue to drench the Crimea with human blood, and reject a liberal proposition which would have opened the Dardanelles to all maritime nations, and removed forever, in the simplest and most effectual way, every cause of conflict. The Western powers want to control this important passage exclusively, and with it the commercial relations of Russia, as they control those of Syria, Egypt, Turkey, Italy, Greece, etc. They seek the destruction of Sebastopol and of the fleet, because these protect the commercial interests of Russia. In the freedom of commerce lies the germ of the future greatness of the empire: the blows of the Allies are directed against it.

Peter the Great laid the foundation of the commerce of Russia. His successors continued the work with great perseverance, and not without ability. Treaties were concluded, banks established, and markets opened. The Russian confines himself to the trade of the interior. The importing business is almost exclusively in the hands of foreigners. The Baltic, the White sea, the Black sea, and the Caspian sea are connected by canals. Rivers lead to the mines and gold diggings of the Ural. Water communications form at present the principal means of transport, but being frozen and useless for the greatest part of the year, the necessity has been felt by the government of superseding the present system by a complete net of railroads. Only a few roads are as yet finished, namely, those

m St. Petersburg to Pawlowsk, from St. Peters-
rg to Moscow, and from Warsaw to St. Peters-
rg. These have been built very recently. The
are of Russia, her progress and civilization, de-
nd upon the construction of railroads, the
ength of her harbours, the protection of her flag,
d the freedom of her outlets into the ocean. Her
ilroads have been built by American engineers.
ost of her locomotives are the product of Amer-
n workshops. The steamers of her navy and
vers and their engines have been constructed in
ngland. The manufacturing efficiency of Russia
very limited. This business is also in the hands
foreigners, who either have contracts with the
overnment or act on their own account.

The importation of various goods into Russia
nounted, in 1851, to nearly one hundred and
ur millions of silver roubles, (which was about
n millions more than in 1850.) Of this total there
ere imported over the Russian frontier seventy-
ght millions into Russia proper; nine millions
nto Poland; one million into Finland; and over the
siatic frontiers about sixteen millions. The im-
ortations into Russia consist chiefly of raw and
anufactured cotton, tobacco, engines, cutlery, and
ardware, machinery and instruments of various
escriptions, different metals, coals, silk, oil, dye
tuffs, coffee, tea, wine, and furs. The exportation
rom Russia to different countries amounted, in
851, to the sum total of ninety-seven millions of
ilver roubles (in round numbers) which was about
ne million less than in 1850. Of the above sum
ere exported over the European frontiers from
tussia proper seventy-nine millions; from Poland
ive millions; from Finland two millions; over the
siatic frontiers into Asia about eleven millions.
The principal articles of exportation are hemp, flax,
iemp and flax seed, grain, tallow, copper, wool,
eather, cordage and coarse linen goods. The ports
f the Baltic were entered in 1851 by 3790 vessels,
hose of the White Sea by 721, those of the Black
Sea by 2585, and those of the Caspian Sea by 227.
It will be seen that the amount of shipping business
f the Black Sea is as yet inferior to that of the
Baltic, but there is no doubt that the ports of the
former will exceed in importance, at a future day,
hose of the north, as they generally remain acces-
sible throughout the whole year.

The commerce of the interior is carried on in a
singular way. Fairs are held every year in the
principal towns and cities of the empire, where the
people and the retail dealers purchase their stock.
The merchandize is sent thither from all parts
of the country, and exhibited in temporary tents,
erected of boards. The principal is that of Nishny-
Novgorod which takes place every year, in the Sev-
enth or Eighth mo. The value of the goods for sale
at this place amounted, in 1840, to 55,000,000, and
in 1849 to 60,000,000 silver roubles. The Russo
Chinese trade has its principal seat at Kiachta,
where the government has established a school for
the study of the Chinese language, in order to give
the greatest facilities to the commercial intercourse
with the Celestial Empire.

The commerce of the Russian Empire is as yet
in its infancy. It is struggling, at present, to
shake off the fetters which retard and cripple its
growth.

A Portable Stove.—A new portable stove is described in London Mining Journal. It is made of wrought iron, without any flue, and may be used upon any table or in any room. The fuel employed is cocoa nut stearine in cakes, burnt by means of six wicks introduced into each cake, the cake fitting into a tin dish, made exactly to contain it. No smoke is produced and the stove is capable of boiling, baking, and broiling, and the whole is comprised in a cube of about 16 inches The cost of fuel burnt is at the rate of one penny per hour, a cake lasting eight hours.

THE FRIEND.

NINTH MONTH 8, 1855.

OHIO YEARLY MEETING.

By a letter received just as our paper was going to press, we are informed that Ohio Yearly Meeting assembled at Mount Pleasant on Second-day, the 3d inst., the Meeting of Ministers and Elders having been held on Seventh-day, the 1st, which is spoken of as having been "a comfortable time." On Second-day, both bodies met together, and after preaching and prayer, Benj. Hoyle opened the meeting. All the representatives answered to their names. The reports from the Quarterly Meetings were then read; a committee on the Treasurer's account appointed, and the representatives being requested to meet for the consideration of a suitable Friend to serve the Meeting as Clerk, the Meeting adjourned to 10 o'clock on Third-day morning; leaving those who have separated in the house. It was understood that the latter adjourned to meet at 9 o'clock the next morning.

The dreadful railroad accident which happened on the Camden and Amboy Railroad, on the 30th ult., about a mile and a half north-east of Burlington, N. J., has cast a general gloom over the community, and awakened for the time being, earnest expression of the necessity for some more efficient precautions being taken, to remove as much as possible, the dangers that attend this mode of conveyance, as now conducted. That there is often on the part of railroad companies and their workmen, culpable disregard of risk, and a disposition to provide more for reaping large pecuniary gain, than for securing safety of life and limb to the passengers, so far as human foresight and care can do so, is too evident to be denied; and yet we think they should not bear all the blame of many of the accidents recorded almost daily, while the public demands to be carried at a rate so fearfully rapid, at a price insufficient to pay for all that is necessary to provide against accident, and at the same time to yield a reasonable profit. When we consider the value of a single human life, and the awfulness of suddenly sending men, women, and children into eternity, prepared or unprepared; there is no one we suppose, but who would think that whatever might be the outlay of money required to guard railroad travelling effectually against such a contingency, everything tending to that end should be done, before a company was justified in undertaking the transportation of passengers from one point to another. With this view, we cannot but think that the Camden and Amboy Railroad Company is greatly to be blamed for risking the lives of so many thousands as pass over their road, by having but a single track laid down. On a thoroughfare so thronged with passengers, there can be no sufficient excuse for such a hazard being daily and hourly run, and the public voice should be heard demanding its removal, in tones that may not be disregarded, until it is effected.

There have been twenty-two deaths, and several are maimed for life.

The following we believe, is a correct account of the accident:

"The train of cars which left Philadelphia, at ten o'clock, consisting of five passenger cars, baggage car and locomotive, had reached Burlington just before 11 o'clock. It then stopped, waiting for the arrival of the 8 o'clock New York train, from Jersey City, which passes at this place. After waiting for from five to ten minutes, and the New York train not appearing, the Philadelphia train went forward slowly, watching for the approach of the downward train. It had gone forward about a mile and a quarter, when the New York train came in sight. The whistle for the breaks and to reverse the engine, was blown, and the Philadelphia train commenced backing, and soon got under rapid headway for Burlington again. In this reverse movement, the passenger cars, usually placed behind and coming after the locomotive, were now in front, and pushed forward by the locomotive. The engineer being with the locomotive, of course had not the advantage of seeing what was ahead of the backward going train. He had run but a quarter of a mile, and a mile from Burlington, when the first passenger car came in collision with a light pleasure wagon, driven by Dr. Hinniken, of Columbus, N. J., who attempted to cross the track in front of the cars.

"The wagon contained Dr. Hinniken, his wife, and two children. The doctor had seen the cars pass as he was driving down the road, and supposing all safe, neglected to keep a proper lookout. The first passenger car struck the two horses in the wagon, just as they were crossing the track, killed them instantly, and threw one thirty feet on one side of the track, and the other forty yards on the other side. The wagon was turned round and upset, none of its inmates being injured, except in slight bruises. The front car, A, after striking the horses, ran forward, and off the track, about one hundred yards, and over a small embankment. The second car, B, was thrown directly across the track. The third car (C) went through car B and stopped diagonally across the road, the fourth car (D) followed and ran into C. The fifth passenger car and the baggage car stopped without leaving the track. The two latter were not injured, but three of the other passenger cars were knocked to pieces, and many of their occupants were killed, wounded, and maimed.

"It is impossible to describe the horrible scene that ensued. The cars were piled upon each other, and numbers of human beings were lying among the ruins —some dead, some dying, some shrieking from pain. Those saved in the train, and the passengers on the down train, aided by citizens of Burlington, who were quickly informed of the terrible accident, went to work to rescue the wounded and dying from the ruins. As soon as taken out, they were conveyed to Burlington, where many private houses, as well as Agnew's and Kelly's taverns, were thrown open to the admission of the wounded, while the Lyceum was appropriated for the reception of the dead. Some had been crushed to death instantly, leaving scarcely a trace to recognize them by; some had been torn limb from limb by the splinters, benches and floors, and their remains scattered in every direction. Many were suffering from crushed limbs, broken backs, and injured and lacerated bodies. The scene was a heart-sickening one; but, amid all its terrors, there were noble instances of resignation, a self-sacrificing spirit from the sufferers, which honoured human nature."

SUMMARY OF EVENTS.

EUROPE.—News from England to Eighth mo. 18th.

The War.—Despatches from the Crimea state, that on the morning of the 16th, the Russian forces under Gen. Liprandi had attacked the lines of the allies at Tchernaya, and after a battle which lasted three hours, were repulsed by the French and Sardinians, with a reported loss of several thousand men, in killed and wounded, and four hundred prisoners. The loss of the allies was unascertained, but was said to be less than that of the Russians. General Simpson telegraphed on the 16th, "General Pelissier and I have decided to open fire from the English and French batteries to-morrow morning at daybreak." Omar Pacha had received orders to return to the Crimea instead of Asia. A despatch from St. Petersburg says, Gortschakoff has orders to sink the Russian fleet if Sebastopol falls. The London Morning Post, a Ministerial paper, says it has reason to expect stirring and hitherto unexpected news from the Crimea. It is supposed to refer to some secret expedition. The latest accounts from Asia Minor state that Kars is completely invested. The first parallel has been opened. All communication with Erzeroum has been stopped. Turkey is sending reinforcements to Kars. Advices from the Baltic state that Sweaborg, a town in Russian Finland, containing about three thousand inhabitants, was bombarded by the allied fleet, from the 9th to the 11th ult. The Russian despatch simply states the fact of the bombardment. Those of the allies add that the

town had sustained immense damage, the bombardment having caused a conflagration which continued 45 hours, and destroyed nearly all the store-houses, magazines, &c. Sweaborg was a strongly fortified place, and it is supposed the attack inflicted no serious injury upon its defences.

ITALY.—A Turin letter of the 9th announces that the Papal Court has authorized the clergy of Sardinia to accept from the government the stipends to which they are entitled under the recent convents' suppression law. Yet, the Pope only recently solemnly denounced that law as infamous, and declared that the government, and all persons concerned in counselling it, or carrying it out, had incurred the penalties of excommunication!

DENMARK.—It is reported that the Danish Admiral, Nouvier, has gone to Paris, to ask the advice and assistance of France touching their differences with America concerning the Sound duties. Denmark fears that the United States will commence hostilities by taking possession of the Danish West India Islands.

RUSSIA.—It is reported that the Commissariat of Southern Russia has declared it impossible to provision more men than are now in the Crimea, consequently no further reinforcements will be sent.

GREAT BRITAIN.—The British Parliament was prorogued on the 14th, the Queen's speech having been delivered by proxy. The speech congratulates the country on the increasing strength of the union between France and England, and the accession of Sardinia to the Alliance. Regrets are expressed that the Vienna Conference failed to accomplish the result so desired. These endeavours having failed, no other course is left but to prosecute the war with all possible rigour. Negotiations are still going on between London, Paris and Vienna, respecting Austria's continued occupation of the Principalities. The London papers say the negotiations have arrived at a point for a triple treaty binding France, England and Austria not to conclude any arrangement separately with Russia. Queen Victoria, escorted by six ships of war, crossed the channel to Boulogne on the 17th. Great preparations for her reception had been made in France. The Emperor was to meet her at Boulogne.

Liverpool Market.—The sales of cotton for the week reached 80,000 bales, including 24,000 on speculation; fair Orleans, 7¼*d.*; middling, 6 7-16*d.*; Uplands, fair, 6¾*d.*; middling, 6¼*d.* Flour and breadstuffs were dull at a small decline in price. The weather has been favourable for the crops, and there was a prospect of a good yield.

MADEIRA.—The vintage in this island had again failed, this being the fourth consecutive year. There is consequently much destitution among the inhabitants.

KAMSCHATKA.—By the last arrival from California, an account was received of the abandonment by the Russians of the town of Petropaulouski, which last year was attacked without success by the allied fleet. On the 15th of Fifth month, about four weeks after the departure of the Russian garrison, the place was visited by a large fleet of English and French ships of war, which before their departure razed the forts, and destroyed the public buildings. The Russians carried away the guns and valuable property of all kinds. They are supposed to have removed to the strong fortifications near the mouth of the river Amour.

UNITED STATES. — *Foreign Immigration.* — Since Castle Garden, New York city, has been used as an emigrant depot, a period of about four weeks, 6853 immigrants have arrived there from foreign ports, who have brought with them money to the amount of $520,323.

Imports and Exports.—During the quarter ending the Sixth month 30th last, the total imports into the United States amounted to $62,397,663. The exports consisted of foreign merchandise, $7,668,572; domestic produce, $41,826,039; specie, $19,947,803. Total exports, $68,-902,414. The Pacific ports are included in the statement.

Utah.—Advices from the Great Salt Lake, to Seventh mo. 1st, state that the prospects of famine were imminent. The grasshoppers, or locusts as they are there called, had devoured almost every green thing, including the young third crop of wheat, as soon as it showed above ground. Not only grass and vegetables were devoured, but thousands of fruit trees had been barked and killed by them.

Yellow Fever.—The deaths in New Orleans, for the week ending the 27th ult., were 471, including 357 from yellow fever. The disease is unabated at Norfolk and Portsmouth, Va.

New York.—Last week the ship Charmer arrived at this port with a valuable cargo of flour and wheat, from California, whence she sailed on the 18th of Fifth mo. Seven other vessels are on their way with like cargoes. Many houses in New York are unoccupied; the Real Estate Journal says there is more vacant property to let now than there has been since the great panic in 1837. Rents, however, continue very high. Mortality last week, 548; adults, 138; children, 410.

State of the Ohio.—On the 31st ult., there was four feet seven inches water in the channel at Pittsburg. Freights to St. Louis, 40 cents per cwt.

Explosion of a Steamer.—On the 24th of Eighth month, the Coast Survey steamer Hetzel burst her boiler near the Capes of the Chesapeake. The vessel was nearly destroyed; five persons were killed, and several others injured.

The German Colony in Texas.—Fifteen thousand Germans have left Hamburg, Germany, for Texas, and are expected to arrive at Indianola, within a month or two.

Philadelphia.—The interments last week numbered 228, viz., 85 adults and 143 children.

Miscellaneous.—The submarine cable recently received at the north for a part of the Newfoundland and St. John telegraph, has been lost in the sea by mismanagement. It was insured for $70,000.

Census of Providence.—The census of the city of Providence, Rhode Island, has just been completed, from which, it appears that the whole number of inhabitants, at the present time is 46,687, being an increase of 5,176 since 1850, whilst in 1845, the population was only 34,753.

The Great Russian Bell.—After three months' incessant labour, the Russians have replaced the great bell in the tower of San Juan, on the Kremlin, which, on being tolled for the late Czar, fell and broke through no less than three separate stories of vaults, killing five persons on the spot. The bell is said to be the largest in the world, weighing no less than 80,000 pounds.

Great Field of Hay.—The St. Louis (Mo.) Republican states that on one acre of ground on the farm of Judge Inge, in Franklin county, State of Missouri, there was raised and cut eleven thousand five hundred and nineteen pounds of hay.

The Census of Newark, N. J., is at length complete, and shows an aggregate population of 50,711, of whom 20,577 are of foreign birth, and 28,902 native.

Our Western Waters.—There are, on the rivers of the West, 523 steamers, besides 600 freight, tow and ferry boats. The engineers of these steamers have an organized association, numbering 1593 members.

Escape of Slaves.—The Richmond Despatch speaks of a pamphlet just published in that vicinity, which estimates that, within the last forty years, 61,664 slaves have escaped from the South, or fifteen hundred annually, and that the total loss is $27,740,800.

To Keep Crows from Corn.—A short article with this heading, appeared in the last number of "The Friend." It was most likely a newspaper scrap that found its way into the printer's hands through inadvertence, and will probably do no mischief, as it cannot be presumed any one would undertake the silly exploit of attempting to *boil* equal quantities of *gunpowder*, *turpentine*, and *train oil* together.

Correction.—In last week's summary, under the head of Oregon, for "glorious," read "glowing."

RECEIPTS.

Received from Jesse Cope, Pa., $2, vol. 29; from S. Hobson, agt., O., $2, vol. 29, and for J. Mershall, Harmon Rhoads, $2 each, vol. 28; from Jesse Hall, agt., O., for Nathan Smith and Jos. Walton, $2 each, vol. 29; from J. Shotwell, Wis., $2, vol. 28; from A. Battey, agt., Vt., for D. Hallock, and Benj. Macomber, $2 each, vol. 28, for Dl. Nichols, $4, vols. 28 and 29.

FRIENDS' SELECT SCHOOLS.

These Seminaries were re-opened for the Winter Session, on the 1st instant. That for Boys in the house on Cherry street, below Ninth; and that for Girls in the house on James' street, above Sixth. Friends intending to enter their children in these Schools, are desired to do so as early in the session as practicable, in order that the proper classification may be made early. The elementary schools in the Northern and Western Districts, have also been re-opened.

WANTED.

A young man, aged from 18 to 20, to learn the retail dry goods business. A Friend from the country preferred, to board in the family. Apply at Friends' Bookstore, 84 Arch street.

WANTED.

A competent (male or female) Teacher for the schoo under the care of Nottingham Preparative Meeting Friends.

Address, Lloyd Balderston, Port Deposit, Cecil Co., M Ninth Mo. 4th, 1855.

WEST-TOWN BOARDING-SCHOOL.

The Winter Session of the School will commence o Second-day, the 5th of Eleventh month next. In ord to avoid disappointment in case the School should b full, members of Philadelphia Yearly Meeting intend ing to send children, will please make immediate appl cation for their admission to Joseph Snowdon, Supe intendent at the School, or Joseph Scattergood, Tres surer, No. 84 Arch street, Philadelphia. Those livin out of the limits of Philadelphia Yearly Meeting, wh have or may apply for the admission of children, wi be informed after the 15th of this month, whether the can be admitted.

Ninth mo. 1, 1855.

WEST-TOWN BOARDING SCHOOL.

Wanted, a Teacher of the Classical Department in thi Institution.

Application may be made to either of the undersigned members of the Committee.

SAMUEL HILLES, Wilmington, Del.
THOMAS EVANS, } Philada.
SAMUEL BETTLE, Jr. }

Evening Schools for Adult Coloured Persons.

Wanted, A Principal and three Assistant Teacher for the Men's School, and a Principal and four Assist ants for the Women's School.

Application may be made to either of the under signed.

JOHN C. ALLEN, No. 179 S. Fifth St.
SAMUEL ALLEN, No. 134 S. Front St.
WILLIAM L. EDWARDS, No. 37 Arch St.

DIED, at his residence near New Garden, in Guilford county, N. C., on the 23d of Eighth month, 1855, Dougan Clare, Senior; an esteemed minister and a member of New Garden Monthly meeting, in the 72d year of his age. He had been for several years afflicted with a painful disease, which he bore with truly Christian patience and resignation. During his last confinement, he experienced frequent and very distressing paroxysms of pain, in the internals of which he lay quiet and apparently easy, but seemed but little inclined to converse. On the 29th of the Seventh month, being apparently under great exercise of mind, after expressing to his wife a very humiliating view of his past life; he continued, nearly as follows:—"I do not want to say much, I think there is a great deal too much said; but I wish no one to be uneasy about me, for I had a clear evidence last night, that all would be well with me." He then expressed his grief on account of the difficulties in our religious Society, and said he believed there had been errors on both sides; that with regard to himself, he had turned the thing in every way, and had been willing at any moment to change his views if he could be convinced that he was wrong, but he could see no peace nor comfort, except in the stand which he had taken, and he felt perfectly satisfied. He also said he had nothing to trust to but the mercy of God in Christ Jesus. After he had said but little, only at times a few words, expressive of the quietude of his mind. His close was eminently calm and peaceful, and we think there is full ground for believing, that he has entered into his rest.

——, at the same place, on the 16th of Sixth month, 1855, Mary E., only daughter of Nathan H. and Semira H. Clark, in the 5th year of her age.

——, on the 25th of the Eighth month, at her residence in this city, Rebecca Savery; a member of Philadelphia Monthly Meeting, in the 86th year of her age. This dear Friend, during the last few years of her life, was confined to her house by indisposition, attended at times with intense bodily suffering which she was enabled to endure with much patience and resignation. She always evinced great care and consideration for the happiness and well being of those around her, which, added to her benevolent and Christian disposition, gained for her the affection and esteem of those who knew her. Near the close of her long and useful life, she was very desirous of being taken home to those mansions of peace and rest, prepared for all who love the appearing of their Divine Lord and Master.

THE

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A

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THE FRIEND.

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From the Edinburgh Review.

The Land of Silence.

(Continued from page 410.)

Of the importance of the study of words, and the utterance of thought in spoken or written language, it is scarcely necessary to speak. If we believe that language was given to man by Him who also gave reason, 'and just because He gave reason for what is man's word but his reason coming forth so that it may behold itself,) that it was given because he could not be man—that is a *social* being—without it,' we need no arguments to convince us of the infinite value of this acquirement to the deaf-mute. *He cannot be a social being without it;* and failing of *this*—one great and most manifest object of his education—he must either sink down to the level of those in a like condition with himself—herding with them as a mere animal among animals—or pass the rest of his days as a silent, moping, solitary, helpless, hopeless unit of mortality, in a world which he was meant to enjoy, amid thousands with whom he was intended to hold some, however restricted, converse. Accident, sudden disease, innate malformation, or other causes,

'May seal the ear of man
'Gainst every message of sweet vocal air;'

and thus indirectly or directly check, and at last totally destroy the power of utterance; yet it must not be forgotten that 'the power of naming things and expressing their relations, has been laid up in the depths of man's being—a divine capacity with which he was created;' which cannot remain dormant in him, since man can only be man through its exercise. Regarding this power as thus innate, we may induce it 'to bud and blossom out from within him at every solicitation from the world without, and from his fellow,' and this we conceive to be one object of education in its highest sense. M. Trench states, in the remarkable volume to which we refer, that as a tribe or nation or people 'loses one habit of civilization after another, the words also which those habits demanded have dropped, first out of *use*, then out of *memory;* and thus after a while have been wholly lost.' Thus the South African traveller, Moffat, tells us of one savage race of Caffres, among whom the word '*Morimo*,' once used to designate Him that is above, or in heaven, had actually disappeared from the language, carrying with it also its corresponding spiritual idea. Here and there an old man might be met with—scarcely one or two in a thousand—who remembered, in his youth, to have heard speak of '*Morimo*;' but this word, once so deeply significant, now only survived in the spells and charms of the so-called rainmakers and sorcerers. 'And as there is no such witness to the degradation of the savage as the brutal poverty of his language, so there is nothing that so effectually tends to keep him in the depths to which he has fallen. *You cannot impart to any man more than the words which he understands either now contain, or can be made, intelligibly to him to contain.* Language is as truly on one side the limit and restraint of thought, as on the other side that which feeds and unfolds it.'

We believe this to be true not only of the savage properly so called of New Zealand and South Africa, but of the savage of *England—the deaf-mute;* who, if left alone, neglected, and untaught, or taught only by a system of signs and gestures, will sink down to a state of semi-barbarism, equal in degradation and in darkness to the more open grossness of the South Sea islander. If it be true (and we have ample evidence that it is so) that a savage nation, or tribe, or individual, as it sinks to a lower status, gradually loses the words expressive of its highest and noblest duties, belief, and practice,—so in a measure the converse of this, as of every great truth, is unanswerably true. As words, themselves the outward signs and symbols of inner thought and impression, die out of use when their corresponding ideas perish in the mind, so impression and knowledge, and idea in the mind will at best remain but a cloudy and indistinct vision till they find being and utterance in the living word of the deaf-mute. We trace the same law in the growth and structure of languages, as in the formation and utterance of single words. Wherever men are learning more 'accurately to define and distinguish, more truly to know;' 'wherever new thoughts are rising up over the horizon of a nation's mind, new feelings stirring at a nation's heart, and new facts coming within the sphere of its knowledge, *there* language is growing and advancing. It cannot lag behind; for man feels that nothing is properly his own, that he has not secured any new thought, or entered upon any new spiritual inheritance, till he has fixed it in language, till he can contemplate it as his own Word.'

It may be all very well, as a matter of amusement or speculation, for Dr. Orpen to talk about a theory of signs for the deaf and dumb, and of a tribe of North American Indians, who use a language of signs, though not deaf and dumb; but as a matter of practical value we count it of little worth. The North American Indian, it is true, has recourse to occasional signs to express his meaning; he uses them to eke out the meagreness of his language; and between the two, by dint of gesture and imagery, and by force of expression, he succeeds in saying vaguely what the white man says succinctly and clearly, without signs, in half the number of words. If the deaf-mute is taught to speak by signs only, he will use them not to eke out his imperfect knowledge or command of language, but gradually as a *substitute for spoken words;* and herein lies the peril of adopting signs but as a subordinate and secondary means of communication. Dr. Orpen tells us that 'the language of signs is so true to nature that the deaf and dumb, from different parts of the globe, will immediately on meeting understand each other Our great object, however, should be not so much that the deaf and dumb may communicate with each other, as with the rest of the world. If they, as a body, were in after life to live together, and mingle not with hearing and speaking men, the question of signs might be viewed under another aspect. But as, after they leave school, they will very rarely, if ever, associate with even a single deaf-mute, the Doctor's argument, if it can be so called, is without value. But he instantly adds, that their language (of signs) is limited to the expression of their immediate wants, and to the few ideas which they have acquired by their silent intercourse with their fellow-beings,—a result far below what may be, and has since been, done for this unfortunate class of persons.

A deaf-mute's words on this subject will serve to show our readers in what light signs are regarded by the deaf and dumb themselves and in a measure, also, their power of expression and knowledge of words:—

'The language of signs is the action of some members of the body with the arms, and the expression of the face, or the counterfeit of the feelings. The expressions of the soul, or counterfeited feelings, are indispensable to the language of signs. If the expression of a real or false feeling were not used with the sign of feeling, the sign would be unique. Signs would be advantageous to persons. A person who can speak his own language cannot speak another language of another.' (*Report of American Asylum, Hartford*, 1823.)

We do not print this fragment because of its intrinsic merit; certainly not because of any cleverness of composition or of thought, but as a fair *average* specimen of what an educated deaf-mute can do towards uttering his thoughts, after being trained for the usual time in one of our Deaf and Dumb Schools. Some pupils would be found to surpass—the average number certainly to equal—this specimen of composition, both in style and in originality of thought. How far such letters as those to be found in Dr. Orpen's book are to be relied on as genuine, our readers must judge for themselves. The testimony of Mr. Watson, one of the ablest instructors of the deaf and dumb in Europe, inclines us to doubt their value. But as the subject is vitally connected with the state of education among the deaf and dumb, we shall cull a few specimens from the works before us.

It is first of all to be borne in mind that written composition is to all deaf-mutes an act of considerable mental exertion, and to many of extreme difficulty. Their letters (speaking of those we know to be authentic) for the most part bear traces of the broken and disjointed condition of their vocabulary; many of the words at command being stored up in their minds as solitary, lifeless fragments, rather than living germs of thought, connected by association with past ideas, and ready for new life. They resemble, in some respects, the letters of a foreigner attempting, after a few months' study, to master the English idiom. Adjectives, nouns, and verbs are dashed into a sentence, just managing to stand upright, and,

to a certain extent, tell their own story with truth.

A deaf-mute's account of her former ideas as to death and its effects.

'I thought formerly a person died, and he was deceitful to die. I talked with my sister Sally (also deaf and dumb) about him. We true thought he buried alive, and also cried the people did not hear him, and also did not eat the meat, and drink the water, the people did not come there and also did not dig the ground. He was very hungry and angry to rise from the grave in the midnight. I wondered at him who did not rise from the grave for a few days.' (*Eliza M——, aged* 19.)

This extract appears genuine, and the more so because it corresponds in roughness of diction, and want of rhythm, with what we have ourselves seen written by the pupils of a deaf and dumb school. It may possibly be surpassed in originality as well as correctness and ease of expression; though, on the whole, we consider it as a fair average specimen in its native state.

(To be continued.)

Selected.

Over-ruling Providence.

Accident, and *chance*, and *fortune*, are words which we often hear mentioned, and much is ascribed to them in the life of man. But they are words without meaning; for it is certain in God's universe, nothing comes to pass causelessly or in vain. The whole series of external causes are arranged according to His pleasure, and the hearts of all men are in His hands, to turn them wheresoever He will, as rivers of water. From the imperfection of our knowledge to ascertain what is good for us, and from the defect of our power to bring about the good when known, arise all those disappointments, which continually testify, that "the way of man is not in himself;" that he is not the master of his own lot; that though he may devise, it is God who *directs;* God who can make the smallest incident an effectual instrument of His providence for overturning the most laboured plans of men. The uniform doctrine of the sacred writings is, that throughout the universe nothing happens without God; that His hand is ever active, and His decree or permission intervenes in all; nothing is too great or unwieldy for His management, and nothing so minute or inconsiderable as to be below His inspection and care. While He is guiding the sun and the moon in their course through the heavens; while in this inferior world he is ruling among empires, stilling the ragings of the waters, and the tumults of the people, He is at the same time watching over the humble good man, who, in the obscurity of his cottage, is serving and worshipping Him.

We cannot, indeed, conceive God acting as the governor of the universe at all, unless His government were to extend to all the events that happen upon it. It is upon the belief of a particular providence that our worship and prayer to Him are founded. All His perfections would be utterly insignificant to us, if they were not exercised, on every occasion, according as the circumstances of His creatures required. "The Lord sitteth upon the flood. The Lord maketh the wrath of man to praise Him, as He maketh the hail and rain obey His word. He has prepared His throne in the heavens; and His kingdom ruleth over all. A man's heart deviseth his way, but the Lord directeth his steps."

Do nothing upon which thou durst not ask the Lord's blessing.

From the Edinburgh Review.

On the Fibrous Plants of India.

(Continued from page 413.)

If we turn to our native plants, we find in the common broom, which adorns so many of our waste places, a familiar type of the leguminous class, to which the Sunn plant of India belongs.

"The *Spartium junceum*, or Spanish broom, common in the sterile parts of the south of Europe, affords a fibrous thread which used to be made into cloth in Turkey, in Italy, and in the south of France. Near Lucca the twigs were formerly steeped in the thermal waters of Bagno a Acqua. After this process the bark is easily stripped off, and it is then combed and otherwise treated like flax. In the vicinity of Pisa, also, the twigs were soaked in the thermal waters. In the south of France the broom is grown in dry and unproductive parts, and also carefully prepared. The coarser thread is used to make bags for holding legumes, corn, etc.; the finer for making sheets, napkins, and shirts. A white-flowered plant has also been long used for the same purposes. This, there is little doubt, is the *Spartium monospermum*, or the white single-seed broom; and probably also *S. multiflorum*, which is the Portugal white broom. As these plants are naturalised in our gardens, it is easy to ascertain the toughness of their fibres by endeavouring to break one of their twigs.

"In the subdivision of leguminous plants to which these brooms belong, we find the *Sunn* plant of India (*Crotalaria juncea*), which has so close a general resemblance to the Spanish broom, that Mr. Yates has figured them together in the same plate, with the object of showing their affinity.

"The Sunn is probably the earliest of the distinctly named fibres, inasmuch as we find in the Hindoo 'Institutes of Menu,' that the sacrificial thread of the Cshatriya or Rajpoot is directed to be made of *Sana;* cotton being reserved for the Brahmins. Towards the close of the last, and the beginning of this century it attracted much attention both in India and in England; and much information respecting it is contained in the works of Dr. Roxburgh and Mr. Wisset. It is an annual plant, very generally cultivated in the southern parts of Asia, and everywhere in India, for the fibres of its bark, so well known as Sunn and Sunn hemp."

The fibre is very strong; but it is remarkable of the Sunn, as it is of common hemp, that the produce of one part of India is found stronger than that of another. Grown in the west of India, it is stronger than when grown in Bengal; and this is recognised in the higher price which western Sunn commands in the European market. It is possible that a difference in the mode of steeping and preparing the plant may have some influence in causing this difference of strength; but Dr. Roxburgh considers it "probable that the climate of the west of India may be more favourable than that of Bengal for the production of a strong fibre." Rope made of western Sunn has recently been tested at the arsenal and government dockyards in Calcutta, and has "proved perfectly equal to any and all the purposes which cordage made of Russian hemp has hitherto been used for." Tried against Petersburgh hemp, a cord of

	lbs.
New Sunn broke with	150
Old Sunn	170
Petersburgh hemp	160
Jubbulpore hemp	190

For cordage, therefore, good western Sunn, carefully manufactured, may be considered equal to the best Russian hemp; while it is stated also, by Mr. Dickson to be *better than any Russian flax for spinning*. To bring this fibre to a state of perfection—the only thing he considers necessary is "European superintendence in the growth and manufacture of the material."

Of this Sunn, there was already imported into this country in 1853 a quantity which, at peace prices, was valued at 22,000*l*. The culture, it is said, may be indefinitely extended towards the western Ghauts, from which it can also be easily exported by sea. Considering its many good qualities, therefore, we may hope that present circumstances will so encourage and extend the cultivation and improve the modes of preparing it that no future European war shall endanger the supplies of raw material which our manufactures and our navy alike require.

Another species of Crotalaria (*C. tenuifolia*) produces a fibre which has been named Jubbulpore hemp, and which, according to the experiment above-mentioned, is stronger even than the best Russian hemp. It grows best on the sides of the hills; that which is produced in the plains, as is the case with common hemp, being less strong. It is much approved of by home buyers, and, if properly prepared, would meet with a ready home market at a fair price.

Dhunchee is the name given by the natives of Bengal to the fibre of another leguminous plant—the *Sesbania aculeata*, which they value highly and familiarly employ. The fibres of its bark form a substitute for hemp.

"This plant, generally cultivated about Calcutta during the rains, grows to the height of from six to ten feet, the fibres are six to seven feet long, but coarser and more harsh than those of hemp, unless cut at a very early period. From its great strength it is well calculated for the manufacture of cordage and cables. In Bengal the fishermen make drag-ropes to their nets of this substance on account of its strength and durability in water. Indeed, by the Bengalese it is considered more durable in water than either *sunn* or *paut*. It has surprised persons well acquainted with this fibre in India that the Dhunchee has remained so much neglected in this country, as it is really a very excellent fibre for common cord and twine, and certainly very much superior in strength and durability to Jute. It is also a much hardier plant than Jute; the latter, indeed, being rather an uncertain crop for the production of the fine, long, silky fibre so much called for in this country. Though rather wiry it is strong, and is chiefly remarkable for its amount of contraction when wetted. This is so great that it would ever carry away the mainmast of a ship by mere contraction."

It is described by Dr. Royle as very suitable for ropes, and as worth, at peace prices, 35*l*. a ton. He adds, that like all the fibres from the East, it would be much more valuable if properly scutched, and that if scutching mills were sent out, these fibres could be brought in a greatly improved state to market.

Passing several other natural families, represented in India by fibre-yielding plants which are but little cultivated, we merely mention two Asclepiads as affording fibres which may be found in the list of future Indian exports. The *Marsdenia tenacissima* grows on dry and barren places among the Rajmahl hills, and of the fibres of its bark the mountaineers of that district make their bow strings. Nets also are formed of it on the rivers where it is found to be stronger and more durable than hemp, being less liable to rot when kept long in water. It is further remarkable, from the circumstance that Dr. Roxburgh has described this fibre to be "not only beautiful in appearance and durable, but the *strongest of any he had met with.*"

The Mudar or Yercum (*Calotropis gigantea*), another Asclepaid, grows over all India, and thrives on soils which either reject or destroy everything else. It yields a fibre which Dr. Wight considered as the strongest on the Madras side of India. It is by present processes somewhat tedious and costly to separate; but, on the other hand, it possesses the double value of being calculated from its fineness to answer many of the purposes of flax, while, from its strength, it is also well suited to supply the place of hemp. A plant so valuable and so easily cultivated deserves and will repay some outlay of time and thought in improving the old methods of preparing it for market.

We notice, in passing, two facts about fibres which, though not rigorously belonging to our immediate subject, will, we believe, be interesting to our readers.

The *Daphne cannabina*, or Nepal paper plant—allied to the *Daphne Mezereum* now common in our gardens—contains in its inner bark a species of fibre which is remarkably adapted for the manufacture of paper. For this purpose, the inner bark is boiled in a ley of wood ashes for half an hour, by which the slips of bark are softened. They are then beaten in a stone mortar with a wooden mallet till they are reduced to a pulp; after which, they are diffused through water and made into paper upon sieves or frames in the ordinary manner.

"Dr. Campbell described the paper, as made by the Bhoteahs, 'as strong and durable as leather almost, and quite smooth enough to write on, and for office records incomparably better than any India paper. It is occasionally poisoned by being washed with preparations of arsenic, in order to prevent the destruction caused by insects. Many of the books in Nepal, written on this paper, are said to be of considerable age, and that the art of making paper seems to have been introduced about 500 years ago from China, and not from India.' He states that this paper may easily be procured at Patna, Purneah, and other places in the plains of both Southern and Northwestern India."

Again: allied to the mulberry is a stately forest tree called Chandul (*Lepurandra saccadora*), which is indigenous to the west side of India, as in the ravines at Kandalla, and in the jungles near Coorg, and from which the natives manufacture bark sacks in a very ingenious manner.

"A branch is cut corresponding to the length and diameter of the sack wanted. It is soaked a little and then beaten with clubs until the inner bark separates from the wood. This done, the sack formed of the bark is turned inside out and pulled down until the wood is sawed off, with the exception of a small piece left to form the bottom of the sack, and which is carefully left untouched. These sacks are in general use among the villagers for carrying rice, and are sold for about six annas each."

(To be concluded.)

Christian Charity.

My brethren, we are now, upon earth, masters of our own conduct, and accountable to no one here for the tempers which we cherish, or the dispositions we show. We may hate our enemies, and refuse to forgive an injury; we may *pass by on the other side*, while our neighbor is in grievous want; we may spend our substance in selfish gratifications, or lay it up for our children, and refuse meanwhile to bestow any portion of it upon the bodies or the souls of our poorer brethren; and, at the same time, none have a right to call us to account, except by a friendly warning: God leaves us to follow our own bent: no fire comes down from heaven to consume the churlish or the malicious; the sun shines alike on the merciful and on the uncharitable; and the rain fertilizes alike those fields which spread their bounty upon God's needy creatures, and those which enrich no one but their covetous owner. We are free to use as we like the gifts of Providence; and this freedom affords the opportunity by which our characters are formed and displayed.

But it will not be always so. There will be a time when we must render an account; when all superiority of strength, or talent, or influence, or place, or fortune, will be levelled; when the strongest, and the cleverest, and the greatest, and the richest, must yield up and return their several gifts to Him who lent them; and with their gifts must return an account of the way in which they have used them. The question will be, have you used your strength to injure, your wit to insult, your power to oppress? Have you, like the rich man in the parable, kept to yourselves your *good things*, and taken no care to *lay up for yourselves a good foundation against the time to come?* Have you never thought of spreading around you, as far as your opportunities allowed, temporal comfort and religious knowledge? Have you suffered the fatherless and widows to lie unfriended in their affliction, when you might have supported or consoled them? Has the ignorant man, as far as concerned you, continued in his ignorance, and the wicked died in his sin? Then you have shown yourself wanting in that quality which most certainly distinguishes the followers of Jesus: you have borne the name, but you have not possessed the spirit of a Christian: you have not been merciful in your generation; and now you have no claim to mercy, when nothing else can snatch you from the *wrath to come*.

No doubt the scrutiny of *the great day* will extend much farther, and relate to other qualities, besides the grace of charity. Those on the right hand, which shall hear the summons, *Come ye blessed children of my Father*, must be humble, and penitent, and meek, and pure in heart, as well as merciful. But the very prominent place which our Lord has assigned to charity in this awful description of the tribunal, where he will himself appear in his glory as Judge, and, *before him shall be gathered all nations*, shows thus much, at least, that this virtue is indispensable; is one by which the Christian must often examine himself, and prove his own soul; inasmuch as, without it, his Saviour will not acknowledge him: he shall not *obtain mercy*. Not that charity, or any other virtue, can redeem us from the punishment of sin, or entitle us to the reward of heaven; *eternal life is the gift of God through Jesus Christ*. It would be a miserable error for a man to suppose that by giving an alms he could attone for a crime, or by excusing his debtor here, clear his own account with God. Forgiveness and pity are necessary parts of that character which Christ will save, but cannot alone save us, or be placed in the stead of Christ. But, as I observed, they are necessary features of that character which Christ will save. Without these it will be in vain for a man to cry unto him in that day, *Lord, Lord, have we not been called by thy name?* He may still answer, you could not have a proper sense of the mercy which I showed, in *bearing your sins in my own body on the tree*, when you showed no mercy towards your own brethren, who had not offended you, by ten thousand times, as heavily as you have offended against your Almighty Father. Neither could you love your brethren, as I commanded you to love them, when you refused to do unto them as ye would they should do unto you: therefore, yours is not the character which shall *obtain mercy*, nor the character for which my heavenly kingdom is prepared.

My brethren, if any of you are conscious that you have not forgiven a neighbor when he trespassed against you; if any of you are conscious that you have taken a malicious pleasure in making a brother's offences known, and injuring his credit; if any have pushed your rights to an extreme, and insisted on a severity of justice when you might rather have shown mercy and pity; if any have no feeling for their fellow-creatures' wants, and are contented to enjoy themselves, without bestowing a thought on those who have in this life *evil things;* you plainly perceive that the blessing bestowed on the merciful is not addressed to you: you must expect judgment without mercy, if you have shown no mercy. Pray therefore to the Lord Jesus Christ, that He who first set the most beautiful example of charity, and displayed his almighty power, not by removing mountains or destroying cities, but went about doing good, reforming the sinner, and curing the diseased, and relieving the distressed, and blessing those who persecuted him, may "pour into your hearts that most excellent gift of charity, without which all other qualities are nothing worth." Whenever you are tempted to resent an injury, reflect with yourselves, has God no account against you? When you are inclined to speak, or to think hardly of your neighbor, who may have fallen into sin, reflect, Am I so without sin that I can venture to *cast the first stone* against another? When you are unwilling to take some trouble, or to spare some little of your substance to relieve another's wants, remember the sentence of your Lord and Judge, *Inasmuch as ye did it not unto one of the least of these, ye did it not unto me.*—*J. B. Sumner.*

Birds and Insects.—Wilson Flagg, in a late number of Hovey's Magazine, makes five classes of insects, and as many birds, acting as natural checks upon the increase of insects.

The swallows are the natural enemies of the swarming insects, living almost entirely upon them taking their food upon the wing. The common martin devours great quantities of wasps, beetles, and goldsmiths. A single bird will devour five thousand butterflies in a week. The moral of this is, that the husbandman should cultivate the society of swallows and martins about his land and out buildings.

The sparrows and wrens feed upon the falling insects that lurk within the buds, foliage and flowers of plants. The wrens are pugnacious, and a little box in a cherry tree will soon be appropriated by them, and they will drive away other birds that feed upon the fruit—a hint that cherry-growers should remember in the spring, and act upon.

The thrushes, blue-birds, jays, and crows, prey upon butterflies, grasshoppers, crickets, locusts, and the larger beetles. A single family of jays will consume 20,000 of these in a season of three months.

The woodpeckers are armed with a stout, long bill, to penetrate the wood of trees, where the borers deposit their larvæ. They live almost entirely upon these worms.

Advice to parents.

I have taken notice, that divers parents, who as to their *outward appearance*, seem to have learned, in degree, the lesson of humility and self-denial, however as far as could be discovered by their dress and address, yet seem to have no aversion to their children making a different appearance; nay, some will even introduce them into it themselves

whilst very young; by which it is plain they have a pride in it themselves, in seeing them so, and cannot help (notwithstanding their outward show) discovering great unsoundness, and that they themselves *are not what they would pass for*.

I sincerely wish that parents, who are apt to indulge wrong liberties in their children, by *suffering* them to deviate from that pure simplicity and self-denial, Truth led our ancestors, and *still* leads those who follow it into, would consider in the first place, the injury their children sustain thereby, by being placed in a difficult and dangerous situation with respect to temptations which may be presented to them by the children of the land or of the world; for doubtless the more like them they appear, the more free and intimate will such make themselves with them, that they may be drawn out into undue liberties; whereas, did they make an appearance quite consistent with their self-denying profession, that sort would be more backward to attempt an access to them.—*John Griffith's Journal.*

For "The Friend."

Meteorological Notice.

West Town. The average temperature of the Sixth month was 66⅘°, which was about ⅕ of a degree cooler than for the same month last year. Range of the thermometer from 42° on the 5th, to 96° on the 30th. The latter part of the month was very warm and oppressive. Amount of rain for the month was 7.80 inches, which was 4¾ inches more than for the same month last year, and considerably above the usual average; at the close of the month the earth was more completely soaked than it had been for more than a year previous.

The average temperature for the Seventh month was 75½° which was ½° higher than for the Seventh month last year. Range of the thermometer from 51° on the 9th to 97° on the 19th. On eleven days the thermometer was at or above 90° at mid-day: and there were but five days during the month that it did not reach 80° or above. Amount of rain was 3.38 inches. On the 20th of the month a tremendous rain fell at Philadelphia, but not any here.

The average temperature of the Eighth month was 70⅘°, about one degree cooler than that for the same month last year. Range of thermometer from 50°, on the 19th to 86° on the 4th and 16th. Some pretty cool weather during the month. The amount of rain was 3.58 inches.

The mean temperature of the three summer months was 70½°, which was ½° below that of the previous summer, and the same as the summer of 1853. The amount of rain was 14.76: in 1854 it was 10.44 inches.

Selected.

The practice of employing immoral or irreligious persons in families where there are young children, is often attended with very injurious consequences to their tender minds. Parents who are desirous of training up their offspring in the fear of the Lord, should exercise great care as regards those they employ. I well remember the corrupting conversation and conduct of some who were engaged in my father's business, when he was altogether ignorant of what was passing. The sons of farmers, who are left to labour with the workmen, without the presence of their parents, are in a particular manner exposed to contamination, many of that class being of the lowest grade, and hardened in wickedness. It is no less important in the education of children, that suitable teachers should be sought for. Greatly have the children, in many parts of the country, suffered from the want of this care; too many being more anxious to obtain a teacher at a low rate, than to get one of good character, whose services may cost a little more; and hence some persons who would rank among the dregs of mankind, have been trusted with the oversight and tuition of tender children. One of this description who had been a soldier in the British army (during the American Revolution), was employed in the neighbourhood where I lived, and from him I derived much of my small share of school learning. He would often leave his pupils under the care of one of the elder boys, while he spent his time at a tippling-house with his drunken companions, and returning to the school intoxicated, would beat the boys unmercifully, while his own face bore the marks of the blows he had received from his quarrelsome and inebriated associates. This, however, is a strong case, and I believe Friends are now more careful; and the concern to have suitable teachers, appears to be generally gaining ground. —*Henry Hall.*

It is not very probable that children would now be entrusted to the education of an intemperate person; but we may easily conceive that men and women of fair reputation, but secretly holding wrong principles, may be unwittingly employed as teachers, and infuse very dangerous opinions into the minds of their pupils, especially in public seminaries managed by persons of loose sentiments on the subject of religion. The character and faith of a teacher are of unspeakable moment to the scholar, either for good or evil.

Selected.

TO THE AUTUMN LEAF.

Thou faded leaf! It seems to be
But as of yesterday,
When thou didst flourish on the tree
In all the pride of May:
Then 'twas the merry hour of spring,
Of nature's fairest blossoming,
On field, on flower, and spray:
It promised fair; how changed the scene
To what is now, from what hath been!

So fares it with life's early spring;
Hope gilds each coming day,
And sweetly doth the syren sing
Her fond, delusive lay:
Then the young fervent heart beats high,
While passion kindles in the eye,
With bright, unceasing play;
Fair are thy tints, thou genial hour,
Yet transient as the autumn flower.

Thou faded leaf! how like to thee
Is beauty in her morning pride,
When life is but a summer sea,
And hope illumes its placid tide:
Alas! for beauty's autumn hour,
Alas! for beauty's blighted flower,
When hope and bliss have died!
Her pallid brow, her cheek of grief,
Have thy sad hue, thou faded leaf!

Autumnal leaf! there is a stern
And warning tone in thy decay;
Like thee must man to death return
With his frail tenement of clay:
Thy warning is of death and doom,
Of genius blighted in its bloom,
Of joy's beclouded ray;
Life, rapture, hope, ye are as brief
And fleeting as the autumn leaf!

Selected.

AUTUMN EVENING.

Behold the western evening light!
It melts in deepening gloom;
So calmly Christians sink away,
Descending to the tomb.

The wind breathes low; the withering leaf
Scarce whispers from the tree;
So gently flows the parting breath,
When good men cease to be.

How beautiful on all the hills
The crimson light is shed!
'Tis like the peace the Christian gives
To mourners round his bed.

How mildly on the wandering cloud
The sunset beam is cast!
'Tis like the memory left behind
When loved ones breathe their last.

And now, above the dews of night,
The golden star appears;
So faith springs in the heart of those
Whose eyes are bathed in tears.

But soon the morning's happier light
Its glory shall restore;
And eyelids that are sealed in death
Shall wake, to close no more.

For "The Friend.

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

JOHN WILFORD.

(Continued from page 414.)

"Take heed of too much observing the custo of making great feasts at weddings, or of joini the world therein. Let all wait to be guided God's wisdom, that so all things may be done His honour; for marriage is a weighty thing, a ought to be solemnly performed in the fear God,—not in revelling and lightness, as many the world have done. Let no unseemly word action be once mentioned amongst any that p fess the truth of God. Let all Friends take h of making, or joining with them that do ma appointed feasts some small time after a child born. I, with many of the Lord's people, h seen much evil therein, and have been constrain to bear our testimony against it. Yet let all ware of covetousness in that and other thing providing things honest in the sight of men. T Apostle Paul said, 'Whatsoever things are tr just, honest, pure, lovely, and of good report there be any virtue, think on these things.' Th should be minded in our marriages, births, s burials, that all may be in a comely, solid ord out of all extremes: so we shall overcome e with good, and leave a good pattern to posteri

"There is one thing more, which, for the s of our youth and a few others, I cannot well on the observing the time called Christmas. T the false Christians set up, as they did many ot days, called saints' days. These, the Lord h laid a holy constraint upon His people to b their testimony against, though some have t been so clear as they should have been there Now Friends, this is that which God by his li and spirit opened in my heart many years a When they had in a great measure lost the sain life and Christ's day within them, then in e darkness they set up saints' day and Christ's d as they call it, without them,—at which times m wickedness is acted than at other times. I cou say much about that and other things set up the night of darkness, but these things were weight upon me. This is the sense which (t hath given me,—that none who profess Tr should make any show of observing these tim either in apparel or provision, or going visiti or neglecting their usual business. Some m object that they have known Friends appoi meetings on that day, or about that time. I answer, True, but for what end? Has it been to serve the time? No such matter,—but to co people when they were idle,—and to labour bring them from the observation of days with in vanity, to the day of Christ within. That t may walk in the light of it, and be saved fr their sins.

"Written the 25th of the 1st month, 1691 your travailing brother, "JOHN WILFORD

'Postscript. There is another thing comes esh upon me, which I cannot well omit. It meth an uncomely thing, and sheweth too little e to the former wife or husband, for either man woman to be concerned or to keep company ith any in the way of marriage, too soon after the ife or husband be dead, although they may stay ear before they marry, yet if they keep compa-, or be too soon concerned on account of mar-ge, it is not of good savour. All who profess e Truth should be good examples to them that e without, that they, seeing our sober, solid, godly nversation, coupled with fear, may have cause glorify God in our behalf, in the day of their isitation."

In the same pamphlet containing the "Brief hortation," the following production of John ilford's pen is inserted :—

"A short testimony for the good order of Truth, it is established and preached amongst the people lled Quakers;" showing how by degrees the ord in His love led us into it. Written partly r the opening the understanding of the weak nd honest hearted, and for convincing opposers nd gainsayers.

"Dear Friends and People.—When first the ord Almighty cast his eye of pity towards us, e were a poor people, scattered upon the barren ountains and parched heaths, where some of us andered from mountain to hill,—from one pro-ession to another. We sought the living amongst ie dead, but found him not there; for he was sen. Our rest, some in one profession and some a another, was polluted, and we were troubled,—eing as sheep without a shepherd. Then we ried unto the Lord, and sought secret places to our out our souls before Him, as well as we ould, crying for the holy guidings of His pure pirit; for we were at a loss, and knew no bottom o stand on. In this day of distress, which was iore than tongue can declare, the Lord in his un-tterable loving kindness opened his way unto us, nd showed us, that we should wait in his light nd spirit within us, for that which was to be nown of God was manifest within. Then we urst not give our own meanings to the Scriptures, r other writings of holy men, but came to know time of true silence, for which my soul hath reat cause to praise the Lord. He showed me, nd many more, that we must wait upon him out f our own thoughts, imaginations, or conceivings. Then was judgment laid to the line, and right-ousness to the plummet. Our sins were set in rder before us, and there was no help nor strength eft in us. Of ourselves we could do nothing but ie down under the judgments of the Lord, and bide the day of his coming, until judgment was rought forth unto victory, and he was pleased to eveal his own righteousness, and overshadow us rith his loving kindness, and cause us to drink of he still waters of Shilo, making our hearts to be lad, being overcome with his love. Then we aid, O Lord! show us more and more what thou ouldst have us to do,—for thou hast won our earts, and overcome our souls, and we are given p to do thy will, whatever it cost us. As we ontinued waiting upon Him in His light and spirit, ur understanding was more and more opened, nd our numbers increased, the net was cast nto the sea, and gathered of every kind, for the ord made us fishers of men. Then he shewed s that there was need of discipline and order mongst us touching marriage, and many other hings. If any offended they should be dealt with s Christ taught in the 18th Chapter of Matthew, nd as Paul said, 'warn them that are unruly,'—nd further, 'We command you brethren, withdraw ourselves from every brother that walketh disor-derly.' Yet it was the mind of Christ, and also of the apostle, that if a man was overtaken with a fault, those that were spiritual should labour to restore him in the spirit of meekness; and that those who opposed themselves should be instructed, that if God, peradventure, would give them re-pentance, to the acknowledging the truth. As we continued waiting upon the Lord, he led us by degrees, according to our measures, into this way and method, and we have laboured to instruct, advise, and council one another. Though there be diversities of gifts and operations, yet it is by the same spirit that worketh all in all,—to the edifying of the body of which Christ is the head; to the end that there be no schism, but true unity and harmony amongst all the members. Indeed one member cannot suffer alone. It is the nature of the body, if one member be out of joint, to en-deavour to bring it in again. If it cannot be gotten in, but becomes putrified, and in danger of hurting or spoiling the whole body, the skilful chirurgeon will advise to cut it off, rather than the whole body should perish. This is not de-lightful to the body, but sorrow and pain to lose a member. It is seldom done until all the Friends of a Monthly or Quarterly meeting, whereunto such an offender belongs, are clear of him. It is the labour, care, and desire of Friends, that if any professing Truth, should be overtaken with a fault by which Truth may suffer, that they may see it, and repent and clear Truth themselves. Let not any think it to be a light thing to be so stubborn and rebellious as to cause the body or church of Christ to disown them. Although the Papists have assumed to themselves, for filthy lucre's sake, that power which God never gave them, yet there is much in Christ's words, who never spake unadvisedly, when he saith of offenders, 'If he neglect to hear the church, let him be unto thee as a heathen man or a publican. Verily I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven. Again, I say unto you, that if two of you shall agree on earth touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.' These are weighty sayings of our Lord, and ought to be well considered on all hands. Was it ever known that any member prospered, being separated from the living body whereunto it did belong."

After some directions about marriage, he thus concludes :—

"All, dear Friends, who have the concerns of Truth and the care of the church upon you, wait to feel the living power of God in all your gather-ings, and the mind of the Spirit, that all things may be done in the wisdom of God, which is from above,—pure, peaceable, and easy to be entreated, to every good thing. All, both male and female, wait to know your several services in the church. The body is not one member, but many. The eye cannot say to the hand, I have no need of thee,—nor the head to the foot, I have no need of thee; but every member has its proper service. Though the man is not without the woman, nor the woman without the man in the Lord, yet they have their particular service in the outward family, and in the spiritual family, or church of Christ. Let them that read, understand. Does not the good woman take care that nothing be lacking in the family? and are not good men one with them in it! Oh! dearly beloved Friends! my soul loves you, and I desire that all may feel the unity of the spirit, which is the bond of true and lasting peace. The Devil is labouring to make divisions all the world over, and can we expect to be free from his temptations? Therefore we had need watch and pray, that we may be delivered from evil, that we all may be as lively stones built up! a spiritual house to offer spiritual sacrifices accept-able to God by Jesus Christ, that we may show forth the praises of Him who hath called us out of darkness into his marvellous light. This is the earnest desire and prayer of your friend, who at the close of this epistle is filled with the love of God to all the flock.

"Written 4th of Second mo. 1691.

"JOHN WILFORD."

It appears that John Wilford saw the outward tendency of some Friends before the full outbreak of George Keith, and he was constrained to lift up his voice against the spirit which was depart-ing from and condemning Friends' ancient testi-monies. His faithfulness may have been blessed to the saving of some from being carried away by Keith, and he doubtless had peace in his labours, although much spoken against and reviled. Caleb Wheatley, who had been so far carried off as to feel an obligation resting on him to make a public acknowledgment, says :—"Long before George Keith set up his separate meeting, my mind was at times gone out of the pure fear of God into my own reason and conceivings, and in that I took in hand to judge of Friend's testimonies, and therein speak evil of that which through God's goodness, I now see I understood not—and particularly against John Wilford, who often gave us warning of what is now come to pass, telling us in the power and demonstration of God's pure spirit, that if we went from the guidance of God's spirit unto our own imaginations and huntings, to study God's secrets, it would gender to strife and contention, and we should be like heads and horns, pushing and rushing one at another; which is too appa-rent."

There is just such a spirit prevalent at the pre-sent day! It commenced with great apparent searching and investigating into religious things. Human art with all its arguments has been at work, with the aid of biblical commentators, in making buildings of knowledge, reaching, it may presume, heavenward. Pleased with their Babel-like structure, which, as they have framed it all, they think they understand, the architects begin to scoff at the more spiritual testimony of their fathers. One can see no use of enforcing the doctrine of the Light of Christ and obedience thereto, as of necessary consequence to salvation; another finds no necessity in keeping to sim-plicity in marriages, burials, and in graveyards with-out monuments; and others again, are prepared for laying aside the plain garb and plain language, regarding them as "stumbling blocks." Caleb Wheatley says of his connection with the Keith-ites, "I had no true peace with them. I often cried for life, when I could not feel it amongst them, but instead thereof, sorrow and anguish of soul. If I had kept to the guidance of God's pure spirit, and the light of Christ in my own heart,—which some of them in my hearing have under-valued, saying, they thought I had known better things, when I said I ought to believe in the light within which reproveth for sin. I say, if I had kept to this I had never joined with them."

John Wilford was one of the Committee of the Meeting of Ministers which prepared the testimony against Keith. He lived to see the party which that apostate carried with him, broken to pieces and scattered in fragments into various societies. He was a diligent attender of Yearly Meetings, and in the year 1698 paid a religious visit throughout New England. This is the last notice we find of him. John Whiting, in his Catalogue of Friends' books printed in 1708, after

enumerating sundry publications of John Wilford's, says, "He went to New Jersey, there died, and was buried at Burlington." He does not mention the time of his decease, but it was near the commencement of the last century.

(To be continued.)

Wheeler Slave Case.

As all our readers, in common with every citizen of Pennsylvania, are interested in the facts and the result of the case of P. Williamson, involving as they do, principles of law and of right which should be clearly understood, we give place to the following extract from a statement published in several of the daily papers, which we believe to be in accordance with the evidence produced in the case.

"John H. Wheeler of North Carolina, the accredited Minister of the United States to Nicaragua, after spending several months at his post, returned suddenly to this country early in July last. A few days later he left Washington for Nicaragua, taking with him Jane Johnson, a slave woman whom he had purchased some two years before at Richmond, Virginia, and her two children, both sons, one between 6 and 7, and the other between 10 and 11 years of age. His professed design was to hold them as slaves, not only in the free States of Pennsylvania, New Jersey and New York, but also in the free country of Nicaragua. Lawyer by profession, and Diplomatist by occupation, he was fully aware that none of the States named tolerated the existence of Slavery for a moment within their limits, excepting in the case of slaves escaping from other States. He seems to have relied for immunity upon the respect inspired by his representative character and upon his personal vigilance in guarding Jane and her children.

"Upon his arrival at the Baltimore Railroad Depot, corner of Broad and Prime streets, in this city, he took a close carriage, got into it with them, and drove to Bloodgood's Hotel, stopping on the way at the house of a relative. During the two hours and a half of their stay at Bloodgood's he lost sight but once of his companions. Most of this time was spent upon the second story balcony, which overlooks the river, J. H. Wheeler sitting between Jane and the entrance to the balcony. In this situation the unusual group attracted much attention upon the wharves. Jane's intention to assert her freedom at the earliest opportunity had been fully formed before starting from the South. She is a remarkably intelligent woman for one wholly without education. When J. H. Wheeler was called to dinner, she feared to move, thinking his eye was upon her. It was well she did so, for in a few minutes he left the dining hall to see whether she was still there; and being satisfied on that point, returned to finish a hasty repast. It was at this time she spoke to a coloured woman who was passing, and told her that she wanted to be free; and to a coloured man she said the same thing a moment afterwards. The thing was soon noised about through the house, and an hour afterwards Wm. Still, a clerk at the Anti-Slavery Office, received, by an errand boy, a note asking him to come down to Bloodgood's hotel as soon as possible, as there were three slaves there who wanted liberty, and that their master was with them, on his way to New York.

With this note in his hand, Wm. Still called upon the Secretary of the Acting Committee of "The Pennsylvania Society for Promoting the Abolition of Slavery, and *for the Relief of Free Negroes unlawfully held in Bondage*, and for improving the condition of the African Race." This Society, whose objects are sufficiently indicated by its name, was incorporated by Legislative Act in 1789; Benjamin Franklin was its first President, and it has ever since been an efficient aid to freedom in Pennsylvania. P. Williamson, the present Secretary, is every way worthy to fill his post. A conveyancer of good standing, well educated, intelligent, a thorough business man, of active habits and sound judgment, he has long enjoyed the respect and unlimited confidence of a large circle of acquaintances and friends. At the time Wm. Still asked him to perform the official duty imposed upon him by the practice and regulations of the Society, and do something for the relief of Jane and her children, unlawfully held in bondage, P. Williamson was busily engaged making preparations to leave for Harrisburg that evening, for the purpose of attending an election of the Atlantic and Ohio Telegraph Company. He excused himself, therefore, and told Still to go down and get the names and telegraph to New York, so that a habeas corpus might be taken out there; but, on second thought he went down himself, getting there before Still. Upon inquiring at the hotel, he learned that the parties had gone on board the ferry boat then at the wharf, designing to take the five o'clock Camden and Amboy train for New York. A coloured boy accompanied him on the boat as guide. After an examination of the lower deck, P. Williamson proceeded to the upper one, and found Jane and her children sitting upon the bench running round the edge on the outside and nearly opposite the stairway. He went up to her and said, "You are the person I am looking for, I presume." J. H. Wheeler, who was sitting on the same bench, three or four feet from her, asked what P. Williamson wanted with him. The answer was, "Nothing, my business is entirely with this woman." Amid repeated interruptions from J. H. Wheeler, P. Williamson calmly explained to Jane that she was free under the laws of Pennsylvania, and could either go with J. H. Wheeler, or enjoy her freedom by going on shore. The conversation between Williamson, Wheeler, Still, and a by-stander, was kept up for several minutes, the same ideas being frequently repeated. A few persons gathered about them to hear. At last the bell rang, and P. Williamson, supposing the boat was about to start, turned to Jane and said, "The time has come when you must act; if you wish to exercise your right of freedom, you will have to come ashore immediately." She looked round at her two children, grasped the hand or arm of the one next her, and attempted to rise from her seat. Wheeler pushed her back, saying, "Now, don't go, Jane." She renewed her effort to get up, and did so, with the aid of P. Williamson. At the same time two coloured men, whose business as porters had brought them on the boat, prompted by sympathy, took hold of the children, and the movement toward the stairway commenced, Wheeler opposing their progress. The youngest child was frightened, and cried. Wheeler's first movement had been to push Jane back, but he soon clasped her tightly round the body, and begged her, in the most hurried and earnest manner, to say she wanted to go with him to her friends in Virginia. She made answer that she wanted to see her friends, but would rather be free, and moved steadily forward towards the stairway leading to the lower deck. When near it, P. Williamson detained J. H. Wheeler until Jane and her friends passed down, and afterwards descended in company with him, and left the boat. It was at the head of the stairway, if we may believe J. H. Wheeler, that he was seized by two coloured men and threatened by one of them; but the most careful and repeated examination of witnesses has failed to elicit any testimony except to a threat made on the lower deck.

"The persons who aided Jane Johnson to de... the stairs, pass the gangway and walk to th... ner of Front and Dock streets, were porter... labourers about the wharves and ferry boat, w... sympathies had led them to join the crowd w... gathered around Williamson and Wheele... the beginning of their conversation. They ... her quietly and effectively. There was no tur... noise or uncalled for display of resolution. ... police officers were present and declined i... fering because of the absence of any viol... noise or tumult to justify them in doing so.

"About the same time, and while followin... the wharf the little group around Jane, J... Wheeler demanded of P. Williamson his n... This was promptly given, with the assurance ... P. Williamson would meet the responsibilit... any injury sustained by the legal rights of J... Wheeler. At the corner of Front and Dock str... Jane got into a carriage with her children. ... coloured man took his seat by her side. J. H. Wh... er begged the driver to stop, threatened him, ... ran after him nearly to Spruce street. The ... riage drove off and the Minister returned alon... the boat. Jane and her children were hospit... received by friends, remained here a few days, ... then left for New York city."

J. H. Wheeler applied to Judge Kan... the District Court of the United States in ... Eastern District of Pennsylvania, who grant... writ of Habeas Corpus directed to P. William... commanding him to bring the said J. John... and her two sons before him, holding the ... Court. On the 20th of Seventh month, P. W... liamson appeared before the Court, and by ... attorney made return to the writ, in which he ... clared that the said Jane, Daniel and Isaiah Jo... son "are not now, nor was at the time of issu... the said writ, *or at any other time* in the custo... power or possession of, nor confined nor restrai... their liberty by him," and that therefore he co... not bring them before the Court as directed.

Exception was taken by the District Attorney ... the United States to this return, who offered to pr... by testimony, that the respondent had then, or l... had, the three persons named, in his possession; ... the judge intimated, before hearing any eviden... that he might find it his duty to bind the respond... over for perjury. Evidence was then heard as to ... facts of the case, J. H. Wheeler and others ... ing their version of the transaction above ... rated; after which, P. Williamson took the sta... and stated how, and in what manner he had act... and why he made the return then before ... Court. The Judge in order to give a written ... cision adjourned the case, requiring bail to ... amount of $5,000. On the 27th Judge Kane ... livered his decision, the amount of which w... that by the introduction of the words *"or at a... other time,"* in the return to the writ of Habeas C... pus, P. Williamson was guilty of "contempt" ... for which he was sentenced to imprisonment wi... out bail or mainprize during the pleasure of t... Court. On the 31st, application was made ... Judge Lewis of the Supreme Court of Pennsylvan... for a writ of Habeas Corpus to bring P. Willia... son before him, but the application was refus... The Supreme Court of Pennsylvania sitting ... banc at Bedford, application for a writ of Habe... Corpus was made to it on the 13th ult., and arg... ment enforcing the application heard: the Co... adjourned without giving a decision. On ... venth day the 8th inst., the Court gave its de... sion in Philadelphia, disallowing the applicati... on the ground that they have no jurisdiction ... the case. Judge Knox dissented and deliver... an opinion that the Court was bound to grant t... writ.

; P. Williamson stands committed, his liber-
, as his imprisonment, is altogether at the
etion of Judge Kane, who it appears may
him incarcerated for life, unless he produces
hree persons named or amends his return, by
tting that he at one time had possession of
aid Jane Johnson and her two sons.

may be proper to state, that several of the
ired men who were engaged in assisting J.
nson and her sons in effecting their escape
detention by their former master, having
indicted for riot and assault, and battery,
were tried before the Court of Quarter Ses-
s in Philadelphia, and all but two acquitted,
two being found guilty of "assault" only, and
enced severally to a fine of $10 and one week's
risonment.

THE FRIEND.

NINTH MONTH 15, 1855.

he beginning of another volume of the Friend
ibly reminds us of the rapid flight of time.
v short the interval appears since our last vol-
e was commenced, and yet that interval com-
es a year—one-seventieth of the period allotted
he life of man—truly "our days on the earth
as a shadow, and there is none abiding."
s consideration should not only stimulate to
ewed exertion in the performance of duty, but
mpt to a close inspection of our motives to
on; for to those on whom the greatest weight
ears may be permitted to rest, the hour must
arrive, when they must render an account of
r stewardship, and receive a righteous reward
their deeds.

The objects for which this Journal was estab-
ed have been repeatedly set forth in its col-
ns, and it may not be necessary to dwell on
n at the present time. They have, however,
none of their importance or interest, nor is the
y to strive for their attainment felt to be di-
ished.

The present condition of our religious Society
st awaken feelings of humiliation and deep con-
n in every member of it who is really alive to
est interest. Distracted and divided, one part
wning the other, its faith is in danger of be-
ing vitiated, and its divinely authorized form
overnment weakened or set at naught. How-
r, the plea may be put forth, that the charge
never been brought home to any particular in-
iduals, of promulgating the errors contained in
works of J. J. Gurney and E. Ash, yet it is
l known that the works of the former are
ly circulated, and strenuous efforts made to se-
e their reception, as worthy of all confidence,
to prove their author sound in the faith, be-
se, it is alleged, many sound views are to be
nd in these works, and that the passages ob-
ted to, may be attributed to the bias of educa-
, or peculiarity of expression: very much the
e plea as was made by the followers of E.
ks on behalf of his sermons. The sad effect
duced by the promulgation of those errors
hin the Society, is amply demonstrated by its
sent convulsed condition, and the fact that that
t of the Society which has conscientiously per-
med its duty in testifying against these errors,
consistently maintaining that testimony, has
reby brought upon itself censure, and oft-re-
ted charges of acting from unworthy motives,
ile some portions of it have been rejected and
owned by their fellow professors, and those who
e separated from them, countenanced, in their
disorder and disregard of the discipline of the Society. The position occupied by those Yearly Meetings which have testified against the modern innovations attempted on the principles of Friends, and the divisions arising out of that attempt; and the peculiarly trying situation of those members of other Yearly Meetings, who feel themselves bound to maintain a similar testimony, and cannot, therefore, unite with the course pursued by their Meetings towards the Separatists, are subjects of absorbing import, involving as they do, the future integrity of the Society.

The Friend, as its readers are aware, has steadily opposed the reception of the modified Quakerism of the day, and sought, as suitable opportunity presented, to uphold and strengthen the hands of those who are maintaining a consistent testimony against it. How far it has succeeded in satisfying the expectations of its readers, it is not for us to say, as we know it is easy to indulge more favourable conceptions of our own course than it is to impress its correctness on others. Our aim has been, and continues to be, to support the Truth for its own sake and for no party purposes; and our main desire is, that all the members of our religious Society should be individually brought into a practical exemplification of the purity and fulness of our holy profession; for it is easy to confound the praise and defence of sound principles, with the supposition that we availingly hold them; and to judge of ourselves merely by our opinions instead of by our actions, the consistency of our lives and the lamb-like spirit with which we may be clothed. As this practical exemplification comes to be more generally witnessed, we believe divine strength and wisdom will also be more abundantly dispensed, for the right ordering of the affairs of the Church, and for the comforting and edifying of the "afflicted and poor people" left in our midst, and whom the Lord delighteth to preserve and defend. Although we cannot divest the mind of solicitude respecting the present condition and the future prospects of the Society, nor should we wish to do so; yet it is wise not to allow ourselves to be harassed by undue anxiety about anticipated difficulties and trials which may never occur, and to endeavour to repose with confidence on Him, who is omniscient, and the Almigty disposer of events, and who, in the counsels of his wisdom, will secure the final triumph of his truth and people.

Nor should any permit the present unhappy condition of our religious Society, to betray them into the delusion, that because "the love of many has waxed cold" they are liberated from the obligation to maintain a life and conversation consistent with the self-denying religion the Society has ever professed to the world. The value of this religion can be known and enjoyed only so far as it is permitted to cleanse the heart and extend its government over each one individually. Its authority is affected by no change of circumstances, nor can the unfaithfulness of one liberate another from obedience to its demands. So, likewise, its blessed rewards cannot be turned away from the upright in heart, by the defection or disobedience of the multitude, for amid all the commotion and strife of tongues, the foundation of God standeth sure; having this seal, the Lord knoweth them that are his.

A practical faith in this religion on the part of each of the members of our Society, would soon extricate it from all its present difficulties, and bring us as a united band, to labour harmoniously to cleanse the camp of its defilements, and uphold inviolate the doctrines, testimonies and discipline entrusted to us, to the honour of our Divine Master and the spread of his kingdom. If, amid its other aims, the Friend may be instrumental in promoting this good work, it will fulfil the fervent wishes of those who conduct it. We shall not relax in our efforts to make it interesting and instructive in the other and different departments, and we trust our friends will, as heretofore, encourage us by their countenance and support.

OHIO YEARLY MEETING.

Further accounts received from members of Ohio Yearly Meeting inform us that, when Friends assembled on Third-day morning, at the hour adjourned to, they found the house occupied by the Separatists (who had met at 9 o'clock), and were consequently obliged, notwithstanding rain was falling, to hold their meeting in the yard. After receiving the report from the representatives, and appointing clerks and assistants, the meeting adjourned until 2 o'clock, P. M., and continued to hold its sittings in the afternoon of each day until the conclusion, which was late on Fifth-day. We are in possession of but few particulars relating to the business transacted; but understand that epistles were addressed to Dublin and Philadelphia Yearly Meetings. Both communications from Baltimore were read, and that signed by R. H. Thomas, together with a similar communication from Indiana, was referred to the Meeting for Sufferings. After deliberate consideration, a minute was adopted by the Meeting, expressing its sympathy with the Friends composing the meeting of which W. Waring was clerk, but that no way now opened to take further action in the case.

The Meeting is represented to have been large, and the business transacted in condescension and harmony, to the mutual comfort and strengthening of the members under their peculiar trials. It was concluded that the time of holding the Yearly Meeting next year should be one month later than it has heretofore assembled.

When the minutes are received, further particulars will be given.

SUMMARY OF EVENTS.

EUROPE.—The steamship Atlantic arrived at New York on the 6th inst. with Liverpool dates to Eighth mo. 25th. The Russian attack of the Allied lines near the Tchernaya on the 16th ult. was a sanguinary affair, but the despatches do not show with clearness the loss sustained by the respective parties. Prince Gortschakoff telegraphs—"Evening, August 16th.—Part of our troops crossed the Tchernaya and attacked the heights of Tedioukine. Having encountered very considerable forces, we, after an obstinate fight, thought proper to retire to the right bank, where we awaited the advance of the enemy for four hours. As they did not move forward, we returned to our position. The loss is heavy on both sides." A French despatch dated the 19th, says:—"It was necessary to continue the armistice demanded yesterday by the Russians, from 5 A. M. to 2 P. M. to-day, for them to carry away their dead. The nearest enumeration we could make gives the following results:—Russians buried by the French, 2129; by the Russians, 1200; total, 3329." Another account says:—"The Russians left at least 2500 dead on the field; 38 of their officers and 1620 men are in our ambulances. Three Russian Generals are said to have been killed. We moreover made 400 prisoners. Our loss is 180 killed and 810 wounded. The loss of the Sardinian troops is stated at 600 killed and wounded." Gortschakoff's latest despatch from Sebastopol, on the 21st, says: "The fire of the Allies was sensibly diminished, and does but little damage."

THE WAR IN ASIA.—A Russian division, between Kars and Erzeroum, having been reinforced, had marched upon Kenpri-Kerri, and drove the Turkish troops from their position, and finally encamped three leagues from Erzeroum.

THE BALTIC.—According to the Russian Admiral's account of the bombardment of Sweaborg, the Allies appear to have done but little damage beside burning the public stores. He says, no damage whatever has been done to the fortifications, batteries or guns of the forts, and closes his despatch on the evening of the 12th,

thus: "The enemy remain at their old anchorage, and do not renew the attack."

The attack on Riga was commenced at four o'clock on the morning of the 10th, by two English steamers. One two-decker and one frigate. The bombardment continued till 7 o'clock in the evening, doing apparently no damage. About 40 Russians were killed and 60 wounded in the attack of Sweaborg.

SPAIN.—The sale by public auction of the national property commenced at the Town Hall of Madrid on the 10th. The sale was well attended, and the competition between the bidders spirited. Energetic measures were being taken to get possession of the property of the church, and yet the Government endeavours to avoid a direct rupture with Rome.

FRANCE.—On the 17th ult. the Queen of England crossed the channel to Boulogne, where she was received by the French Emperor with great distinction. The royal party proceeded to Paris by railway. At all the stations on the road from Boulogne to Paris, troops were drawn up, arches erected, and ceremonies of homage performed.

PRUSSIA.—Count Labinsky, the Governor of the Bank of Poland, had arrived in Berlin for the purpose of negotiating a loan for the Russian Government.

GREAT BRITAIN.—The accounts respecting the crops were conflicting, but on the whole rather unfavourable. It was thought that considerable importations of grains would be needed. At Liverpool flour had advanced about 2s. a bbl. Cotton was unchanged in price, sales of the week 45,000 bales. The stock of American cotton in port was 372,500 bales. Iron was in good demand. Consols, 91¼.

NICARAGUA.—On the 18th ult. a bloody battle was fought between the Government troops, under Guardiola, and the Democratic or Revolutionary army, under Munos, assisted by Alvares, with forces from Honduras, which resulted in the complete defeat of Guardiola, and the death of Munos.

On the 29th, Col. Walker landed at San Juan del Sud, with 56 men of his command and 170 of the Democratic army, under Mendez. He was endeavouring to recruit from the California passengers, with but little success. Col. Kinney's party is still at San Juan del Norte.

CHINA.—By way of California, Hong Kong dates to Sixth mo. 26th, have been received. The Pekin Gazette records further successes against the insurgents in the North, and mentions that the capital of Hupeh, and the district around it, continue to be infested by rebel bands. From Nanking there is nothing additional. The trade of Shanghai proceeds without interruption, and Canton was rapidly recovering its commercial activity. There had been on an average more than two hundred persons executed in Canton daily for the fortnight previous to the 16th of June, and the prisons were not then cleared. The two leaders who took the city of Shun-teh in August one year ago, were cut in pieces on the 1st of June.

UNITED STATES.—*Kansas.*—The (mob) Legislature of Kansas adjourned on the 30th ult., after having adopted such portions of the Missouri code of laws as are not locally inapplicable or inconsistent with the laws of Kansas already passed. The pro-slavery convention has nominated General Whitefield as delegate to Congress.

New Orleans.—The fever appears to be abating. The deaths for the week ending 3rd inst. were 400, including 294 from yellow fever.

Commerce of the Port.—According to the annual statement published on the 7th inst., the receipts of cotton for the year had been 1,278,500 bales, being a decrease of 155,000 bales against the previous year. The exports of the year had been 1,475,000 bales, being a decrease of 151,700 bales. The whole crop has been about 2,000,000 bales. The receipts of sugar have been 189,000 hhds., being a decrease of 82,500 hhds. The crop of Louisiana is estimated at 314,000 hhds. The receipts of molasses have been 311,000 hhds. The crop of Louisiana is estimated at 23,000,000 gallons. There had been an increase in the receipts of flour and pork, and a large decrease in the receipts of corn. The total value of the exports for the year was $83,669,000. The receipts of duties at the custom-house for the year, had been $2,128,000, being a decrease of $430,000 compared with the previous year.

Norfolk and Portsmouth, Va.—These cities have been desolated by the yellow fever. At the last accounts the mortality was very heavy, notwithstanding the greater portion of the inhabitants had fled from the pestilence. Recently there were about 1000 persons sick of the disease in Norfolk, and about 450 in Portsmouth. The remaining inhabitants were said to be suffering from famine as well as fever. The sympathy of the people of more favoured cities has been manifested by contributions in aid of the suffering poor, and a number of physicians and nurses from various quarters have generously devoted themselves to the relief of their afflicted fellow creatures.

Boston.—The new law, allowing coloured children to attend all the public schools, has gone into effect, and many of them now attend with the white children. Of the first attendance, the Boston Transcript says: "They created quite a 'sensation' among the boys and girls, but no violent manifestations of dislike were seen."

California.—On the 8th inst. the Northern Light arrived at New York, bringing 447 passengers, $1,065,597 in gold, and seventeen days later news from San Francisco. Trade was dull, and merchandize generally had declined in price. The miners continued to do well. The California wheat crop was estimated at about 2,000,000 bushels. Indian wars were raging in Northern California and Southern Oregon. Woods, late one of the partners in Adams & Co.'s banking-house, absconded on the ship Andreda, bound for Australia. He is said to have retained $100,000 of the assets of the firm.

Oregon.—The dates are to the Eighth mo. 5th. The annual conference of the Methodist Episcopal Church was then in session in Oregon City. An express messenger from Governor Stevens had arrived at Portland, bringing intelligence that treaties had been concluded with the Kootanic, Kackispiec and Flathead Indians, upon terms very advantageous to the United States.

New York.—There has been some revival in the export trade, and considerable quantities of flour and grain are being sent to Europe. Interments last week, 541.

Philadelphia.—Interments last week, 252.

Miscellaneous.—Gratifying Result.—The Tejon Indian Reservation in California has proved a very successful experiment. The last mail brought accounts that every thing was quiet and prosperous there, and that the Indians had gathered their crops, and were pursuing their civilized avocations industriously, and without giving trouble to their white neighbours.

Alabama vs. Turkey.—The Mobile (Ala.) Advertiser states that figs can be grown and dried in Alabama, which, in two years' time, will equal, if not surpass the best imported qualities.

Great Steamboat speed.—The steamer Commonwealth, running between New York and Allyn's Point, on the Worcester and Norwich line from Boston to New York, recently made the whole distance, 133 miles, *in six hours and twelve minutes*, inclusive of a stop at New London. The average rate of speed was 22 miles per hour. This is the best time on record.

White Deer.—The Cincinnati (Ohio) Gazette says:—"Two white deer arrived in this city, on Tuesday, from St. Louis. They were caught in the Rocky Mountains. They are perfectly white; not a coloured hair is to be seen on the body of either. One is a roe and the other a buck. The deer were purchased for $2000."

Hogs in Kentucky.—According to returns to the Auditor of Kentucky, there are in that State this year 1,440,266 hogs over six months old, against 1,682,244 last year. This decrease in number is attributed to the short crop of corn last year.

Census of Essex Co., N. J.—The population of Essex county, N. J., according to the late census, is 96,923, being an increase of 22,979 in the five years since the last census.

Four hundred years ago.—The first book ever printed with a date appeared in 1455, just four centuries ago.

An old vessel.—It is said that the barque William and Ann, built in London in the year 1759, which vessel conveyed General Wolfe at the time of the siege of Quebec, is still in existence, and is classed in Lloyd's register book, as A, No. 1.

New kind of paper.—A company has been formed in England for the manufacture of paper from the stem of the plantain, and is about going into operation. It is expected to furnish a good printing and wrapping paper.

Yellow Fever in the West Indies.—By a late arrival from Bermuda, Demerara papers to the 11th ult. have been received. They state that the yellow fever had broken out with great violence at the island of Barbadoes, and at the Dutch Colony of Surinam. The number of deaths at Barbadoes had reached thirty a day. Demerara was unusually healthy.

Fever Down East.—The Providence (R. I.) Journal states that the frost of last week was very destructive in many parts of Rhode Island. In some places, beans, cucumbers, squashes, melons, and other tender vegetables, were entirely ruined.

Cholera in Nicaragua.—Late intelligence from Nicaragua states that the cholera had abated. It had swept away nearly all the Government forces. The epidemic had also visited Leon, and the revolutionary army suffered much from the disease.

Preparing for Slave Trading.—It is stated that contracts have been made for the introduction this into the Island of Cuba of large numbers of Af slaves. One party alone has contracted for the s of 7000. Portugese agents, it is said, are now in York making arrangements.

RECEIPTS.

Received from C. Bracken, agent, O., for Abra Packer, $2, vol. 28; from S. Hobson, agt., O., for J Bowman, $2, vol. 29; from Samuel Marriott, N. Y., vol. 29; from James Austin, agt., Nant., for Sally Ea $2, vol. 29; from P. Vickers, $2, vol. 28.

MARY HODGSON, Jr., No. 94 N. TENTH STR is prepared to accommodate with board, a limited n ber of such pupils as are educated in her school; a they would receive instruction in the usual En branches, including French and Drawing, and enjo comforts and privileges of a home. Particular a tion is paid to the morals, habits, and studies of who compose her family.

History of the Life of THOMAS ELLWOOD, wr by himself—new edition. For sale at Friends' Store, No. 84 Arch street, and at the office of FRIEND, No. 50 North Fourth street.

A few Friends can be accommodated with board Friend's family. Apply at this office, or at Fri Book Store, No. 84 Arch street.

WANTED.

A Female Teacher in the family of a Friend, Coatesville. One who can teach the Latin lang preferred.

FRIENDS' SELECT SCHOOLS.

These Seminaries were re-opened for the Winter sion, on the 1st instant. That for Boys in the hous Cherry street, below Ninth; and that for Girls in house on James' street, above Sixth. Friends inten to enter their children in these Schools, are desire so as early in the session as practicable, in o that the proper classification may be made early. elementary schools in the Northern and Western tricts, have also been re-opened.

WANTED.

A young man, in Germantown, aged from 18 to to learn the retail dry goods business. A Friend the country preferred, to board in the family. Appl Friends' Bookstore, 84 Arch street.

WANTED.

A competent (male or female) Teacher for the sch under the care of Nottingham Preparative Meetin Friends.

Address, Lloyd Balderston, Port Deposit, Cecil Co., Ninth Mo. 4th, 1855.

WEST-TOWN BOARDING SCHOOL.

Wanted, a Teacher of the Classical Department in Institution.

Application may be made to either of the undersig members of the Committee.

SAMUEL HILLES, Wilmington, Del.
THOMAS EVANS, } Philada.
SAMUEL BETTLE, Jr. }

DIED, in Trenton, N. Jersey, on the 29th of Eigh month, 1855, JAMES KAIGHN, formerly of Kaighn's Po aged 73 years. Although from early life shut out fr the world with much bodily suffering, yet at times dence was afforded, that through the mercy of his ly Father in Christ Jesus, he was made meet for kingdom of heaven. Blessed are the dead who di the Lord from henceforth.

——, in this city, on Fifth-day evening, the 6th i ELIZABETH, widow of the late John Brooks, in the 7 year of her age, a member of the Western Dist Monthly Meeting.

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From the Edinburgh Review.

The Land of Silence.

(Continued from page 2.)

ut we now have to speak of another branch ur subject, in the sayings and doings of Mas- e, one of the *few* famous deaf-mutes. The f Massieu presents a bright picture of one who, pite of very formidable disadvantages, ma- d by resoluteness of purpose and intensity of to achieve fame as an original thinker and us. It was more than an ordinary task to ve this; and the possession of great perse- nce, considerable originality, and a memory r more than common power we freely accord m. But whether the records on which his rests are altogether trustworthy is a ques- which after some further remark, we must to our readers' own consideration.

t was anxious," says the author of 'La Cor- e de Fleurs,' "to have some details of the hood of Massieu; he brought to me soon af- he following sketch, which is entirely com- d by himself." In giving our readers a short ant of Massieu's life, we shall chiefly rely on words of this reputed autobiography, com- ing as we proceed in the narrative. "I was in a hovel at Semens, in the department of ironde; my father died in January, 1791, nother still lives. In my country we were eaf mutes of the same paternal family, three and three girls.* Until the age of thirteen and nine months I remained in the country, e I never received any instruction."

due time he escapes from this bondage of rance, and was informed that he should go to eaux, "where," he says, "we visited the Sicard." His after progress was most rapid. egan by forming letters; "in many days" he write some words. In three months he write many words; in six months phrases. year he wrote well. In a year and nine his he wrote better, and answered well to ions proposed to him. After being for three and a half with the Abbé, he set out for , where a six months' residence made him ne of the "entendans-parlans."

thin a few years from being a savage youth

n 1833, the London Deaf and Dumb School pub- a most valuable statistical document, from which ears that in 20 families containing 159 children were 90 deaf-mutes; being an average of more t to each family. Such cases as these *are found at instances to be the result of the intermarriage of usins and other near relatives.* A plain and direct t law is transgressed, and is instantly followed own peculiar punishment.

keeping his flocks in the pastures of the Gironde, "*he excelled most hearing persons* in the readiness, precision, and wisdom of his answers." Of these answers we select a few certainly most striking ones, but which yet to us appear to bear marks of *preparation*. Answers were given, it is said, on almost all subjects with equal readiness; and almost equal brilliancy to any chance questioner. But to this assertion is added a singular proviso; if the question did not present 'un intérêt piquant,' it produced an answer *more common than that of a man without any cultivation;* and that whoever wished to find him such as fame reported, must interrogate him on subjects of some depth." (*Orpen*, p. 194.)

It is difficult to understand how Massieu, having not long escaped from savage ignorance, and being still incapable of speech and hearing, was so peculiarly gifted as to answer some questions with a skill beyond that of ordinary educated mortals,—while to other queries his answers were those of a man utterly void of cultivation. It appears more than probable, that between the Abbé Sicard and his two pupils such philosophic questions as elicited the most striking answers were made topics of private discussion, and when propounded in public, drew forth replies apparently impromptu, but, in reality, well-considered, ready cut and dry; while ordinary common questions were left to take their chance—and very badly they fared. From accounts still in existence we select a few of these extraordinary answers.

"What is gratitude?" "Gratitude is the memory of the heart."—"What is hope?" "Hope is the blossom of happiness."—"What is the difference between hope and desire?" "Desire is a tree in leaf; hope is a tree in flower; and enjoyment is a tree in fruit."—"What is eternity?" "A day without yesterday or to-morrow,—a line that has no ends.'—"What is time?" "A line that has two ends; a path which begins in the cradle, and ends in the tomb."—"What is God?" "The necessary being, the sun of eternity, the mechanist of nature, the eye of justice, the watchmaker of the universe, the soul of world." Dr. Orpen tell us that the deceptive and acute question "*Does God reason?*" was then put to him by Sir Jas. Macintosh, and that without hesitation Massieu gave this admirable and lucid reply: *Man reasons because he doubts; he deliberates, he decides; God is omniscient; he knows all things; he never doubts; he therefore never reasons.*

Jean Massieu and Laurent Clere beyond all doubt possessed more than ordinary powers of mind; and these powers were skilfully awakened, and successfully trained into sharp and vivid life. But at the best, when compared with other educated men, their mental training must have been incomplete; and many a nook and corner in the mind of each must have remained to the very last in utter darkness. For one in this state of partial obscurity to be constantly giving utterance, *at a minute's notice*, to aphoristic morsels of concentrated wisdom, even on abstract and metaphysical subjects, exceeds, we imagine, the capacity of poor deaf and dumb humanity.

(To be continued.)

For "The Friend."

During the troubles which were multiplied in our land for several years preceding the Revolutionary war, the Society of Friends was subjected to close trials, from many of the members allowing themselves to be influenced by the spirit which was then rife, and failing to maintain the testimonies committed to it to uphold. Many turned their backs on their former friends and associates, joining with the multitude in the popular movements of the day, thereby greatly reducing the numbers of members, and bringing discouragement and suffering on those who remained faith ful at their posts. The following extract is from a letter written in the year 1765, by S. Fothergill to his beloved friend Israel Pemberton, of Philadelphia, and contains much from which we may draw instruction at the present day. Please let it appear in the Friend. * * *

"Dear friend, we are not strangers to the commotions of your land, the report whereof hath reached our ears, yea, and many of our hearts, whereby deep inward sympathy, as becomes brethren, has been raised, and a secret strong travail before the Lord of the whole earth, for the preservation of his family in this dispensation of the hour and power of darkness, which has come upon many amongst you, and is endeavouring to introduce ruin, and desolation, and every evil work. In such a season as this, it is next to impossible to stand neuter; the conflicting powers of light and darkness, according to their prevalence, enlist the spirits of the people under their respective banners; some to endeavour to build up and repair the breaches, and to be bound in heart to the holy testimony, and earnestly contend for the faith once delivered to the saints. Now, saith my soul, 'Peace be to thee, O Zion, and peace to thine helpers; and may these evermore remember, it is the Lamb and his followers which shall have the victory.' Though this expression may have become trite by frequent repetition, yet it is a great, instructive and important truth. Neither the most ardent zeal of the cherub or the seraph, nor the sagacity of the living creature, though full of eyes before and behind, nor the strength of the lion can overcome, unless the meekness, gentleness, and patience of the Lamb, suffering, yea slain, from the foundation of the world, have the ascendancy, and be diffused through all our labour. A vivacity of mind which is natural, and a solicitude of mind for the cause of Truth which is from a higher source, are, I believe, distinguishedly possessed by us both, and I feel, for myself, the absolute necessity of deep attention to His direction who has engaged me in his service, in order to experience him to put forth, having reduced the creaturely part into a humble dependence upon Him, whose is the power and the wisdom. We are now, my friend, arrived at a date of life when the *fierte* which attends youth may, by the laws of nature, be supposed to abate, and cool, and deliberative wisdom, confirmed by experience and long observation, take its place; and I hope we have not so lived and laboured, as to be destitute of a portion of Divine wisdom, to correct the mistakes and inadvertencies into which we may have been hurried in past time, which I acknowledge with regard to

myself have been various. Oh that our minds may sufficiently cleave unto that Hand of power, which will effectually convert us from every error in judgment and practice, and then properly enable us to strengthen our brethren. Dear friend, I beseech thee, by the mercies of God, whereof thou hast largely partaken, abide in the quiet habitation, whose safety and beauty thou hast often beheld, and desired thy portion in it. Let neither the commotions without, nor defection within, carry thee away from the quiet rest; a greater degree of fitness and wisdom to act rightly, when necessary in both, will be hereby attained. I feel inexpressibly a sympathy of spirit with Friends in your parts; the faithful and unfaithful are the companions of my mind almost incessantly; to the former, I wish that wisdom and knowledge may become the stability of their times; for the latter, that through the prudence, patience, tender compassion, and steadiness of the faithful, they may be restored upon the proper foundation, and the holy testimony preserved inviolate."

From the Edinburgh Review.

On the Fibrous Plants of India.

(Concluded from page 3.)

Of valuable Indian fibres suitable for cordage and for spinning, we have still to notice those which are obtained from plants belonging to the natural family of the nettles (*Urticeæ*). To this family the common hemp plant belongs; and some of the most valuable substitutes for our European hemp and flax are yielded by eastern plants belonging to the same family. Among these, the fibre known by the name of China grass, and in India as the Rheea and the Caloee or Ramee fibre, is the most valuable in the market, the most widely and extensively cultivated, and the most easy to be obtained in large supplies. It is the produce of the snowy nettle (*Boehmeria nivea*) called by the Chinese Chûmmâ. It seems to grow naturally over a large part of the East, and to be very generally cultivated or collected for its fibre.

"Dr. M'Gowan writes from Ningpo, that the 'Chû Mâ is found at the base of hills from Cochin China to the Yellow River, and from Chusan to the farthest west that researches can for the present extend.' We find that it is known in Celebes and Borneo, cultivated in Java and Sumatra, and many other of the islands of the East, where it seems to be known chiefly by the names *Rami* and *Caloee*. It is known in Siam and at Singapore; the string made of it is called *tali rami*, and the fishing-nets manufactured with it are conspicuous for their elegance and strength. Colonel Burney, in 1836, obtained it from Pivela and Youkyauk, in the Shan province of Ava, where it is called *Pan*, and where Mr. Landers afterwards found it. It has long been cultivated by fishermen in the Bengal districts of Rungpore and of Dinagepore, where it is called *Kunkhoora*. Colonel Jenkins first sent it from Cochin in 1836; and it is found in different parts of Assam, where it is called Rheea."

It is unnecessary for us to enter into the details regarding this plant and its fibre, which are contained in the work before us. By numerous testimonies, Indian and British, the author has shown in substance—

1st. That the Rheea fibre is stronger and more durable than hemp, while in fineness and beauty it is fitted to take the place of the highest-priced flax.

2nd. That it could, by easy and inexpensive means of encouragement, be produced in India and exported to this country in any required quantity.

3rd. That if brought to England at a moderate price it would find a large and ready demand.

4th. That the introduction of cheaper modes of extracting the fibre, such as we are now familiar with at home, would reduce the first cost in the Indian market at least one-half, while better roads would in an equal degree cheapen the cost of transit.

Our own impression is, that this Rheea fibre, like flax and cotton, might soon create for itself in this country an entirely distinct, highly valued, and nationally important branch of manufacture; that it might supersede not only pure hemp, but cotton and flax also, for many purposes and fabrics, thus establishing a new home-industry, providing a new variety of employment for our people, giving us greater independence as regards raw materials, and producing for us at the same time new articles of commercial interchange with the world at large. The economical history of the long-famed Chinese grass cloth, which is made from this fibre alone, goes far to justify these anticipations.

To supersede the coarser hemp which Russia sends us for the manufacture of ropes, India offers us what is called Bon Rheea, or Jungle Rheea, which Dr. Royle considers to be only a wild form of the snowy nettle, though possibly it may be another species. This plant grows wild and common in many places among the hills and forests, and is also cultivated largely by some of the hill tribes. Its fibre has been proved, in ropes, to be stronger than that of the best Petersburgh hemp, or than that of any other fibrous plant grown in India, with the exception of the common hemp grown at Kote Kangra, on the Himalayas, to which allusion has already been made. It would not be difficult either for the East India Company or for private mercantile agents, travelling among the people, to induce the natives of the provinces in which this wild plant most abounds to prepare it in any quantity for the market.

Dr. Royle mentions at least half a dozen other Indian nettles, some of them possessed of most formidable stinging properties, which are more or less extensively employed for the production of strong and durable fibres. But for an account of these we must refer the reader to the work itself. Of immediately available fibres, the growth of our Indian possessions, we have shown that there exists a great abundance, and that of others which in a few years may become important in Indian and British markets and manufactures, a still greater number is placed within our easy reach. There is no reason to despond, therefore, as to the final result of even prolonged hostilities with Northern Europe, in so far as the supply of raw fibrous materials for our looms and rope-yards is concerned. There is hope rather, that if sufficiently prolonged, they may in this sense be productive of great and permanent good, both to India and to ourselves. Emergencies like the present by awakening inquiry, discover dormant riches—by prompting to exertion, develope neglected resources and give new employment to idle and impoverished populations—by rousing governments they stimulate to the improvement of old, and the creation of new facilities for transit—by calling forth ingenuity and thoughtfulness on every hand, they overcome what had been regarded as great difficulties, and thus in the end not only replace scarcity by abundance, but permanently cheapen what before had always been comparatively dear, and render future scarcities impossible.

For pecuniary and other efforts to be made in the way of encouragement in India, present circumstances are peculiarly favourable. prices of fibrous materials are unusually and if the war be continued they are likely main so for an indefinite period. And should peace favour us by its happy return the withdrawal of money advances on the p British merchants will prevent the return of sian produce to its usual prices for some According to the united testimony of num Indian authorities similar advances of Er capital, judiciously made, would, in the int fill our markets with the numerous raw mat of Eastern growth. The political consequ of such a change would be most important even more durable that its immediate comm effect. The present war has interrupted th culiar commercial relations which had existe three centuries between Great Britain and R and its result will probably be to bring int market of Europe an abundant and econo substitute for the natural produce of Russi growth of our own dominions, stimulated by dom of trade and by the progress of India cilities of communication and the producti wealth.

From "Letters, &c., of John Barclay," of ham, England.—The following written 24th year of his age.

"I have had from one season to another, the present time, many teaching intimation timely warnings, from within and from wit that there is no trust to be had in length of nor dependence to be placed on health or stre or youth; no, nor yet on any services or suffe for Truth's sake; but only upon the Rock, Jesus, the Lamb slain from the foundation o world. To know *that* renewed in us, which ri gives an interest in His blood, and in the salv He purchased for us,—to feel the spring of in tal, immaculate life and goodness, bubbling u breaking forth in and over us,—to be as by hearing, knowing, and following the She of Israel, that we are His sheep,—to have a and satisfactory evidence, that we are more more coming out of the world's spirit, into t the weaned child,—becoming more and more rated from sin and self, more and more sea with and leavened into the nature of a ch God; this is sweet, and a safe spot, saith my for any poor mortal to be found in, when the mons may be sounded forth.

"The time is short," said the apostle; a remains for us all, whatever be our situation i life, or our station in the church, or our stat in a religious sense, to remember, that "the fas of this world passeth away." These things are mutable must pass away, and shall be as th they had not been; yet shall the righteous and be established when the earth is remove of its place, and the firmament swept away as a flood. Greatly do I desire to be found a those who stay themselves upon the living, et Almighty Father and Saviour; and to be in ingly concerned to pass the remainder of my in true filial fear and faithfulness."

First mo. 19, 1820.

Extract from Jaquiline Pascal's "Re tions for Children."—We try to impress on minds, that a mere wish to do right is nothi the sight of God, unless it be carried into tice at every opportunity, and that when we to die, a life spent in good intentions will no avail unless we have striven to execute since far from being rewarded for those i tions, we shall be punished for leaving ther done.

The Lakelets in Michigan.

he lakelets which abound in this State are
ithy the attention of the naturalist. One day
week, a man by the name of Briggs, while
ding sheep in one of a series of three, in the
nship of Scio in this county, was drowned.
had swam across it some forty rods, and upon
rning was probably seized with cramps, and
k near the middle. All efforts to recover the
dy being fruitless, — Harrington and Phil-
were sent for to search with their submarine
ror.

ccordingly, on Thursday last, they made
nerous descents, at various depths, discovering
t singular irregularities of bottom, and curious
nations. In some places the plummet will
ke bottom in a short distance. A few feet off,
n it goes to an almost unfathomable depth.
netimes upon arriving at what seemed to be
bottom, the diver's feet rest upon nothing,
down he goes into impenetrable darkness and
ft mass of mingled water and sediment, until
lence warns him against further progress.
own sixty-five feet from the surface went —
rington, in the vain search for solid bottom,
still his lead sank through "deep obscure."
one time the plummet will show a current
ch carries the line rapidly away from the per-
licular, again it swings around, indicating a
ling eddy.

his lake, or rather pond, is little known, many
residents not even knowing of its existence.
nan present among the spectators of the div-
operations, said that upon his first discovery
, a short time since, it abounded with the fish
ommon to our streams, of a large size, and so
e alarmed at the sight of man that they were
e caught by the simplest means, when within
h, almost by hand. As there is no inlet
which they could have entered the lake, how
e they there?

t the last accounts, the body of — Briggs
not yet been discovered.

From the Jonesville (Michigan) Independent, June 20.]

he above mention of our lakelets, reminds us
ome strange things we have observed about
e of the lakes in this county.

ne on — Delevan's farm, is entirely stocked
leeches. No fish ever live there. Others
nd in fish, yet having no outlet or inlet. A
nge occurrence happened at Baubice lake,
Hillsdale, a few years since.

ne morning the shore for miles was found
wn with dead white-fish, and those fish were
rved during the day to come up to the shore
die. None were seen alive after that day,
strangest of all, no white-fish were ever
wn to be in that lake or any other lakelet near
or has any appeared there since! How these
ever came there, and what caused their death,
puzzling question. Could they come by some
erranean current from the great lake? Do
currents undermine all Michigan? The
ect would be an interesting study for some
gist.—*Ypsilanti Sentinel.*

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he fatal waste of fortune often is by small
nses, by the profusion of sums too trifling
ly to alarm our caution, and which we never
r ourselves to consider together; of the same
is the prodigality of life: he who hopes to
back hereafter with satisfaction upon past
s, must learn to know the present value of
e minutes, and endeavor to let no particle of
, fall useless to the ground.—*Dr. Johnson.*

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cheerful expecter of good hath a fountain of
within him.

For "The Friend."

Providential and Maternal Care.

(Continued from page 412.)

Their meeting at Norwich began to be attended by informers, and the sufferings of Friends increased. While B. Bangs was at prayer on another occasion, the constables and informers came in, and took him before the mayor. When he returned from his worship, the sheriff and several aldermen came with him. "At his first appearance the mayor seemed rough; I said little to him, but he presently went up into his council chamber with his attendants, and sent for me, the constable and informers, to come up. He inquired of the constable where he found me, who told him at the Quaker's meeting. He inquired what I was doing, and the informers answered, 'Sir, he was speaking to the people.' Upon which the mayor asked me my name, which I told him; he then asked what trade I was of; I told him I was a shoemaker. 'Ah!' said he, 'these are brave times, when shoemakers, weavers and combers, set up to be preachers!' I told him I thought a shoemaker was not much inferior to a fisherman or a tentmaker, yet we find Christ called such, and made them able ministers, which I hoped he would not deny. 'Oh!' said he, 'they were moved to it by the spirit of God.' Yes, said I, and the same God yet is. 'Aye, but,' said he, 'that extraordinary way is not now to be expected.' I answered, that he now that hath not the spirit of Christ is none of his; and so many as are led by the Spirit of God, they are the sons of God. There was a Divine dread attended me upon this occasion, and I was sensible that the power of Truth was over all, through which I took the freedom to advise them, to take heed what they did, lest haply they should be found fighting against God. He, and those that were present, knew us to be an industrious and peaceable people, and to persecute us for our meeting together to worship God, which we looked upon to be our indispensable duty, and to impoverish us to gratify a parcel of indigent informers, I thought would not tend much to their honour. 'Why,' says the mayor, 'you can call them indigent informers, but you refuse to give persons their due titles.' I told him I thought he was mistaken, for we never refused to give persons their due titles, as mayor, alderman, sheriff, &c. 'Well,' said he, 'I am glad to hear it;' and then called to his servant to bring up a bottle of wine, which was done, and a glass being filled, he said to me, 'Here is to you, but you shall not drink,' and so gave it to the sheriff; and when the rest had drank, he said, 'However, I will give him a glass,' which I refused; he again desired me to take it, and I still refusing it, caused him to look a little blank. Upon this they all went down, and taking leave of the mayor, left me with him." The mayor made some apology for treating him as he had done, and sent with him several of his officers to defend him from any disturbance from the multitude in the street; and when they reached the Friend's door where he wished to go, they took leave of him in a friendly manner.

Having had a concern to hold a meeting at a little seaport called Cloy, not far from Wells, where but one Friend resided, he gave up to it, and a pretty large company convened, both of the town and country, and it was satisfactory, "for the Lord's blessed presence was amongst us, blessed be his name for it; when I had concluded in prayer, the old clerk said Amen, heartily." Two priests came to dispute with him, who were foiled in the conversation, and left him without gaining any advantage. The younger of the two, on parting, said, "I have observed that if once any come to be joined to your Society, they may as well wash a blackmoor white, or cleanse a leopard from his spots, as turn any of you from your persuasion." "I answered, we could get nothing that did us any good when amongst you, and having met with the Word of eternal life, whither should we go? There are many of you, continued I, that are men of learning, and good education, and did you wait to receive power from God, you might be serviceable and do good to the people. A young man sometime after told me, that my service at Cloy had such an effect, that some who had the opportunity of the meeting, and of hearing what passed with the clergy in the evening, were so thoroughly convinced, that they joined themselves to our Society; and the clerk, his father, not living long after, confessed to the Truth upon his dying bed."

In the year 1681 he performed a religious visit in some of the western parts of England, in the course of which, in a public meeting at the Isle of Purbeck, to which many people resorted, he had a serviceable opportunity to declare the Truth, and many things were convincingly opened, suitable to the states of several present. Our primitive Friends not only explained and enforced the doctrines of the gospel, but were qualified to speak to the conditions of the hearers, often to their astonishment, and convincement that their ministry was not of man, but by the revelation of Jesus Christ. "In this journey, I can truly say, a spring of Divine goodness did attend me, and the meetings through which I passed, were sensible partakers thereof, and comforted thereby." A baptising and heart-searching ministry will quicken the souls of people, and turn them to Christ within them, their Shepherd and Bishop.

After spending some time in following his business closely, and not feeling clear without giving up to a prospect of service in the north, which fell heavily upon him, he made preparation and set forward upon it. When at Northampton, he felt drawings in his mind to visit William Dewsbury, who was then a prisoner at Warwick, whom he was glad to see, and he took the visit very kindly. He went into Radnorshire, had a meeting at Welsh Pool and one at Ranmore, to which many substantial Friends belonged, but many of them moving into Pennsylvania, it was greatly lessened. "That night," he says, "I lodged with our ancient Friend, Thomas Briggs, often mentioned in George Fox's Journal,—and the good old man told me in the morning, he had been much concerned that night in praying to the Lord for the *whole society* of his people." The Apostle Peter, says, "The effectual, fervent prayer of a righteous man availeth much;" and Paul exhorts "that supplications, prayers, intercessions and giving of thanks be made for all men—that we may lead a *quiet and peaceable life* in all godliness and honesty; for this is *good* and *acceptable* in the sight of God our Saviour; *who will have all men* to be saved, and to come unto the knowledge of the Truth." The more the church is engaged in prayer, the more effectually will love and good will and gospel fellowship be promoted among the members.

In the year 1682 he visited Ireland, of which he says: "In this nation I travelled up and down in the work of the gospel, and had good service, many being convinced by means of my ministry. At Antrim, a place of great profession, I had a meeting in the evening, to which many came, and some with design to oppose me. The place was not large enough to hold the people, which occasioned those without to be very noisy and turbulent, some of the ruder sort pelting them with bits of dirt and turf, whilst I was preaching. I made a full stop, which occasioned a general

silence; and after a little time I said, I understand this is a place of great profession of religion; I am sorry to see so much irreligion as appears amongst you at this time, through your rude behaviour. It is not long since I came out of my native country, and I think it will not be long ere I return again, and then what shall I say of you, to your poor suffering brethren in England? I advised them, if they had any regard to the reputation of religion, to inquire after those that were the occasion of these disorders, for that such behaviour was base and scandalous. And I was moved to say, that the time draws nigh, that you will be blown away like the chaff from the summer threshing floor, and the place of your meeting will not be found. At this meeting a young man, a papist, was convinced, as were many more elsewhere in the north and other parts." He continued his travels several months, in the course of which, he says, "As I was going from Antrim to the Grange, I saw ten or twelve men upon the road, walking in a solitary manner, and it arose in my heart, these are sheep having no shepherd. When I came up to them I slackened my pace, and queried of them, what news? The men were startled at the question, and answered, 'we know of none;' continuing to go softly, I said, are ye going to a meeting? They answered, 'Our minister is silenced; for orders are come down, commanding all dissenters not to assemble; so now we have no teacher.' This brought to my remembrance what I had been concerned to deliver as above at Antrim, where I met with so much rudeness. I said, the hireling fleeth because he is an hireling, and careth not for the sheep, referring them to the text; further showing it is happy for those who are come to the knowledge of that Teacher who cannot be removed into a corner—God said he would teach his children himself—and the children of the Lord are taught of the Lord. You may read in the first epistle of John, 'The anointing which ye have received of him abideth in you, and ye need not that any man teach you, but as the same anointing teacheth you of all things.' And in Titus, 'The Grace of God which bringeth salvation, hath appeared unto all men, teaching us,' &c. Here I directed them to the great heavenly School-master, who said, 'Learn of me, for I am meek and lowly in heart; follow me and ye shall find rest unto your souls.' Thus I laboured to bring them from their hireling teachers, to the teaching of God and Christ in themselves, by which they might come to the knowledge of God, and walk in the ways of his salvation; 'for a manifestation of the spirit is given to every man to profit withal.' I advised them to turn their minds inward, and mind the secret operation of it, which checks and reproves for bad words and actions; and as they turned to it, they would find it would lead them into all truth, with many words to this effect. They were well pleased, declaring at parting, that they had never heard things so opened to them in their lives.

"Having cleared myself of what service lay upon me in this kingdom, I took leave of Friends in a very large and solemn meeting at Dublin, where the Lord's blessed presence and power crowned the assembly, to our mutual joy and satisfaction; it was indeed a very tendering opportunity, and in great unity we parted." Their fellowship stood in the Holy Spirit, their ministry was from the fresh openings of this spirit, and their doctrine was in accordance with the Holy Scriptures, confirmed by the Spirit which gave them forth, and by their experience of its regenerating power in their own hearts.

Soon after his return to England, he and Mary Lowe declared their intentions of marriage with each other, before Frandley Monthly Meeting, and on his arrival at Norwich, he laid his intentions before this Monthly Meeting, probably for the purpose of obtaining their certificate to Frandley. After this he travelled into Suffolk, and had meetings at Beecles and Aldborough, where, he says, "I formerly met with rough entertainment from a man, whose wife was sometime before convinced by me, and who had threatened to kill me if I came there again. Hearing I was to be at the meeting, he came in, greatly enraged, to revenge himself upon me. I was speaking when he came in, and making his way up to me, he pulled me down, and gave me several ill blows about my head and face, which raised swellings. In executing his fury upon me he fell down, but recovering himself, and attempting to pursue his revenge further upon me, a friend who had accompanied my honourable friend, Giles Barnardiston and me to the meeting, observing it, laid hold of him to prevent his doing any more mischief, and being a very strong man, held him so fast that he could not disengage himself; but desiring to be set at liberty, and promising to go away peaceably, the Friend let him go. In the meantime his wife went out of the meeting undiscovered by him, and not finding her, he came in again. I was then concerned in my testimony as before, but seeing the Friend standing up before me, he did not venture to come up to me, but after venting a volley of revengeful oaths against me, he withdrew; after which we had a peaceable, good meeting. The good woman lived not long after, through the horrid abuses he committed upon her; she kept steady to her testimony to the end, and was beloved by Friends and others who were acquainted with her."

At this day it would be thought a great outrage upon a religious assembly, for a person to assault a minister, or any other one in the meeting, with such violence and abusive language. Like the primitive Christians, Friends at that time maintained their religious principles, and their testimony to the duty of publicly offering worship to Almighty God, at the hazard of their lives, and the loss of their property. They counted nothing too dear to sacrifice in the discharge of their duty to Him, so "that they might finish their course with joy, and the ministry which they had received of the Lord Jesus, to testify the gospel of the Grace of God." They were blessed in their faithfulness by a growth and firm establishment in the eternal Truth, and they were made a blessing to thousands then, and to generations since.

He accomplished his marriage on the 3d of the 11th month, 1683. He and his wife went to a general meeting at Newtown; it being a suffering time for Friends in that county, Sir Philip Egerton and Captain Needham, two of the *justices of the peace*, came to break up the meeting. He says, "I was at prayer when they came in, and they stood awhile silent; then Needham stepped up to me and commanded silence, which I not observing, he first took my hat and threw it away, then got hold of my cravat and pulled it in pieces. I still continuing my address to Almighty God, for his divine presence was amongst us, he then struck me over my head with his cane, with such violence as to raise several great swellings on my head, and after that he kicked me down with his foot from off my knees. After this, Friends rising from their knees and putting on their hats, he broke several of their heads, so that the blood ran down. Then Sir Philip cried, 'Brother, brother, let us prosecute the law upon them, and not abuse them;' and my wife stood up and said, with a raised voice, 'Turks, Heathens, and Infidels, would scorn such practice.' Their rigorous proceedings were so noised about in that and neighbouring counties, that they were ashamed of the conduct, and came no more to break up our meetings." In this way and at this price, have the liberties we enjoy been purchased for us. At what ground, can it be supposed, that the various religious scruples and testimonies, which they maintained before the world, under cruel sufferings, are now to lose their importance, and that society built up by a Divine hand for a glorious purpose, has lost its use, and will become extinct? If they were to be brought from the east and from the west, to sit down with Abraham, Isaac and Jacob, though children of the kingdom should be cast out, because of their rejection of the Son of God, he that enlightened our forefathers, and broke the bands by which they were held in bondage to forms and ceremonies, will, we believe, visit others from generation to generation, by the same Divine light, and those who yield to his power will be gathered into the same sheep-fold, to proclaim the same unchangeable doctrines of the gospel, and be made instrumental to bring other sheep to the same Shepherd and Bishop of souls—although many birthright members, despising the simplicity of their fathers' religion, may be cut off and lose the name and character of Friends.

"In the spring of 1683 I found it upon my mind to visit Friends in Lancashire, &c., and coming to Penrith, I heard that our friend Thomas Wilson lay dangerously ill; so I left my horse at Penrith, and walked to pay him a visit, and found him in a very weak condition. After a short stay I was moved in spirit to supplicate the Lord on his behalf, and I received a gracious answer that he would be restored again to health; upon which I desired him not to be discouraged, for he should do well; and I told him I believed in a short time I should see him again in Cheshire; and it was not long before it came to pass."

(To be continued.)

Selected.

CURE FOR REPINING.

Wouldst thou from sorrow find a sweet relief?
Or is thy heart oppressed with woes untold?
Balm wouldst thou gather for corroding grief?
Pour blessings round thee like a shower of gold:
'Tis when the rose is wrapp'd in many a fold
Close to its heart, the worm is wasting there
Its life and beauty; not when all unroll'd,
Leaf after leaf, its bosom, rich and fair,
Breathes freely its perfumes throughout the ambient air.
Wake! thou that sleepest in enchanted bowers,
Lest these lost years should haunt thee on the night
When death is waiting for thy number'd hours,
To take their swift and everlasting flight;
Wake, ere the earthborn charm unnerve thee quite,
And be thy thoughts to work divine address'd;
Do something—do it soon—with all thy might;
An angel's wing would droop if long at rest.

Some high or humble enterprise of good
Contemplate till it shall possess thy mind,
Become thy study, pastime, rest and food,
And kindle in thy heart a flame refined;
Pray Heaven with firmness thy whole soul to bind
To this thy purpose—to begin, pursue,
With thoughts all fixed and feelings purely kind,
Strength to complete, and with delight review,
And grace to give the praise where all is ever due.

No good of worth sublime will Heaven permit
To light on man as from the passing air;
The lamp of genius, tho' by nature lit,
If not protected, pruned and fed with care,
Soon dies, or runs to waste with fitful glare;
And learning is a plant that spreads and towers
Slow as Columbia's aloe proudly rare,
That, mid gay thousands, with the sun and showers
Of half a century, grows alone before it flowers.

Has immortality of name been given
To them that idly worship hills and groves,
And burn sweet incense to the queen of heaven?
Did Newton arn from fancy, as it roves,

measure worlds, and follow where each moves?
l Howard gain renown that shall not cease,
wanderings wild that nature's pilgrim loves?
did Paul gain heaven's glory and its peace,
musing o'er the bright and tranquil isles of Greece?

ware lest those, *from sloth that would appear*
t lowliness of mind, with joy proclaim
y want of worth; a change thou couldst not hear
om other lips, without a blush of shame,
pride indignant; then be thine the blame,
d make thyself of worth; and thus enlist
e smiles of all the good, the dear to fame;
s infamy to die and not be miss'd,
let all soon forget that thou didst e'er exist.

use to some work of high and holy love,
d thou an angel's happiness shalt know,—
alt bless the earth while in the world above;
e good begun by thee shall onward flow
many a branching stream, and wider grow;
e seed that, in these few and fleeting hours,
y hands unsparing and unwearied sow,
all deck thy grave with amaranthine flowers,
d yield their fruit divine in heaven's immortal bowers.

Selected.

What matters whether pain or pleasures fill
The swelling heart one little moment here?
From both alike how vain is every thrill,
While an untried eternity is near!
Think not of rest, fond man, in life's career,
The joys and grief that meet thee, dash aside
Like bubbles, and thy bark right onward steer
Through calm and tempest, 'till it cross the tide;
Shoot into port in triumph, or serenely glide.

For "The Friend."

BIOGRAPHICAL SKETCHES,

Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

WILLIAM WATSON.

(Continued from page 6.)

This Friend was another of the valuable minis-
rs of Chesterfield Monthly Meeting, of whose
ours we have but little account, and of whose
th and burial no records have been preserved.
e signed the remarks prefixed to the First
onthly Meeting book of Chesterfield in 1683,
d was one of the ministers who testified against
orge Keith. He attended the General Meeting
ministers, First month, in 1702, which is the
t trace I find of him.

MAHLON STACY.

Edward Byllinge purchased of Lord Berkeley,
e right held by him under a deed of sale from
e Duke of York of the western half of the pro-
nce of New Jersey. The deed was made by
rkeley to John Fenwick, who was to hold the
d half province on behalf of Edward Byllinge
d his assigns. A difficulty afterwards arose
tween Fenwick and Byllinge which was com-
omised, and the one-tenth of the land being di-
ded off and apportioned to the said Fenwick, the
lance was due to Byllinge. By this time Byl-
ge was much in debt, and he conveyed to his
editors or the principal part of them, the resi-
e of the province, as in lieu of their claims.
mong those who thus as it were without their
ll, became large landholders, was Mahlon Sta-
, a member of the Society of Friends. He
s a tanner by trade, and resided at Handsworth
the county of York. He and four of his fel-
w members, all principal creditors of Byllinge,
d one-tenth of West Jersey assigned them in
yment of debts due them, amounting to £3,500.
In the concessions and agreements of the pro-
ietors, freeholders, and inhabitants of the pro-
nce of West New Jersey, signed "the third day
the month, commonly called March, in the
ar of our Lord one thousand six hundred seven-
six," it is said that when the land is divided
o tenths or shares, that the said Friends of
rkshire, shall have free liberty to make choice of any one they please. The concessions also provide for the fulfilment of a contract made by Wm. Penn, &c., as trustee for Byllinge, to the same Yorkshire Friends, "wherein they grant unto the said persons, certain privileges for a town to be built, whereby they have liberty to choose their own magistrates, and officers for executing the laws according to the concessions within the said town!"

The land chosen by the commissioners, appointed by the Yorkshire Friends, was from the Falls of the Delaware, downward. The town of Burlington was laid out by agreement, in which one-half belonged to the Yorkshire tenth and one-half to a tenth purchased by Friends of London. The country in 1677 began to draw many settlers, and in the Eighth month 1678, Mahlon Stacy, with "his wife, children, and several servant men and women," took passage at Hull in the good ship "the Shield," Daniel Towes commander, for the Delaware River. They were accompanied by many other intended settlers, and had a prosperous voyage. As the vessel sailed up the Delaware, the shore was so bold at Coaquanock, where Philadelphia now stands, that the ship safely moored where part of her rigging brushed the overhanging trees. One of the passengers remarked, it was a fine spot for a town. With a fresh favourable gale, "the Shield" was borne onward to the little village of Burlington, which was peeping out from the ancient forest. This was the first ship that had reached so high a point on the Delaware. It was sometime in the Tenth month old style, corresponding to the Twelfth month of the new, that "the Shield" "dropped anchor," and "moored to a tree." The next morning the river was frozen,—and so intense was the cold, that the people from the shore came to the ship on the ice.

Mahlon Stacy settled near the Falls of the Delaware, now called Trenton, where in a year or two he built a mill. He was a man of much enterprise, and in 1679 with some others, purchased a vessel which was put into the Barbadoes trade, and proved a profitable investment. Many strange and injurious reports were fabricated and circulated in England concerning the new colony, and some of those who had endeavoured to persuade their friends not to remove thither, were not slow in sending such reports to the new settlers. Mahlon Stacy's brother, Revell having forwarded him such accounts, he thus wrote in reply:—Fourth month 26th, 1680.

"But now, a word or two of those strange reports you have of us and of our country. I affirm they are not true, and fear they were spoken from a spirit of envy. It is a country that produces all things for the support and sustenance of man, in a plentiful manner. If it were not so, I should be ashamed of what I have before written. But I can stand, having truth on my side, against and before the face of all gainsayers and evil spies. I have travelled through most of the places that are settled, and some that are not, and in every place I find the country very apt to answer the expectation of the diligent: I have seen orchards laden with fruit to admiration,—their very limbs torn to pieces with the weight, and most delicious to the taste, and lovely to behold. I have seen an apple-tree from a pippin kernel, yield a barrel of curious cider;—and peaches in such plenty, that some people took their carts a peach gathering. I could not but smile at the conceit of it. They are a very delicate fruit, and hang almost like our onions that are tied on ropes. I have seen and known this summer, forty bushels of bold wheat of one bushel sown. Many more instances I could bring, which would be too tedious here to mention. We have from the time called May to Michaelmas, great store of very good wild fruits, as strawberries, cranberries, and huckleberries, which are like our bilberries in England, but far sweeter. They are very wholesome fruits. The cranberries much like cherries for colour and bigness, which may be kept till fruit come in again. An excellent sauce is made of them for venison, turkeys and great fowl, and they are better to make tarts than either gooseberries or cherries. We have them brought to our houses by the Indians in great plenty. My brother Robert* had as many cherries this year as would have loaded several carts. It is my judgment by what I have observed, that fruit trees in this country destroy themselves by the very weight of their fruit. As for venison and fowls, we have great plenty. We have brought home to our houses by the Indians, seven or eight fat bucks of a day: and sometimes put by as many, having no occasion for them; and fish in their season very plenteous. My cousin Revell† and I, with some of my men, went last Third month, [Fifth month new style] into the river to catch herrings, for at that time they came in great shoals into the shallows. We had neither rod nor net; but after the Indian fashion made a round pinfold, about two yards over, and a foot high, but left a gap for the fish to go in at, and made a bush to lay in the gap to keep the fish in. When that was done, we took two long birches and tied their tops together, and went about a stone's cast above our said pinfold. Then hauling these birch boughs down the stream, we drove thousands before us, and so many got into our trap as it would hold. Then we began to haul them on shore as fast as three or four of us could, by two or three at a time. After this manner in half an hour we could have filled a three bushel sack of as good and large herring as ever I saw. As to beef and pork, there is a great plenty of it, and cheap;—and also good sheep. The common grass of this country feeds beef very fat. I have killed two this year, and therefore I have reason to know it. Beside, I have seen this [last] fall, in Burlington killed, eight or nine fat oxen and cows on a market day, and all very fat. Though I speak of herrings only, lest any should think we have little other sorts, we have great plenty of most sorts of fish that ever I saw in England;—beside several other sorts that are not known there, as rock, catfish, shad, sheeps-head, sturgeon; and fowls as plenty—ducks, geese, turkeys, pheasants, partridges, and many other sorts. Indeed, the country, take it as a wilderness, is a brave country,—though no place will please all. Some will be ready to say, he writes of conveniences, but *not* of inconveniences. In answer to these, I honestly declare, there is some barren land, as, I suppose, there is in most places of the world, and more wood than some would have upon their land; neither will the country produce corn without labour,—nor is cattle to be got without something to buy them;—nor bread with idleness;—else it would be a brave country indeed. I question not, but all then would give it a good word. For my part, I like it so well, I never had the least thought of returning to England, except on account of trade. MAHLON STACY."

On the same date Mahlon wrote to William Cook of Sheffield, and others.

"This is a most brave place. Whatever envy or evil spies may speak of it, I could wish you

* Robert Stacey came to West-Jersey in 1677.

† Thomas Revell who came over with Mahlon Stacy in the "Shield."

all here. Burlington will be a place of trade quickly, for here is way for trade. I, with eight more, last winter, bought a good ketch of fifty tons, freighted her out at our own charge, and sent her to Barbadoes, and so to sail to Saltertugas, to take in part of her lading in salt, and the rest in Barbadoes goods as she came back. Which said voyage she hath accomplished very well, and now rides before Burlington, discharging her lading, and so to go to the West Indies again. We intend to freight her out with our own corn. We have wanted nothing since we came hither, but the company of our good friends and acquaintances. All our people are very well, and in a hopeful way to live much better than ever they did; and not only so, but to provide well for their posterity. They improve their lands and have good crops. If our friends and countrymen come, they will find better reception by far, than we had at first, before the country was settled as now it is. I know not one among the people that desires to be in England again; I mean since settled. I wonder at our Yorkshire people, that they had rather live in servitude, and work hard all the year, and not be three pence the better at the year's end, than to stir out of the chimney-corner and transport themselves to a place where, with the like pains, in two or three years they might know better things.

"I never repented my coming hither.—I live as well to my content, and in as great plenty as ever I did, and in a far more likely way to get an estate. MAHLON STACY."

"From the Falls of Delaware, in West-New Jersey, the 26th of the Fourth month, 1680."

(To be continued.)

The Red Sea.

This large body of water, which separates the shores of Asia from those of Africa, is about fourteen hundred miles in length and nearly two hundred in average breadth. It derives its name from quantities of slimy, red, colouring matter, which at certain seasons of the year colour its waters and are washed up along its beaches, and which have been pronounced by Dr. Ehrenberg to be composed of an infinite number of very delicate vegetables. This discolouration of the waters is by no means peculiar to the Red Sea. The warm waters of the Pacific Ocean swarm with nascent organisms, sometimes animal and sometimes vegetable, which colour its surface crimson, brown, black, or white, according to their own hues. These patches of coloured water often extend, especially in the Indian Ocean, as far as the eye can reach. Along the coast of China, yellowish spots are not uncommon, and the Yellow Sea derives its name from the frequency of the yellowish patches in that locality. The average depth of the Red Sea is about five hundred feet. Sudden changes of wind and violent gales render its navigation difficult. Nevertheless, in past years, before the discovery of the passage around the Cape of Good Hope, it was the principal route of traffic between Europe and the East, and even now it is important as a part of the direct route between Europe and India.

Lieutenant Maury, in an account of the currents of the ocean, says that there is a perpetual current rushing from the Indian Ocean into the Red Sea. This current is peculiar, inasmuch as while the bottom of it is probably a water level, the surface is an inclined plane, *running down hill*. The causes which render the surface of the sea lower as it becomes more distant from the straits, are these: The sea is in a rainless and riverless district; its shores are burning sands; the evaporation is ceaseless, and none of the vapours which the scorching winds that blow over it carry away, are returned to it in other forms. When we consider how dry and hot the winds are, which blow upon the sea, we may suppose the daily evaporation to be immense—probably not less than an inch. Calling it, however, half an inch only, if we suppose the velocity of the current to average twenty miles a day, it would take the water fifty days to arrive at a distance of one thousand miles from the mouth, and by that time it would have lost by evaporation fifty half inches, or one inch more than two feet. It would be twenty-five inches lower than the waves which are just entering the straits, and which have lost nothing by evaporation.

The salt, of course, cannot evaporate, and therefore the water becomes salter in proportion, and heavier, as its freshness is evaporated. One would think, at first glance, that the eventual result would be either that this heavier and salter water would deposit its surplus in the shape of crystals, and thus gradually make the bottom of the Red Sea a salt bed, or that it would extract all the salt from the ocean to make the Red Sea brine—neither of which processes is in reality going on. The truth is that there is a constant under or outer current as there is from the Mediterranean through the Straits of Gibralter, and that this heavy water, or brine, is continually flowing out of the Straits of Babelmandel, beneath the current of fresher and lighter water from the sea, which is as continually flowing in. If there were no waters constantly rushing out of the Red Sea, and if the evaporation was sufficient to carry away all the surplus water, leaving the salt behind, in one hundred years the Red Sea would become a mass of solid rock salt.—*Boston Journal.*

For "The Friend."

I was particularly struck with the remarks of B. Bangs in the last number of the Friend, under the head of "Providential and Maternal care." He says, "I began to be concerned to appear in public, and there was a tender care in the Elders over me, who would often be dropping some seasonable caution to me, by which I was greatly benefited." I thought what a favour it was to have rightly concerned elders, who knew how to feed the flock; but is it not to be feared that there is a great lack of such at this day? It seems to me that in many places the Church mourns for the want of these; and the query arises, why is it so? Is it through an unwillingness on the part of those who might be as fathers and mothers in the church, to go down into baptism and unto death, that they may be rightly qualified to lay judgment to the line and justice to the plummet? And why is it that in some places there is such a backwardness on the part of those who are placed as watchmen and watchwomen, either to advise or admonish? are they not sufficiently acquainted with the right way themselves to discern when a brother or sister is off the right ground, or going beyond their gift? Oh! that the Lord would anoint the eyes of such afresh with the eye-salve of the kingdom, that there might be a discerning between thing and thing. And Oh! that that love did more abound in our hearts, towards one another, that would make us willing, if we saw a brother or sister that was getting out of their proper place, to impart counsel in the ability given, and, if need be, admonish them in the fear of the Lord. If our hearts were rightly imbued with this love, which is of the Father, we would have no disposition to make unkind remarks one of another, but we would be concerned for one another's welfare as for our own. The Elders would have a tender care over those who were young in the ministry, and they would often be dropping some seasonable caution to such, b which they might be greatly benefited. O! that a would be willing to receive counsel and submit t the reproofs of the righteous, and especially w who are young in religious experience; let us n behave ourselves proudly against the ancient The Psalmist says, chap. cxli, ver. 5, "Let th righteous smite; it shall be a kindness: and l him reprove me; it shall be an excellent oi which shall not break my head." We see wha condescension was here manifested by one whos the Most-High had raised up to be King over hi people Israel; and it does behoove us, dear youn Friends everywhere, to put away all self-right cousness, which is as filthy rags, and to walk i all lowliness and humility. Let us not suffer ou hearts to be lifted up, neither let us be cast down below hope, for "Greater is He that is in us tha he that is in the world." The Captain of ou salvation was never foiled in battle, and if w keep near to him he will keep near to us. And those who are thus concerned will, I believe, wit ness the fulfilment of the promise, "Lo, I am with you always, even unto the end of the world."

Chester Co., Ninth month 8th, 1855.

For "The Friend."

Why are Apples Scarce.

Judging from the reasons given in the Friend, I should hardly suppose the author of it to be a practical farmer, for what little experience I have had, and what I have noticed in experiments made by others, the knowledge the author has obtained on the subject of Fruit can hardly be practical. I have known an orchard for eight years, in my neighbourhood, in quite a poor gravelly loam, which has each year yielded a tolerable crop of apples, without scarcely any manuring; while mine own which has had pretty good attention, and the land well manured, yields not half so much; and there are many instances of the kind in different parts of the country. Therefore it cannot be attributed to the neglect of the farmer in improving his land. If this is the cause of the scarcity of fruit, how is it that some kind, which formerly flourished so well, are now almost extinct? You may get thrifty looking trees of some kinds, from the nurseries, which some years ago flourished as well as any, and plant them in the best of land, and bestow every attention upon them, and yet you cannot bring the fruit to perfection. Why is this? There are many book farmers, as I would call them, in different parts of the country, who think they must find out the cause of the failure of any crop, so to work they go—in the first place to find out what the different kinds of vegetables and fruits are composed of; secondly, to analyze the soil, and see what properties it lacks of growing such and such things; and then they can cause the earth to bring forth to their hand whatsoever they will, and I give them credit for their labours herein. But for all this, we may certainly see the great decrease of fruits and vegetables of different kinds, both in quality and quantity, in proportion to the number of acres tilled. Years back, say twenty-five or thirty, whoever had a fruit tree, of almost any kind, looked yearly for fruit thereon, and found it, without one-half the labour now bestowed. AN OBSERVER.

True gospel ministry may not inaptly be represented as a coin of pure gold from the heavenly treasury, of great value, having on one side the memorable words of our blessed Lord, *Without me ye can do nothing;* and on the other, Jonah's commission, *Preach the preaching that I bid thee.* —*John Stickland.*

George the third, (who, whatever his faults were, had the merit of being the first moral man that had sat on the British throne for more than a century) said when Bishop Watson published his "Apology for the Bible," "Apology! I did not know that the Bible needed an apology."

THE FRIEND.

NINTH MONTH 22, 1855.

Inquiry having been made by some of our readers respecting the proceedings of Dublin Yearly Meeting, in reference to the separation from Ohio Yearly Meeting, we deem it better, though it may seem out of season, to publish the principal part of the account given in the British Friend of the transactions of that meeting at its last session: the omission to publish it at the time the number containing the account was received, arose from the space occupied in our columns by the narrative of the proceedings of London Yearly Meeting, and the document connected therewith; afterward it was overlooked.

Second-day Morning, 30th of Fourth Month.—The Meeting for Discipline met as usual at ten o'clock. Thomas W. Jacob, the clerk of last year, read the opening minute. Report was then made by Joshua Wm. Strangman, that the Meeting of Elders and that of Ministers and Elders, were held us usual on the previous Seventh-day, and adjourned to such time as the Yearly Meeting should direct. Certificates of ministers from England were then read. . . . Epistles from all the American Yearly Meetings were then read, except Ohio, from which two epistles were received, both purporting to be from the Yearly Meeting of that State; these, together with sundry documents of explanation, were referred to a committee then appointed, for consideration, to be reported on at a future sitting.

Afternoon.—The representatives reported that they had agreed to recommend Thomas White Jacob as clerk, and Benjamin Grubb and Henry Russell as assistants. Some documents sent from the Meeting for Sufferings were then read, and the meeting shortly afterwards adjourned, in order that the committee to prepare answers to American epistles might meet.

Third-day Morning.—After a few words in the line of the ministry from William Green, the first query was read, when many Friends expressed their concern that so many who attended meetings on First-day morning, should absent themselves from those held in the middle of the week, and from meetings for discipline.

A Friend said, that during a very considerable portion of his life, the attendance of mid-week meetings was effected with very considerable pecuniary sacrifice; but that if Friends would make arrangements to devote from two to three, or even four hours of the best part of the day to the service of their Lord, they would find a blessing to rest on this performance of their reasonable duty. Several Friends said that they thought their younger Friends would take more interest in meetings for discipline, if they were put on such appointments as many of them are very suitable for. Several Friends thought that in some Monthly Meetings, there is too much of a disposition to have the business done by only a very few of their members.

The second query drew forth many remarks, respecting an over engrossment with trade, which prevented a growth in the Truth. Friends were reminded that the children of many who had been careful to lay up store of this world's treasure, did not follow in the footsteps of their parents, but that their riches had proved a snare to them.

On the reading of the fourth query, many remarks were made respecting the grammatical use of the plain language. Fears were expressed that the question respecting the reading of the Scriptures was not generally understood; it referred more particularly to private, and not family reading; and advice was given that family reading should be conducted in a reverent solid manner, and should not degenerate into a mere form. The question of religious instruction then occupied a good deal of time in discussion, but did not result in anything definite.

Afternoon.—The remaining queries were read. There was an exception to that respecting bearing arms and the militia, as a friend in Ulster had, in his capacity of magistrate, administered a military oath to a recruit. The answers to the queries from Leinster had appended to them a request from one of its Monthly Meetings, for permission to erect grave-stones in the burial grounds belonging to them. The Quarterly Meeting referred it to the Yearly Meeting, which, after a good deal of discussion, came to no decision, and the matter stands over till next year. There was considerable difference of opinion on the subject, but the discussion was very interesting.

At the subsequent sittings of the Yearly Meeting the school reports were read as usual; that from Mountmellick was particularly encouraging, although the boys are about to be transferred to the school at Newtown. Read also replies to epistles from America, &c., excepting Ohio, which was deferred till next year, and the meeting concluded, after a lengthened sitting, on Seventh day morning.

In our last number we gave a narrative of the "Wheeler Slave Case" and the process by which P. Williamson was adjudged to be guilty of constructive "contempt" of Court, and committed to prison therefor by Judge Kane. The whole evidence adduced, must leave, we think, no doubt on the mind of any unprejudiced person, that whatever technical defect there may be in the return to the writ of "habeas corpus," it was the intention of the respondent to give a truthful statement of the facts, so far as he was concerned. When it was found that Judge Kane had taken umbrage at the introduction of the words "or at any other time," the attorney for P. Williamson offered to amend the return. This, however, was refused by the Judge, on the ground of the offer being too late, and that the relator must pay the penalty. The writ issued is therefore, in the eye of the law, still unanswered; and as the reply made, cannot be amended, nor is it in the power of P. Williamson to produce in Court the three persons named in the writ, were he so inclined, it is difficult to see how Judge Kane expects him to meet the point at issue.

In the mean time he is kept close prisoner, and has been so for two months, without trial, without any means of redress, and solely on the judgment or will of the person towards whom the "contempt" is supposed to have been offered. We apprehend, a more arbitrary proceeding has never occurred in the annals of our State. Judge Knox gives a decided opinion that the whole course of Judge Kane has been illegal, and that in the attempt to bring the case within the jurisdiction of the District Court of the United States, the Judge has usurped powers which are nowhere delegated to him; and the facts and reasoning, upon which this opinion is founded, appears to us to be conclusive. The whole proceeding goes to show, what has been exhibited on more than one occasion before this, that there is a strong disposition in the District Court of the United States for the Eastern District of Pennsylvania, to do what it can to gratify the arrogant and vindictive spirit of the slaveholders, to set itself against the efforts made to rescue the people of colour from the grasp of the slave hunters, and to multiply difficulties in the way of those who interest themselves in their defence. This case is one which interests every citizen of Pennsylvania, as it would seem to show that any one of them, by want of a strict conformity to the legal technicalities so rigorously exacted by the Judges of the United States Courts, may be subjected to heavy punishment, without the power of obtaining trial, and beyond the reach of the Courts of the State to afford protection or redress.

SUMMARY OF EVENTS.

EUROPE.—News from England to the 1st inst.

The War in the Crimea.—Since the battle of the Tchernaya the opposing armies have relapsed into a state of comparative inaction. There is, however, a horrible waste of human life and health constantly going on in both camps. In the absence of any great battles, the Russian shells and night sorties, exposure, and the pernicious life of the camp, sweep away multitudes of unhappy creatures. The Allied army is supposed to sustain, from these causes, a daily average loss of six hundred men in killed, wounded, and sick. General Pelissier states the loss of the French troops in the battle of the Tchernaya to be 1552 men. That of the Russians was much greater, but the estimate of 3000 killed and 5000 wounded, is probably an exaggeration. The Russians were daily expecting the arrival of General Parmitine, with 9000 cavalry, 3000 infantry, and 160 guns. On the 27th ult., Gortschakoff telegraphed, "Affairs are unchanged, but the fire of the Allies is occasionally very strong."

Omar Pacha definitely takes command in Asia, and would leave on the 21st for Trebizond. Osman Pacha has command of the second division, and troops will be conveyed in English steamers to Trebizond.

We have no reliable intelligence from Kars or Ezeroum.

The Russians have re-established communications between Genitchi and Arabat.

THE BALTIC.—The Allied fleet had retired from before Cronstadt and taken up another position. The London Times complains with much severity of its non-effectiveness.

FRANCE.—Queen Victoria had returned to England. The Kings of Sardinia, Wurtemberg, and Bavaria, were expected in Paris. The crops throughout France were said to be satisfactory. The harvest in Algeria had been excellent.

GREAT BRITAIN.—It is supposed that the grain crops will fully equal the average of former years. In Ireland, especially, there was a prospect of an excellent yield. The export of iron north of Dunkirk had been prohibited, and a bond is required whenever exported.

Liverpool Market.—The week's sales of cotton were 51,000 bales, at former prices. *Breadstuffs.*—Wheat dull, prices unchanged. There was a speculative demand for corn, and a slight advance in price. *Iron.*—Welsh Rails on board are quoted at £8 5s. to £8 10s. Pig 80s. *London Money Market.*—The bullion in the Bank of England had decreased £570,000. Consols 91.

Diplomacy.—The Prussian Cabinet has recently replied to Count Buol's circular, to the effect that Prussia is disinclined to make any change in her policy in regard to the Eastern question, because she is unable to see what practical guarantee the often-mentioned four points can afford for its settlement; further, that Prussia cannot consent to bind herself to these four points while the parties principally concerned reserve to themselves the right of going beyond them.

Count Nesselrode had addressed another letter to the Russian Ambassador in Berlin, in which he says the Czar is willing to make honourable terms of peace.

AUSTRALIA.—Sidney dates to Sixth mo. 9th. The yield of gold continued steady. Flour had largely advanced, and was now selling at £18 and £20 per ton. There had been serious collisions at the mines between the Irish and people of other nations. The military had been called in to restore order. The speech of the Governor-General at the opening of the Legislative Coun-

cil, urged the attention of that body to the subjects of education, municipal organization, the government of the gold-fields, and intercommunication throughout the colony, by roads and railroads, &c.

CHILI.—Valparaiso dates to Seventh mo. 30. Trade was active at this port, and flour in great demand for Australia, at $11.50 and $12 per bbl. The question of establishing banks of issues in the Republic, was under consideration in the Chilian Congress.

PARAGUAY.—The quarrel with Brazil has been settled, and a treaty of commerce and navigation concluded. The difficulty with the United States would probably be settled amicably. It is supposed that Uraguay would soon be annexed to Brazil.

UNITED STATES.—*Cotton Crop.*—The Charleston Courier contains the yearly statement of the crop of the United States. The total is estimated at 2,855,729 bales, showing a decrease, as compared with last year, of 73,410 bales. The exports to foreign ports for the year is stated at 2,241,924 bales. And the quantity consumed by and in the hands of manufacturers in the States north of Virginia, 598,292 bales. The southern ports divide the receipts as follows: New Orleans, 1,231,844; Charleston, 498,557; Mobile, 453,347; Savannah, 375,353. The ports of Florida 136,597, Texas 80,737. The stock on hand Ninth mo. 1, in southern ports, 76,814 bales; in northern ports, 65,976 bales.

The Behring Straits Surveying Expedition.—The Navy Department has received despatches from Lieut. John Rodgers, commanding this expedition. His ship (the Vincennes) arrived at Petropaulowski on the 8th of Seventh mo. last, from Hakodadi, Japan; and the Fennimore Cooper, Acting Lieut. Commander Wm. Gibson, (one of the ships of the expedition,) on the 9th. All was well with the expedition and those engaged on it.

Immigration.—The number of foreigners landed in the United States during two quarters of the present year, is 106,515. In the corresponding period last year the number was 199,299.

The Indians.—The latest news from Omaha, Nebraska, represents the Sioux on their borders as all quiet and peaceably disposed. One of their most warlike bands recently sent in a delegation of their chiefs to Col. Montgomery, to assure him of their friendship and of their desire to cultivate amicable relations with the whites.

New Orleans.—The health of the city continues to improve. Sales of flour on the 11th inst. at $7. Wheat $1.30, corn 68 and 70.

Rafts on the Mississippi.—The Davenport (Iowa) Courier says, that timber and lumber rafts of great size daily pass that city on their way to a southern market, from the Upper Mississippi. They come from the tributaries of the Mississippi, especially from the St. Croix, the Wisconsin, and the St. Peter or Minnesota rivers. Some of these rafts are worth about $10,000 each.

Pennsylvania Coal Trade.—The Lehigh and Schuylkill regions had last week sent to market the present season, 3,300,099 tons, being 351,350 tons more than in the same time last year. The net profits of the Reading Railroad, for the last nine months, are stated at $1,745,200.

Richmond, Va.—The exports of flour from Richmond to Rio Janeiro and Rio Grande, have latterly been very large. The trade with Brazil appears to be an increasing one.

Boston.—The population, as ascertained by a recent census, is 163,000. It is however estimated that Boston business men, with their families, numbering 50,000, reside in the neighbouring towns.

Norfolk, Va.—The mortality from yellow fever is still heavy, but the new cases are decreasing. Since the disease broke out, fully 1200 persons have died. At Portsmouth the disease is believed to be abating.

Philadelphia.—Interments last week 192, of whom 65 were adults.

Miscellaneous.—Empty Honours Refused.—Ex-President Fillmore, it is said, has declined the honour of a Doctorate of Laws from the University of Oxford, which Lord Palmerston and others were desirous to have conferred upon him.

Dr. Cone.—This distinguished Baptist minister, who recently died in New York, was formerly a theatre actor, and his last appearance on the stage was on the terrible night of the destruction of the Richmond theatre in 1811, when the Governor of Virginia and a great many other prominent citizens perished in the flames.

Coal in Michigan.—A Coal Company has been organized in Michigan, and thirteen hundred acres of land, comprising the beds, have been purchased. One of the beds is upon the Central Railroad, another on the Detroit and Milwaukie Railway, and the third on the Detroit and Lancaster Plank Road.

Peppermint in Michigan.—The Detroit (Mich.) Democrat says: "There is more peppermint grown in St. Joseph county, Michigan, than in any other locality in the Union. It is the staple product of one town. The oil is extracted and sold at $4.50 per pound. An acre will yield from fifteen to twenty pounds."

A Monster Cucumber.—There is now growing, says the Lowell (Mass.) Journal, in the garden of Mr. Pindar, in this city, a cucumber measuring 48 inches in length, and over 12 inches in circumference at the largest part!

Extra Corn.—A few days since, John Hawkins, of Upper Darby, exhibited on 'Change two stalks of white corn, grown upon his farm, one of which had six and the other three ears. It attracted much attention.

Important Fact Ascertained.—W. Garbutt, a well known farmer and miller of Monroe county, N. Y., has proved, by careful experiments, that "grown" wheat retains all its vitality, and is as good as the best for seed. This was doubted, and farmers in western New York were going to heavy expenses to procure wheat, entirely free from the "sprout" for seed.

Tennessee Wheat.—The yield of the late harvest is said to have been unusually fine, and large shipments of grain have been made to points below. During the Eighth month, about 150,000 bushels were sent forward by railroad from Chattanooga alone.

Zante Currants.—This staple of the Island of Zante has again failed, the crop of this season being very poor. It is stated that the olive crop was promising, and that there would probably be 50,000 bushels procured for exportation, which would be a great relief to the famished population of the Island.

RECEIPTS.

Received from Asa Garrettson, agent, O., $2, to 26, vol. 29, for Milton Patterson, $2, vol. 28, for Jos. Gibbons, $2, vol. 29; from Jehu Fawcett, agent, O., for Robt. Miller, N. H. Armstrong, Jas. H. Dean, R. Boon, Z. French, J. H. Stanley, W. Atkinson, Wm. F. Fawcett, $2 each, vol. 28, for Reb. Woolman, Joshua Stafford, Barton Dean, Amos Fawcett, R. McBride, David Painter, C. J. Hayes, $2 each, vol. 29, for Thos. Y. French, $4, vol. 28 and 29, Dan'l Stratton, $4, vol. 28, and 29, for Abm. Bonsall, $2, to 26, vol. 29, for D. Whinery, $2, to 21, vol. 28, for Jacob Barber, 25 cts., to 40, vol. 28; from G. Mitchener, agent, O., for Jos. Doudna, $2, vol. 28; from J. Thistlewaite, N. Y., $2, to 17, vol. 29; from Ann Sheppard, per N. K., $2, vol. 28; from S. B. Smith, agent, O., for Saml. Smith, R. Holloway, Jos. Wilson, $2 each, vol. 28, for Geo. Walker, $5, to 52, vol. 27; from Israel Hall, Ind., $2, vol. 28; from J. F. Hall, N. Y., $2, vol. 29, for Richard Marriott, $2, vol. 29; from Geo. F. Read, agent, Mass., for Nath. Page, $2, vol. 28, for Josh. Buxton, N. Thayer, each $2, vol. 29; from Wm. Foulke, agent, O., for Marvin Gifford, $2, vol. 27, for Edwin (Saml.) Hollingsworth, $2, vol. 29, for T. Llewelyn $2, vol. 29.

WEST-TOWN SCHOOL.

The Committee to superintend the Boarding-School at West-Town, will meet in Philadelphia on Sixth-day the 5th of next month, at 7 o'clock P. M. The Committee on Instruction, and that on Admission, meet on the same day; the former at 4 o'clock, and the latter at 5 o'clock, P. M.

The Visiting Committee attend the semi-annual examination of the schools, commencing on Third-day morning, and closing on Fifth-day afternoon of the same week.

THOMAS KIMBER, Clerk.

Philadelphia, Ninth mo. 22, 1855.

MARY HODGSON, JR., No. 94 N. TENTH STREET, is prepared to accommodate with board, a limited number of such pupils as are educated in her school; where they would receive instruction in the usual English branches, including French and Drawing, and enjoy the comforts and privileges of a home. Particular attention is paid to the morals, habits, and studies of those who compose her family.

History of the Life of THOMAS ELLWOOD, written by himself—new edition. For sale at Friends' Book Store, No. 84 Arch street, and at the office of THE FRIEND, No. 50 North Fourth street.

A few Friends can be accommodated with board in a Friend's family. Apply at this office, or at Friends' Book Store, No. 84 Arch street.

WANTED.

A Female Teacher in the family of a Friend, nea Coatesville. One who can teach the Latin languag preferred.

WANTED.

A competent (male or female) Teacher for the school under the care of Nottingham Preparative Meeting o Friends.

Address, Lloyd Balderston, Port Deposit, Cecil Co., Md Ninth Mo. 4th, 1855.

WEST-TOWN BOARDING SCHOOL.

Wanted, a Teacher of the Classical Department in this Institution.

Application may be made to either of the undersigned, members of the Committee.

SAMUEL HILLES, Wilmington, Del.
THOMAS EVANS, } Philada.
SAMUEL BETTLE, Jr. }

DIED, on the 4th of the Seventh mo., at his residence in Harford Co., Maryland, THOMAS WORTHINGTON, M. D., a member of Deer-Creek Monthly Meeting, in the 69th year of his age. He bore the sufferings of a protracted illness with resignation to the Divine will, saying that he did not desire to be released until the appointed time. A short time previous to the close, on being queried with as to the state of his feelings, he replied with emphasis, "When I am weak, then am I strong;" 2 Cor. xii. 10. The abiding sweetness of his spirit, the many happy expressions which he uttered, his unwavering trust in the power and mercy of his Redeemer, and the unclouded serenity that marked the closing scene, all leave to his surviving relatives and friends, a comfortable assurance that he has been permitted to enter into eternal rest.

——, on the 30th ult., AMELIA, daughter of O. and P. H. Mitchell, aged 21 years. She was a member of Philadelphia Monthly Meeting, and from her earliest years much attached to the principles of Friends. She was a constant reader of the Holy Scriptures; striving that her daily life should exemplify the spirit of their teaching. Her acts of kindness, and the unassuming manner in which they were performed, endeared her to the hearts of all who knew her. During an illness of several months, she bore her sufferings with that cheerful serenity, which, more unmistakably than words, gives assurance of inward peace. She spoke often of her sister's illness, saying, "I felt more anxiety for her recovery than I have for my own."

——, at Sewickly, Westmoreland Co., Pa., on the 16th of Seventh mo., in the 72d year of her age, DEBORAH, wife of Samuel M'Grew. She was a member of Sewickly Preparative and Providence Monthly Meetings. She bore a protracted illness with becoming patience, and we humbly hope that our loss is her eternal gain.

——, at the residence of her son, near Woodbury, N. J., on the 14th inst., in the 65th year of her age, REBECCA PIKE, widow of Stephen Pike, formerly of Burlington, and daughter of the late Thomas Scattergood of this City. She was a valuable member and overseer of Woodbury Monthly Meeting, and was concerned faithfully to support the doctrines and testimonies of our Religious Society. The ornament of a meek and quiet spirit may be truly said to have been hers, for she was a striking example through life, of cheerfulness, gentleness, and christian forbearance. During her last illness she was unable to express much, but the entire resignation to the will of her Heavenly Father which marked her actions, whilst the frail tabernacle was wearing out, gave to her family and friends a consoling evidence, that through the mercy of him whom she had long loved, "her robes had been washed and made white in the blood of the Lamb."

——, at Muncy, Lycoming, Co. Pa., the 25th of Eighth mo. last, MARTHA H. ECROYD, daughter of Henry and Catharine W. Ecroyd, aged 26 years. Her illness was long and very severe, but borne with much patience and resignation; and her friends have the consoling belief, that through the mercies of God in Christ Jesus, her purified spirit is united to that company, who came out of great tribulation and have washed their robes and made them white, in the blood of the Lamb.

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From the Edinburgh Review.

The Land of Silence.

(Continued from page 9.)

Let us now turn to a school of deaf and dumb children in full work, and judge from existing evidence with what success the deaf-mute is trained to think, to utter his thoughts, to understand, if he hear, vocal utterance of others and reply to it, in short, *to hear and to speak*. We will, therefore, visit the school in the Old Kent Road, probably the largest in the world; containing accommodation for three hundred poor children of both sexes. All the pupils who are capable of receiving such instruction, are taught to speak artificially, and thus enabled, in many instances, to be understood by those in constant intercourse with them. They receive daily instruction in the Scriptures and the Catechism, and by degrees learn to read the Bible and Prayer-book with sufficient ease to take part in the church service. The ordinary routine of the school includes reading, arithmetic (which the deaf and dumb readily master), writing, the outlines of British history and geography; while such pupils as show taste for the art, are taught drawing.

We begin by observing that the deaf and dumb as a class are generally counted inferior in moral and intellectual perceptions to those who "cæteris paribus" do not labour under the same defect. Childishness and credulity characterise the deaf-mute far into youth, if not to mature age. Neither his love nor hatred, though passionate, appears to be very lasting, his gratitude deep, or his resentment bitter; but on the other hand, his affections are easily moved, and his mental powers, when once fairly at work, quickly interested in any new thought rightly brought before him. He cannot receive from his teacher the fullest supplement of knowledge, he will readily receive what he can.

Let us walk into the schoolroom, and judge for ourselves what is going on. Some two hundred children are at work; the boys and girls (in opposite divisions of the same room) being seated in rages of parallel desks, as in an ordinary national school. Some are at work with slate and pencil, some with reading and spelling-books, and others with slips of paper, on which apparently syllables or short words are written. So far, all appears unusual, and there is even the same buzzing noise at work as in ordinary schools. But it is not the well-known hum of whisper in the class, of sly talk in corners, or of suppressed laughter. The sounds, whatever they be, are not clearly articulate. This cloud of subdued, vague voices is not only the usual concomitant of the pupils *at work*. At a signal from one of the teachers the whole two hundred woke up into a sudden Babel of bewildering, moaning sounds, each repeating his modicum of words, syllables, or letters. But all are at work. There is a look of intelligence in most of the faces, a degree of smartness and subdued sharpness and cunning, for which it is difficult to account. Above all, a ray not so much of sadness as of frozen-up, statue-like life, that looks as if waiting to be thawed by some enchanter's rod into full and conscious vitality. At first, it is difficult to decide wherein or to what exact degree the deficiency exists; but that 'out of the golden harmony' of nature's powers' some vital third or fifth has been taken, is at once apparent; the very vagueness and uncertainty adding keenness to the sense of the loss.

Let us take up the slate of this quiet, placid-looking, white-haired boy, and glance at what he has been writing. It is an account of a visit to his mother. "I went to my mother's," he writes, "on Tuesday, and she was very glad to see me; and she told me to help her to wash the dishes; and after she poured some hot water on the dishes, I washed the dishes for my mother; and after I had washed the dishes," &c., &c., and so on for some twenty lines. Not much of the model skilfulness and cold propriety of the letters before cited from printed Reports, but simple direct proof that the child's mind (ætat. 14) was at work, and that after three years and a half training, he was beginning to obtain command over words, and learning to express his own not very profound but natural thoughts. The writing is good for a boy of his age—clear, even, and distinct; the spelling moderately, not too perfectly, correct. It has been rather a slow and difficult half-hour's task; but has served to exercise the memory, the power of expression, and of writing down his own thoughts.

One of the teachers is a deaf-mute; formerly a pupil of the school. The superintendent beckons to him, and with his lips utters, *in dumb show*, the question, "How long have you been a inmate of the school?" Mark how intently the deaf-mute watches the speaker's lips, and how instantaneously comes the reply in dumb show, indistinctly audible, "Seventeen years." He is then asked what he has been teaching his class, and at once answers, "Writing from dictation." Even *we* could catch the words of this reply. The whole matter seems a marvel; but clear proof of its reality and truth is before us. There stands the man himself: deaf, yet able to understand what is said to him; dumb, and yet able to give intelligible answers to what is asked. What can be more convincing?

How such an amount of education is ever attained, it is difficult to describe within our present limits. We will, however, endeavour most briefly to sketch the process. When a deaf and dumb boy enters the school, he is rarely able to communicate with others but by a few of the commonest and simplest manual signs. He is unconscious of all sound uttered by others, as well as by himself. Nothing but an inarticulate moaning bubble ever escapes his lips; and at first, even this power is not always possessed. He, however, soon begins to communicate with and to understand his companions by signs, and ere long, by watching them, or perhaps by *their* individual teaching, also learns in some measure to understand and to communicate with his teacher. The power soonest awakened in him—as in the child possessed of all his senses—is that of imitation. He cannot, indeed, hear the words which his companions utter, but he is conscious, he feels, that their lips, mouths, and tongues have some definite object in moving; that that object is understood not only by the scholars themselves, but the teacher, in whom they seem to produce corresponding motions for a similar object, in turn understood by those about him. At this crisis—eagerly watched for by the teacher—instruction really begins. The learner has set before him a card having on it the printed or written forms of the vowels A E I O U; "and at these he is made to look for a minute or two; when, if of acute intellect, he will look up, as if asking what to do next." Then the sound—say of A—is slowly, fully, and sharply pronounced, and the learner made to observe with his eye, *and feel with his hand*, the exact position and motion of the external organs of speech, and to feel the astriction of the muscles of the throat, carefully noting the difference *to be felt there* between *sound and silence*. After having thus mastered, one by one, the vowel sounds of Ah, Ee, Ii, Oo, Uu, &c., the pupil soon passes on to the simplest forms of combination with "the powers of the consonants," as Ba, Be, Bo, &c., &c. The succeeding steps of progress can be easily imagined. Almost every deaf-mute is found at first capable of uttering *some* moaning noise; and this faculty is by degrees turned to account, until it results in the actual power of uttering intelligible sounds and words. It is true that this power of utterance differs widely in extent and quality. In some cases it is harsh, noisy, and jarring to the very end; in others soft, and though without modulation, not unpleasant to the ear; but in all cases, we believe wholly inaudible to the utterer. When once this power of *seeing sounds*, by reading them on the lips of those gifted with speech, is acquired, the art of writing, which has hitherto been quietly practised as mere copying, is readily and effectively turned to account. Deafness offers no impediment to this operation, and the pupil, therefore, wisely employs all his leisure while learning to pronounce letters and words in writing them on slate or paper. So that speaking and writing go hand in hand. Of arithmetic we need but remark that it is taught in almost the usual manner,—when once the powers of the mind are awake, and the pupil has mastered the common signs of intelligent communication.

(To be concluded.)

Escape from Death.—Almost every person can recollect narrow escapes from death, or severe bodily injuries, in one form or another; and probably our escapes from unseen dangers are more than those we have seen.

At a meeting of ministers, one of the fathers spoke with deep emotion of a narrow escape on his way. "Just as I came to the top of a long and

steep hill," said he, "which I had often descended without any fear or accident, the hold-back of the harness broke, which brought the carriage down upon the horse, and frightened him so that he started to run with full speed, and I expected nothing but to be dashed to pieces. But it was so ordered that I kept him in the road, and checked him before coming to another hill, without being thrown out or upset; and here I am, in the midst of you, without having experienced any harm."

He was listened to with affectionate interest. Every one felt that it was a narrow, providential escape, and all were ready to unite with him in thanksgivings to God for the deliverance.

But what was their suprise, when another of their body rose and remarked, that it certainly was a striking example of divine protection, which should be devoutly acknowledged in prayer; but he had one to mention, which he thought had still higher claims to their gratitude. Every one eagerly listened. What could it be? "I came," said he, "on the same road as my brother, and when I got to the top of the same hill, I began to descend, and my harness did *not* break, and my horse did *not* run, and I felt no alarm, and came on all the way in perfect safety, and without a moment's fear. And now, brethren, I appeal to you, which of us has the most reason to be thankful for divine protection, our highly esteemed father and brother who so narrowly escaped, or myself who saw and felt no danger? We are both here, we are *all* here to-day alike living and well. He alone has suffered any alarm; and while he may well feel that it becomes him to call upon his soul and all that is within him to bless God for his sparing mercies, have not we additional reasons for thanksgiving?"

While God's hand forces itself visibly, as it were upon our attention in all our deliverances from imminent danger, how apt we are to forget that there are a thousand dangers unseen as well as seen, and that without divine protection we could not be safe a moment, at home or abroad, going out or coming in. If when some great danger has been escaped, we are bound fervently to acknowledge that Providence which watched over and delivered us, how much more do we owe to our divine Protector, for his hourly, daily, weekly, and monthly care over us, by day and by night, when no ambush springs up in our path, and no plague comes nigh our dwellings.

Epistle of George Fox.

Friends and brethren,—Who have received the peaceable Truth, let the fruits of its peaceableness and of your quiet spirit appear in all your meetings and in all your words and actions; for He that inhabits eternity dwells with a humble heart, he gives grace to the humble, and resisteth the proud. Heaven is his throne, and the earth ye walk upon is his footstool; happy are ye that see and know Him, that is invisible. And now, Friends, let all things be done in your meetings and otherwise, in love, without strife or vain glory. For love fulfills the law, love overcomes and edifies the body of Christ. There is neither self nor envy in love, neither is it puffed up; but abides and bears all things. See that this love of God have the sway in you all and over you all. Christ saith "blessed are the poor in spirit; for their's is the kingdom of Heaven. Blessed are they that mourn; for they shall be comforted. Blessed are the meek; for they shall inherit the Earth. Blessed are they that do hunger and thirst after righteousness; for they shall be filled. Blessed are the mereiful for they shall obtain mercy. Blessed are the pure in heart; for they shall see God. Blessed are the peace-makers, for they shall be called the children of God. Blessed are they that are persecuted for righteousness' sake; for theirs is the kingdom of Heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely for my sake. Rejoice and be exceeding glad; for great is your reward in Heaven; for so persecuted they the prophets which were before you."

Now Friends here is a great deal in these words; and all must be in these estates and conditions, if they have these blessings. The children of God are peace-makers, and strive to make peace in the Truth; and to live in peace with all men, if it be possible. So live in peace and good will to all men; which good will is both for their sanctification and salvation. And Friends, consider the wisdom of God, which is from above, is pure, peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocricy. Dear Friends, let this pure, peaceable, gentle, wisdom, that is from above, that is easy to be entreated, and is full of many and good fruits, be exercised and practised in all the true Churches of Christ, so that wisdom may be justified of her children. For the works of the flesh or fleshly spirit, are hatred, variance, wrath, strife, envyings, drunkenness, revellings, adultery, fornication, lasciviousness, uncleanness, &c., and they which do such things, shall not inherit the kingdom of God. But the fruits of the Spirit of God, are love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, &c. So, Dear Friends and Brethren, strive to exceed one another, and all people upon the earth, in humility, meekness, gentleness, temperance, love, patience, pureness, and in mercy; then ye will show forth the fruits of the Spirit of God, and of his heavenly wisdom that is from above. In this, Wisdom will be justified of her children; ye will be the salt of the earth, the light of the world set upon a hill, that cannot be hid; and your moderation will appear to all men. Be ye just and righteous, faithful and true in all your words, dealings, and conversations, so that ye may answer the Truth in all people; for Christ saith, his Father is glorified by such as bring forth fruits, where many do see their good works; for he that doeth righteousness is accepted with God. And he that dwells in love, dwells in God; for love is his habitation. Let that be the habitation of every one that hath received the Truth; for if it be not, such do not dwell in God, let them profess what they will. Therefore my desire is, that all you who have received Christ, the Seed, which bruises the serpent's head, may walk in Him, your sanctuary, life, and salvation, your rest and peace. Amen. G. F.

London, the Fourteenth of the 6th month, 1683.

From "The Leisure Hour."

GALVANOPLASTY.

Every one knows the eastern tale of a certain king and his court, who strove to exhaust the power of a complaisant fairy by requiring her to perform feats continually increasing in difficulty. The same may be said to pass now between human industry and electricity. This mysterious agent, this genius of the thunderbolt, whom the orientals, why, I know not, represent as a being of extremely diminutive size, seems to have overpassed the limits of the wildest human requirements, and given far more than the most exacting spirit ever dreamed of demanding. In the Milesian school of Thales, six centuries before our era, it was remarked that a bit of yellow amber, called *electron*, being rubbed, drew light bodies towards it, as the loadstone attracts iron; and from the time of Thales to that of Descartes, numerous theo were promulgated to explain the phenomenon.

Towards the middle of the seventeenth centu Otto of Guericke, the inventor of the pneuma machine, constructed an electrical apparatus means of a globe of sulphur, as large as a chi head, mounted on an axis. This globe, in revo ing, rubbed against an elastic cushion, and p duced electric sparks. From that epoch, phil phers began to question nature through experien Laying aside the sterile theories which, dur more than two thousand years, had enchained enervated the human mind, they renounced guessing at the causes of phenomena, and c tented themselves with determining what the p nomena really were.

What then were the answers of the electri agent to the questions of experimental scienc Is lightning electricity? Yes, for with artifi electric batteries the same effects on animal are produced, as by the action of thunder-clou Yes, for electricity may be drawn from the s the air, and the earth, and employed as an art cial battery. These facts led Franklin to the u ful invention of the lightning conductor.

"Eripuit cœlo fulmen, sceptrum que tyrannis."

"He wrested from the skies Heaven's forked brand, And tore the sceptre from the tyrant's hand."

Or, to give a burlesque paraphrase :—

"He with a kite brought lightning from the sky, And like a kite he peck'd king George's eye."

The physical philosopher, Charles, has f quently appeased storms by sending to the clou a kite attached to a metallic thread, which c ducts silently downwards the fluid lightning. the Conservatory of Arts, in Paris, may be se the varnished stool which supports the metal string: the wood is scorched by the lightnin which fell over it like a cascade of fire. The ph siological effects of electricity are very remarkab Without speaking of the shock of the Leyden j and the sensation caused by sparks, it is certa that all animal organization, as to sensibility, n tion, the digestive functions, nutrition, the dev lopment of the organs, etc., is under the empire the electricity of the living being.

When Volta had invented the apparatus whi bears the name of the voltaic pile, Aldini, t nephew of Galvani, who was the first to obser the facts which led Volta to his great discover tried its action on animals which had been kille and on criminals who had been executed. T head of a bull, detached from the body and plac on a table, when excited by the electrical curre opened its eyes, rolled them furiously, inflated nostrils and shook its ears, as if the animal we alive and prepared for combat. On another tab the plunges of a dead horse were near hurting t spectators, and did break the apparatus placed ne the animal.

Afterwards, in England, some physiologists pu chased from a criminal condemned to death h own body (strange bargain!) in order to test t animal electric theories, and also with the charit ble intention of (if possible) recalling the hang man to life. The result was terrific. The corp did not return to life, but a violent and convulsi respiration was produced, the eyes opened, the li were convulsed, and the face of the assassin, longer obeying any directing instinct, present such strange contortions of physiognomy, that on of the spectators fainted with horror, and remain for several days in a species of bewildermer Fuseli, Reau, Talma, in their mimicry of crimin passions, fell far short of this fearful reality.

Lightning and electricity sometimes set on f

fices and combustible substances which come in lir way; it was, therefore, sought to produce t by the electric agent. The following was one the many experiments tried. Solder metallic es to both extremities of a pile, then bring the er ends of those wires into contact, so that an trical current may pass from one to the other; n place any, even the most insoluble body, in midst of the flame surrounding the meeting ls of the wires, and it will speedily become ld. Refractive metals, minerals otherwise inible, earths, flints, nothing can resist the action such a furnace.

From the brilliant fugitive light of lightning, l of electric sparks, philosophers were led to k in electricity a constant and useful light. The ceding arrangement, slightly modified, succeedto admiration in producing the desired effect. o pieces of charcoal placed at the point of conct of the soldered wires, become ignited, and ne with a light fully as dazzling as that of the . It was attempted to substitute this light for t of gas in shops, public rooms, etc., but it was nd unsuitable on account of its overwhelming lliancy hurting the eyes. It is, however, conntly employed in the service of the huge miscopes usually called solar.

With the voltaic pile a strong motive power has n obtained, able to impel vessels on the water, l to work machinery on land. Voltaic electri- also acts on the magnetic needle. Under its uence the loadstone accomplishes so many wons that it well deserves its ancient name, "the ne of Hercules."

We may imagine that one day it was said to the tric current, "Don't you think you could tra- as a courier from Paris to Marseilles on meic wires?" Before the word "Marseilles" could l be uttered, the answer had already reached extremity of France. Ariel, who boasted that could "put a girdle round the earth in forty nutes," was a laggard when compared with the tric telegraph. How true were the memorable rds of Napoleon I.: "The sovereigns who pre- ed me never understood that in modern times power of science makes part of the science of wer."

Modern physics have established the fact that globe is one grand electric machine, whose rents direct the magnetic needle, which in its n serves as a guide to navigators. Chemistry es to electricity so many compositions and deapositions, so many various molecular actions, many metals produced for the first time, that, a word, the most comprehensive chemical theory hat of the electrical properties of the primitive ments of simple or compound bodies. Light- g and electricity draw with them a small quan- y of matter, divided into excessively minute ctions. With these they *coat*, so to speak, the lies with which they come in contact. I have n specimens of coarse marble or compact limene, forming the pointed summits of some proontories in the bay of Cannes, in Provence, and ich, struck repeatedly by lightning, are covered h a layer of silver equal in thickness to a five ne piece. The art of electro-plating in gold and ver, coming every day into more general use, es its origin to the enlightened observations of de Larive, of Geneva.

Galvanoplasty is the latest adaptation of this ocess. The idea occurred to M. Jacobi, of St. tersburg, that electricity might be made to bear ng the metals, such as copper, silver, or gold, ntained in a chemical bath, and to deposit them great thickness on a sculptured plate, in order take off a faithful impression, a regular metallic uld. By this process an engraved plate, a medal, a cup of Benvenuto Cellini can be reproduced without any other agent than electricity and time. The great merit of the antique bronzes is the lightness and extreme tenuity of the sculptured metal. These are much more eminently the characteristics of M. Jacobi's metallico-electric sculptures, produced simply by electricity taking up the metal in a chemical bath, and then depositing it in an even layer on the exterior or interior of any mould whatever. It is, in a word, the art of carving, modelling, and moulding by electricity.

(To be concluded.)

For "The Friend."

RETIREMENT.

The advantage, and even necessity, of often abstracting the mind from worldly thoughts, pursuits, and pleasures, have ever been acknowledged, and the practice thereof observed, by the humble seeking soul, with whom the desire for true peace and tranquillity has prevailed over every inferior consideration; and to this interesting subject, the following remarks seem peculiarly pertinent.

"The wisdom that teaches us to avoid the snares of the world, is not to be acquired by the incessant pursuit of entertainments. An uninterrupted course of dissipation stifles every virtuous sentiment.

"Solitude, when it has ripened and preserved the tender and humane feelings of the heart, and created in the mind a salutary distrust of our vain reason, and boasted abilities, may be considered to have brought us *nearer* to God. Humility is the first lesson we learn from reflection, and *self* distrust the first proof we give of having obtained a knowledge of ourselves. The wise man, in the midst of the most tumultuous pleasures, frequently retires within himself, and silently compares what he *might* do with what he *is* doing. The word solitude does not necessarily import a total retreat from the world and its concerns; but is that state in which the mind voluntarily surrenders itself to its own reflections, and a person may be frequently solitary without being alone.

"Mental pleasures are within the reach of all who, free, tranquil, and affectionate, are contented within themselves, and at peace with their fellow-creatures. Happy are they who know the advantages of a religious retirement, of a holy rest in which the virtues rivet themselves more closely to the soul, and in which every man, when he is on the bed of death, devoutly wishes he had lived.

"The self-examination which retirement imposes, teaches us, by exhibiting to our view, our own defects, to do justice to the superior merit of others."

It is a serious reflection, that no sooner do those, who have attained to the love and advantage of *frequent religious retirement*, in which they have been secretly and eminently qualified for usefulness in the church, and in the world, begin to relax from the performance of this important and indispensable duty, seeking the favour, and notice of their fellows, and allowing their minds to be betrayed into a love for a reciprocity of flattering attentions, than they begin to dwindle and fall from that holy fervour of spirit, from that clearness of vision and judgment —unto which, through humble attention to the leadings of the Holy Spirit, they had been exalted, to the rejoicing of those whose hearts were bound with them in "the unity of the Spirit, and the bond of peace," to the law and the testimony of Truth, to follow and uphold, according to the ability vouchsafed. "They that wait upon the Lord shall renew their strength," while "they that turn aside to lying vanities, forsake their own mercies."

Sheep-Shearing in Spain.—We make the following extract from the forthcoming agricultural report on the sheep husbandry of Spain:

"The season for sheep-shearing in Spain like the harvest and the vintage in corn and wine countries, is a time of great festivity and rejoicing, both to the proprietor and the workmen. A multitude of shearers, washers, and other attendants, are fed upon the flesh of the culled sheep, and it would seem that the slaughter occasioned by this season of feasting would be sufficient to consume the whole flock.

"The operation of shearing commences on the first of Fifth month, provided the weather be fair; for if the wool be not quite dry, the fleeces, which are closely piled upon one another as soon as taken off, would ferment and rot. It is for this reason that the business is performed in large spacious buildings called 'esquileos,' which are usually so arranged as to receive entire flocks of twenty, forty, and even sixty thousand sheep; and, beside, the constitutions of the ewes are such that, if they were exposed immediately after shearing, to the air of a bleak, stormy night, they would all perish.

"A certain number of sheep are led into the great shelter-house, built in the form of a parallelogram, four or five hundred feet long and one hundred wide, where they remain during the day. As many sheep as it is judged can be dispatched by the shearmen the next day, are driven into a long, narrow passage, called 'sudadero,' or sweating place, where they remain all night, crowded as closely as possible together, in order that they may profusely sweat, which is to soften the wool for the shears, and as the shepherd says, 'to oil their edges.'

"By degrees, the next morning, the sheep are led into the spacious shearing room which joins the sweating place. As fast as they are sheared the shepherd carries them off to be marked with tar, which usually consists of the first letter of the name of the proprietor, and each sub-division is denoted by the part of the sheep on which this letter is placed; and as this operation is necessarily performed upon one at a time, it gives a fair opportunity to cull out for the butchery all the sheep of the flock which have lost their teeth.

"The sheep that have been shorn are allowed to go to the fields if the weather be fine, in order to feed during the day, and in the evening they return to the yard in front of the shearing house to pass the night, and, if the weather be cold or cloudy, they are sheltered within. Thus they are brought by degrees to endure the open air, and their first day's journey from the esquileos to the mountains is short."—*Late Paper.*

A Monster Railway along the whole course of the Mississippi river from New Orleans to the Falls of St Anthony, is spoken of by the Dubuque Tribune as being in process of construction. From New Orleans to Memphis the road lies east of the river, and is in the hands of three distinct companies, having been in progress three years, and being now nearly finished. The distance is 390 miles. At Memphis it crosses to the Arkansas side of the river, and traverses that State seventy miles, a company being organized for the construction of that link. From the Arkansas boundary to the city of St. Louis it is called the St. Louis and Iron Mountain Railroad, and is in charge of a company which has purchased 9000 tons of rails, and is making preparations to run an engine on it this year. From St. Louis to St. Charles, Mo., it is called the North Missouri Railroad, twenty miles of which are finished. From thence to Keokuk, Iowa, it is called

the Mississippi Valley Railroad North, and a company has been organized to build the line one hundred and forty miles. From thence to St. Anthony, Minnesota, companies are already chartered to build the road. When finished, as all these various divisions will be at no distant day, the road will be the longest in the world. Our country is fast multiplying such immense chains of iron roads, among which we may mention those from New York to Rock Island, from Philadelphia to St. Louis, from Charleston to Memphis, from Boston to Buffalo, from Mobile to Chicago, and from Boston, by way of N. York, Philadelphia, Baltimore, Washington, Petersburg, Richmond, etc., to Wilmington, N. C.

Letter of Richard Shackleton.

Thou knowest, my dear friend, that religious growth does not consist in writing and speaking on religious subjects: it consists in the Divine life prevailing in our minds. Poverty of spirit is the plain, decent, every-day clothing which properly belongs to, and becomes the Christian man. This clothing makes us appear comely in the sight of the Master and of spiritual men. When His followers patiently wear this garment, and keep it unspotted from the world, in his own time (which they will find to be the best) he will array them with the robes of righteousness, and garments of praise. But then they must be stripped again of these, which are the Lord's ornaments, and possessing their souls in patience, must contentedly put on their old raiments, the ordinary livery of the Master's servants. Hence is seen the propriety of that expression of his to his disciples;—"The poor ye have always with you, but me ye have not always." Had there not been a word on this solemn subject in thy letter, it would have been very welcome to me, because I know thy time to mention that subject is not always ready. What I was desirous of was, that, whether absent or present, there might still be kept open a door of free communication of sentiments on these matters between us, by which some good might, and I think no evil could, enter. I can say of a truth that fervent and renewed have been my desires and petitions on thy behalf, since I wrote last, and I trust thy conflicts and besetments, thy sense of thy own weakness, and of thy lack of best wisdom, thy indisposition of body, thy feebleness of mind, will all work together for good. Certainly the good will of the Almighty Benefactor is towards thee, and good and gracious are his designs upon thee. Else, why should my poor spirit be so often dipped into sympathy with thee, and such petitions be formed in travail in the deeps, on thy account? Oh! be faithful to the discoveries of the light which maketh manifest, and to the requirings of duty in the day of small things, and great will be thy peace, and glorious thy reward; such as "Eye hath not seen, nor ear heard, nor hath it entered, or can enter, into the heart of the natural man to conceive." Do not be restless, uneasy and impatient, to quit thy place of probation and present trial; but rather use the more diligence (in proportion to the dangers and difficulties of thy situation) in seeking for inward strength and wisdom to be enabled to acquit thyself acceptably in the sight of heaven. Remember wherever we are, it is by the appointment, or permission of All-wise Providence, who sees both us and our engagements. It is not the way to gather strength of mind, to endeavour to fly in our own wills, from the field of labour and battle. Let us stand our ground, keep close to the standard of Truth; if we cannot put an enemy to flight, let us however not flinch ourselves, but openly declare and show on what side we are; on the side of Him who was never foiled in battle. Thus, dear friend, thou wilt grow stronger and stronger, and feel "The peace which passeth all (rational) understanding," to flow as a mighty stream in thy soul, bearing down before it all the little, trifling, hindering things, and thou wilt be able (as thou art faithful and obedient) to encounter things of greater moment and difficulty, with honour and success. So in the love of our Holy Head, I affectionately salute thee, and commit thee, with my own soul, to his divine protection.

Waste of Life in this War.—"The prodigious loss of life, says a cotemporary journal, which hostilities have occasioned during the sixteen months since the war was declared, begins to call forth remark from the European press. The progress of enlightenment and of science does not seem, from the calculations made, to have rendered war less bloody than of yore, nor to have diminished the aggregate of losses by exposure and disease.

"Since the declaration of war by Turkey, in the autumn of 1853, the loss to that empire is estimated at 130,000 men. The French have, since their arrival in the Crimea, lost 70,000, dead or invalided; while the British have suffered to the extent of 30,000. The loss of the Russians is variously estimated from 250,000 to 300,000. Austria, too, though not at war, has suffered immensely by diminution of force in the unhealthy localities where she has been obliged to place her armies. Taking also into account the mortality on board the ships, and of labourers of different kinds attached to the armies, of whom there are thousands in the Crimea, it may be asserted that from 600,000 to 700,000 men have perished, or become invalided, since the commencement of the war. What the amount of mortality will be when the operations shall be conducted on a larger scale,—when bloody battles shall be fought in the open field, and gigantic contests shall decide the issue of campaigns,—remains hidden in the future. The wars of the French republic and empire cost Europe 6,000,000 of men; but, if we may judge from the past eighteen months, the present struggle is destined to exceed all that has gone before it in the wide-spread destruction which it will cause."

It is impossible, during the progress of any war, to get a reliable approximation to the full loss of life; but we doubt whether the foregoing conjectures will not be found to be within the truth. Russia does not let the world know what she suffers; but we now and then get a passing glimpse behind a curtain. A high Russian officer not long since from Sebastopol, reported to Paskiewitch at Warsaw, a sad account of its condition, General Gortschakoff complaining that promised reinforcements of troops, and supplies of provisions were delayed. "These reinforcements, in crossing the Ared steppes, were decimated by disease on their march; and the remainder, on arriving at Sebastopol, only served to fill the hospitals. Simpheropol and Bakshiserai are so full of sick, that it has been found necessary to establish ambulances under tents. The mortality, owing to the extreme heat, is described as frightful. The town of Sebastopol is said to be in a desperate state—not a house but has suffered from the shot and shell of the allies. The Russian army at Sebastopol has been weakened by 10,000 men in the affairs of the 7th and 18th of June, without reckoning those who have died of cholera and other diseases. It is supposed that the garrison will blow up all the public buildings, and leave to the assailants only a heap of ruins."—*Advocate of Peace.*

For "The Friend

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned mem of the Yearly Meeting of Philadelphia.

MAHLON STACY.

(Continued from page 14.)

Mahlon Stacy being a man of large property enterprise and good abilities, was much regard in the community, and of course had a large sh of public business to attend to. As one of commissioners for settling and regulating lands a member of the Assembly, as a councillor, an justice of the peace, he had a heavy weight responsibility resting upon him. Although th occupied with the business of others, he was unmindful of his own, and particularly of necessity of making his own calling and elect sure, by faith in, and obedience to, the Lord sus Christ. We shall not follow him in his p lic life, only saying that he devoted much of time in the faithful performance of the vari duties devolving upon him.

We find him in the Yearly Meeting, in 16 appointed with some other Friends of extens influence, to see if arrangements could be m for the establishment of a Yearly Meeting of the Friends on the American continent. He v one who signed the testimony against Geo Keith. At what time Mahlon Stacy was called the work of the ministry, we know not, but he w member of the Meeting of Ministers, early in 16 We find little mention of his gospel labours, h we have evidence that in his own family, his r gious travail and exercise was effectual for preservation of his children. We have alre given a sketch of the life of his daughter, Sa Kirkbride, who, through faithful obedience to h God and her father's God, was enabled to die holy resignation, yea, rather in christian joy.

He was employed in the Yearly Meeting business, and in the General Meeting of Ministe and appears to have been earnest and active in path of duty until near his close. His death t place, say his Friends of Chesterfield Month Meeting, on the "3d of Second month, 1704."

SAMUEL ANDREWS.

Samuel Andrews, of whom a short biographi sketch has been given, was a minister of Chest field, and deceased Seventh mo. 19th, 1693.

ANTHONY MORRIS.

Anthony Morris, of whom we have given a li resided during his minority in London, as appe by the following brief letter, dated Sixth mo. 1 1707, and addressed to Henry Goldney:

"I am glad to hear thou art a serviceable m in the church of Christ, having had some kno ledge of thee, when thou wast a 'Prentice. H many of the young men that were then in Lond near about our age, and seemed hopeful, the gra enemy hath been too strong for, causing some err on the right hand, some on the left, some run too fast, and others to fall short, over whom have often lamented. The Lord, if it be his w protect us, and preserve us to the end of our da is the humble petition of thy friend and broth in the unchangeable Truth, A. MORRIS."

GEORGE DEACON.

This Friend was born in England, in the ye 1643. He was one of the early purchasers o portion of West Jersey, signing the "Conc sions" in 1676. He sailed from London, in t ship called the *Willing Mind*, which reach Elsinbury, at the mouth of Salem Creek, in t Ninth month, 1677. In that neighbourhood, settled with his family. He was chosen a me

r of Assembly in 1682, and one of the justices the peace for Salem. He was one of the coun- of the proprietors for many years.

He was a representative to the Yearly Meeting om Gloucester and Salem in 1691, and was at e Yearly Meeting in 1692, signing the testimony ainst George Keith. In 1693 he was again a presentative for Gloucester and Salem, and must ve removed to Burlington either towards the ose of 1693, or beginning of 1694, as he repre- nted that meeting in the Yearly Meeting the tter year.

The proprietors of West Jersey were not con- nted with the right to the land derived through e Duke of York; they made compensation for ery portion to the Indians. We find that about e year 1703 they made a new purchase of lands cated above the Falls of Delaware. It would ppear from the record of the council, that George eacon was a diligent attender of its meetings. is consistent, christian conduct won the esteem all, and Governor Hunter characterized him in 719, "the good old man, George Deacon."

We find no account of the public or private bours of George Deacon after the year 1719. He as growing in years, and his labours in the minis- y were probably much confined to the city of urlington. The Monthly Meeting of Burling- n, in preparing a list of ministers who had de- ased subsequent to the year 1720, say, "George eacon, of Burlington, departed this life in the ifth month, 1725, in the 82d year of his age."

JOHN ROUTLEDGE.

Of this Friend I find no trace until the year 707, when he was a representative to the Yearly eeting, from Bucks Quarterly Meeting. From he year 1709, until the time of his death, he is ten mentioned, being generally a representative the Meeting of Ministers and the Yearly Meet- g. The following short memorial from Wrights- wn meeting concerning him, gives but little ac- unt of this religious services:—"John Routledge as a lively minister of the gospel, and travelled broad in the service of Truth. Divers Friends yet ving have a lively remembrance of his services in he church of Christ." His death took place about he close of the Fourth month, 1725.

Thomas Chalkley, under date of the Fourth onth, 1725, says, "In this month I was at Mid- letown, in Bucks county, at the burial of my ear and intimate Friend, John Routledge, who ed very suddenly, at which were above one thou- nd people. He was well beloved among his eighbours, and was a serviceable man, where he ved. I admired to see such a number of people llected upon so short a notice, he dying one day the afternoon, and being buried the day follow- g. Divers testimonies were borne concerning he wonderful works and ways of God. It was a lid bowing time, wherein many hearts were oken and melted into tenderness."

JANE BREINTNALL.

Jane Blanchard was born in Old England, as ppears, in Hampshire, in the year 1656. She was onvinced of Friends' principles in early life, and the year 1682, feeling a desire to settle in Penn- lvania, she applied to a Monthly Meeting at Ring- ood, in Hampshire, for a certificate of removal. fter considering the matter, the Monthly Meet- g gave her one bearing date the 11th of the leventh month, 1682. It was no light matter or a religious young woman, scarce 26 years of ge, to leave the land of her birth-place to settle a new country. We know not whether any lation or connection accompanied her, but the reserving presence of her heavenly Father was a light to her path, and strength to her not only in her voyage, but afterwards in the varied trials of her day.

On the 6th day of the Tenth month, 1683, she was married, in Philadelphia, to David Breintnall, a Friend, who had removed thither from Breach Meeting, in Derbyshire. Jane Breintnall was soon much employed in meetings for discipline, and was an improving woman. Her husband also was considered a substantial Friend. At what time Jane first opened her mouth in the ministry, we have no information, but we have abundant evidence after 1700, that her Divine Master led her to many of the surrounding meetings to labour in his service.

She visited, with the sanction and unity of her Friends, the meetings of her own Yearly Meeting, but does not appear to have travelled out of its limits. In the year 1702, she, with two of her sisters in the ministry, informed the Seventh-day Meeting of Ministers of her prospect of visiting Friends in Chester county, New Castle county, and then over the river to those about Salem. The meeting expresses unity, and "desires the Lord may be with them." In the year 1704, she visited meetings "in the upper side of the province of New Jersey."

It is needless to point out the various meetings she attended, of which we have a record left; it is enough to say, she appears to have been diligently occupied, when her own health, and her husband's health permitted her, in visiting the churches, as her heavenly Guide led her.

She had many domestic trials to fit her for usefulness. Some of her children did not walk in the footsteps of their parents, finding the cross of Christ too mortifying to the worldly mind. Her husband too became very feeble of body, probably through paralysis, and, in his weakness, was bent on taking a voyage to his native country, in expectation of restoring his health. It did not seem to be in the way of her duty to accompany him, and she was without doubt much tried about it. Her family, in Philadelphia, demanded her care, and she knew that for ministers of the gospel to travel where they would be thrown much in the way of attending meetings, without a special religious concern, was rather hazardous.

In the Fourth month, 1708, David Breintnall being once more able to get to his Monthly Meeting, informed his Friends of his intention "of taking a voyage to England, for the recovery of his health," and requested a certificate. A committee was appointed to make inquiry concerning him, and particularly how his family were satisfied with his proposed voyage. At the next Monthly Meeting, held Fifth mo. 30, 1708, a certificate was brought by the committee, "and after a great deal of good advice and counsel given him, and the danger of the voyage, and the exercise he might meet withal therein, considering his incapacity to help himself, yet, nevertheless, as he seems to be inclined to undertake the said voyage, his certificate was signed in condescension."

Notwithstanding the fears of his Friends, the voyage to Europe appears at least to have been attended with no ill consequence. His health gradually improved, and he lived for nearly a quarter of a century, useful in religious Society, and in the family circle. His faithful wife continued her labours for the good of others, until about the close of the Fourth month, 1725, when an attack of paralysis released her from public service. Thomas Chalkley, after mentioning that he, on the 9th of Fifth month, was at the General Meeting at Germantown, which was large and good, adds, "Next day I went to visit Jane Breintnall, who was seized with the palsy, and the Lord was pleased to comfort us together, as she expressed, to our mutual satisfaction."

She did not long survive the attack; her Friends say, she "departed this life the 25th of the Sixth month, 1725; aged 69 years. She was endued with a gift in the ministry, in the exercise whereof her service was acceptable, and to edification."

(To be continued.)

For "The Friend."

A SONNET OF GRATITUDE.

I thank thee that I live! that in these limbs,
Nothing is wanting to make life a joy;
That I can hear sweet sounds; that nothing dims
These eyes from witnessing thy hand in all
Around, from mighty suns to insects small.
My food is relished by my hands employ;
Soft sleep refreshment brings, and I can give
Utterance to all I feel, fear, hope, conceive.
Friends dear are mine, and one who with me shares
Sorrow and bliss, and offers for me prayers.
Me wandering in the world, with voice, small, sweet,
And still, thou warned'st, and led'st me along
By gentle steps; and thou didst set my feet
Upon a rock, and in my mouth a song
Putest of praise to Thee, for all thou dost,
But for thy glorious good presence most.

Selected.

THE LAND WHICH NO MORTAL MAY KNOW.

Though earth has full many a beautiful spot,
As the poet or painter may show,
Yet more lovely and beautiful, holy and bright
To the hopes of the heart, and the spirit's glad sight,
Is the Land which no mortal may know.

There, the pale orb of night, or the fountain of day,
No beauty nor splendor bestow,
But the presence of Him, the unchanging I Am,
And the holy, the pure, the immaculate Lamb,
Light the Land which no mortal may know.

There the crystalline streams, bursting forth from that throne,
Flow on, and forever will flow,
Its waves as they roll, are with melody rife,
And its waters are sparkling in beauty and life,
In the Land which no mortal may know.

And there on its margin, with leaves ever green,
With leaves healing sickness and woe,
The fair tree of life, in its glory and pride,
Is fed by the deep, inexhaustible tide,
Of the Land which no mortal may know.

There, too, are the loved, whom we mourned on this earth,
With whose mem'ries our bosoms yet glow,
Their relics we gave to the place of the dead,
But their glorified spirits before us are fled,
To the Land which no mortal may know.

Oh! who but must pine, in this dark vale of tears,
From its clouds and its shadows to go,
To walk in the light of the mansions above,
And to share in the peace, and the joy, and the love,
Of the Land which no mortal may know.

Bernard Barton.

Selected.

THE CHRISTIAN'S DEATH.

Lift not thou the wailing voice,
Weep not, 'tis a Christian dieth,—
Up, where blessed saints rejoice,
Ransom'd now, the spirit flieth;
High, in heaven's own light, she dwelleth,
Full the song of triumph swelleth;
Freed from earth, and earthy failing,
Lift for her no voice of wailing!

Pour not thou the bitter tear;
Heaven its book of comfort opeth;
Bids thee sorrow not, nor fear,
But, as one who always hopeth,
Humbly here in faith relying,
Peacefully in Jesus dying,
Heavenly joy her eye is flushing,—
Why should thine with tears be gushing?

They who die in Christ are blessed,—
Ours be, then, no thought of grieving!

Sweetly with their God they rest,
All their toils and troubles leaving;
So be ours the faith that saveth,
Hope that every trial braveth,
Love that to the end endureth,
And, through Christ, the crown secureth.

For "The Friend."

Restoration through Obedience to the Truth.

However valuable the principles and the constitutional regulations of a religious society may be, or the amount of respect which the members may profess for them, they will be of little benefit to them without a practical support. To eulogise the acknowledged tenets, while they are not lived up to, and their efficacy proved in regulating the passions and the affections, under the power of Divine grace, can do little in advancing the cause of Christ. In civil and religious society, strength and encouragement to do right are greatly promoted by the example and the spirit of devoted men, harmoniously drawing together. This unity depends much upon the love and respect men feel and show for one another, as well as for the cause they advocate. Where disunion takes place, the support of right principles and the right object, is very likely to be defeated; we see this in civil government as well as in the visible church. The political divisions in our own country have created great distraction, so that many upright men are thrown into difficulty to decide of whom they shall make choice to entrust the government with, by which the happiness and the prosperity of the inhabitants are endangered. We also perceive that discord has crept into the various religious denominations, splitting them into parties, and creating bitterness of feeling, and, perhaps, enmity towards each other, of which our own Society, at this day, is not clear. Is not this disagreement attributable to the want of the life of religion, and the consequent desire of men to accomplish their own purposes, in their own unsubdued wills, without regard to the government of the Lord Jesus Christ as the Head of his church, or the religious concern of conscientious members?

At the rise of the Society, not only the pure principles of the gospel, as set forth in the Holy Scriptures, were clearly held forth and preached to the world by Friends, but they also lived and walked in the Spirit. It was the Holy Spirit which gave them an understanding of those unchangeable doctrines, and true faith in our Lord Jesus Christ. They had the same living experience in themselves, according to their measures, of which the Apostle John bore testimony: "We know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in Him that is true, even in his Son Jesus Christ. This is the true God and eternal life." They were regenerated men and women; grafted into Christ, the true and living Vine, by the baptism of his Holy Spirit. Hereby they were made partakers of that life which is hid with Christ in God, and of that saving knowledge of which he spoke in his prayer to the Almighty Father: "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." They were not mere professionalists of the Christian religion, but were living witnesses of the mercy and goodness of the Lord Jesus, in saving them from their sins by his power inwardly revealed in their hearts. This enabled them to bear a true testimony to the purity and the holiness, and the victory over sin, which the original believers in Christ bore—"We know that whosoever is born of God sinneth not; but he that is begotten of God, keepeth himself, and that wicked one toucheth him not." In constant watchfulness and prayer, relying on the Holy Spirit to keep them from temptation, could they only know this preservation from evil. The fruits of the Spirit were manifest in their daily deportment, their gravity, their adherence to all the Christian testimonies laid down in the New Testament, or growing out of the requisitions of the Spirit of Christ, in conformity therewith.

This made them a spiritually-minded, humble-hearted, and plain people, in manners, language, and dress. The love of God shed abroad in their hearts, led them to love Him above all, and their neighbour as themselves. In this pure love they were united to one another; and when one member suffered, others suffered with it; or when one was honoured, the rest rejoiced with it. Thus they were made a strength and encouragement to each other, in the performance of their respective duties, ministering, as members of the body of Christ, life and comfort to each other. There was no jar or contention, or division, among the Friends who thus kept their places in the Truth; but peace and love, and a harmonious walking in it; and they were lights in the world, a city set on a hill, that could not be hid; others beholding their good works, were often drawn to follow the same Divine guide, and adopt the principles of Truth as opened by it to them. These results were not only experienced by the first Friends, though perhaps under the fiery edge of persecution in a greater degree, but they have been the fruits brought forth by the faithful followers of Christ among us, in every generation since; and had all kept under his divine government, no schism could have befallen us, but we should have been as a united "army with banners," going on conquering and to conquer in the Lamb's war; and the glory and the influence of the militant church would have been felt and spread, far more extensively and effectually than it now is.

What a weight of responsibility attaches to every member of a society, so highly favoured with the inshinings of the Divine light, and the knowledge of the precious doctrines of the gospel, and the church government and organization pertaining thereto, as we have been favoured with! But in our present state, may not a language similar to that addressed to a church formerly, be in measure applicable to us? "O foolish Galatians, who hath bewitched you, that ye should not obey the Truth, before whose eyes Jesus Christ has been evidently set forth, crucified among you? Are ye so foolish; having begun in the Spirit, are ye now made perfect by the flesh?" Has not the love of the world, the love of ease, and the pride of life, bewitched many, and enticed them away from following the Saviour in the path of self denial and the daily cross, by which their vision has become clouded, their discernment dimmed, and the way opened for the evil seedsman to sow seeds of false doctrine, and thereby persuade them, that an easier path to the everlasting kingdom is now to be found, than that of dying daily, bearing the yoke of Christ, and learning of him.

When suffering has been withdrawn, some, finding a burthen removed, have taken their flight as on the Sabbath day, and let go that spiritual exercise and obedience to the Truth, which is essential to the life of a Christian, and have indulged in temporal enjoyments and the pursuit of wealth. And when new doctrines are presented, congenial with their desires, being off the watch, they find it easier to accept and plead for them and their authors, than to stand their ground against their baleful influence. Preservation in the path which the redeemed walk in, must be fervently sought after individually; and under whatever trials or temptations we may be placed, as we labour to keep our habitation in the Truth, the declaration made to the apostle, when he besought the Lo thrice, that the thorn in the flesh, the messen of Satan, might depart from him, will be appli ble to every sincere, obedient soul: "My grace sufficient for thee, for my strength is made p fect in weakness." It does not appear that thorn in the flesh was removed, and yet the ap tle, who fought the good fight and kept the fai was preserved unto the end; and Divine gr will now as effectually guard us against the mac nations of the wicked one, as the Lord is sou unto. But if we put our trust in any thing the Lord alone, for our defence against error, for the restoration of the Society to its primiti brightness, we shall assuredly be disappoint Satan will continue to assail us powerfully a effectually, if we leave the watch-tower, and se to scatter us, and defeat, if possible, the object our being raised up as a people for the Lor glory, in advancing the kingdom of the Redeem in the earth. Nothing less than an individual turn to the Lord, humbled under a sense of backslidings, and the conviction that we cann save ourselves, nor by our strength, or wisdo recover the blessed fellowship and harmony whic in times past, have been our rejoicing, will p pare us to know Him to arise and deliver us fr the bondage which the Society is now so genera held in. If our prayers are put up in this hu bled state, as the children of Israel many tim applied to Him for deliverance from their pressors, we have strong ground to believe, th He who is a God of mercy, hearing prayer, w turn away our captivity as he did for them, a once more unite us together in upholding the de trines and testimonies of Truth, and reward with the incomes of true peace. On one occasi the prophet addressed them with this language "O Israel, return unto the Lord thy God; for th hast fallen by thine iniquity. Take with y words and turn to the Lord: say unto him, Ta away all iniquity, and receive us graciously; will we render the calves of our lips." And answers, "I will heal their backslidings, I w love them freely; for mine anger is turned aw from him. I will be as the dew unto Israel; shall grow as the lily, and cast forth his roots Lebanon. His branches shall spread, and beauty shall be as the olive tree, and his smell Lebanon." What a happy change for us wo this be! and if all were given up to His will, a really desirous it should take place, he wo bring it about by his wonder-working power.

Ultimate Benefits of Droughts.

And the modes in which they act to improve land.

It may be a consolation to those who have felt th influence of the late long and protracted dry we ther, to know that droughts are one of the natu causes to restore the constituents of crops, and novate cultivated soils. The diminution of t mineral matter of cultivated soils takes place fr two causes:—

1. The quantity of mineral matter carried off crops, and not returned to the soil in manure.

2. The mineral matter carried off by rain-wa to the sea, by means of fresh water streams.

These two causes, always in operation, a counteracted by nothing, would in time render t earth a barren waste, in which no verdure wou quicken, and no solitary plant take root. A tional system of agriculture would obviate the fi cause of sterility, by always restoring to the s an equivalent for that which is taken off by t crops; but as this is not done in all cases, P vidence has provided a way of its own to counter the thriftlessness of man by instituting droughts proper periods, to bring up from the deep parts of t

rth food, on which plants might feed when rains ould again fall. The manner in which droughts ercise their beneficial influence is as follows :— During dry weather a continual evaporation of ater takes place from the surface of the earth, hich is not supplied by any from the clouds. The evaporation from the surface creates vacuum o far as water is concerned) which is at once filled the water rising up from the subsoil of the land ; e water from the subsoil is replaced from the xt strata below, and in this manner the circula- n of water in the earth is the reverse to that hich takes place in wet weather. This progress the surface of the water in the earth manifests elf strikingly in the drying up of springs, and rivers and streams which are supported by rings. It is not however, only the water which brought to the surface of the earth, but also all at which the water holds in solution. These sub- ances are salts of lime and magnesia of potash d soda, and indeed whatever the subsoil or deep rata of the earth may contain.

The water on reaching the surface of the soil is vaporated, and leaves behind the mineral salts, hich I will here enumerate, viz. : Lime, as air- acked lime ; magnesia, as air-slacked magnesia ; osphate of lime, or bone earth ; sulphate of lime, plaster of Paris ; carbonate of potash, and soda, th silicate of potash and soda, and also chloride sodium or common salt : all indispensable to e growth and production of plants which are ed for food. Pure rain-water *as it falls*, would ssolve but a *very* small proportion of some of ese substances, but when it becomes soaked into e earth, it there becomes stongly imbued with car- onic acid from the decomposition of vegetable atter in the soil, and thus acquires the property readily dissolving minerals on which before it uld have very little influence.

I was first led to the consideration of the above bjects by finding on re-examination of a soil hich I analyzed three or four years ago, a larger antity of a particular mineral substance than I first found. As none had been applied in the eantime, the thing was difficult of explanation, ntil I remembered the late long and protracted rought. I then also remembered that in Zaca- cas, and several other provinces of South America, da was obtained from the bottom of ponds, which ere dried in the dry, and again filled up in the iny season. As the above explanation depended n the principles of natural philosophy, I at once stituted several experiments to prove its truth. Into a glass cylinder was placed a small quantity chloride of barium, in solution ; this was then fill- with a dry soil, and for a long time exposed to e direct rays of the sun on the surface. The il on the surface of the cylinder was now treated ith sulphuric acid, and gave a copious precipitate sulphate of baryta.

The experiment was varied by substituting loride of lime, sulphate of soda, and carbonate potash, for the chloride of barium, and on the oper re-agents being applied in every instance, the esence of those substance was detected in *large* antities on the surface of the soil in the cylinder.

Here, then, was proof positive and direct, by ain experiments in chemistry and natural philo- phy, of the agency, the ultimate, beneficial gency, of droughts.

We see, therefore, in this, that even those things hich we look upon as evils, by Providence are made essings in disguise, and that we should not mur- ur even when dry seasons afflict us, for they too e for our good. The early and the later rain may roduce at once abundant crops, but dry weather also a beneficial dispensation of Providence in inging to the surface food for future crops, which otherwise would be forever useless. Seasonable weather is good for the present, but droughts renew the store-houses of plants in the soil, and furnish an abundant supply of nutriment for future crops.

James Higgins,
State Agricultural Chemist.

The Northwest Passage.—In the midst of the all-engrossing topics which have occupied the time of the British House of Commons lately, the justice of rewarding Capt. McClure for his discovery of a Northwest passage, formed the subject of a short discussion. The readers of the Globe will readily call to mind the facts connected with this case Capt. McClure, in command of the Investigator, left England in company with Capt. Collinson, of the Enterprise, in January, 1850, with the special design of searching for Sir John Franklin. When off Cape Horn, the two ships parted company, the Investigator pursuing her course, and in due time entering Behring's Straits. After encountering many difficulties, he at length passed up Prince of Wales strait, and finally, by means of a sledge, reached Banks' Land, a short distance south of Melville Island, discovered long before by Parry, and visited by many worthy successors, from the east. He was thus the first to pass the entire length of the continent, although, it is to be regretted that the Investigator had to be left behind in Mercy Bay, where she still lies, if not long ago ground to powder by the "icy fingers" of the North. Although failing in the special object he had in view, and even although, for all practical purposes, the Northwest passage might as well be amongst the things yet hid from man, still Capt. McClure is well entitled to reward. Had he performed the same gallant exploit between 1745 and 1828, he might have claimed the Parliamentary reward of £20,000 for the solution of the Northwest problem, as it was called. Sir Edward Parry received knighthood and £5,000 for making 110° west longitude in 1819 ; and a long list of names might be mentioned, each having acquired the appendage of a Sir, for Arctic and Antarctic expeditions. There was perfect unanimity in the House as to the propriety of appointing a committee to examine into Capt. McClure's claim, and, we doubt not, the reward bestowed will be commensurate with his achievement.

In connection with this subject, we may notice that on the 21st of Sixth month last, the Arctic veteran, Capt. Penny, left Aberdeen, Scotland, on board the Lady Franklin, along with the Sophia, Martin, and a crew of 45 men, bound for Hogarth's Sound, Arctic Regions, where, if necessary, they will winter. The gallant commander, it is stated in a local paper, appeared in excellent health and spirits, and was accompanied out of the bay by a party of the Directors of the Aberdeen Arctic Company, who gave their enterprising official a most hearty farewell.—*Toronto Globe.*

Seeing the Lions.—Formerly there was a menagerie in the Tower of London, in which lions were kept ; it was discontinued about forty years ago. During those times of comparative simplicity, when a stranger visited the metropolis for the first time, it was usual to take him to the Tower and show him the lions as one of the chief sights ; and on the stranger's return to the country, it was usual to ask him whether he had seen the lions. Now-a-days, when a Londoner visits the country for the first time, he is taken by his friends to see the most remarkable objects of the place, which by analogy are called "the lions." One constantly hears the expression, "we have been lionizing," or, "seeing the lions ;" but thousands who make use of it are ignorant of its origin. It originated as above.

THE FRIEND.

NINTH MONTH 29, 1855.

Slavery, its encroachments and its aggressions, are more seriously affecting the public mind than at any former period of our history. It has become the absorbing subject in almost every political organization ; and however much some may affect to thrust it aside, or ignore its importance, a fearful contest has begun, and is gradually drawing to an issue, that shall determine whether this dreadful system is to be put down, and the power of the government lodged in the hands of the vast majority in the free States, or continue as it has so long done, to monopolize and to prostitute that power, for its own support and extension. The two principles of freedom and slavery are each year being brought more and more directly in opposition to each other, and the supporters of each are continually labouring to bring their respective forces into the field, and so array them, that the battle shall be fought on the one great question, irrespective of all minor issues. While we fervently desire that when such a crisis may arrive, it may result in the triumph of truth and justice, and the overthrow of the monster evil that is now preying on the vitals of our country, we nevertheless cannot but see that the introduction of this exciting subject into the political arena, has awakened passions, and is embittering feelings, the most fearful, in the unregenerate heart of man. Well will it be for all those who profess to believe that the servants of Christ may not fight—and well will it be for our beloved country too—should they be found watching against the assaults or the leavening of the evil spirit which stimulates some who are ostensibly marshalled on the side of right and freedom, and which is altogether at variance with the meekness and gentleness required by the gospel. Shrewd, but unprincipled politicians, are glad to avail themselves of any feeling that may extensively prevail, in order to secure their own selfish ends, and it requires no little care in times of general excitement, or we may be betrayed by our eagerness to secure a desired end, into giving our strength to support bad men, or carry out measures that are radically wrong, and will lead to strife and bloodshed.

From information given in some of the public papers in Southern States, it is evident that many of their inhabitants seriously feel the position they occupy, and that the evils of slavery are becoming more and more hard to bear, as the voice of the free States and of the whole christian world, is more loudly raised against it. In two of those States, propositions for ameliorating the condition of slaves, by legislative enactment, have been made and are entertained ; while in Kentucky, a convention has been called of those favourable to adopting means for effecting gradual emancipation. In the mean time, instances are frequently occurring, of individuals voluntarily liberating their slaves and making provision for their commencing to live as free men and women. We have noticed several accounts of such cases, and we take the following from one of our exchange papers :

It gives us pleasure to state that many Southern men are manumitting their slaves. Many of them seem disposed, also, to give this degraded race a start in the world, by means of which they may secure a comfortable livelihood for themselves and their families. We note the following as among the encouraging signs of the times. The last number of the Ironton Spirit of the Times says :

"Dr. P. C. Holt, of Union county, Ky., about 150 miles below Louisville, has emancipated his slaves, twenty-two in number. Last week he brought eleven of them to this place. Employment has been furnished them at Olive Furnace, by —— Peters. The remaining

ones are expected here soon. Of those that came, there are five married men, whose wives are slaves, held by different masters. Dr. Holt, we are informed, offered a full price for the purchase of those wretched persons, to enable them to go with their husbands and fathers to a land of freedom, but their *humane* masters refused to sell them for even a full equivalent. In the preparation for exodus, one case of peculiar cruelty occurred. Some days before they left, the wife of one of the men that came, was purposely sent off some forty miles, to prevent her husband from taking a last farewell; and when he inquired for her, he was informed that she would soon be sold, to go south. The other four took leave of their wives and children, with the expectation never to see them again. Dr. Holt has voluntarily relinquished his title to more than $15,000 worth of *available property* in Kentucky. Not only that, but he is devoting his time and money to their wants."

May the blessing of heaven attend him, and may others, similarly situated, imitate his self-denying example. The Cincinnati Herald of Freedom of the 30th ult. says:

"*Manumitted.*—The persons of whom we spoke last week, under this head, are from Natchez, Mississippi. Their names are John Pickering, Charles Courtlouth, and William Foobs. They are all relations. J. Pickering has nine children, who, with his wife, will all be free. The name of their owner is Young. They are about to purchase land in Obio, to settle on.

"*Another Still.*—An elderly coloured lady arrived here on First-day afternoon, from New Orleans. She was sent here to obtain free papers by her owner, a coloured man. He has, we are informed, set several persons, whom he has purchased, at liberty."

The same paper has also the following paragraph:

"*Emancipated.*—We have a letter from a friend in Chillicothe, informing us that a large party of emancipated slaves from North Carolina passed through that town recently, on their way to Logan county, where they design settling."

Let the good work go on, until slavery shall be an unknown institution—an obsolete idea.

SUMMARY OF EVENTS.

EUROPE.—News from Liverpool to the 8th inst.—The cotton market was dull, and prices from 1-16 to ⅛d. lower. Sales of the week, 56,000 bales. The stock of American in port, was 345,000 bales. Flour was steady at from 40*s.* to 42*s.* 6*d.* In relation to the harvest in Great Britain, it is said, on the whole there can be no question of its generally satisfactory character. It was, however, believed that a part of the supply of breadstuffs must come from America. The London money market was more stringent. The Bank had advanced its rate of interest, from 3½ to 4 per cent. Consols, 90¾. The iron market was buoyant, and the demand active. There was nothing new from Sebastopol. Preparations for winter were being made by the allied armies. Stores and sheds were being erected as rapidly as possible, and two new lines of railway were to be constructed, in order to facilitate the transport of supplies to all parts of their extended lines. The difficulty of maintaining such great numbers of men during another winter, was acknowledged in England, and a great deal of suffering was expected; but it was believed that the prospect for the Russians was much more gloomy, as everything required for their support had to be sent a vast distance over land. The Russians were threatening another attack on the Tchernaya; hence the allied army was kept continually on the alert, and parties remained constantly under arms. Nearly every night there were skirmishes between the advanced posts of the hostile armies.

The War in Asia.—The news from Asia Minor is reported to be more favourable for the Turks. The Russians had withdrawn from the vicinity of Erzeroum, and had failed in a partial attack on the Turkish entrenchments at Kars. The Ottoman army in the Crimea was to embark for Asia Minor, except one division now before Sebastopol. Letters say that Omar Pacha will not go to Kars, but will move on to Teflis with the two-fold object of menacing the communication of the Russians with Georgia, and cutting off their retreat, and also of presenting an opportunity to the Circassians and other mountain tribes to join him.

ITALY.—The Pope is founding a College at Rome for the education of English clergy. Cholera still rages in Central Italy. In Northern Italy it prevails, though somewhat abated in violence. The deaths in Florence numbered about eighty a day. The government had made an effort to prevent the fatiguing street processions, but without success, as the priests persisted in maintaining their efficacy.

AUSTRIA.—The harvest is reported to be barely an average one, while in many parts of Germany it has fallen short.

MEXICO.—Dates from the city of Mexico to the 1st. inst. Carrera, the provisional President, had introduced some important reforms. He has re-established commercial communication; granted unlimited freedom to the press; abolished the title of serene highness; recalled all exiles; deprived the commanding generals of authority over the revenues; has prohibited the detention of correspondence, and re-established mails. He has convoked the Constituent Congress conformably to the law of 1841, and invited the revolutionary chiefs to meet on the 16th of Ninth month, in the town of Dolores, to deliberate in relation to the new organization of the government. He, however, has many enemies, and it is doubted whether the leaders of the revolution can agree on any plan that will ensure public tranquillity. The Federative form of government seems to be that favoured by the mass of the people. At the last accounts, Gen. Santa Anna and family were waiting at Puerto Principe, for the means of continuing their journey to Carthagena.

UNITED STATES.—*Yellow Fever at the South.*—The deaths in New Orleans during the week ending the 16th inst. numbered 282, including 150 from fever. The mortality in that city, from yellow fever, since the commencement of its ravages the present year, had been 2355. At last dates, the disease was increasing at Vicksburg, Natchez, Canton, and nearly all points on the Mississippi, Washita, and Black Rivers. In Canton, with a population of 388 persons, there had been 107 new cases and 29 deaths in one day. The accounts from Norfolk and Portsmouth, Va., continue of a gloomy character, there being but little diminution in the mortality.

The Indians.—Recent accounts from Nebraska state, that a party of government surveyors under Col. Manners, had been attacked and dispersed by a band of Pawnee Loups. There had also been difficulties with some of the Sioux, and a Captain Gibson had been killed by them. General Harney left Fort Kearney on the 4th ult., with 1300 men, making forced marches, to accomplish some purpose against the Indians as yet unknown.

Kansas.—The free State party in Kansas have nominated Governor Reeder for delegate to Congress. Governor Shannon is acceptable to the pro-slavery men; they believe he will employ his influence to promote their objects. The free State party declare that the people of Kansas owe no allegiance or obedience to the enactments of the late spurious legislature, and that its acts have no validity or abiding force.

Boston.—The assessor's report gives the valuation of property in this wealthy city, at $242,349,200, showing an increase over the valuation of last year of $15,336,000.

Philadelphia.—Mortality last week, 76 adults and 129 children; total, 205.

New York.—The official report of the Comptroller shows that the valuation of real and personal estate in the city of New York, is $486,998,278.

Miscellaneous.—*The Cod Fisheries.*—The Newburyport (Mass.) Herald states that all the vessels of the Labrador fleet have arrived home. The catch has been rather more than an average. Not a man has been lost in the fleet, and no vessel has sustained any material damage.

Escape of Slaves.—The Louisville (Ky.) Courier says, that at least one slave per day effects his escape on the cars of the New Albany and Salem (Indiana) Railroad.

Advance of Libratility.—David Salomons, a Jew, being senior Alderman below the chair, will be Lord Mayor of London for the next year. No opposition is expected. He will be the first Jew who has filled that office.

Reported Indian Battle.—The St. Paul's (Minnesota) Democrat of the 6th instant, states, that there has been a bloody battle between the Sioux and Half-breed Chippewas, in which nineteen Sioux were killed, and about sixty wounded, and several of the Chippewas also killed and wounded.

A Legal Murder.—A correspondent of the New Orleans (La.) Delta states, that on Sixth-day, Eighth mo. 24th, the boy Frank was hanged for the murder of J. J. Weems, at Alexandria, La. The day before the execution, some gentlemen went to his cell to tell him he would be hanged on the morrow, and found him *playing marbles* in his cell. He is said to have been only *ten* years old.

Increased Tobacco Crop.—The Virginia tobacco crop will, this season, it is said, much exceed the crop of last year. The inspections thus far show an excess of 9000 hhds. over the corresponding period of last year.

Salt Making in Texas.—A very superior quality of salt is now manufactured by solar evaporation, near Corpus Christi, Texas.

Railroads and Peaches.—An extensive fruit-dealer of Alton, Illinois, recently received an order from I York for twenty-four boxes of the best peaches t procured in the market. They were accordingly s ped, and came through uninjured.

Emancipation in Kentucky.—The Newport (Ky.) Ne at the suggestion of a number of prominent slaveh ers in Kentucky, proposes that a Convention be hel Frankfort, to adopt a plan for the gradual abolitio slavery in that State.

Corn in Indiana.—The Lafayette (Ia.) Courier s that contracts have already been made for la amounts of corn, to be delivered during the winter, previous to the opening of the canals in spring, *twenty cents* a bushel.

Pennsylvania Iron.—It is said that Pennsylvania p produces as much iron as was manufactured in all Gr Britain thirty years ago.

British Steamships.—The total number, at the beg ning of the present year, was 1480. They averag about 200 tons each, exclusive of engine space.

The Farmers' High School of Pennsylvania.—The Tr tees of this Institution met at Harrisburg on the 1 inst., and decided to accept the offer of James Irvin Centre, who presented to the Board two hundred ac of most fertile and highly improved land, leases also t hundred more, and the county has raised and off more than ten thousand dollars in money. Very libe offers were made from some other counties. This teresting Institution seems likely to commence its o rations under auspicious circumstances.

Ice from Lake Michigan.—The Chicago (Ill.) Tribu learns that a Boston company have made arrangeme to go largely into the ice trade in that city—doing th packing at Lake Zurich, in Lake county, Illinois. T ice will be of the greatest possible purity.

Violent Storm.—On the 18th inst., Lake Michigan w visited by a gale of unusual violence. The steamb Sebastopol was wrecked near Milwaukie, and tota lost with a cargo, valued at $100,000. Six persons we lost in the boat. The steamboat Baltimore was su near Sheboygan; passengers all saved. The propel Oriental, a schooner, and probably other vessels we also wrecked.

RECEIPTS.

Received from C. Bracken, agt., O., for R. Conro $2, vol. 28; from T. C. Hopkins, Md., $2, vol. 28; fr Joel Evans, agt., Pa., for E. Sowers, E. Harrison, T. Palmer, and S. H. Pratt, $2 each, vol. 28; from H. Post, N. Y., $2, vol. 29; from Augustus Smith, N. $2, vol. 28; from Josh. Maule, agt., O., for Jesse R berts, $4, vols. 27 and 28, for Israel Steer and Jam Steer, $2 each, vol. 29, for Dani. Atkinson, $2, to vol. 29, for Benj. Bundy, $2, vol. 28; from Aaron Cha man, O., $2, vol. 28; from G. Michener, agt., for J. Doudnee, $2, vol. 28; for Isaac Walker, $3, to 52, v 29; from S. Hobson, agt., O., for E. Dean and Cal Fowler, $2 each, vol. 29.

WEST-TOWN SCHOOL.

The Committee to superintend the Boarding-Scho at West-Town, will meet in Philadelphia on Sixth-d the 5th of next month, at 7 o'clock P. M. The Commi tee on Instruction, and that on Admission, meet on t same day; the former at 4 o'clock, and the latter at o'clock, P. M.

The Visiting Committee attend the semi-annual e amination of the schools, commencing on Third-d morning, and closing on Fifth-day afternoon of the sam week.

THOMAS KIMBER, Clerk.
Philadelphia, Ninth mo. 22, 1855.

History of the Life of THOMAS ELLWOOD, writte by himself—new edition. For sale at Friends' Boo Store, No. 84 Arch street, and at the office of TH FRIEND, No. 50 North Fourth street.

WEST-TOWN BOARDING SCHOOL.

Wanted, a Teacher of the Classical Department in th Institution.

Application may be made to either of the undersigne members of the Committee.

SAMUEL HILLES, Wilmington, Del.
THOMAS EVANS, } Philada.
SAMUEL BETTLE, Jr. }

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From the Edinburgh Review.

The Land of Silence.

(Concluded from page 17.)

Great use is made of pictures, when the pupil once able to write down the name of an object, pressed to him in the usual way by vowel sounds d consonant powers, which make up the words. course, when he has made sufficient progress give utterance to his own thoughts, to receive e uttered or written expression of his teachers, e step from the simple picture of some common miliar object to that of a more remote or diffi- lt one is soon taken. Thus to a limited degree, acquaintance is opened with very many sub- cts, the nature, properties, or qualities of which n be represented by visible outline; and even some which cannot be thus represented. But e acquisition of every new word must, until after ig training, still involve a separate and com- te act of the mind; and, therefore, be a task difficulty. Few words can be caught up, as by e ordinary child, by imitation; still fewer form- by analogy or comparison, but at the seasons of rect instruction. And if it be so with the ac- isition of single, individual words, how vast ust be the labour and arduous the task of ac- iring but a fair knowledge of an ordinary mo- rn language, is at once apparent. The whole ocess of educating the deaf-mute is a slow and ngthy one. The teacher who succeeds in it, at- ns success only after years of diligent and pa- nt toil. The blind boy *may* learn his letters in week, and be a basket-maker in a month; but th the deaf-mute no such immediate fruit can expected. The harvest is not reaped until per- ps more than one cold and barren winter has agged its slow length away. Spring comes with tle sign of life; and summer with but scanty ssom. Yet, autumn comes at last, and the uit is worth waiting for.

But a class before us is about to have a lesson dictation, and we are asked to choose a sentence om an ordinary reading book. We select this ort one,—"*I met a lad with a hawk*," for a les- n in signs to be translated into words written the slate. A hand held up by the teacher at ice commands silence and attention. Every eye is stantly fixed on him *to see* what he will say. The st word *I*, is at once understood, as the teacher uches his own breast with his fore-finger. *Met* is xpressed by the two fists being extended, held for moment apart, and then suddenly brought to- ether. The first finger of the right hand held up, presents *a*, while *lad* is symbolized by the teach- 's pointing to himself with outstretched retro- verted finger, and then suddenly bringing the hand to a dead stop below the chin, showing that a human being is meant, not exceeding that certain definite height. (At this sign several of the boys wrote down boy, or youth, but by far the greater number *vocalised* and wrote down *lad*.) The preposition *with* is simply expressed by two fingers of the right hand, *close together*, extended horizontally in the air, and then moved to and fro, as if being used in some operation of cutting or scraping, and was instantly written down. *A* is despatched as before. *Hawk* is now the sole remaining word, and clearly the most difficult. We watch, therefore, with some interest to see how it will be expressed and understood. The teacher's first step is to give an idea of the curved beak of a bird of prey by placing the fore-finger in a bent position by the side of his own nose. This appears to be realised at once. He then raises both his hands, extended horizontally with open palms downwards, in front of him, to about his own height, and after moving them in a tremulous way, as a hawk would her wings in moving over her prey, suddenly brings them swiftly down on the desk before him, as if clutching at some small object beneath. Many at once *exclaim*, "more suo," the word *eagle*, which is rejected; then a solitary voice whispers *kite*, and at last several conclude it must be *hawk*.

Thus ended the lesson, and our readers can now in a measure judge for themselves of one chief mode in which instruction of all kinds may be conveyed even to deaf-mutes. The writing was good, and the spelling in most cases *sufficiently* accurate; affording plain proof that the lesson was received and fairly understood.

From a general consideration of the whole question we have good ground for believing that the scheme of education marked out in this institution is completely fulfilled. We believe also that this education is not surpassed throughout Great Britain, in similar schools; and that the attainments of deaf-mutes cannot be expected, under the ordinary time training, to exceed this standard. Individual cases of higher cultivation no doubt are to be found. We are ourselves aware of more than one,—a barrister who at this very time is in active practice as a chamber counsel; a merchant who conducts a large business with skill and efficiency; and a gentleman who has rendered important services in the department of the Admiralty. But we regard these as exceptional cases of real genius in men, who, in spite of all difficulties, and in almost any station of life, would, by sheer industry and power of mind, have made themselves a name.

So far, therefore, the educational state of the deaf and dumb may be regarded as satisfactory.

But there still remains one point to be noticed in this and other similar institutions, which we cannot understand,—*the entire absence of active industrial work*. In spite of all existing differences of opinion among the teachers of deaf-mutes as to the precise period for beginning to learn a trade,—whether before or after leaving the school,—it is incontrovertibly true that where the body and the mind are together exercised and refreshed by due change of employment, both mental and bodily toil are crowned with more frequent and sure success. The healthy tone and activity of mind is closely and vitally connected with tone and vigour of body. We would not for a moment depreciate the value of the "mens sana," but we would desire it for all practical purposes, "in corpore sano." To this it may be replied, "how would such sedentary occupations as shoemaking, basket-making, &c., furnish the requisite degree of stimulus and activity?" But change of work from eternal slates, pencils, spelling books and grammar lessons, if but to the tapping of a shoe, the weaving of a door-mat, or the elaboration of a withy basket, must act healthily and beneficially on the tone and vigour of the body. It may involve no great amount of exercise to comb three square feet of oakum, but the change of room, the changes of faces about the worker, and of substance before his eyes, will at least bring change of thought. And at any rate, fingers, hands, arms, and legs must be more or less in motion; and mere motion must tend somewhat to life and briskness of blood and spirits. The deaf-mute who works eight hours per diem at the school-room desk, would work with double spirit and equal success if he devoted three out of the eight to mending his Sunday shoes, or the fabrication of an osier basket. We can see no just reason why his education as a craftsman should not at least begin ere he leave the school; why he should be too clumsy to use a saw, or too awkward to hammer on a lapstone. In the list of pupils sent out from the Doncaster schools there are many who have practised trades and occupations of various kinds with success; such as shoemakers, gardeners, bookbinders, labourers, printers, joiners, and tailors. We urge it on four grounds,—health of body, vigour of mind, profit to the Institution, and pleasure to the pupil. The deaf-mute has few means of actual amusement. Monotony pervades most of his daily tasks. Industrial work, if well managed, will afford him both entertainment and instruction.

In conclusion, we have but to remark that much yet remains to be accomplished for the deaf and dumb in Great Britain; not so much in the extent to which their education is to be carried, as in the means of instruction actually placed within their reach. Of the few schools which now exist, many need enlargement, increase of funds, and more perfect operation. New schools are greatly needed in several parts of the country. It is supposed that upwards of 17,000 deaf-mutes are now to be found in Great Britain and Ireland; a large proportion of whom are still uneducated. Our present schools will accommodate at most but 1400, not much more than one-twelfth part of a class of unfortunate beings whose need of education is most urgent, and whose claims upon our pity are strong and just. That this necessity may be relieved, and the claims allowed and satisfied, there must be not only larger contributions on the part of the public, but fuller co-operation among the founders and managers of existing schools. Great and broad principles of method must be laid down, fairly and heartily adhered to by all, and so by common experience and judgment moulded and expanded into a scheme as catholic in its nature as its success.

For "The Friend."

The Madeira Exiles.

It will be recollected, that several years since a large number of persons arrived in this country, who had been banished from their native Island of Madeira by the Roman Catholic authorities, on account of their refusing to conform to some of the superstitious practices of the Romish church. The firm adherence of these poor people to their religious principles, under persecution and severe trial, occasioned much sympathy to be felt for them at the time, and it is truly gratifying to learn that they have at last found comfortable homes, and are generally prosperous in their circumstances. A correspondent of the St. Louis Republican, writing from Springfield, Ill., gives the following account:

"In a short ramble on the outskirts of this city last evening, I was struck with the large number of small, neat and comfortably appearing cottage-houses, in several clusters. They were the dwellings of the Portuguese emigrants. You will recollect that, five years since, some three hundred and fifty Portuguese emigrants—originally from Madeira, later from Trinidad—reached this city, under the care of the Presbyterian Mission Society of New York.

"Many of them had been rich, and were exiles from Madeira on account of their religious (Protestant) opinions. They had been reduced to poverty—were compelled to emigrate to the British Island of Trinidad—there, in suffering, applied to their Christian friends in New York—were brought thither, and afterwards sent to this city. A great portion of them remained here, some went to Jacksonville and others to Waverly. They were without means, and were sustained for some time by the kindly assistance of our citizens, until they had, to some extent, learned our habits, and were enabled to support themselves by their industry; and they never refused honorable and laborious employments.

"These Portuguese are essentially a different race from Germans, Irish, Scotch or Americans. They are very industrious, very prudent, making a five cent piece go as far as possible in the procurement of the necessaries of life. We never see them at the police court. Crime is not charged upon them. They are unobtrusive in their manners, strict in their attendance at church, where they appear dressed with scrupulous neatness. They are willing and desirous at all times to labour, but at the largest prices they can obtain. The result of all is, that, in their unpretending condition, they are a highly prosperous people.

"Most of those with families now own lots and houses. They have built, also, a very respectable church. They occasionally make remittances to their distressed friends yet remaining upon the Island of Madeira. Indeed, they are a prosperous people, and show what can be done here by a virtuous class of labourers, who are willing to labour, indulge in no idleness, are prudent, and use all the savings that they can possibly make to secure them the comforts of 'homesteads.'

"The Portuguese yet remain a distinct people. The older ones, unable to speak our language, will keep up this distinction while they live. Gradually, and at a distant day, they will be mixed among us—absorbed in our population."

Flacourt, in his history of Madagascar, gives the following sublime prayer of one of the people we call savages:—"O, Eternal have mercy upon me, because I am passing away. O, Infinite, because I am weak. O, Sovereign of life, because I am in darkness. Oh, All Bounteous, because I am poor. O, All Sufficient, because I am nothing."

The Victories of Love.

Love is represented as the fulfilling of the law—a creature's perfection. All other graces, all divine dispensations contribute to this, and are lost in it as in a heaven. It expels the dross of our nature; it overcomes sorrow; it is the full joy of our Lord.

Let us contemplate its capacities and resources as applied to the experience of life. Property and business may fail, and still the eye of hope may fix itself on other objects, and confidence may strengthen itself in other schemes; but when death enters into our family, and loved ones are missing from our sight, though God may have made their bed in sickness, and established their hope in death, nothing can relieve us but trust and love. Philosophy and pleasure do but intrude upon and aggravate our grief. But love, the light of God, may chase away the gloom of this hour, and start up in the soul trusts, which give the victory over ourselves. The harp of the spirit, though its cords be torn, never yields such sweet notes, such swelling harmony, as when the world can draw no music from it.

How often do we see strokes fall on the heart, which it would be but mockery for man to attempt to relieve, and which yet served to unlock the treasures of that heart, and reveal a sweetness to it which it had not known before. See that mother. She loves and mourns as none but a mother can. Behold the greatness and the sweetness of her grief! Her child is dead, and she says, "It is well with me, and it is well with my child. It is well because God has taken him; he has said, 'Of such is the kingdom of heaven,'—that he doth not willingly afflict; and I know it must be well." Can there be any greatness greater than this? Did ever any prince at the head of invincible armies win a victory like it? Her heart is in heaviness and her home is desolated; but she has been to her heavenly Father, and unbosomed her griefs before him. There is peace on her saddened countenance, peace in her gentle words; the peace of God has come down, and is filling her trusting soul. How sweet and soft is her sorrow, and how it softens and awes without agitating others!

It is related that on a small, and rocky, and almost inaccessible island, is the residence of a poor widow. The passage of the place is exceedingly dangerous to vessels, and her cottage is called the "Light-house," from the fact that she uniformly keeps a lamp burning in her little window at night. Early and late she may be seen trimming her lamp with oil, lest some misguided bark may perish through her neglect. For this she asks no reward. But her kindness stops not here. When any vessel is wrecked, she rests not till the chilled mariners come ashore to share her little board, and be warmed by her glowing fire. This poor woman in her younger, perhaps not happier days, though happy they must have been, for sorrow cannot lodge in such a heart, witnessed her husband struggling with the waves and swallowed up by the remorseless billows—

"In sight of home and friends who thronged to save."

This directed her benevolence towards those who brave the dangers of the deep; this prompted her present devoted and solitary life, in which her only, her sufficient enjoyment is in doing good. Sweet and blessed fruit of bereavement! What beauty is here! a loveliness I would little speak of, but more revere! a flower crushed indeed, yet sending forth its fragrance to all around! Truly, as the sun seems greatest in its lowest estate, so did sorrow enlarge her heart, and make her appear the more noble the lower it brought her down. We cannot think she was unhappy, th there was a remembered grief in her heart grieved heart may be a richly stored one. W charity abounds misery cannot.

"Such are the tender woes of love,
Fost'ring the heart they bend."

The sorrow that deepens not love, and run off with it, must ever flood the spirit and be down. Our best and sweetest life, that whic live in the good of others, is richly stocked charities. The life which we live in ourse that which depends on our stores, is master of chaff and smoke, when they are taken a and destitute of that last relieving accommoda a resigned splrit. The young man whom J told to sell all his goods, and give to the poor, he should have treasure in heaven, should be t enriched—"was sad at that saying." He un stood not the riches of love, which never feel self so wealthy as when it has expended al obedience to the commands it honours; neve well furnished against want and sorrow, as w best assured of the approbation of its object. that we are creatures, we see how poor we be, having nothing laid up in the Creator. Sel ness is poverty; it is the most utter destitutio a human being. It can bring nothing to hi lief; it adds soreness to his sorrows; it shar his pains; it aggravates all the losses he is l to endure, and when goaded to extremes, o turns destroyer and strikes its last blows on l self. It gives us nothing to rest in or fly t trouble; it turns our affections on ourselves, on self, as the sap of a tree descending out of son from its heavenward branches, and mak not only its life useless, but its growth do ward.

If there is any thing about us which g hearts will reverence, it is our grief on the los of those we love. It is a condition in which we s to be smitten by a Divine hand, and thus m sacred. It is a grief, too, which greatly enric the heart, when rightly borne. There may be rebellion of the will, the sweetest sentiments wards God and our fellow-beings may be deepe and still the desolation caused in the treasu sympathies and hopes of the heart gives a r colour to the entire scene of life. The dear af tions which grow out of the consanguinities connections of life, next to those we owe to G are the most sacred of our being; and if the ho and revelations of a future state did not come our aid, our grief would be immoderate and inc solable, when these relations are broken death.

But we are not left to sorrow in darkn Death is as the foreshadowing in life. We that we may die no more. So short too is life here, a mortal life at best, and so endless the life on which we enter at death, an immor life, that the consideration may well moderate sorrow at parting. All who live must be se rated by the great appointment, and if the cha is their gain, we poorly commend our love them, more poorly our love to Christ, who ca to redeem them and us, for the end of taking to his rest, if we refuse to be comforted. Yes is selfish to dwell on our griefs, as though so strange thing had happened to us, as though th were too important to be relieved, or it were a tue to sink under them. I would revere all gr of this kind; yet I would say there is such thing as a will of cherishing it, which makes rather killing than improving in its effect. T may be done under a conceit of duty or gratitu to the dead. It may be done as a sacrifice what we deem is expected of us, or as a thing

ging in the eyes of others. But that bereavement seems rather sanctified which saddens not the heart over-much, and softens without withering it; which refuses no comfort or improvement we can profitably receive, and imposes no restraints on the rising hopes of the heart; which, in short, goes its way and is lost in an overgrowth of kind and grateful affections.—*Herman Hooker.*

From "The Leisure Hour."

GALVANOPLASTY

(Concluded from page 19.)

Let us enter the workshop of M. Coblentz, in the Rue Charlot in Paris. It is a miserable-looking den, in which a series of dirty buckets, filled with a metallic fluid, subjected to the action of Voltaic piles, work silently at their artistic labour, whose elements are borrowed from the science of electricity. The labour consists in filling the buckets with fluid, and in keeping together the plates of copper and zinc which constitute the active part of the process. You turn your eyes from the operations of these unconscious artisans, and in a neighbouring hall, filled with thousands of the objects produced, you will find much to excite your admiration. There are bronzes of astonishing lightness, and in beautiful relief. There are the great state seals for the reign of Napoleon I., reproduced in silver, with all that fineness of artistic engraving which renders the medals and the coins of the present day almost impossible to be counterfeited. There are ornaments carved in bas-relievo with a grace and beauty which would have seemed fabulous to those who lived before 1850. One has only to bring to M. Coblentz a model in wax, plaster, earthen-ware, armorial bearings, the impress of a seal, or any other object, natural or artificial, and he will return you an exquisite metallic fac-simile. By this same process, flowers, fruits, even anatomical specimens, and objects of natural history, have been (if I may coin a verb) *fac-similized* in metal. At the war-office there has lately been established a workshop for the galvanoplastic reproduction of the copper-plates of the map of France, in order both to reduce the size, and to render additions and corrections possible; for if a defective portion in a galvanoplastic plate be removed, it can easily be produced anew by the metallic bath.

Galvanoplasty is to sculpture and engraving what photography is to painting. To equal photographic proof with the hand would require years of industry, and a consummate knowledge of art. But the same way, to reproduce, otherwise than by galvanoplasty, a statuette or a bas-relief, with the precision and fidelity of the electric agent, would require more than the talent of a first-rate artist.

Let us now turn to the galvanoplasty of nature. The whole entire globe, with its magnetized atmosphere, its solid continents, its internal nucleus in a state of igneous fusion, and the electrical reactions which are its consequences, is, in fact, a regular electrical machine or pile, having its currents directed from east to west, as indicated by its action on the needle of the mariner's compass, which it directs north and south. These currents circulate incessantly beneath the soil, and traverse all the materials of which the crust of the earth is composed, opening for themselves a path whose direction, and especially the quantity of the fluid, depend on the state and composition of the soil. These electric currents, however weak they may be, draw off at length the metallic portions of the soil, and bear them along as far as the first obstacle they meet, or diminution of strength which they experience. Then they leave them, and there is formed a deposit or vein of metal. This principally takes place in the great fissures or crevices of the soil, filled by heaped-up fragments which has fallen from above, or by lava which has bubbled up from the interior nucleus. These are the veins which the miner explores by means of subterranean galleries, cut through that portion of the soil which has been impregnated with metallic substances, either in their pure and native state, as gold and mercury, or in an oxydized or earthy condition, as iron, copper, zinc, etc.

A beautiful experiment, first tried, I believe, by Mr. Cross, shows this process clearly. You place on a platform a large mass of moist potter's clay, blended with any species of metallic particles of extreme minuteness, and under the earthy form of a metallic oxide. You divide the mass of clay in two, by means of some cutting instrument, such as the blade of a large knife or of a sabre: you then bring together, until they touch, the two portions momentarily separated. Then, by sending an electrical current through the whole mass, there becomes formed in the cleft a metallic deposit, a vein in miniature, revealing to us the secret of nature's treasures laid up in the vast fissures of the primitive and secondary strata.

M. Becquerel has tried with electricity the argentiferous soils of France and of other countries, and the question of the electrical extraction of the precious metals by a voltaic current, which bears it along, is completely solved in a scientific point of view. It remains to be considered under an economical aspect. I remember perfectly to have seen enormous ingots, formed of silver, drawn thus from metalliferous soils. This silver was of extreme purity. Nature has then her interior galvanoplasty, as she has, according to an an ancient crystallographer, her subterraneous geometry: "*Natura geometriam exercet in visceribus terra.*"

It is not easy to conceive how so impalpable an agent as the electrical current can carry along with it metallic particles, in order to abandon them whenever any obstacle impedes their progress. It is thus that a torrent rolls stones and sand along its channel, in order to deposit them in the plain. In physical experiments may be remarked numerous instances of matter transported by the electric current. Thus, take two vessels half filled with water, and establish a communication between them by a simple wetted electrical wire; one of the vessels will empty its contents into the other by a mysterious process. The saltness of water even can thus be sent from one vase into another; and you can even cause to pass innocuously through a substance a body which, if not conducted by electricity, would act violently upon it. All the admirable mechanism of nutrition, secretion, digestion in living beings, is founded on electrical movements; and this is so certain, that in animals whose nerves communicating with the stomach have been severed, digestion has been re-established by replacing the missing portions of nerve by a metallic plate or wire, which restores the electrical communication. It has been frequently remarked that the power of the great Creator is most vividly displayed in the smallest objects of nature. For those who know how to observe, what can be a more striking evidence of the might of a Divine directing hand than these grand silent operations, fulfilling their end without effort, without resistance, without shock—producing, developing, nourishing, and preserving the living being? while when man wishes to command the elements by opposing them one against the other, fire, water, wind, steam, hammers and levers—a host of natural and of artificial powers—hiss, growl and roar with a thousand inharmonious voices, ever ready to escape from the empire and the sway of mere *human* intelligence.

If you plant in the ground, at a certain distance apart, two large metallic plates united by a long metallic wire stretched in the air, this wire is passed through by an almost continuous current. As the currents of the terrestrial globe go from east to west, we might expect that the metallic deposits of nature would principally occur along the chains of mountains or the fissures in the soil running from north to south, and which would naturally impede the passage of the electric currents moving from east to west. Such is in effect the auriferous chain of the Ural, which separates Europe from Asia. It appears very probable that the same holds good with the mountains of California and Australia; but sufficient observations have not yet been made to establish its certainty.

In the galvanoplasty of nature, we ask whence come these metals—that native gold which the earth contains in considerable masses. *Nuggets* have been found worth more than four thousand pounds. Physically speaking, nothing is produced, and nothing is destroyed. All the great forces of nature, mechanical, physical, chemical, vegetable, and animal, which pervade the entire globe, can neither produce nor annihilate a single particle of matter; but these forces can move, unite, and condense the metallic particles disseminated through the soil, and *galvanoplastize* them into a piece of pure gold, or *nugget.*

M. Sage, professor of chemistry at the French mint, has discovered the existence of gold in the soil surrounding Paris. Trees, shrubs, and especially the vine, take up from the soil nutritive juices which become incorporated with their stems and bark. In burning vine branches, all the carbonic particles disappear, and nothing remains but a trifling residuum of ashes. By collecting a sufficient quantity of these ashes, and subjecting them to chemical processes, a small quantity of gold appears. By this process, M. Sage collected sufficient to coin four or five twenty franc pieces. We may remark that, in an utilitarian point of view, this beautiful experiment was by no means successful. The price of fabrication, including everything, amounted to upwards of one hundred francs for each piece. Thus, the expense was five times as great as the value. This recalls a saying current in Spanish America; "The first man who discovers a silver mine loses his fortune; if it be a gold mine, he dies in the poor-house."

Galvanoplasty, born as it were yesterday, amongst the electric sciences, every day augments its theoretical and practical domain. The science considered complete to-day, ceases to be so to-morrow. What would the artists who lived before 1840 have said, if they had been shown a bronze statue obtained without fusion and marked with incredible fineness of detail?

In the above explanation of some of the effects of electricity, we have not even mentioned the aurora borealis and the electric currents of the sun and moon, which have a sensible effect on the magnetic needle. Other phenomena of electricity have also been observed in the planets. Thus our picture is very incomplete, and yet, two centuries ago, the name even of this vast science had no existence! Why is the domain of electricity so vast? Because, through its mechanical, physical, chemical and physiological properties, the electrical agent reigns in reality over all nature.

To Drive away Rats.—A few drops of creosote on brown paper, put in the holes of rats, will drive them away.

Selected.

I love (and I have cause to love) the Earth;
She is my Maker's creature; therefore good;
She is my mother, for she gave me birth:
She is my tender nurse; she gives me food;
But what 's a creature, Lord, compared with Thee,
Or what 's my mother or my nurse to me?

I love the Air; her dainty sweets refresh
My drooping soul, and to new sweets invite me;
Her shrill-mouthed choir sustain me with their flesh,
And with their Polyphonian notes delight me;
But what's the air, or the sweets that she
Can bless my soul withal, compared with *Thee?*

I love the Sea; she is my fellow-creature,
My careful purveyor; she provides me store:
She walls me round; she makes my diet greater;
She wafts my treasures from a foreign shore:
But, Lord of oceans when compared with Thee,
What is the ocean or her wealth to me?

To Heaven's high city I direct my journey,
Whose spangled suburbs entertain mine eye;
Mine eye, by contemplations great attorney,
Transcends the crystal pavement of the sky:
But, what is Heaven, Great God, compared with Thee?
Without Thy presence, heaven's no heaven to me.

The highest honors that the world can boast,
Are subjects far too low for my desire;
The highest beams of glory are, at most,
But dying sparkles of thy living fire:
The brightest flames that earth can kindle, be
But nightly glow-worms if compared with Thee.

Without Thy presence, wealth is bags of cares;
Wisdom but folly; joy disquiet—sadness;
Friendship is treason, and delights are snares;
Pleasures but pain, and mirth but pleasing madness;
Without Thee, Lord, things be not what they be,
Nor have they being when compared with Thee.

In having all things, and not Thee, what have I?
Not having Thee, what have my labours got?
Let me enjoy but Thee, what farther crave I?
And having Thee alone, what have I not?
I wish not sea nor land; nor would I be
Possessed of heaven—heaven unpossessed of Thee.

Selected.

THE STORMY PETREL.

This is the bird that sweeps o'er the sea—
Fearless and rapid and strong is he;
He never forsakes the billowy roar,
To dwell in calm on the tranquil shore,
Save when his mate from the tempest's shocks
Protects her young in the splinter'd rocks.

Birds of the sea, they rejoice in storms;
On the top of the wave you may see their forms
They run and dive, and they whirl and fly,
When the glittering foam-spray breaks on high;
And against the force of the strongest gale,
Like phantom ships they soar and sail.

All over the ocean, far from land,
When the storm-king rises dark and grand,
The mariner sees the petrel meet
The fathomless waves with steady feet,
And a tireless wing and a dauntless breast,
Without a home or a hope of rest.

So, mid the contest and toil of life,
My soul! when the billows of rage and strife
Are tossing high, and the heavenly blue
Is shrouded by vapours of sombre hue—
Like the petrel wheeling o'er foam and spray,
Onward and upward pursue thy way.

Park Benjamin.

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 21.)

DAVID JONES.

One of the first Friends appointed to the station of elder in Haverford Mouthly Meeting, was David Jones. We know little of his history, except as it may be read in the appointments which he received in religious Society. These indicate him to have been exemplary in life, and judicious in judgment. His memorial says, "he conducted faithfully, and was approved of; in good esteem and beloved by Friends in general to his dying day, which was the 27th of the Sixth month, 1725, and was buried at Friends' burying ground, at Merion."

THOMAS LIGHTFOOT.

Thomas Lightfoot was born in or about the year 1644. There were at least two families of the name of Lightfoot convinced of the Truth promulgated by George Fox, very early after he was sent forth to preach the spirituality of the gospel of Christ Jesus, in primitive purity and power. John Lightfoot, of Skipwith in Yorkshire, and Thomas Lightfoot, of Cambridgeshire, were the heads of these two families, and both of them were called to suffer persecution. Thomas Lightfoot, of Cambridgeshire, received a gift in the ministry, travelled with George Whitehead in the Ninth month, 1654, and in 1655 suffered imprisonment for denying the Scripture to be rightly called "the Word of God." This title, he believed properly belonged to the Lord Jesus Christ, and to him only. For declaring this sound scripture doctrine, some of the high professors at Cambridge, whom he had rebuked for hypocrisy, not only had him put into bonds, but used endeavours to have him tried for blaspheny to the hazard of his life. But, in the language of Besse, "God preserved him."

Thomas Lightfoot, the subject of this memoir, removed to Ireland, where we find him, and his wife, Mary, living at Benown, near Moate, Leinster Province, in 1680. We have little trace of Thomas Lightfoot until the Eleventh mo., 1712, when we find him in company with Jacob Fuller, visiting Benjamin Holme and Benjamin Parvin, who were imprisoned at Longford, in Longford county, Ireland. He was then an aged and experienced minister of the gospel.

Benjamin Holme had been committed to prison by Benjamin Span, a justice of the peace, and priest of Longford, because he came with an intent of holding a meeting at that place, and because the priest could not answer his arguments in favour of toleration. The priest, in his case, acted as constable, assisting the gaoler, who, being accidentally at hand, he ordered to take Benjamin Holme into custody. Benjamin Parvin, Jacob Fuller, and Thomas Lightfoot, after their friend was imprisoned, walked towards the inn, where they had put up their horses, and the priest throwing himself in their way, addressed them in very abusive language, bidding them get out of the town, and calling them "runagate dogs." He continued repeating these epithets until Benjamin Parvin told him he gave his tongue too much liberty in calling them dogs; they were not dogs, but men. And again he told him they were not dogs, but men and Christians. "Show your baptism," then said the priest. "I hope," rejoined Benjamin, "we shall show a Christian spirit in the town of Longford, and I desire all this company to observe that thou art baptized with a foul spirit; for 'tis a foul spirit that calls men and Christians, dogs." The priest at this called for the constable; but he, not being within hearing, he himself seized Benjamin Parvin, and, taking the unresisting Friend to the gaoler, bade him "put him to the other rogue in the dungeon." The prisoner's account says, "We sat together in great peace and sweetness for about six hours, and then the gaoler took us into a room above stairs, where several friendly people came to see us." The priest, knowing that his actions that day had been not only contrary to justice but to law, sent a discharge for them, if they would only promise to come again, nor hold any meeting in or near Longford. They declined liberty on such terms, saying, "No true minister of Christ was his Master, but must answer the requirings of that had called him to his work and service." Being locked up in their room for the night, they lay on the hard boards, having no bed. The next day a friendly merchant sent them a bed. As they had been committed without a mittimus, Benjamin Parvin told the gaoler they could not legally be detained more than twenty-four hours. The gaoler at this went to the justice, who drew out a mittimus. The prisoners, on obtaining a sight of it, found it charged them with coming "in contempt of the Queen's authority, by force and arms, and in a hostile manner, to the terrifying of the Queen's peaceable subjects, to hold a Quaker's meeting in the borough of Longford." The prisoners, after reading it, told the gaoler it was false. They had brought no arms, but what they had there in person, and moreover told him that it was not to but the priest, who had contemned the Queen's authority. That when they had plead the Queen's toleration, he had, in the open street, before a crowd of people, denied that either man or woman in England or Ireland could grant a toleration or liberty of conscience. They added, they hoped if they came before an indifferent judge, it would be found to be the priest, who did contemn the Queen's authority. "But," said the gaoler, "Sir, you will not tell that before the judge." "Yes," they replied, "and hope to prove it by many witnesses that were by when he said it many times over." The gaoler immediately went to the priest-justice, and told him what the prisoners had said. "I wish I had never seem them," was the priest's answer.

Thomas Lightfoot and Jacob Fuller, that evening after visiting the prisoners, called on the priest, who was much subdued, and treated them civilly. He, however, spoke abusively of the two Friends he had treated so wrongfully, yet he soon sent an order for their release. In a few months afterwards, early in the year 1713. Thomas Lightfoot and Benjamin Holme went over into England, on their way to London Yearly Meeting. We find no trace of Thomas Lightfoot after this until Ninth mo. 10th, 1715, when we find him attending the Half-year's Meeting at Dublin, and signing an address to the Duke of Grafton and Earl Galway, Lord Justices and Chief Governors of Ireland.

His children were now grown up, and some of them married. Michael, in the year 1712, had removed with his wife and children to Pennsylvania, and purchased land in Chester county, in a district which was soon called New Garden, after the meeting they had left in Ireland. They attended Kennett meeting, until the Third month of the following year when Chester Quarterly Meeting allowed them a meeting at New Garden on First and Fifth days, to be held at the house of John Miller. At the Quarterly Meeting, in the Sixth month, the same year, they had liberty to build a meeting-house, "not to exceed a mile from Michael Lightfoot's." At the Quarterly Meeting in the Twelfth month, a youth's meeting was granted to Friends at New Garden, to be held twice a year. From these indications, it is plain that our Irish Friends, who settled New Garden, were a meeting-loving people. They were also a increasing people.

Thomas Lightfoot, now grown aged, felt drawings in his mind to remove with his unmarried family to America. In the year 1716, he left his old residence at Benown, and took passage for Philadelphia. He reached the Delaware in the

attend the Yearly Meeting for Pennsylvania and ew Jersey, held that year at Burlington. On irst-day, the 16th of the Seventh month, he, with s old Friend, Benjamin Holme, attended at the new meeting-house" there. Of this meeting, and eir services therein, we have this record,—"The ndering power, and bowing presence of the Lord as over the meeting, and living testimonies were orne to the comfort and satisfaction of the faithll, which we hope will not be forgotten." Of the early Meeting, Benjamin Holme writes, "There as a great appearance of Friends; the meeting eld part of five days, in which that Divine pow-, which is the crown and glory of our meetings, as largely manifested."

(To be continued.)

Epistle of George Fox.

My dear friends in the Lord Jesus Christ:—ll you that are gathered in His holy name know, at your meetings for worship, your Quarterly nd other meetings, are set up by the power and pirit of the Lord God, and witnessed by his pirit and power in your hearts; and by the Spirit nd power of the Lord God, they are established you, and in the power and Spirit of the Lord od you are established in them. The Lord God ath with his Spirit sealed to you, that your eetings are of his ordering and gathering, and e hath owned them by honouring you with his lessed presence in them; and you have had great xperience of his furnishing you with his wisdom, fe, and power, and heavenly riches, from his easure and fountain, by which many thanks and raises have been returned in your meetings to is holy, glorious name. He hath sealed your eetings by his Spirit to you, and that your athering together hath been by the Lord, to hrist his Son, and in his name; and not by me. o the Lord hath the glory and praise of them nd in them, who hath upheld you and them by he arm of his power, against all opposers and acksliders, and their slanderous books and ongues. For the Lord's power and seed doth eign over them all, in which he doth preserve is sons and daughters to his glory, by his eternal rm and power, in his work and service; as a willng people in the day of his power, without being eary or fainting, but strong in the Lord, and aliant for his glorious name and precious truth, nd his pure religion; that ye may serve the ord in Christ Jesus, your Rock and Foundation, n your age and generation. Amen.

G. F.

London, the 3d of Eleventh month, 1686-7.

Apples as an Article of Food.—Besides conaining a large amount of sugar, mucilage, and ther nutriment matter, apples contain vegetable cids, aromatic qualities, &c., which act powerfully n the capacity of refrigerants, tonics, and antieptics; and when freely used at the season of nellow ripeness, they prevent debility, indigesion, and avert, without doubt, many of the "ills which flesh are heir to." The operatives of Cornwall, England, consider ripe apples nearly as nourishing as bread, and far more so than potatoes. In the year 1801—which was a year of much scarcity—apples, instead of being converted into cider, were sold to the poor; and the labourers asserted that they could "stand their work" on baked apples, without meat; whereas a potatoe diet required either meat or some other substantial nutriment. The French and Germans use apples extensively, as do the inhabitants of all European nations. The labourers depend upon them as an article of food, and frequently make a dinner of sliced apples and bread. There is no fruit cooked in as many different ways in our country as apples; nor is there any fruit whose value, as an article of nutriment, is as great, and so little appreciated.—*Albany Journal.*

Winged Tortoise—A letter from Paris states that the existence of that curious phenomenon, the winged tortoise, has at length been fully established. Two of these curious creatures have been received from Surinam and are at present in the possession of M. De Caillard. They evidently belong to some hitherto undescribed species of coleoptera, the shell being divided by an apparent or false suture, and the sides presenting projections which resemble feet.

THE FRIEND.

TENTH MONTH 6, 1855.

"Some account of a communication by Caleb Pennock," was received two or three weeks ago; but as the "communication" appeared in our columns on a previous occasion, we have thought it not necessary to republish it.

The minutes of the Yearly Meeting of Friends, recently held at Mount Pleasant, Ohio, have been received, and will be found in our columns. We have been particularly gratified in reading them, indicating as we think they do, that the Son of peace was present with our Friends, clothing their spirit with a solid concern for each other's welfare, and for the encouragement of the members in the subordinate branches, in upholding faithfully in life and conversation, all our christian principles and testimonies. The general prevalence of love and unity referred to in the minutes, is cause of comfort to every true-hearted Friend, who will also fervently desire that it may continue to increase, binding all together in the bond of true peace.

The Yearly Meeting in Ohio has been greatly misrepresented, and their opponents have spoken of the Friends composing it in a disparaging manner, as being an insignificant and divided body, unworthy of respect and regard; but their deliberations and conclusions bear the marks of the direction of Divine wisdom and of freedom from party spirit, manifesting that their main object is the right support of the blessed cause of Truth and righteousness, for which Friends were originally gathered by the Lord, to be a people. We think the manner in which they submitted to the injustice of being deprived of the use of their meeting-house at such times as the Yearly Meeting has usually occupied it, and making changes in the times of holding their meetings rather than come into collision with those who have separated from them, shows the spirit of true Quakerism; and we have unshaken faith, that as they continue to suffer with patience and meekness the trials to which they are now subjected, earnestly seeking for Divine wisdom and strength to walk consistent with our high profession, and to conduct the affairs of the church, in time it will be indisputably evident, which is the rightful claimant to whom the living child belongs.

The Yearly Meeting appears to embrace as members about double the number of the seceders, having six Quarterly Meetings, in two of which—the large Quarters of Stillwater and Pennsville—no separation has taken place, though a committee of the meeting of which J. Binns is clerk, strove hard to effect it in the Monthly Meetings of the latter. We are informed that the number which has gone with the Separatists in Salem Quarter, is quite small, while in Springfield Quarter the larger body has joined with them; but the number of Friends in the latter meeting, who maintain their allegiance to the Yearly Meeting, is greater than that of the seceders in Salem; so that taking the two Quarterly Meetings together, we suppose, from the statement we have received, that Friends and the seceders are about equal in numbers. In Short Creek Quarter, we understand, about one half have left Friends, and in Red Stone rather more than one half remain with them.

Another evidence of the comparative numbers of the two bodies, is furnished by the number of children of a suitable age to go to school, reported to each. To the meeting of the Separatists there were 649 children reported, while to the regular Yearly Meeting there are 1283 reported, which number, they say, does not embrace any of the children of those who have left them: whether the 649 includes any of the children of those who have not gone with the Separatists, we have no means of knowing. The number reported to Ohio Yearly Meeting, is but about one hundred less than was reported from the subordinate meeting to Philadelphia Yearly Meeting, last year.

The number of schools under the care of Friends, is perhaps as great as the scattered condition of the Society there will at present admit; but we should be glad could they make provision for placing all their children in schools, taught by consistent members. The guarded, religious education of the children of Friends at home, as well as at school, is always a subject of deep interest; but, when as now efforts are making by the diffusion of books and papers, containing representations calculated to mislead, and while captivating the young and inexperienced to vitiate their religious belief, Friends have need to set a double watch around their tender offspring to defend them from the injurious consequences of these efforts to disseminate error. They should be careful to discountenance the perusal of all those pernicious publications, and living under daily watchfulness in the Divine fear, conscientiously striving to act up to their profession on all occasions, their example and religious exercise will have a preserving influence on their children.

The day calls for renewed vigilance in the performance of our religious duties, a constant recurrence in practice to the great doctrine of our profession, the immediate guidance and help of the Holy Spirit, in order that we may walk worthy of our high calling, and that the precious cause of Truth may not be permitted to fall from our hands; and we fully unite in the desire, that the afflictions the Society is now enduring, may bring the members nearer to the adorable Head of the Church, and unite in love all those who are sincerely engaged to uphold the doctrines of the gospel as set forth by George Fox, Robert Barclay, and others of our early Friends, in whatever circumstances they may be placed.

MINUTES.

At Ohio Yearly Meeting of Friends, held at Mount Pleasant on the 3d, and by adjournments there to the 6th of the Ninth month inclusive, 1855.

Reports were received from all the Quarterly Meetings, by which it appears that the following Friends have been appointed their Representatives to this Meeting: viz.† * * * *

They were all present and answered to the call of their names except one, his absence being on account of indisposition.

The following Friends are appointed to examine

† We have omitted the names on committees, &c.—*Ed. Friend.*

the treasurer's account, report the state thereof to a future sitting, what sum may be needful to raise, the present year, and the name of a Friend to be appointed Treasurer, viz.: * * *

The Representatives from the Quarterly Meetings are desired to confer together, and if way opens, propose the name of a Friend to serve the Meeting as Clerk, and one to assist him, the present year; and also the names of two Friends to serve as Messengers to the Women's Meeting.

Then adjourned to the 10th hour to-morrow morning.

Third-day Morning, 10 *o'clock*.—The Meeting assembled in the meeting-house yard, finding the house occupied by those who seceded from this meeting last year.

Nathan Hall, on behalf of the Representatives, reported that having conferred together, they had agreed to propose that Benjamin Hoyle serve the Meeting as Clerk the present year, and Robert H. Smith, as Assistant, which was satisfactory to the Meeting, and they were appointed to those stations.

Nathan P. Hall and Samuel Hollingsworth, were proposed to serve as Messengers to the Women's Meeting, which being approved, they were appointed to the service.

Then adjourned to 2 o'clock this afternoon.

At the hour adjourned to, the Meeting again convened.

An Epistle from the Yearly Meeting of Philadelphia was read, to our edification and comfort.

* * * * * were appointed to prepare essays of Epistles, as way opens, to other Yearly Meetings, and produce them to a future sitting.

The consideration of the State of Society was now taken up, by reading the Queries, and the answers thereto from the Quarterly Meetings. Suitable counsel was administered, and Friends were encouraged to greater faithfulness in their respective allotments in the church and in their own families. Parents were impressively reminded of the obligations resting on them in the right training of their beloved offspring, in life and conversation, consistent with our Christian profession. And it is the fervent concern of this Meeting, that those placed in the very responsible stations above alluded to, may be diligent and constant in the daily collecting of their families for the reading a portion of the Holy Scriptures, with their minds reverently turned unto the Lord. In these opportunities, brief as they might be, we believe the aspirations of parents would often be unto Him that His gracious promise might be realized. "I will pour my spirit upon thy seed, and my blessing upon thine offspring."

It has been refreshing and comforting to be informed by the several Quarterly Meetings, that love so generally prevails among our members, as becomes our Christian profession.

We desire to feel thankful for this evidence of the continued regard of the Head of the Church, and to encourage our dear friends to cherish this feeling towards their brethren and sisters. We entertain the hope that the trials which have been permitted to come upon us, will, as they are patiently endured, prove the means of uniting the members of the militant Church more closely to her glorified Head, and be numbered among the "all things that work together for good."

* * * * * *

Esther Richards, an elder and member of Elk-Run Particular, and Middleton Monthly Meeting, departed this life on the 22d of the Fifth month last, in the 89th year of her age.

Ruth Grave, a Minister and member of Westland Monthly and Particular meeting, departed this life the 24th of the Fourth month last, aged 89 years.

The following Friends were appointed to confer with a committee of women Friends, in taking into consideration the propriety of making a more convenient arrangement in the times of holding our Quarterly Meetings; and also, on account of the interruptions experienced in our meeting together the present year, occasioned by the occupancy of the house by those who seceded last year, they are desired to consider whether a more suitable time can be proposed for the assembling of this meeting in future; and report to another sitting; viz: * * * * *

Then adjourned to 2 o'clock to-morrow.

Fourth-day Afternoon—Met agreeably to adjournment.

The Clerk of this Meeting informed that a few lines had been received by him from Joseph Thorp, the Clerk of London Yearly Meeting, making reference to an accompanying document of that Meeting, but which was neither under cover of the envelope, nor accompanying it; should it come to hand, it is to be given in charge of the Meeting for Sufferings.

He also informed that the Epistle addressed to New York Yearly Meeting last year, had been returned.

Two communications were received, purporting to be from Baltimore Yearly Meeting—one signed by Richard H. Thomas, declining further correspondence with this Meeting. The other from those Friends who remained after the separation, accompanied by a minute, inviting this Meeting, if way should open for it, to appoint a committee to sit with them, and advise them in their stripped condition. And although this Meeting feels much sympathy with them in their tried situation, yet no way opens now to take further action in the case.

In thus reading both these communications, and making the members of this Meeting acquainted with all the circumstances of the case, it may be observed, that it has been in accordance with the usage of this Meeting since 1829, when, at that time, two communications were received, claiming the character of Baltimore Yearly Meeting. The one now received signed R. H. Thomas, together with a communication of like import from Indiana Yearly Meeting, was directed to be placed with the Meeting for Sufferings.

The minutes of the Meeting for Sufferings were read and its proceedings approved.

The following minute was received from the Meeting for Sufferings—it is referred for consideration to next year.

"Several of the members of this Meeting have for some time past failed to attend it. The Clerk is directed to furnish the Yearly Meeting with the information.

"Ninth month, 1st.

The Committee to settle with the Treasurer made the following report, which was adopted:

"We, the Committee to settle with the Treasurer and make out an apportionment amongst the Quarters, report, we have attended to the service, and find a ballance in his hands of $273,38, and propose to raise $200 for the use of the Yearly Meeting the present year; and that Nathan P. Hall be continued Treasurer. * * *

The following report was received from the committee appointed yesterday to the service, which being satisfactory to the meeting, it is adopted. The regular sessions of the Meeting for Sufferings are appointed to be held at Mount Pleasant, at 3 o'clock on the day preceding Short-creek Quarterly Meeting in the Fifth month, and at the same hour on the seventh-day preceding the sitting of this Yearly Meeting.

REPORT. "The Joint-Committee of men and women Friends, appointed to consider the p priety of changing the time of holding the Qu terly Meetings, &c., nearly all met, and united in proposing that the time of holding t Yearly Meeting be changed, to meet in futu on the first First-day in the Tenth month, Mount Pleasant. The meetings for worship begin at the tenth hour in the morning, and three in the afternoon. The Meeting of Min ters and Elders on the day preceding, at the ten hour. The Meeting for Discipline on Second-d at the tenth hour.

"That Redstone Quarterly Meeting be held the Eighth month at Westland, and at Providen in the Second, Fifth, and Eleventh months, sixth-day preceding the first seventh-day in t month, at the 11th hour; the Meeting of Min ters and Elders at 9 o'clock in the morning of t same day. That Springfield Quarterly Meeting held on Fourth-day preceding the second Sevent day in the Second, Fifth, Eighth and Eleven months, at the eleventh hour; the Meeting f Ministers and Elders at 3 o'clock the d preceding. And that Short-creek Quarterly Me ing be held on Fifth-day preceding the thi Seventh-day in the Second, Fifth, Eighth a Eleventh months; the Meeting of Ministers a Elders the day preceding—both at the eleven hour.*

The Friends appointed to attend the openi of Pennsville Quarterly Meeting, reported th some of their number attended, and that it w held as directed by this meeting.

The Quarterly Meetings all report, that fun have been raised as directed last year for the ben fit of Indian civilization; but the channel bei now closed for applying it, by the late action Indiana Yearly Meeting, the Friends having char of it are desired to place it in the hands of Nath Hall, who shall hold the same, subject to th meeting's direction, until it shall be duly appris by the Quarterly Meetings of the manner th may wish it disposed of.

The Boarding School Committee made t following report, which was adopted, and t Friend proposed was added to the committee; a the following were released from the comm tee, viz. * * * *

"From the Minutes of the Acting Committee, find that the amount received for board and tu tion for session commencing the 2nd of Ten month, 1854, for an average of about 71 pupi was $2975 7
Articles sold, ... 163 0
Stock and provisions on hand, . 185 0

Making, $3323 7

Provisions and contingent expenses, . .	$1952 13	
Wages on farm, . .	71 64	
Wages in house, . .	134 39	
Washing, . . .	196 12	
Salaries, . . .	964 37	3318 6

Balance in favour of Institution, of . $5 1

Amount received for board and tuition for se sion commencing 2nd of Fourth month, 1855, f an average of about 29 pupils, . $755 3
Articles sold, ... 116 9
Stock and provisions on hand, . 155 0
Produce of farm, ... 300 0

Making, 1327 2

* The time for holding the Quarterly Meetings Salem, Stillwater, and Pennsville, appears to remain heretofore.—*Ed. Friend.*

rovisions and contingent expenses, . . .	$720 50	
ages on farm, . . .	136 85	
ages in house, . .	89 25	
ashing, ...	70 00	
alaries, ...	558 31	$1574 91
eaving a deficiency for the session, of		$247 64
nd a deficiency for the year ending 17th of Eighth month, . . .	242 54	
or improvements and repairs, including the expenses for digging well and putting in pump, to the amount of one hundred and one dollars and sixty-eight cents, (after deducting voluntary contributions to the amount of ninety-one dollars and fifty cents,)	363 03	
	$605 57	
Which it is concluded to defray out of the original fund designed for such purposes.		
From a settlement with the Treasurer, it appears that there are notes in his hands		
cluding interest, to the amount of .	$662 95	
Cash on hand, ...	35 78	
Making,	$698 73	
The interest arising from the fund for the education of Friends' children in limited		
rcumstances, amounts to . . .	$47 31	

Meetings for worship have been regularly held the Institution to a good degree of satisfaction.

The committee taking into consideration the hange made last year, by the addition of two eeks to the vacation at the close of the sumer session, are united in proposing to the Yearly eeting, that the winter session in future shall mmence after an interval of four weeks from e close of the summer session, and consist of weeks, agreeably to the former arrangement.

The committee unite in proposing to the Yearly eeting the appointment of Robert H. Smith as member of the committee."

Nathan Hall and Robert H. Smith are appointed have 300 copies of the minutes of this meetg printed for the use of subordinate meetings, d divide them among the Quarters, and defray e expense by a draft on the Treasurer.

It is concluded that this meeting shall assemle in Short-creek meeting-house at the tenth hour -morrow, in the capacity of a meeting for divine rship.

Then adjourned to 2 o'clock to-morrow afternon.

Fifth of the week and sixth of the month. At e time adjourned to, the meeting again assembled. The committee appointed last year to visit and sist subordinate meetings, made the following port. It is continued to the service another year, d desired to extend their visit to our subordinate eetings generally, in order to encourage them as ility may be given, in the support of our religis testimonies, and in the wholesome exercise of r Christian discipline. And such adjournments those meetings as may be deemed needful by e committee to suit their convenience, is reommended to be made. And John Patton, Elisha ollingsworth, Ellwood Dean and William Foulke, e added to the committee.

"We, the committee appointed to visit and sist subordinate meetings, Report, that most of r number attended four of the Quarterly Meetgs, being those within the limits of which separation occurred; and a part of our number attended arly all the Monthly Meetings constituting em. The following meetings have been discontued on account of it, to wit:

Monthly Meetings.

MARLBOROUGH AND REDSTONE.

Preparative Meetings.	*Meetings for Worship.*
MOUNT PLEASANT,	CROSS CREEK,
CROSS CREEK,	MOUNT PLEASANT,
WEST GROVE,	WEST GROVE,
FREE PORT,	LEXINGTON,
MARLBOROUGH,	AUGUSTA,
AUGUSTA,	SALINVILLE.
LEXINGTON.	

Within the limits of two of the Quarterly Meetings and eight of the Monthly Meetings, no separation has taken place."

By reports received from the Quarterly Meetings, it appears that there have been thirty-two schools conducted under the care of Friends.

There are 1283 children of suitable age to go to school.

512 have been attending Friends' schools.

476 have been attending District schools.

200 have been attending other schools, and receiving education at home.

85 not receiving education the past year.

The above account does not include those who have seceded from this meeting. One of the Quarterly Meetings does not distinctly describe the character of the schools attended.

Our Quarterly and Monthly Meetings are again affectionately desired not to relax in their concern and labours in promoting the guarded education of the youth of our Society, as heretofore advised by this meeting; and make report next year.

Taking into consideration that John Street and Jacob Holloway, two of the trustees appointed to hold, for the use of this meeting, the title and deeds for the Yearly Meeting house, and premises and lots of ground appertaining; and also for the Boarding-school house and lands and other appurtenances, purchased for its use, being removed by death—this meeting now instructs and directs Benjamin Hoyle and Henry Crew, the survivors of them, to make and execute good and sufficient deeds, according to law, to George Gilbert, Nathan Hall, Jehu Fawcett, Asa Garrettson, Robert Ellyson, and John Patton, to hold *in trust* for the use of the religious Society of Friends of this Yearly Meeting; and to be subject to the future direction of this meeting. Joshua Maule, Robert H. Smith, and James W. McGrew, are appointed to see that these directions are complied with. Any further attention that may be needful in carrying out these instructions is intrusted with our Meeting for Sufferings, which is authorised to perform any other act necessary in the premises for the full and complete execution of the trust.

In consequence of the assembling of this meeting next year one month later than heretofore, it may be needful to make some little change in the summer and winter sessions of the Boarding-school next year; the care of arranging it is left with the committee having charge of that concern.

James H. Dean is appointed correspondent for New Garden Monthly Meeting: address Salem, Columbia Co., Ohio.

Robert Ellyson, for Upper Springfield Monthly Meeting: address East Westville, Mahoning Co., O.

Nathan P. Hall, for Short-creek Monthly Meeting: address Mount Pleasant, Jefferson Co., Ohio.

Amos Cope, for Providence Monthly Meeting, in place of Jesse Couldron, released: address Redstone, Fayette Co., Pennsylvania.

Essays of Epistles were produced to Dublin and Philadelphia Yearly Meetings, which were approved, directed to be signed by the clerk, and placed with the correspondents for forwarding.

Having finished the business that has been before us the present year in love and brotherly condescension, and under the solemnizing influence of the Spirit of Truth, now again at the close mercifully spread over us; under feelings of desire for each other's preservation in it, the meeting concludes to meet again, if the Lord permit, at the time agreed on next year.

BENJAMIN HOYLE, Clerk.

SUMMARY OF EVENTS.

EUROPE.—News from England to the 16th ult.—There was great rejoicing throughout Great Britain and France, on account of the destruction of the south part of Sebastopol, leading to the expectation that the Russians would be soon compelled to abandon totally this famous strong hold which they have defended with such remarkable courage and obstinacy for the past year. From the despatches of the allied commanders, it appears that on the 8th of Ninth month, being about twelve months since the landing in the Crimea, and three hundred and sixteen days since the opening of the siege batteries, a final and victorious assault was made on the Malakoff. The assault was preceded by a terrific bombardment of three days' continuance, and a despatch from Gortschakoff saying, "Our works suffer," prepared the public for the result. On the 8th, at noon the whole disposable force of the besieging armies moved forward in a four fold attack. The extreme right of the French attack was directed against the little Redan, which they carried, but which they had to abandon in consequence of the fierce charge made by the Russians. The second and principal assault of the French was against the Malakoff, which, after six repulses, they carried by storm, and decided the fate of the day. A third attack made by the British against the great Redan completely failed, for, although they succeeded in gaining temporary possession of the salient angle of the work, they were speedily driven back. The fourth portion of the assault was made by the French, under De Salles, against the central battery, but also failed. The slaughter was terrific, and is estimated at 2,000 English, 15,000 French, and as many Russians, making the aggregate upwards of thirty thousand men. These numbers are, however, conjectural, the loss actually sustained by the respective armies, not being known. The French were the greatest sufferers, several of their Generals and a host of officers being among the slain. During the night succeeding the assault, the Russians evacuated the entire south side, first blowing up the defences, sinking all the ships, firing the town, and leaving nothing but smouldering ruins. Gortschakoff, in a despatch, dated the night of the 9th, says, "Our brave troops, who resisted to the last extremity, are now crossing over to the northern side of Sebastopol. The enemy found nothing in the southern part, but blood stained ruins. On the 9th of September, the passage to the northern part was accomplished, with the loss of 100 men. We left, I regret to say, 500 men grievously wounded on the southern side." The Russians had long since made preparations by mining, for making the destruction as complete as possible, whenever the position became no longer tenable. They had also constructed a bridge across the harbour, to facilitate the transfer of their troops and stores. The bridge was destroyed as soon as the garrison effected its passage. The allies had not yet ventured to occupy the ground abandoned by the Russians. Pelissier says, "The explosion of mines successively, and on different points, makes it our duty to defer an entrance into the place, which presents the spectacle of an immense furnace. Prince Gortschakoff being closely pressed by our fire, has demanded an armistice to carry off his wounded." The defences to which the Russians have retreated, are said to be strong, but not equal to those they have been compelled to abandon. It was uncertain whether they would attempt to hold them longer than was required to enable the Russian forces to effect a safe withdrawal from the Crimea. The utmost efforts of the allied Generals, it was supposed, would be put forth to cut off the anticipated retreat, and effect the capture or destruction of the Russian army. It is reported that instructions have been sent to the allied Generals, in the event of Gortschakoff seeking to capitulate, to demand that Russia shall surrender at discretion all the troops, stores and fortified places, including Odessa. More troops have been ordered to proceed immediately, from France to the Crimea. Pelissier has been created a Marshal of France, and Paris completely illuminated on account of the victory. A grand national *te Deum* was celebrated at the church of Notre Dame, the Emperor attending in person. Queen Victoria has sent an address of thanks to her army, and directs General Simpson to congratulate Marshal Pelissier on his brilliant victory. The Times suggests the celebration of a day of national

thanksgiving, on account of the fall of Sebastopol. A despatch from the sea of Azoff states, that the allies were doing immense damage to the Russian vessels and merchandize along the coast. Forty-three fishing establishments, 127 boats, several thousand nets, tar, salt and barrels without number, had been destroyed. Only four fisheries escaped in consequence of the shallowness of the water, preventing the approach of the ships of war. These proceedings seem to be viewed as matter of exultation rather than shame, and the destruction of the business of the poor fishermen in the distant sea of Azoff, affords satisfaction to the citizens of London and Paris. The spirit of war is truly as base and mean, as it is savage and unchristian.

FRANCE.—On the evening of the 7th, an attempt was made to assassinate the Emperor, as he was about proceeding to the Italian opera. It was made by firing two pistols into the carriage, in which the Emperor was supposed to be. No one was hurt. The attempt was made by a young man, named Bellemare, a native of Rouen. He is of notoriously bad character, and is said to be partially insane. He was instantly taken into custody. A lamentable accident occurred on the 11th, on the Versailles Railroad, in consequence of a passenger train coming in collision with a luggage train. About 15 persons were killed, and thirty wounded.

GREAT BRITAIN.—The weather has been favourable, and the crop accounts satisfactory. The Bank of England had advanced its minimum rate of discount to 4½ per cent., and a further advance to 5 per cent. was expected. The Liverpool cotton market, in consequence of the stringency of the money market, and another advance in the bank rate of discount, had been rather inactive, and prices were barely maintained. The sales of the week reached 46,000 bales, of which speculators took about 6,000 bales. Breadstuffs generally were dull, but prices had undergone no material change. Wheat was quoted 1d. higher. Consols closed at 90 5-16 a 90¼.

MEXICO.—Dates from the city of Mexico to the 19th ult. General Carrera had abdicated, and a Council had been appointed, in which the garrison was represented. Generals Alvarez and Comonfort were shortly expected to reach Mexico. A state of anarchy was feared.

UNITED STATES.—*The Indians.*—On the 3d of last month, the U. S. troops, under General Harney's command, surprised an encampment of Brule Sioux Indians, near the North Fork of the Platte river. The fight and chase lasted for two or three hours, at the end of which time there were no Indians to be seen, except the prisoners, and the dead bodies scattered around. About 85 Indians were killed, including their chief, and between 60 and 70, mostly women and children, taken prisoners. A large number of horses and mules were taken from the Indians, with wagon loads of new lodges and other property. Six soldiers were killed, and six wounded.

New Mexico.—Santa Fe dates to Ninth mo. 1st have been received. The Indian relations in New Mexico are more favourable, and the mail party met with but few Indians, and these manifested a friendly disposition. Col. Sumner had left Fort Leavenworth on the 20th for the Plains, with seven companies of U. S. troops.

New Jersey.—The recent census of this State shows a population of 569,499, being an increase of 80,166 over that of the year 1850. The increase has been chiefly in the northern counties. There are 151,522 children, between the ages of 5 and 16 years, 77,364 of whom are boys and 74,158 girls. The entire population consists of 282,702 males and 286,797 females. The coloured residents number 24,053, and 103,202 are persons of foreign birth. Among the documents relating to early colonial history published by the State of New York, is a census of the province of New Jersey taken in the year 1726. At that time, New Jersey contained a total of 32,442 persons, of whom 15,737 were white males, 14,124 white females, and 2581 negroes.

The Yellow Fever.—A great improvement has taken place in the health of Norfolk and Portsmouth. But few persons are now attacked with the disease. At New Orleans, the deaths for the week ending Ninth mo. 23d, were 214, including 89 from fever. It is no longer considered epidemic there. Many towns and settlements along the Mississippi and some of its southern branches, are suffering severely from the pestilence.

The Public Schools of Boston.—The Boston Transcript gives the following information respecting the public schools of that city. "We learn that during the last financial year, the payments on account of the public schools, amounted to 22.50 per cent. of the whole ordinary expenditures of the city. The cost of carrying on the public schools, viz. One High, one Latin, one Normal, 18 Grammar, and 196 Primary, including the repairs of the houses, salaries, furniture, fuel, and all incidental expenses of the same, amounted to $389,135 64. The number of pupils was 23,739; and the total expense for each scholar was $12.25. Of this sum $9.39 was required for the salary of the teachers, and $2.86 for incidental expenses.

New York.—Six members of the city government, three of whom are aldermen and three councilmen, have been indicted by the Grand Jury on charges of malfeasance in office, or official corruption. They are charged with taking or demanding bribes on various occasions. Interments last week, 355.

Philadelphia.—Mortality last week, 169.

California.—On the 30th, the steamship Star of the West arrived at New York, with California dates to the 5th ult., 650 passengers and $1,150,000 in gold. The wheat crop is said to be short in quantity, and inferior in quality. The shock of an earthquake was felt along the California coast, on the 21st of Eighth mo. At San Francisco, it was very severe. Difficulties had occurred on the Rogue river, between the Indians and the U. S. troops that accompanied General Palmer, Superintendent of Indian affairs in Oregon. Three whites and two Indians were killed. Great excitement prevailed, and troops were ordered from Fort Oxford.

AGENTS FOR "THE FRIEND."

MASSACHUSETTS.
James Austin, Nantucket.
George M. Eddy, New Bedford.
Israel Buffington, Fall River.
George F. Read, Salem.
William B. Oliver, Lynn.

RHODE ISLAND.
Charles Perry, Westerly.

NEW YORK.
William Birdsall, 53 Fulton street.
John F. Hall, Standfordville.
David Bell, Rochester.
Frederick Mills, Lowrville.
John King, Ledyard.
Thomas Bedell, Coxsackie.
Francis H. Williams, Jacksonville P. O.
Henry Knowles, Smyrna, Chenango Co.
Smith Upton, Clinton Corners, Dutchess Co.

NEW JERSEY.
William Mickle, Woodbury.
John Bishop, Columbus.
David Roberts, Moorestown.
Joel Wilson, Rahway.
Benjamin Sheppard, Greenwich.
William Carpenter Salem.

PENNSYLVANIA.
George Malin, Whiteland.
Joshua B. Pusey, Londongrove.
Jesse J. Maris, Chester.
Joel Evans, Springfield.
Thomas Mendenhall, Wolf Run, Lycoming Co.
Daniel P. Griffith, Brownsville, Fayette Co.
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WEST-TOWN BOARDING-SCHOOL.

The winter session of the School will commence Second-day, the 5th of Eleventh month next. The pup will be conveyed from the city, by railroad, to W Chester, where conveyances will be in waiting to ta them to the School, on the arrival of the morning a afternoon cars, on Second-day, the 5th, and Third-d the 6th of Eleventh month. The children will get th baggage the day after their arrival. The cars leave t depot, south side of Market street, above Eighteen (formerly Schuylkill Fifth street,) at half past 7 o'clo A. M., and at half past 3 o'clock, P. M. The agent of t school will be at the railroad depot on Second a Third-day *afternoons*, and will furnish pupils with ticke and accompany them to West Chester. Those who by the *morning* train will be furnished with tickets a person in attendance. To those who procure tick as directed, the fare from Philadelphia to the Scho including baggage, will be one dollar, which will charged at the School. All baggage should be distinc marked West-town, and with the name of the own and should be sent directly to the depot.

The West-town office is at Friends' Bookstore, 84 Arch street, where all small packages for the pup left before 12 o'clock *on Sixth-days*, will be forwarde *All letters* for the pupils and others at the School, shou be sent by *mail*, directed to *West-town Boarding-Scho West Chester P. O., Chester Co., Pa.* Packages shou be distinctly marked and put up in a secure manner, that their contents will not be liable to be lost by han ling. The stage will leave West Chester for the Scho during the *winter session*, on Second, Fourth, and Sevent days, on the arrival of the *morning* cars from the ci and from the School to West Chester on the same da to meet the morning cars for Philadelphia. The f for each passenger to and from West Chester by t stage, will be 25 cents. When special conveyances other times are provided at the School, an extra char will be made.

West-town, Tenth mo., 2d, 1855.

INDIAN CIVILIZATION.

A man Friend is wanted to assist on the farm Tunessassah, and to aid in carrying out the conce for the improvement of the Indians.

Application may be made to JOSEPH ELKINTON, 377 S. Second stre THOMAS EVANS, 180 Arch stre

Philad., Tenth mo., 1855.

WEST-TOWN BOARDING SCHOOL.

Wanted, a Teacher of the Classical Department in th Institution.

Application may be made to either of the undersigne members of the Committee.

SAMUEL HILLES, Wilmington, Del.
THOMAS EVANS, } Philada.
SAMUEL BETTLE, Jr. }

MARRIED, at Friends' Meeting at Leeds' Point, N. on Fifth-day, the 20th ult., JARVIS H. BARTLETT, Tuckerton, N. J., to MARTHA LEEDS, of the former pla

DIED, on the 10th of Eighth month last, in the 89 year of her age, ELIZABETH W. MILLER; a valued a beloved member and elder of Salem Monthly Meetin New Jersey.

——, at her residence in Abington, on the 25th ul in the 35th year of her age, MARY, daughter of the la Thomas Rudolph, of Delaware county, Pa. She had t a very protracted period laboured under much wea ness and bodily suffering, to which she submitted wi Christian patience and resignation. Through her li gering illness, she was supported by a humble relian on the Redeemer of men, and was graciously favour near her close, with a clear evidence of her acceptan with him.

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From the Penny Magazine.

On the Nature of Consumption.

The pulmonary organs have been divided by anatomists into three distinct textures, which may be individually or collectively the seat of disease. In the first place, branches of the windpipe perforate the lungs in every direction, and these as well as the windpipe are lined throughout by a delicate membrane similar to the lining of the mouth and nostrils; inflammation of this membrane constitutes *catarrh* or *common cold*. Secondly, the outside of each lung is covered by a still more delicate membrane, thin and transparent like "silver" paper, called the pleura; inflammation of this membrane constitutes *pleurisy*. Thirdly, there is a texture contained between the internal and external membranes just described, which consists of the vessels and other proper substance of the lungs; inflammation of this intervening texture is what is known in technical language by the name of *inflammation of the lungs*. *Consumption* is a disease of a nature quite apart from that of ordinary inflammation.

No class of diseases have afforded, under certain circumstances, more difficulty in their discrimination than those of the chest. The various inflammatory attacks when they existed in a severe degree, have been at times confounded with each other; and the protracted effects of inflammation in the living body, are still frequently mistaken by the public for the presence of consumption. A patient may have violent cough, frequent expectoration of purulent matter, shortness of breath, disease of pain or oppression in the chest, wasting of the flesh, hectic fever, and yet all these symptoms may be the consequence of an extensive and long continued attack of catarrh; or this (and it is less rarely occurs) with the effects of a dangerous pleurisy, or of inflammation of the proper substance of the lungs. The difficulty experienced in attempting to discriminate these diseases is explained in the fact that they have many symptoms in common. Every severe derangement of the lungs and their connexions is sure to be accompanied with cough, shortness of breath, and one or more of the other symptoms enumerated above. The difficulty of discrimination is further accounted for in the peculiar *position* of the lungs. As the lungs are contained within a bony case formed by the ribs, we are unable, when any portion of their structure is changed by disease, to ascertain either by our sight or our touch the exact character and seat of the morbid change, and, as we have no other means of forming an opinion, we are obliged to depend on the external symptoms, which may, as has been previously observed, occasionally deceive us.

Until the year 1816, indeed, no better way had been discovered of discriminating pulmonary diseases; but at this period, Dr. Lœnnec, an eminent physician of Paris, hit upon a new method. It consisted in applying *the ear* to the purposes of discrimination, and the originality and strangeness of the discovery excited great surprise and no little incredulity amongst the profession of the day. Dr. Lœnnec was led to enter on this new path by a very simple circumstance. By bringing his ear near to the chest of a patient, he observed that certain sounds were emitted from the chest during the act of breathing. Following up the hint, he constructed an instrument on the principle of an ear-trumpet, that the sounds might be heard the more distinctly, and with this instrument, called a stethoscope, he commenced a series of observations. These observations, after having been prosecuted with astonishing assiduity for several years, ended in Lœnnec's giving publicity to the fruits of his labours. Their general result showed that the lungs when in a healthy state always emit during respiration sounds of a peculiar character; and in the progress of their diseases that they emit sounds of a different description, each disease, singular to say, having its own variety of sounds. This, the acoustic mode of discrimination, has since had an extended trial, and its claims to utility are now recognized by professional men in various parts of the world.

The inflammatory diseases of the chest are as curable as inflammation in other parts of the body; but the consumptive disease is one of the most intractable with which we are acquainted. Conscientious medical men at once admit that patients in whom consumption has been established rarely recover; yet there are quacks who pretend to be able to cure every instance, and, what is still more to be regretted, such persons have often succeeded in bringing over a portion of the public to believe in their pretensions. It is not difficult, however, to account for this apparent success. An affectionate mother for instance, who has delicate female children, is exceedingly apt, should any of them become subject to cough, to take alarm, and to immediately conclude that the cough is a sign of the commencement of consumption. If, while under this impression, the mother obtains the opinion of a quack, she is certain to have her suspicions corroborated. The child is then submitted to his treatment, and though the complaint be a common cold or any other complaint equally curable, he will publish the case, as soon as recovery comes about, as a cure of consumption, and the mother who was at first deceived by her own affectionate solicitude, and afterwards duped by the cunning of the imposter, will voluntarily attest his certificate of skill. This is a fair sample of the manner in which quackery secures its advocates and its victims. On the list of the honourable practitioner we never find these "surprising cures." No, when he is consulted in such cases, he assures the mother that her impressions are groundless, prescribes for the patient, and, when the affection is removed, the only credit *he* claims or receives is the credit of having subdued a catarrh, or other result of common inflammatory action.

Although the nicest judgment of the scientific physician be occasionally required to discriminate consumption in the living body, from the chronic effects of pectoral inflammation, there is no difficulty in their discrimination when we come to examine the contents of the chest after death. In an examination of a consumptive patient after death, the lungs are found in a state which cannot be produced by any other known disease. Were the public in possession of any rational conception of this state, it would effectually shield them from the designs of those unprincipled persons who pretend to have a specific for its removal. In the language of medicine the lungs of consumptive patients are said to contain *tubercles* or *small tumors*, and we shall presently lay before the reader a sketch of the progress of these extraordinary and destructive bodies.

The seeds of the disease, which will eventually establish consumption, may be deposited in his lungs a considerable time before the patient is aware of any alteration in his general health. He may be engaged for weeks in the routine of business or of pleasure, previous to his receiving any warning of the pulmonary danger, unless, perhaps, in a trifling irritation about the top of the windpipe, accompanied by a dry tickling cough. A sight of the lungs, during this early stage, can be obtained only in case the patient be destroyed by the inroad of some other disease, or by an accident. Then, on opening the chest, the following appearances present themselves.

In the upper half of both lungs, great numbers of roundish bodies, somewhat resembling small pearls, are seen scattered. They are of a pale grey colour, and vary in size from that of a millet to that of a hempseed. They feel hard, and adhere to the substance of the lungs, in which they are set after the manner of currants in the surface of a pudding. These are the remarkable bodies called tubercles. Their structure is altogether foreign to the healthy structure of the lungs; but the functional or organic change of the latter, which must necessarily precede their formation, is not as yet clearly explained. In the obscurity of their origin, they resemble certain plants that suddenly spring up in places where their species were previously unknown. It is certain, however, that the elements of tubercles are not derived from the atmosphere, for they are often found in parts of the human frame, such as the bones, to which the atmospheric air cannot gain admission.

This early stage, we have remarked, may or may not be attended with slight external symptoms. The tubercles are too small and too slow in their growth, to disturb as yet, in any marked degree, the vital functions of the surrounding parts. The substance of the lungs quietly yields to their pressure, and the respiration is not sensibly affected by their morbid encroachment. But, once created, tubercles will, in a longer or shorter time, proceed through their accustomed course. Their progress may be conveniently divided into three stages, of which two stages remain to be described.

In the first stage, the tubercles had attained the size of millet and of hempseeds. In the second

stage, they continue to increase in size, and, drawing nearer to each other, they appear arranged into irregular groups. A yellow speck soon becomes developed in the centre of each tubercle, and, extending itself slowly, encroaches on the grey structure, of which the tubercle seemed originally composed, until the grey colour completely disappears in the yellow. Individually the size of the tumors may now be included between that of a pea and a filbert. Their structure is still firm, and several may be seen either coalescing or united into one mass.

The third stage is at hand. The groups of tubercles are united into homogenous masses, generally equal in size, or rather larger than a walnut. The structure of each mass becomes gradually softer and moister, and if pressed between the fingers at this time, it feels greasy like new cheese.

Continuing to soften, it gradually passes from the solid to the fluid state. The fluid first forms in the centre of the mass, and its quantity steadily augments until the solid portions of the tubercles are completely broken down. In a short time, these fluid tubercles burst into the air tubes, and are expectorated in a violent fit of coughing, leaving hollow ulcers in the substance of the lungs.

This is the history of genuine consumption, or the tubercular disease of which more than a fourth of the inhabitants of Great Britain are said to perish. Commencing, as we have seen, in small hard grains, the tubercles gradually increase in size, and change their colour from grey to yellow. They then unite into irregular masses. The centres of these masses becomes soft, and afterwards fluid. The fluidity eventually involves the whole mass, and this is the final transformation which tubercles undergo before they burst into the air tubes and are expectorated. The constitution of the patient generally begins to suffer in the second stage. In the third stage the symptoms are still more severe. Harassing cough has then set in, and fever, with copious night-sweats, &c. A temporary relief may succeed to the expectoration of the first fluid tubercles; but new crops will continue to form and go through the same process, until the lungs of the patient are no longer capable of sustaining life, and his body is reduced to almost the figure of a skeleton.

Cost of Bombardment.—Every shell thrown by the Allies upon Sebastopol, is said to cost $125. We know not how near this estimate is to the truth; but, assuming it as the basis of calculation, we reach some startling conclusions. In thirteen days, no less than 780,000 shells and balls were thrown, and at $135 each, if they were all shells, that cost would be a little more than $115,000,000! This seems hardly possible; but the expense at the lowest estimate, must be enormous. The balls thrown in thirteen days are supposed to have weighed more than 35,000,000 pounds, which would cost, at the rate of pig iron even in England, nearly half a million dollars; while the expense for powder alone—about five million pounds—would be three quarters of a million. The cannon balls, if rolled into rail bars weighing sixty pounds to the yard, would make a single track railway from New York to Albany, 160 miles.—*Advocate of Peace.*

Mosquitoes.—At a late meeting of the Boston Natural History Society, Dr. Durkee made some remarks upon the mosquito. Among other things, he stated that he had satisfied himself, from repeated examination with the microscope, that the male mosquito has no sting, and cannot draw blood, the female alone being endowed with that organ.

From the Journal of George Fox.

Another paper I wrote there concerning the Stone spoken of by Daniel, chap. ii., which became a great mountain, and filled the whole earth; showing "that thereby was set forth the kingdom and power of Christ."

When Christ, the Stone that became a great mountain, and filled the whole earth, had broken to pieces the head of gold, and the breast of silver, and the belly of brass, and the legs of iron, and the feet part iron, part clay, (which were the four monarchies, to wit, the Babylonian and Mede, the Persian, the Grecian, and the Roman,) and had ended the outward Jews' typical kingdom; Daniel saith, "In the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed." Dan. ii. 44. Christ said, "All power is given unto me in heaven and in earth." Matt. xxviii. 18. And, "My kingdom is not of this world." John xviii. 36. "Christ is the image of the invisible God, the first-born of every creature. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist." Col. i. 15—17. Here ye may see, all things consist by Jesus Christ, and all things were created by Christ, and for him, whether they be things in heaven, or things in earth, visible or invisible, they were created by him, and for him; yea, thrones, dominions, principalities and powers, these were all created by him, and for him. So, Christ is "King of kings, and Lord of lords." Rev. xix. 16. And the "Prince of the kings of the earth." Chap. i. 5. Out of his mouth goeth a sharp sword, with which he shall smite the nations, and he shall rule them with a rod of iron; as the vessel of a potter, shall they be dashed in pieces, who do not obey Him, the King of kings, and Lord of lords. This is Christ, who said, "I am Alpha and Omega, the beginning and the ending, the first and the last;" so he is over all nations, and above them all. We must understand this rod of iron, by which Christ rules the nations, is a figurative speech of Christ, who is ascended into heaven, and is at the right hand of God. All power in heaven and in earth, is given unto him, and all things were created by him, and for him; so then they are Christ's, and he hath power over all things, for all are his. So, as the Scripture saith, "By me kings reign, and princes decree justice." Prov. viii 15. But if they abuse his power, and do not do justice, as is decreed by Christ, the King of kings, and Lord of lords, the first and the last, they must feel and know the weight of his rod of iron, by which he will rule such as abuse his power. That is decreed by Him, who hath all power in heaven and in earth given to him, and rules in the kingdoms of men.

G. F.

Kingston, the Eleventh month, 1687.

The Camel.

Over the arid and thirsty deserts of Asia and Africa, the camel affords to man the only means of intercourse between one country and another. The camel has been created with an especial adaptation to the regions wherein it has contributed to the comfort, and even to the very existence of man, from the earliest ages. It is constituted to endure the severest hardships with little physical inconvenience. Its feet are formed to tread lightly upon a dry and shifting soil; its nostrils have the capacity of closing, so as to shut out the driving sand, when the whirlwind scatters it over the desert; it is provided with a peculiar apparatus for retaining water in its stomach, so that it can march from well to well without great inconvenience, although they be several hundred miles apart. And thus, when a company of eastern merchants cross from Aleppo to Bussora, over the plain of sand which offers no refreshment to the exhausted senses, the whole journey being about eight hundred miles, the camel of the heavy caravan moves cheerfully along, with a burden of six or seven hundred weight, at the rate of twenty miles a day; while those of greater speed, that carry a man, without much other load, go forward at double that pace and daily distance. Patient under his duties, he kneels down at the command of his driver, and rises up cheerfully with his load; he requires no whip or spur during his monotonous march; but, like many other animals, he feels an evident pleasure in musical sounds; and therefore, when fatigue comes upon him, the driver sings some cheering snatch of his Arabian melodies, and the delighted creature toils forward with a brisker step, till the hour of rest arrives, when he again kneels down, to have his load removed for a little while; and if the stock of food be not exhausted, he is further rewarded with a few mouthfuls of the cake of barley, which he carries for the sustenance of his master and himself. Under a burning sun, upon an arid soil, enduring great fatigue, sometimes entirely without food for days, and seldom completely slaking his thirst more than once during a progress of several hundred miles, the camel is patient, and apparently happy. He ordinarily lives to a great age, and is seldom visited by any disease.

Camels are of two species. That with one hump is the Arabian camel, and is usually called the dromedary. The species with two humps is the Bactrian camel. The Asiatics and Africans distinguish as dromedaries those camels which are used for riding. There is no essential difference in the species, but only in the breed. The camel of the heavy caravan, the baggage camel, may be compared to the dray-horse; the dromedary to the hunter, and, in some instances, to the race-horse. Messengers on dromedaries, according to Burckhardt, have gone from Daraou to Berber in eight days, while he was twenty-two days with the caravan on the same journey. Mr. Jackson, in his account of the Empire of Morocco, tells a romantic story of a swift dromedary, whose natural pace was accelerated in an extraordinary manner by the enthusiasm of his rider: "Talking with an Arab of Suse, on the subject of these fleet camels, and the desert horse, he assured me that he knew a young man who was passionately fond of a lovely girl, whom nothing would satisfy but some oranges these were not to be procured at Mogadore, and as the lady wanted the best fruit, nothing less than Morocco oranges would satisfy her. The Arab mounted his heirie at dawn of day, went to Marocco (about one hundred miles from Mogadore), purchased the oranges, and returned the night after the gates were shut, but sent the oranges to the lady by a guard of one of the batteries."

The training of the camels to bear burthens, in the countries of the East, has not been *minutely* described by any traveller. M. Brue, who, at the latter part of the seventeenth century, had the management of the affairs of a French commercial company at Senegal, says, "soon after a camel is born, the Moors tie his feet under his belly, and having thrown a large cloth over his back, put heavy stones at each corner of the cloth, which rests on the ground. They in this manner accustom him to receive the heaviest loads." Both ancient and modern authors agree tolerably well in their accounts of the load which a camel can

arry. Sandys, in his Travels in the Holy Land ays, "six hundred weight is the ordinary load, et will he carry a thousand." The caravans are istinguished as *light* or *heavy*, according to the ad which the camels bear. The average load of he heavy, or slow-going camel, as stated by Major ennell, who investigated their rate of travelling ith great accuracy, is from 500 to 600lbs. urckhardt says, that his luggage and provisions eighing only 2 cwt., and his camel being capable f carrying 6 cwt., he sold him, contracting for he transport of his luggage across the desert. he camel sometimes carries large panniers, filled ith heavy goods; sometimes bales are strapped n his back, fastened either with cordage made of he palm-tree, or leathern thongs; and sometimes wo, or more, will bear a sort of litter, in which omen and children ride with considerable ase.

The expense of maintaining these valuable reatures is remarkably little: a cake of barley, a w dates, a handful of beans, will suffice, in addi- on to the hard and prickly shrubs which they nd in every district but the very wildest of the esert. They are particularly fond of those vege- able productions which other animals would never uch, such as plants which are like spears and aggers, in comparison with the needles of the nistle, and which often pierce the incautious raveller's boot. He might wish such thorns radicated from the earth, if he did not behold o camel contentedly browsing upon them; for o thus learns that Providence has made nothing a vain. Their teeth are peculiarly adapted for uch diet. Differing from all other ruminating ibes, they have two strong cutting teeth in the pper jaw; and of the six grinding teeth, one on ach side, in the same jaw, has a crooked form: heir canine teeth, of which they have two in each aw, are very strong; and in the lower jaw the wo external cutting teeth have a pointed form, nd the foremost of the grinders is also pointed nd crooked. They are thus provided with a ost formidable apparatus for cutting and tearing he hardest vegetable substance. But the camel , at the same time, organized so as to graze upon he finest herbage, and browse upon the most deli- ate leaves; for his upper lip being divided, he is nabled to nip off the tender shoots, and turn hem into his mouth with the greatest facility. Whether the sustenance, therefore, which he nds, be of the coarsest or the softest kind, he is qually prepared to be satisfied with and to en- oy it.

A Remarkable Man.—The Boston (Mass.) imes says, "There is a man residing in this city, ho came here twenty-years ago from England, nd brought with him some three hundred guineas f his own hard earning, with which he commenced usiness as a grocer on a small scale. Little by ttle he increased his trade, and at the present me he is probably worth more than any other an in Massachusetts in the same line of business. During the period of twenty-three years, he never ave a note of hand or took one; he never sued a an, and never was sued himself, nor ever called o the witness stand in any court during the whole eriod. He never was naturalized, and of course ever voted, although he has paid thousands of ollars for State and county taxes. He has been nown to buy a cargo of West India goods amount- ng to $90,000, for which he paid cash on delivery. He never deals in or drinks intoxicating liquors; ever gives a dollar for a charitable purpose where e thinks his name will appear in the newspapers, lthough he has distributed thousands to the dis- ress of his fellow-men.

The Bees of the Bible.

1. They are very numerous. Reference is made to them in almost every part of the sacred volume. Sometimes something of a swarm is found together. But generally they are referred to singly, and one after another.

2. They differ from all other kind of Bees, in that not one of them ever stings. Most bees are armed and wax valiant in fight, and can do great harm to people, even to cause the death of those they sting. But the Bible Bees never harmed a mortal. Indeed, they have prevented an incredible amount of harm to their owners. In fact, if if they were properly cultivated, so that they should every where abound, and were to be in possession of every individual, it is believed that the greatest part of the wrong, and harm, and violence, and falsehood, and misery in the world would immediately cease. That is very strange. But the Bees are certainly most wonderful peacemakers, and most wonderful agents in putting an end to all kinds of human woe. It is not doubted by those best acquainted with them, that if a family possessed a whole swarm, that is as many as the Bible recommends, that family would be one of the happiest on earth, even though they had not a dollar in the world, and knew not where they should get their next meal.

So that these Bees are a marvel in that they not only do not sting people themselves, but destroy all other kind of stings. They have been known to destroy completely the sting of remorse, the sting of anger, the sting of malice, the sting of slander, the sting of discontent, the sting of despair, &c.

3. These Bees produce a vast amount of honey. Even a solitary one of them has been known to produce sweetness enough to last a family a twelve-month and more. And the sweetness was a thousand times sweeter than that of honey or the honey-comb of other bees, and was more to be desired than gold yea, than much fine gold. Indeed, we have known a whole neighborhood sweetened throughout and in the happiest manner, by only a few of these Bees. There was honey in every heart there and honey on every lip. And

4. Which leads me to say the honey of these Bees never cloys the appetite or causes loathing, even by the most abundant use, as other honey does. In fact, the more people eat of it, the more they can, and the more they do; and though vast numbers have used this honey in the freest manner, yet those who have used the most of it have been the farthest from being sick. Indeed, these persons have enjoyed the very best of health. And this kind of honey can be recommended to any mortal that is sick, as of vast value, and with just as much propriety to all the well, in the certainty that even they shall be better.

My readers, by this time, may like to get a sight of these Bible bees. We take great pleasure in giving them the opportunity. There is such a swarm of them that we have not time to exhibit them all, and give only a few specimens:—

Be ye kindly affectioned one towards another.
Be sober and watch unto prayer.
Be content with such things as ye have.
Be strong in the Lord.
Be courteous.
Be not wise in your own conceits.
Be not unmindful to entertain strangers.
Be not children in understanding.
Be followers of God, as dear children.

It should also be said that these Bees are very fond of each other's company, so that if a man gets possession of one of them, that one is very sure to call the whole swarm—the one putting many more in his possession. That is, let a man Be a follower of God, or Be sober and watch unto prayer, and he very soon will be the owner of those beautiful and valuable creatures. And it is just as true that if he should ill-use one of them, say the first of the two last named, so that it should sicken or die, the whole swarm would sicken or die too. So that owners must be very careful of the life and health of each one of them.

It certainly cannot but interest my readers that any man can make this valuable acquisition without it costing him a penny in money. Indeed, they cannot be bought at any price in silver or gold; yet any man may have a whole swarm if he will set his heart—his whole heart—earnestly upon the matter. For it is gratifying for us to say, that news has been received, and in which the fullest confidence may be placed, to this amount, "Ask, and ye shall receive." "Ho! every one that thirsteth, and he that hath no money, come!"—*Pascal.*

Mediterranean Electric Telegraph Company.—The Mediterranean Electric Telegraph Company is on the point of despatching their cable, which is shortly to complete the telegraph communication between London and Algiers. It will be remembered that last year 110 miles of cable were sent out from England, and laid down between Spezzia and the most northern point of Corsica. For this section of the line 90 miles of cable, weighing eight tons to the mile, and containing six insulated wires were required; the remainder was taken to the straits between Corsica and Sardinia, and twelve miles were laid down there, the communication having meantime been completed along the Island of Corsica by land. The remainder, which had been sent out to secure a sufficient quantity, was then brought home (in length about eight miles) and spliced to the cable just about to be sent out. The communication being now complete from London to Cagliari in the south of Sardinia, and the line from Algiers to Cape Bonan, on the African coast, having been opened last January, nothing is now wanted to complete the work and come under the guarantee mentioned above than a submarine cable from Cape Spartiveuto, adjoining Cagliari to Bonan. This is the cable now lying coiled in the hold of the ship Result, 1700 tons register, belonging to —— Green, of Blackwall, and commanded by —— Knoll, the same gentleman who conducted the previous operation so successfully.

This cable is the largest and the heaviest, besides being the longest, ever laid down. It is 150 miles long, each mile weighing 8 tons, and the whole cable weighing 1200 tons. This is exclusive of 12 miles of lighter cable, sent with it to avoid all chance of deficiency. Its stowage demands the greatest care, owing to the enormous weight, and the circumstance that it is all in one piece. Seventy-one miles of it have been put in the lower hold, forty-two miles on the orlop deck, thirty miles in 'tween decks, seven miles in the after hold, and the twelve spare miles of what is called small cable, although it weighs five tons to the mile, is also on 'tween decks, and every one of these portions has to be shored at very short intervals, to prevent the movement of the cable. Altogether, the weight which will be sent in this vessel will be 1960 tons—a weight which Captain Kell informed us with pride, only made her draw 22 feet 5 inches of water. In laying down the last portion of the cable, that between Spezzia and Corsica, it took five days, including the stoppage that had to take place in cutting the cable, and going round to lay the short lengths between Corsica and Sardinia. It is expected that the present cable will be laid down in four days.

The Mediterranean Telegraph Company anticipate that in two years and a half they will have a

direct communication with Bombay, and thence by telegraphs already at work in the presidencies of Calcutta; and they consider this line they are just about to complete as only the preliminary step to this result. Their proposed line, joining the one at present open to Cagliari at Cape Spartivento, will first be taken to Malta, and thence direct under the Mediterranean to Alexandria. This will be an immense distance; 984 miles of submarine cable, without a station; from Alexandria to Suez, by land, 248 miles; another submarine cable under the Red Sea to Aden, with two stations, Cosiri and Liddah, 1552 miles, and from Aden to Bombay, with stations at the Kooria Moorta Islands and Rasal-had, 1000 miles.

When this undertaking is completed, the communication with Calcutta, which now takes an average of thirty-six days, will be reduced to a few minutes. Professor Faraday, about two years ago, called the attention of telegraph companies to the fact that there was great difficulty in sending any communication through a greater length of wire than 300 miles; but some time since —— Brett has been experimenting, with a view to overcome this difficulty, and has perfectly succeeded in doing so. By connecting each individual wire in this coil of six, and also those belonging to another cable intended for an American company, he was enabled to experiment on a length of 1250 miles with perfect success, and he has prepared a new instrument for use with wires of great length.—*London Daily News.*

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

THOMAS LIGHTFOOT.

(Continued from page 29.)

Thomas Lightfoot took up his abode at New Garden, and presented his certificate to Newark Monthly Meeting, of which New Garden and Kennet were then branches. The minute made on the occasion, narrates that he produced a certificate from Moate Monthly Meeting, West Meath county, Ireland, which certificate informs "that he is in unity with them, and hath a concern for the promotion of Truth, and that he hath been helpful amongst them in the discipline of the church." It also certifies that he had a "public testimony for the Truth," and was diligent in keeping to meetings when at home, attending provincial and national meetings." The certificate also mentions that his son-in-law Joseph Wiley, who, with his family, had accompanied Thomas to America, was also in unity with Moate Monthly Meeting. Of Abigail Wiley, the wife of this Joseph, we shall have occasion to speak hereafter.

Thomas Lightfoot was soon employed in religious service, and in the business of the meetings for discipline he belonged to. In 1717, he was a representative to the Yearly Meeting, and was one appointed to draft an epistle to London Yearly Meeting. The epistle from the latter meeting for 1716, had been received and read, together with several minutes on the concerns, which had engaged its attention. These had been very satisfactory to honest Friends in Philadelphia, to hear, and a portion of them will doubtless prove edifying now. From the epistle we extract the following:

"It is our hearty desire that you may be preserved a zealous people for the honour of God, and the promotion of his Truth, being more and more instrumental in his hand for the carrying on the great work of reformation he has begun on the earth. May you be exemplary in all manner of godly conversation both before the heathen and others among whom you dwell,—that many may have cause to bless the Lord on your behalf. We have herewith sent you our printed epistle and several minutes in writing, by which you may see we have had a good and comfortable Yearly Meeting the affairs of which were carried on in much love and unity, and there was a great concern in the minds of Friends, for the promotion of Truth, and that the testimony thereof may be kept up in all its branches, that our offspring may be preserved out of the many evils that abound in the world, and may be kept out of pride, and from running into the vain and foolish fashions and customs that too many amongst us are ready to follow, which often lead to greater evils. It is our tender advice that parents be good examples to their children, training them up in the way of Truth, and endeavouring early to implant good principles on their young and tender minds,—as much as may be restraining them from running into such things that tend to their hurt, and to the reproach of our holy profession. It ought to be the particular care of all those who take upon them the management of the affairs of Truth in all the churches of Christ, to rule well in their own houses, having their children in subjection with all gravity; 'for if a man knows not how to rule his own house, how shall he take care of the church of God?' Dear Friends, the good education of our children, and their succeeding us in bearing a noble testimony for God and his Truth from one generation to another, following the footsteps of our worthy ancient Friends, who are gone to rest, is of so great a moment that we ought to prefer it before all outward concerns. Our hearty desires are, that the God of all our mercies may endue you with wisdom and understanding to direct you therein, and in all other things to tend to his honour, and the welfare of yourselves and posterity."

This epistle was signed by George Whitehead and many more of the valuable Friends, who were at the time in London. The minutes adopted by the Yearly Meeting, and sent down as rules for subordinate meetings, were these three:

First. "This meeting being informed that Friends in some places have gone into the vain and empty customs of erecting monuments over the dead bodies of Friends, by stones, inscriptions, tombstones, &c., and being very desirous Friends should keep to a commendable plainness and simplicity in this, as well as other respect, it is therefore the advice of this meeting, that all such monuments as are already in being over the dead bodies of Friends, should be removed as much as may be with discretion and conveniency, and that none be anywhere made or set up by or over the dead bodies of Friends or others in Friends' burying places for time to come."

Second. "According to the primitive innocency and simplicity of Friends, it is the advice of this meeting, that no Friends imitate the world in any distinction of habit or otherwise, as marks or tokens of mourning for the dead."

Third. "That care be taken by Friends in the education of their youth, and otherwise; that they avoid all unbecoming gestures, cringings, bowings, and ceremonies in salutation, contrary to our ancient plainness and simplicity."

The first minute is interesting at this time, when many bodies of professing Friends are making discipline to sanction and encourage the erecting tombstones over the remains of the dead. The records of different Yearly Meetings show, that some professing our name, had caused tombstones to be erected in our grounds in early times, but that it was contrary to the sense of the solid substantial body of Society, which was grieved at t tendency to what they deemed in some sort ide try, and endeavoured to counteract it by kind vices and pointed directions. We find some p fessing advocates of Quakerism in the pres day, defending the ground from which this p pable departure from primitive principle sprin and holding up the practice of such, as would submit to the judgment of the body in anci times, as a sanctioning precedent for modern i tation. Among those who were gathered un the ministry of George Fox, and his spiritua illuminated fellow-labourers in the gospel of Chri there were soon found some, who abode not fai ful to that, of which they had been convinc The actions of such backsliders from the Tru whether they were the hat-wearing in time prayer of the followers of Perrot, the disciplin opposing of the disciples of Wilkinson and Sto the ranting-howlings of the Pearsons, the sup stition, pride, or loving-idolatry of the erectors tombstones in grave-yards, the ease-loving, or difference of the neglectors of family disciplin and parental restraint, form no example for t imitation of those who are genuine Quakers. T legitimate spiritual descendants of the worthi who testified alike against all these backslide will find themselves united with their ancesto in all their testimonies against error, and in su port of the Truth.

The foregoing minutes of London Yearly Me ing were grateful to the faithful members in Ph ladelphia, who had succeeded, as appears by ports from the Quarterly Meetings, in clearin their grave-yards almost entirely of those marks degeneracy, and of what they well call "vani and superstition." They recorded the substan of the minutes, and add, they were "kindly r ceived."

The epistle in reply states, that the minut were "read in much love, greatly to our co fort." After an earnest expression of unity in t concerns set forth in the epistle received, the remarks are added, "For the increase of our co fort, and confirming our hope, that Sion w yet shine, we may say we find by the accoun brought in that the endeavours of honest Frien are not slack to preserve discipline, and encoura godliness, sobriety and virtue. As we find the is some convincement in many places, and a gre increase of young people, so there seems to l occasion for increasing and enlarging our meetin houses in several places, and although some, b their disobedience and wrong liberty, give troub and raise our concern, yet there are many ve hopeful among them, and a general concern is the minds of Friends, for the encouragement the one, and reclaiming the other."

We cannot follow Thomas Lightfoot in all h religious services, but find that amongst his oth labours he was engaged in visiting the membe of his own Monthly Meeting. In the Yearl Meeting of 1718, he, with a number of Friend were appointed to revise the discipline. The commenced their labour at the time of the Gener Spring Meeting, held in Philadelphia, in the Fir month, 1719. The work was completed before th Yearly Meeting of that year, wherein the disc pline as revised was read and approved.

In the year 1721, Thomas Lightfoot, in com pany with Thomas Chalkley and William Brow visited some meetings within Maryland Yearl Meeting. Their principal concern was to atten a meeting at Bush River, of which Thomas Chalk ley writes, "A good meeting it was."

In the Yearly Meeting, Thomas Lightfoot wa appointed with two other Friends, to prepar an epistle "to the Quarterly and Monthly Mee

's of Friends in Pennsylvania, and East and est Jersey." The epistle, with the exception two or three paragraphs added after its first ding in the Yearly Meeting, was probably pre- red by him. The following are the opening ssages:

"Dearly beloved Friends, Brethren and Sisters, In the love of our heavenly Father that has en plentifully shed abroad in our hearts, and in living sense of the weighty power, and spring of vine life in Jesus Christ our Lord, this meeting rly salutes you; fervently desiring that grace, rcy and peace in our blessed Head, may be ltiplied in his churches everywhere.

"By these we signify that we have had a large, eet and satisfactory meeting; the Lord, in his finite love and goodness, having been pleased to his clouds with rain, and to let it fall upon his ritage. We have received comfortable accounts m the several Quarterly Meetings, that love d unity is on the main preserved and maintained ong Friends, and that the discipline of the urch is put in practice.

"Dear Friends, the Lord hath been pleased in infinite love to raise many up as testimony arers against the corrupt and vicious customs, actices and vain fashions of this wicked world. t us be very watchful and careful of the right ining and educating our children, in the nur- e and admonition of the Lord, and in all plain- ss, both of speech and apparel, as hath been peatedly advised ever since we were a people. hat so our children may in sincerity walk in the eps of the righteous, who are gone before them, d follow them as they have followed Christ, and e Lord may have faithful servants amongst us m generation to generation."

The epistle then gives excellent advice respect- g marriages, and the avoiding strong drink. It pecially warns Friends from taking drams, the quency of taking which insensibly steals upon e unwary. After showing how the man is de- aded by intoxication, becoming noisy and im- udent, reference is made to the different car- ge of the true Christian. "The awful, prudent d watchful conduct of our Friends in early days, d, and such always will, preach loudly, and ex- nd silently to the notice of many."

Advice is then given to "induce a religious servance of contracts, bargains and promises, hich we earnestly desire may not be unadvisedly ade nor unjustly broken or avoided by fraud or ceit." Friends are then advised to make their lls whilst in health, to continue the ancient use certificates, to keep the authority of all meet- gs in the wisdom of God, and unity of his blessed irit, that poor Friends be helped and not al- wed to look for relief to people of other profes- ons, and that no Friend "suffer romances, play- oks, or other vain and idle pamphlets in their uses or families, which tend to corrupt the inds of youth, but instead thereof that they ex- e them to the reading of the Holy Scriptures, d other good and religious books."

(To be concluded.)

The Ship Canal, uniting the Atlantic and Pa-ific.—The cost of uniting the Atlantic and Pacific eans, by a ship canal, through the Atrato route, cently surveyed, is estimated at $150,000,000. his route enters the Atrato river on the Atlantic de, about 150 miles below Aspinwall; passes up e river 62 miles, to its junction with the Truando, llows the Truando 38 miles, after which it makes direct cut to the Pacific, a further distance of 25 iles, making the whole canal 125 miles in length. he river Atrato is 300 miles in length, a very large, oad stream, with sufficient water to float a navy. It discharges its waters by nine separate channels into the Atlantic at the Bay of Candelaria, which would form a fine harbour on the Atlantic side. It is proposed to block up seven of these mouths, so as to force the waters of the river into two principal channels. The remainder of the 62 miles, averages about 75 feet in depth, the deepest soundings being 120 feet, and the shallowest 58 feet. It ranges in width from one quarter of a mile to two miles, averaging nearly one mile. The Truando is to be dredged in a deepening channel, as it is ascended, so as to make its waters flow back, carrying with them an additional volume from the main river, which is to form the supply for the cutting to the Pacific. On leaving the Truando, there is a straight cut of 25 miles to the Pacific, through solid rock, three miles of which will have to be tunnelled. On reaching the Pacific, a natural basin called Kelley's Inlet, can be deepened into a very good harbour, while all along the Pacific coast there are fine anchorage grounds. The western termination of the route is in latitude 6 deg., 57 min., 30 sec. North. The canal is to be 300 feet wide and 30 feet deep. The parties engaged in the enterprise, gentlemen of New York, intend to ask our government to authorize an official survey to confirm the results of the private survey.—*Ledger.*

For "The Friend."

The following graphic description of a scene which many of the readers of "The Friend" will recognize, is offered for publication, if the editor thinks it suitable for that paper. The responsibility of making it public is assumed, without the knowledge of the author.

A RHAPSODY ABOUT A WATERFALL.

Wild mountain river! rushing down
Thy rocky bed from steep to steep,
And lifting up thy amber crown
Of triumph, at thy grandest leap;
Showers of glittering diamonds on
Thy falling robes of snowy foam,—
What pen or pencil can express
Thy ever varying loveliness!
Or of thy wondrous pathway tell,
Through mountain gorge, and wooded dell!—
Now race thy floods in tumult down,
And now meandering, they roam
The widening channel o'er,
The limpid waves revealing,
A levelled rocky floor;
Into quiet bays then stealing,
With a weedy margin dallying;—
To another shelving verge,
Then all thy forces rallying,
Down with rebounding surge
They plunge into the abysm.
With sullen hollow boom,
Resounds the echoing chasm
Like a wail for thy fearful doom—
Yet throwing up thy wreaths of spray,
To catch a glancing sunlight ray,
That a rainbow arch may glow
Like smiles of hope upon thy brow.—
Here, a refluent billow,
With graceful, easy swell,
As the lithe serpent's motion,
Or lulling heave of ocean,
Makes a rolling crystal pillow
Where the Halcyon might dwell:—
There an eddying whirl
Plays mad pranks with drift-wood;
With plunge and toss and twirl,
As suits the varying mood
Of the ever restless flood.
Then urging on its downward course
The torrent gains a mightier force:
Now the hurrying waters press
Between their adamantine walls,
Inky black, and fathomless—
Like death's cold current deep and drear,
Yet as the living waters clear:—
Here, laughing in their sunlit sheen,
There, darkling down the dim ravine.
Thus thy linked waterfalls
Each to each resounding calls;
With various tones, yet all sublime,
And mingling in one glorious chime.

In strange accord the scene around
Makes all things seem enchanted ground:
Such as in the olden time
Would ring in some old poet's rhyme,
As sporting Naiads chosen haunts,
Or scene of wood-elve's moonlight dance.
This bold majestic masonry
Of rocks, thy floods have blindly wrought
In forms of wondrous symmetry:
A theatre—where wanteth not
The rounded tower or column,
Or arches grand and solemn;
The graded stair, and corridor,
Or yet the even paved floor;
(As of some citadel o'erthrown—
The hoary ruins widely strown.)
And hanging from their frowning brows
A fringe-like tracery of boughs;
Trees, from the upright strained and torn,
The lofty cornice to adorn;
Long plumes of fern and hair-bells blue
Inwoven with the velvet moss,
Have lent their grace of form and hue
The mural chasm to emboss—
A brooklet's silver thread is seen
Here spilling o'er the dizzy steep
Scattering rain-drops in its leap,
Like crystals on the living green.
Climb we o'er the steep to rove!—
Amid a stately hemlock grove,
Colossal shafts that wave on high
Their dark green crests right gallantly;
Trees haply with the hills coeval,
And patriarchs of these woods primeval.
From the brink a downward glance—
There the golden waterfalls
Are leaping down their shadowy halls,
In their grand and brilliant dance!
A narrow arch of bluest sky
Is smiling o'er their revelry
Between the opening chasm walls.
Oh beauty, rare and magical,
How does thy spell each sense enthrall!
Then speed thee on enchanting river!
Rushing down thy steeps forever:
Ever ringing to the sky,
Thy notes of heaven-taught minstrelsy.

For "The Friend."

Providential and Maternal Care.

(Concluded from page 12.)

In 1688, our Friend removed to Stockport, and in this and the next year, he remained pretty much at home. In the latter part of 1690, he set out with a concern to visit Friends at London, where he staid some time; and, proceeding thence for the west, was occupied till the following spring in religious services in many places, when he returned to his residence in Stockport. His memorandums appear to have been closed with the preceding account, after which his travels were much limited to the Circular Meetings, and to the Quarterly and Monthly Meetings of which he was a member. His Friends testify that "he was an elder worthy of double honour, having obtained a good report, not seeking glory of men, nor lording it over God's heritage, but as an ensample to the flock, not forward to appear in public service; in doctrine sound, clear, instructive and uncorrupted; his openings were fresh and lively, and his manner of expression excellent. He delighted much to wait in silence for the pure openings of the Word of life, whereby he became strong in the Lord, and in the power of his might, sounding forth the word of reconciliation by Christ our Lord, and salvation through his eternal Spirit; and was often fervent in prayer and supplication, and drawn forth in a sweet and heavenly manner, to the joy of the sincere in heart. He was signally qualified in our Monthly and Quarterly Meetings to speak a word in season for the promotion of peace, good order and discipline in the church. In his private

capacity his countenance was solid, his deportment grave, but intermixed with a familiar manner of expression, that rendered his company pleasant to all with whom he conversed. Even when old age and infirmities attended, his understanding was clear, and many sweet and heavenly expressions dropped from him, concerning the largeness of the love of God to his soul. He often said to this purpose, that his work was finished, and he was freely resigned, feeling nothing but peace from the Lord upon his spirit. As he lived, so he died, a servant of the Lord and his people, on the 6th day of the Twelfth month, and was buried on the 9th of the same, in Friends' burying ground at Stockport, in the year 1741, in the ninetieth year of his age, and was a minister about sixty-five years."

What a dignified character did the Truth make this Friend, cast out upon the world, almost in childhood, and for several years having none to extend immediate care for his everlasting welfare; and what a glorious end did he come to, after having filled up the measure of affliction and suffering, in faithfully following the Lamb of God whithersoever he led him. No worldly fame, or honour, or wealth, is worth being put in competition with such an inheritance. May the Lord in mercy look down with compassion on the destitute, and on those who are surrounded with abundance of outward means, and by his everlasting power, and mercy and love compel them to come into his kingdom, and employ them in spreading the government and cause of the Son of God.

Religious Destitution in South America.—G. D. Carrow, Methodist minister at Buenos Ayres, says, "After passing the town of San Jose de Flores, there is not, with the single exception of the little Scotch chapel lately completed, one building devoted to the public worship of God, on the long line of country stretching from a point within two leagues of the gates of this city to the base of the Andes, a distance of at least six hundred miles. You may easily judge what must be the moral character of a population utterly destitute of religious privileges. The natives retain a few of the Roman Catholic rites, but are in a state of the most deplorable ignorance; and without check of any kind upon their inclinations, they are living in a state of nature. Excepting the confused notions they have of the existence of one God, there is not, I verily believe, on all the African continent, a tribe or nation in a more abject state of heathenism than are the mixed race of men inhabiting these old grounds of the Spanish conquerors."—*Presbyterian.*

Pumpkins and Squashes of American Origin.—Dr Harris, of Harvard University, says: "Accident led me, some four years ago, to undertake the investigation of the history of squashes and pumpkins, which has led to quite interesting results. Most of the older and well-known species and varieties were by modern botanists supposed to have come originally from Asia, and particularly from India. This I have proved to be an error, and have shown that these fruits were wholly unknown to the ancients, no mention being made of them in the Scriptures, nor by Greek and Latin authors; the writers of the middle ages, while they describe or take note of other cucurbitaceous plants, entirely omit pumpkins and squashes; and these did not begin to be known and noticed in Europe till after the discovery of America. Early voyagers found them in the West Indies, Peru, Florida, and even on the coast of New England, where they were cultivated by our Indians before any settlements were made here by the Europeans. The old botanists who flourished during the first century after the discovery of the New World, or the West Indies, began to describe them for the first time, and give to them specific names, indicating the Indian (American) origin. Here arose the mistake of modern botanists in referring these plants to the East Indies and to Asia. From a study of the history of the plant, I went next to a study of the species with particular reference to their botanical characters, and to this end have been cultivating and examining, every year, all the kinds accessible to me. I think I have established the facts that all the fruits known by the names of 'pumpkins' and 'squashes' are of American origin; that there are three distinct groups of them—the first including summer squashes and pumpkins, with deep, five-furrowed fruit stems; and the third, the winter pumpkins and squashes, with short, cylindrical and longitudinally wrinkled (but not five furrowed) fruit stems. The last group was, probaly, originally confined to tropical and sub-tropical parts of the western side of this continent, from California to Chili. The most esteemed varieties now cultivated in New England belong to this group, and the best of them are the 'autumnal marrow' and 'acorn squashes.'"

For "The Friend."

Guidance of the Spirit in Support of Church Order.

The support and right administration of the discipline and order which Christ has ordained in and for his church, has been regarded by substantial Friends, as indispensable to the health of the members, and a duty which they have felt incumbent on them. Some have been peculiarly qualified by the spirit of Truth, for maintaining church government, and their clear understanding and firmness in the meekness of wisdom, for the support of the discipline, has been a blessing to the members of the meeting to which they belonged. Young persons have been instructed by their example and counsel, and have been enlisted in the same cause, so that they have become "helps in government," a strength to their older friends, on whom the weight of the ark rested; and when these have been removed by death, it has been placed on the shoulders of a succession prepared in the school of Christ, and thus the light and glory of the militant church under its blessed Head, has been shed on one generation after another. True Quakerism has been sustained, its principles and testimonies upheld, by the men and women who have thus conscientiously adhered to the order and the discipline of our religious society.

After making a visit to the Friends on Long Island in 1725, Thomas Chalkley wrote an epistle to the Quarterly Meeting of Flushing, in which he says: "Now that which is on my mind to your Quarterly Meeting, is after this manner, concerning the government of the church of Christ, of which church he is the Holy Head and law giver; therefore we are to seek and wait for counsel and wisdom from him, in all our Monthly and Quarterly Meetings, for the well ordering of our little society, which is growing and increasing in the earth, and also in your island, notwithstanding the invidious attempts of some men of corrupt minds; and it *will grow and increase more and more, as we keep our places, our heavenly places in Christ Jesus.* Dear Friends, the good order of Truth, and government of Christ in his church, *is a great help to us and our children, when carried on in Christ's Spirit;* pray observe or mind that. For if our order and church government be carried on in the spirit of man, as he is mere man, though he is ever so crafty, or cunning, it will do more hurt than good in the church of Christ. Christ's spirit must govern Christ's church; and when and where that is over all, then and there Christ's church and kingdom exalted, of whose kingdom and peace there wil no end; and happy will all those be, whose is in it.

Moses, the man of God, governed in the Jew church in the spirit of God; and when he fo the work too heavy for him, the Lord put spirit on seventy more, who were help-meets the government; so that it was God's spirit governed; while that ruled, all was well; but w they went from that, they fell into error and obedience. At length the Messiah came; and governed his own little flock himself; and w he ascended up on high, he promised his sp should be with and in his church forever, and their holy guide into all truth, in which he wo also comfort them. Christ fulfilled this his mise; for when his disciples waited at Jerusal to be endued with power from on high, accord to the advice of their Lord, they were filled w the gift and grace of the Holy spirit; and wh the brethren and elders met together about affairs and government of the church, they g forth rules and orders from that general meet to the particular ones; and the Holy Ghost sided amongst them, which they signified to other meetings, saying, 'It seemed good to Holy Ghost and to us, to put you in mind of su and such things.' And while this Holy Ghost, Spirit, governed in the primitive Christian chur all was well; God and Christ were glorified, a his church and people edified; but by going fr that the apostacy came in.

Wherefore dear friends, keep close to the Spir power, light, and divine life of Christ Jesus, your Monthly, and Quarterly Meetings, for t government of the church, as well as in yo meetings for the worship of Almighty God; for we go from that, he will go from us. The tes mony of Jesus, in the spirit of prophecy, opens me after this manner: that *if our society kee and lives up to the spirit and truth of Chri which hath been manifested to our forefathe and to us also in this age, the great Lord of will prosper his work in our hands, and bl both us and our children, as we and they he therein.* And as we have kept close to this o heavenly guide, how hath the Lord sweetly ma fested his *love and power* to us in our meetin for the well-ordering of our society; which ma times hath filled our hearts with pure praises, a holy thanksgiving, to the high and lofty One w inhabits eternity, and dwells in the highe heavens, and is light forever; to whom, with t Lamb of God, who takes away the sins of th world, I recommend you, my dear and well-b loved friends, brethren and sisters in Christ, wi my own soul. T. CHALKLEY."

The fundamental cause of the degenerac which, it is to be feared, has overspread hundre in our once greatly favoured society, is the reje tion of the immediate government of the Ho Spirit, first, in their individual capacity, takir the direction of themselves into their own hand "and hewing out to themselves cisterns, broke cisterns, that can hold no water;" in the secon place, managing the affairs of the society accor ing to their own policy, not waiting upon the Lo for the leadings and putting forth of his spirit, ar thereby "changed their glory for that which do not profit." It was not so in the primitive churc Speaking of the diversities of gifts dispensed the different members, the apostle says, "all the worketh that one and the self-same spirit, dividi to every man severally as he will." "For b one spirit are we all *baptized into one bod* whether Jews or Gentiles, bond or free, and ha been all made to drink unto *one* spirit." Aft

:ribing the members constituting the body, showing the harmony that is to subsist among hm, he says, "God hath tempered the body together, having given more abundant honour to t part which lacked, that there should be no ism in the body; but that the members should re the same care one for another. And whether member suffer, all the members suffer sh it; or one member be honoured, all the mbers rejoice with it." This was the heavenly mony and fellowship, which the apostle labourto bring the Corinthians into. Now no Christ- is profess more fully than we do, that the fulment of these scriptures is to be constantly ght after, and may be obtained—that Christ is head, and if we are his disciples we are bapd by his spirit, and made members of the one ly, in which there is to be no schism. And if are thus baptized, and do drink into this one rit, we shall yield to its divine government, l be constrained to labour to keep one another the unity and communion of the Holy Ghost, l to draw others into it. In a steadfast adrence to the discipline of the church, under the idance of this divine Spirit, we shall feel bound testify against error, and to maintain the preus doctrines and testimonies of the gospel as y have been committed to our forefathers and the faithful members of the society from its . Our deportment before the world, and our ard to the reputation and rights of each other, st be consistent with our faith, if we support principles as they ought to be. The apostle nted out to the Philippians, the importance of s consistency: "Only let your conversation be it becometh the gospel of Christ; that whether lome and see you or else be absent, I may hear your affairs, that ye stand fast in one spirit, h one mind, striving together for the faith of gospel; and in nothing terrified by your adsaries; which is to them an evident token of rdition, but to you of salvation, and that of God. r unto you it is given in the behalf of Christ, only to believe on Him, but also to suffer for s sake." This is as essential for us as it was the church in that day.

THE FRIEND.

TENTH MONTH 13, 1855.

It is now fully ascertained, that the yield of ins of different kinds throughout the United tes, is fully up to the average crop, and as a ch larger breadth of land was sown than ordiry, the amount of cereals in the country is much ater than will be required for the sustenance of inhabitants. The long-suffering mercy of our avenly Father in so bountifully providing for wants of his dependent but forgetful creatures, ls for a grateful return, in a closer observance his will, and a renewed endeavour to live conmable thereto. Last year the withholding of n, until the earth was parched, and its fruits hered and died, forced upon all, some consideion of the helplessness of man, and the sufferg to which we would soon be reduced, notwithnding all our boasted power and ingenuity, uld He see fit for the chastisement of our sins shut up his tender mercy, and no longer comnd the earth to yield her increase. The shadow want fell upon some parts of the land, and the crease of price in the necessaries of life, brought nt and distress into the abodes of the poor, while ny who could not be classed with them, were rdly pressed to make the means at their comnd, supply the food and clothing indispensable for themselves and their families. But it is to be feared, that this gentle warning is too much unheeded, and that, with the return of an abundant harvest, there is no more disposition than before in the multitude, to remember and honour the bountiful Giver, or to walk in the ways of his requiring. Is there not therefore reason to apprehend, that other and severer punishment may yet be meted out to us, in order that the people may learn righteousness while the judgments of the Lord are in the land?

There is a deficiency of near twenty million of bushels of grain in France, and the harvest has been hardly an average one in many parts of Germany, so that all that can be spared from the United States, will be wanted to feed the multitudes in Europe. This deficiency of breadstuffs, together with the dreadful losses and misery attendant on the war, must needs bring sorrow and suffering into thousands of families, and, we should hope, would incline the hearts of all connected with the governments of the belligerent courts, to seek reconciliation, in order to put a stop as speedily as possible to the manifold evils of their present irrational contest.

In the meantime the demand from abroad, must keep up the prices of flour, corn, &c., in this country, and there is reason to fear the coming winter will give rise to scenes of distress, similar to those which were witnessed in our large cities last year. There will certainly be sufficient want to call forth the sympathy and the benevolence of all who have the means and the hearts to give.

Notwithstanding the wealthy harvest that has been housed, the price of flour has fallen comparatively but little, and the tendency is rather upwards.

From one of our exchanges we take the following extracts, showing the range of prices of flour in this country, for the last sixty years.

"In 1796, flour sold in our market at $15. High figures ruled, with occasional fluctuations, up to 1801, when sales were made at $11.25. From this period until 1805, the range was from $6.50 to $7.50. In 1805 sales were making for a short time at $15, and from this period until 1810, flour was selling at $6 to $8.25, excepting 1810, when $11 to $12 were obtained. From 1812, and during the war, sales were made at $7.75 to $10.50: and $11 was the highest figures obtainable in 1813. In 1817, $14.25 was the highest price obtained, and in 1818, $10.75. From that period up to 1836, prices ruled comparatively low, not rising above $9, and falling as low, in 1826, as $4.50.

"For a short period, during the years of 1846 and 1847, while the great famine prevailed in Ireland, prices reached as high as $9.87½.

"In 1835, sales were making at $11 to $11.75 per barrel. In 1838 prices fell to $8 and $8.75, and from that on to 1853, they again ruled low, with generally an abundant supply. The lowest figures, in 1840, were $4.25, and in 1843, $3.75. From this on for several years, prices were not much above $6.12½, nor below $4. In 1854, or since the war in Europe, there has been generally a good demand, with occasional fluctuations. In the spring of 1855, sales were making at $8.50 to $9. Since then, there has been a general advance, and active demand, until it reached $10.87, which is the highest price obtained since 1837."

SUMMARY OF EVENTS.

EUROPE.—News from England to Ninth month 22d. No intelligence of moment had been received from the Crimea, since that announcing the destruction of the south side of Sebastopol. So far as appears, there had been entire inaction in the camp of the allies, for ten days succeeding that event, and the Russians had not been molested in their occupation of the north side. No statements had been received in England of the actual losses sustained by the assailants, in the late great struggle. A Russian account says, that the garrison lost 2500 men on the last day of the bombardment, and that the loss on the day of the final assault did not exceed that number. Gen. Pelissier telegraphs that he found in Sebastopol 4000 cannon, 50,000 cannon balls, and, notwithstanding the explosions, large stores of gunpowder. It is also stated that some of the forts were left uninjured, and that part of these have been since destroyed by the allies. It was reported that the Emperor of Russia accompanied by the three Grand Dukes, had left St. Petersburg, for Moscow and the Crimea. Troops are being hurried to the Crimea, from France. The numerous transports assembled at Marseilles and Toulon, had been ordered to proceed direct to their destination, without stopping at Constantinople.

Western Europe begins to feel symptoms of pressure in its monetary and commercial relations.

The deficiency in the wheat harvest of France, is estimated at about 18 millions of bushels; or one-twelfth of the whole. The wheat crop in England, is said to be rather beyond an average.

AUSTRIA.—So soon as the Emperor received the tidings of the capture of Sebastopol, he ordered his representatives at the English and French courts to present his warmest congratulations to Queen Victoria and the Emperor Napoleon. The cholera prevails in Vienna, and other parts of the Empire.

RUSSIA.—The Emperor states that he is firmly resolved to accept no conditions of peace whatever, which should be derogatory to Russia as a great power. In St. Petersburg, salt and other foreign commodities had reached enormous prices. For the staple products of flax, hemp, linseed and other raw materials, there were no purchasers. Many more troops had been ordered to the Crimea. There is said to be great difficulty in providing the forces in that quarter with provisions and supplies, on account of the great distance overland, by which they must be sent. The German papers, however, assert that the Russian army is still abundantly supplied with food. The harvest has been plentiful in Russia.

Liverpool Market.—The cotton market has been dull, and prices have given way from ⅛ to ¼d. The stock in port was 547,000 bales, of which 340,000 were American. The flour market was firm, with an upward tendency. Western flour was quoted at 38*s.* to 39*s.* Southern, 38 to 40*s.* Consols, 90¼.

SPAIN.—Prosperity appears to be reviving in Spain despite, the late troubles. The good effects attending the recent energetic action respecting the church property, have already manifested themselves. The sales of the real estate, &c., belonging to the church, had been well attended, and much larger prices had been obtained than was anticipated.

HOLLAND.—The opening of the Dutch Chambers took place at the Hague on the 17th. The King, who was accompanied by Prince Frederick of the Netherlands, read a speech, in which he announced that the relations of Holland with other powers were distinguished by sentiments of friendship and good will, and that a strict neutrality would be continued during the present war.

ITALY.—The cholera has been committing terrible ravages in Florence. No less than 11,000 persons, it is stated, were carried off by it, in the course of the Eighth month. The usual population of the city is 100,000, but it had been reduced to 60,000 by death and removal.

SOUTH AFRICA.—Capetown dates to Eighth month 15th have been received. The papers state that the efforts for the cultivation of sugar at Natel have met with the most complete success. Commercial affairs are more promising than for years past. The country is now perfectly quiet.

BRITISH INDIA.—A formidable insurrection had broken out in Northern India, among the Santhalls. The insurgents had about 30,000 men in the field, which, divided into bands, were ravaging the country to the south-eastward. There was no doubt of their defeat and dispersion, as soon as the regular forces could be brought to bear upon them. No adequate motive for the outbreak is known, beyond the usual hatred of an oppressed people to their oppressors.

UNITED STATES.—The amount in the U. S. Treasury, on the 30th ult., subject to draft, was $21,769,000.

Massachusetts.—By the late census, it appears that the cities and towns have increased largely since 1850. The population of Lowell is 37,533, an increase of 4170; that of Charlestown 21,742, an increase of 4526; Cambridge has 20,473, an increase in five years of about 33 per cent.; Taunton 13,750, an increase of 3307; Fall River has 12,680 inhabitants, including 50 coloured persons and 7 Indians.

Philadelphia.—The law of the state for restraining the sale of intoxicating drinks, went into operation on the 1st instant, but as yet has been little regarded by the thousands of venders and tavern-keepers on whom it was intended to operate. They have formed what is called a liquor league, in order to sustain each other in opposition to the law. Some arrests of offenders have

been made, and the parties held to appear at the present term of the Court. It will probably soon be decided whether the law can be enforced. Some effectual remedy for the evils of intemperance, is greatly needed in this city. *Weather Statistics.*—The average temperature of the Ninth month was 67½ degrees, which is 2° below the Ninth month of last year, and 2° higher than the average of the last thirty years. The highest was 91° on the 12th, and the lowest 47° on the 20th. The amount of rain, 4 inches. At Paoli, the average temperature was 65½°, and the amount of rain 2.87 inches. Mortality last week, 174.

Utah.—Accounts have been received from Salt Lake City, to Eighth mo. 15th. The injuries inflicted by the grasshoppers, do not appear to be so serious or general as was feared. The wheat and oats are deficient, but the corn and potatoes promised well. Salt is now gathered in immense quantities from large lakes, which, during high water, form part of Great Salt Lake. After the water recedes, the salt remains on the ground from three to six inches deep, at a distance of two miles from the lake. The salt is clean, white and coarse.

Indian Battle.—A letter in the St. Peter's Minnesota Courier, dated Northern West Port, Redwood states that a desperate battle was fought on the 21st ult., between the Chippewa and Sioux Indians, in which 77 Sioux were killed and 17 wounded. Only 4 Chippewas were killed.

Schuylkill County.—A fire damp explosion occurred in one of the mines on the 5th inst., by which two persons were killed, and another much injured. Our anthracite mines have hitherto suffered but little from fire damp.

Miscellaneous.—Tunnelling Chicago River.—The Chicago (Ill.) Tunnel Company have employed Edwin H. Tracey, of New York, to superintend the prosecution of their work, and intend to commence operating forthwith.

A New Shot Tower—Two hundred feet in height, and constructed entirely of iron, is about being built on Centre street, New York. It is to be sufficiently strong to bear a weight of five tons at the extreme top.

A Waterspout of a destructive character occurred near Massling, in Germany, on the 5th of Ninth mo. Bridges, mills and houses were destroyed. There were from 70 to 80 persons missing, and 40 persons had already been found drowned.

A Scientific Veteran.—The venerable Alexander Humboldt celebrated his eighty-sixth birthday on the 14th, ultimo, in the full enjoyment of all his intellectual powers.

A Record of Horrors.—From Lloyd's forthcoming Steamboat Directory, says the Cincinnati Gazette, we learn that since the application of steam on the Western waters, there have been 39,672 lives lost by steamboat disasters, 381 boats and cargoes lost, and seventy boats seriously injured, amounting in the aggregate to the enormous sum of $67,000,000.

Curious Discovery.—Berthollet, a young French chemist, has made the discovery, that alcohol can be procured directly from olefiant gas, which can be extracted in large quantities from coal.

Rapid Growth of Chicago.—Two thousand seven hundred new buildings have been or are being erected in Chicago, Illinois, during the present season.

The Crimea.—Previous to the present desolating invasion, this peninsula had a population of about 200,000. It contains upwards of nine thousand square miles, being larger than the State of Massachusetts. The climate is mild, and the soil mostly fertile.

A Relic of the Past.—A man, who was recently digging a cellar at Portage Lake, Michigan, found a mass of copper, weighing 1276 pounds, which bears evident traces of having been beaten and worked, until the rock was entirely separated, leaving the pure mass of copper. There are no indications of copper in the vicinity where this mass was found.

Pure Native Iron, the existence of which the scientific world has been disposed to doubt, has recently been found in Liberia.

An Ancient Grape Vine.—One of the curiosities of Paris, is the enormous vine which ornaments the court of a house in the Rue des Malais St. Germaine. It is said to have been planted by Racine, and supposing that he did it in the last year of his life, the vine must be now about 156 years of age, as that celebrated writer died in 1669. It is this year in a flourishing condition, and covered with fruit.

Provisions and Ammunition.—It is said that the belligerents have been and still are drawing very large supplies of provisions and ammunition from the United States. The thing has been managed very quietly, but every powder mill in the United States has been for months constantly and most fully employed, and that article has been sent by whole cargoes to Europe. Saltpetre has become very scarce, in consequence of the excessive consumption for making gunpowder.

A Remunerative Railroad.—The receipts of the Galena and Chicago (Ill.) railroad have been over $1,200,000 for the past six months—enough, after allowing 50 per cent. running expenses, to pay a half-yearly dividend of 11 per cent. on the cost of the road, $500,000. The length of the road is 221 miles.

The Pope is suffering from an incurable disease, and it is said Louis Napoleon has his eye upon the Papal chair for his cousin, Lucien Bonaparte, son of Charles Louis Bonaparte, who is to be made a Cardinal.

Great Sale of Wool.—Five hundred thousand pounds of wool were recently sold in Troy, N. Y., by Hebrington & Warren, to an Eastern merchant, for $200,000.

RECEIPTS.

Received from W. B. Oliver, agt., Mass., for N. Breed, $2, vol. 28, for Y. Meaden, $2, vol. 29, for A. Keene, $2.12, to 3, vol. 29; from John Embree, per G. B. Allen, $2, vol. 29; from Sarah Rhoads, $2, vol. 29; from A. Dirkin, Eng., 10s., and for Jonathan Harris, Jonathan Harris, jr., Jos. Harris, 10s. each, vol. 29, Wm. Wilson, 10s. to 42, vol. 29; from G. M. Eddy, agt., $2, M. Eddy, T. K. Wilbur, Benj. Tucker, $2 each, vol. 29, for Gideon Wilbur, S. and J. Tucker, $2 each, vol. 28; per J. Penrose, O., from Thos. Plummer, M. Gifford, Richard Penrose, $2 each, vol. 28; from John Burgess, $2, vol. 29; from Dr. J. Huestis, agt., O., $2, vol. 29, for Elijah Hiatt, $2, vol. 29; from Geo. Harrison, agt., Manchester, Eng., £12 13s.

An adjourned Meeting of "The Association of Friends for the Free Instruction of Adult Coloured Persons," will be held on Sixth-day evening, Tenth month 19th, 1855, at 8 o'clock, in the third story room of Friends' Bookstore, No. 84 Arch street.

A general attendance of the members, is particularly requested, and other Friends, who feel an interest in the object of the Association, are also invited.

CHARLES J. ALLEN, Sec'ry.

WEST-TOWN BOARDING-SCHOOL.

The winter session of the School will commence on Second-day, the 5th of Eleventh month next. The pupils will be conveyed from the city, by railroad, to West Chester, where conveyances will be in waiting to take them to the School, on the arrival of the morning and afternoon cars, on Second-day, the 5th, and Third-day, the 6th of Eleventh month. The children will get their baggage the day after their arrival. The cars leave the depot, south side of Market street, above Eighteenth, (formerly Schuylkill Fifth street,) at half past 7 o'clock, A. M., and at half past 3 o'clock, P. M. The agent of the school will be at the railroad depot on Second and Third-day *afternoons*, and will furnish pupils with tickets, and accompany them to West Chester. Those who go by the *morning* train will be furnished with tickets by a person in attendance. To those who procure tickets as directed, the fare from Philadelphia to the School, including baggage, will be one dollar, which will be charged at the School. All baggage should be distinctly marked West-town, and with the name of the owner, and should be sent directly to the depot.

The West-town office is at Friends' Bookstore, No. 84 Arch street, where all small packages for the pupils left before 12 o'clock *on Sixth-days*, will be forwarded. *All letters* for the pupils and others at the School, should be sent by *mail*, directed to *West-town Boarding-School, West Chester P. O., Chester Co., Pa.* Packages should be distinctly marked and put up in a secure manner, so that their contents will not be liable to be lost by handling. The stage will leave West Chester for the School, during the *winter session*, on Second, Fourth, and Seventh-days, on the arrival of the *morning* cars from the city, and from the School to West Chester on the same days, to meet the morning cars for Philadelphia. The fare for each passenger to and from West Chester by the stage, will be 25 cents. When special conveyances at other times are provided at the School, an extra charge will be made.

West-town, Tenth mo., 2d, 1855.

INDIAN CIVILIZATION.

A man Friend is wanted to assist on the farm at Tunessassah, and to aid in carrying out the concern for the improvement of the Indians.

Application may be made to JOSEPH ELKINTON, 377 S. Second street.
THOMAS EVANS, 180 Arch street.

Philad., Tenth mo., 1855.

WEST-TOWN BOARDING SCHOOL.

Wanted, a Teacher of the Classical Department in the Institution.

Application may be made to either of the undersigned members of the Committee.

SAMUEL HILLES, Wilmington, Del.
THOMAS EVANS, } Philada.
SAMUEL BETTLE, JR. }

MARRIED, at Friends' Meeting, Frankford, on Fifth day, the 4th inst., WILLIAM BIRDSALL, of New York, to MARTHA S. NEWBOLD, of the former place.

DIED, on the 11th of the Ninth month, 1855, SAMUEL HILLMAN; a member and minister of the Northern District Monthly Meeting, Philadelphia, aged 61 years. Having been brought under religious exercise in the early years of her life, and yielding obedience to the gentle speaking voice of the Shepherd of Israel, she was enabled to make many sacrifices, and became an example to her young friends, of simplicity and consistent walking. Endued with a good understanding, sanctified the power of Divine grace, in process of time she became qualified to exercise a sound judgment in the affairs of the church, to the strengthening and comfort of the burden bearers, and in the right administration of the discipline. Believing it to be the design of our blessed Master, if she continued faithfully to follow the leadings to call her into the ministry, she was graciously humbled under a sense of the awfulness of the work, and passed through many deep baptisms, preparatory to entering thereon. She first appeared as a minister in the year 1830, while accompanying our late Friends George and Ann Jones, of England, in visiting some of the meetings in New Jersey. The gift committed to her was occupied with godly fear, and to the edification of the sincere-hearted, her communications being sound and clear in the doctrines of the gospel, as held by the religious Society of Friends. She was unmoved by the spirit of the errors attempted to be brought into the Society, for having experienced the work of sanctification, she knew the voice of her Saviour in whom she fully believed, and was enabled by Him to detect the fallacy of the pretended increase of light, that leads away from the faith of our forefathers in the Truth. In this line of the present day, she faithfully bore her part, although suffering from weakness and disease, she often endeavoured to cheer her friends to hold on their way without faltering, believing that the Lamb and his followers would finally have the victory. She travelled but seldom abroad in religious service, beyond the limits of her own Yearly Meeting, but frequently attended meetings in the neighbourhood of the city, to the satisfaction and encouragement of Friends. In the last two months of her life, feeling that there were some debts of this kind undischarged, she was drawn, in the openings of Truth, to attend several meetings, and to visit some individuals under affliction, which yielded her much peace, and in which there was an enlargement in the work of the gospel, which showed that her lamp was trimmed, and her vessel kept supplied with the heavenly oil. Her last sickness was short, being of but three days' continuance. She had long suffered from disease in the chest, which, with the weight of religious exercise she passed through, had undermined her health and greatly reduced her strength, so that her frail tabernacle soon sunk under the attack of which she died; yet her mind remained unclouded to the last, and being sustained by her divine Master, under much bodily suffering, she gave evidence that she was settled on the Rock of ages, the foundation of the righteous every generation. She had at different times expressed her belief, that her release was not far distant, and a few hours before the close, on its being remarked to her that she was about to enter into her heavenly rest, she replied, "Yes, I have loved my Saviour, and He does not desert me now." She thus laid down her life in peace, and, we believe, has her portion among the children of the first resurrection, the ransomed and redeemed out of every nation, who are forever praising and magnifying the Lord God, and the Lamb who has washed them, and made their garments white in his own precious blood.

——, on the 11th of Ninth month, after a few days illness, at the residence of his mother Tacy Hall, ROBERT HALL, an esteemed member of Somerset Monthly Meeting, Belmont Co., Ohio, in the 45th year of his age. This sudden removal from comparative health, has caused many of his friends deeply to mourn his loss, yet not without a comfortable belief that He who does all things well, hath in wisdom done this, and granted him an entrance into that kingdom of light, which he was so earnestly concerned to obtain.

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For "The Friend."

The Gulf Stream.

The chapters on the Gulf Stream in Maury's ysical Geography of the Sea, are replete with erest, but as a whole, probably too much exled for the limited columns of "The Friend." s difficult to do justice to the author or his sub-, by any extracts, but it is believed the portions cted will be found to have sufficient value and rest to warrant their insertion.

There is a river in the ocean. In the severest ights it never fails, and in the mightiest floods ever overflows. Its banks and its bottom are old water, while its current is of warm. The f of Mexico is its fountain, and its mouth is in Arctic Seas. It is the Gulf Stream. There n the world no other such majestic flow of wa-. Its current is more rapid than the Mississi or the Amazon.

Its waters, as far out from the Gulf as the olina coasts, are of an indigo blue. They are listinctly marked, that their line of junction h the common sea-water may be traced by the Often one half of the vessel may be perted floating in Gulf Stream water, while the r half is in common water of the sea; so sharp he line, and such the want of affinity between e waters, and the reluctance, on the part of e of the Gulf Stream to mingle with the com- water of the sea.

What is the cause of the Gulf Stream has ys puzzled philosophers. Modern investiga- s and examinations are beginning to throw e light on the subject, though all is not yet r.

Early writers maintained that the Mississippi r was the father of the Gulf Stream. Its ds, they said, produce it; for its velocity, it held, could be computed by the rate of the ent of the river. Captain Livingston overed this hypothesis, by showing that the volume ater which the Mississippi river empties into Gulf of Mexico, is not equal to the one thou- lth part of that which escapes from it through Gulf Stream. Moreover, the water of the f Stream is salt—of the Mississippi, fresh; and e philosophers forgot that just as much salt as pes from the Gulf of Mexico through this am, must enter the Gulf through some other nel from the main ocean; for, if it did not, Gulf of Mexico, in process of time, unless it a salt bed at the bottom, or was fed with salt ngs below—neither of which is probable— ld become a fresh water basin. The above ed argument of Captain Livingston, however, was held to be conclusive; and upon the remains of the hypothesis which he had so completely overturned, he set up another, which, in turn, has been upset. In it he ascribed the velocity of the Gulf Stream as depending 'on the motion of the sun in the ecliptic, and the influence he has on the waters of the Atlantic.' But the opinion that came to be the most generally received and deep-rooted in the mind of sea-faring people, was the one repeated by Dr. Franklin, and which held that the Gulf Stream is the escaping of the waters that have been *forced* into the Caribbean Sea by the trade-winds, and that it is the pressure of those winds upon the water which forces up into that sea a head, as it were, for this stream. We know of instances in which waters have been accumulated on one side of a lake, or in one end of a canal, at the expense of the other. But they are rare, sudden, and partial, and for the most part confined to sheets of shoal water, where the ripples are proportionably great. As far as they go, the pressure of the trade-winds may *assist* to give the Gulf Stream its initial velocity, but is it of itself adequate to such an effect? To my mind the laws of Hydrostatics, as at present expounded, appear by no means to warrant the conclusion that it is, unless the aid of other agents also be brought to bear."

The author here enters into a careful examination of the phenomena and facts involved in the investigation, in order to demonstrate that the trade-winds are quite inadequate to the effect ascribed, and that winds have little to do with the general system of aqueous circulation in the ocean. He then proceeds to give his own views on the subject, only a portion of which are presented in these extracts. "When facts are wanting, it often happens that hypothesis will serve, in their stead, all the purposes of illustration. Let us, therefore, suppose a globe of the earth's size, having a solid nucleus, and covered all over with water two hundred fathoms deep; and that every source of heat and cause of radiation be removed, so that its fluid temperature becomes constant and uniform throughout. On such a globe, the equilibrium remaining undisturbed, there would be neither wind nor current.

"Let us now suppose that all the waters within the tropics, to the depth of one hundred fathoms, suddenly becomes oil. The aqueous equilibrium of the planet is thereby disturbed, and a general system of currents and counter-currents is immediately commenced—the oil, in an unbroken sheet on the surface, running toward the poles, and the water, in an under-current, towards the equator. The oil is supposed, as it reaches the polar basin, to be reconverted into water, and the water to become oil as it crosses Cancer and Capricorn, rising to the surface, and returning as before.

"Thus, *without wind*, we should have a perpetual and uniform systems of tropical and polar currents. In consequence of diurnal rotation of the planet on its axis, each particle of oil, were resistance small, would approach the poles on a spiral turning to the east, with a relative velocity greater and greater, until, finally, it would reach the pole and whirl about it at the rate of nearly a thousand miles the hour. Becoming water and losing its velocity, it would approach the tropics by a similar, but inverted spiral, turning toward the west. Owing to the principle here alluded to, all currents from the equator to the poles should have an eastward tendency, and all from the poles toward the equator a westward.

"Let us now suppose the solid nucleus of this hypothetical globe to assume the exact form and shape of the bottom of our seas, and in all respects, as to figure and size, to represent the shoals and islands of the sea, as well as the continents and coast lines of the earth. The uniform system of currents just described would now be interrupted by obstructions and local causes of various kinds, such as unusual depth of water, contour of shore lines, &c., and we should have at certain places currents greater in volume and velocity than at others. But still there would be a system of currents and counter currents to and from either pole and the equator. Now, do not the cold waters of the north, and the warm waters of the Gulf, made specifically lighter by tropical heat, which we see actually preserving such a system of counter currents, hold, at least in some degree, the relation of the supposed water and oil? In obedience to the laws here hinted at, there is a constant tendency of polar waters towards the tropics, and of tropical waters toward the poles. Captain Wilkes, of the United States Exploring Expedition, crossed one of these hyperborean under-currents two hundred miles in breadth at the equator.

"Assuming the maximum velocity of the Gulf Stream at five knots, and its depth and breadth in the Narrows of Bemini as before stated, (viz. 75 miles in width, and 200 fathoms in depth,) the vertical section across would present an area of two hundred millions of square feet moving at the rate of seven feet three inches per second. The difference of specific gravity between the volume of Gulf water that crosses this sectional line in one second, and an equal volume of water at the ocean temperature of the latitude, is fifteen millions of pounds. If these estimated dimensions (assumed merely for the purposes of illustration) be within limits, then the force per second operating here to propel the waters of the Gulf toward the pole, is the equilibrating tendency due to fifteen millions of pounds of water in the latitude of Bemini.

"In investigating the currents of the seas, such agencies should be taken into account. As a cause, I doubt whether this one is sufficient of itself to produce a stream of such great velocity, as that of the Gulf; for, assuming its estimated discharge to be correct, the proposition is almost susceptible of mathematical demonstration, that to overcome the resistance opposed in consequence of its velocity, would require a force at least sufficient to drive, at the rate of three miles the hour, ninety thousand millions of tons up an inclined plane, having an ascent of three inches to the mile, and supposing there to be no resistance from friction. Yet the very principle from which this agent is derived, is admitted to be one of the chief causes of those winds, which are said to be the sole cause of this current."

The reluctance of the Gulf Stream to mingle its waters with those of the ocean, is considered by

Maury to be probably due to its galvanic properties, higher temperature, and greater degree of saltness, all combined.

"Now, a greater density, implying of course a greater specific gravity, would serve, as well as a higher level, to impart an initial velocity, but with this difference: the heavier waters would, by reason of their greater pressure, be ejected through the most convenient aperture out into the ocean of lighter waters by a sort of *squirting* force. But what, it may be asked, should make the waters of the Mexican Gulf and Caribbean Sea salter than the waters of like temperature in those parts of the ocean through which the Gulf Stream flows? There are physical agents that are known to be at work in different parts of the ocean, the tendency of which is to make the waters in one part of the ocean salter and heavier, and in another part lighter and less salt than the average of sea-water. These agents are those employed by sea-shells in secreting solid matter for their structures, also of heat and radiation, evaporation and precipitation. In the trade-wind regions at sea, evaporation is generally in excess of precipitation, while in the extra-tropical regions the reverse is the case; that is, the clouds let down more water than the winds take up again; and these are the regions in which the Gulf Stream enters the Atlantic."

(To be continued.)

Epistle of George Fox.

To all the elect, faithful, called, and chosen of God, the flock and heritage of God, who have been acquainted with the dealings of the Lord, and have kept your habitations in his life, power, and truth, being built upon the holy, heavenly rock and foundation Christ Jesus, who was the foundation of the prophets and apostles, which foundation stands sure.

Many foundations have been laid since the apostles' days, by such as have gone from Christ, the true and sure foundation; but their foundations have proved rotten, and come to naught; and they themselves have come to loss. Many, since the day of Christ and the Truth hath appeared in this nation, have had some openings and sights, and come among us for a time; and then gone out from us again; these have been the comers and goers, like those in the apostles' days. Such had an outward profession of the Truth, and have gone from the true foundation, Christ Jesus, and so from the heavenly society, and unity of the saints in light. Then they set up foundations of their own, and having a form of godliness, but out of the power thereof, out of the order thereof, such have turned to janglings and vain disputings. This sort of spirit you have been acquainted with, who have kept your habitations in Christ Jesus, the first and the last. And you are not insensible of the scurrilous and filthy books of lies and defamations, which have been spread abroad in this nation, and beyond the seas, against the faithful. It is very well that the Lord hath suffered them to publish their own shame in print, that Truth's enemies may be discovered; that their fruits and spirits have appeared and manifested themselves both in print and otherwise. And I do believe, that the Lord will yet suffer this spirit so to publish its fruits, its shame and nakedness, to professor and profane, and to all sober, moderate, and innocent people, that its shame and nakedness shall more fully appear. Though for a time it hath been hid and covered with the fig-leaves of an outward profession, and sometimes with fawning and flattering words, as at other times it hath discovered itself by rough, lying, and defaming words; yet the Lord God will blast all such vain talkers, that do not walk in the order of life, truth, and the gospel. Therefore, ye that are faithful, stand fast in the liberty wherewith Christ hath made you free in his government. It is upon his shoulders; he bears it up; of the increase of it, and of its peace, there is no end. For all quarrelers against his order and government are not in him, nor in his heavenly, spiritual government and peace. Therefore, ye faithful ones, who have stood the trial through many persecutions, imprisonments, spoilings of goods; you know that there is a crown of glory laid up for you, You that suffer with Christ shall reign with him in his kingdom of glory; ye that die with Christ, shall live with him in eternal life, in the world that hath no end, who have gone through the sufferings without, and within, by false brethren, by comers and goers, that have caused the way of Truth to be evil spoken of, and have been the persecutors of the faithful, with their tongues; and by printing and publishing their lying and defaming books, against the faithful, these have stirred up the magistrates and priests, who were willing to get any occasion to speak evil of the right way, and precious Truth of Christ, by which his people are made free; it would have been better for such had they never been born. But God hath brought them to light, and their fruits and ravenous spirit are seen, savoured, and known; who are become Judases, and sons of perdition, to betray Christ, now within, (where he is made manifest,) to the priests and magistrates, and profane, as Judas betrayed Christ without to the priests and Pilate; though some of the magistrates and sober people see their envy and folly, and that they have more malice than matter against the faithful. But the Lord will consume this Judas, or son of perdition. The Lord will consume him with the Spirit of his mouth, and destroy him with the brightness of his coming. So let all the faithful look unto the Lord. And let that wicked son of perdition know, though he may be got as highly as Judas without, (who was partaker of the ministry with the apostles,) "the Lord will consume him with the Spirit of his mouth, and destroy him with the brightness of his coming." That is his portion. The brightness of the Lord will destroy him, and the Spirit of his mouth will consume him. And when he is destroyed and consumed, there will not be a son of perdition to betray Christ in his people, and his people that live and walk in Christ, who hath all power in heaven, (mark in heaven,) and in earth given to him; and with his holy and glorious power he limits and orders, so that nothing shall be done against his people, but what is suffered for their trial and their good, neither by apostates, persecutors with the tongues, Judases, sons of perdition to betray, or the outward powers to imprison, or spoil goods; all these are limited by Christ's power, who hath all power in heaven and in earth, given to him. Every one's faith is to stand in him and his power, and rejoice in his power, and see the increase of his righteous, holy, heavenly, spiritual, peaceable government, in which the glorious, holy order of life, is lived and walked in, by all his sons and daughters. In his Spirit is the holy unity and bond of peace; though ye be absent in body, one from another, yet all joying and rejoicing, being present in his Spirit, and beholding in the same Spirit, your spiritual order, unity and fellowship, and the steadfastness of your faith in Christ Jesus, who is steadfast forever, the first and the last, whose presence is among his people, and who is their Head. Here is heavenly Sion known, and heavenly Jerusalem, and the innumerable company of angels, (which are spirits,) and the spirits of the just men made perfect. Here is the general assembly, and a general, heavenly, holy, and spiritual joy and rejoicing, lauding and praising the Lord God mighty and the Lamb, that lives forever Amen. G. F.

London, the 14th of the
Eighth month, 1683.

Read this in your assemblies amongst the faithful.

Liberia.

Recent events in Liberia have tended to attract more than ordinary attention to that public. Among these, perhaps, the most important is the election of a new President. So much responsibility rests upon the chief executive of a young country, that the character of the individual is always looked to with great interest. It is not required that he should be a man of great genius, or remarkable qualities. In the case of a colony like that of Liberia, what is chiefly desirable is that the President should possess patriotism, integrity of purpose, prudence, and practical knowledge of his duties. With free institutions, a fertile soil, the incentive of active need, and a clear field for action, added to the absence of powerful neighbours, the people themselves will take care of their own interests, and furnish that material basis of prosperity upon which may be built an enduring empire.

Liberia has every thing in her favour, and though her progress may appear slow, yet from such small and insignificant beginnings often spring mighty States. Founded by the United States, and fostered by our capital and enterprise, she has received substantial aid and encouragement from some of the most powerful nations of Europe. She has furnished her with a regular mail steam communication. By several her independence has been formally recognized. Not one power wishes to interfere with her progress. All seem anxious to assist the republic, and to promote her prosperity.

Liberia had the good fortune to make choice at an excellent man for her first President. Roberts proved himself a statesman of superior administrative ability. He was every way fitted to supervise the organization of a new government and put the machinery in working order. Under his direction everything went on harmoniously and prosperously. The people of Liberia evinced their confidence by re-electing him for several successive terms. Most probably he would have been continued in his position had he not declined being again a candidate. During his administration, Liberia, besides becoming a settled and growing power, acquired for herself a name abroad, and marked out a distinct policy, which was pursued with vigour and effect. Commercial treaties were made with foreign states; education was fostered; a substantial basis of a national commerce was laid, and an equally sound basis of agriculture formed, calculated eventually to result in the production of large quantities of valuable exports. Trade was established with the vast and prolific interior, which must increase those exports, and at the same time extend the influence of the republic. All the native tribes within the territories of the government were rigorously kept in subjection. Many thousands of them abandoned their savage life, and became the pupils of civilization. According to reliable representations they are fond of the protection and peace thus afforded them, and make promising citizens. It is, perhaps, not generally known that at this time Liberia has more inhabitants than both Paraguay and Uruguay combined. Such is the case, and from that fact the reader may infer the rapidly growing importance of the republic. The territory has also been much increased by purchase, and by acquisition

er ways, and at this time covers about five hun-
l miles of sea coast.

Stephen A. Benson, the successor of — Roberts
President, is said to be a native of the country,
ugh born of parents who emigrated from the
ited States. — Roberts was a native of the
ier, and the fact of his successor in the high
ce of President being African by birth, is sig-
cant of the progress of the country. S. Ben-
has several times been Vice President, and a
mber of the legislature, so that he has all the
uisite experience and knowledge of political
irs. In fact, he has been bred in the Liberian
ool of politics, and therefore, if there is any-
ng original there, we shall see it. He is spoken
s having capacity sufficient to make a good exe-
ive officer. No doubt he will feel some ambi-
to distinguish his administration by acts
ich may be hereafter pointed to as evidence of
success, such as the extension of the area of
republic, and the founding of cities in the in-
or. As yet the revenues of Liberia are per-
s inadequate to the support of any considera-
maritime force, but if Benson has any execu-
ability, he will devote it to the task of pro-
ing increased means. This will be a work of
at difficulty, as the people are poor and their
merce limited.

Happily for the new President, if he has any
irations to make his administration distinguish-
events are throwing opportunities in his way.
the very outset a project has been started by
e of the American friends of Liberia to consoli-
e with it the British colony of Sierra Leone,
ich immediately joins it on the north, and the
ryland colony at the south, which, though com-
hended under the general name of Liberia, yet
intains a separate existence with an organized
ernment of its own. When the proposition
at first broached, the friends of the Maryland
ony appeared indisposed to favour it, but a better
ling has since been manifested; some difference
ms to prevail as to whether the two American
onies ought to have but one unitary consoli-
ed government, or form a federal union with
rra Leone, each maintaining its own local
ereignty. Either would answer well enough,
l the discussion of these details seems to augur
success of some scheme of union, so far as the
erican colonies are concerned. But it is more
btful whether Great Britain will consent to
t with Sierra Leone; for though it is of no
at value to her intrinsically, and has only been
ful as a naval depot in her operations against
slave trade, yet there are on the same section
he African coast, Senegambia, colonies owned
France and Portugal. The British have also
ther colony at the mouth of the Gambia river,
led Bathurst, and they may have ulterior views
that region inconsistent with the severance of
rra Leone. Still, the importance of the project
ders it worth an effort, as the British govern-
nt has manifested much interest in the pros-
ity of Liberia, and appeared willing to afford
the aid in its power. Should Sierra Leone be
ed to Liberia, the territory of the republic will
der upon the Portugese colony, which lies on
Rio Grande. Its neighbours then will be im-
tant, necessitating diplomatic intercourse with
courts of Portugal, France, and England.
e French colony of St. Louis occupies the most
mising position of any of the European settle-
nts. It is at the mouth of the river Senegal, a
ch larger and longer stream than any other on
coast of Senegambia or Liberia, which the
nch have recently navigated far into the inte-
r by means of large steamboats. The efforts
de in that quarter by the French, show that they have hopes of building up an important colony there. But the acquisition of more territory on the coast is a matter of minor interest compared with the enterprise which necessity has just started for the formation of settlements in the interior. Liberia has coast enough at present, but no back country of her own. The territory is only forty miles wide, and the colonists are all clustered upon or near the coast. It is believed that much of the sickness hitherto suffered by the emigrants has arisen from this cause, and that if there were places in the interior to which they could be sent, it would be a sanitary improvement. Already this idea has been acted upon, and vigorous efforts have been made to collect funds for the purpose. It is easy to see that from such a policy important consequences must ensue to the republic, resulting in the acquisition of territory in the interior and a rapid increase of the consequence and dignity of the nation.—*N. American.*

John Barclay, in the address with which he prefaces the Life of William Dewsbury by Edward Smith, has the following remarks; which may bring some encouragement to those who, though under much discouragement, are honestly striving to maintain the struggle for upholding and promoting primitive doctrine and primitive practice in our degenerate Society. A willingness to suffer for the Truth, under whatever disadvantageous circumstances we may appear to be placed, with a steady reliance on the immediate guidance of the Holy Spirit, and humble obedience to its requirements as made known in the heart; will undoubtedly in time extricate us from the difficulties and disorder, brought in by a departure from the faith and footsteps of our honorable predecessors. Please, if approved, insert the extract in "The Friend."

"I would fain express some of the warmth of desire, which has often pervaded my heart while engaged in revising these sheets, that the professing members of a church, so distinguished as ours has been by the protection and nurture of her Head and Husband, may be encouraged by observing how memorably He hath stood by her, and by all her simply obedient children whose souls have been true to Him:—He hath indeed borne them as on eagles' wings, He hath cherished them in his bosom. This small volume is but a single evidence, among very many that might be consulted by the inquiring mind, all proving that Divine support and strength which uniformly attended the uncompromising faithfulness of those, who have gone before us in this Christian path and warfare. And is not the same power ever near, to counsel and to help his dependent little ones in every age, to guide even into all truth, yea, to preserve them from the most specious devices of our soul's enemy? It is true, this cruel enemy and his instruments, would persuade us of this day, that such immediate guidance is dubious and uncertain, and that the way of the cross is too difficult and offensive to be trodden. But how shall any of us, who have tasted the loving-kindness and good presence of the Lord Jesus Christ revealed in us, for a moment listen to these suggestions? How shall we turn aside from following on to know Him in these his heavenly visitations? By these, he called and awakened us at the first, touching and drawing our hearts after himself; in this manner he brought us 'out of darkness into his marvellous light,' which we have indeed found to be the very 'light of life,' cheering and sustaining our drooping minds under every discouraging circumstance. Hitherto he hath helped us; we have found grace to help, sufficient grace, according to all our times of need; he hath strengthened with the might of his Spirit our inner man,—and just in proportion as we have patiently waited on him for the lifting up of his countenance upon us. Shall we then as individuals or as a people forego our privileges, shall we ever shift our ground, suffer our feet to be beguiled to backsliding, by in anywise accommodating ourselves to the low views and false faith which so evidently abound? Should we not rather be afresh incited by all that we read and hear, observe and undoubtedly feel, of the operation of the grace of Jesus Christ,—should we not be animated to a grateful surrender of soul unto Him, who hath wrought, and is still willing to work in and for us great deliverances, plenteous redemption! Should we not be hereby engaged to cleave the more closely unto Him, whose hand is not at all shortened, whose faithfulness hath not failed, and whose forbearances have been lengthened out, his mercies multiplied upon us!"

From "The Leisure Hour."

The Beaver in Canada.

To see the beaver to advantage, we must study his habits as he exists in North America, where his skin forms so important an article of commerce, and where he appears to be so much respected, that in Canada he figures in the national shield, as an emblem of industry and sagacity. The following notice, indeed, from the columns of a Canadian journal, would represent him as a sort of model lumberer or backswoodman, whose provident and temperate habits might with advantage be imitated by those settling on the banks of the St. Lawrence.

"One cannot fail to be struck with admiration and astonishment on visiting the haunts of the beaver, nor can we wonder that the red men should place him at the head of animal creaton, or make a Manitou of him, when Egypt, the mother of the arts, worshipped such stupid and disgusting deities. Whether you call it instinct, or whether it is to be called reason, one thing is certain, that if half of humanity were as intelligent, as provident, as laborious, and as harmless as the beaver, ours would be a very different world from what it is.

"The beaver is the original lumberman and the first of hydraulic engineers. Simple and unostentatious, his food is the bark of trees, and his dwelling—a mud cabin, the door of which is always open, but under water—conditions which secure retirement, and are favourable to cool contemplation. The single object of his existence being to secure bark enough for himself and family, one would suppose there would not be much difficulty in that; but as neither beaver nor any other animals, except man, are addicted to works of supererogation, we may be sure that the former in all his laborious arrangements—and those too which alter the face of nature to such an important degree—does no more than is absolutely necessary for him to do. Cast in an inhospitable climate, nearly the whole of his labour is for the purpose of laying in his necessary winter supplies, and water is the only medium by which he can procure and preserve these. Too highly civilized for a nomadic life, he builds permanently, and does not quit his habitation until driven from it, like other respectable emigrants, by stern necessity. We cannot better illustrate the habits of this interesting animal than by accompanying a beaver family, on some fine evening in May, in search of a new home. The papa beaver, with his sons and sons-in-law, wife, daughters and daughters-in-law, and it may be grandchildren, sallies forth 'prospecting' the country for a good location—that is, a stream of easy navigation, and having an abun-

dant supply of their favourite food, the silver birch and poplar, growing as near the river as possible. Having selected these 'limits,' the next step is to place their dwelling so as to command the greatest amount of food. For this purpose they go as far below the supplies as the character of the stream will permit. A pond of deep still water being an indispensable adjunct to their dwelling, this is obtained by the construction of a dam, and few engineers could select a site to produce the required result so efficiently and economically. The dam and dwelling are forthwith commenced, the materials employed in both being sticks, roots, mud and stones, the two former being dragged by the teeth, the latter carried between the fore paws and the chin. If the dam is extensive, whole trees are gnawed down, the largest of which are of the diameter of an ordinary stove pipe, the stump being left standing about eighteen inches above the ground, and pointed like a crayon. Those trees which stand upon the bank of the stream they contrive to drop into the water as cleverly as the most experienced woodman: those which are more distant, are cut up by their teeth into pieces, which can be dragged to the water. These trees and branches are floated down to the site of the dam, where they are dragged ashore and placed so that the tops shall be borne down by the current, and thus arrest the descending *detritus* and form a strong and tight dam. Critical parts are built up 'by hand,' the sticks and mud when placed receiving a smart blow from the beaver's tail, just as a bricklayer settles his work with the handle of his trowel. The habitation or hut of the beaver is almost bomb-proof; rising like a dome from the ground on the margin of the pond, and sometimes six or eight feet in thickness in the crown. The only entrance is from a level of three or four feet under the water of the pond. These precautions are necessary, because, like all enterprising animals, the beaver is not without enemies. The wolverine, who is as fond of beaver tail as an old nor'wester, would walk into his hut if he could only get there; but having the same distaste for water as the cat, he must forego the luxury. It is not, however, for safety that the beaver adopts the submarine communication with his dwelling, although it is for that he restricts himself to it. The same necessity which compels him to build a dam, and thus create a pond of water, obliges him to maintain communication with that pond when the ice is three feet thick upon its surface. Living upon the bark of trees, he is obliged to provide a comparatively great bulk for his winter's consumption; and he must secure it at the season when the new bark is formed, and before it commences to dry; he must also store it up where it will not become frozen or dried up. He could not reasonably be expected to build a frost-proof house large enough to contain his family supply; but if he did, it would wither and lose its nutriment: therefore he preserves it in water. But the most remarkable evidence of his instinct, sagacity, or reason, is one which I have not seen mentioned by naturalists. His pond we have seen must be deep, so that it will not freeze to the bottom, and so that he can communicate with his food and his dam, in case of any accidents to the latter requiring repairs: but how does he keep his food—which has been floated down to his pond—from floating, when in it, and thus becoming frozen in with the ice? I said, that in gnawing down a tree the top of the stump was left pointed like a crayon: the fallen tree has the same form, for the beaver cuts like the woodman, wide at the surface, and meeting in an angle in the centre, with this distinction—the four-legged animal does his work more uniformly, cutting equally all around the log; while the two-legged one cuts only from two opposite sides. Thus every stick of provender cut by the animal is pointed at both ends, and when brought opposite his dwelling he thrusts the pointed ends into the mud bottom of his pond sufficiently firm to prevent their being floated out, at the same time placing them in a position in which the water has the least lift upon them; while he carefully apportions his different lengths of timber to the different depths of water in his pond, so that the upper point of none of them shall approach near enough to the surface to be caught by the winter ice.

"When the family are in comfortable circumstances, the winter supply nicely cut and stored away, the dam tight, and no indications of a wolverine in the neighbourhood, the patriarch of the but takes out the youthful greenhorns to give them lessons in topographical engineering; and in order to try the strength of their tails encourages them to indulge in amateur damming. The beaver works always by night; and to 'work like a beaver,' is a significant term for a man who not only works earnestly and understandingly, but one who works late and early.

"From what has been said it will be readily seen that the maintenance of the dam is a matter of vital importance to the beaver. Some say that the pilot beaver sleeps with his tail in the water in order to be warned of the first mishap to the dam; but as there is no foundation for such a cool assertion, it may be set down as a very improbable tale. The Indians avail themselves of this well known solicitude to catch them: having broken the dam, the risk is immediately perceived by the lowering of the water in the hut, and the beaver, sallying forth to repair the breach, is slaughtered in the trenches.

"As the supply of food in the vicinity of the dam becomes diminished the beaver is obliged to go higher up the stream, and more distant from its banks, to procure his winter stores; and this necessity gives rise to fresh displays of his lumbering and engineering resources. In consequence of the distance, and the limited duration of the high water period favourable to transport, the wood is collected into a sort of raft, which, a lumberman asserts, is manned by the beaver and steered by its tail, in the same manner as Norway rats are known to cross streams of water. When the raft grounds, forthwith a temporary dam is thrown across the stream below the 'jam,' by which the waters are raised, and the raft floated off, and brought dawn to the dam, which is then torn suddenly away, and the small raft thereby flushed over the adjoining shallows."

Selected.

THE VISION OF GOD.

God! when I think upon thy name
No doubts before my spirits rise;
I hear all nature's voice proclaim
That thou art great, and good, and wise.
Yet would I, if it were thy will,
See thy bright image, brighter still.

The wandering eyes, the wandering ears,
The ill "sufficient to the day,"
(Thing of temptation and of tears;
Thine old inheritance of clay!)
On man's weak spirit fix their chain,
And drag him down to earth again.

Give me the strong realities
(I know not how to form the prayer)
Of angel's thoughts and angel's eyes!
Or if that be too high to dare,
O mould me to thy mighty will,
"To commune with thee, and be still."

If Israel longed to see thy face,
While roared the thunders of the law;
Shall we, who know thee, God of grace!
Shrink from thy countenance in awe?
While saints below and thrones above
Proclaim thy mightiest title, LOVE!

Impress thy image on my mind,
Let me but see thee as thou art;
If mortal eyes at best are blind,
Let me behold thee with my heart.
In mercy and in love be nigh,
O visit thou my mental eye!

But rest, thou ever-restless soul!
Thy feverish hours are flying fast;
The clouds before thee shall unroll,
The glorious vision shine at last;
And thou, without a shade between,
Shall see as thou thyself art seen.

Dr. Croly.

Selected.

PETITION.

Oh, Thou! by whose Almighty nod the scale
Of empire rises, or alternate falls,
Send forth the saving virtues round the land,
In bright patrol; white peace and social love,
The tender looking charity, intent
On gentle deeds, and shedding tears through smil
Undaunted Truth, and dignity of mind:
Courage composed, and keen: sound temperanc
Healthful in heart and look, clear chastity,
With blushes reddening as she moves along,
Disordered at the deep regard she draws;
Rough industry; activity untired,
With copious life informed, and all awake;
While in the radiant front superior shines
That first parental virtue, public zeal;
Who throws o'er all an equal wide survey,
And, ever musing on the common weal,
Still labours glorious with some great design.

Thomson

The Colour and Luminosity of the Mediterranean.—"The usual tint of the Mediterranc Sea," says Rear-Admiral Smyth, "when und turbed by accidental or local causes, is a brig and deep blue; but in the Adriatic a green tir is prevalent; in the Levant basin it borders purple; while the Euxine often has the ds aspect from which it derives its modern appel tion. The clear ultramarine tint is the m general, and has been immemorially noticed, though the diaphanous translucence of the wa almost justifies those who assert that it has colour at all. But notwithstanding the fluid, wh undefiled by impurities, seems in small quantit to be perfectly colourless, yet in large masses assuredly exhibits tints of different intensiti That the sea has actually a fine blue colour at distance from the land cannot well be contradicte nor can such colour—however influential the s is known to be in shifting tints—be considered wholly due to reflection from the heavens, since is often of a deeper hue than that of the sky, bc from the interception of solar light by the clouc and the hues which they themselves take. Tl is difficult to account for satisfactorily, as no at lysis has yet detected a sufficient quantity colouring matter to tinge so immense a body water.

"The peculiar occasional luminosity of this s was particularly noticed by Pliny and many a cients, and, in common with that of other wate it has long been a subject of scientific inquir rational conjecture, and ignorant wondermen and it is really as difficult of a full solution as is superbly beautiful in effect. Every assignat cause has been advanced; putrescent fish, ele tricity, atomic friction, cosmical vortices, absor tion and emission of solar beams, and what nc have all and severally been brought forward, at after various tilts of discussion, laid aside agai But most naturalists now impute this phosphore cent appearance partly to the decomposition animal substances, and partly to the countle

riads of mollusca, crustacea, infusoria, and er animalcules which can voluntarily emit a minous brilliance, the chemical nature of which still unknown."

For "The Friend."

BIOGRAPHICAL SKETCHES,

Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

THOMAS LIGHTFOOT.

(Continued from page 37.)

In the year 1722, Thomas Lightfoot again engaged in religious service, in Maryland. He was companied by Daniel Worsley, who appears to ve been a fellow-labourer in the gospel. In the arly Meeting that year, he was again appointed draw up, with others, an epistle to Subordinate etings. A printed copy of this is before me. An epistle from our Yearly Meeting in Burlingn, for the Jerseys and Pennsylvania," and held adjournments, &c.

"To the Quarterly and Monthly Meetings of iends, belonging to the said Yearly Meeting, eeting:

"Dear and Well-beloved Friends,—In an humb sense of the loving kindness and manifold ercies of our heavenly Father, do we tenderly ute you, finding ourselves engaged to let you derstand, that his pure love overshadowed this r annual and solemn assembly, and was plentilly extended, not only for the encouragement of e faithful, the support and comfort of the afflict; but also for gathering in those that are not of is fold, and for bringing back again such as are ayed and straying from the flock of Christ.

"By accounts received from our respective narterly Meetings, we are informed, that love d unity is preserved amongst Friends, meetings nerally attended, and the discipline in good mea re practised. Also, by epistles from Long Island d Rhode Island, we have comfortable accounts the prosperity of Truth there. We understand our Friends, who have of late travelled these merican parts, in the work of the ministry, that ruth prevails, and the glory of this gospel day ines over many hearts, in divers places: which matter of joy to us. We are sensible, that herever the Lord is thus at work, the great ene y of souls will oppose and strive to hinder it, by awing some into an undue liberty, to gratify a rnal mind in sinful pleasures and vanities, others to an indifference or unconcernedness; which ates their care and diligence in the service and rship of God, and weakens endeavours to maintin good order and discipline in the church of rist. Where he cannot so prevail, he will try her ways to leaven people into the spirit of this rld, exalting self above that of God in them, aking a fair show in the flesh, and resting in a lendid profession and form of religion, short of e life, power and virtue of it.

"To avoid, therefore, the prevalence of these d all other evils, it is incumbent on those conrned, that with great contrition of spirit and dly sorrow for their offences, they most humbly d penitently prostrate themselves before God, ho, by the secret influence of his Holy Spirit, ill beget and raise in their souls earnest cries and pplications to him, for deliverance from sin and e guilt of it, and will also discover the most btile workings and snares of Satan, and give rength to withstand them. So a victory will be nown by faith in our Lord Jesus Christ, who will ot suffer any to be tempted above what they are ble; but will, with the temptation also, make a ay to escape, that they may be able to bear it.

"Where any are fallen into an indifferency concerning the service of God, we advise them speedily and strictly to examine the cause thereof, and see, whether in this day and place of ease and plenty, they do not take too much delight in the lawful enjoyments of this life; or, what is worse, the unlawful pleasures and gross evils which are too common in the world. If it appear so, we earnestly exhort all such to turn to the Lord whilst his love and merciful visitation is continued to them, otherwise their portion will be miserable.

"If any professing the Truth with us are elevated in their minds, or affect the friendship, gayety, grandure and glory of this world, we tenderly advise such to repent and humble themselves before the Lord, bearing in mind that complete pattern of humility and self-denial which our blessed Saviour hath left for our imitation, whose continual testimony was against the vain spirit of this world in all its appearances.

"As to such as assume a profession of the blessed Truth for worldly ends, or hold it in a formal outside manner, or deceive themselves by resting barely in the notion, hearing or tradition of it; we desire such to consider seriously, That God is not mocked, and that He has always declared an abhorrence of the hypocrite, and such as hold the Truth in unrighteousness; and that without a real change, they can never experience the life and virtue of religion, nor that new birth, without which none can see the kingdom of God; *who, according to his mercy, saveth us, by the washing of regeneration and renewing of the Holy Ghost.*"

The substance of last year's epistle being given; it then goes on.

"It is the sense and direction of this meeting, that if any, who profess themselves of our community, do join in marriage with one of another persuasion, or out of the approved way of Friends, having been first precautioned against it, such may and should be testified against, without farther dealing; unless they themselves condemn their proceedings, to the satisfaction of the Monthly Meeting to which they belong.

"Where any, so professing with us, do marry with those of different profession, having not had such precaution, they ought to be speedily dealt with, as in other cases of disorder; because we are sensible, that such mixed marriages are displeasing to God, and frequently introduce great confusion, by destroying the proper and joint authority of the heads of families, and abating of love between themselves, and duty from their children.

"And it is further advised by this meeting, that none of our religious persuasion should promote or assist any person towards their joining in marriage (either by virtue of the governor's license, or otherwise) before they are well satisfied of the parties' clearness, and that the consent of parents or guardians be first obtained; whereby divers abuses of that nature (which, for want of due care, too frequently happen) may be prevented, and a good conscience discharged towards God and our neighbour.

"And whereas there is an increase of people in these provinces and divers of our young men incline to trade abroad; we advise all such, first to apply to the Monthly Meetings for certificates, and to be careful and just in their dealings, and punctual in performing their promises; and, as much as may be, avoid bad company, *knowing* (as saith the Apostle) *that evil communication corrupts good manners.* And let a care be taken, when business calls into company, that the witness of Truth and a good conscience be minded and answered in all, that others seeing our good works, words and sober conversation, coupled with the fear of God, *may glorify our Father which is in heaven.*

"And whereas, when way was made for our worthy Friends the proprietors and owners of lands in these provinces, to make their first settlements, it pleased Almighty God by his overruling Providence. to influence the native Indians so as to make them helpful and serviceable to those early settlers, before they could raise stocks or provisions to sustain themselves and families: and it being soon observed, that those people, when they got rum or other strong liquors, set no bounds to themselves; but were apt to be abusive and sometimes destroyed one another, there came a religious care and concern upon Friends, both in their meetings and legislature, to prevent those abuses. Nevertheless some people, preferring their filthy lucre before the common good, continued in this evil practice, so that our Yearly Meeting, held in Philadelphia, in the year 1687, testified, that the practice of selling rum, or other strong liquors, to the Indians, directly or indirectly, or exchanging the same for any goods or merchandizes with them, (considering the abuse they make of it,) *is a thing displeasing to the Lord, a dishonour to Truth, and a grief to all good people.*

"And although this testimony hath been since renewed by several Yearly Meetings, it is yet too notorious, that the same hath not been duly observed by some persons: and therefore, it is become the weighty concern of this meeting, earnestly to recommend the said testimony to the strict observance of all Friends; and where any, under our profession, shall act contrary thereunto, let them be speedily dealt with and censured for such their evil practice.

"And now, Dear Friends, in the weighty sense and thankful acknowledgment of the Divine goodness extended to us, through our heavenly Head, Christ Jesus, whose power and refreshing presence hath influenced and overshadowed this our solemn assembly, we bid you farewell in the Lord."

Thomas Lightfoot was now appointed one of the committee to superintend the press, and his labours evince that although advancing in years, his faculties were bright, and that, in the view of his friends, his qualification for religious usefulness continued unabated.

Being appointed, in the Yearly Meeting of 1723, one of a committee to write an epistle to London, as also one to Subordinate Meetings, both were prepared. In that to London, they say,

"We find a concern for the promotion of love, unity and godly living, continues, and, we hope, increases, and that care is taken to maintain that good order and wholesome discipline, which the Lord hath led his people into, notwithstanding the difficulties which arise from perverse and libertine spirits, and the unrighteousness of such, who, in these times, find it easy, or perhaps of interest to assume our profession and those outward distinctions, which formerly and in other places were matter of strict self-denial. However, in this we have comfort that the Lord is pleased to work upon and raise up many to bear a faithful testimony against all sin, and unrighteousness however disguised, and to keep down that spirit which would plead for liberty."

(To be continued.)

The Bell-Boat off Absecom Shoals.—It is stated by several fishermen of Absecom, that one of the four clappers which are intended to strike the bell moored off the shoals, is still inoperative, and that the sound of the bell cannot be heard to *windward*, over fifty yards. A few days only have elapsed since the bell-boat was placed in her present position.

Sewage and Improved Agriculture.—Kingsley, the author of "Alton Locke," has remarked, in a beautiful article on marine life, that Nature is the best of scavengers, and the eldest philanthropist in the cause of sanatary reform. It is, in fact, a universal rule of her economy to make even evil useful in working out the good, for the pestiferous marsh yields the most luxuriant crops, and the foul carbonic acid which men exhale is the sustenance of plants.

We have been led to this reflection by the application which has been made, in Great Britain, of the refuse of sewers to the purposes of agriculture; and the wholesome imitation of Nature which it displays. Half a century ago, the idea suggested itself to a practical farmer, at Ashburton, England, that the sewage of towns might be beneficially employed to fertilize exhausted soils. The results even exceeded his expectations. Lands, which let at two pounds an acre, have been made so valuable by this process, that twelve pounds an acre are now obtained for them. In Scotland, similar experiments have led to equally surprising results. Poor, sandy soils, which once would have sold for half a crown an acre, yield, since they have been fertilized by sewage, an annual rent of from fifteen to twenty pounds an acre.

In view of these facts, a Mr Stothert proposes to construct works at London, by which the sewer drainage of that city, instead of being wasted as now, may be made available for agricultural purposes. He estimates the annual expense of collecting, mixing and distributing the sewage of that vast metropolis at about a million of dollars, while the annual receipts from farmers would be nearly twenty millions. Extravagant as this estimate appears at first sight, the facts warrant the conclusion that it is not excessive. The total amount of liquid sewage discharged from London daily is 150,000-000 gallons, equal to 500,000 tons, yielding five thousand tons of solid matter. This quantity is sufficient to fertilize ten millions of acres yearly. A company is already in existence, though working on a small scale, to furnish agriculturists with sewage matter; and as this company receives twenty dollars an acre, it is certainly within bounds to calculate on receiving half that sum. Even at this price, the manuring of lands by sewage would be cheaper than by guano, which is so extensively employed by British agriculturists. Mr Stothert's scheme, therefore, if Parliament can be induced to undertake it, will yield the most suprising results, even as a mere financial speculation.

We have no doubt, that, whether this reform is undertaken now, or postponed, the time will eventually come, when not only London, but every great city, will employ its sewage to fertilize the soil. The very principle, in fact, which teaches the scientific farmer to save the drainage of his stables and barn-yard, in order to enrich his fields with it, should lead great cities to economize their sewage matter, for it is but doing the same thing on a larger scale. At present, this refuse from towns taints the air, and pollutes the rivers into which it flows. But when the progress of civilization shall have worked this desirable reform this sewage matter will assist to cheapen bread by improving soils. It is strange, indeed, that this economical employment of the refuse of cities has not sooner been thought of, especially by nations boasting such progress in material civilization as do England and the United States.

In a word, and to return to the original thought, if we would advance, we should imitate nature more. Nature never wastes anything. She transmutes, but does not destroy, economizes, but does not squander. Great cities, when they come to be properly managed, will give back to the country as much as they take from it, instead of being, as now, constant drains upon its fertility.—*Ledger.*

If we would walk perfectly before God, we must endeavour to do common things, such as are of every day's occurrence and of small account in the eyes of the world, in a perfect manner. Some persons are so mentally constituted, that they could more easily undergo the sufferings of martyrdom, than properly regulate and control their feelings in their families during twenty-four hours. But the grace of God, if attended to, will regulate all things. Happy is he who strives to do the will of the Lord in little things as well as in great ones; and who can win the crown without going to the stake.

For "The Friend."

The following statistics, showing the enervating and deleterious effects of the use of tobacco on the human system, it is hoped, may have an effect to awaken in the minds of its friends, an inquiry into the *propriety* of giving their influence by example, in favour of the daily use of an article so destructive to the mental and bodily powers of man. We now, with some good reason, hope soon to see the good results of temperance in the community, in the disuse of that greatest destroyer of human happiness (in time of peace), ardent spirits, from the restraint upon it by the wholesome law of the land; and may we not hope, that the true friends of temperance (and those are they that are willing to deny themselves the use of every needless thing) will be not only *willing*, but *desirous* to disenthrall themselves from a practice next in power to that of ardent spirits in producing effects detrimental to health and happiness, for the sake of others, as well as the great benefit they may derive from it themselves?

Should the editor deem the notice worthy of insertion in "The Friend," he will thereby oblige a constant reader.

TOBACCO.

"In the United States, intelligent physicians have estimated that 26,000 die every year from the use of tobacco; and in Germany, where the streets, as well as the houses, are literally befogged with tobacco-smoke, the physicians have calculated that of all the deaths that occur between the ages of eighteen and thirty-five, one-half originate in the waste of the constitution by smoking.

"Tobacco exhausts and deranges the nervous powers, and produces a long train of nervous diseases. It is peculiarly calculated to produce diseases to which this age is liable; and especially those forms that go under the name of dispepsia, with all their kindred train of evils. It also exerts a disastrous influence upon the mind, and frequently produces an enfeebling of the memory, a confusion of ideas, irritability of temper, want of energy, an unsteadiness of purpose, melancholy, and sometimes insanity. These are the ultimate effects of the use of tobacco, and though one may not perceive them in his own case, we are assured that the tendency of the drug is always towards disease.—*The Advocate and Guardian.*

It is a great matter in the Christian life to know how to keep silence. Under oppositions, rebukes, injuries, it is better to say nothing than to say it in an excited or angry manner, even if the occasion should seem to justify a degree of anger. By remaining silent, the mind is enabled to collect itself, and to call upon God in secret aspirations of prayer. And thus we shall speak to the honour of our holy profession, as well as to the good of those who have injured us, *when we speak from God.*

The Tears of Oysters. Glancing round this s tomical workshop, (the oyster) we find, amor other things, some preparations showing the nat of pearls. Examine them, and we find that th are dark and dingy pearls, just as there are ha some and ugly men; the dark pearl being fo on the dark shell of the fish, the white brilliant upon the smooth inside shell. Going further the search, we find that the smooth, glitter lining upon which the fish moves, is known as *nacre*, and that it is produced by a portion of animal called the *mantle*, and, for explanatio sake, we may add that gourmands practically kn the mantle as the beard of the oyster. When l ing in its glossy house, should any foreign s stance find its way through the shell to disturb smoothness so essential to its ease, the fish co the offending substance with nacre, and a pearl thus formed. The pearl is, in fact, a little glo of the smooth, glossy substance yielded by t oyster's beard; yielded ordinarily to smooth narrow home to which his nature binds him, b yielded in round drops, real pearly tears, if he hurt. When a beauty glides among a throng her admirers, her hair clustering with pearls, s little thinks that her ornaments are products pain and diseased action, endured by the most u poetical of shell-fish.—*Leisure Hours.*

THE FRIEND.

TENTH MONTH 20, 1855.

The evident determination on the part of th United States Government and its officials, to u their power for the support and extension slavery, in whatever way and section of the cou try it can be enforced or covertly brought in, too apparent to be reasonably denied or doubte The most recent manifestation of this determin tion, is found in the decision given a few days ago Judge Kane of the United States District Cour on an application made thereto by Jane Johnso (one of the three persons claimed as slaves by Wheeler, and for obtaining possession of whom, writ of Habeas Corpus was served upon Passmo Williamson), praying "that the said Passmo Williamson may be discharged from his imprison ment."

Our readers will doubtless recollect the circun stances of the case under which P. Williamso was induced to act for the liberation of the thre individuals voluntarily brought by their alledge owner into the State of Pennsylvania, and als that for a constructive contempt of court, i making a return to the writ, he was sent to pri son, where he has been closely kept ever since now nearly three months. J. Johnson, in behal of herself and her two children, petitioned th court that the writ of Habeas Corpus directed t P. Williamson, be quashed, for the reasons, 1st that J. H. Wheeler "had no control over or righ to the possession" of herself or children at th time of issuing the writ; 2d, because the writ wa issued without her knowledge or consent; 3d, be cause that ever since they left J. H. Wheeler she and her children have not been detained o restrained of their liberty by P. Williamson, o any other person, and 4thly, because the writ o Habeas Corpus, which is intended solely to restor liberty to those who are unjustly deprived of it was in this case intended to reduce free persons t slavery.

Judge Kane, after affirming the power of th court to issue the writ, and reciting his version o the facts of the case, together with the construc

ns of law in different cases, which he says support his views of its application in the present se, finally refuses to allow the petition to be filed the court, on the ground that the petitioner has *Status* in Pennsylvania, is a person of whom e court knows nothing, one who is volunteering point out to the court, errors she supposes it is committed.

But it is to the doctrine avowed in the following extract from the printed decision of the Judge, at we allude, as manifesting a determination on e part of the General Government and its officials, to defend and extend the system of slavery. eferring to certain portions of his own decision, hen the case was previously adjudicated by him, says:

"This is all that I conceive it necessary to say of the ictly judicial action in that case. The opinions announced by the Judge upon other points, may perhaps regarded as merely *dicta*. But it had appeared from e defendant's declarations when upon the stand, that supposed —— Wheeler's slaves to have become free, d that this consideration justified his acting towards em as he had done. It seemed due to him that the urt, believing, as it did, those views to be incorrect, ould not withhold an expression of its dissent from em." Several succinct positions were accordingly asrted by the Judge, two of which may invite a few additional remarks at this time.

"I know of no statutes of Pennsylvania,' the Judge id, 'which affects to divest the rights of property of a izen of North Carolina, acquired and asserted under e laws of that State, because he has found it needful convenient to pass through the territory of Pennsylnia; and I am not aware that any such statute, if ch a one were shown, could be recognized as valid in Court of the United States.'

"The first of these propositions may be vindicated sily. By the common law, as it came to Pennsylvania, very was a familiar institution. Only six days after e first legislative assembly met in Philadelphia, and irteen days before the Great Charter was signed, the ouncil was engaged in discussing a law 'to prevent e escape of runaways;' and four days later it set jucially, William Penn himself presiding, to enforce a ntract for the sale of a slave. (1 vol. Colonial Record, 66.) The counties of Newcastle, Kent and Sussex, hich were at that time, and for many years after, anxed to Pennsylvania, and governed by the same law, ntinue to recognize slavery up to the present hour. survived in our own Commonwealth, as a legally proted institution, until long after the census of 40: so cautiously did the act of 1780, for its gradual olition among us, operate upon the vested interests our own slave owners.

"That act excepted from the operation of its provins the domestic slaves of delegates in Congress, of reign Ministers, of persons passing through, or *sojourning* in the State, and *not becoming residents* therein, provided ch slaves were not *detained* in the State longer than x months. The act of 1847 repealed so much of the t of 1780 as authorized masters and owners of slaves bring and *retain* their slaves within the Commonealth for period of six months, or for any period time whatever. But it did not affect to vary or reind the rights of slave owners *passing through* our territory. It applied to persons *resident* and persons *sojourning*, who brought and sought to *retain* their slaves re; for over such persons and their rights of property e State had lawful dominion: but it left the right of ansit for property and person, over which it had no risdiction, just as it was before, and as it stood under the Constitution of the United States and the Law Nations.

"This brings me to the second part of the position firmed in the court's opinion, namely, the right of a tizen of one State to pass freely with his slaves rough the territory of another State, in which the intution of slavery is not recognized.

"I need not say, that before the compact of union as formed between the States, each of them was an solutely sovereign and independent community: and at, except so far as their relations to each other and foreign nations have been qualified by the Federal onstitution, each of them remains so. As such, it is ound by that great moral code, which, because of its niversal obligation, is called the Law of Nations. What could not do if freed from federative restrictions, it annot do now: every restraint upon its policy, which ity to other States would in that case involve, binds it still, just as if the Union had been dissolved or had never been formed.

"All the statists unite in regarding the right of transit for person and property through the territory of a friendly State, as among those which cannot, under ordinary circumstances, be denied. Vattel, B. 2, ch. 10, § 132, 3, 4; Puffendorf, B. 3, ch. 3, § 5, 67; Rutherf. Inst. B. 2, ch. 9; 1 Kent Com. 33, 35. It is true that the right is not an unqualified one. The State may impose reasonable conditions upon its exercise, and exact guaranties against its abuse. But subject to these limitations, it is the right of every citizen of a friendly State.

"The right is the same, and admits just the same qualifications, as to person and to property. The same argument that denies the right of peacefully transmitting one's property through the territories of a State, refuses the right of passage to its owner. And the question, what is to be deemed property in such a case, refers itself necessarily to the law of the State from which the citizen brings it; a different test would sanction the confiscation of property at the will of the sovereign through whose territory it seeks to pass. If one State may decree that there shall be no property, no right of ownership in human beings, another, in a spirit of practical philanthropy only a little more energetic, may deny the protection of law to the products of slave labour; and a third may denounce a similar outlawry against all intoxicating liquids. And if the laws of a State can control the rights of property of strangers passing through its territory, then the sugar of New Orleans, the cotton of South China, the wines of Ohio, and the wares of New England may have their markets bounded by the States in which they are produced; and without any change of reasoning. New Jersey may refuse to citizens of Pennsylvania the right of passing along her railroads to New York. The doctrine is one that was exploded in Europe more than four hundred and fifty years ago, and finds now, or found very lately, its parting illustration in the politics of Japan.

"It was because, and only because, this right was acknowledged by all civilized nations, and had never been doubted among the american colonies—because the States, as all times tendered its hospitalities freely to the rest, cherishing that liberal commerce which makes a brotherhood of interest even among alien States; it was because of this, that no man in the convention or country thought of making the right to transit a subject of Constitutional guaranty. Everything in and about the Constitution implies it. It is found in the object, 'to establish a more perfect union,' in the denial to the States of the power to lay duties on imports, and in the reservation to Congress of the exclusive right to regulate commerce among the States.

"This last power of the general government according to the repeated and well considered decisions of the Supreme Court of the U. S., from *Gibbons* vs. *Ogden*, 9 Rep., to the passenger cases, 7 Howard, applies to intercourse as well as navigation, to the transportation of men as well as goods, of men who pass from State to State involuntarily, as men who pass voluntarily; and it excludes the right of any State to pass laws regulating, controlling, or *a fortiori*, prohibiting such intercourse or transportation. I do not quote the words of the eminent judges who have affirmed this exposition of the Constitution; but it is impossible to read their elaborate opinions, as they are found in the reports without recognizing this as the fixed law of the United States.

"It needs no reference to disputable annals to show that when the Constitution was formed in 1787, slaves were recognized as property throughout the United States. The Constitution made them a distinct element in the distribution of the representative power, and in the assessment of direct taxes. They were known and returned by the census three years afterwards, in sixteen out of the seventeen States then embraced in the Union; and as late as the year 1850 they were found in every State of the original thirteen. How is it possible, then, while we assert the binding force of the Constitution by claiming rights under it, to regard slave property as less effectively secured by the provisions of that instrument than any other property which is recognized as such by the law of the owner's domicil? How can it be, that a State may single out this one sort of property from among all the rest, and deny to it the right of passing over its soil—passing with its owner, parcel of his travelling equipment, as much so as the horse he rides on, his great coat, or his carpet bag.

"We revolt in Pennsylvania, and honestly, no doubt, at this association of men with things as the subject of property; for we have accustomed ourselves for some years, now nearly fifteen, to regard men as men, and things as things *sub modo*, however; for we distinguish against the negro as much as our forefathers did; and not, perhaps, with quite as much reason. They denied him civil rights, as a slave; we exclude him from political rights, though a freeman."

This we believe is the first time that the monstrous position has been assumed by any Judge of any of the United States Courts in any of the nominally free States, that human beings made slaves by the laws of one State, must be considered as property and nothing more, when brought into any other State for transportation; the latter being prevented by "the law of nations" from recognizing them as men entitled to any rights, and from forbidding their passage like any other chattels through its territories. For the first time it is declared that the free States have no more power to prevent slaveholders from driving their coffles of shackled men, women and children, through their midst, than they have to exclude cotton, sugar or rum; and that the opinion heretofore so generally and so warmly cherished, that the free States could at least free themselves from the crime and ignominy of having their soil polluted by the presence of the abominable system, is a delusion; their hands are tied by the "law of nations" so that they cannot loose themselves from "the peculiar institution," but must quietly submit, notwithstanding any laws they may pass or have passed to the contrary, to see their railroads, their canals and other highways, occupied, at the option of the slave-dealer, with his miserable victims, as he seeks a market for his human flesh; or by the master with his train of groaning slaves, as he travels back and forward in search of health or pleasure.

We would ask whether it is probable the United States Government would claim this right under "the law of nations" for the slaveholder travelling in Great Britain, France, or any of the great powers of Europe, and if it should, would not the demand be considered as an insult and promptly rejected? Will the free States submit to it?

SUMMARY OF EVENTS.

EUROPE.—News from Liverpool to the 29th ult.—*The War.*—Active operations have been resumed in the Crimea. Prince Gortschakoff telegraphs under date of the 23d, that the allies had landed 20,000 men at Eupatoria, and had 30,000 on the Russian flank. On the 22d the allies attacked the Russian infantry, and the latter retreated to the Heights over Rusta. Another despatch from Gortschakoff, dated the 26th, states that on the previous day, 33,000 of the allies had debouched from Eupatoria, and occupied the neighbouring villages on the left bank. Despatches from Sebastopol of the 16th announce that the Russians were fortifying themselves in the north part, and were constructing new batteries; and that the French were advancing cavalry and a column of infantry towards Backshi-serai, by the Baidar road. Sebastopol is to be razed, and the basins filled up. A fearful tempest had occurred at Sebastopol, with very heavy rains. Gortschakoff reported on the 17th, that the allies had attempted nothing up to that date on the north side, but were concentrating their forces between Balaklava and the Tchernaya, and constantly reconnoitering the left wing of the Russians from the Baider Valley. Letters from the camp mention that the allies were actively preparing for a campaign. The Russians continue to fire shells into Sebastopol from the north shore. Some of the guns send the shot entirely over the town, doing much damage to the advanced siege-works of the allies. From three to four hundred deserters, most of them Poles, had arrived at the allied camp. They reported that the Russian army was in a demoralized condition, and that such was the confusion in Sebastopol, from the first moment of the attack on the 8th, that the soldiers, already exhausted with fatigue, remained for 24 hours without provisions. A letter from Berlin, dated 23d, says, Various circumsances at St. Petersburg seem to indicate that Prince Gortschakoff will soon evacuate the forts to the north of Sebastopol, those forts being only stragetic points, but great preparations are making by the Russians for a winter campaign. The Russian treasury has received large sums of money through Berlin. English war material is constantly passing through Prussia for the army. The Grand Duke Constantine arrived at Nico-

laeff on the 20th, and it was said the Czar himself would shortly visit that place to superintend the winter Crimean campaign. A despatch from Vienna says, The Czar has arrived at Odessa, and held a council of war. Great uncertainty prevailed respecting the probable movements of the Russian army in the Crimea, and also as to its actual resources and condition, it is however surmised that its position is a highly critical one. It would seem that the allies were winding a net around Sebastopol, from which the Russians could only escape by a violent and desperate struggle. The losses sustained by the Russians during the final assault, and the three days' terrible bombardment which preceded it, are supposed by the allies to have reached 18,000 men. Pelissier reports the loss of the French on the 8th ult., at 7551 men, killed, wounded, and missing. Five French generals were killed, and ten wounded; 140 other officers were killed, 244 wounded, and 10 were missing.

The War in Asia.—The Russians have abandoned Erzeroum, but Kars is still invested, and the garrison are said to be reduced to extremities for want of provisions. Omar Pasha has left for Asia Minor, but without the troops he was to have taken with him. The Anglo-Turkish Contingent remains at Constantinople, and the Ottoman army remains in the Crimea.

AUSTRIA.—The Austrian government organ, at Vienna, states, referring to Russia and the allies, that the new state of things may give occasion for a diplomatic contest or a sanguinary strife between Russia and the Western Powers, but will in no way affect the mediatory attitude of Austria.

DENMARK.—The Representatives in session at Copenhagen, have definitely approved, by ten majority, all the proposed constitutional changes.

GREAT BRITAIN.—A part of the Baltic fleet had left for England. Most of the fleet is to winter at Kiel. The Bank of England had further advanced its minimum rate of interest to 5 per cent. English securities were depressed on account of the high rate of interest, and the scarcity of money on loan. Consols had fallen to $88\frac{1}{4}$. *Liverpool Market.*—The sales of cotton for the week were 36,000 bales; there had been a further decline of $\frac{1}{8}d.$ on nearly all kinds of American. The following are the quotations:—Fair Orleans, $6\frac{7}{8}d.$; Middling Orleans, $6\frac{1}{8}d.$; Fair Uplands, $6\frac{3}{8}d.$; Middling Uplands, $5\frac{7}{8}d.$; Middling Mobile, 6*d.* No material change had taken place in breadstuffs; the prices of flour were, Western Canal, 39*s.* to 42*s.*; Philadelphia and Baltimore, 40*s.* to 42*s.*; Genessee and Ohio, 42*s.* to 44*s.* There was less demand for iron, and prices were slightly giving away.

INDIA AND CHINA.—Dates from Hong Kong to Ninth mo. 10th, and from Calcutta to Eighth mo. 24th, had been received in England. The rebellion continued in Bengal, but the insurgents were beginning to give way. A force of 50,000 men had been assembled in the Hill district. Money was scarce in Bengal, and the bank had raised its rate of discount to 12 per cent. At Shanghai there was no prospect of new tea coming forward. Most of what has been received was old Congou, in bad condition. Silks are scarce and excessively dear. The pirates about Canton hold control of the coast for two thousand miles. In the tea districts of Hooman Aspacka the rebels were in great strength, and the trade of Canton was very much restricted.

SANDWICH ISLANDS.—Honolula papers to Eighth mo. 25th, had been received in San Francisco. There had been unusual volcanic activity, in Mauna Loa and its vicinity. On the night of Eighth mo. 11th, a new eruption or a new volcano made its appearance, near the summit of Mauna Loa, and on the 15th of Eighth mo., another eruption was witnessed on the plain, about equi distant from Mauna Loa and Mauna Kea, and at a point where one was never before known. The Hawaiian Legislature had recently been in session. The chief business was the discussion and passage of the annual Appropriation bill. The total amount appropriated was $447,933, for the usual expenses of the several departments of the government, and for public works and payment of certain claims.

UNITED STATES.—*Return of the Kane Expedition.*—On the 11th inst., the propeller Arctic and barque Release arrived at New York, having on board Dr. Kane and his party. These vessels left New York on the 30th of Fifth mo. last, under the command of Lieut. Hartstein, fort he special purpose of affording succour to the expedition. They went as far north as the ice would permit, and were twenty-eight days forcing through the ice back to Melville Bay. On the 13th of Ninth month, at Disco, on the coast of Greenland, they fell in with Dr. Kane and his associates. Dr. Kane had been compelled to abandon his vessel in the ice, and had made his way with his men through appalling difficulties and hardships over land, ice and water, for a distance of 1300 miles. In this journey they had to endure eighty-one days of constant exposure. Three men died; the remaining sixteen arrived at Greenland in vigorous health, except that some of them were badly frost-bitten. No trace was found of Sir John Franklin's party.

Shipwreck and Loss of Life.—On the 30th ult., the ship William Penn, of New Bedford, from the Chincha Islands, with a cargo of guano, was totally wrecked off the Hatteras Shoals. The captain's wife, seven seamen, and Dr. Bowline, who left the ship in the light boat, were picked up by a vessel, and brought to Savannah. The captain was rescued from the wreck on the 1st inst. Some of the crew who attempted to escape on a raft, are believed to have perished; if they have, the loss of life will amount to about fifteen persons in all.

New York.—The report of the City Inspector shows that the total number of deaths in the city of N. York, in 1854, was 28,568. Of these, 3243 were congenital, or the result of old age or casualties; 2509 were caused by cholera; 4156 by other diseases of the bowels; diseases of the respiratory organs, (exclusive of congestion,) 5436; fevers of all kinds, 1533; apoplexy and congestion, and inflammation of the brain, 1278; dropsy and water in the brain, 1365; small-pox, 611; marasmus, 1711; convulsions, mostly infantile, 2183. Of the whole number, 15,265 were males and 13,303 females. It is stated that the very large orders in the New York market for flour and grain, last week, were on British government account. The quantity required by the British, was 500,000 barrels. The corn and wheat were purchased principally for the French government. The sales of these articles, in three days, reached nearly three and a half millions of dollars. Interments last week, 386.

New Orleans.—The weather has become cool, and the city comparatively healthy; the mortality for the week ending the 29th ult., was 152, including 46 from yellow fever. The fever in the interior was abating.

Norfolk and Portsmouth.—The fever has nearly disappeared from both places.

Philadelphia.—Mortality last week, 164.

California.—Dates from San Francisco to Ninth mo. 20th. The Nicaragua steamer Uncle Sam arrived at San Francisco on the 14th. The cholera broke out in this vessel on her passage, and before she reached San Francisco, had carried off 106 passengers. Several others had subsequently died in the hospital, and 14 remained under treatment. The State election in California had resulted in favour of the Know Nothings. The accounts from the mines were favourable. The town of Grass Valley was totally destroyed by fire on the 14th ult., and a very destructive fire had occurred at Weaversville, Trinity county. There had been no further Indian disturbances. Trade was active in San Francisco. In consequence of large orders from Chili, domestic flour had advanced to $9 per barrel.

Miscellaneous.—African Exploration.—Dr. Barth, the African explorer, has returned to Europe, after an absence of five years, in the interior of Africa. During his absence he has made discoveries which have greatly increased our knowledge of Central Africa, and of the countries east and south-east of Lake Tsad, as far as the basin of the Nile. In his unparalleled journey to Timbuctoo, he discovered two large empires, Gando and Hamd-Allaki, of which not even the names were known previously, and gained a complete insight into the history and present state of Timbuctoo, its people and all the surrounding countries.

The Crimean War.—It appears from official returns that up to the 15th of Ninth month, there were shipped from Marseilles and Toulon, for the East, since the commencement of the war, 226,000 men, besides 45,000 from Algeria, Corsica and Italy.

Decrease in Population.—The town of Nantucket, Mass., which in the year 1840 had 9021 inhabitants, has now but 8074, according to the census just taken, being a decrease in fifteen years of 947.

A Suggestion.—A correspondent of the Builder suggests that the London houses should be roofed with thick glass, instead of slates, so that the top part of the houses might be formed into conservatories, smoking-rooms and observatories, instead of lumber rooms.

Longevity.—Elizabeth Randolph, believed to be the oldest inhabitant of Western Carolina, died in Yancey county on the 21st ult. The Asheville News says, she was born in 1747, and was at the time of her death in her one hundred and ninth year.

Emancipated.—Sixteen negroes were recently emancipated by Arthur Allen, of North Carolina. They have gone to Ohio.

New Sealing Ground.—A Nantucket (Mass.) whaler recently discovered an island in the South Pacific Ocean, about 250 miles south of Desolation Island, and took from it, in less than a week's time, four hundred barrels of sea elephants' oil. Two other ships are now preparing to return there, for the purpose of profiting this valuable discovery.

A Polar Coal Region.—E. Meriam, the Brooklyn teorologist, states that the Arctic Zone is not a bar waste. It will in time be found one of the richest neral districts of the globe. Coal is most abund there, as far north as beyond latitude 75. This fact ing established, we presume an Arctic Zone Coal Co pany will soon be one of the Wall street fancies.

Coal of Recent Formation.—At Haroe Island the Ar Expedition found coal apparently of recent formati The grain of the wood was still perceptible, and it v interspersed with small masses of a very pure re The supply was limited in depth only by the frost, was so loose that it could be shovelled up without d culty. It was found to burn well.

RECEIPTS.

Received from Chas. P. Dilworth, Pa., $2, vol. from Sarah Ashton, Pa., $2, vol. 29; from Joshua Evans, N. Y., $2, vol. 28.

Agent Appointed.—Lloyd Balderston, Port Deposit, 1

WEST-TOWN BOARDING-SCHOOL.

The winter session of the School will commence Second-day, the 5th of Eleventh month next. The pup will be conveyed from the city, by railroad, to W Chester, where conveyances will be in waiting to ta them to the School, on the arrival of the morning a afternoon cars, on Second-day, the 5th, and Third-d the 6th of Eleventh month. The children will get th baggage the day after their arrival. The cars leave t depot, south side of Market street, above Eighteen (formerly Schuylkill Fifth street,) at half past 7 o'clo A. M., and at half past 3 o'clock, P. M. The agent of t school will be at the railroad depot on Second a Third-day *afternoons*, and will furnish pupils with ticke and accompany them to West Chester. Those who by the *morning* train will be furnished with tickets a person in attendance. To those who procure tick as directed, the fare from Philadelphia to the Scho including baggage, will be one dollar, which will charged at the School. All baggage should be distinc marked West-town, and with the name of the own and should be sent directly to the depot.

The West-town office is at Friends' Bookstore, N 84 Arch street, where all small packages for the pup left before 12 o'clock *on Sixth-days*, will be forwarde *All letters* for the pupils and others at the School, shou be sent by *mail*, directed to *West-town Boarding-Scho West Chester P. O., Chester Co., Pa.* Packages shou be distinctly marked and put up in a secure manner, that their contents will not be liable to be lost by han ling. The stage will leave West Chester for the Scho during the *winter session*, on Second, Fourth, and Sevent days, on the arrival of the *morning* cars from the ci and from the School to West Chester on the same day to meet the morning cars for Philadelphia. The fa for each passenger to and from West Chester by t stage, will be 25 cents. When special conveyances other times are provided at the School, an extra char will be made.

West-town, Tenth mo., 2d, 1855.

INDIAN CIVILIZATION.

A man Friend is wanted to assist on the farm Tunessassah, and to aid in carrying out the conce for the improvement of the Indians.

Application may be made to JOSEPH ELKINTON, 377 S. Second stre
THOMAS EVANS, 180 Arch stre

Philad., Tenth mo., 1855.

WEST-TOWN BOARDING SCHOOL.

Wanted, a Teacher of the Classical Department in th Institution.

Application may be made to either of the undersigne members of the Committee.

SAMUEL HILLES, Wilmington, Del.
THOMAS EVANS, SAMUEL BETTLE, Jr. } Philada.

MARRIED, on the 2d inst., at Friends' Meeting-hous Sixth street, JABEZ JENKINS, Jr., and MARGARET, daugh ter of Charles Williams, all of this city.

DIED, on the 5th of the Tenth month, 1855, in th eighty-fifth year of his age, ISRAEL COPE; a member the Monthly Meeting of Friends of Philadelphia.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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For "The Friend."

The Gulf Stream.

(Continued from page 42.)

"Along the shores of India, where the experiments have been carefully made, the evaporation amounts to three-fourths of an inch daily. Suppose it in the trade-wind region of the Atlantic to amount to only half an inch, that would give an annual evaporation of say fifteen feet. In the process of evaporation from the sea, fresh water only is taken up; the salts are left behind. Now a layer of sea-water, fifteen feet deep, and as broad as the trade-wind belts of the Atlantic, and reaching across the ocean, contains an immense amount of salts. The great equatorial current which keeps from the shores of Africa, across the Atlantic, into the Caribbean Sea, is a surface current; and may it not bear into that sea a large portion of those waters that have satisfied the thirsty trade-winds with saltless vapour? If so, and it probably does—have we not detected here the footprints of an agent that does tend to make the waters of the Caribbean Sea salter, and therefore heavier than the average of sea-water?" "Now let we may form some idea as to the influence, which the salts left by the vapour that the trade-winds, north-east and south-east, take up from sea-water, is calculated to exert in creating currents, let us make a partial calculation to show how much of this vapour held in solution before it was given up, and, of course, while yet in the state of sea-water. The north-east trade-wind regions of the Atlantic embrace an area of at least three million square miles; and the yearly evaporation from it is, we will suppose, fifteen feet. The salt that is contained in a mass of sea-water, covering to the depth of fifteen feet an area of three million square miles in superficial extent, would be sufficient to cover the British Islands to the depth of thirteen feet. As this water supplies the trade-winds with vapour, it therefore becomes salter, and as it becomes salter, the forces of aggregation among its particles are increased, as we may infer from the fact that the waters of the Gulf Stream are reluctant to mix with those of the ocean."

"In the present state of our knowledge concerning this wonderful phenomenon—for the Gulf Stream is one of the most marvellous things in the ocean—we can do little more than conjecture. But we have two causes in operation which, we may safely assume, are among those concerned in producing the Gulf Stream. One of these is in the increased saltness of its water after the trade-winds have been supplied with vapour from it; and the other is in the diminished quantum of salt which the Baltic and the North Sea contain. The waters of the Baltic contain only about half as much salt as sea-water does generally.

"Now here we have, on one side, the Caribbean Sea and Gulf of Mexico, with their waters of brine; on the other, the Baltic and North Sea, with waters that are but little more than brackish. In one of these sea-basins the water is heavy; in the other, it is light. Between them the ocean intervenes; but water is bound to seek and to maintain its level; and here, therefore, we unmask one of the agents concerned in causing the Gulf Stream. What is the influence of this agent—that is, how great is it, and to what extent does it go—we cannot say; only it is at least one of the agents concerned."

"As to the temperature of the Gulf Stream, there is, in a winter's day, off Hatteras, and even as high up as the Grand Banks in mid ocean, a difference between its waters and those of the ocean, nearly of 20° and even 30°. Water, we know, expands by heat, and here the difference of temperature may more than compensate for the difference of saltness, and leave, therefore, the waters of the Gulf lighter, by reason of their warmth. Being lighter and adhesive, they should therefore occupy a higher level than those through which they flow. Assuming the depth off Hatteras to be one hundred and fourteen fathoms, and allowing the usual rates of expansion for sea-water, figures show that the middle or axis of the Gulf Stream there should be nearly two feet higher than the contiguous waters of the Atlantic. Hence, the surface of the stream should present a double inclined plane, from which the water would be running down on either side, as from the roof of a house. As this runs off at the top, the same weight of colder water runs in at the bottom, and so raises up the cold water bed of the Gulf Stream, and causes it to become shallower and shallower as it goes north. That the Gulf Stream is roof-shaped, causing the waters in its surface to flow off to either side from the middle, we have not only circumstantial evidence to show, but observations to prove." "In its course to the north, the Gulf Stream gradually trends more and more to the eastward, until it arrives off the Banks of Newfoundland, when its course becomes due east. These banks, it has been thought, deflect it from its proper course, and cause it to take this turn. Examination will prove, I think, that they are an effect, certainly not the cause. It is here that the frigid current already spoken of, with its icebergs from the north, are met and melted by the warm waters of the Gulf. Of course the loads of earth, stones, and gravel brought down by them, are here deposited. Captain Scoresby, far away in the north, counted five hundred icebergs setting out from the same vicinity, upon this cold current, for the south. Many of them, loaded with earth, have been seen aground on the Banks. This process of transferring deposits for these shoals, has been going on for ages; and with time, seems altogether adequate to the effect described.

"The deep sea soundings that have been made by vessels of the navy, tend to confirm this view as to the formation of these Banks. The greatest contrast in the bottom of the Atlantic is just to the south of these Banks. Nowhere in the open sea has the water been found to deepen so suddenly as here. Coming from the north, the bottom of the sea is shelving; but suddenly after passing these Banks, its depth increases by almost a precipitous descent for many thousand feet, thus indicating that the debris which forms the Grand Banks, comes from the north."

"Many philosophers have expressed the opinion—indeed, the belief is common among mariners—that the coasts of the United States and the shoals of Nantucket turn the Gulf Stream toward the east; but if the view I have been endeavouring to make clear be correct, and I think it is—it appears that the course of the Gulf Stream is fixed and prescribed by exactly the same laws that require the planets to revolve in orbits, the planes of which shall pass through the centre of the sun; and that, were the Nantucket Shoals not in existence, the course of the Gulf Stream in the main would be exactly as it is, and where it is. The Gulf Stream is bound over to the North Sea and Bay of Biscay partly for the reason, perhaps, that the waters there are lighter than those of the Mexican Gulf, and if the Shoals of Nantucket were not in existence, it could not pursue a more direct route. The Grand Banks, however, are encroaching; and cold currents from the north come down upon it: they may, and probably do, assist now and then to turn it aside." "But there are other forces operating upon the Gulf Stream. They are derived from the effect of changes in the waters of the whole ocean, as produced by changes in their temperature, from time to time. As the Gulf Stream leaves the coasts of the United States, it begins to vary its position according to the seasons; the limit of its northern edge, as it passes the meridian of Cape Race, being in winter about latitudes 40° to 41°, and in September, when the sea is hottest, about latitude 45° to 46°. The trough of the Gulf Stream, therefore, may be supposed to waver about in the ocean, not unlike a pennon in the breeze. Its head is confined between the shoals of the Bahamas and the Carolinas, but that part of it which stretches over toward the Grand Banks of Newfoundland, is, as the temperature of the waters of the ocean changes, first pressed down toward the south, and then again up toward the north, according to the season of the year."

"In winter, the volume of cold water on the American or left side of the stream, is greatly increased. It must have room, and gains it by pressing the warmer waters of the stream farther to the south or right. In September, the temperature of these cold waters is modified; there is not such an extent of them, and then the warmer waters, in turn, press them back, and so the pendulum-like motion is preserved."

"As a rule, the hottest water of the Gulf Stream is at or near the surface; and as the deep sea thermometer is sent down, it shows that these waters, though still far warmer than the water on either side at corresponding depths, gradually becomes less and less warm until the bottom of the current is reached. There is reason to believe that the warm waters of the Gulf Stream are nowhere permitted, in the oceanic economy, to touch

the bottom of the sea. There is everywhere a cushion of cool water between them and the solid parts of the earth's crust. This arrangement is suggestive, and strikingly beautiful. One of the benign offices of the Gulf Stream is to convey heat from the Gulf of Mexico, where otherwise it would become excessive, and to disperse it in regions beyond the Atlantic for the amelioration of the climates of the British Islands, and of all Western Europe. Now, cold water is one of the best non-conductors of heat, and if the warmer water of the Gulf Stream was sent across the Atlantic in contact with the solid crust of the earth —comparatively a good conductor of heat—instead of being sent across, as it is, in contact with a cold, non-conducting cushion of cool water to fend it from the bottom, all its heat would be lost in the first part of the way, and the soft climates of both France and England would be as that of Labrador, severe in the extreme, and ice bound."

(To be continued.)

Epistle of George Fox (1685.)

Having spent about a week in the country, I returned to London, where I continued about two months, visiting meetings, and labouring to get relief for Friends from their sufferings, which yet lay heavy upon them in many parts of the nation. Several papers also I wrote relating to the service of Truth, one of which was concerning order in the church of God, which some that were gone out of the unity of Friends much opposed. It was as follows:—

Among all societies, families or nations of people in the world, there exists some sort of order. There was the order of Aaron in the Old Testament, and the order of Melchizedek before that, after whose order Christ Jesus came, and he did not despise that order. God is a God of order in his whole creation, and in his church; and all believers in the light, the life in Christ, that pass from death to life, are in the order of the Holy Spirit, power, light, life, and government of Christ Jesus, of the increase whereof there is no end. This is a mystery to all those disorderly people, who have written and printed so much against the order which the Lord's power and Spirit hath brought forth among his people. And you that cry so much against order, is it not manifest that you are gone into a land of darkness, and of the shadow of death, into disorder, and where the light is as darkness? Is not this, your condition, scen by all them that live and walk in the Truth, whose conversations are according to the gospel of life and salvation?

The devil, Satan, dragon, the first and second beast, the whore and false prophets, and their worshippers and followers, are all out of the Truth, abode not in it, nor in the order of it; and the Truth is over them all. In Salem is God's tabernacle; and his tabernacle is in Shiloh; these are beyond the tabernacles of Ham. (Ps. lxxvi. and lxxviii.)

All the figures and shadows were and are comprehended in time; but Christ the substance is the beginning and the ending. And all trials, troubles, persecutions, and temptations, came up in time; but the Lord's power which is everlasting, is over all such things; in which is safety.

The black world of darkness lieth in wickedness; and by its wisdom knoweth not God, that made the world and all things therein; for the god of the world and prince of the air ruleth in the hearts of all that disobey the living God that made them. So the god of this wicked world hath blinded the eyes of the infidels or heathen; so that by their wisdom they know not the living God.

In the Old Testament, the Lord said, "With all thy offerings thou shalt offer salt." Lev. xi. 13. And Christ saith in his new convenant, "Every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good; but if the salt have lost its saltness, wherewith will you season it? Have salt in yourselves; and have peace one with another." Mark ix. 49, 50.

We have received the earnest of the Spirit, which is the earnest of the inheritance that fadeth not away. For God poureth out of his Spirit, upon all flesh. It is God's Spirit which is above our natural spirit, by which alone we do not know God; for it is by the Spirit of God that we know the things of God. And the Spirit of God doth witness to our souls and spirits that this Spirit of God is the earnest of an eternal inheritance. "God opens his people's ears to discipline, and commands that they turn from iniquity. If they obey and serve him, they shall spend their days in prosperity, and their years in pleasure; but if they obey him not, they shall perish by the sword, and they shall die without knowledge." Job xxxvi. 10—12. So the disobedient that do not turn from their iniquity, have not this prosperity and pleasure, but die without the knowledge of God; and their ears are shut to this discipline, which God opens to his people. G. F.

From the Edinburgh Review.

The Chemistry of Common Life.

Turn now to the water we drink. In this admirable fluid, so clear, so bright, so grateful to the system, so healthful to the temperate, so necessary to all,—the delight of Grecian song,—the charm of the Eastern paradise,—of this fluid, lauded with justice by the physiologist, and worshipped, not unduly, by the total abstainer,—chemistry tells us that three-fourths of our apparently solid bodies consist, and that it forms nearly as large a proportion of all living vegetables during the height and vigour of their growth. In this fluid, looked upon as elementary till nearly our own times, modern research has taught us to see the result of a subtle union between the oxygen we have spoken of, and another gas, to which the name of hydrogen (water-former) has been given. Kindle this latter gas in the air, and it burns with a pale flame. Hold a cold bell glass over the flame, and its under surface will become bedewed with moisture, and drops of water will trickle down its sides. Collect this water and submit it to a current of electricity; the liquid will disappear, and in its stead the two gases oxygen and hydrogen will remain. These experiments prove, *first*, that while burning in the air, the hydrogen unites with the oxygen of the atmosphere and forms water; and, *second*, that the water thus formed consists of these two gaseous constituents only, compressed and bound together by some incomprehensible connexion, which it makes us no wiser to call *chemical combinatian*.

It is, indeed, incomprehensible how water, the enemy of fire, should itself consist of two gases, the one of which burns most readily, while the other is the great natural supporter of living fire. And it is equally strange that oxygen, so indispensable to animal life, should form eight-ninths by weight of a liquid in which few terrestrial animals can live for more than two or three seconds of time. By no known theory of physical or mechanical union can we satisfactorily explain how properties so new should be the result of such chemical combinations.

The chemical study of this water in its relations to animal and vegetable life presents new points of interest. The most important of its chemical properties are so familiar to us that we rarely think of them, and certainly do not sufficiently prize them. Pure water has neither taste, smell, nor pungency. It is neither sour like v gar, nor sweet like sugar, nor alkaline like s It irritates no nerve of sensation, even the delicate, nor is the tenderest part of the an frame disturbed by contact with this univ fluid. It is thus fitted to penetrate unfelt into subtlest tissues, and without causing the slig jar to flow along the finest, most sensitive, most hair-like vessels. It soothes and assu wherever it comes, lessening inflammation, lul pain, diluting unhealthy fluids within the b and washing morbid humors and waste mate from the sickly and changing frame.

Again, as a cooling agent water is equally valuable. In a dry and thirsty land we feel acknowledge the pleasure of bathing our he bodies in the sea or the running stream. But are less sensible how it watches over us, as it w every passing moment, dispelling each rising h and removing from the body every excess warmth which might disturb the equable work of its many parts. Do we eat inflammatory f or drink over-stimulating fluids, the excess bodily warmth produced converts a portion of ter into vapour, and the lungs throw it off the air. Do we by hard labour, or other u exertion, exalt the temperature of the body, same water again takes up the superfluous h and bathing in perspiration both skin and lu restrains within due bounds the growing inflam tion.

But more widely useful still in relation to ve table and animal life is the property which w possesses of dissolving and rendering fluid a l of usually solid bodies. Put sugar or salt i water, it disappears and becomes fluid and pe trative like water itself. The salt sea conta within its bosom many substances so dissolv the fluids that circulate through our veins chiefly water, holding various compound bo in solution; the moisture which the plant-r drinks in, carries with it into root, stem, and l many substances it has taken up from the s and the purest waters we consume for domes use are not free from foreign matters of mine and organic origin. In all this there is a purpo and good flows to all living things from this vent power of water.

It must suffice at present to mention one ge ral benefit. Into the composition of the plan variety of solid mineral substances enter, whic is the duty of the plant root to draw from the s In their solid form these substances could neit move freely through the soil nor find their w into the fine pores of the little rootlets. But solved in water they move as freely as the liq itself, and penetrate with it into the most delic tissues of plant or animal. Thus along the fin vessels they ascend through stem and twig a leaf, and distribute themselves wherever their p sence is required.

It is so also with the animal. Into all its par solid, saline, and mineral matters enter as a nec sary portion of their substance. These we int duce into the stomach along with our other fo but water must dissolve them there and make th fluid before they can find their way into the blo and be afterwards conveyed to the parts of t body where their several services are require And here comes into view a glimpse of wise be ficence in what at first sight appears only a fo of material evil. The impurities, as we call the of natural waters are often of real advantage those who drink them, supplying saline and mi ral matters in which the food is deficient, or whi the peculiar nature of the staple form of diet i given region renders grateful to the enfeebl

ne. The purest waters, therefore, are by no ans to be considered as everywhere and in all es the most wholesome. The natural waters of ry locality are more or less medicated, so to ak, and the constitutions of the inhabitants by g use become adapted to their peculiar quality, even their food is adjusted to it; so that to nge their wonted beverage even for one more e may sensibly affect the health, for years to ne, of large masses of people.

Look next at the food we eat. This is either egetable or of animal origin, and what modern mistry tells us regarding it is not only full of n uses and of deep personal interest to every of us, but is in itself truly marvellous. For, y, it abolishes the artificial distinction which re sense has long established between animal d and vegetable food. The bread we simply e is no longer quite different in use and qua- from the flesh meats on which learned cooks aust their culinary skill. In bread we actually the substance of beef, and in bread and butter ther form of that marbled flesh on which the of the epicure so placidly rests. In every iety of eatable plant there exists a portion of at chemists call gluten, which is nearly identi- with the muscular part of animal flesh, and a portion also of fat, which is absolutely iden- l with the fat of animals. How unphilosophi- and vain, therefore, the discipline which en- ns and makes a merit of abstaining from a sub- nce when obtained from the body of an animal, l yet allows the use of the same substance en obtained from a vegetable!

Again, it shows us how curiously and by what mirable contrivances this food is prepared for n. Of carbon and nitrogen, such as float in air, combined with the oxygen and hydrogen es already spoken of, the flesh and tissues of mals, and the solid portions of vegetables in at part consist. But of these only one, the rgen, serves directly as food either to animal to plant. The plant, as we have seen, sucks at times oxygen by its leaves, and some of this rgen, no doubt, contributes to the formation of growing substance. The animal, also, draws oxygen from the air by its lungs, and uses it ectly to build up the tissues of its body. Thus h animals and plants, to a certain small extent, d upon raw and unchanged oxygen. But nei- r plant nor animal can so consume or work up mentary or uncombined hydrogen, nitrogen, or bon.

And here, in pursuing further our inquiries in ard to the way in which they are respectively , a great difference at once presents itself be- en the plant and the animal; while, at the e time, a close and predetermined relation is n evidently to exist between them.

(To be continued.)

Selected.

The height and sum of religion is to bear the ge of Christ. But can those flatter themselves t they bear the Saviour's image, who are over- ne and rendered impatient by every trifling inci- nt of an adverse nature? O, remember that e life of Christ was from beginning to end a life trouble. He was often misunderstood and ill- ated by all classes; he was persecuted by the arisees; sold by the traitor whom he had osen as one of his disciples; reviled by the thief the cross; put to death. But he was far re desirous of the salvation and good of his ene- es, than he was of personal exemption from ir persecutions. "Father, forgive them; for y know not what they do," was his dying yer.

The Clouds Drop Down the Dew.—The following quotation from Dr. Wells on dew is highly instructive:—"I had often smiled in the pride of half-knowledge at the means frequently employed by gardeners to protect tender plants from cold, as it appeared to me impossible that a thin mat, or any such flimsy substance, could prevent them from attaining the temperature of the atmosphere, by which alone I thought them liable to be injured.

But when I had learned that bodies on the surface of the earth become, during a still and serene night, colder than the atmosphere, by radiating their heat to the heavens, I perceived immediately a just reason for the practice which I had before deemed useless. Being desirous, however, of acquiring some precise information on this subject, I fixed perpendicularly in the earth of a grass-plot four small sticks, and over their upper extremities, which were six inches above the grass, and formed the corners of a square, whose sides were two feet long, I drew tightly a very thin cambric handkerchief. In this disposition of things, therefore, nothing existed to prevent the free passage of air from the exposed grass to that which was sheltered except the four small sticks, and there was no substance to radiate downwards to the latter grass except the cambric handkerchief. The sheltered grass, however, was found nearly of the same temperature as the air, while the unsheltered was five degrees or more colder. One night the fully exposed grass was eleven degrees colder than the air, but the sheltered was only three degrees colder.

Hence we see the power of a very slight awning to avert or lessen the injurious coldness of the ground."—*Hunt's Elementary Physics—Bolin's Scientific Library.*

Many are the visited and called of the Lord, but few are his chosen. The reason, I believe, is, because all those who are visited are not faithful to the little discoveries which are made to them: some are too stubborn or cowardly to bear the cross, and others are too wise; and by their reasoning and comparing, instead of obedience to the convictions of grace, cause the eye which has in measure been opened to be closed again by the god of this world, and of the wisdom which is in it. If thou be determined, dear Friend, in good earnest to press forward, and endeavour to persevere to the end, (for running well for a time will stand us in little stead,) keep nothing alive which should be slain, give up cheerfully to the fire that chaffy combustible nature which is for the fire; and let the sword of the Spirit pierce and divide that which is for the sword; and as thou art faithful herein, thou wilt know by degrees judgment to be brought forth into victory, and thou shalt in due season feel that peace which passeth the understanding.—*Richard Shackleton.*

For "The Friend."

Perhaps, no discovery in mechanics, or combination of mechanical power, except that of Arkwright has done more for the manufacturing interests of this country, than those by which the finer kinds of carpeting, and other similar textures, are so beautifully wrought by power looms. The invention is purely American, (though it has been seized on by manufacturers in England, without acknowledgment or compensation to the originator,) and is the result of the remarkable powers of a comparatively young man, with but little school education, or opportunity of acquiring a knowledge of mechanics from books, and under other peculiarly unfavourable circumstances.

From an article under the heading of "Biography of Eminent Men," published in No. 9 of the 7th volume of "The Plough, Loom, and Anvil," we have made the following selections which we think will be found interesting to the readers of "The Friend," and introduce them to this great American inventor.

Erastus Brigham Bigelow.

The subject of this notice was born Fourth mo. 2d, 1814, in West Boylston, a small town of Massachusetts, seven miles north of Worcester. His father had a little farm, to the toils of which he added, with Yankee versatility, the business of a wheelwright and that of a chair-maker. The boy was sent, of course, to the district school. At the age of eight he asked his master to put him into arithmetic and writing, but he was pronounced too young for these high branches. He was not, however, to be headed off so. He took up Pike's Arithmetic at home, performed, unassisted, every question as far as the Rule of Three, and made a fair record of the whole. Who does not see in this a promising outset?

* * * * * *

John Temple, a neighbour of —— Bigelow, was a substantial farmer. He had noticed the lad's capacity, and sometimes jokingly asked him to come and live with him, and learn *his* occupation. Erastus regarded this proposition as a business matter. With him, an offer was an offer. Accordingly, one Second-day morning in early spring, this boy of ten years presented himself at John Temple's door and demanded employment. It was given him, with no expectation that he would continue through the day. He worked on, however, and at the end of the week suggested to J. T. that it would be proper to come to some understanding in regard to wages. On being asked his terms, he offered to work six months on condition of receiving at the close, a cosset lamb called "Dolly," to which he had taken a strong liking. The moderate demand was of course acceeded to. But scarcely had a month elapsed ere a difficulty arose. Dolly could not live without eating, and how was he to provide for her? His fellow labourers discovered the cause of his anxiety, and teasingly aggravated it. At length he proposed and effected an alteration in the contract. He relinquished his claim to Dolly, and J. T. agreed to furnish, instead, a pair of cow-hide boots, and sheep's gray cloth sufficient for a suit of clothes. The agreement was fully carried out on both sides. At the close of the period, an offer of four dollars a month for the ensuing summer was made and accepted. The kind-hearted man, at parting, gave the young farmer a silver dollar.

During the next two years he continued to work for J. Temple in the summer, and to attend school in winter. The farmer urged him to stay till he should be of age, and he offered to do so if, at the close of the term, he should receive in compensation a small outlying farm belonging to his employer. Fortunately, this offer was declined. It was an escape not unlike that of Daniel Webster from the clerkship of the county court.

In 1827, —— Bigelow removed to another part of the town, and engaged in the manufacture of cotton yarn. Erastus was set to work in the mill. So long as he found anything to study in the machinery and its working, he was interested; the occupation then became distasteful. While employed in this drudgery of tending spindles, he was busy in framing plans for the future. His grand desire was to obtain a liberal education. As his parents, from their limited circumstances, could not encourage him in this, he began to consider in what way he might accomplish the object himself. He already knew how to earn and to save. He had not only clothed himself by his toil, but to his first silver dollar had added several more. * * *

About this time he made his first invention. It was a hand-loom for weaving suspender webbing. It accomplished the object; but as the business would not justify the employment of an operative, he abandoned it, after realizing from it a few dollars. His next invention was of more importance. A ball of cotton cord, known in the market by the name of "piping cord," had been brought into the house for domestic use. On examination, he found it to be of yarn like that which he was spinning every day. On inquiry, he learned that it was made by hand, in the ordinary rope-walk. He was sure that it could be formed more expeditiously and cheaply by automatic machinery. In a few weeks he had matured the plan of a machine, and within two months he had it in successful operation. It worked well—earning for the youthful inventor in the course of a year about one hundred dollars. At length the article fell greatly in price, and the working of the machinery was abandoned.

These first developments of a peculiar genius were evidently called forth by his burning desire for an education. They were temporary expedients to enable him to pay his way. It should not be forgotten that they were the achievements of a lad only fourteen years of age. Having now by his industry and ingenuity acquired a small fund, he obtained parental consent to attend a neighbouring academy, at his own expense. This was in 1830. Here he entered on the study of Latin. His teacher was pleased, and wrote to the father, recommending a collegiate course for the boy. But to the cautious parent, a trade seemed safer and better. As the son preferred not to engage again in the dull employment of the spinning mill, the matter was compromised, and he was told that he might go to Boston and become a commission merchant, if he could.

To Boston accordingly he went. He carried no letters—knew no one. After a few inquiries from door to door, he found employment in the wholesale and retail dry-goods establishment of S. F. Morse & Co. * * * *

About this time a teacher of stenography came to Boston and gave lessons in the art. He drew much attention and formed large classes. Our young clerk shared in the general interest, but the cost of a course, (ten dollars,) was beyond his means. So he got some books and taught himself. He was surprised to find the art so simple. In a few days he could write with ease in short-hand. A new thought struck him. If *he* could learn stenography in this way so quickly and easily, why should not others—why should not many avail themselves of the useful, labour-saving process? The rareness of the acquirement must be owing to the expense. He would obviate that. He would write a book on short-hand, illustrated by plates, and filled with rules and examples. Energetic and industrious—to resolve, with him, was to act. In a short time his work—"The self-taught Stenographer"—was ready for the press. To prosecute this new enterprise, he relinquished his post behind the counter, much to the regret of his parents, who naturally questioned the expediency of the step, and to that of his employers, too, whom he had fully satisfied.

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[Having published his work, he entered into partnership with a young doctor, and they travelled over the country, trying to sell it, but the scheme failed.]

Behold him now at the age of eighteen. His little educational fund has vanished, all his schemes have failed, and he is four hundred dollars in debt. His father, in the meantime, had been extending and diversifying his business. He had formed a partnership with the celebrated "John Smith," and a new mill had been erected for their operations. As the old mill now stood idle, Erastus thought that he might turn it to some account. In this project he found a person willing to join him. John Munroe was the name of his second associate. Their business was the manufacture of twine. It was beginning to be moderately successful, when a disagreement between Smith and his partner put a stop to the operations of the younger firm.

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[He now took up the employment of itinerant writing-master, but was not content to remain at it. He returned home.]

His parents received him kindly, but could not suppress their anxiety concerning his future. In that humble family council many plans were started and rejected. At length, with unanimous approval, the youth resolves to become a physician. After a winter passed in classical studies at Leicester Academy, he entered his name as a student in medicine. This study he prosecuted with diligence for more than a year, being much interested in the science, but constantly annoyed by a sense of his imperfect literary preparation. Even then, could he but find the means, he would go back, to start anew and aright. Again the stimulus of this early and strong desire put him on the look-out for some source of pecuniary gain. With his mind in this state, he happened, while on a visit, to sleep under a knotted or Marseilles quilt. Years before he had seen similar fabrics woven by the slow and costly process of the hand-loom. Why—he now asked himself—could not a power-loom be made to weave them? It was not until a year afterwards that he set himself in earnest to solve this problem. Having suspended, for a time, his medical studies, he matured the plan of a loom. With some pecuniary aid he was enabled to construct the machine, which worked to the satisfaction of all.

But to prosecute the enterprise, capital must be had. In quest of this he went to Boston. A sample of the fabric was shown to Freeman, Cobb & Co., who were large importers of the article. Satisfied that it must succeed, they entered at once into an agreement, contracting to pay all expenses thus far incurred, to be at the cost of patents for this country and for England, and to erect and furnish a mill that should meet all probable demands of the market. In consideration of this contribution, the inventor was to receive, free of expense to himself, one-quarter of the profits. A brighter day had at length dawned on the struggling youth. He had reached the position so long sought. He could now secure a thorough education. Accordingly he renewed his studies under the care of a clergyman, who was in the habit of fitting young men for college. Must we state that even this fair prospect was soon clouded? Freeman, Cobb & Co. failed in business. The period was one of commercial depression, and was, therefore, no time to raise capital for new enterprise. To increase his embarrassments, his father had been unsuccessful in his affairs, and was now in declining health. His own position and his sense of filial duty, left him no alternative. The sternly-exacting present must be provided for. Postponing to an indefinite future his half-realized schemes and hopes, he once more relinquished his classical studies.

(To be continued.)

From age to age, throughout all ages, Divine love is that alone, in which dominion has been, is, and will be rightly conducted.

Selected.

LET THERE BE LIGHT.

Night, stern, eternal, and alone,
Girded with solemn silence round,
Majestic on his starless throne,
Sat brooding o'er the vast profound—
And there unbroken darkness lay,
Deeper than that which veils the tomb,
While circling ages wheel'd away
Unnoted mid the voiceless gloom.

Then moved upon the waveless deep
The quickening Spirit of the Lord,
And broken was its pulseless sleep
Before the Everlasting Word!
"Let there be light" and listening earth,
With tree, and plant, and flowery sod,
"In the beginning" sprang to birth,
Obedient to the voice of God.

Then, in his burning track, the sun
Trod onward to his joyous noon,
And in the heavens, one by one,
Clustered the stars around the moon—
In glory bathed, the radiant day
Wore like a king his crown of light—
And, girdled by the "Milky Way,"
How queenly look'd the star gemm'd night!

Bursting from choirs celestial rang,
Triumphantly the notes of song;
The morning-stars together sang
In concert with the heavenly throng,
And earth, enraptured, caught the strain
That thrill'd along her fields of air,
Till every mountain-top and plain
Flung back an answering echo there!

Creator! let thy Spirit shine
The darkness of our souls within,
And lead us by thy grace divine
From the forbidden paths of sin;
And may that voice which bade the earth
From Chaos and the realms of Night,
From doubt and darkness call us forth,
To God's own liberty and light!

Thus, made partakers of Thy love,
The baptism of the Spirit ours,
Our grateful hearts shall rise above,
Renew'd in purposes and powers;
And songs of joy again shall ring
Triumphant through the arch of heaven—
The glorious songs which angels sing,
Exulting over souls forgiven.

Selected.

HOPE.

There is a thought, can lift the soul
Above the narrow sphere that bounds it,
A star, that sheds its mild control
Brightest when grief's dark cloud surrounds it,
And pours a soft, pervading ray,
Life's ills can never chase away.

When earthly joys have left the breast;
As even the last fond hope it cherished
Of mortal bliss—too like the rest—
Beneath woes wilting touch has perished,
With fadeless lustre streams *that* light—
A halo on the brow of night.

And bitter were our sojourn here,
In this dark wilderness of sorrow,
Did not that rainbow beam appear—
The herald of a brighter morrow,
A friendly beacon from on high,
To guide us to Eternity,
To dwell forever with the blest,
In realms of everlasting rest.

For "The Friend."

I approve much of the occasional insertion i "The Friend" of George Fox's instructive epistle and hope they are read by the subscribers to th paper. Very little is doing by the Society t support its doctrines and testimonies, but muc by some to lay them waste. The tendency nov is to go back to the outside formal systems, and t rid professing Quakers of the restraints of th cross, and an unvarying adherence to the sin plicity which inward heart-changing christianit leads into. Silent meetings are irksome to th worldly professor and the lover of a round

as onable amusements, and the gaietics of a rich
der life. There will be no need of separation to
es n the society, in the late modifications in princi-
le and practice proposed for the adoption of Friends
reaccepied; we should soon be remodelled: as
on Barclay remarks, "the devil is striving to
li us upon a new foundation so gently, that we
ne hardly know it." In the interesting epistle
nted last week, George Fox says, "Many
od dations have been laid since the apostles'
las, by such as have gone from Christ, the true
n sure foundation, and their foundations have
ved rotten, and come to naught, and themselves
ne come to loss." The "comers and goers" he
ps of, have gone "from the heavenly society
n unity of the saints in light," "having a form
f odliness, but out of the power thereof, out of
h order thereof; such have turned to janglings
n vain disputings." So early in the society as
t hat period, he says, "And you are not insensi-
d of the scurrilous and filthy books of lies and
le mations, which have been spread abroad in
h nation, and beyond sea, against the faith-
h" "Though for a time this spirit hath been
n and covered with the fig-leaves of an outward
ofession, and sometimes with fawning and flat-
ing words, yet the Lord God will blast all such
ir talkers, that do not walk in the order of life,
rh, and the gospel." He encourages his faith-
n brethren, that "live and walk in Christ," to
ceive, that "with his holy and glorious power
e limits and orders; so that nothing shall be done
ginst his people, but what is suffered for their
rl and their good, neither by apostates, nor perse-
ors with the tongue; all these are limited by
Christ, who hath all power in heaven and earth
en to him. Every one's faith is to stand in
n and his power." The permitted afflictions of
s day, will be converted into blessings, if we
ture them in a true christian spirit, equally so
th those of former days. The great matter is to
er them, so as to experience them to drive us
rer to Christ, to put our trust in him, being
le sensible of our impotence, and the need we
re to pray for faith and patience, and that the
ld Almighty will undertake for us, defend his
n cause, and keep us from making shipwreck of
h and a good conscience.

For "The Friend."

BIOGRAPHICAL SKETCHES,

Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

THOMAS LIGHTFOOT.

(Continued from page 45.)

The epistle from our Yearly Meeting held in Philadelphia, for Pennsylvania and the Jerseys, &c., in the 14th to the 18th day of the Seventh month, 1723.

"To the Quarterly and Monthly Meetings of friends, belonging to the said Yearly Meeting.

"Dear and Well-beloved Friends,—We tenderly salute you in the Lord, with love unfeigned, and tritily desiring the prosperity of Zion, and of the whole Israel of God, and church of Christ every where; and that you and all the assemblies of God's people may be truly comforted and refreshed in the living sense of his presence and unspeakable goodness, as we have been in a very eminent manner, at this our solemn assembly, for which we are deeply obliged to bless and praise the God of all our mercies, and be humbly thankful to him for the same.

"By accounts received from our respective quarterly Meetings, we are given to understand, that love and unity is in a good degree preserved amongst Friends, our meetings kept up and discipline put in practice. And by epistles from Long Island, Maryland, Virginia and South Carolina, we have comfortable accounts of the prosperity of Truth in those parts.

"Our last year's epistle being very weighty and more large than usual, it is earnestly desired that the contents of it may be again recommended by your Quarterly and Monthly Meetings, in order to a faithful observance thereof; and that the said several meetings do commit those, with the other epistles of this meeting, to the custody of some honest Friend to whom recourse may be had, as occasion requires, and be read in the meetings at suitable times where they may be a service.

"Whereas by the last year's epistle from London; it is advised 'that parents who have children to give in marriage may not make it their chief care to obtain for them large portions and settlements of marriage, but rather be careful that their children be joined in marriage with persons of religious inclinations, suitable disposition, temper, sobriety of manners and diligent in their business, which are things essentially necessary to a comfortable life in a married state, and carefully to guard against all mixt marriages and unequal yoking of their children therein.'

"And by the same epistle it is recommended, 'that such Friends as are concerned in the affairs of the church, at Quarterly, Monthly, or particular Meetings, be careful to act therein in the wisdom of God whereby they may be exemplary to the young, who may be esteemed members thereof and attend the same: and as such young persons are found to be qualified with a real sense of Truth on their spirits, and subjection thereunto, and thereby made capable to come up to a service in their respective meetings; Friends are desired to encourage and bring them forward therein, whereby they may be helpful to the ancients.'

"By the foregoing it may be observed how young people ought to be qualified to act in our meetings for discipline. Now that all our youth may be fitted for that service; it is the advice of this meeting, that parents and guardians watch over their children, and train them up in the fear of God, and bring them to meetings of worship, causing them to behave themselves orderly therein; and when they arrive to a capacity of acting in the affairs of Truth, let them be encouraged to come up in their respective services.

"And as to such young people as have been educated in the way of Truth, or make profession with us, if they do not continue in well doing, but frequent scandalous or tippling houses, and delight in vain and evil company and communication, or shall use gaming, or drink to excess or behave rudely, or such like enormities; or shall decline our plain manner of speech or imitate the vain antic modes and customs of the times, the men with their extravagant wigs, and hats set up in three corners, and the women in their immodest dresses and other indecencies mentioned in the epistle of Caution against Pride, &c. It is our advice and earnest desire, that parents and guardians, whilst such youth are under their tuition, do restrain them, and not indulge, nor maintain them in such pride and extravagancy. But if they will not be reformed; then the overseers or other Friends shall use their endeavours to reclaim them; and if they cannot prevail, let the offenders (after dealing and admonition) have notice to be at the next succeeding Monthly Meeting in order to be further dealt withal, in the wisdom of Truth, according to our discipline.

"It is also to be observed, that the God and fountain of all our mercies has opened, and is opening in divers of our young people, a Divine spring of living ministry, therefore our earnest desire is, that both ministers and elders may be as nursing-fathers and mothers to those that are young in the ministry; and with all care and diligence advise and admonish them; and if they see occasion, reprove them in a tender and christian spirit; observing the rules of our discipline and counsel of Friends in that respect; as also exhort them frequently to read the Holy Scriptures, and earnestly seek the mind of the Spirit of Truth to open the mysteries of those Holy Writings; and as they keep in true patience and submission to the will of God, and stand faithful and abide in the simplicity of the gospel, and be exercised in their proper gifts, keeping down to the openings of divine love and life in themselves, they will witness a gradual growth, and be contented to wait for it in the will of God, and not strive to extend their declarations further than they find the life and power of God to bear them up.

"And our further advice is to all our ministers, that they be conversant in reading the scriptures of Truth; and if any in the course of their ministry shall mis-quote, misapply, or draw unsound inferences, or wrong conclusions from the text, or otherwise misbehave themselves in point of conduct or conversation, let them be dealt with in love and tenderness by the overseers or elders where they live; and if they refuse to acknowledge and give satisfaction for their offences, let them be further dealt with in the wisdom of Truth, as the case may require.

"And it is our sense and judgment, that our directions here, as well as the advices formerly given to our ministers, ought not to be taken as if we designed to limit or quench the Spirit of Truth in them, no more than the holy apostles' counsel and cautions did in Timothy and Titus, when he directed them what they should teach, exhort and rebuke, and what they should not.

"And we further advise in tender love, that all Friends when they come to their religious worship may know a travail and right exercise of spirit, which will drive away all drowsiness and indisposition of mind; so will God have the worship of his own establishing, which is performed in spirit and truth, the rewards of which are life and peace: but those that give way to a heavy, sleepy spirit, are as spots and blemishes in our feasts of charity, and hindrances to the weak, as well as great weights and burthens to the faithful, and are giving renewed evidence against themselves, of their disregard to the worship of God, by doing his work negligently.

"And it is the sense and direction of this meeting, that all certificates for women Friends (after the usual inquiry made by the women) shall be drawn and approved by the men's meeting, on whose behalf their clerk shall sign such certificates, and then send the same to the women for their signing.

"Also we direct that every particular meeting, with the approbation of their Monthly Meeting, may appoint a Friend to draw all the marriage certificates that are to be made use of there, which certificates shall be written according to the form prescribed in our book of discipline, with the addition only of the words [with the Lord's assistance] in the promissory part thereof.

"For as much as we have accounts from divers places, that visiting families has proved beneficial, both to the visitors and visited, where Friends are in the practice of it; therefore we can do no less than earnestly recommend the said service to the general practice of Friends, both men and women, as the respective Monthly Meetings shall direct and appoint: and we desire, that none be discouraged, but seek the Lord for assistance, and they will feel love to flow towards God's people and children, and as they abide in that love, they

will witness a providential hand to direct and give them acceptance where they come.

"And it is our sense and judgment, that if any professing Truth shall apply to such person or persons, as by colour of any art or skill whatsoever, do, or shall pretend knowledge to discover things hiddenly transacted, or to tell where things lost or stolen may be found: or if any under our profession do or shall use or pretend to such art or skill, we do hereby, in a just abhorrence of such doings, direct that the offenders be speedily dealt with and brought under censure.

"And lastly we earnestly desire, that our discipline be strictly put in practice against tale-bearers and spreaders of false reports, and that care be taken speedily to end all differences among Friends. And that each Monthly Meeting, as often as there may be occasion, appoint at least two overseers for every particular meeting, who are to be diligent in putting our discipline and directions by epistles in practice, and make report of their proceedings when the meeting requires the same.

"And so dear Friends, we tenderly recommend you to God, desiring that his divine power and peaceable wisdom may rule and reign over all, and that therein all your affairs may be ordered to his glory and your comfort and peace in Christ Jesus. The God of peace be with you all, Amen."

About the close of the year 1723, Thomas Lightfoot was liberated by New Garden* Monthly Meeting, to visit Friends in New England. Having the unity, and a certificate from the General Meeting of ministers held on the 14th of the First month, 1724, he joined Benjamin Kidd, a Friend from England, then on a religious visit in America. They first attended the meetings throughout New Jersey. Toward the close of the Second month, Thomas Chalkley met them at Cohansie, at or near which place a fair was at that time of year held. Thomas says, "We had a meeting together at Cohansie, in which the people were exhorted to sobriety and just dealing. The contrary of both is too obvious at such times as fairs. There being divers people there from the fair, as well as others, the nature of Christ's work on the heart was somewhat spoken to, but it was not so open a meeting as some others, the people thereaway being too slack and dull as to religion. Next day we had a meeting at Alloway's Creek, where we all three had some pretty close work. From thence we went to the General Meeting at Salem, which was larger than common on account of the said Friend, Benjamin Kidd, being there; who in the love of Christ came from England to visit the churches in this part of the world."

Having finished the meetings in New Jersey, Thomas Lightfoot and Benjamin Kidd passed on into New England, where they were for two or three months busily occupied in their Master's service, to the relief of their own minds and the comfort of the Friends they visited. Having concluded that service, they returned to Burlington in time to attend the Yearly Meeting in the Seventh month.

The Meeting of Ministers held Seventh mo. 14, made this minute: "Our antient Friend Thomas Lightfoot produced sundry certificates from Friends in New England, Long Island, &c., showing their unity with his visit and service, which were read to the satisfaction of this meeting. Our said friend gave also some verbal account, tending to encourage his brethren in their service, adding some agreeable account of the service of his then companion, Benjamin Kidd."

*In the year 1718 New Garden and Nottingham had been allowed to hold a Monthly Meeting.

(To be continued.)

For "The Friend."

For the Children.

One of the most interesting objects to the experienced Christian, is the young convert, who has been enlightened to see the exceeding sinfulness of sin, and, through the extendings of Divine love, has yielded to deep and fervent desires to be brought out of it, into the purity of a child of God. Next to his own acceptance with the Lord, nothing animates him, like a tender child, in whose view the impure delights of the world have lost their attractions, and the absorbing wish is to receive power to forsake them, and to follow the Redeemer in the way of the cross. The sympathies of those who have contended with the mortifications of self-denial in openly confessing the Saviour before their companions, are powerfully awakened for such, and knowing the happiness of the victory and the peace that was their reward, their prayers are put up to their heavenly Father, that he would mightily defend these from the arch enemy, and bring them through their conflicts to his glory, and their establishment on the Rock of ages. When the older ones see that the plant of renown has taken root in the children, and is producing fruits of firmness and stability in confessing the Lord under all circumstances, and before every description of society they necessarily mingle with, it is a crown of rejoicing, and like the renewal of their life and vigour. They regard it as an evidence, that the Lord has not forgotten his heritage, but that as he visited them in their youth, he is continuing to lay his hand upon sons and daughters, to make them "lively stones" for his spiritual building, "an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

Immortal souls are as precious as ever in his sight; and amid the commotions and divisions in religious Society, the Lord is drawing many, as into the wilderness, to come away from the follies of a vain and wicked world, and to bring them into communion with himself, that he may not only give them a clear sight of those things, which have formed a partition wall between Him and them, and forgive and blot out their transgressions; but also through his refining power, prepare them to be taken up as on Mount Zion, where he reveals in part even to children in religious experience, the beauty and the glory of his mystical body—the bride, the Lamb's wife. It is the highest honour and happiness conferred on man, to be thus noticed by the Lord of life and glory, washed by him in the laver of regeneration, and made a member of his militant church, by the renewing of the Holy Ghost, shed on obedient souls abundantly through their Lord and Saviour,—the Mediator of the New Covenant. Whatever may be the obstacles which Satan may strive to place in their way, or however their faith may be proved and reduced, and they be brought to fear at times that he will one day overpower them, their merciful Shepherd who trode the wine press alone, and is touched with a feeling of their infirmities, will guard them by night and by day, and will give them victory over all the cruel devices of the enemy, as they keep a single eye to Him, their Omnipotent defence. They may be tempted to think there are few who are faithfully serving God in this generation, and that they have not the same helps which many others have had, but let them remember, the work is to be accomplished in every one for himself, between the Lord and his soul, and that he who loved them and died for them, will not begin the work of salvation, to leave it unfinished if they do not desert him, but under every exigency, will supply all their needs. We would encourage these to keep the watch, relying on their dear Saviour, and he will keep and e them through every conflict, and finally n them helpers to others. The church has nee such helpers; especially when many are disp to shun the cross, turn their backs upon the fession of their fathers, and indulge themselve worldly ease, and pride, and sensual gratificat But what a contrast there is in the happines those who love and serve their Saviour, and emptiness of the votary to the world, who ha settlement on the true foundation, no substan peace, nor any ground for the hope of salvat through Christ. The evidence which the lif his followers conveys that their hearts are in l ven,—that the main object of their pursuit i daily preparation for those blessed abodes, an spread the Redeemer's kingdom by drawing ott into the same holy living,—carries conviction e into the heart of the worldling, of the superior of the true christian character, at the same ti it visits with condemnation the course of the bellious, and his recklessness of his own sal tion. But when these are brought to the verge time and the false delights which they have p sued, fade away, and they have nothing to sati the wants of the soul, we can hardly conceive o more pitiable object, than the man or woman t bereft of those gifts and graces, which dignify candidate for immortality, and give him the co soling hope of a glorious eternity through a c cified Saviour.

Every rational creature owes his time and talents to the service of his Maker, in the emplo ment of which, under the help and direction the grace of God, he will be enabled to work o his salvation with fear and trembling before hi and thus to produce the fruits of the Spirit to t glory of the great Husbandman. To these w be given gifts to occupy in the church, both i their own benefit, and for the edification or bui ing up of the body, by the effectual working the measure of Grace communicated to him a to her. It is in this way the members are fitte by the Holy Head for the different offices in t church, as ministers, elders, overseers, watchm and watchwomen upon the walls of Zion, to i struct and to warn one another of the devices Satan, to comfort and strengthen the weak, an to promote peace and love, and the unity of t Spirit, which is to subsist in the church of Chris Many who filled these stations, have been gather from their labours to their heavenly reward with a few years, and those who are still in a militar state, are secretly longing to see an increasin succession prepared by the Lord, to take th places vacated by the removal of those faithf servants of Christ.

Describing his condition in a fallen state, an the working of the grace of Christ Jesus to brin him out of it, George Whitehead says, "Thoug the Lord had raised good desires in me towar himself, that I might know true repentance unt life, yet these desires were often quenched, an my mind led away through an airy, light dispos tion, affecting music, vain mirth and other van ties. Howbeit the Lord was graciously please secretly to follow me with judgment and reproc in my very young years, and renewed desires i me after the right way. But I wanted to have stay to my mind, while a hearer of the priests an other professors, not knowing or following the light of Christ in me, which convinced and re proved me for the sins of my youth. The ligh shined in darkness, as in a dark place, and wa often clouded before it shone out of darkness. Th Spirit of the Lord moved upon the waters, ever when darkness was upon the face of the great deep before his works of old were wrought. And i

r to bring forth his works in the new creation, nake us new creatures in Christ Jesus, his it moves upon people's hearts, even when table as waters, and his light shines in them, ore they know God or Jesus Christ, in order give them the knowledge of the glory and er of God, and of his dear Son Jesus Christ.

After religious discourses with some young n soberly inclined, and when we had newly rd of a few people called Quakers, I was, after own seeking and wandering, desirous to go to eeting of theirs, which was at Captain Ward's, k place called Sunny-bank, near Grayig-Chapel. my first going to the said meeting, what was st observable to me was, when I came into the said eting, and sat down seriously among them, after ttle space of silence, a Friend spake a little le of the spiritual deliverances, travels, and gress of the Lord's people in his way and work, ding to Israel's deliverance out of Egypt, from ler Pharaoh and his task-masters. All which ought I easily understood allegorically or mysously as spiritualized; but there appeared to a great work of the power of the Lord in the eting, breaking the hearts of divers into great ow, weeping, and contrition of spirit, which I eved was a godly sorrow for sin, in order to eigned repentance. I was the more confirmed ein, seeing a young maid go mourning out of meeting, whom I seriously followed to observe sorrowful condition; and beholding her, being down on the ground, with her face towards the th, as if she regarded nobody present, she, urning bitterly, crying out, 'Lord, make me an; O Lord, make me clean.' This did far re tenderly and deeply affect my heart than it I had heard spoken, and more than all the aching that ever I had heard from man or men; was a certain testimony to me, the Spirit of Lord evidencing to my spirit, that it was a work of his power upon her heart, which also trated upon the hearts of others, causing both nbling, sorrow, and contrition, in order to bring n to true repentance, and amendment of life; so truly to experience the work of regenera- a and sanctification from sin and uncleanness; accordingly it proved so to many.—Glory to God forever. These things making deep im- ssion upon my mind, I was the more confirmed he belief I had before, that the Lord was at k among that *small despised people*, and that was about to gather and raise up a people unto aself, to worship in the Spirit and in the Truth, such he seeks to worship him acceptably; and t this his worship, is not in the dead, and empty ns set up in the will of man."

He who gathered this "small despised people," the searching, humbling power of his Divine ce, is as able now to contrite the spirits of his ldren's children, as in the beginning. And it been testified by many servants and hand- idens, who foresaw the degeneracy and the scat- ng which have overtaken many in this day, that ed would be preserved that should be accounted a generation, who should spread and flourish the Lord's time. Through mercy, there is not y a body of true Friends preserved, who are king to their Maker, the Holy One of Israel, help, but the Lord we believe is at work in hearts of many young people to add them to church, and make of them a band of valiant liers for his army.—May they give up all that requires, become partakers of the joys of his ly Spirit, and cheer the hearts of the fathers mothers in the view of their dedication to best of causes. They, like the apostle, have greater joy than to see the children walk in the ath.

THE FRIEND.

TENTH MONTH 27, 1855.

There are few problems more difficult to solve than that of administering to the wants of the needy, without creating undue dependence, destroying the feeling of self-respect, or encouraging idleness and improvidence among those, who have not virtue enough to stimulate them to struggle with the difficulties and privations of poverty. The subject has claimed the close attention of the political economist, and called into active experiment various plans suggested by the benevolent, or devised by those who have been mainly anxious to meet the indispensible demands at the least possible cost. But of the various schemes yet tried, none has been found so perfect, as to shut off all avenues to imposition and abuse, nor can we reasonably expect that such will be the case, while human nature remains what it is, and society is divided into the rich and the poor. It is right, however, to establish what guards we can, against encouraging vice or bestowing a bounty on indolence, while we are seeking to relieve the distresses of the poor and distributing the alms necessary for snatching the sick or helpless from threatened destruction. But it is necessary at the same time to be on the alert, lest we be betrayed into indifference relative to the wants and privations of the poor, by the frequent detection of imposition, or the reiterated importunities of the thriftless and prodigal, and our hearts become gradually shut against the feeling of commiseration and sympathy which we owe to our suffering fellow-creatures. "The poor ye have always with you" said our compassionate Saviour, and with their presence in the community, is the indissoluble obligation resting on all who are blessed with the means, to open their hearts to feel with and for them, and to make them partakers of a portion of the abundance of this worlds' goods, with which we may have been entrusted. If we fulfil this obligation according to our ability, and with a proper spirit, it will secure us an ample reward, whether we may have been always successful in guarding against imposture or not.

During the last winter there was extraordinary destitution, and consequent distress among the poorer classes in Philadelphia, as well as in most of the other large cities in our country. The high price of provisions, the absence of remunerating employment, and the crowding together of foreign immigrants in our courts and alleys, combined to increase largely the numbers of those who either chose, or were obliged to resort to the public bounty for support; and imposed a heavy tax on those who were able and willing to contribute for their relief. The demand was liberally responded to by the open-hearted in both town and country, and large sums of money were distributed or disbursed for the mitigation or removal of the apparent want or more concealed destitution which abounded on every side. There cannot be a doubt, that in the absence of systematic inspection into the real condition of the numerous applicants, and the impossibility, in consequence of the want of a proper concert among those who acted as almoners for the public, of detecting those who were indefatigable in urging their appeals at each source of supply, that a portion, perhaps not inconsiderable, of that which was intended for the help of the deserving poor alone, was worse than wasted on sturdy and clamorous beggars; and it may be that in some instances, the feeling of self-reliance and independence was impaired, where by more judicious management, help might have been extended without producing such effect. But granting this to have been the case, though it is to be deplored, and as we have before said, ought to be guarded against, so far as human wisdom and foresight can do so, yet it should not be allowed to dry up the sources of charity, or induce any to satisfy themselves when they know that "a brother or sister is naked or destitute of daily food" with saying, "depart in peace, be ye warmed and filled, notwithstanding give them not those things which are needful for the body." If the worthy, the deserving, and the grateful only, were the recipients of the bounty of Divine Providence, how many of us would be in the enjoyment of the blessings which render life comfortable and joyous?

We think the indications are, that the coming winter must bring with it a repetition of the same kind of difficulty and distress among the poorer classes as was witnessed in that of 1854-5, though perhaps not to the same extent. Though there are now *more* sources of profitable employment, the wages paid are not so high, and the prices of provisions of all kinds, keep much above what was the average rate a few years ago. Owing to the bad management of the financial affairs of our city, the funds usually appropriated for the use of the destitute poor appear to be nearly exhausted, at least are not available; and if no more certain or liberal provision should be made than is at present promised, a great proportion of the means necessary for the relief of the poor must be drawn from private charity. This will undoubtedly be felt, and will act very unequally; but we trust that the case, whatever may be its exigencies, will be met in the spirit of christian benevolence, and that each one will be found willing to do their part and contribute their share towards assisting their needy fellow citizens.

The plan and organization of the Union Benevolent Association, offer a means, which, we think, very effective for becoming acquainted with the wants of the poor, and the characters and habits of the applicants for assistance, and we know of no more trustworthy agent to which the application of funds derived from public beneficence, can be entrusted. We hope their appeal for help will be generally and liberally responded to.

We are aware that this is a subject that concerns our city readers more especially, but the general principles advanced are applicable to all, and we trust our distant subscribers will not be indifferent to the more circumscribed and local interests.

SUMMARY OF EVENTS.

EUROPE.—One week later from Liverpool. The chief item in the English news, is the advance in the rate of interest from 5 to 5½ per cent., made by the Bank on the 4th inst. The bullion in the Bank of England had been decreasing at an alarming rate for several weeks past—the Bank of France buying up all the specie it can. A large portion of the gold withdrawn was going to Russia. The Royal family and other wealthy Russians have had large investments in the British funds, which, since the war broke out, they have been from time to time disposing of and causing the proceeds to be sent them in gold. A good deal of commercial uneasiness has resulted, and consols had fallen to 87½. Trade in Manchester and the manufacturing districts, had been nearly suspended by the stringency of the money market. Deslisle, Janvrin and Deslisle, merchants and bankers of London, had failed; liabilities, £400,000. The revenue returns of the United Kingdom show an increase in the year of nearly eight and a half millions sterling, chiefly caused by the additional income tax. The 30th of Ninth month was observed throughout the kingdom as a day of thanksgiving for the successes of the allied arms. *Liverpool Market. Cotton* had further declined, and the market was dull; the quality of the new wheat did not promise well, and the

demand for old was active at full prices. American flour ranged from 40*s.* to 43*s.* 6*d.* per bbl.

FRANCE.—La Presse says that corn has at length reached its maximum price, and that the high quotations have brought offers of supply from all quarters. Large arrivals of foreign flour were shortly expected. The price of butchers' meat is to be fixed by the authorities, (by decree of the Prefect,) every fortnight. Measures are being taken by the authorities of the various departments for the relief of the poorer classes. A number of deaths from cholera had occurred at Paris, but the disease had not caused excitement or alarm.

SPAIN.—The Spanish patriotic party is said to be strongly opposed to the recent alliance with France and England. It is believed that on the vote for sending a Spanish contingent to the Crimea, the Cortes will decide adversely to the alliance, and that a *coup d'etat* will be attempted by the Anglo-French party. A crisis seems to be impending.

The War.—Telegraphic accounts from Vienna state that the allied fleets had left Sebastopol on some secret expedition. It was supposed that Nicolaieff or Odessa would be assailed by them. A letter from St. Petersburg states that the evening before the Emperor's departure for the South a grand council was held, at which it was decided to carry on the war with the utmost energy. The Emperor went from Moscow to Nicolaieff, the great Russian naval depot, on the Euxine, where, on the 23d ult., accompanied by the Grand Dukes, Constantine, Nicholas and Michael, he made an inspection of the troops, fortifications and dock-yards. The fortifications, it is stated, are to be greatly strengthened and extended. By telegraph we learn that the Czar has left Nicolaieff for the Crimea, his object in proceeding thither being doubtless to inspirit his forces by his presence. Various Russian and Prussian accounts state that the war is to be carried on with the greatest determination, and that the Crimea is to be defended to the last extremity. Gen. Mouravieff, now in Asia, will, it is intimated, take the place of Prince Gortschakoff, who is to become Minister of War. Moscow advices state that 193,000 men have been added to the military force of Russia. The Times' correspondent is not at all sanguine that the Russians will be forced to abandon their strong positions near Sebastopol, on the approach of winter. The last official despatches report the South side of Sebastopol to be occupied by detachments of French and English troops, who have had distinct quarters of the town assigned to them. Prince Gortschakoff, on the 23d ult., reported that 26,000 men had been landed at Eupatoria, and that on the 26th this force was increased to 33,000 men. He has since reported that "imposing masses" of the allied troops continue to threaten the left wing of the Russian army from the valley of Baidar, whilst a force amounting to between 30,000 and 40,000 men threaten the right wing of the Russians from Eupatoria. In a cavalry skirmish between the French and Russians near Eupatoria, the latter had 50 men killed, and lost 160 prisoners. In an order which Gortschakoff has addressed to his soldiers, he admits a loss of from 500 to 1000 men per day, during the last thirty days of the siege. To continue to defend the south side, he says, would have been to expose the troops to be uselessly murdered. The latest intelligence from Kars represented the garrison as hard pressed by the Russians, who had captured a convoy with provisions intended for the relief of the place; they had also devastated the surrounding country. It was, however, still hoped the garrison would be enabled to hold out until the snow should oblige the Russians to retreat. A brief telegraphic despatch from Hamburg states, that on the 27th ult., six English vessels appeared before Riga, and bombarded two of the batteries by which the city is defended.

UNITED STATES.—*The Revenue.*—The duties received at seven of the principal ports of the United States during the first quarter of the present fiscal year, amounted to $14,600,000; this is about four millions less than were received at the same ports in the corresponding quarter of 1854.

The Mexican Boundary.—Under the Gadsden treaty, the U. States have secured both the passes to the Pacific, and both are said to be practicable for railroads.

The Treaty with Japan.—This much talked of treaty does not appear after all to have secured any commercial advantages of much moment to this country. The Japanese deny the right of Americans to a residence for the purposes of trade, and sent away some merchants from San Francisco, who attempted to establish themselves at Hakodadi, with the object of provisioning whaling vessels. The U. S. government considers that the Japanese have construed the treaty correctly.

The Steamboat Law, though deemed at first very strict and burthensome, has proved to be a valuable safeguard to the public. The Inspectors of the St. Louis district state, that within their district no explosion has yet taken place in boilers constructed in conformity to the law, nor do they believe that any have occurred in the whole country. The number of casualties has in consequence greatly decreased. The passengers carried on steamboats during the past year, numbered 1,046,249; of these 13 lost their lives by fire; by sinking, 3; other modes, 12; by explosion, *none*—total, 28.

Wisconsin, by her new census, has a population of 552,109, against 305,391 in 1850. Gain in five years, 246,708, or about eighty per cent.

Texas.—Late Galveston dates mention an engagement between the Texan Rangers commanded by Capt. Callahan and a large body of Indians and Mexicans. Forty Indians and Mexicans were killed, and four of the Texans.

New York.—The assay office in this city had been one year in operation on the 10th inst. During that period, the gold bullion received, amounted to $27,952,778. Silver, do., $278,403. On the 14th, the clipper ship Adelaide arrived from California, with 2000 tons of freight, consisting mainly of wheat, barley and flour. Mortality last week, 341.

Philadelphia.—Mortality last week, 158, viz., 59 adults and 99 children.

Miscellaneous.—*The Submarine Cable.*—The attempt to lay the submarine cable from Cape Breton to New Foundland, has not been abandoned. The parties interested are sanguine of success, and intend to repeat their endeavours the coming summer. It is expected that the lost cable can be recovered as one end remains fast to the New Foundland shore, and with the aid of proper mechanical means, it is said, can be drawn in. The land portion of the line, extending from Cape Ray to St. Johns, a distance of 400 miles, is very near completion.

Telegraphic Progress.—Canada has now 3400 miles of telegraph wire in operation. The last link of the line ending on Lake Huron, at Gooderich, was finished this week, and business commenced.

Iron Ore in New York.—Professor Emmons, the State Geologist of New York, has traced in the valley of the Adirondac, for a distance of two and a half miles, a bed of rich iron ore. He says there might be procured within two feet of the surface seven million tons of ore, which would make three million tons of superior iron.

How Marbles are made.—The common mode of grinding children's marbles is a curious instance of simplicity in machinery. A number of stone chips, broken to a suitable size, are put together in a tin box, and fastened to the rim of a water-wheel, and there left to grind themselves into shape.

Extraordinary Yield. — Alvah Hurlbut, of Ulysses, Tompkins county, New York, is said to have a single stalk of buckwheat, that produced 6618 full and perfect grains. The weight of this enormous yield was five and a half ounces.

The Missing Aëronaut.—Winchester, who ascended in a balloon from Norwalk, Ohio, on the 2d instant, had not been heard of up to the 17th, at that place.

Railroad Travel in Illinois.—On the 10th, two trains on the Chicago and Galena road brought in four thousand passengers. An immense business is done on this road.

African Discovery.—A great inner sea is said to have been discovered in equatorial Africa by Dr. Rebmaun. It is stated to occupy the space between the equator and 10 deg. south latitude, and between 23 deg. and nearly 30 deg. east longitude.

The Kinney Expedition.—Kinney's newspaper at Greytown says, that he and his associates have quiet possession of thirty millions of acres of land, in the Mosquito territory, and are ready to dispose of it to actual settlers. According to the same authority, 900 men from Alabama and Mississippi would soon leave the U. States, to join the expedition.

RECEIPTS.

Received from J. H. Painter, Io., $2, vol. 29; from H. Drinker, Pa., per N. P., $5, to 26, vol. 30; from W. D. Cope, Pa., $2, vol. 28; from Lewis Bedell, N. Y., $4, vols. 28 and 29, for T. Bedell, $2.25, to 6, vol. 29; from Wm. Mickle, agt., W. N. J., $2, vol. 29, for R. R. Clark, $2, vol. 28, for R. Jones, S. C. Paul, and Dl. Packer, $2 each, vol. 29; from Jas. Austin, agt., Nant., 28 dollars, for M. Gardner, F. Arthur, J. Paddock, E. A. Easton, Jos. B. Swaine, D. Ray, A. Barney, Ed. Mitchell, Fras. B. House, Benj. Gardner, Jemima Austin, C. C. Hussey, G. Hussey, Eu. B. Paddock, $2 each, vol. 29; from Geo. Mitchener, agt., O., for Thos. Penrose, $2, vol. 28, for Ann Hobson, $4, vols. 28 and 29; from Josiah M. Reeve, N. J., $2, vol. 28.

WEST-TOWN BOARDING-SCHOOL.

The winter session of the School will commence Second-day, the 5th of Eleventh month next. The p will be conveyed from the city, by railroad, to Chester, where conveyances will be in waiting to them to the School, on the arrival of the morning afternoon cars, on Second-day, the 5th, and Third- the 6th of Eleventh month. The children will get baggage the day after their arrival. The cars leave depot, south side of Market street, above Eighte (formerly Schuylkill Fifth street,) at half past 7 o'c A. M., and at half past 3 o'clock, P. M. The agent o school will be at the railroad depot on Second Third-day *afternoons*, and will furnish pupils with tic and accompany them to West Chester. Those wh by the *morning* train will be furnished with ticket a person in attendance. To those who procure tic as directed, the fare from Philadelphia to the Sch including baggage, will be one dollar, which will charged at the School. All baggage should be distir marked West-town, and with the name of the ow and should be sent directly to the depot.

The West-town office is at Friends' Bookstore, 84 Arch street, where all small packages for the pu left before 12 o'clock *on Sixth-days*, will be forwar *All letters* for the pupils and others at the School, sh be sent by *mail*, directed to *West-town Boarding-Sc West Chester P. O., Chester Co., Pa.* Packages sh be distinctly marked and put up in a secure manne that their contents will not be liable to be lost by h ling. The stage will leave West Chester for the Sch during the *winter session*, on Second, Fourth, and Seve days, on the arrival of the *morning* cars from the and from the School to West Chester on the same d to meet the morning cars for Philadelphia. The for each passenger to and from West Chester by stage, will be 25 cents. When special conveyance other times are provided at the School, an extra cha will be made.

West-town, Tenth mo., 2d, 1855.

INDIAN CIVILIZATION.

A man Friend is wanted to assist on the farm Tunessassah, and to aid in carrying out the cont for the improvement of the Indians.

Application may be made to JOSEPH ELKINTO 377 S. Second str
THOMAS EVAN
Philad., Tenth mo., 1855. 180 Arch str

WEST-TOWN BOARDING SCHOOL.

Wanted, a Teacher of the Classical Department in t Institution.

Application may be made to either of the undersig members of the Committee.

SAMUEL HILLES, Wilmington, Del.
THOMAS EVANS, } Philada.
SAMUEL BETTLE, JR. }

MARRIED, at Friends' Meeting-house, Plymouth, Mo gomery county, Pa., on Fifth-day, the 11th instant, MUEL BENINGTON, of Delaware county, to MARY, dau ter of Jacob Albertson, of the former place.

DIED, on the 5th of Fifth month, 1855, in the town New Baltimore, Green Co., N. York, HOLLET TITUS, a nearly 88 years; a member of Coeymans Monthly M ing.

——, on the 3d of Sixth month, 1855, at his reside in the town of New Baltimore, Green Co., N. Y., SE MON CARMAN, in the 77th year of his age; a membe Coeymans Monthly Meeting. He bore a protracted ness with Christian fortitude, manifesting entire resi ation to the Divine will. He was much attached to principles of the gospel as held by ancient Friends, we trust his end was peace.

——, on the 24th of Seventh month, 1855, in N Baltimore, Green Co., N. Y., HENRY HALSTED; a me ber and much esteemed minister in Coeymans Mont Meeting.

——, on the 10th inst., after a short illness, in N Baltimore, Green Co., N. Y., THOMAS BEDELL, aged years; a much esteemed member and elder in Coeym Monthly Meeting. He was much concerned for support of our Christian doctrines and testimonies held by ancient Friends, and his labours and exam will be greatly missed in his meeting.

——, on the 9th of Sixth month, 1855, at the re dence of her husband, the above named Thomas Bed ESTHER BEDELL; a much esteemed member and el in Coeymans Monthly Meeting, in the 81st year of age.

THE FRIEND.

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For "The Friend."

The Gulf Stream.

(Continued from page 50.)

fluence of the Gulf Stream upon Climates.

Modern ingenuity has suggested a beautiful le of warming houses in winter. It is done by ns of hot water. The furnace and the caldron sometimes placed at a distance from the apart- its to be warmed. It is so at the Observatory. his case, pipes are used to conduct the heated er from the caldron under the superintendent's lling over into one of the basement rooms of Observatory, a distance of one hundred feet. se pipes are then flared out so as to present a e cooling surface; after which they are united one again, through which the water, being cooled, returns of its own accord to the cal- n. Thus cool water is returning all the time, flowing in at the bottom of the caldron, while water is continually flowing out at the top.

The ventilation of the Observatory is so ar- ged that the circulation of the atmosphere ough it is led from this basement-room, where pipes are, to all other parts of the building; in the process of this circulation, the warmth veyed by the water to the basement is taken ace by the air, and distributed over all the ms. Now, to compare small things with great, have, in the warm waters which are confined he Gulf of Mexico, just such a heating appa- s for Great Britain, the North Atlantic, and stern Europe. The furnace is the torrid zone; Mexican Gulf and Caribbean Sea are the cal- rs; the Gulf Stream is the conducting pipe. m the Grand Banks of Newfoundland to the res of Europe, is the basement—the hot-air mber—in which this pipe is flared out so as to ent a large cooling surface. Here the circu- on of the atmosphere is arranged by nature; it is such that the warmth thus conveyed into warm air chamber of mid-ocean is taken up the genial west winds, and dispensed, in the t benign manner, throughout Great Britain the west of Europe. The maximum tempe- re of the water-heated air-chamber of the Ob- ratory is about 90°. The maximum tempera- re of the Gulf Stream is 86°, or about 9° ve the ocean temperature due the latitude. reasing its latitude 10°, it loses but 2° of tem- ature; and, after having run three thousand es to the north, it still preserves, even in win- the heat of summer. With this temperature, rosses the 40th degree of north latitude, and e, overflowing its liquid banks, it spreads itself for thousands of square leagues over the cold waters around, and covers the ocean with a mantle of warmth that serves so much to mitigate in Europe the rigours of winter. Moving now more slowly, but dispensing its genial influences more freely, it finally meets the British Islands. By these it is divided, one part going into the polar basin of Spitzbergen, the other entering the Bay of Biscay, but each with a warmth considerably above the ocean temperature. Such an immense volume of heated water cannot fail to carry with it beyond the seas a mild and moist atmosphere. And this it is which so much softens climate there. We know not, except approximately in one or two places, what the depth, or the under temperature of the Gulf Stream may be; but *assuming* the temperature and velocity at the depth of two hundred fathoms to be those of the surface, and taking the well-known difference between the capacity of air and of water for specific heat as the argument; a simple calculation will show that the quantity of heat discharged over the Atlantic, from the waters of the Gulf Stream in a winter's day, would be sufficient to raise the whole column of atmosphere that rests upon France and the British Islands, from the freezing point to summer heat. Every west wind that blows crosses the stream on its way to Europe, and carries with it a portion of this heat to temper there the northern winds of winter. It is the influence of this stream upon climate that makes Erin the 'Emerald Isle of the Sea,' and that clothes the shores of Albion in evergreen robes; while in the same latitude on this side, the coasts of Labrador are fast-bound in fetters of ice."

"Nor do the beneficial influences of this stream upon climate end here. The West Indian Archipelago is encompassed on one side by its chain of islands, and on the other by the Cordilleras of the Andes contracting with the Isthmus of Darien, and stretching themselves out over the plains of Central America and Mexico. Beginning on the summit of this range, we leave the regions of perpetual snow, and descend first into the *tierra témplada*, and then into the *tierra caliente*, or burning land. Descending still lower, we reach both the level and the surface of the Mexican seas, where, were it not for this beautiful and benign system of aqueous circulation, the peculiar features of the surrounding country assure us we should have the hottest, if not the most pestilential climate in the world. As the waters in these two caldrons become heated, they are borne off by the Gulf Stream, and are replaced by cooler currents through the Caribbean Sea; the surface water, as it enters here, being 3° or 4°, and that in depth 40° cooler than when it escapes from the Gulf. Taking only this difference in surface temperature as an index of the heat accumulated there, a simple calculation will show that the quantity of specific heat daily carried off by the Gulf Stream from those regions, and discharged over the Atlantic, is sufficient to raise mountains of iron from zero to the melting point, and to keep in flow from them a molten stream of metal greater in volume than the waters daily discharged from the Mississippi river. Who, therefore, can calculate the benign influence of this wonderful current upon the climate of the South? In the pursuit of this subject, the mind is led from nature up to the Great Architect of nature; and what mind will not the study of this subject fill with profitable emotions? Unchanged and unchanging alone, of all created things, the ocean is the great emblem of its everlasting Creator. 'He treadeth upon the waves of the sea,' and is seen in the wonders of the deep. Yea, 'He calleth for its waters, and poureth them out upon the face of the earth.'

"In obedience to this call, the aqueous portion of our planet preserves its beautiful system of circulation. By it, heat and warmth are dispensed to the extra-tropical regions; clouds and rain are sent to refresh the dry land; and by it cooling streams are brought from Polar seas to temper the heat of the torrid zone. At the depth of two hundred and forty fathoms, the temperature of the currents setting into the Caribbean Sea, has been found as low as 48°, while that of the surface was 85°. Another cast with three hundred and eighty-six fathoms, gave 43° below against 83° at the surface. The hurricanes of these regions agitate the sea to great depths; they, therefore, cannot fail to bring to the surface portions of the cooler water below.

"At the very bottom of the Gulf Stream, when its surface temperature was 80°, the deep sea thermometer of the Coast Survey has recorded temperatures as low as 38°. These cold waters doubtless come down from the north to replace the warm water sent through the Gulf Stream, to moderate the cold of Spitzbergen; or within the Arctic Circle, the temperature at corresponding depths off the shores of that island, is only one degree colder than in the Caribbean Sea, while on the coasts of Labrador the temperature in depth is said to be 25°, or 7° below the freezing point of fresh water. Capt. Scoresby relates that on the coast of Greenland, in latitude 72°, the temperature of the air was 42°; of the water, 34°; and 29° at the depth of one hundred and eighteen fathoms. He there found a current setting to the south, and bearing with it this extremely cold water, with vast numbers of icebergs, whose centres, perhaps, were far below zero. It would be curious to ascertain the routes of these under-currents on their way to the tropical regions, which they are intended to cool. One has been found at the equator two hundred miles broad, and 23° colder than the surface water. Unless the land or shoals intervene, it no doubt comes down in a spiral curve, approaching the great circle." "It may well be questioned if our Atlantic cities and towns do not owe their excellent fish-markets, as well as our watering-places their refreshing sea-bathing in summer, to this stream of cold water. The temperature of the Mediterranean is 4° or 5° above the ocean temperature of the same latitude, and the fish there are very indifferent. On the other hand, the temperature along our coast is several degrees below that of the ocean, and from Maine to Florida our tables are supplied with the most excellent of fish. The sheepshead, so much esteemed in Virginia and the Carolinas, when taken on the warm coral banks of the Bahamas, loses its flavour, and is held in no esteem. The same is the case with other fish: when taken in the cold water of that coast, they have a delicious

flavour, and are highly esteemed; but when taken in the warm water on the other edge of the Gulf Stream, though but a few miles distant, their flesh is soft and unfit for the table. The temperature of the water at the Balize reaches 90°. The fish taken there are not to be compared with those of the same latitude in this cold stream. New Orleans, therefore, resorts to the cool waters on the Florida coasts for her choicest fish. The same is the case in the Pacific. A current of cold water from the south sweeps the shores of Chili, Peru, and Columbia, and reaches the Gallipagos Islands under the line. Throughout this whole distance, the world does not afford a more excellent or abundant supply of fish. Yet out in the Pacific, at the Society Islands, where coral abounds, and the water preserves a higher temperature, the fish, though they vie in gorgeousness of colouring with the birds, and plants, and insects of the tropics, are held in no esteem as an article of food. I have known sailors, even after long voyages, still to prefer their salt beef and pork to a mess of fish taken there. The few facts which we have, bearing upon this subject, seem to suggest it as a point of the inquiry to be made, whether the habitat of certain fish does not indicate the temperature of the water; and whether these cold and warm currents of the ocean do not constitute the great highways through which migratory fishes travel from one region to another.

(To be concluded.)

For "The Friend."

Not Satisfied with a Talk of Christ.

When William Edmondson was in New England in 1675, the people were greatly distressed by the Indians, waylaying and killing many of the inhabitants. He says, "I travelled in many places as with my life in my hand, leaving all to the Lord that rules in heaven and in earth. I heard of a tender people at a place called Reading, and with five or six Friends I went there to an ancient man's house, which was a garrison; for at that time most people, except Friends, were in garrisons for fear of the Indians. The gates being locked, we called, and the old man opened the gate; one of the elders was at prayer; so we stopped until he had done, and then went into the room where several were met to exercise religion, but they seemed to be disturbed at our coming in. I stood still and told them, 'We came not to disturb them, for I loved religion, and was seeking religious people;' the old man of the house bid us sit down, and he sat by me. As I sat, my heart being full of the power and Spirit of the Lord, the love of God ran through me to the people. I told them I had something in my heart to declare among them, if they would give me leave. The master of the house bid me speak, and my heart being full of the word of life, I spoke of the mysteries of God's kingdom; and as I was speaking, I touched a little upon the priests. The old man clapped me on the shoulder, and said, he must stop me, for I had spoken against their ministers. So I stopped, for I was tender of them, and felt they were a tender people, yet my heart was full of heavenly matter. After a little pause I told them, I had many things to declare unto them of the things of God, but being in that house, must have leave of the master of it. He bid me speak on, which I did in the demonstration of the Spirit and power of the Lord; so that their consciences were awakened, and the witness of God in them answered to the truth of the testimony. They were broken into many tears, and when I was clear in declaration, I concluded the meeting with fervent prayer to the Lord.

'The old man rising up, got me in his arms, and said he owned what I had spoken, and thanked God, that he could understand it; and said he had heard that we denied the Scriptures, and denied Christ who died for us; which was the cause of the great difference betwixt their ministers and us. But he understood this day that we owned both Christ and the Scriptures; therefore would know the difference betwixt their ministers and us. I told him their ministers were satisfied with the talk of Christ and the Scriptures; and we could not be satisfied without the sure inward, divine knowledge of God and Christ, and the enjoyment of those comforts the Scriptures declared of, which true believers enjoyed in the primitive times. The old man replied with tears, those were the things he wanted. He would not let us go until we had eaten some victuals with them, though at that time provisions were scarce, because of the great destruction by the wars. Thus, leaving them loving and tender, when we parted the old man wept, got me in his arms, and said, he doubted he should ever see me again."

The power that accompanied the ministry of Friends at that day, showed that it came from the Living spring, and it carried conviction into the hearts of many. Is there no danger in the midst of much high profession, of a ministry spreading among us consisting of many words without Divine authority, gratifying itching ears, but leaving the heart insensible of any baptizing power attending it? If the sure inward, divine knowledge of God and Christ is not known, the ministry and the religion of professors among us, may consist in a mere talk of the things testified of in the Holy Scriptures, stored in the memory, and recited under the name of gospel ministry. But let those who are bowed down under a true sense of the falling away from the life and virtue, which once distinguished the true Friends, keep to their respective gifts, and the guidance of the Lord's Spirit, and he will anoint them for his work, and clothe their services with a measure of his baptizing power, to the quickening and comfort of sincere hearts.

From "Old Humphrey's Portfolio."

What are your Points!

It has been said that every man has a "strong corner," the meaning of which expression is, that every man has a particular point or quality which in some degree distinguishes him from others; or that he has a hidden strength which circumstances alone make manifest. Whether this be true or not generally, it certainly is occasionally so in individual cases.

The different points or prominent qualities among mankind are well worthy of our best attention, that we may emulate the good and avoid the evil. The humble and teachable pick up many a lesson, that the proud and opinionated pass by, or despise.

One man has faith, so that he looks up to his heavenly Father with such unbroken and unshaken trust, that come what will, he is never stricken down. Others are stopped in their course by molehills, but he removes mountains of difficulty, and never so much as doubts the attainment of his object. He seems to take as his motto the text, "The Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed." Isa. l, 7. Faith is the gift of God, and a precious gift it is; worth praying for, watching for, and striving for. Do you possess it? Is it one of your points? If so, happy are you.

Another has hope, in a very unusual degree, both in temporal and eternal things. He looks on the bright side of every event, and sees an oasis in every desert, and a glittering star in the bl est sky. Not only is he hopeful himself, bu makes others so. When he appears, his eye i up with animation; and when he speaks, his w are full of encouragement. "The darkest n has a day;" "Many a broken ship gets saf land;" "Give it up? no, never?" "Hope o the end," are words that are continually on his He reminds his desponding Christian friend the unchangeableness of the Saviour's love, exhorts them not to fear the threatening sto

> "Ye fearful saints, fresh courage take;
> The clouds ye so much dread
> Are big with mercy, and shall break
> In blessings on your head."

In this way he encourages other hearts strengthens his own. While his desponding ne bors deplore the winter, he anticipates the summ and when they look mournfully on the west, wh the sun is setting to-night, he points cheerfull the east, where it will rise to-morrow. If hop not among your points, seek it with all your s

A third possesses charity or Christian love, t mingling with his thoughts, his words, and deeds, "hopeth all things," and "endureth things." This is an excellent point indeed, as rare as it is excellent and inestimable. "I afraid that he is a faulty one," said a clergyr of a notorious offender; "but as I have some qualities which you have never seen, so he have some good ones, that you have never disc cred." Well is it said of faith, hope, and char or love, that "the greatest of these is charit

To know our points and to turn them to adv tage is true wisdom; to mistake them, and to unc take what we are not equal to perform, is great fo

But if "every man has a strong corner," i it not be said with equal truth, that every one his weak side?" The illustrations which mi be advanced to prove the latter remark wo greatly outnumber those that support the forr observation. There are bad points as well as g ones.

One man is proud and vain, not considering t "a man's pride shall bring him low." This pe of his character he shows in his mien and his m ner, his look and his language. He wa haughtily, speaks in a dictatorial way and gi himself all manner of airs in his silly conc Pride and vanity puff up many a heart. A pr man, like a fish, is easily caught, if the bai suited to his taste. "If," said an old fisherm "I wanted to catch one simpleton, I would h him with a bribe; if I wished to catch twenty, them with promises; but if I desired to catc hundred, I would poison them with flattery." pride is one of your points, the sooner you get of it the better.

Another is deceitful, so that you are never with him. He plays different parts at differ times; to-day he is a friend, and to-morrow enemy. His language before your face and beh your back, never agree; the one is all fur, and other all talon; "the words of his mouth smoother than butter, but war is in his heart; words are softer than oil, yet they are dra swords." There is something so mean and piti in deceit, that it deserves to be shot at as a targ and exposed to general ridicule.

A third is selfish. He is a perfect "I, by its I," all the centre of his own circle. Selfishn is as a blot on his brow, palpably visible to though unseen by himself. The apparent ki ness of a selfish man is interested and his seemi generosity is only "throwing a crab to catch apple." Of all human failings, selfishness is of the most common, and, when carried to extrem one of the most hateful. The poor may suff

the selfish man heeds it not; the houseless
r shiver, but he wraps himself up in his own
liket and is at ease; the hungry may perish, but
t matters that? he has enough and to spare.
This is one form of selfishness; but it has others
cannot be counted. Are you selfish?

Unnumber'd grateful tongues shall bless
That heart, where'er it goes,
That kindles at another's joy,
And weeps for others' woes.

In reviewing your qualities, remember that one
d and useful point is worth more than a hun-
d that are neither good nor useful. We read
hat instructive fable, "The Fox and the Cat,"
though the cat had but one point, it enabled
, on approach of the hounds, to run up a tree,
to get out of danger, while the fox, with all
cunning, and his thousand points, was over-
en by the dogs and torn to pieces. Bear in
d that a little Christian principle is better than
ch worldly shrewdness; and that faith, hope,
charity, will impart a thousand times more
ce and joy, than pride, deceit, and selfishness.
Once more, what are your points? If they are
d, encourage them; call them out, and bring
m into full practice, that they may be as mar-
to your bones; but if they are evil, pray
inst them, strive against them and abandon
m, lest they soil your garments, dim your hope,
ress your heart, and bring you to dishounor.

From the Edinburgh Review.

The Chemistry of Common Life.

(Continued from page 51.)

t would be out of place here minutely to dis-
s the way in which plants and animals are
rished and sustained. It is sufficient to ob-
ve, that throughout what may be called dead
mineral nature there exist numerous, more or
s simple, compounds of hydrogen carbon and
rogen, which the plant is able to appropriate
l employ in building up its growing substance.
the air, for example, there floats, as we have
n, an unfailing supply of carbonic acid. The
ne gas exists also in nearly all natural waters,
l in the soil it is formed abundantly along with
er comparatively simple combinations of car-
. All these the plant takes in by its leaves or
its roots, and from them, by a still obscure
mistry, extracts and makes its own the carbon
y contain. So from water and ammonia it
es hydrogen—from nitric acid, ammonia, and
er compounds, it takes nitrogen—and from the
d earthy matter of rocks and soils it selects
l takes up the so-called incombustible, inor-
ic, or mineral ingredients which are necessary
the production of its perfect substance.
Of raw and simple materials like these, the ani-
l can make nothing. Among them all, water
he only one it can with safety introduce into
stomach, and upon this it cannot live or be
tained. It is upon the results of the plant's
ours—upon the substances of the plant's body,
new and usually more complex combinations
ich the living plant has manufactured from the
ple compounds which nature presents to it—
t the herbivorous animal can alone support
lf. Out of these, by wonderful methods, which
cannot explain, the plant forms starch, sugar,
, and gluten, in all their varieties. So formed
the plant, the animal eats them; digests and
anges them anew by a further mysterious che-
stry which we are only now beginning faintly
follow; and finally fits them into appropriate
ces in its own body. Thus dead nature daily
ours for the food of plants; the living plant
ly labours for the food of animals. In the order
nature, the plant must precede, and accompany, and unceasingly work for the animal. Alone, in the midst of physical nature, man and all other animals would be helpless, forlorn, and short-lived.

Thus far, then, our science teaches us how different in relation to external things the life of plants is from the life of animals, and yet how closely and inseparably they are connected;—how selected first from earth and air to form the plant, the same matter next builds up the more curious animal frame; and when that is worn out, or dies, returns again to earth and air, to run the same course anew. It thus shows one simple though grand idea pervading all life, embodied in the existing course of animated nature, yet by its manifold and complex details, leading us perpetually to admire the surpassing Workman from whose beneficent intellect it sprung.

And in this plant, so essential to the life of all, what a miracle of chemical contrivance and chemical endowment it is! This little sporule, which the unassisted eye can scarcely discern,—in which even by the aid of the microscope only an obscure structure can be observed—in this little germ how much discernment and concealed intention really rests! Placed in one condition, it remains unalterably the same for an indefinite period of time. If life is there, it is life in a state of quiescent torpor; quiescent yet watchful; a life of most profound repose. Placed in another condition, it seems at once to perceive the change. It swells and moves; the inner being bursts its shell, and comes forth; slowly and cautiously expands its growing length; feels, as it were, and examines every substance it touches; selects and rejects as suits its purpose; transforms each chemical body it takes up, and fits it for the place it is intended to occupy in the building about to be erected; and with materials so collected and prepared, it builds unceasingly—without wearying, and after a predetermined plan—green leaf, graceful twig, towering stem, blooming flower, luscious fruit, nourishing seed; till through the wonderful working, mechanical and chemical, of that hidden speck of life which so long slept in the microscopic germ, beauty and grace adorn the landscape, and inert useless matter has been abundantly converted into food for man. How slow and limited is our most advanced chemical knowledge, compared with that easy skill so richly given to this tiny seedlet!

Let us now leave those substances which are naturally necessary to human life, and consider for a little those things which by habit have become to modern nations a kind of second nature. In looking to modern life in this point of view, it appears widely distinguished not only from that of classic times, but even from that of the middle ages. Sugar, tea, coffee, cocoa, brandy, and tobacco have all become familiar to Christian Europe and America within the last 300 years. By the end of the 14th century, the cultivation of sugar had already become important in Western Asia and Northern Africa. Brought into Spain by the Moors, and cultivated in Andalusia, it was planted in the Madeiras by the Portuguese, who in 1520 possessed already sixty sugar manufactories in the island of St. Thomas alone. Thence it penetrated to America with the Spaniards, and became a staple article of Spanish American growth. Now, about 4500 millions of pounds of cane sugar, produced chiefly in America, pass yearly through the hands of European and American merchants, while in addition nearly 500 millions of the same kind of sugar are extracted from the beet-root in Northern Europe, and consumed in the different countries of our more eastern continent. It was not till the year 1659 that sugar refining began to be practised in England; and in 1700, the consumption of all England was only 20 millions of pounds. Now, we are not only the great refiners of Europe, but by far the greatest consumers of sugar of every variety. In the year 1853, the consumption of the United Kingdom amounted to 818 millions of pounds of sugar, being at the rate of 28 lbs. a year—upwards of half-a pound a week—for each of our population. What a change in the habits and modes of living of the people does this imply!

The introduction and rapid spread of the habit of using tea is still more recent and remarkable. The leaf was not brought to Europe till about the ebginning of the 17th century. Sugar refineries were already in operation in England, when in 1664 the East India Company thought a couple of pounds of tea a not unroyal gift to present to the Queen of England. Now we consume at the rate of two pounds a head as the yearly allowance of every individual in the three kingdoms, and the total annual consumption of the United Kingdom is about 25,000 tons, or sixty millions of pounds! The use of this leaf is specially great in China and Thibet, in Russia, Holland, and England, and in the States and provinces of North America. The entire quantity consumed over this wide area, among about 500 millions of men, is roughly estimated at upwards of two thousand millions of pounds.

Coffee, though less a favourite among us than tea, is preferred to it by several of our continental neighbours. On the whole, perhaps the spread of coffee drinking the last 300 years has been more wonderful even than that of tea. It was not till the beginning of the 15th century that it was introduced into Arabia from Abyssinia. About the middle of the 16th, it began to be used in Constantinople, and in spite of the opposition of priests and Turkish doctors, it may now be considered as the staple minor luxury of Mahometan life. In the middle of the 17th century (1652), the first coffee-house was open in London; and now, two hundred years after, the yearly consumption of coffee in the United Kingdom has reached the large amount of 35 millions of pounds. The quantity of the coffee bean actually bought and sold is about 600 millions of pounds every year, and it is in daily use among perhaps 120 millions of men!

We may pass briefly over cocoa, the ancient beverage and nutriment of the Mexican Incas, and still the favourite in modern times of Central America, of Italy, and of Spain. It is consumed to the extent of about 100 millions of pounds a year, and among 50 millions of men.

But what is the chemistry of all this new food and drink, unknown to that ancient life, the manners and features of which form so great a part of our study at school? What new craving in our common nature have they awakened, what old craving more agreeably satisfied? What is their physiological action, in short, and upon what chemical constituents does it depend? Why have entire nations so readily fallen into the new habits, and why do they so pertinaciously cling to them?

By her fireside, in her humble cottage, the lonely widow sits; the kettler simmers over the ruddy embers, and the blackened teapot on the hot brick prepares her evening drink. Her crust of bread is scanty; yet as she sips the warm beverage—little sweetened, it may be, with the produce of the sugar cane,—genial thoughts awaken in her mind; her cottage grows less dark and lonely, and comfort seems to enliven the ill-furnished cabin. When our suffering and wounded soldiers were brought down frozen and bleeding from the trenches before Sebastopol to the port of Balaklava, the most welcome relief to their sufferings

was a pint of hot tea, which was happily provided for them. Whence this great solace to the weary and worn. Why out of scanty earnings does the ill-fed and lone one cheerfully pay for the seemingly unnourishing weekly ounce of tea? From what ever-open fountain does the daily comfort flow which the teacup gently brings to the careworn and the weak?

The answer we are enabled to give to these questions is still very imperfect. Recent chemical and chemico-physiological researches have indeed thrown much interesting light on the nature, composition, and mode of action of the warm infusions we delight to drink, and we can so far satisfactorily account for many of their effects. We may expect our present views, however, to be materially modified by the results of future research.

(To be continued.)

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

THOMAS LIGHTFOOT.

(Continued from page 54.)

In the Yearly Meeting of that year, 1724, a concern arose for the well being of the members, and a committee was appointed, consisting of Thomas Lightfoot and a few other Friends, to prepare an epistle of advice and counsel. The epistle was drawn up, approved by the Yearly Meeting, and printed for distribution among the members. A portion of it we insert.

"Dear and Well-beloved Friends,—In the tender love of our heavenly Father, wherewith he hath loved us in his dear Son Christ Jesus, do we salute you, earnestly praying that he who is the fountain of all our mercies and blessings, may thoroughly sanctify the hearts of all his people and children everywhere. Since it hath pleased Divine Providence to favour the churches in these parts with rest and quiet, our sincere desire is, that all may make right use thereof, coming up in the one living faith, and dwelling in pure love, in like manner as the primitive churches, when they had rest, 'were edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.' Where any abuse that rest, and fall into wantonness, janglings, envy or emulation, they grieve God's Holy Spirit, and become reproachful in his sight.

"Dear Friends, as the Lord has been very good and gracious to us, in this our solemn meeting, by favouring us with his Divine power and presence, to the opening of our hearts in love to him, and one to another; so he is pleased to bring a holy concern upon us, for the exaltation of his name and Truth, to recommend to your notice what is herein expressed.

"By accounts received from our respective Quarterly Meetings, we are given to understand, that love and unity is in a good degree continued among Friends, our meetings are kept up, and discipline put in practice; and by epistles from Rhode Island, Long Island, and Maryland, as also by Friends that have visited these Islands and parts adjacent, we are informed, that Truth prevails, and the testimony thereof is well received, and embraced in many places; divers being convinced, and some people come forth in the ministry to the comfort of faithful Friends."

"Dear Friends, We are touched with a godly jealousy, that the love and friendship of this world and spirit of it, with covetousness, pride, self-interest and the inordinate pursuit after lawful things here below, not only obstruct the growth of truth in some hearts, but hinder many from coming forward, as otherwise they might do, to carry on the good work of discipline, and perform other offices of love and service in the churches of Christ. Let us earnestly seek to the Searcher of all hearts for his Divine aid to empty us of these and all other hindering things, beseeching the Lord to cause many more worthy labourers to be fitted and made willing to come forward in this part of this great harvest.

"For this end, we earnestly recommend faithful Friends, especially ministers and elders, to watch over the flock of Christ, in their respective places and stations, always approving themselves by their holy examples, in conversation and conduct, to be such as faithfully and diligently walk up to the testimony of the blessed Truth, whereunto the Lord hath gathered us in this his gospel day.

"It is our advice, where any are found short, weak or faulty they may, without partiality, be admonished and sought in the spirit of love and Divine charity, so that it may be seen by all, that the restoring spirit of meekness and christian love abounds, before church censure comes; and that a gospel spirit is the spring and motive to all our performances, as well in discipline as worship. But if any decline or let fall any branch of their testimony, they are to be speedily dealt with and censured according to the good order and discipline established amongst us."

The epistle refers to former advices, and quotes some paragraphs from the last London epistle, and thus concludes.

"And now, Dear Friends, having thus recommended these things to your consideration and practice, we commit you to God, who is able and ready to assist us in His work and service, to the praise of his name, who is worthy forever."

"Signed on behalf and by order of the Yearly Meeting, held at Burlington, in the Seventh mo., 1724.

THOMAS LIGHTFOOT,
DAVID LLOYD,
ISAAC NORRIS."

In the Eleventh month, 1724, Thomas Lightfoot was married to Margaret Blunston, the widow of that valuable minister, John Blunston, and removed to her residence near Darby. He was then 80 years of age,—yet as respects his labours in the ministry, he was fervent and dedicated, and his faculties were not impaired, nor his judgment weakened.

In the First month, 1725, he brought his certificate of membership to Darby meeting, and there the brief remainder of his religious labour was mostly exercised. Towards the middle of the year, his health failed, and it was soon apparent that the end of his race drew nigh. Thomas Chalkley says in his Journal,—

"In the Eighth month, 1725, I went to Darby to visit our worthy aged Friend, Thomas Lightfoot, who lay very weak in body, none expecting his recovery. I called as I went from home, and then he was very ill, and told me 'he thought that illness would conclude his time in this world, but said that all was well, and likewise that he had a great concern upon his mind for the growth and prosperity of Truth in the earth, and desired with tenderness of spirit, that I would give his dear love to all friends;' and he now said, 'I never thought to see thee more, but am glad to see thee.' I stayed there all night, and in the morning we had a comfortable heart-melting time together, in which was revived the remembrance of the many favourable seasons of God's love we had enjoyed in our travels, in the work of the ministry of the gospel of Christ, and we tenderly prayed if we never met more in this world, we might meet in that which is to come, where we might never part more, but might forever live to sing with all the saints and holy angels, hallelujah to God and the Lamb."

"In the Ninth month, 1725, I was at the fu
ral of our worthy ancient Friend, Thomas Li
foot. He was buried at Darby; the meeting
the largest that I have ever seen at that pl
Our dear Friend was greatly beloved for his pi
and virtue, his sweet disposition and lively mi
try. The Lord was with him in his life and dea
and with us at his burial."

Thomas Lightfoot was about 81 years of a
at the time of his death.

(To be continued.)

For "The Friend

Erastus Brigham Bigelow.

(Continued from page 52.)

While, to meet the exigency, he was earnes
considering the question of "ways and mean
an incident of travel recurred to his memory.
his stenographic journeying he had accidenta
witnessed the process of weaving coach-lace.
the time, he had felt no interest in the matte
had taken no note of the details. He only
membered that hand-looms were employed. W
this recollection, the idea of a power-loom imm
diately presented itself. Two days' study c
vinced him that the thing could be done. I
another point must also be settled: would it pa
He was wholly unacquainted with the charac
and extent of the coach-lace business. Hiring
a neighbouring farmer his work-horse and old y
low-bodied chaise, he starts, with characteris
promptness, on a tour of inquiry. The carria
makers of Worcester, Grafton, Framingham, Me
way, and Dedham, were successively visited a
interrogated. The result was a general referen
to Fairbanks, Loring & Co., of Boston, venders
the article, with whom these mechanics all des
Into Boston accordingly went the yellow chai
Fairbanks & Co. settled every doubt. A coac
lace power-loom, they said, would certainly
well; but the thing had been often considered
the principal lace-makers, and pronounced an i
possibility. They expressed a wish to join wi
him in case of his succeeding—though, as th
afterwards confessed, without the slightest fai
in the project.

E. B. Bigelow went home, and with no oth
guide or help than a piece of coach-lace set hims
to the accomplishment of a task, which, up to th
time had been deemed impossible. Spurred on
necessity, and encouraged by a confident hope
success, his mind became intensely active.
others, indeed, he seemed to have grown sudden
stupid. When spoken to, he appeared to liste
and yet showed by his silence or inapposite repl
that he had not understood a word. One eveni
he was asked to show a visitor the way out.
the surprise of the latter, he took an unlight
candle, marched silently before him through
long, dark entry, and gravely bowed him from th
door. During this period of mental abstractio
he took no note of time. He sat in the fami
circle with as little share in the conversation as
he had been deaf and dumb. All hints about be
time were thrown away upon him, and the unmov
candle-stick, whose taper had expired in its socke
usually showed in the morning that he must ha
gone off to his rest, at some late hour, in the dar

The fruits of this extraordinary application soo
appeared. Within six weeks from the time of i
first conception, he had a power-loom in successf
operation. Let any one examine this beautif
and complicate piece of mechanism, in which ir
seems to act like an intelligence, and exhibits
dexterity which human fingers scarcely surpas
Let him consider that this machine involved a

essential principles of a far more important —the Brussels carpet loom; that the inventor a young man not twenty-three years old, who never even looked into a treatise on mechanics; finally, that all this was accomplished in the f space of forty days; and he will, at least, w that the history of useful art exhibits few h instances of mental and executive efficiency. Thus far we have traced, with some particula-, the ardent aspirings, the varied efforts, the cessive struggles and disappointments of a poor persevering youth. It shows what may be omplished by high aims, a fixed purpose, and blute industry. It will appeal to the warm mpathies of those who love to contemplate the elopment of mind and character under a disci-ne of hardship. * * * * The complete success of the coach-lace loom ught the inventor at once into notice. Fair-ks, Loring & Co., of Boston, John Wright, of rcester, Israel Langley, of Shirley, together h the inventor and his brother Horatio, united the purpose of building and running the looms. is association afterwards became the "Clinton mpany." E. B. B. was now in a condition to ry out his early and long-cherished, though n frustrated wish in regard to education. But time for that scheme had, he felt, gone by. had become better acquainted with the nature l measure of his own capacities. He saw open-before him a career of activity, success, and fulness. To this, accordingly, he resolved to vote his future life.

Soon after the Clinton Company began its ope-ions in Lancaster, the affairs of Freeman, Cobb Co., had become so far adjusted as to liberate m its legal embarrassment the counterpane m. One of the firm immediately contracted h the inventor on terms highly favourable to latter, for a number of the looms. But E. B. gelow happening soon after to be in New York, v there a new and different species of counter-ne then just introduced from England. An amination of this fabric convinced him not only t it would be more marketable than the knot-l counterpane, but that it could be made at less st. With a disinterestedness hardly less rare n his ingenuity, he advised —— Roberts to ve up the contract, and thus lay aside entirely e very curious and perfectly successful loom al-dy made. He at the time agreed to invent a wer loom for weaving this new fabric. Within x months from that time he had such a loom in ccessful operation. A small mill in Lancaster s filled with the machinery, and the business, adily prosperous, has remunerated the inventor, d enriched others.

After starting the coach-lace and counterpane tablishments, E. B. Bigelow took up the ques-on of weaving the ingrain or Kidderminster car-t by means of power-looms. It was no easy mat-r to produce a fabric in which the figures should atch, which should have a smooth, even face and rfect selvedge, and do this with a rapidity so much yond that of the hand-loom as to make it an ob-ct. The hand-loom weaver can, to some extent, eet these conditions by the exercise of his judg-ent. If the shuttle has not fully done its work, e can give the weft-thread a pull with his fingers. , on measuring, he finds that the figure is get-ng to be too long, or too short, he remedies the ult by putting either more or less force to the the, as he beats up. If he perceives that the rface of the cloth is becoming rough, he regu-tes the tension of the warps. By the exercise constant vigilance, skill, and judgment, he can *pproximate* to the production of a complete and gular fabric. But how shall these properties be imparted to inert matter? How shall iron be taught to observe, to judge, and to vary its action with such modifications as the case may require?

To the achievement of this seeming impractica-bility our inventor now addressed his extraordina-ry powers of analysis and concentration. A short study assured him that the idea was feasible. On the strength of this conviction—before he had made a model or even complete drawings of the machine—he entered into a written contract with a company in Lowell, to furnish them with power-looms for making ingrain carpets. His first loom for two-ply carpets was set up within a year. In the matching of its figures, in evenness of surface, and in the regularity of its selvedges, its product far surpassed that of any hand-loom. Its average daily work was from ten to twelve yards; that of the hand-loom is about eight yards.

He *must*, he *could*, do better than that. A second loom, with various modifications and improvements was ere long produced. By this the daily product was raised to eighteen yards. Still he was not satisfied. A third machine, with essential variations, at length appeared. This loom made, with perfect ease, from twenty-five to twenty-seven yards a day. The others, of course, like his first counterpane loom, were thrown aside. This loom was started in the summer of 1841. In the autumn he went to England. During this short visit the manufactures of that country naturally drew his special regard. He at once saw that, in some important particulars, the English manufactures were in advance of ours. His opinion to this effect, frankly expressed on his return to Lowell, was received at first with murmurs of surprise and incredulity. It was not long, however, before the practical adoption of his suggestions showed that they had taken full effect. In 1842 the several manufacturing corporations of Lowell paid a deserved tribute to E. B. Bigelow's knowledge and skill, by creating a new office, with a liberal salary, and appointing him to fill it. His duties were to make improvements and suggestions, and, generally, to advise and consult with the agents of the respective companies. In this capacity he brought forward some important improvements, which were adopted by all the cotton mills of Lowell. Finding his new office too general in its character and duties to give results satisfactory to himself, he resigned at the end of eighteen months, and with his retirement the office itself expired. During this period he built, for the Lowell Company, a mill to receive his power-looms; and thus started the first successful power-loom carpet factory recorded in the annals of manufacture.

(To be continued.)

Clothing for the Young.—Erastus Wilson says: Are the little highlanders whom we meet during three out of the four quarters of the year, under the guardianship of their nursery-maids, wadling about the streets in our public walks and squares, properly protected from the cold? Are the fantastically-attired children whom we see taking an airing in carriages in our parks, sufficiently and properly clad? If these questions can be truly answered in the affirmative, then, and then only, my remarks are needless. There can enter into the parent mind no more baneful idea than that of rendering children hardy by exposing them unnecessarily to cold, and by clothing them inefficiently. I have known instances wherein parents acting on this known instances wherein parents acting on this principle have failed entirely in rearing their offspring. Does nature treat her progeny thus? Does spring. Does nature treat her progeny thus? Does she not, first of all, insure the birth of her young only at a kindly season, and then provides them with downy coverings, warm nests, and assiduous protectors? And we must imitate nature, if we would give to Britain a race capable and worthy of maintaining her independance and honour.—The little denizens of a warm nursery must not be subjected, without a carefully assorted covering, to the piercing and relentless east or north-east winds; they must not be permitted to imbibe the seeds of that dreadful scourge of this climate—consumption—in their walks for exercise and health; they must be tended, as the future lords of the earth, with zealous care and judicious zeal. One-sixth of the deaths of young children, it must be remembered, result from cold.

Selected.

JACOB'S WELL.*

Here, after Jacob parted from his brother,
His daughters lingered round this well, new-made;
Here, seventeen centuries after, came another,
And talked with Jesus, wondering and afraid.
Here, other centuries past, the emperor's mother
Sheltered its waters with a temple's shade.
Here, mid the fallen fragments, as of old,
The girl her pitcher dips within its waters cold.

And Jacob's race grew strong for many an hour,
Then torn beneath the Roman eagle lay;
The Roman's vast and earth-controlling power
Has crumbled like these shafts and stones away;
But still the waters, fed by dew and showers,
Come up as ever, to the light of day,
And still the maid bends downward with her urn,
Well pleased to see its glass her lovely face return.

And those few words of truth, first uttered here,
Have sunk into the human soul and heart;
A spiritual faith dawns bright and clear,
Dark creeds and ancient mysteries depart;
The hour for God's true worshippers draws near;
Then mourn not o'er the wrecks of earthly art:
Kingdoms may fall, and human works decay,
Nature moves on unchanged—Truths never pass away.

J. F. Clarke.

* Suggested by a sketch of Jacob's Well, and Mount Gerizine.

For "The Friend."

Adherence to the Truth, the Ground of Spiritual Unity.

The ground upon which our worthy forefathers stood, in the support and defence of Truth, was attained to and maintained by simple obedience to the teachings of the Holy Spirit in the secret of their hearts, whereby they were led to forsake their carnal reasonings, and to cleave unto God; with the exercise of humble, fervent and continual *prayer*, that He might redeem them from the world and its spirit, and preserve them in that inward state of waiting and watching before Him, wherein alone they could be kept faithful to the pointings of his holy finger. By simple attention to "*the still small voice*," they were kept alive in the Truth, and in unity one with another, in their open and secret exercises before the Lord—speaking the same language, and minding the same things—with a single eye to *his* honour, who had called and qualified them to serve him.

But we read of one anciently who "was marvellously helped till he was strong; but when he was strong, his heart was lifted up to his destruction, for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense;" and that for this unauthorized act he was called to an account by the priests of the Lord, who said unto him, "It appertaineth *not* unto thee, Uzziah, to burn incense unto the Lord, but to the priests, the sons of Aaron, that are consecrated to burn incense." And we may read or remember what happened unto him when he was wroth at the saying of the priests, and persisted in doing the thing which he had been advised against; how that he became and continued a leper, even unto the day of his

death, and was thrust out of the sanctuary by the priests unto whom his offerings were unsavoury.

How different was the case of this unfaithful king, who was smitten by the Lord for his disobedience and frowardness, from that of the prophet Elijah, who was enabled by cleaving unto God, his holy helper, to confound all the prophets of Baal! and what a lesson of humility should these, with the host of other testimonies, to the necessity and sufficiency of Divine wisdom and strength, teach us, who are professing to seek their direction and support, and to acknowledge obedience to the Holy Spirit as the ground of our unity and strength, lest the wall of our defence be broken down, and walls of partition continue to be raised up between those professing the same Divine guidance, by which our worthy predecessors were united together into the one body by the one Head; whom, while they accounted themselves as nothing, they acknowledged as all in all, and therefore did *not* stop short, or seek to go beyond his teachings, for a knowledge of those things which concern the salvation of the soul.

Being thus content with the simple discoveries of Truth to their minds, and obedient thereto, they were enabled to see eye to eye, and to walk by the same rule, seeking that honour only which cometh from God, rather than the praise of men, which has so often proved a snare to the unwatchful, exalting them in the spirit of their minds above *the little pure witness* for Truth in the secret of the heart; whereby their salt hath lost its savour, and has come to be trampled under foot; for, said our blessed Redeemer, "How can ye believe who receive honour one of another?"—and again it is queried, "What unity hath he that believeth with an infidel?" Is not obedience to the Truth both the ground of belief and of spiritual unity, and the evidence of our favour and acceptance with God? If so, how can we lay claim to these, while we are serving our own wills, and following our own wisdom, instead of adhering unto the simple leadings of the Spirit of grace, a measure of which is given to us all? Is it not possible for us to be deceiving ourselves in this matter, by regarding the wisdom of the flesh as Divine knowledge; and being led thereby into self-confidence and self-complacency, to become exalted above the *unflattering* witness of the everlasting and *unchangeable* Truth?

An Adventurous Craft.—Moored to our wharf is a little craft, which looks more like an oyster boat than any thing else—which, perhaps, has made the most adventurous voyage on record since the days of Ptolomy. She is called the St. Louis, and is only 26 tons burthen. Her master's name is Depeuy, and he belongs to Matamoros, Mexico. Finding himself in Leghorn, on the Mediterranean, Mr Depeuy determined, actuated by a love of adventure, to purchase this small sloop, which only draws four feet of water, and to return home in her. He manned her with three sailors, and loaded her with fruit, and after a stormy passage of eighty days during which he was baffled about by contrary winds, he finally arrived safely at New Orleans, after paying the sum of fifteen dollars fees at the Quarantine Station. We visited this little craft yesterday, and were astonished at her exploits when we surveyed her diminutive proportions. The Captain must be an excellent sailor. He intends going to Matamoros in her, and as a tribute to his sailor genius, we think the Quarantine Board should refund him the fees paid, and the city should not exact any wharfage. The venturous little bark lies at the foot of St. Peter street, in the Second District, and as she is a real curiosity, our citizens should not fail to visit her.—*N. O. Delta.*

For "The Friend."

We have received some extracts from John Barclay's Memorandums sent by a Friend in Iowa, who has occasionally furnished us with information concerning the country, climate, soil, productions, &c., of that improving State. He says, in an accompanying note, "Immigration continues so strong into this State, it is impossible to erect houses sufficient for each to contain one family only. We have been favoured in the past season with plentiful crops generally, and with little exception, with good health. Stock and produce are high for them to be in this State; wheat selling for $1.30 per bushel."

EXTRACTS.

"Fifth month 21st.—I resume these notes, and it is under a sense, greater if possible than ever, of my incompetency to set forth my many feelings and exercises, either in reference to my own condition, or that of the gathered church with whom I associate. I cannot recur in this place to what has transpired, since I last wrote in this little book; suffice it to say, my soul does feebly desire to bless the great name of the Lord, my Saviour, for the very thought and hope now presented before me—that because He lives, I live also. To be preserved alive in the Truth unto this day, and once more to meet with and recognize my friends in the Truth, in the life of it; this is indeed a favour. And to be given to know, in any measure, what has aimed at the life, and is yet seeking to devour, leads to some hope of a complete deliverance from the snares of death. Ever since I have attended this Yearly Meeting, my mind has been deeply exercised according to my capacity for the welfare of this people. As I proceed in my pilgrimage, I trust my confidence is increasing, that the great 'I AM,' the King of Zion, still reigns and will reign to the overthrow of all his enemies; and that He alone is equal to take care of his church, and to overrule all things for the good of his little dependent ones. Yet, O! how awful do the times appear in which we live; and how awfully critical is our standing among the various professions around us. Doubtless, it always has been so, perhaps more so, than those of any particular age may have thought. Every period has had its dangers, its temptations, its responsibilities. Yet surely ours are, if not new, very specious snares; and when I look around, I am ready to think, who, even among the highest in knowledge, in faith, or in gifts, is not fearfully liable to fall into some of these snares. O! I have this day seen, as I think, in the light of the Lord, the enemy endeavouring to deceive, if it be possible, the very elect. There are baits already laid, golden baits, which, if they are not seen and shunned, will even devour those who devour them. I see not how some, who now take the lead amongst us, will or can escape being carried away, as with a sweeping flood, by that which they are now swimming in; unless the Lord prevent, I see not how this Society can escape being landed, yea stranded, on a rock. Every day, every fresh occasion of witnessing the spirit and proceedings of these times, convinces me beyond all hesitation, that we are fast verging to a crisis,—an alarming crisis, and a shaking, sifting crisis, when every foundation will be discovered, every covering removed. And though many will say, 'Lo here is Christ, and lo there!' is he not with us, and do we not own him and follow him? Yet a clean separation will take place between the chaff and the wheat, and nothing will be able to endure the refining heat of that day, beside the beaten gold. O! how loose, how crude, how mixed are the views of many: how accommodating, how shifting is the ground they stand upon; how lofty and superficial is their edifice, though beautiful, and apparently solid also. O! for more humiliation, fasting, waiting! O! for less activity, self-conceit, less taking of the name of Christ in vain! May such a view of things conduce to drive and keep me yet nearer to the Source of safety and of all succour; that I may abide in Him, and grow up in Him in all things who is the Head!

A Mammoth Cave in Mackinaw.—A correspondent of the *Detroit Tribune*, writing from Mackinaw, mentions the discovery at that place of a remarkable cave, the entrance to which was revealed a few days since by a rush of water during a storm, which washed away the surrounding earth and rubbish. The opening was about four feet high and ten feet in width. A party of ladies and gentleman, well provided with lights and cord, entered it, and after ascending gradually through a long and narrow alley, surrounded upon every side with stalactites and crystals of calcareous spar, which glittered like diamonds in the torchlight, suddenly found themselves in an immense dome or amphitheatre, two hundred and fifty feet in length by two hundred and forty in width, and one hundred and eighty in height. Leaving this beautiful place, they then passed through a long series of alleys and magnificent chambers, and finally discovered a dim light through a crevice of the wall in front. Excavating a place of sufficient size for passage, they passed through and found themselves in a small cave, near "Dousman's far house." They had travelled a distance of nearly three miles beneath the surface of the ground.

Epistle of George Fox.

Friends and brethren in the Lord Jesus Christ, in whom you have all life, peace and salvation, walk in Him, who is your heavenly Rock and foundation, that stands sure, who hath all power in heaven and earth given unto him. So his power is over all! Let your faith stand in his power, which is over all, from everlasting to everlasting, over the devil and his power, that in the holy, heavenly wisdom of God, you may be preserved and kept to God's glory, out of all snares and temptations; so that God's wisdom may be justified of all his children, in this day of his power, and they all may be faithful, serving and worshipping God in his spirit and truth, and valiant for it upon the earth. For, as the apostle saith, "They that believe are entered into the rest, and have ceased from their own works, as God did from his." Now this rest is an eternal rest in Christ, the eternal Son of God, in whom every true believer hath everlasting life in Christ Jesus, their rest and everlasting day. For Christ the Rest, bruiseth the serpent's head, and through death destroyeth death and the devil, the power of death and his works; he is the Eternal Rest that giveth eternal life to his sheep. Christ fulfilleth the prophets, and all the figures, shadows and ceremonies, as in the Old Testament, and all the promises are yea and amen in Christ, who was the eternal Rest to all true believers in the apostles' days, and ever since, and is so now. Christ is the beginning and the ending, the first and the last, who is ascended above all principalities, powers, thrones, and dominions, that he might fill all things. For by Jesus Christ all things were made and created, whether they be things in heaven, or things in the earth; and he is the eternal Rest. They that believe are entered in to Christ, their eternal Rest, in whom they have eternal life and peace with God. Wherefore, I say again, in Him who is your Rest, live and abide; for in Him ye are happy, and his blessing will rest upon you. God Almighty keep and pr

e you all, his true believers, in Christ your
t and Peace this day, Amen. G. F.
ondon, the 18th of the Twelfth month, 1684-5.

Child Rescued by a Dog.—As one of the
w York city cars was passing down Fulton
et, a few days since, a lady, with a little girl,
empted to pass in front, the child being ahead.
ore the driver could hold up, the child was
rly under the horses' feet, when a large New-
ndland dog, seeing it, bounded to her, and
ing her in his mouth, rescued her from immi-
t danger of being trampled to death, brought
to the almost distracted mother, and laid her
vn. He looked up and wagged his tail, and
e a short bark, expressive of his delight, and
ay he went.—*Ledger.*

THE FRIEND.

ELEVENTH MONTH 3, 1855.

Friends who intend sending children to West-
vn Boarding-School by the West Chester cars,
e requested to observe that the time for leaving
Depot in the afternoon, has been changed
m half past 3 to *half past 2 o'clock.*

We are sometimes fearful lest we in this coun-
who have a testimony to bear, against war in
its relations, its origin, its accompanyments,
d its consequences, should not be sufficiently on
r guard against the feeling of interest, and the
itement, that are naturally awakened by tidings
battles and victories. There is some danger,
ile eagerly perusing the high-wrought descrip-
ns of an engagement, or the flourishing state-
nts of a despatch, that we may have our feel-
gs so far leavened into sympathy with the com-
tants, on one side or the other, as to allow our-
ves to overlook, or at least but partially admit
o consideration, the intensity of human misery,
d the enormous aggregate of wickedness which
ery battle must inevitably exhibit. It is well
r all to bear in mind, that such is the constitu-
n of human nature, that even the recital of
tions and scenes which was at first heard with a
rill of horror, if frequently repeated, grows less
d less repulsive, and the sensibility may be thus
adually and almost unconsciously blunted, until
e heart becomes callous to the record of the de-
ruction of human life, especially when accompa-
ed with glowing pictures of what are styled bril-
nt feats of arms, and we can read of the heaps
mangled victims that have fallen in the field, or
en slaughtered in the trenches, with almost
igid indifference, at least without those feelings
sorrow and repugnance, with which they should
l the breast of the true and sensitive disciple of
e Prince of Peace.

Certain it is that the sinful feelings in which
ar originates and is carried on are contagious;
d will gradually insinuate their poison into
e heart that is not preserved by Divine Grace,
) as not only to demoralize the nations engaged
n it, but by its false assumption of glory, of
ravery, and of its necessity for the support or
efence of a good cause, will tend to deprave the
one of moral feeling in others who are lookers
n; and thus stealthily prepare them to regard
cenes of bloodshed and rapine, the sufferings of
oncombatants who are invaded, and the desola-
ion of the widows and orphans whose natural
upporters and guardians have been ruthlessly
lain, as at most but evils that are inevitable, and
hich ought not to stand in the way of gratifying
heir thirst for conquest or of seeking to revenge
heir real or supposed wrongs. In this way, public
sentiment in our own country, may be deteriorated
by the iniquitous war now going on in Europe.

We think that for some time past there has been
no little evidence of an improved state of feeling
among professing Christians of nearly all denomi-
nations upon the subject of war. The tone of the
religious periodicals, indeed we may say of a large
part of the public press, has been very different
from what it was during, and for several years
after the European wars which terminated with
the downfall of Napoleon 1st. It has been more
generally denounced as an almost unmitigated
evil, and more willingly admitted to be, in every
aspect, contrary to the benign precepts of the gos-
pel of Christ. This is attributable, without doubt,
to the increase, or more general diffusion of the
light of Truth, which has brought these convictions
home to the minds of men of serious reflection;
and as the bloody scenes and false theories, which
blunt the sense of right and rouse the passions
from which war springs, have had but little play
during the long peace which the greater part of
the civilized world has so long enjoyed, the con-
viction of the sinfulness and inexpediency of war
has been more boldly and more freely avowed.
But now that the public eye is once more directed
to the manœuvring and deadly encounter of hos-
tile armies, and a systematic effort is making to
enlist the feelings of the belligerents in their na-
tional quarrel, we must anticipate a check to this.
and that the voice of Truth will be disregarded
amid the excitement and the false eclat of the de-
structive contest.

After all that has been admitted by many of the
prominent teachers in different professions of the
Christian religion, it is amazing how they can be
satisfied to inculcate the idea that Christians may
take any part in the horrible scenes of war; and
that they do not feel the duty which is incumbent
upon them, to bear a full and unwavering testimony
against it under every circumstance. It is but of
small moment to speak, in terms however strong,
of the dreadful realities of war, and to desire the
time to come when it shall be learned no more,
while the voice is not raised against war itself, as
being directly opposed to the religion of Christ,
and therefore that it must be unlawful for a christian
to engage in it. We take the following from the
Presbyterian, and we might suppose, with the
views expressed in the extract, that highly re-
spectable paper, the exponent of the principles and
feelings of a large body of professing christians,
would be found freely and firmly opposing war and
every thing connected with it; but such does not
appear to be the case.

We think he must indeed have been a "re-
markable Christian" who could continue "actively
engaged" in an occupation the "essence" of which
was to render him "defiant of God and lost to all
moral purity."

"In the memoirs of that remarkable Christian, Colo-
nel Blackader, we notice the frequent lamentations he
uttered at the exceedingly depraved character of the
soldiery under his command. Their profanity and lib-
ertinism shocked his sensibilities, and during a march,
he was sometimes constrained to ride far enough in ad-
vance of them to escape the sound of their fearful im-
pieties. On several occasions, after battle, he walked
over the field of blood to place himself within reach of
the emphatic *preaching* of the dead who were strewn
over it; and this preaching was not the less impressive
as it came from the silent corpses of those who a few
hours before were giving utterance to their inwrought
depravity in foul and odious blasphemies. Of such
materials armies are generally composed, and it seems
to be of the essence of war that those actively engaged
in it become defiant of God and lost to all moral
purity.

"When this unquestionable fact is remembered, how
appalling is such intelligence as that recently received,
of thirty thousand men killed in a single battle! Se-
bastopol has fallen! is the announcement; thirty thou-
sand slain! All are eager to learn the particulars, and
each one coolly calculates the political results of such a
victory. How few, alas! consider it in its moral rela-
tions, and reflect that, in all human probability, from
the previous character of the fallen, the great majority
of them have been hurried into the presence of an
angry God, and all the terrors of an endless perdition.
Few, comparatively few, fall on the battle-field with
the hope of heaven in their heart. On the contrary,
amidst the smoke and noise of deadly and fiendish
strife, not only is temporal life in many a one ex-
tinguished, but disembodied spirits are driven forth
into incurable despair and anguish. Hell is peopled
from the battle-field, and hence the news of such a
contest as that which has just taken place in the
Crimea, should be received, not with exultation and
shoutings, but with tearful eyes, that so many have
perished for time and eternity. This is no sickly senti-
mentality, as some would style it, but sober reason;
for one soul, in its endless destinies, is worth more
than a kingdom, and a lost soul is beyond any price of
redemption. Let Christians guard themselves against
the hardening influence which even the rumors of war
may produce, and pray for the time when 'war shall be
learned no more.'"

This is strong language, but in an article im-
mediately following the above, after quoting from
an account furnished by one of the participants in
an engagement with the Indians on our frontiers,
in which a most flippant, heartless description is
given of the slaughter of the poor creatures, many
of them women and children. The editor says—

"*While it may be necessary* to punish the Indians for
the massacres committed by them, it is certainly to be
deplored that any human heart can witness their de-
struction with feelings so utterly unfeeling."

Is it not "to be deplored" that the murder of
men, women, and children, should be spoken of as
a thing "necessary" among a people professing to
be the disciples of Him who came into the world
to save men's lives, to redeem them from all
iniquity, and translate them into his blessed king-
dom where nothing can hurt or destroy?

SUMMARY OF EVENTS.

EUROPE.—News from Liverpool to Tenth mo. 13th.

The War.—The allied fleet, which, according to the last news, had sailed from Sebastopol on a secret expedition, anchored off Odessa on the 8th ult. The force consisted of 8 ships of the line, 27 steamers and one other vessel. An immediate bombardment was expected. Since the destruction of the corn ports in the Sea of Azoff, the Russian army in the Crimea has received its supplies, principally from Odessa. The Emperor of Russia arrived at Odessa on the 22d of Ninth mo., and left the next day for Nicolaieff to attend a council of war. French troops were being concentrated on the Danube. A despatch from Gortschakoff states, that the allies had advanced from Eupatoria, threatening Perekop, but had retired on meeting the advance posts of the Russian left flank. The Invalide Russe gives a detailed account of the losses of the garrison of Sebastopol in the final struggle, as follows. Killed 2684, wounded 6058, contusions 1205, missing 1754; total 11,701. The same journal states that the Russians lost 1500 men on the 10th of Eighth mo., and from 500 to 600 men a day, from that time up to Ninth mo. 5th, making a loss of between 25,000 and 30,000 men in the last month of the defence. The garrison at Kars still holds out, though reduced to great extremes. Part of Omar Pacha's force was advancing from Batoum, to attempt to raise the blockade. The Turkish force now at Kars numbers 10,000. In a cavalry engagement near Kars, the Turks were defeated by the Russians. The Turks had about 400 men killed. In the Baltic, the allies had destroyed a number of small vessels in the Gulf of Bothnia. The bombardment at Riga is stated to have injured one of the batteries considerably. The Russians were actively engaged in repairing Sweaborg, and increasing its defences.

FRANCE.—Great exertions were being made to reinforce the army in the Crimea. Large numbers of sick and wounded men were constantly returning to France. The hospital accommodations for the wounded at Constantinople, had been vastly increased, but were still quite inadequate for the reception of the thousands sent there. About 70 per cent. of the wounded die.

DENMARK.—The Danish government has invited all maritime powers, including the United States, to meet in Congress at Copenhagen next month, to settle the question of the Sound Dues.

ENGLAND.—The Bank of England returns state the amount of notes in circulation at £20,292,555, being an increase of £129,870; and the stock of bullion in both departments, £12,359,281, showing a decrease of £449,-647, when compared with the previous return. A meeting of the creditors of DeLisle & Janvrin had been held, and the statement of their affairs was very satisfactory. The British ships Rodney, Albion, London, Leander and Wasp, have received orders to proceed, under the command of Admiral Stopford, to the coast of Italy. They will begin their mission, it is said, in the Bay of Naples. There had been no further advances in the rate of interest, and consols remained at 87½. The Liverpool cotton market was much depressed, and prices had further receded. Some sales had been made at a decline of nearly ⅛d. Sales of the week, 31,000 bales. Flour had advanced 1s. per bbl.

MEXICO.—The latest accounts from Mexico state that Alvarez has resigned the Presidency, owing to his advanced years and feeble health, and General Comonfort has been elected to fill the vacancy.

BRAZIL.—Dates from Para state, that the cholera had prevailed in that city and province with great violence and fatality. Above 8000 persons had died in the province. The disease had also reached the cities of Bahia and Rio Janeiro.

UNITED STATES.—The commercial marine of the United States now exceeds that of any other nation. It consisted, in the year 1854, of 40,500 vessels with a tonnage of 5,661,416. Great Britain and Colonies have 30,960 vessels and a tonnage of 5,043,270. The commercial marine of all the rest of Europe is not equal to that of either Great Britain or the United States.

Foreign Immigration.—During the week past, 6555 foreign immigrants arrived at the port of New York, on board vessels from British and German ports, bringing with them in cash, money to the amount of $245,075, or an average of thirty-eight dollars for every man, woman and child. The real amount of cash means is thought to be much larger, as it is said to be a well ascertained fact that the German immigrants do not report all they bring with them. It is estimated that the immigrants of the last year have brought about thirteen millions of dollars in ready money into the country.

Yellow Fever.—According to the weekly record, 2584 persons died of yellow fever in New Orleans, during the recent prevalence of the epidemic. The New Orleans Delta says that the new discovery of inoculation as a protection against yellow fever has been tried in three thousand cases in that city, this season, with entire success. There appears to be no doubt of the local origin of the fever, and that it originated the present year in New Orleans.

Banks.—The Secretary of the Treasury has published a statement of the condition of the Banks of the United States, according to returns, nearest to First month 1st, 1855. It appears that the number of banks and branches was 1300, having a capital of $332,000,000. Their circulation amounted to $186,952,000; the specie in their vaults to $53,944,545; real estate held by them, $24,-073,801. In 1837, the banking capital in the United States, was $290,000,000; the circulation $149,000,000; and the specie held by the banks, $37,915,000.

Kansas.—The contest respecting the institutions of this territory continue to be carried on with earnestness, and the Free State and the Pro-slavery party seem alike sanguine of ultimate success. In Georgia and Alabama there have been movements to raise funds, "for the purpose of equipping and sending to Kansas sound and reliable southern emigrants and slaves, with a view to sustain there a preponderating influence." So far, the Free State men appear to have a majority of the actual residents on their side, notwithstanding their elections are controlled by the people of Missouri.

The Western Plains.—Accounts from Fort Laramie have been received to Ninth mo. 29th. General Harney was about to leave that post to establish a fort at White Earth River, to overawe the Winnebagoes. The Brule Indians had agreed to deliver up the murderers of the mail party. The Chief, Little Thunder, was not killed at the battle of Blue Water. Winter had set in with unusual severity. Col. Sumner, with seven companies of cavalry, was *en route* for Fort Laramie.

Ship Building.—The prospects of an improved freighting business from the United States to Europe, in connection with the probability, that the numerous vessels now in the war service, will be required for an indefinite period, has given an impulse to ship building in the United States, and the ship carpenters of Boston, New York, &c., are said to have full orders for the next six months, at advanced prices.

Philadelphia.—Interments last week, 178.

Miscellaneous.—*March of Improvement.*—Six years ago not a steamer plied on the rivers in Oregon. Now there are eleven. Two run on the Columbia from Astoria, one from Fort Vancouver, and one from the Cascades to Portland, two to Oregon City. Three ply on the Upper Willamette to Carrelles, (head of steamboat navigation,) and two between Cascade City and the Dalles.

North-Western Emigration.—The great North-Western stream of emigrants crosses the Mississippi at Davenport, (Iowa.) Its magnitude the past season may be inferred from the income of the ferry at that place, which has amounted, it is said, to upwards of *ninety thousand dollars.*

Judicial Decision.—The Asheville (N. C.) Spectator says, that recently, at Jackson Superior Court, Judge Manly decided that a person professing the doctrines of Universalism, was an incompetent witness in the Courts of that State, and, in consequence, two or three witnesses of that persuasion were ruled out.

Newly Discovered Island.—A Nantucket whaling vessel has discovered a new island in the South Pacific Ocean. It is situated about two hundred and fifty miles south of Desolation Island, and the ship which encountered it, took from it in less than a week's time, four hundred barrels of sea elephant oil.

Dreadful Hurricane.—Late advices from St. Domingo state that a tremendous hurricane was experienced there, which blew down nearly one-third of the houses of the city, tore up an immense number of cocoa-nut and other trees, and almost entirely destroyed the growing crops. Several merchant vessels were injured, and two men-of-war ships wrecked.

The Cork Tree in the United States.—The cork tree, which flourishes naturally in the south of Europe, is an evergreen, about twenty or thirty feet in height. The substance denominated cork is the outer bark, which sometimes grows two or three inches in thickness. From the Patent-Office the seed has been distributed to a number of States to test its adaptation to our climate.

Difference in the Set of Tides.—Professor Bache notes the following singular difference in the motion of the tides in the Atlantic and Pacific Oceans. On our own coast, in the Atlantic, they flow from east to west; on the coast of Great Britain, from west to east; and on the Pacific their motion is circular, they sweep round by Asia, turn and flow back.

Great Fire.—On the night of the 16th, a desolating fire occurred at Bloomington, Ill. Two persons lost their lives, and others were injured. The destruction of property is estimated at $150,000.

Deaths by Violence, in California.—From First mo. 1st to Eighth mo. 1st, 1855, 320 persons were put to death by lynching and murder, and two persons were executed according to law.

Large Casting.—A few days since, an iron girder was cast at Oram's foundry in Philadelphia, the length of which was 70 feet with a spring of 10 feet, and the weight nearly eight tons. This is said to be the largest casting ever made in this country.

RECEIPTS.

Received from Z. Hampton, agt., Io., $2, to 10, vol. 28, and for Rd. Mott, $2, to 35, vol. 28, E. Bundy, $2, to 42, vol. 29, Jos. Embree, $2, to 14, vol. 29, Thos. D. Langstaff, $2, vol. 25; from Jas. Bell, Pa., $2, vol. 28; from Jehu Fawcett, agt., O., $44, for Jos. Painter, Theo. Mourland, Jos. Lynch, J. Carr, J. R. Carr, Ind., M. Howell, A. Street, J. Heald, Saml. Carr, David French, $2 each, vol. 29, Saml. Street, Anna Macy, C. Allen, $2 each, vol. 28, Lewis B. Walker, $4, vols. 26 and 27, Danl. Test, $4, vols. 26 and 27, M. W. Woolman, $4, vols. 28 and 29, Mary Brown, $2, to 30, vol. 29, Wm. Fisher, $2, to 27, vol. 29, Ruth Stanley, $2, to 19, vol. 29; from Jos. W. Satterthwaite, per J. Elliott, O., $2, to 12, vol. 29.

A stated meeting of the "Female Society of Philadelphia for the Relief and Employment of the Poor," will be held at the House of Industry, No. 70 N. Seventh street, on Seventh-day, 3d inst., at 3½ o'clock, P. M.

WEST-TOWN BOARDING-SCHOOL.

The winter session of the School will commence on Second-day, the 5th of Eleventh month next. The pupils will be conveyed from the city, by railroad, to West Chester, where conveyances will be in waiting to take them to the School, on the arrival of the morning and afternoon cars, on Second-day, the 5th, and Third-day, the 6th of Eleventh month. The children will get their baggage the day after their arrival. The cars leave the depot, south side of Market street, above Eighteenth, (formerly Schuylkill Fifth street,) at half past 7 o'clock, A. M., and at half past 2 o'clock, P. M. The agent of the school will be at the railroad depot on Second and Third-day *afternoons*, and will furnish pupils with tick and accompany them to West Chester. Those who by the *morning* train will be furnished with tickets a person in attendance. To those who procure tick as directed, the fare from Philadelphia to the Sch including baggage, will be one dollar, which will charged at the School. All baggage should be distinc marked West-town, and with the name of the owr and should be sent directly to the depot.

The West-town office is at Friends' Bookstore, 84 Arch street, where all small packages for the pu left before 12 o'clock *on Sixth-days*, will be forward *All letters* for the pupils and others at the School, sho be sent by *mail*, directed to *West-town Boarding-Sch West Chester P. O., Chester Co., Pa.* Packages sho be distinctly marked and put up in a secure manner, that their contents will not be liable to be lost by han ling. The stage will leave West Chester for the Scho during the *winter session*, on Second, Fourth, and Seven days, on the arrival of the *morning* cars from the ci and from the School to West Chester on the same da to meet the morning cars for Philadelphia. The fa for each passenger to and from West Chester by t stage, will be 25 cents. When special conveyance other times are provided at the School, an extra char will be made.

West-town, Tenth mo., 2d, 1855.

INDIAN CIVILIZATION.

A man Friend is wanted to assist on the farm Tunessassah, and to aid in carrying out the conce for the improvement of the Indians.

Application may be made to JOSEPH ELKINTON, 377 S. Second stree THOMAS EVANS, Philad., Tenth mo., 1855. 180 Arch stree

WEST-TOWN BOARDING SCHOOL.

Wanted, a Teacher of the Classical Department in th Institution.

Application may be made to either of the undersigne members of the Committee.

SAMUEL HILLES, Wilmington, Del.
THOMAS EVANS, } Philada.
SAMUEL BETTLE, Jr. }

DIED, on the 4th of Tenth month, at the residence Calvin Cooper, in Columbiana county, Ohio, ANN MI LEB; a member and elder of Sandy Spring Monthly an Particular Meeting, in the 81st year of her age. Sh endured a painful illness of several weeks, with muc Christian patience, and appeared to make a peaceft close.

——, on the 20th ult., at Bedford, Pa., ELIZABET R., wife of Abram M. Taylor, of Cincinnati, in the 47t year of her age. This dear Friend was in early li favoured with a precious visitation of redeeming love and yielding obedience to the impressions then mad on her mind, she was strengthened to turn her back o the fashions and vanities of the world, and to follo her Redeemer in the path of self-denial. Continuin under the restraining influence of the cross of Christ she became exemplary in life and conversation, an possessing a sound judgment, though of a gentle spirit her counsel was highly valued by her friends, who hav the consoling belief, that having submitted to the purify ing operations of Divine grace, she has been admitte into that "city that hath no need of the sun, neither o the moon, to shine in it, for the glory of God doth light en it, and the Lamb is the light thereof."

——, at his residence near Burlington, N. J., on th 22d of Tenth month, PAUL JENNEYS, (formerly o Sandwich, New Hampshire,) in the 66th year o his age; a member of Burlington Monthly Meeting Our dear Friend, having in early life, from religiou conviction, joined the Society of Friends, he was firm and consistent in maintaining its principles. At various times prior to his last sickness, he evinced his belief that his continuance would be short, and that his "work was done." During his illness, he was patien and trustful, and enabled to make the Lord his refuge. He spoke instructively to those about him, and although humble in applying to himself the comforting text which he recited, his friends rejoice in the consoling persuasion, that he has realized his hope, (which was based upon his Saviour's merit and mercy,) of admittance through the gates of praise within the walls o salvation.

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For "The Friend."

The Gulf Stream.

(Concluded from page 58.)

Navigators have often met with vast numbers of young sea-nettles, (medusæ,) drifting along the Gulf Stream. They are known to contribute the principal food for the whale; but which bound by this route has caused much curious speculation, for it is well known that the habits of the right whale are averse to the warm water of the stream. An intelligent sea-captain informs us that, two or three years ago, in the Gulf Stream, on the coast of Florida, he fell in with what he called a 'school of young sea-nettles as had never before been heard of.' The sea was covered with them for many leagues. He likened them, in appearance on the water, to acorns floating on a stream; but they were so thick as completely to color the sea. He was bound to England, and after five or six days in sailing through them. In about sixty days afterwards, on his return, he fell in with the same school off the Western Islands, where he was three or four days in passing them again. He recognized them as the same, for he had never before seen any like them; and on various occasions he frequently drew up buckets full, and examined them.

Now the Western Islands is the great place of resort for whales; and at first there is something curious to us in the idea, that the Gulf of Mexico is the harvest field, and the Gulf Stream the gleaner which collects the fruitage planted there, and conveys it thousands of miles off to the very whale at sea. But how perfectly in unison is it with the kind and providential care of the great and good Being, which feeds the young ravens when they cry, and provides for the sparrow!

The sea has its climates as well as the land. These both change with the latitude; but one varies with the elevation above, the other with the succession below the sea-level. Each is regulated by regulation; but the regulators are, on one hand the same; on the other currents.

The inhabitants of the ocean are as much the objects of climate as are those of the dry land; and the same Almighty hand which decked the lily and cares for the sparrow, fashioned also the whale, and feeds the great whale. Whether of the land or the sea, they are all his creatures, subjects to his laws, and agents in his economy. The sea, therefore, we infer, has its offices and duties to perform; so may we infer, have its currents, and also, its inhabitants; consequently, he who undertakes to study its phenomena, must cease to regard it as a waste of waters. He must look upon it as a part of the exquisite machinery by which the harmonies of nature are preserved, and then he will begin to perceive the developments of order, and the evidences of design, which make it a most beautiful and interesting subject for contemplation. To one who has never studied the mechanism of a watch, its main-spring or the balance-wheel is a mere piece of metal. He may have looked at the face of the watch, and, while he admires the motion of its hands, and the time it keeps, or the tune it plays, he may have wondered in idle amazement as to the character of the machinery, which is concealed within. Take it to pieces, and show him each part separately; he will recognize neither design, nor adaptation, nor relation between them; but put them together, set them to work, point out the offices of each spring, wheel, and cog, explain their movements, and then show him the result; now he perceives that it is all *one* design; that, notwithstanding the number of parts, their diverse forms and various offices, and the agents concerned, the whole piece is of *one* thought, the expression of *one* idea. He now perceives that when the main-spring was fashioned and tempered, its relation to all the other parts must have been considered; that the cogs on this wheel are cut and regulated—*adapted* to the ratchets on that, &c.; and his conclusion will be, that such a piece of mechanism could not have been produced by chance; the adaptation of the parts is such as to show it to be according to design, and obedient to the will of *one* intelligence. So, too, when one looks out upon the face of this beautiful world, he may admire the lovely scene, but his admiration can never grow into adoration unless he will take the trouble to look behind and study, in some of its details at least, the exquisite system of machinery by which such beautiful results are accomplished. To him who does this, the sea, with its physical geography, becomes as the main-spring of a watch; its waters, and its currents, and its salts, and its inhabitants, with their adaptations, as balance-wheels, cogs and pinions, and jewels. Thus he perceives that they, too, are according to design; that they are the expression of One Thought, a unity with harmonies which One Intelligence, and One Intelligence alone could utter. And when he has arrived at this point, then he feels that the study of the sea, in its physical aspect, is truly sublime. It elevates the mind, and ennobles the man. The Gulf Stream is now no longer, therefore, to be regarded by such an one merely as an immense current of warm water running across the ocean, but as a balance-wheel—a part of that grand machinery by which air and water are adapted to each other, and by which this earth itself is adapted to the well being of its inhabitants—of the flora which deck, and the fauna which enliven its surface."

"Great need I find to be watchful lest by conformity to some things which have crept in among this people, strength should be given to that part which stands opposed to the plain self-denying path into which our worthy predecessors were divinely drawn, and enabled to walk in."

Exploration of the Tschadda.

The laws which regulate the spread of civilization over the globe are singular. A continent undreamed of by Ptolemy and Pliny is now contending for the hegemony of civilization, not with Rome itself, but with Rome's remotest province; while countries hardly more that a day's journey by railroad from Africa and Numidia, once the most populous portions of the empire, are still dreaded as the abodes of certain death to all civilized intruders. If a very probable account is to be believed, the continent of Africa was circumnavigated before Rome was built; yet the interior of Africa promises to remain a wilderness long after the locomotive shall have travelled from Fond du Lac to the Falls of St. Anthony, and furnaces and forges have reflected the image of their tall chimneys from the bosom of the Salt Lake.

Yet the undertow which is to take these forgotten lands into the sphere of action has at last set in, and is now gaining greatly in velocity. In 1805 Mungo Park left the Gambia, with thirty-eight Europeans, to verify the conjectured identity of the Joliba, as seen at Timbuctoo, with the Quarra. Only seven men of the expedition reached the Niger at Lazo, and this remnant, with their gallant commander, succumbed to the prevailing diseases or perished on the river. In 1816 Capt. Tuckey undertook an expedition to the Congo, then supposed to be the mouth of the Niger; of this party but one man returned alive. In 1832 and '33 the Liverpool expedition, conducted by the brothers Lander, lost forty Europeans out of forty nine; and Buxton's expedition in 1842 started with one hundred and forty-two whites, and returned with forty-two.

Since that time the fruits of manifold efforts of civilization came to maturity. It is indeed astonishing to reflect upon the discoveries and improvements in naval architecture, in physiological and chemical studies necessary to enable Europeans to explore these portions of the world. South America, and especially Peru, had to be thoroughly known and its natural resources laid bare; for the quinine there gathered appears to be an indispensable necessary to sustain Caucasian life in these climates. Steam navigation had not only to be discovered, but iron substituted for wood as a material and the screw propeller for the paddle wheel.

The occasion which led to the starting of the last expedition was given by Dr. Barth, perhaps the leading name among the geographical explorers of the day. Before entering upon his perilous journey to Timbuctoo, this intrepid traveller undertook a trip to the southern shore of Lake Tschad, in the course of which he crossed a large river flowing westward, which he rightly conjectured to be the Tschadda, an eastern tributary of the Niger. When this information reached the Foreign Department, Lord Clarendon proposed to the admiralty to send a steamer up the Tschadda from its mouth, in order to settle this question, and if possible to effect a communication with Dr. Barth and Vogel, the explorers by land. It happened that in 1852, M'Gregor Laird had offered to furnish a steamer for the exploration of one of the African rivers. His plan was now accepted. The government agreed to contribute five thousand

pounds, and — Laird undertook to construct a screw steamer of two hundred and fifty-five tons, which was to make fifteen knots an hour, and to bear all the expenses of the trip, besides conveying a number of government officers as passengers. As the natives could not be expected to appreciate or understand the objects of a purely scientific expedition, the incitement of traffic was adopted as a means of facilitating intercourse with the chiefs.

Captain Berroft was the first choice of the government, or directing head of the expedition. During a residence of twenty-two years at Fernando Po, he had done more, perhaps, than any other European for the civilization of these regions. Unfortunately death removed him from the scene of action in the midst of the most industrious preparations. The two other appointees were Dr. Barkie of the royal navy, and Dr. Bleek, a German philologist. They went on board of — Laird's steamer, the "Pleiad," in Fifth mo. of last year and sailed from Liverpool to Sierra Leone, where the greatest part of their European crew were exchanged for Kroomen, who were employed as sailors, and for such interpreters as could be obtained of the various dialects. On the 8th of Seventh mo. they set sail for Fernando Po, with sixty-six men, twelve of them Europeans. Dr. Bleek, who had fallen ill, was left behind, and his place supplied by — May, a volunteer from the British ship the "Crane."

After an absence of four months the Pleiad returned to Fernando Po, without the loss of a single man; and on the 12th of Second mo. last, Dr. Barkie, in good health, submitted his report to the Geographical Society of London. The geographical results are not reported by the English journals; but the Tschadda was explored and surveyed for two hundred and fifty miles beyond the highest point reached by Allen and Oldfield in 1832.

What has created the greatest sensation is, the unprecedented good fortune by which every European who joined the expedition returned in safety. It is ascribed in a great measure to the construction of the vessel, the first screw steamer ever applied to purposes of exploration. She is built on the model of the famous yacht America, comparatively broad and short, measuring one hundred feet in length, and twenty four in breadth, which facilitates her movements in the short turns of a river channel. By taking out her screw she may be converted into a fast-sailing schooner. Her great extent of stowage enables her to carry fuel for the whole voyage, and dispense with the taking in green wood on the banks, in obtaining which disease is generally contracted. Of still greater importance were the plentiful use of quinine, both as a preventive and as a cure; the regular application of Burnett's "disinfecting fluid;" the precautions taken against a gathering of bilge water; the cleaning of the deck by scraping instead of scouring; and the practice of boiling water before suffering it to be drank. Fortunately, also, the river was entered at the moment its waters were rising, and when the generation of miasmata was comparatively inconsiderable.

It is thus clearly shown that an expedition discreetly and ably conducted may safely trace the great arteries of the African continent. The veil which has so long rested upon the interior of that vast region may now be raised, and the judicious expenditure of a few thousands may reduce the unknown portions to the void between the heads of the Niger and Indian Ocean.

The expedition did not meet with Dr. Barth; but Dr. Barth has since retraced his footsteps to the Tschadda and heard news of them from the natives, and the information communicated by him was the first intelligence of the expedition which reached the home country. The most remarkable feature in Dr. Barth's narrations is the great populousness of the country and the high state of barbaric cultivation everywhere displayed. He uses the word fleets in speaking of the trading vessels he met with on the river. It is strange how uniform are all the productions of human effort. The civilization we receive by tradition would be, in innumerable respects, the same if that tradition had never been. In these secluded wilds, having not a thread of communication with the European world from Lesostin downward, we find human affairs arranged on substantially the same plan as among ourselves. War and peace, government and subjection, trade and traffic, tilth and handicraft, all communicate by the same hinges as if the seven wise men of Greece had sat in council over them.—*Philadelphia Bulletin.*

Epistle of George Fox.

Before I left Kingston, something further opened to me, which I was moved to write, and send amongst Friends; as follows:—

Dear Friends,—My love is to you all in the Holy Seed, that reigns over all. And my desire is, that every one, both male and female, may feel the Seed Christ in you, which is heir of the promise of life eternal, that ye may all grow up in Christ Jesus, your Head, and be built upon Him, the rock and foundation that God hath laid, which stands sure over all rocks and foundations in the world; that ye may eat and drink of this spiritual rock, the spiritual water and food; so that ye may truly and inwardly say, that your rock and foundation, your bread and water of life, is from heaven, and your bread and water is sure; and that ye know his voice that feeds you, and leads you into the pastures of life which are always fresh and green. In this, your affections are set on things that are above, seeking that which comes down from above, where Christ sits at the right hand of God, making intercession for you; who is your Mediator, making peace between God and you; who is your heavenly Bishop to oversee you, that ye keep in his light, life and power, and do not go astray from his heavenly fold and pasture, that He, your Shepherd, may feed you therein; who is your Prophet to open to you the fulfilling of the promises and prophecies, himself being the substance; that ye may live in him, and he in you, yea and reign in your hearts there to exercise his offices, his prophetical, priestly and kingly office, who is heavenly and spiritual; that ye may know the three, that bear witness in the earth, the Spirit, the water and the blood, which is the life of Christ, which cleanseth from all sin; the water that washes and refreshes you; and the Spirit that baptizes and circumcises you, and leads you into all truth; that ye may come all to drink into one Spirit, and keep the unity of the Spirit, which is the bond of the heavenly peace. So being led by the Spirit of God, ye are his sons and daughters, and by his Spirit will come to know the three that bear witness in heaven, the Father, the Word and the Holy Ghost. These are the three witnesses that are in heaven, that bear record of all things; for he is God in heaven, and God in the earth. Therefore, I desire, that ye may all feel his love shed in your hearts, and in it live, (above the love of the world which is enmity,) and in that you will keep in the excellent way. For love edifies the body of Christ, builds his church up, and keeps out of the enmity, for it is above it, and brings and keeps all in true humility, and in the true divinity; to be courteous, kind, and tender one towards another, and to show forth the nature of Christ, and true Christianity in all your lives and conversations; that the blessings of the I may rest upon you, as you all live in the seec the gospel, the seed of the kingdom of God which all nations are blessed. In that ye wil have a care of God's glory. There is the hil mountain, where the light shines to the answe the witness of God in all; and the salt, that good savour to the witness of God in the he of all; and that savour being kept in, the salt not come under the feet of men. So, my lov you all in Christ Jesus, whom God hath give be a sanctuary for all his people, who is above, and not of this world, in whom you life, peace, and salvation. In Him, God Almi keep and preserve you all to his glory. A As you live in the peaceable truth of God keeps you under, and within his protection; they that make a profession of the Scripture Truth, and yet live out of the Truth, in the s of strife, unquietness and discontent; in a triving, plotting, ravenous, destroying spirit, w is of the devil, and not of God, that spirit is ju out of the Truth, and to be of him in whom t is no truth, whose portion is in the lake, an the fire that burns.

G. F.

Kingston, the 27th of the Fifth mo., 1683.

For "The Friend

Erastus Brigham Bigelow.

(Continued from page 61.)

Before quitting his post at Lowell, E. B. B low had projected a new manufacturing estab ment at Lancaster for the weaving of gingh A company was formed; the required capital promptly subscribed, and the projector was cha with the execution of the design. At the time the Lowell Company resolved to build a l mill for the reception of their carpet power-lo and E. B. Bigelow was commissioned to de and erect it. Both of these mills are of vast and in character perfectly unique. The one named, with its two hundred iron looms, is, in a grand carpet machine—the mill and its furn being so combined, adjusted, and adapted, t produce the most harmonious action and the l est results. The Lancaster mill is even mor markable. Its connected structures, covering than four acres of ground, are filled with mac ry and apparatus of the most perfect chara much of which was invented or adapted, an of which was arranged and adjusted by E. B. l low. Of this mill, the editor of the Merch Magazine says: "It is deservedly rated as most perfect establishment in the United Sta Of the dye-house connected with it, he speal "probably the most perfect in the world;" ad "that the entire arrangement is of the most fect description, and in its vast completeness st a splendid monument to the genius and mas power of the mind of its projector." Thes mense structures, with their numerous and va and complicated machines, many of which new and nearly all of which were newly mo or adjusted, were carried on simultaneously working plans for the buildings and the mach being furnished as fast as the work adva These plans, once matured and put into the h of the workmen, were scarcely in a single ins changed; and the loss in this way was exceed small—a striking proof of E. B. Bigelow's ness talent, his constructive abilities, and far-r ing mental vision. Contemporaneously with labours, he superintended important enlarger of the Counterpane Works, and of those be ing to the Coach-lace Company. Nor was th During the three years thus occupied, he nine distinct, important, and patented inven It would have been strange if, under a m

ssure so constant and intense, his health had given way. Justly alarmed, at length, he fled n the toil and care which would soon have ed all. A voyage to Europe, with his family, a continental journey, completely restored .

On his return in 1848, he proceeded to develop complete the Brussels Carpet Loom. The s of this machine was indeed contained in the n for coach-lace. But farther invention was ded to adapt it to the weaving of wider fabrics, he making of figures that match, and to the nation of velvet-pile. This was fully accom- hed. His power-looms weave rapidly and per- ly the Brussels and the Wilton, the tapestry velvet tapestry carpets. They are competent, fact, to every kind of looped and velvet-pile ic known in the market.

n Ninth month, 1851, E. B. Bigelow took with to England specimens of his Brussels carpet. ir appearance at the Exhibition, though late, w much attention, and largely increased the ur with which the British public had already un to look on the so long despised American partment. The juries having then closed their urs, no prize could be awarded to these fabrics. in a supplement to the Report on Class XIX, find the following:

The specimens of Brussels carpeting exhibited E. B. Bigelow are woven by a power-loom, in- ted and patented by him, and are better and e perfectly woven than any hand-loom goods have come under the notice of the jury. This, ever, is a very small part of their merit, or er of that of E. B. Bigelow, who has com- ely triumphed over the numerous obstacles that ented themselves, and succeeded in substitut- steam-power for manual labour in the manu- ure of five-frame Brussels carpets. Several nts have been taken out by different inventors his country for effecting the same object; but et none of them have been brought into success- or extensive operation, and the honour of this ievement—one of great practical difficulty, as l as of great commercial value, must be awarded native of the United States."

The shrewd and practical manufacturers of Eng- l were quick to see and prompt to acknowledge value of the new machinery. An arrangement immediately made with Crossly & Sons, for ing the looms in their immense carpet manu- ory at Halifax. Subsequently these gentlemen chased, and now hold, the patent-right for the ted Kingdom.

Previously to the introduction of E. B. Bige- 's inventions, power-looms had scarcely been l for any but the plainest and simplest fabrics. se improvements cover the whole higher range extile art. If we except such regal luxuries he pictured tapestries of the Gobelins, there is complex, or useful, or beautiful texture pro- ed by skill and patience in the hand-loom, to ch his machinery has not been, or may not be, pted. As compared with the plainer and more aic processes, this almost magical mechanism, its results of endless and beautiful variety, be called, not unaptly, the poetry of the u. * * * * *

To appreciate the difficulties of this achieve- nt, and the greatness of the success, one must p in view the nature and demands of the ving art. Each different fibre which it uses its own peculiar properties, and whether it be on, or wool, or flax, or silk, the machinery st be adapted to those peculiarities. The num- of fabrics which differ essentially in their ure is almost countless. To these considera- s must be added the constantly recurring changes in figure and colour required to meet a fickle taste and ever-varying demand. *He* must be a good arithmetician who can calculate the combinations required to produce by automatic machinery the numerous dissimilar fabrics which fill up the long interval between plain cloth and a Wilton carpet. More than all, perhaps, it deserves to be considered, that a power-loom for weaving tissues of the higher class, must have not only many and complex mechanical movements, but, to a certain extent, also the capacity of self-adaptation—an ability, in fact, to meet exigencies as they arise.

The extent of E. B. Bigelow's contributions to inventive art has often been misapprehended. Many think of him as the inventor of a single machine—the carpet power-loom—and suppose this to be all. It is a great mistake. The numerous and complex requirements of the textile art were not to be met by a single invention. Accordingly, E. B. Bigelow has, in this connection, twenty-two United States patents. Each of these is a distinct but necessary part in a closely-connected series of improvements, by means of which, under appropriate modifications, every variety of fabric may be wrought by power-looms.

It is difficult, by mere description, to impart a clear idea of mechanical movements. All that we shall here attempt will, we trust, be intelligible to any one who has ever seen a loom in action. The figure on coach-lace is formed by raising on the surface of the ground-cloth, a pile similar to that of the Brussels carpet. It is made by looping the warps over fine wires, which are inserted under such of them as have been selected by the Jacquard to form the figure. These warps are then woven into the body of the cloth. The wires are now withdrawn, to be reinserted. In the Bigelow loom this finger-work is executed by automatic pincers. There is something wonderfully cunning in the movement of these nippers. Seizing the end of the wire, they draw it out from the loops, carry it back towards the lathe, thrust it into what is called the open shed, and there drop it. The warp-threads, which had been drawn apart, are now closed, and immediately reopened for the passage of the shuttle, which carries the woof to tie and bind the loops. The pincers having dropped their wire, return to take another. As it is necessary to have a number of these wires, and as they lie close together, a difficulty arose. It was clearly impossible to make the pincers so narrow, and so exact in their discrimination, as to seize the proper wire, and not molest its neighbours. This was avoided by a mechanical contrivance on the other side of the loom, which, just at the right moment, gives a little push to just the right wire, and thus puts it in just the right place for the waiting pincers. The curious mechanism by which these little rods are withdrawn and replaced, must work, it is evident, in perfect harmony with that which forms the figure.

The loom for Brussels and tapestry carpeting is the coach-lace loom full grown. Nothing short of actual inspection can give any just idea of its wonderful capacities and life-like action. Wires three feet or more in length are here inserted and withdrawn with a precision and quickness which no manual dexterity ever attained. Let us watch the operation. First, mark that intruding knife or wedge, which, as it rises, separates from its companion the wire next to be taken, and guides the pusher, which shoves it along towards the pincers. The pincers now walk up, grasp the wire, and draw it entirely out. While this is doing, another set of nippers, hanging down like two human hands, come forward, descend, and catch the wire at the moment when the drawing pincers drop their prey. No sooner have they seized the wire than they retreat to their original position, beneath which a small, angular trough has just arrived. The fingers relax, and the wire drops into the trough, which immediately returns. Last of all, a triangular pusher rushing through the trough sends the rod into the open shed. Note, also, the double action of the withdrawing pincers, which, while they attend to their own special mission, perform, also, sergeant's duty, by constantly bringing into line the straggling wires. Those bird-like, three-fingered claws, which dart back and forth with such rapidity, are busy in plaiting the selvedge, and their work is perfect. These, too, are "contrived a double debt to pay," for, whenever their thread breaks, they instantly stop the loom. In this loom, and that for coach-lace, the mechanical contrivance for weighting the warp-threads is the same, being one of the most ingenious, as well as most important, of E. B. Bigelow's improvements.

(To be concluded.)

The sorrows and heaviness which the Lord brings over his people immediately, for his own wise purposes, or which are permitted to befall them by adverse accidents, or sometimes by means of the wicked, which, (as the Psalmist says,) are his sword; these are, or may be, for the preparing of the heart for his service, or for weaning from this transitory world and the love of it; and the Lord is pleased often to sweeten such bitter cups; the troubles which we bring on ourselves, through our own unwatchfulness, I know by experience, lie with a dead weight upon us; and from such I heartily pray that both I and those whom I love, may be delivered.—*R. Shackleton.*

Wonders of the Atmosphere.

The atmosphere forms a spherical shell surrounding the earth to a depth which is unknown to us by reason of its growing tenuity, as it is released from the pressure of its own superincumbent mass. Its upper surface cannot be nearer to us than fifty, and can scarcely be more than five hundred miles. It surrounds us on all sides, yet we see it not; it presses on us with a load of fifteen pounds on every square inch or surface of our bodies, or from seventy to one hundred tons on us all, yet we do not so much as feel its weight. Softer than the finest down—more impalpable than the finest gossamer—it leaves the cobweb undisturbed, and scarcely stirs the slightest flower that feeds on the dew it supplies; yet it bears the fleets of nations on its wings around the world, and crushes the most refractory substances with its weight. When in motion its force is sufficient to level the most stately forests and stable buildings with the earth—to raise the waters of the ocean into ridges like mountains, and dash the strongest ships to pieces like toys. It warms and cools by turns the earth and the living creatures that inhabit it. It draws up vapours from the sea and land, retains them dissolved in itself or suspended in cisterns of clouds, and throws them down again as rain or dew when they are required. It bends the rays of the sun from their path to give us the twilight of evening and of dawn—it disperses and refracts their various tints to beautify the approach and the retreat of the orb of day. But for the atmosphere, sunshine would burst upon us and fail us at once—and at once remove us from midnight darkness to the blaze of noon. We should have no twilight to soften and beautify the landscape—no clouds to shade us from the scorching heat—but the bald earth, as it revolved on its axis, would turn its tanned and weathered front to the full and unmitigated rays of the lord of day. It affords

the gas which vivifies and warms our frames, and receives into itself that which has been polluted by use, and is thrown off as noxious. It feeds the flame of life exactly as it does that of the fire—it is in both cases consumed, and affords the food of consumption; in both cases it becomes combined with charcoal, which requires it for combustion, and is removed by it when this is over.

"It is only the girdling, encircling air," says a writer in the North British Review, "that flows above and around us, that makes the whole world akin. The carbonic acid with which to-day our breathing fills the air, to-morrow seeks its ways round the world. The date trees that grow round the falls of the Nile will drink it in by their leaves; the cedars of Lebanon will take of it to add to their stature; the cocoa nuts of Tahiti will grow rapidly upon it; and the palms and bananas of Japan will change it into flowers. The oxygen we are breathing was distilled for us some short time ago by the magnolias of Susquehanna, and the great trees that skirt the Orinoco and the Amazon—the giant rhododendrons of the Himalays contributed to it, and the roses and myrtles of Cashmere, the cinnamon-tree of Ceylon, and the forests older than the flood, buried deep in the heart of Africa far behind the Mountains of the Moon. The rain we see descending was thawed for us out of the icebergs which have watched the Polar star for ages; and the lotus-lilies have soaked up from the Nile, and exhaled as vapour snows that rested on the summits of the Alps."

"The atmosphere," says Mann, "which forms the outer surface of the habitable world, is a vast reservoir, into which the supply of food designed for living creatures is thrown—or, in one word, it is itself the food in its simple form of all living creatures. The animal grinds down the fibre and the tissue of the plant, or the nutritious store that has been laid up within its cells, and converts these into the substance of which its own organs are composed. The plant acquires the organs and nutritious store thus yielded up as food to the animal, from the invulnerable air surrounding it. But animals are furnished with the means of locomotion and of seizure—they can approach their food, and lay hold of and swallow it; plants must await till their food comes to them. No solid particles find access to their frames; the restless, ambient air, which rushes past them loaded with the carbon, the hydrogen, the oxygen, the water—everything they need in the shape of supplies, is constantly at hand to minister to their wants, not only to afford them food in due season, but in the shape and fashion in which it alone can avail them."

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 60.)

AARON COPPOCK.

This Friend was born in Cheshire, Great Britain, Tenth mo. 25th, 1662. He was convinced of the Truth when quite young, and removed to Pennsylvania soon after. He is supposed to have been a son of Bartholomew Coppock, who in 1682 settled with his family near Chester. Bartholomew was a man of good standing in civil and religious Society, being often used in religious appointments, and representing, on numerous occasions, the county of Chester in the Assembly of Pennsylvania. About the year 1714, Aaron Coppock removed to reside at Nottingham, still in the county of Chester, with his family.

Being a friend of a sound judgment, and exemplary in his walking, he was, soon after his removal, chosen an elder, in which station he did not long continue, his heavenly Father having called him to the work of the ministry. During the short period during which it was allotted him to labour in this service, he was "concerned to exhort Friends to a life of self-denial, watchfulness and prayer." This, his Friends say, "he did in great sincerity, zeal and innocence." He was diligent in the attendance of meetings, and, we doubt not, was often admitted to participate therein of that blessed communion which the humble worshippers of Christ Jesus do at seasons witness with him.

On the 1st day of the Tenth month, 1725, he was taken ill, and suffered greatly. During the early part of his sickness, poverty of spirit was his portion, and a consequent depression of mind. This dispensation, which was no doubt in infinite wisdom administered, soon passed away, leaving a blessed prospect of eternal happiness before him, with a sure hope that he should, through adorable mercy, partake thereof. In this assurance, knowing in whom he had believed, he departed this life, after a sickness of nine days. He was aged 63 years, and had been engaged in the ministry of the gospel about seven.

RALPH JACKSON.

Ralph Jackson was a useful member of Philadelphia Meeting, and had received a gift in the ministry in which at times he was engaged to labour for the good of others. At what period of time he left his native country, and came to America, we have not been able to learn. His first abode was in Maryland, where he remained for some time, removing to Philadelphia early in 1692. He produced to the Monthly Meeting of Philadelphia, held Fifth mo. 29th of that year, a certificate of membership, from West River Monthly Meeting in Maryland. He was soon engaged in various ways by his brethren in religious profession, and it was not long before he appeared in the ministry. His gift, it is understood, was not in many words, but he was generally esteemed, and that which he had to offer was received in love, and was to edification.

In the year 1695, he married, in Philadelphia, Elizabeth Ricketts, a widow, whose maiden name had been Palmer. She was a valuable helpmate, in her earthly pilgrimage, and was soon a fellow labourer in the gospel of Christ. This beloved companion, of whom we have already given a sketch, was removed from him by death, in the year 1704. In 1707 he married again. His choice this time was Sarah Dymock, the widow of Tobias Dymock. She was also a valuable woman, much used in religious Society.

We have evidence of his faithfulness to the requirings of duty, in the abundant record preserved of his visits to neighbouring meetings, but he does not appear ever to have travelled in the service of Truth, out of the limits of his own Yearly Meeting. He departed this life on the 27th of the Tenth month, 1726, being in "an advanced age." His Friends say, "His life and conversation being exemplary, merited esteem."

SARAH PHIPPS.

Sarah ——,* was born at Reading, in Berkshire, England, in the Ninth month, 1643. She was convinced of the Truth in her childhood, and about the time she reached maturity, suffered imprisonment on several occasions for her faithfulness in attending religious meetings. She married Joseph Phipps, who had been a great sufferer in the same place, for his testimony in support of his Christ principles.

They came to Pennsylvania, in the year 1 and appear at first to have located themse about Chester, Joseph being appointed to re sent the county of Chester in the Assembly, wl was held at the beginning of 1683. They r removed into Philadelphia county, in the ne bourhood of Abington, he being in 1687 an ac member of Dublin Monthly Meeting. In winter of 1694, they met with a serious loss in destruction of their house and out-buildings fire. The immediate destitution was so comp that the Quarterly Meeting of Philadelphia, wl occurred a few weeks afterwards, directed its t surer to furnish them funds for present need, recommended the Monthly Meetings to furn further aid. It appears that no lives were and the pecuniary embarrassment was soon moved through the kindness of their Friends, the renovating effects of industry.

Soon after the year 1700, she appeared in ministry, in which for the last twenty years more of her life, she was, her Friends test "serviceable" in the church. In 1716 she left a widow, and survived her valuable husb about eight years. She died on the 27th of Eleventh month, 1725, aged 81 years an months.

ROBERT FLETCHER.

There were two valuable Friends of this n in Pennsylvania, in the early part of the last tury. Robert Fletcher, of Abington, who decea about the 1st of the Sixth month, 1726, was of these. He was one of the early settlers, and filled some important public offices with great cr to himself, and benefit to his neighbours. W drawing near the close of his earthly pilgrimage felt the sustaining presence of the Lord with soul, and in thankful commemoration of his serving mercy he was enabled to feel, and to dec to those about his dying bed, that "he had lived cording to the measure of grace given him." this consoling assurance, he was enabled to en the valley of the shadow of death, fearing no e having, through faith in the Lord Jesus, a living obedience to the word of his grace, nessed a preparation for an admittance amor the saints in light.

Thomas Chalkley says, "I was at the burial Robert Fletcher, a worthy man, and one uni sally beloved by all sorts of people, as far as e I heard. There was a large meeting at his fu ral, wherein several testimonies suitable to the casion, were borne: some of his last words w mentioned, which were that he had lived cording to the measure of grace given hi "The death of this Friend was a loss to the co try, to our Society, and to his neighbours, as w as to his family and friends."

JERVIS STOCKDALE.

Jervis Stockdale was, in the language put fo by Haddonfield Quarterly Meeting concerning h "a lively minister, and exemplary in his dep ment." He resided at Evesham, was a use citizen and Friend, but except the attendance his superior meetings as a representative, we h little trace of his labours in the Society. He m ried Mary, the daughter of Hugh Sharp, a Fri of high standing in public and private life, and a considerable time an elder.

Jervis Stockdale was not long permitted to joy his domestic happiness, nor to labour in Lord's harvest field. He was taken sick in spring of 1726, made his will on the 26th of

* er ma den name was probably Binfield.

ith month that year, and, about the 15th of the eventh month, was released from his sufferings. is field of labour had probably not been very xtensive, but in it he was much missed. His neral took place on First-day, the 18th, being the week of Yearly Meeting, that year, held at rlington.

Thomas Chalkley, says, "First-day morning I ent to Evesham, to the burial of our serviceable iend, Jervis Stockdale; he being in good es-em, there was much people. The meeting was a good, tender frame, and continued several ours, in which divers testimonies were delivered, order to stir up people to Truth, and righteous-ess, and godly living, that they might die well. odged the night before at Peter Fearon's, and the morning I was awakened out of my sleep it were by a voice, expressing these words: e that liveth and believeth in me, shall never .' This I took to be the voice of Christ; I do know that it was vocal, but it was as plain as it were. From these expressions I had to ob-ve to the people, the happy state and privilege those who live and believe in Christ, and that h must not live in sin."

(To be continued.)

Selected.

FAMILY HARMONY.

Oh, sweet as vernal dews that fill
The closing buds on Zion's hill,
When evening clouds draw thither,—
So sweet, so heavenly 'tis to see
The members of one family
Live peaceably together.

The children, like the lily flowers,
On which descends the sun and showers,
Their hues of beauty blending;—
The parents, like the willow boughs,
On which the lovely foliage grows,
Their friendly shade extending.

But leaves the greenest will decay,—
And flowers the brightest fade away,
When autumn winds are sweeping,
And be the household e'er so fair,
The hand of death will soon be there,
And turn the scene to weeping.

Yet leaves again will clothe the trees,
And lilies wave beneath the breeze,
When spring comes smiling hither;
And friends who parted at the tomb,
May yet renew their loveliest bloom,
And dwell in heaven together.

Selected.

THE RAINY DAY.

The day is cold, and dark, and dreary;
It rains, and the wind is never weary;
The vine still clings to the mouldering wall,
But at every gust the dead leaves fall,
And the day is dark and dreary.

My life is cold, and dark, and dreary;
It rains, and the wind is never weary;
My thoughts still cling to the mouldering past,
But the hopes of youth fall thick in the blast,
And the days are dark and dreary.

Be still, sad heart, and cease repining;
Behind the clouds is the sun still shining;
Thy fate is the common fate of all:
Into each life some rain must fall,
Some days must be dark and dreary.

Longfellow.

From the Edinburgh Review.

The Chemistry of Common Life.

(Continued from page 60.)

In the first place, past experiment has shown that there is a remarkable chemical analogy ong the four substances, Chinese tea, Paraguay , coffee, and cocoa, which are chiefly employed the preparation of infused beverages. All of m in the roasted state in which they are used, contain aromatic oils in minute proportion, to which the peculiar aroma of each is due. All contain also a proportion of an astringent substance resembling the tannin of gall-nuts or oak bark. In three of them, Chinese tea, Paraguay tea, and coffee, is found a variable quantity of a peculiar white crystalline body, to which the name of theine or caffeine has been given; while in cocoa a different but similar body exists, which is known by the name of theobromine. Of these three constituents, which are all extracted by hot water, two—the volatile oil and the theine—are known to exercise a peculiar action upon the system. The oil possesses narcotic properties, intoxicates, occasions headaches and giddiness, and sometimes paralysis in those who as tea-tasters are much exposed to its influence. New tea contains this oil in larger quantity than old tea does, and for this reason it is said that the Chinese rarely use their tea till it has been kept over a year. The small proportion of it which exists in tea as we get it in Europe, is not only harmless, but is probably one source of the soothing exhilaration which tea and coffee produce.

The theine, again, is a bitter substance possessing tonic or strengthening qualities, but distinguished particularly by the property of retarding the natural waste of the animal body. Most people are now aware that the chief necessity for food to a full grown animal, arises from the gradual and constant wearing away of the tissues and solid parts of its body. To repair and restore the worn and wasted parts, food must be constantly eaten and digested. And the faster the waste, the larger the quantity of food which must daily be consumed, to make up for the loss which this waste occasions. Now the introduction of a certain quantity of theine into the stomach lessens the amount of waste which in similar circumstances would otherwise naturally take place. It makes the ordinary food consumed along with it, go further, therefore,—or more correctly, lessens the quantity of food necessary to be eaten in a given time. A similar effect in a somewhat less degree, is produced by the volatile oil, and therefore, the infusion of tea, in which both these ingredients of the leaf are contained, affects the rapidity of the natural waste in the tea-drinker in a very marked manner.

As age creeps on, the powers of digestion diminish with the failing of the general vigor, till the stomach is no longer able to digest and appropriate new food as fast as the body wears away. When such is the case, to lessen the waste is to aid the digestive powers in maintaining the strength and bulk of the weakening frame. "It is no longer wonderful therefore," says our author, "that tea and coffee should be favourites on the one hand with the poor whose supplies of substantial food are scanty, and on the other, with the aged and infirm, especially of the feebler sex, whose powers of digestion and whose bodily substance have together begun to fail. Nor is it surprising that the aged female whose earnings are barely sufficient to buy what are called the common necessaries of life, should yet spare a portion of her small gains in procuring this grateful indulgence. She can sustain her strength as well with less common food when she takes her tea along with it: while she feels lighter at the same time in spirits, more cheerful, and fitter for the dull work of life, because of this little indulgence."

The wide prevalence of the taste for infused beverages, illustrates in a marked manner the existence of common instinctive cravings among a large proportion of the human race. In tropical as well as arctic regions, the practice of using warm drinks equally prevails. Dr. Johnson follows the topography of these harmless stimulants in the following terms:—

"In Central America the Indian of native blood and the Creole of mixed European race indulge alike in their ancient chocolate. In South America the tea of Paraguay is an almost universal beverage. The native North American tribes have their Appalachian tea, their Oswego tea, their Labrador tea, and many others. From Florida to Georgia in the United States, and over all the West India Islands, the naturalised European races sip their favourite coffee; while over the Northern States of the Union, and in the British Provinces, the tea of China is in constant and daily use.

(To be continued.)

For "The Friend."

Salutary Hints.

A call to the work of the ministry is one of the most important gifts among the diversity, communicated to the members of the church of Christ. Those who receive it are as a medium through which the Lord condescends to speak to the people; they can no more command his use of them, than the trumpet can command his voice who speaks through it. He selects and prepares his own ministers, furnishes them with what he designs to be delivered, and gives the authority, and the power, when and where he puts forth his servants to preach his everlasting gospel. This ministry is not of man nor by man, but by the revelation of Jesus Christ through his Holy Spirit, operating on the hearts of his chosen instruments. It requires the will and the active spirit of man to be brought into great subjection; to effect which many humbling dispensations are administered. When the Lord conveys a gentle intimation to speak what he opens at the time, and it is yielded to, he gives a reward of heavenly peace; and there is a present release from those fears which have enveloped the mind, in the work of preparation. But there are many dangers to which those who have received the gift are exposed. Satan may tempt them to value themselves above their brethren, particularly when injudicious persons speak indiscreetly of their performances, and by their imprudent attentions lead them to feel that they are regarded as being peculiarly gifted, and of superior usefulness in the church. They may be induced to use their stations to gratify personal opposition to others, and to support party designs, under the profession of preaching the gospel, altogether out of the spirit of redeeming love and the authority of Christ; by which the ministry is brought into disrepute. Some persons, for want of close attention and subjection to the Lord's will, have mistaken the place he designed for them in the body; all which may be escaped through humble watchfulness and prayer.

Thomas Chalkley has some pertinent remarks, founded on his own experience, which may be advantageously revived. He says, "As in the work of conversion or regeneration, there is a growth and increase from the state of a child to that of a man in Christ, so in the work of the ministry or preaching the gospel, there is also a growth from a babe to an able minister, in all which the power and grace of the Holy Spirit must be our guide, our help and support; keeping close to which, we shall increase in divine wisdom and sound judgment, and our hearts and understandings will be more and more opened and enlarged. The apostle Paul said, 'when I was a child I spake as a child, understood as a child, and thought as a child;' and yet he was an excellent child of God, and minister of Christ; and as he grew in his gift, and Christ's

grace, he became a wonderful serviceable instrument in the hand of God. Now a child's state in the ministry is too much overlooked by many, some thinking to be men as soon as they are brought forth into the ministry; and according to my observation, divers have been at a loss, and some quite lost, for want of a patient continuing in well doing. Not waiting to feel a growth and increase from above, they have gone on in their own strength and will, perhaps against the advice and instruction of a sound and honest Aquila and Priscilla, and have been hurt; and some who had received a gift, have had the same gift taken from them, even by the Lord who gave it them."

"As I take it, a true minister of Christ is to take no thought what to say, but it will be given him in the same hour that which he should speak to the people; and if it is not given from above, I believe he or she ought to be silent; for they receive freely, if they do receive anything from Christ, and so they ought freely to administer; and where little is given, little is required; all which is plain from Christ's own words in the New Testament; and Christ's cross is to be taken up by his ministers in their preaching, as well as in their conversation.

"When I first felt a necessity on me to preach the gospel, I had but a few sentences to deliver, in great fear and tenderness, with some trembling, with which my brethren were generally satisfied and edified. * * * * Through a continual labour and spiritual travail, I witnessed a growth in experience, and an enlargement in expression and heavenly doctrine; and my heart was mightily enlarged to run the ways of God's commandment; divers were convinced, and some I hope thoroughly converted, and many comforted, and God through the ministry of his dear Son, glorified, who is thereof only worthy for ever. In all which I have nothing to boast of or glory in, saving in the cross of Christ. Christ is all in all. He is the great teacher of teachers, and the highest school-master of all; and he says, 'he that will be my disciple, must first deny himself, and take up his cross, and follow me.' * * * * And I find to this day, that it is safe for me when I am ministering to the people, when the spring of divine life and power, from which sound truths and edifying matter springs and flows into the heart or understanding, abates or stops, to stop with it, and sit down; and not to arise, or speak publicly to the people, without some spiritual impulse or moving, and openings."

As early as 1658 George Fox delivered this counsel to the ministers respecting the exercise of their gifts: "Take heed of many words; what reacheth to the life settles in the life." "There is no one strikes his fellow servant, but first he is gone from the pure in his own particular; when he goeth from the light he is enlightened withal, then he strikes; and then he hath his reward. The light which he is gone from, Christ, comes and gives him his reward. This is the state of the evil servants. The boisterous, the hasty, and the rash, beget nothing to God. When all are settled in the life, they are in that which remains forever; and what is received there, is received from the Lord; and what one receiveth from the Lord, he keepeth; so he sitteth still, cool, and quiet in his own spirit, and giveth it forth as he is moved."

"Though they that travel may have openings when they are abroad, to minister to others, yet for their own particular growth, they must dwell in the life which doth open; and that will keep down that which would boast. For the minister comes into the death, to that which is in the death and in prison; and so returns up again into the life, into the power, and into the wisdom, to preserve him clean." "Friends, come into that which is over all the spirits of the world, fathoms all the spirits of the world, and stands in the patience. With that ye may see where others stand, and reach that which is of God in every one. Here is no strife, no contention, out of transgression. For he that goeth into strife, and into contention, he is gone from the pure spirit. When any goeth into contention, if any thing hath been begotten by him before, that contentious nature doth get atop, spoileth that which was begotten, and quenches his own prophesyings. So if that be not subjected by the power in the particular which would arise into strife, that is dangerous."

"Let every one mind that which feels through and commands his spirit, whereby every one may know what spirit he is of; for he should first try his own spirit, and then he may try others; he should *first know his own spirit*, and then he may know others. Therefore that which doth command all these spirits, where the heats and burnings come in and get up, in that wait, which chains them down and cools; that is the elect, the heir of the promise of God. For no hasty, rash, or brittle spirits, though they have prophecies, have held out, and gone through, they not being subjected in the prophesy."

"It is a weighty thing to be in the work of the ministry of the Lord God, and to go forth in that. It is not as a customary preaching; it is to bring people to the end of all outward preaching. For when ye have declared the truth to the people and they have received it, and are come into that which ye spake of; the uttering of many words and long declarations out of the life, may beget them into a form. And if any run on rashly into words again without the savour of life, those that are come into the thing he spake of, will judge him, whereby he may hurt again that which he had raised up before. So Friends, ye must all come into the thing that is spoken in the openings of the heavenly life among you, and walk in the love of God, that they may answer the thing spoken to; and take heed all of running into inordinate affections; for when people come to own you, there is danger of the wrong part getting up." These contain good hints for other classes, besides ministers.

For "The Friend."

A Noble Indian.

The Detroit Advertizer contains an obituary notice of the Buffalo Chief, who died on the 7th of Ninth mo., aged about one hundred years. He was the head of the Chippewas, and the most able and distinguished chief of that nation. The Advertizer says of him that he was noted for his rare integrity and magnanimity, his wisdom in council, and his power as an orator. The Buffalo Chief, though a man of great personal courage, was always a friend of peace, and averse to deeds of cruelty and bloodshed. "At a war council of the bands, during the treaty of 1842, many warriors and braves related their exploits, their deeds in war, and the number of scalps each had taken from the enemy. Lastly, the stalwart Buffalo Chief arose, and said that unlike his red brethren who had spoken, he never took a scalp in his life, though he had taken prisoners, whom he fed and treated well—advised them to come no more to the lands of the Chippewas—and set his captives free." In 1849 his influence saved the life of a Sioux prisoner. He kept him unharmed from the Chippewas for several months, and finally took means to have him safely returned to his home beyond the Mississippi. He is described as being a person of medium stature, with a remarkably grave and dignified countenance, expressive great thoughtfulness. Toward the close of life he made a profession of the christian relig A short time before his death he presented Indian Commissioner with his pipe and tob pouch, desiring him to take them with hin Washington, saying, "I have smoked my pipe, and have no more use for them."

Ways of Committing Suicide.—Wearing shoes on damp nights in rainy weather.

Leading a life of enfeebling, stupid laziness, keeping the mind in a round of unnatual ex ment by reading trashy novels.

Going to balls in all sorts of weather in the t nest possible dress. Dancing till in a comp perspiration, and then going home through damp air.

Sleeping on feather beds in seven by nine rooms.

Surfeiting on hot and very highly stimula dinners.

Beginning in childhood on tea, and going from one step to another, through coffee, chew smoking, and drinking.

Keeping children quiet by teaching them suck candy.

Eating without time to masticate the fo

Allowing love of gain to so absorb our min as to leave no time to attend to our health.

Following an unhealthy occupation beca money can be made by it.

Tempting the appetite with niceties when stomach says no.

Contriving to keep in a continual worry at something or nothing.

Retiring at midnight and rising at noon.

Gormandizing between meals.

Giving way to fits of anger.

Neglecting to take proper care of ourselves w a simple disease first appears.

For "The Friend

The following letter written by Mary Capp and found in her life published in Friends' Lib ry, vol. xii., page 134, seemed so appropriate the present tried state of our Society, I thoug would offer it for insertion in "The Friend."

"Birmingham, Ninth mo. 21, 183

"To C. B. C.,—My Kind and Dear Frienc Thy affectionate communication was, as ever, cordially accepted. That thy precious mother witness the best of comforters through all bereavements and trials, I doubt not. My l love is to her. The foundation stands sure t unites the humble followers of the Redeem This is my hope and my anchor. My soul lo and breathes, in the spirit of prayer, for prese tion in this day of sifting. Sometimes I th in my solitude, that perhaps I enter, in proport to what I can bear, into what some dear fell probationers have to sustain in the present st of our religious Society. My heart mourns; I know not what to do better than to leave unto that Wisdom that ruleth over all. In deep humiliation we may be dumb with silen but Oh! if we can trace the hand of the Lor it, we may take courage, and hold on our lo way, as disciples of a crucified Saviour, bear his cross from day to day, until we put off th corruptible bodies, and rise triumphant over opposition, through the power that conquers de hell, and the grave. That I may really be a h ble waiter in patience, at my Saviour's feet daily the petition of my soul, and that I may derly feel for, and with my conflicting Friends

M. C.

Kindness to Servants.—Accustom yourself to
at your servants with kindness and humanity.
le of the ancients said, *we should look upon them*
unfortunate friends. Consider that you owe
y to Providence the great difference that exists
ween you and them; do not make them feel their
dition, and do not aggravate their trouble.
thing is so low as to be haughty to one who is
ler you. Use no harsh expressions; that mode
speaking should be unknown to a person of a
ished and delicate mind. As service is estab-
ed contrary to the natural equality of mankind,
s our duty to sweeten it. Have we any right
with our servants to be without faults, when we
ly show them that we are not faultless?

For "The Friend."

A few lines of encouragement to all such as are
nd faithful, and are desirous for the mainte-
nce of the "law and the testimony," as held by
fathers and mothers in Israel.

Dear and tender Friends,—My spirit salutes you
the love of the gospel, and I feel a tender sym-
hy with you, wherever your lot may be cast in
s day of proving and sifting, as passing through
sieve which separates the chaff from the wheat.
has ever been the lot of the chosen and faithful
be tried and proved: our blessed Lord told his
ciples, that "it must needs be that offences
uld come," and the apostle Paul said to the
rinthians, "there must also be heresies among
, that they which are approved, may be made
nifest," and very many have arisen, "speaking
verse things," thereby drawing aside many
o were not settled and grounded in the Truth.
d now as formerly, when so many are in a
sed state, we may be declared by such, as out
unity with them, because we cannot unite with
h proceedings as are contrary to Truth, and to
good order and discipline established by the
rd in our religious Society, yet I do verily be-
ve if we possess our souls in patience, and are
htly concerned for the honour of Truth, (al-
ugh for a time we may have to suffer,) yet in
time, as we cling closer and closer to our
ad and Ruler, "we shall have the victory," and
gment certainly will be on the head of the
usgressor. S. C.

Niagara District, C. W., Eleventh mo., 1855.

Whitewash for Outhouses and Fences.—Take
lean barrel that will hold water. Put into it
f a bushel of quick-lime, and slack it by pouring
r it boiling water sufficient to cover it four or
inches deep, and stir it until slacked. When
ite slacked dissolve in water, and add two
unds of sulphate of zinc, which may be had at
r of the druggists, and one of common salt, which
a few days will cause the whitewash to harden
the wood-work. Add sufficient water to bring
o the consistency of whitewash. To make the
ve wash of a pleasant cream colour, add three
unds yellow ochre. For fawn colour, add four
unds umber, one pound Indian red, and one
nd lampblack. For gray or stone colour, add
r pounds raw umber, and two pounds lampblack.
e colour may be put on with a common white-
sh brush, and will be found much more durable
an common whitewash.—*Scientific American.*

Fossil Foot Prints.—A human foot print, said
be too perfect in shape and proportions to be
ubted, was taken from the Middlesex Freestone
arry, at Portland, Connecticut, recently. It is
parently the footstep of one of the Aborigines,
d doubtless one of the primitive tribes, as it
hibits unmistakable evidences of the original
occasin. This specimen was taken at a depth of
ty feet in the rock.

THE FRIEND.

ELEVENTH MONTH 10, 1855.

We give below a report taken from one of our city papers, of the proceedings in the United States District Court in reference to the alleged contempt thereof by P. Williamson. We think it will strike our readers as a singular feature in the final adjudication of this singular case, that the assertion made in the original return to the Habeas Corpus, and which at the time was stated by the Judge to constitute the evidence of contempt, viz., that the parties named in the writ were not at *any time* in the possession of P. Williamson, is not even alluded to in the interrogatories, by answering which the "contempt" is said to have been purged.

On Saturday, Passmore Williamson appeared in the United States District Court, accompanied by Messrs. Meredith, Gilpin and Hopper, his counsel, and offered the following petition:

Petition.—U. S. A. vs. Williamson, District Court U. S., Eastern District of Penna.

To the Hon. the Judge of the District Court of the United States for the Eastern District of Pennsylvania.

The petition of Passmore Williamson respectfully showeth:

That he desires to purge himself of the contempt because of which he is now attached, and to that end is willing to make true answers to such interrogatories as may be addressed to him by the Court touching the matter heretofore enquired of by the writ of Habeas Corpus to him directed at the relation of John H. Wheeler.

Wherefore he prays that he may be permitted to purge himself of said contempt by making true answers to such interrogatories as may be addressed to him by the Hon. Court touching the premises.

P. Williamson.

Affirmed and subscribed before me, Nov. 2d, 1855.

Chas. F. Hrazlitt, U. S. Com.

Judge Kane, after consideration, replied to the petitioner as follows:

"Passmore Williamson—The Court has received your petition, and, upon consideration thereof, have thought right to grant the prayer thereof. You will therefore make here, in open Court, your solemn affirmation, that in the return heretofore made by you to the writ of habeas corpus which issued from this Court at the relation of John H. Wheeler, and in the proceedings consequent thereupon, you have not intended a contempt of this Court or of its process: Moreover, that you are now willing to make true answers to such interrogatories as may be addressed to you by the Court, touching the premises inquired of in the said writ of habeas corpus."

The required affirmation was then made in the form dictated by the Judge.

Mr. Van Dyke, the District Attorney, then submitted an interrogatory in writing, which was not read aloud at that time.

Mr. Gilpin said Mr. Williamson was perfectly willing to answer the interrogatory submitted by the District Attorney, but as he did not know what other interrogatories might follow this he thought it best that it and its answer should be filed.

Mr. Vandyke said he was willing either to file the interrogatory or to submit it for an immediate reply.

Mr. Gilpin and Judge Kane both remarked that they had understood the District Attorney to intimate that if the question propounded was answered in the affirmative, he would be satisfied. The Court further said that it was for the petitioner to make his election whether or not the interrogatories and the replies should be filed.

After consultation with his counsel, the petitioner preferred that the questions and answers should be filed.

The Court directed that the interrogatories should be filed. This was done and the parties retired for a time.

Mr. Gilpin then read the interrogatory that had been propounded, and the reply of Mr. Williamson.

The defendant and his counsel then retired and after some time returned.

The interrogatory was as follows:

United States vs. Passmore Williamson. Nov. 2d, 1855, and now John C. Vandyke, Attorney for the United States, by leave granted, files the following interrogatory:

Interrogatory.—Did you, at the time of the service of the writ of Habeas Corpus at the relation of John H. Wheeler, or at any time during the period intervening between the service of said writ and the making of your return thereto, seek to obey the mandate of said writ, by bringing before this Honourable Court the persons of the slaves therein mentioned?

If to this interrogatory you answer in the affirmative, state fully and particularly the mode in which you sought so to obey said writ, and all that you did tending to that end.

And therefore, it is ordered that the defendant, Passmore Williamson, do make true answers to said interrogatories.

The reply made was as follows. The reader will, however, understand that this reply was amended at the suggestion of the Court, to conform better to the views of the District Attorney. The following is the reply as amended:

Answer of Defendant.—I did not seek to obey the writ by producing the persons therein mentioned before the Court, because I had not, at the time of the service of the writ, the power over, the custody or control of them, and therefore it was impossible for me to do so. I first heard of the writ of habeas corpus on Friday, July 20, between one and two o'clock, A. M., on my return from Harrisburg. After breakfast, about 9 o'clock, I went from my house to Mr. Hopper's office, when and where the return was prepared.

At 10 o'clock I came into Court as commanded by the writ. I sought to obey the writ by answering it truly; the parties not being in my possession or control, it was impossible for me to obey the writ by producing them. Since the service of the writ I have not had the custody, possession or power over them; nor have I known where they were except from common rumor or newspaper reports in regard to their public appearance in the city or elsewhere.

Some discussion arose between the District Attorney and the counsel of Mr. Williamson. Mr. Vandyke contended that the reply of the defendant was evasive and contradictory. The Judge said the difficulty, he thought, could be easily overcome by amending the answer, and to the suggestion of the Court it was amended in the following manner:

I did not seek to obey the writ by producing the persons in the writ mentioned before this Court.

I did not so seek because I verily believed that it was entirely impossible for me to produce the said persons agreeably to the command of the Court.

This answer was then accepted by the Court and ordered filed.

Mr. Vandyke then submitted another interrogatory, the substance of which was whether or not Mr. Williamson had been guilty of mental reservations in his reply to the first interrogatory?

The Court overruled this interrogatory as superfluous and improper.

Mr. Vandyke withdrew this interrogatory and offered another, which was also overruled by the Court on the ground that it led to such replies as had already been objected to by the District Attorney.

Mr. Vandyke also withdrew this question.

Judge Kane then remarked that the District Attorney had been invited to aid the Court in this case, but that he would bear in mind that his relation to Mr. Wheeler is now suspended. This was only an inquiry as to what injury had been done the process of the Court.

Mr. Vandyke said he was aware of the position he occupied.

Judge Kane then said—"The contempt is now regarded as purged, and the party is released from custody. He is now reinstated to the position he occupied before the contempt was committed. Mr. Williamson is now before me on the return to the writ."

SUMMARY OF EVENTS.

EUROPE.—One week later from Liverpool.

The War.—The anticipated attack of Odessa had not commenced at the last dates from that quarter. The fleet numbering eighty vessels, still lay off the harbour. The Russian army made an attack on Kars on the 29th of Ninth month, but was repulsed. The loss of the Turks is stated at 700 men; that of the Russians is reported to amount to several thousands. The allied forces in the Crimea had commenced a concentric advance from Eupatoria towards Baidar, Kertch and Kinburn, in order to surround and cut off the Russian army. The advanced posts of the allies were within five leagues of Bakschiserai, and the Russians were retreating. The north portion of Sebastopol has been surrounded by the Russians with new fortifications, and placed in a state to sustain a siege. Taman and Phangoria, in the straits of Kertch, had been destroyed by the allies. In a despatch from St. Petersburg, dated

the 17th, it is intimated that the appearance of the allied fleet before Odessa was a feint intended to draw off the Russian troops from Ochakoff.

GREAT BRITAIN.—Parliament has been further prorogued to the 11th of next month. The Bank of England had further advanced the rate of interest to six per cent. on sixty days paper, and under, and seven per cent. on that maturing at longer dates. The Bank of France had also raised its rate to six per cent. Both Banks continued to lose their gold. The falling off in the bullion of the Bank of England for the week had been £526,000. Consols had fallen to 87.

Liverpool Market.—Cotton had undergone a decline of about 1-16d. Breadstuffs were in active demand, and flour had advanced from 1s. to 2s.

CENTRAL AMERICA.—Accounts from Nicaragua represent the Kinney Colony in a flourishing condition. A party had returned from an exploring trip to the mining regions on Indian River, and make a very satisfactory report of their gold discoveries. The adventurer, Walker, had surprised and taken the town of Granada.

SOUTH AMERICA.—From Chili and Peru, there are great complaints of the scarcity of food. The Valparaiso papers even anticipate a famine. In Lima, the Convention, then in session, were considering the propriety of suspending the import duties on breadstuffs. In Ecuador, and in fact along the whole South Pacific Coast, there is a deficiency of provisions. Advices from Rio Janeiro to Ninth mo. 21st, state that the cholera was raging there with increasing severity. About 800 deaths had already occurred.

UNITED STATES.—The amount in the U. S. Treasury on the 22d ult., subject to draft, was $22,013,000. Nothing has been heard from the British Government, respecting the representations of our Government to it, concerning the violation of the United States' neutrality laws by English officials in recruiting troops for the Crimea. Quite recently, a company of 45 men was clandestinely organized, and taken from St. Louis for the British service. Joseph Wagner, one of the parties convicted in New York of enlisting troops for the Crimea, has been sentenced to two years in the State Prison.

Bounty Lands.—The applications for bounty land warrants at the Pension Office under the late act, are 222,-800, and they are still coming in; 5500 were received during the Tenth month.

Dreadful Railroad Disaster.—On the 2d inst., a terrible catastrophe occurred on the Pacific Railroad at the crossing of the Gasconade river, about 100 miles west of St. Louis, Missouri. The opening of the railroad to Jefferson City was to be celebrated on that day, and an excursion train with between 600 and 700 passengers, left St. Louis in the morning, with persons who desired to be present on the occasion. The bridge across the Gasconade river gave way, and fell with a tremendous crash, carrying ten of the cars with it, a distance of from 25 to 30 feet. More than twenty persons were killed, and a much larger number had limbs broken, or sustained other serious injury. Out of the hundreds, who were in the cars, but few escaped entirely unhurt. Among the sufferers are some of the most prominent citizens of St. Louis.

Nebraska.—A census of this Territory has been recently taken, from which it appears that its population is still quite small. The total, (exclusive of one county from which there was no return,) is 4565. Of this number, 1517 were white males over 21 years of age.

Utah.—Deseret papers to Ninth mo. 19th, have been received. Near the close of Eighth month, grasshoppers in countless numbers descended on the settlements, north of Utah county, destroying everything green in their way. The county of Tocele had suffered a similar visitation. The chiefs of the Snake and Utah tribes of Indians met at Salt Lake City on the 2d and 11th of Ninth month, and negotiated a treaty of peace and amity. A Horticultural Society has been organized in the Territory. A number of missionaries left Salt Lake on the 10th and 11th of Ninth month, for the United States and England. The Pacific Express Company has established a regular express between Salt Lake City and California.

California and Oregon.—San Francisco dates to the 5th ult. About 96,000 votes were polled at the late election in California. The Legislature is composed of 72 Americans, 39 democrats, and 2 whigs. There was a majority against a prohibitory liquor law. The mines continued to produce largely. The steamship George Law brought $1,670,000 in gold at her last trip; she connected at the Isthmus with the John L. Stevens, which brought down nearly $1,900,000. The cholera broke out on board the steamer Sierra Nevada during her passage from San Juan to San Francisco, with the passengers that left New York, Ninth mo. 5th. The disease committed frightful ravages, and 71 deaths are reported as having occurred during the voyage, and 24 in addition after the vessel put into Acapulco. The authorities refused to grant permission for the dead to be brought on shore. The steamship Cortes of the same line arrived at Acapulco the following week, but had no sickness on board. It was reported that many volunteers had left and were about leaving San Francisco to join Walker's band in Nicaragua. Oregon dates to Ninth mo. 27th, had been received. The Oregon gold mines have not produced largely. The metal is found in many places, but few persons have yet obtained much of it. Some, however, think it will soon be found in greater abundance. The grasshoppers have been making sad havoc with the wheat in the southern part of the Territory.

Texas.—The late attack on the Indians by a company of Texan Rangers, under Captain Callahan, was made, it appears, within the Mexican territory, and is regarded in Mexico as a great outrage. It is denounced by Gen. Smith, the commander of the U. S. troops; but late advices state that Governor Pease sanctions Callahan's course, and that more rangers have gone to the frontier to join his command. The north-western part of Texas is peopled, principally by emigrants from Germany, France, Switzerland and Hungary, who are said to be unanimously opposed to slavery. The settlers in that part of Texas, now desire to form a new State with free institutions. By the act annexing Texas, it is provided that it may be divided into two or more States, and it is probable that such a division will ere long be demanded.

New York.—The value of exports from this port during the Tenth month, amounted to $8,035,699. Tonnage has become scarce, and freights are higher. There is also a great scarcity of sailors. It was stated a few days since as a remarkable fact, that there was at that time but one unengaged vessel in port, and that one a small brig. The number of inmates in the care of the city almshouse at present, is nearly six thousand. The "Governors" have officially notified the Common Council that the actual expenses for the current quarter have run on their previous estimates $75,000, and call upon them to make up the deficiency. The dearness of provisions, they say, has compelled them to exceed the usual appropriation. Mortality last week, 363.

Philadelphia.—The mortality in this city for the Seventh, Eighth and Ninth months, numbered 3387, which is 1144 less than that of the corresponding quarter of 1854. Much of this mortality was among children, of whom 1895 died under five years of age. Interments last week, 194.

Miscellaneous.—*A New State.*—The Legislature of Michigan has passed an act providing for the formation of a new State or Territory of Superior. Michigan gives part, and Wisconsin another part, to form the new Commonwealth.

A Panther Killed.—On the night of Tenth mo. 20th, a cougar, measuring seven and a half feet, was killed on Sycamore creek, Tennessee, by a party of men with dogs. In the conflict he killed three dogs, and crippled several others.

The Missing Aëronaut.—It is now believed that Winchester, who went up from Norwalk, Ohio, on the 2nd ult., was drowned in Lake Erie.

Large Sale of Pork.—A Louisville dealer lately sold an English packer 20,000 hogs, at $6 per hundred. The aggregate amount of the transaction would be about $240,000.

Extensive Flour Mills.—There are sixteen flouring mills, with eighty-four run of stone, capable of manufacturing about ten thousand barrels of flour per day, at Oswego, N. Y. The facilities for handling grain are extensive, the elevating capacity being about thirty-six thousand barrels per hour, and the storing room equal to about two millions two hundred thousand bushels.

The Term of Naturalization, in Canada, has been reduced from seven years to three years' residence.

Two more Asteroids.—On the 5th ult., two more small planets were discovered between Mars and Jupiter. One by Luther, in Prussia, and the other by Goldsmith, of Paris. Both planets were again observed on the 7th, at Altona or Paris.

Lake Superior Copper.—The yield of the various mines in this region, is computed by the Lake Superior Journal, at 4990 tons for the present year. It is expected that a much larger quantity will be mined the coming year.

RECEIPTS.

Received from J. King, agt., N. Y., for M. Peasley, J. Otis, F. Armistead, C. Gifford, Wm. King, $2 each, vol. 29, for N. D. Tripp, $2, vol. 28; from Stp. Hobson, agt., O., for Jos. Penrose, Joel Gilbert, $2 each, vol. 28, Thos. Bowman, $2, vol. 29; from A. Garretson, agt., for David Lupton, $4, vols. 28 and 29; from H. D. Mede $2, vol. 28; from Wm. A. Robinson, R. I., $4, vols. and 29; from Nathan Hall, O., $3, to 52, vol. 28; fr Jesse Hall, agt., O., for Wm. Hall, Parker Hall, Je Hall, Mt. P. B. School, Jos. Lupton, $2 each, vol. 29, Brad. Thomas, $2, to 36, vol. 29, for Rachel Miller, to 27, vol. 29; from Caleb Bracken, agt., O., $2, vol. for J. Holloway, Jacob Branson, F. Davis, $2 each, vol. 29, Levi Hoge, $4, vol. 28; from H. Harrison, Ill., vol. 29; from F. Mills, agt., N. Y., $2, vol. 29, for Th Townsend, M. Dingman, $2, vol. 29; from M. Bat Pa., $4, vol. 27 and 28; from T. Mendenhall, $2, 28; from Benj. Evans, $2, to 11, vol. 29; from Sa Chadbourne, C. W., $2, to 9, vol. 30, Sl. Birdsall, $2 9, vol. 30; from M. Atwater, agt., N. Y., $2, to 13, 29, for L. H. Atwater, Joshua Haight, Jacob Haight, H. Deul, $2 each, vol. 29, for Wm. Brownell, $4, v 28 and 29.

Friends' Boarding-School for Indian Children, at Tunessassah.

Two women Friends are wanted at this Institution assist in the family.

Also, a man Friend to aid in carrying out the c cern for the improvement of the Indians.

Application may be made to JOSEPH ELKINTON 377 S. Second str THOMAS EVANS, Philad., Eleventh mo. 1st., 1855. 180 Arch str

WEST-TOWN BOARDING SCHOOL.

Wanted, a Teacher of the Classical Department in t Institution.

Application may be made to either of the undersign members of the Committee.

SAMUEL HILLES, Wilmington, Del.
THOMAS EVANS, } Philada.
SAMUEL BETTLE, JR. }

DIED, at Summerset, Niagara Co., N. Y., on the 1 of Sixth month, 1855, JACOB HAIGHT, aged seventy years and nine days. He was one of the first settl in the town, where he had resided about 35 years, d ing which time he was a useful and consistent mem of Hartland Monthly Meeting of Friends; firmly atta ed to the doctrines and testimonies of the Society held from the beginning. He died in the faith of Lord and Saviour Jesus Christ.

——, on the 1st of the Eighth month last, at her sidence in Cincinnati, O., ELIZABETH C., wife of Ja Taylor, aged 39 years.

——, on the 7th of Ninth month, 1855, PRISCI wife of William Fisher; an esteemed elder and overs of Salem Monthly and Particular Meeting, Ohio, a sixty years. She bore the severe pain and sufferin a protracted illness with becoming resignation to Divine will, trusting in the mercy of her Redeemer, was favoured with an assurance of acceptance into mansions of peace.

——, on the 30th of Ninth month last, MERRICK aged 81 years; an elder and member of Bradf Particular and Monthly Meeting. This dear Friend an example of upright walking, and of patience and nocence. He acceptably filled the station of overs for more than twenty years successively, wherein was careful to watch over the flock, and to dische his duty in the important trust. During his illness, articulation was much impaired by paralysis; yet few words which could be understood, evinced t prayer and praise were much the clothing of his sp On the morning of his decease, he inquired for his and niece, to whom he said, "All is well;" and in a minutes expired. Thus, having endeavoured to be w he should be, by the grace of God, he quietly sweetly closed a well-spent life.

——, at Hartland, Niagara Co., N. Y., on the 2nd Tenth month, 1855, WILLIAM DAVIS; a consistent m ber and overseer of Hartland P. M. of Friends, in seventy-first year of his age. He bore the sufferin an acute disease, with Christian patience and resig tion.

——, on the 15th ult., at her residence in Burling N. J., MARGARET M. SMITH, in the 65th year of her a valued member and overseer of Burlington Mon Meeting.

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Appeal for the Ancient Doctrines of the Re- ious Society of Friends. Published by Direc- n of the Yearly Meeting held in Philadel- ia, in the Fourth Month, 1847.—*Addressed its Members.*

t the rise of the religious Society of Friends, h took place at a period of great commotion, professors of religion were seeking the Lord, not seeking him where alone he was to be d, in their own hearts, failed to obtain that antial comfort and settlement in the Truth h they longed for. Not sufficiently regarding onvictions and strivings of the Holy Spirit, ting at times upon their hearts, in order to them out of all sin, and to teach them to wait the Lord, that they might worship him in and in truth, their attention was directed to urely activity, in outward and ceremonial rmances.

ing taught that the Scriptures were the word d, and the primary rule of faith and practice, searched them in their own will and wisdom, formed conclusions respecting their own con- n, and the doctrines of the gospel, which not founded on the testimony and light of the t in themselves, were often very erroneous. made a high profession of faith in our Lord Christ, and in what he did and suffered for without them, thinking that by his righte- ss imputed to them they were delivered from uilt and penalty of sin, although they had bmitted to Him in his spiritual appearance e heart, and did not see that it was there were to come to the saving knowledge of and of Christ, and experience deliverance sin, and the introduction of everlasting right- ess in the room thereof. Whilst they exalted criptures in the place of the Spirit, and by ing to the truths recorded in them, supposed elves to be sound Christian believers, they in alliance with the spirit of the world, its ns and customs. Many were enemies to the of Christ, notwithstanding in words, they him their Redeemer and Saviour, and were in the observance of what they called religi- ties, but which being performed in the un- fied will of man, and without the putting of the Shepherd of the sheep, were lifeless ruitless, as regards perfecting holiness in the f the Lord. Accordingly, under a high pro- n of religion, but in an intolerant spirit to- those who differed from them, they denied ossibility of being made free from sin in this t the same time that they considered them- selves justified by faith in our Lord Jesus Christ. In this state of things, it pleased the Lord Almighty, in his infinite love and goodness, to visit the kingdom of Great Britain with his glorious day-spring from on high, and to prepare and anoint chosen messengers to go through the land, to proclaim anew the everlasting gospel of life and salvation, as it was preached by the primitive ministers and believers in Christ. These were changed men themselves, before they went about to instruct others. Their religion was not acquired in the schools of the learned, nor by any effort of their own intellectual faculties, whether cultivated or not; but it was learned in the school of Christ, under the humbling discipline of his cross, and by the immediate teachings of his Holy Spirit in their hearts. Thus they were made living witnesses of his power, and of his second coming without sin unto salvation; and as they grew in grace they were established on Christ Jesus, the rock and foundation upon which he builds his church. As they were prepared for it, the mysteries of the kingdom were opened to them, and their minds enabled to understand and receive the doctrines of the Holy Scriptures, which they highly esteemed, and believed were to be rightly understood and the precious promises they contain availingly applied, only by the same Spirit which gave them forth.

It was early opened to them, that however prevalent was the opinion, that learning and study and great research were necessary to acquire a knowledge of the "School Divinity," by which it was supposed a man was made a minister of the gospel, all this knowledge gathered by the wisdom and labour of man, was but "as a painted sepulchre, a dead carcase, without the power, life and spirit of Christianity, which is the marrow and substance of a Christian ministry." After speaking of the high estimation in which this "School Divinity" was held, Robert Barclay further says, "And if in any age since the apostles' days God hath purposed to show his power by weak instruments, for the battering down of that carnal and heathenish wisdom, and restoring again the antient simplicity of truth, this is it. For in our day, God hath raised up witnesses for himself as he did fishermen of old; many, yea, most of whom, are labouring and mechanic men; who altogether without that learning, have by the power and spirit of God, struck at the very root and ground of Babylon; and in the strength and might of his power, have gathered thousands, by reaching their consciences, into the same power and life, who as to the outward part have been far more knowing than they, yet not able to resist the virtue that proceeded from them. Of which I myself am a true witness and can declare from a certain experience, because my heart hath been often greatly broken and tendered by that virtue and life, that proceeded from the powerful ministry of those illiterate men. So that by their very countenances as well as words, I have felt the evil in me often chained down and the good reached to and raised. What shall I say then, to you who are lovers of learning and admirers of knowledge? Was not, I also, a lover and admirer of it, who also sought after it, according to my age and capacity? But it pleased God, in his unutterable love, early to withstand my vain endeavours, while I was yet but eighteen years of age; and made me seriously to consider, which I wish also may befal others, that without holiness and regeneration no man can see God, and that the fear of the Lord is the beginning of wisdom, and to depart from iniquity a good understanding; and how much knowledge puffeth up, and leadeth away from that inward quietness, stillness and humility of mind, where the Lord appears and his heavenly wisdom is revealed."

Our early Friends were true believers in all the doctrines of the gospel—in the Three that bear record in heaven, the Father, the Word, and the Holy Ghost, which three are one;—in the Godhead and manhood of our Lord Jesus Christ;—in the propitiatory sacrifice which he offered without the gates of Jerusalem for the sins of the whole world;—in his resurrection and glorification at the right hand of God the Father, our Mediator and Advocate, and who will be our Judge;—and in the Holy Spirit which proceedeth from the Father and the Son;—and also that the Holy Scriptures were written by Divine inspiration, and contain a declaration of all the fundamental doctrines and principles relating to eternal life and salvation; and that whatsoever doctrine or practice is contrary to them is to be rejected as false and erroneous;—that they are a declaration of the mind and will of God in and to the several ages in which they were written, and are obligatory on us, and are to be read, believed and fulfilled, through the assistance of Divine grace. These continue to be the doctrines of Friends, and have been maintained by the faithful in every generation since the rise of the Society.

The fundamental doctrines of Christianity were generally held by other Christian professors; but the spiritual and regenerating nature of the gospel dispensation, being very much lost sight of, Friends were sent to turn the people to the light of Christ in the heart, by which they might see their fallen condition, the exceeding sinfulness of sin, and that many were resting in a mere belief in a system of religion of man's framing, which they imagined was founded on holy scripture, but which in many respects was defective, and incompatible with the gospel dispensation. It was the labour of these evangelical preachers, not only to publish the doctrines of Christ and his apostles, in their original simplicity and truth, but also to bring their hearers to the life and substance, imparted by the illuminating and quickening and baptizing power of his spirit and grace in their hearts.

George Fox in describing his commission says:—"I was sent to turn people from darkness to light, that they might receive Christ Jesus; for to as many as should receive him in his light, I saw, he would give power to become the sons of God; which I had obtained by receiving Christ. I was to direct people to the Spirit, that gave forth the Scriptures, by which they might be led into all truth, and up to Christ and God, as those had been who gave them forth. I was to turn them to the grace of God and to the truth in the heart which came by Jesus; that by this grace they might be taught, which would bring them salvation; that their hearts might be established by it, their words might be seasoned, and all might come to know their salvation nigh. I saw Christ

died for all men, was a propitiation for all, and enlightened all men and women with his divine and saving light, and that none could be true believers but those who believed therein. I saw that the grace of God, which bringeth salvation, had appeared to all men, and that the manifestation of the Spirit of God was given to every man to profit withal. These things I did not see by the help of man; nor by the letter, though they are written in the letter; but I saw them in the light of the Lord Jesus Christ and by his immediate spirit and power, as did the holy men of God by whom the Holy Scriptures were written. Yet I had no slight esteem of the Holy Scriptures; they were very precious to me; for I was in that spirit by which they were given forth; and what the Lord opened in me, I afterwards found was agreeable to them."

Friends have always regarded the Holy Scriptures as secondary and subordinate to the Spirit; and while to this they direct people for a knowledge of the Divine will concerning themselves, they believe it will lead all who have the Scriptures, to obey the doctrines and precepts of the gospel which are contained therein. It has always been and continues to be the concern of our religious Society "to encourage all our members to practise the frequent perusal of them, with their hearts turned to the Lord, that so he may be pleased to open their understandings to receive that spiritual benefit which he designs they should convey, whether it be in doctrine, correction, reproof, or instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Ancient Testimony revived, &c., p. 42.

Notwithstanding the degeneracy which has appeared in the Society at different periods, the blessed Head of the church in his unmerited mercy and goodness, has continued to extend the visitations of his love and power to sons and daughters, many of whom have yielded to his requirings. To these, the same doctrines and testimonies have been precious; and many have been clothed with a holy zeal and courage, to watch over the flock against the inroads of the enemy, and to maintain these principles as a sacred trust, in support of which, many in the beginning offered up their lives. We believe these doctrines and testimonies will not be permitted to fall to the ground, but will continue to spread, until they finally prevail over all opposition.

The present is a day of peculiar trial, arising from the influence of the spirit of the world, the luxury and ease which the abundance of the things of this life brings in upon our Society, and from the divided feelings produced by the circulation of some writings, put forth by members, containing sentiments which do not accord with our doctrines. And under a religious concern for the restoration of that precious unity which once characterised us, and in discharge of what we apprehend to be a duty devolving upon us, we have believed it right to point out some passages in the writings alluded to, which do not convey the views of Friends; in order that our members may be on their guard against adopting forms of expression, and modes of defining and explaining doctrines, which differ from the simple and scriptural methods used by the Society. By the frequent repetition of such opinions and modes of expression, the mind may be gradually led to look upon the differences we have referred to, as matters of little moment; and thus by degrees, imperceptible perhaps to its clouded vision, the way may be prepared for a departure from a full belief and acknowledgment of the truth, as it is in Jesus, and as it has always been held by our religious Society.

(To be continued.)

From the Edinburgh Review.

The Chemistry of Common Life.

(Continued from page 69.)

"In Europe we have no means of knowing how long such tastes and practices have prevailed. The Romans, at their banquets, used cups and saucers made of silver and richly embossed. They were nearly of the same shape as those now in use, and were employed for drinking hot water out of. Whether it was customary to infuse herbs in this water on any occasion we do not read. But in Holland and England sage tea was in use till a very late period: and its antiquity is shown by the statement that the Dutch, in their early intercourse with China, carried out dried sage leaves as an article of traffic, and exchanged them against those of the Chinese tea-tree. Now, however, every country in Europe has chosen for itself one or other of the familiar foreign beverages. Spain and Italy delight in cocoa: France, Germany, Sweden, and Turkey in coffee; Russia, Holland, and England in tea; while poor Ireland makes a warm drink for itself, out of the husks of the cocoa, the refuse of the chocolate mills of Italy and Spain.

"So all Asia feels the same want, and in different ways has long gratified it. Coffee, indigenous in Abyssinia or the adjoining countries, has attached itself to the banner of the Arabian prophet, and has followed it wherever in Asia or Africa his false faith has triumphed. Tea, a native of China, has spread spontaneously over the hill country of the Himalayas, the table land of Tartary and Thibet, and the plains of Siberia, has climbed the Altais, overspread Russia, and is equally despotic in Moscow as in St. Petersburg. In Sumatra the coffee-leaf yields the favourite tea of the dark-skinned population, while Central Africa boasts of the Abyssinian chaat, as the indigenous warm drink of the Ethiopian people. Everywhere, unintoxicating and non-narcotic beverages are in general use—among tribes of every colour, beneath every sun, and in every condition of life. The custom, therefore, must meet some universal want in our common human nature."

This wide use of simple medicated drinks is simple enough. But it is still more remarkable that in so many different countries, and from so many different plants, different races of men—ignorant alike of chemistry and physiology—should have been led by a common instinct to select, for the purpose of preparing these drinks, vegetable substance which contains the same peculiar acting ingredient. Thus, the theine which characterizes the Chinese leaf, is present not only in the coffee bean brought into use in Abyssinia and Arabia, in the coffee leaf employed as yet only in Sumatra, in the Mate or Paraguay tea which has been long collected among the forests of Paraguay, but also in the Guarana or Brazillian cocoa, in use among the natives of Brazil; while the true cocoa of Central America contains the very similar substance theobromine. This fact, which has been established beyond doubt by recent chemical research, is one of the most curious in the whole history of human instincts. Through how many successive trials,—after how wide and long an experience of bodily comfort and discomfort,—must half-civilized men in each of these countries have come to settle down into the general custom of using the several indigenous plants which modern times have found commonly employed among them. How very curious that the chemistry of our day should discover that in so many cases the plants thus selected should be capable of yielding to water the same chemical and physiological ingredient!

The passion for fermented drinks is akin to the love of infused beverages, but it stands up somewhat different ground. It is not instin in the same sense as the desire for warm infu It has not everywhere led the different rac men through long trial and research to the n of gratifying it. These means have rather sp up of themselves before mankind in certain of the world, and have thus awakened the pas which, if it existed in human nature at all, w otherwise have remained dormant.

Thus, in tropical climates, where palm flourish, an accidental wound to the topmost causes a copious flow of sweet sap, which, own accord, speedily ferments and produce agreeable intoxicating drink. How early in ea climes must this grateful liquor have becom miliar to the primeval races? How natur was in them to make use of it!

So also in Mexico the American aloe pou copious juice into its own central cup, and in a brief space produces the Mexican pulqu pleasing to the native palate. And where grape vine bears its luscious bunches the expr juice soon begins to move and sparkle with bu of living gas, and the crude heavy liquor cha spontaneously into the cheerful and exhilar wine. Indeed the juices of nearly all fruits, of our more northern ones,—the apple, the the plum, the gooseberry, and a hundred othe naturally produce their own peculiar varieti intoxicating drink. Fermented liquors, there are natural beverages, which man could not s becoming acquainted with, and of which in r countries it required little ingenuity to obt continued and abundant supply. It was prob some fortunate accident which led to the disco of the mode of preparing sweet liquids sprouted grain (malt), and of converting t into an exhilarating drink by mixing them other liquids already in fermentation. A accident no doubt, led to the custom of che grains and roots, still practised in Peru, for preparation of fermented chica, and in the S Sea Island for the manufacture of the favo ava. And a yet rarer accident, at a more mo period, taught some sleepless Arabian alchemis torturing substance after substance in his c ble's alembics,—how to extract the fierce s from these agreeable drinks, and brought up, were, from the bottom of Pandora's box, that chohol which has since inflicted so many evils t the world.

(To be continued.)

Deodorising Properties of Coffee.—The Lot Medical Gazette gives the result of numerous periments with roasted coffee, proving that the most powerful means, not only of rende animal and vegetable effluvia innocuous, bu actually destroying them. A room in which r in an advanced degree of decomposition had l kept for some time, was instantly deprived of smell, on an open coffee-roaster being car through it containing a pound of coffee n roasted. The best mode of using the coffee disinfectant, is to dry the raw bean, pound it mortar, and then roast the powder on a modera heated iron plate, until it assumes a dark br tint, when it is fit for use. Then sprinkle i sinks and cesspools, or lay it on a plate in room which you wish to have purified.

As our understandings are opened by the l light, we experience that through an inward proaching to God, the mind is strengthened in dience; and that by gratifying those desires w are not of his begetting, these approaches to him obstructed, and the deceivable spirit gains stren

For "The Friend."

SLAVERY ITEMS.

he determination of slaves to obtain their free-
by purchase, or by flight, shows they have
same inherent love of liberty that their mas-
have. If the following can be relied on, the
aration for a general rush of the slaves at
andsville into the free States, threw their
ers into great consternation, and cost them a
re flogging, substituted for the decision of the
cil to hang them. Very few persons at the
h would live under such fear, for "all the
th that sinews bought and sold have ever
ed." The work of emancipation is on the
el, and it would be wisdom in the slaveholder
repare himself and his slaves for the benefits
eedom.

Negro Conspiracy in Mississippi.—The Ma-
(Miss.) Republican gives an account of the
overy of a negro conspiracy at Garlandsville,
er county. It says:—

A trustworthy negro on a neighbouring plan-
on, after having received pledges of secrecy,
aled the existence of the conspiracy to an over-
, and requested him to repair to a certain place,
he midst of a dark, unfrequented swamp, and
for himself. The overseer did not go, but the
morning he took with him some friends, and
t to the spot designated by the faithful negro.
re they saw every indication of a large crowd
ng been assembled; horses had been tied up,
kindled, and, from appearances, they calcu-
d that upwards of one hundred negroes had
e assembled on the preceding night. They
the spot, and the neighbourhood was quickly
med. Several negroes were taken up, and
ng them the leader. The greatest excitement
prevailing in the country; a council was held,
it was decided that the negroes should be hung
ediately; ropes were procured, and the sen-
e of the council was about to be executed,
n the crowd relented, fearing lest the innocent
uld perish with the guilty.

The negroes were then severely whipped, and
confessed that the conspiracy extended
oughout a large section of country, that there
ted several other organizations, which they
ed 'schools,' in the neighbourhood, and that
r object was to organize in sufficient force, and
ch, increasing their force as they went, to a
State. No arms or ammunition of any kind
ld be discovered; but the negroes confessed
they were to meet at Garlandsville next Sa-
lay night to make a start. When asked why
y selected that place as a rendezvous, they
ld give no reason, and the presumption is that
y intended to sack the place, and murder the
abitants. Two white men, they say, have been
ongst them, but their names were not known
he negroes, nor was anything developed which
ld identify them. Arms and ammunition are
obably concealed somewhere, as such a scheme
uld never have been attempted without them."
Ledger.

The terror of the slaveholder, at the sound of
menials' rising to secure their rights, reminds
of the proverb, "The wicked fleeth when no
n pursueth." All their arguments to prove
ipture authority for slavery, are overturned by
agitation they are at once thrown into by the
ad of the vengeance of the poor black, for be-
unjustly and often cruelly treated, by withhold-
his freedom and the fruits of his labour, and
turing him with the lash at their pleasure, to
tify their passion for tyranny and revenge. The
lowing is from another of the divisions of the
d of Egyptian darkness.

"*Rumor of a Slave Insurrection.*—On the night of the 16th, the citizens of Baton Rouge, La., were under arms and in great excitement, on account of a rumor that the slaves intended to rise and attack the U. S. Arsenal and the Bank. Nothing of the kind, however, took place. On the next morning, Joe Craig, a coloured barber and a suspicious character, was compelled to leave the place."—*Ledger.*

The number of slaves who have obtained their liberty by flight, appears to us to be small—61,664 in the last forty years. Until a *man* has forfeited his freedom by crime, and that adjudged by a jury of his peers, he has, according to the law of nature, the control of his own limbs, and his time, and pleasure, to enjoy life, liberty and happiness where he pleases, so long as he does not trespass on the rights and peace of others. No human power is endowed by the Creator with authority to deprive him of these enjoyments. God is no respecter of persons. Had the slave the power, he would have the same right to hold his master in bondage as the master to hold him.

"*Escape of Slaves.*—The Richmond Despatch speaks of a pamphlet just published in that vicinity, which estimates that, within the last forty years, 61,664 slaves have escaped from the South, or fifteen hundred annually, and that the total loss is $27,740,800."

According to the above unrighteous estimate of men and women as goods and chattels, the heirs of A. W. Talliafero have suffered the loss of several thousand dollars, by the justice of the testatrix in liberating twenty-three human beings, and providing for the expense of removing them to a free State. All such acts indicate the conviction, that slavery is a violation of the natural claim of man to unshackled liberty; and that the pretensions of the trafficker in human flesh to any warrant for the abominable system, have no other foundation than the cupidity of the slave dealer. We rejoice in the growing light on this dark subject.

"*Slaves Emancipated.*—Twenty-three negroes emancipated from slavery by the last will of the late Ann W. Talliafero, of King William county, Va., passed through Wheeling on Monday on their way to Mt. Pleasant, Ohio. The Wheeling Intelligencer says that each one, by the will of A. W. T., is entitled to a legacy of $150, to be applied in defraying the expenses of their removal and location in the State of Ohio."—*D. News of Tenth mo. 19th.*

The intelligence that public sentiment on the slave institution has undergone a change in latter years, in Kentucky, Virginia, and Maryland, is hopeful. We believe that efforts were made many years ago to prepare for a gradual extinction of it in two of those States, and have often heard it said that it would in all probability have taken place, had not the indiscreet and violent actions of some pretended abolitionists driven them back from their purposes. When men have arrived at a point, at which they have, of their own motion, determined to take this subject up, to see whether they can unite in preparatory steps to relieve themselves, of what they feel to be a burden, they should not be interfered with, especially by rude, injudicious strangers. It is wiser and better to leave them to the gradual developments of light on their own understandings Men will relinquish their prejudices under the influence of mental conviction, when attempts to hasten their abandonment, or to drive them from their present position, would only lead them to adhere more pertinaciously to it. We take the following from one of our papers.

"*Emancipation in Kentucky.*—The Newport (Ky.) News, at the suggestion of a number of prominent slaveholders in Kentucky, proposes that a Convention be held in Frankfort, to adopt a plan for the gradual abolition of slavery in that State. Public sentiment in Kentucky, and also in Maryland and Virginia, has been undergoing a change for some years in respect to maintaining the slave institution. Whether the citizens of those States are prepared yet for gradual abolition, the only way in which slavery can ever be extinguished in a State, will depend a great deal upon the discretion of the opponents of slavery in the free States. The fact that a proposition for freedom comes from slaveholders themselves, is one of great significance, and shows that the moral and political bearings of the question are as well understood among intelligent men in the South as they are in the North."—*Ledger.*

The following story is taken from a late paper, and had the baby been the child of a southern white man and one of his slaves, the father would have had no difficulty in confirming the sale of the child to raise money for a debt. We would ask what distinction should be made between an African and Asiatic child, when both have a tinged skin; it only wanted the authority of slave law, and the bargain would have been considered valid according to the "institution."

"*Trade in Chinese Babies.*—A Chinaman in Columbia hired a horse, for which he could not pay, and having with him a fine Chinese baby, offered to sell it for four dollars, in order that he might raise the necessary funds. A Dutchman present, says the Sonora Herald, who was keen for a trade, paid the money, and took the baby. He was, however, doomed not to remain long in possession of his bargain. The mother of the child, learning of the transaction, applied to a magistrate to recover her darling The Dutchman showed a fair bill of sale, but was informed that such transactions were not entirely legal, and that he must deliver up the article in dispute. He then filed a complaint to recover his four dollars, besides nine dollars for nursing the little one. But here again he was at fault, and the poor Dutchman was finally convinced that, for once, he had made a decidedly unprofitable investment."—*D. News.*

The decision against the sale of a fellow creature was just; and a blessing it is to any state to be exempt from the odious system of human slavery. May the day not be distant when it shall be abolished the world over!

For "The Friend."

Russia now occupies so large a space in the public eye, that it is desirable to have a familiar recollection of the principal facts of its history. The following brief account, taken from "The Leisure Hour," will therefore be likely to be interesting to the readers of "The Friend."

Russia—Before Peter the Great.

The immense empire of Russia, which embraces in its area more than half the territory of Europe, and about one-third of that of Asia, has no ancient history. Rome had risen and fallen, and the nations once tributary to her sway had grown up to political greatness, while Russia was yet a blank, a vast untravelled waste, but sparsely inhabited by its aboriginal barbarians, and the refuge, from time to time, of predatory hordes of Scythians, Huns and Slavonians, which latter race predominated in the end, and, with the Goths, who occupied the southern portion of the territory, may be regarded as the ancestors of the Russians of our day. They were idolaters, observant of the most cruel, senseless, and degrading superstitions, and they sternly resisted the progress of Christianity among them, sprinkling their altars with the blood of Christians as a peace-offering to their gods. Various other tribes amalgamated with those above

mentioned, but it cannot even be guessed in what proportions; and so little of ascertained fact is to be found in the records, such as they are, of the time, that no reliance can be placed on them. It is reported that the Varangians, from the coast of the Black Sea, conquered the Slavonians, and gave the first sovereign to Russia in the person of prince Rurik. The next sovereign of whom mention is made was Oleg, who built Novogorod, or the new city, which was the centre of government in the year 830. He was succeeded by three brothers, Rurik, Seniaf, and Trouver, the first of whom, upon the death of the other two, became prince of the empire in 852, and gave it the name of Russia. He died in 879, leaving the kingdom to his son Igor, then but five years old, and the regency to the boy's uncle Oleg, who governed the people with intolerable despotism for thirty years. He died in 913, when Igor ascended the throne at the age of forty. This prince led the first Russian armament against Constantinople; after committing unheard-of barbarities, he was defeated by the Greeks, but he returned next year to the assault, and succeeded in levying a tribute upon Constantine. In 945, after a reign of thirty-two years, Igor, marching against the Drevelins, a warlike people, fell into an ambuscade, and was massacred with all his guard. He was succeeded by Olga, his widow, who, acting as regent for twenty years, abdicated in favour of her son. During her reign she became a convert to the Christian faith, was canonized at her death, and is now the saint Helen of the Russo-Greek church, and a worker of miracles! Her son, Sviatoslof I., became sovereign in 965. He fell in battle at the end of seven years, leaving the empire divided between his three sons, Valdimir, Oleg, and Yarapolk. The first of these three, having got rid of the other two, assumed the entire sovereignty in 980. He was as yet the most ferocious of Russian rulers, but being a man of comprehensive intellect, was able to win the respect of surrounding nations, and to introduce the first elements of civilization among his people. He also embraced the Christian faith, and erected churches, palaces, and public institutions. To deter his subjects from apostatizing, he degraded the pagan gods, and put their priests to a bloody death. He is said to have died of grief in 1015, at the rebellion of his son Yaroslaf.

The death of Valdimir the Great left the empire a prey to the factions of his four sons, Sviastopolk, Boris, Gleb, and Yaroslaf. Sviastopolk murdered Boris and Gleb, but was defeated by Yaroslaf, and soon after died. Yaroslaf ascended the throne in 1019, and took the title of grand duke. He governed well for the space of thirty-five years, extended the Christian faith, and did much for the improvement of his subjects, being the first prince who established a code of Russian laws. His children married into most of the royal families of Europe. At his death, in 1054, he divided his dominions amongst his five sons; and the unfortunate country reaped again the inevitable anarchy resulting from such a division. Foreign troops were called in to fight the battles of the brothers; and Poles, Tartars, and Hungarians devastated the land. Isiaslof, who succeeded to the principal provinces, died in 1078, leaving two sons; but was succeeded by his brother Vsevolod, in whose reign a terrible plague devastated the country. He died in 1093, and was followed by Sviastopolk II., as the eldest branch of the house of Rurik. During his reign Russia was invaded by the Tartars under Genghis Khan, who in their progress levelled cities and destroyed everything. Sviastopolk was driven from his throne, and took refuge in Poland. The Tartars set up Uselas, his brother, in his stead. A civil war followed, the usurper was dethroned, and the rightful prince restored. Sviastopolk II. died in 1113, and Vladimir II., his cousin, ascended the throne. He restored peace to the distracted country, and at his death in 1126 left it at peace both at home and abroad. At his decease the throne was seized and vacated by eleven princes consecutively. Meteslof, son of Vladimir, at length established himself. During his reign of six years Russia again suffered from an awful famine and pestilence. Dying in 1132, he was succeeded by his brother Yarapolk, who reigned seven years. Vsevolod II. ascended the throne in 1139, and died in 1145. He was succeeded by Igor, whose detestable tyranny endured only six weeks, when the hatred of his people hurled him from the throne. He made way for Isiaslof II., who in his turn was deposed by Iouri I., in 1154. It was in his reign that Genghis Khan again advanced into Russia, committing atrocities unparalleled in history. His army, numbering 100,000 men, slaughtered all who fell into their hands, and razed cities, towns, and villages to the ground. Iouri collected his troops and marched against them; but in the fight he fell covered with wounds, and his followers were destroyed to a man. Russia did not recover for centuries from this terrible invasion.

Civil war ensued upon the death of Iouri, who as usual had divided the succession among his sons. In 1174, Mikhail I. assumed the sovereign power, dying at the end of two years, when Vsevolod III. ascended the throne; his reign was long and stormy, and his country a prey to the invasions of the Mongols and Tartars. He died in 1212, and again five pretenders to the supreme power, his sons, began a barbarous strife for dominion. A civil conflict of six years ended in establishing Iouri, the eldest son, on the throne in 1218, whose reign was signalized by a new famine and mortality, and a new Tartar invasion. He was succeeded in 1238 by Yaroslaf II., in whose reign the Swedes invaded Russia, but were repulsed by the young prince Alexander of Novogorod. The whole of the Russian provinces were at this period virtually subject to the Tartars and Mongols, who had on the banks of the Volga a camp of 600,000 men; and many of the succeeding princes had to profess fealty to the khan in order to retain even a semblance of power.

We pass over a period of two hundred years, during which the successive sovereigns of Russia were practically under Tartar dominion, and proceed to the reign of Ivan the Great, who came to the throne in 1462. At this time the Tartar power in Russia was beginning to decay. Ivan made vigorous war against it, defeated Achmet in a pitched battle, penetrated to his camp, and giving it to the flames, finally blotted out the Golden Horde which had held Russia in thrall for more than two centuries. He also made conquest in Poland, and at the end of the war gave his daughter in marriage to one of the Polish princes. He consolidated the sovereign power in his own person, and, more than any of his predecessors, deserved the title of sovereign. He was the first to adopt the title of czar, and in his reign relations were first established between Russia and Great Britain. According to the Russian historians, he was "the saviour of Russia, the author of domestic unity, of the imperial power, and of the national liberty;" but he was notwithstanding a cruel despot, and had criminals burned to death for heresy. The knout was introduced in his day.

(To be concluded.)

This life is the field of battle, and our most dangerous enemies are those of our own houses. May the lamp of God in the temple of our hearts, be kept still renewed and replenished with heavenly oil, that we may have a clear sight of what is pleasing within us, lest we should think otherwise of ourselves than we really are. Purity of heart is the main qualification for being of any service in the church of Christ. Let us then use all diligence to obtain and to retain this precious state. "Blessed are the poor in heart, for they shall see God;" they shall clearly discern the things which belong to his kingdom, and when they speak of them will be, of what they have seen with their (spiritual) eyes, and what they have looked upon; which has been brought by the Holy Spirit before the internal view, as an object of contemplation in themselves, and a subject which they are attentively prized to handle with clean hands, and with unpolluted lips to communicate to others.—*Richard Shackleton.*

Selected.

IN TIMES LIKE OURS.

In times like ours, 'twere wise if people would
Well scrutinize their zeal for doing good.
A few plain questions might suffice, to prove
What flows from party—what from Christian love.

There is an eye that marks the ways of man
With strict, impartial, analyzing ken;
Our motley creeds, our crude opinions, lie
All, all unveiled to that Omniscient eye.
He sees the softest shades by error thrown,
Marks where His truth is left to shine alone;
Decides with most exact, unerring skill
Wherein we differ from His word and will.
No specious names nor reasonings to His view
The false can varnish, or deform the true;
No vain excuses e'er avail to plead,
The right of theory for the wrong of deed.
Before that unembarrassed, just survey,
What heaps of refuse must be swept away!
How must its search from every creed remove
All but the golden grains of truth and love!

Selected.

CHEER EACH OTHER.

Yes, cheer one another along,
In paths which ye ought to pursue—
A word to dishearten is wrong
To those who are striving to do.
Speak cheeringly unto the sad,
The wounded in heart, and the poor,
A word of affection makes glad,
And helpeth the wrong to endure,
Deal gently with others that err—
'Tis mercy that saveth the lost—
And all that thy love may confer
Can never God's bounty exhaust.
Oh, cheer one another along
And joy and affection impart—
Unkindness of spirit is wrong,
But bless'd are the cheerful of heart.

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 69.)

MARY JONES.

Mary Jones, the wife of Edward Jones, one of the first settlers of Pennsylvania, was a woman earnestly engaged for the promotion of Truth and righteousness in the earth. She had in her husband a valuable assistant in her religious exercises, and one not only a good example in his family but in the world and in the church. She received a gift in the ministry, which her friends of Haverford Monthly Meeting say, was "sound, edifying and well received." They add, "she was zealous for the promotion of Truth."

She was probably advanced in years when she received a gift in the ministry, and her labors appear to have been confined within the limits of her own Yearly Meeting. Her own age is not noted, but her beloved husband was more than

fo score years old when she was called from
ics to reward. She died Seventh mo. 29,
73, and was buried at Marion.

JOSEPH WORTH.

Of Joseph Worth, of Stonybrook, we find this
timony: "He was favoured with an innocent
imony though not large,—was a man of an
emplary life, and brought up his children in
linness, although most of his neighbours were
other societies. He had a meeting held at his
use, until a meeting-house was built in the
ighbourhood." His death took place Seventh
m 30, 1726.

ELIZABETH WEBB.

Of Elizabeth Webb, wife and widow of Richard
Webb,* of Concord, then Chester county, ample
ecords exist to show that she was a woman of
a reat gift in the ministry, and endowed with
ny qualifications for usefulness in the church
nd in the world.

She was born, according to the best informa-
tn now to be obtained, in Gloucestershire, Eng-
nd, in or about the year 1663. Of her early
eligious feelings and growth in divine knowledge
ere are two accounts; one in the letter to An-
ony William Boehm, which has already ap-
eared in the Friend, the other a narrative pre-
ared for her children, which has never been pub-
ished. We shall principally use the latter in
ur sketch. It is entitled:

'A short memorial of the dealings of my God
ith me in the days of my youth, which I leave
behind me for young people to consider of,—and
ise all to take the counsel of Solomon, Eccle-
astes, xii. 1,—'Remember thy Creator in the
ays of thy youth, while the evil days come not,
or the years draw nigh when thou shalt say I
ave no pleasure in them.' No pleasure indeed
n vanity when a dying hour draws nigh! Then
ll below the sun will appear to be but vanity.

'I believe your tender Father will grant to
ou a visitation of his divine love, as he did to
my soul; for he is no respecter of persons. The
ss of ignorance he winks at, but he calls people
times to repentance, and draws souls to Jesus
Christ by the cords of Divine Love. 'There is
one can come to me,' saith Jesus, 'except the
Father, which hath sent me, draw him, and I
will raise him up at the last day.' 'It is written
in the Prophets, and they shall be all taught of
God. Every man, therefore, that hath heard and
learned of the Father, cometh to me.' See John,
vi. 44, 45, &c.

"In my childhood I had my education under
the Episcopal ministry, which then was called the
Church of England. I went to school to a min-
ister of that church, and to hear him preach on
the first day of the week. I well remember, that
when I was about ten years of age, some divine
motion began to be in my mind, according to my
childish capacity, which the evil spirit warred
against. When I would say my forms of prayer,
which I was taught, then I would grow drowsy,
but if I would give up my mind to think of
childish vanities, then I could keep awake well
enough. This was doubtless because my mind
began to be devoted to God. I began to think
upon my latter end, and thought if I had been in
the days when Christ was on the earth, I would
have been one of his followers. I began to love
to read the scriptures, and to go to the place of
worship with my Bible, and when the minister
did pray, I well remember my heart would be
given up and devoted to the Lord, especially when
he did say the Lord's prayer, as it is called."

When she was about twelve years old, she accompanied her mother to a few meetings of Friends, and the doctrine she heard preached therein by one of their ministers, took deep hold of her mind, and was remembered long after.

In the letter to Boehm, she says, "I was baptized and educated in the way of the Church of England; I went to school to a minister thereof, and loved and honoured him greatly, and he showed me great tenderness and respect. In those days I looked on the ministers to be like angels, that brought the glad tidings of salvation to the children of men; but when I was about fourteen years old, I went to live in a knight's house who kept a chaplain. He used to pray in the house with the family twice a day. I observed his conversation; I saw it was vain, and thought it ought not so to be."

What kind of service Elizabeth performed at the house of this knight she has given us no insight, although it is evident she continued to reside there several years. In her narrative for her children she adds: "I continued in the faith which I had received by education until I came to be about fourteen or fifteen years of age, about which time a brighter light shined on my childish understanding. I took notice that Christ Jesus said to his ministers, 'Freely ye have received, freely give;' as also that the Lord promised to teach his people himself. Many such testimonies are left on record, and by them I was convinced that the ministry of the church I did belong to, was not the true ministry. My forms of prayer did not suit with my condition, unless it were the Lord's prayer, so called, which I always had a great esteem for. I went to the church, so called, still, until a dread fell on me when I was in the worship house, and I thought it were just if it did fall upon my head. So I, after that, walked alone for some time. A sweet spirit was in my bosom, and a divine light shined in my understanding, which gave me to see my vanities Then I remembered the baptismal vows that were made for me in my infancy,—that I should renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh, and should keep God's holy will and commandments. I thought this indeed would be the way to be a member of Christ, a child of God, and an inheritor of the kingdom of heaven. But oh! I wanted power to enable me to forsake all these things, and to keep God's holy will and commandments. [Then] it was made known to me by the true light, that I must walk humbly with or before my Maker, and take up the daily cross. This would crucify the vain delights of the world to me, and me to them; for the cross of Christ is the power of God to salvation, to all them that believe. Although this was hard to my natural temper, which was very airy and vain, yet I was made willing, and did bear the daily cross, and walk alone for some considerable time. The Spirit of Christ the true Light, which God the Father had sent into my heart, was then in me, a spirit of grace and supplication, which made intercession in me, and for me, with earnest longings and groanings which many times could not be uttered. One expression used to run through my mind very often, 'O Lord, preserve me in thy fear and in thy truth.' I much desired to know the people that were true to God, thinking Jesus Christ was become the beloved of my soul. I often cried, 'O Lord, where dost thou feed thy flocks? where dost thou cause them to rest at noon? for why should I be as one that turns aside from the flocks of thy companions?'

"O the drawing cords of Divine love! how did it draw my soul with longings for fuller enjoyment of the Divine knowledge of the true and right way, not seeing my inability to walk therein, feeling no condemnation for the sins of my ignorance. So I thought myself strong, even able to give up my life for Jesus, my love to him was so strong, at least I thought so. While my soul abode in this retired frame, bearing the daily cross, and walking humbly with my God, I had great peace, and Divine comfort, insomuch that the enjoyment of the Divine love was more to me than my natural food or any outward enjoyment. In those times of the singleness of my heart, and inward retirement with the good spirit, I had manifestations of things that were to come, which I have since seen come to pass. Oh! it is a great privilege to have the eye of the mind single, looking unto Jesus, who is the true light and true interpreter of the testimonies left on record in the scriptures of Truth, and also the revealer of the mystery of godliness and the mystery of iniquity. So it was that while I walked alone, praying to God the Almighty, day and night, for the knowledge of his will, and that he would be pleased to make known to me the right way that leadeth to eternal life, for that it was which my soul alone wanted,—I was convinced that the principles which the Quakers held were the truth, and their ministry was the true ministry."

(To be continued.)

*It is a singular fact that most writers referring to his Friend call her the wife of John Webb. The minutes of the meetings in Philadelphia, show that she was the wife of Richard. John's wife was Ann, and both were ministers.

For "The Friend."

Erastus Brigham Bigelow.

(Concluded from page 67.)

What is this remarkable process which we call *invention?* How does the brain act while devising its wonders of mechanic skill? These are questions of interest to inquiring minds, and may well puzzle those to whom even the witnessed action of complicate mechanism is a mystery impenetrable. * * * * *

E. B. Bigelow, in reply to an inquiry put to him, says,—"I am not sure that I can convey to your mind a satisfactory idea of the inventive process in my own case. One thing is certain, it is not chance. Neither does it depend, to any great extent, on suggestive circumstances. These may present the objects, but they are no guide to the invention itself. The falling apple only suggested to Newton a subject of inquiry. All that we know of the law of gravitation had to be reasoned out afterward.

My first step toward an invention has always been to get a clear idea of the object aimed at. I learn its requirements as a whole, and also as composed of separate parts. If, for example, that object be the weaving of coach-lace, I ascertain the character of the several motions required, and the relations which these must sustain to each other in order to effect a combined result. Secondly, I devise means to produce these motions; and, thirdly, I combine these means, and reduce them to a state of harmonious co-operation.

To carry an invention through its first and second stages is comparatively easy. The first is simply an investigation of facts; the second, as far as I can trace the operations of my own mind, comes through the exercise of the imagination. I am never at a loss for means, in the sense above explained. On the contrary, my chief difficulty is to select from the variety always at command those which are most appropriate. To make this choice of the elementary means, and to combine them in unity and harmony—to conduct, that is,

an invention though its last or practical stage, constitutes the chief labour.

In making this choice of the elementary parts, one must reason from what is known to what is not so—keeping in mind, at the same time, the necessary combinations, examining each element, not only in reference to its peculiar function, but to its fitness, also, for becoming a part of the whole. Each portion must be thus examined and re-examined, modified and re-modified, until harmony and unity are fully established. From the severity of this labour many inventors shrink, and this is the main reason why some very ingenious men fail to obtain satisfactory results. In my own case, the labour has not ended with the perfection of my looms; other machines, preparatory and auxiliar, were necessary to give full effect to the inventions.

It is a well-known fact, complex inventions have not, as a general thing, come at once into use. In many cases this has been because they were not immediately brought into harmony with other things. In a state of natural progress, things move on together, and become mutually adjusted. An important invention often disturbs these adjustments, and cannot be made to work efficiently until other inventions and new arrangements have brought all the related processes in accordance with it. This arduous duty I have endeavoured to perform for all my looms. Lee's band stocking-loom was invented several years before it was reduced to practice, and even this was not effected by the inventor. The comparatively simple power-loom for weaving plain cloth was of very slow growth. A long time elapsed before its organization was so far harmonized as to work at all, and, for several years afterward, successive improvements only gave to it a moderate speed. Its capacity, in this respect, has actually been doubled within the last fifteen years. If my own more complex machines, for the production of figured fabrics, have attained at once to a high state of perfection, I attribute it, in part, to the fact that my attention has also been given to those processes which are subordinate, preparatory, and collateral, and that these have been made to accord with the main invention. That this claim of success is not extravagant will appear, I think, when it is considered that the cost of weaving coach-lace was, at one stride, reduced from twenty-two cents to three cents a yard, and that of Brussels carpet from thirty cents to four cents. Of the fabric last named, my power-loom, under the easy tending of a single girl, produces from twenty to twenty-five yards daily, and this of the best quality. That mechanical possibilities do not reach much farther in this direction, will be conceded, probably, by all who are acquainted with the peculiar character of the process.

I find no difficulty in effecting that concentration of thought which is so necessary in pursuits like mine. Indeed, it is not easy for me to withdraw my mind from any subject in which it has once become interested, until its general bearings at least, are fully ascertained. I always mature in my mind the general plan of an invention before attempting to execute it, resorting occasionally to sketches on paper for the more intricate parts. A draughtsman prepares the working drawings from sketches furnished by me, which indicate in figures the proportion of the parts. I never make anything with my own hands. I do not like even drawing to a scale."

* * * * * *

In the ingrain-carpet power-looms of the great mills at Lowell, about thirteen hundred thousand yards are made annually. The same fabric is woven in large quantities by companies at Tariffville and Thompsonville, Ct., whose power-looms are worked under license from the Lowell Company. Higgins & Co. are using the Bigelow looms for tapestry and velvet-tapestry carpets, in their establishment in New York. Another Company, in Troy, N. Y., is weaving the same article under license from E. B. Bigelow. At Humphreysville, Ct., several looms are now employed in the manufacture of silk brocatelle. E. B. B. adapted and constructed the machinery for this beautiful fabric in 1851. Goods for which the hand-loom artisans of Lyons get three francs a yard, are made here at a cost for labour of fifteen cents a yard. The agent, —— Humaston, is entitled to much praise for the skill and perseverance with which he has brought these works into successful operation.

In 1849, Clinton was made a township by legislative act. In 1837, when the brothers Bigelow went to this spot, that they might use one of its brooks in operating the coach-lace loom, it was the least cultivated and least valued part of the old and beautiful town of Lancaster. At that time it contained some two hundred inhabitants; it has now about four thousand. There may be seen the great gingham mill, already named, producing annually nearly five millions of yards; the counterpane mill, which turns out yearly one hundred and fifty thousand dollars' worth of goods; the establishment of the Clinton Company, where two million yards of coach-lace, tweeds, &c., are woven; and that of the Bigelow Carpet Company, belonging to the two Bigelows, and H. P. Fairbanks, of Boston, the daily results of which are a thousand yards of Brussels and Wilton carpeting. The amount made by this single establishment, now only three years old, is equal to the entire importation of Brussels carpet from England, at the time when the works were started. Though these looms run night and day, they are inadequate to the constant demand.

We have seen, with admiration, on both sides of the ocean, many a village and city which owed their prosperity, if not their existence, to the genius of modern manufacture. But, to us, there is a charm in Clinton, which belongs to no other place of the kind. As, from those gentle, woody heights, we have surveyed its monuments of ingenuity, wealth, and enterprise—its numerous evidences of industry and thrift—its pleasant homes of competence and content—its institutions for learning and social improvement, and its neat temples reared for the worship of God—all of it the magical creation of a few short years—the spectacle certainly lost none of its interest, because we could trace it directly to the efforts of a single mind. Clinton, with all its actual and its prospective importance, was assuredly predestinated in that abode of honorable poverty, those hours of toil and vigil, and that filial love, which gave birth to the coach-lace loom. Happy he who may thus behold around him the good which he has done! While scattering "plenty o'er a smiling land," he plants, also, in good ground, the blessed seeds of individual and domestic happiness, of social progress, of education, and morals, and religion.

* * * * * *

The individual, whose well-directed labours have not only gained for himself reputation and fortune, but furnish employment and support to many thousand persons, while they save annually for his native land millions of dollars, is still under forty years of age. With such power of intellectual analysis and combination, such energy and persistency of purpose, he cannot yet have discharged the debt which he owes to his country and to mankind. That he still intends to devote himself to the advancement of industrial art, in all its interests, moral and material, we have the best reason to believe.

For "The Friend

A correspondent, who dates from "Cincin Ohio, Nov. 7th," requests the insertion of a rection of an article extracted from one of exchanges. He says, "Allow me to correc error occurring in 'The Friend' of 3d inst extracted from the Detroit Tribune. I refe the article headed 'A Mammoth Cave in M inaw.' There is not one word of truth in whole article, as I can affirm. The commu tion was written by some one, perhaps, conne with that paper, and who was desirous of ha an *original* article of his published. I have vi that far-north Island twice; the summer, one ago, and the one just gone. I was there when article appeared, and although I had been t more than two weeks, had never seen the trance. It afforded all the visitors much am ment to read the article; and we wondered many papers would copy it, believing it to be rect. I hope that a denial of the *truth* of extract, will be published in 'The Friend,' thus let it be known, that though errors *may* o in it, they will be corrected at the earliest op tunity." C. N

For "The Frien

First Annual Report of the Managers of Home for the Moral Reform of destitute Colou children.

In coming before the public with a report the proceedings of this association for the year, we feel that we have but little to interes As a home, it is yet in its infancy.

But a short sketch of the manner in which originated, and the good it is designed to ext to the degraded and neglected class of child for whom it was instituted, may perhaps awa in the minds of the benevolent, a desire to aid the promotion of this work of charity.

Several years since, a kind hearted colou woman, whose sympathies were excited by situation of the children found amid the scene vice in the neighbourhood of Bedford and M streets, (which may justly be called sinks iniquity), having obtained a small room for purpose, gathered around her a group of li ones, and devoted several hours of each day to task of instructing them to the best of her abil and reclaiming them from the influences that rounded them. A few individuals extende helping hand to her, enabling her to give meal a day to the poor, half-starved children, to keep a warm room to shelter them from winter's cold.

Among them she found a few who were ho less. These she took into her own room, enc vouring to find places for them as soon as could. A few individuals, members of the Soci of Friends, becoming acquainted with these fa united into an association, and established a Ho where these and other destitute children could received and provided for, and entrusted charge of the little family thus collected, to l This change of her position obliged her to disc tinue her connection with the day school she assembled; but the concern was not suffered fall to the ground. An active and energetic man, whose attention had been directed to t field of usefulness, at once devoted herself to and for some time laboured in it without any ot compensation than that arising from the cont plation of the good effected by her exerti among these outcasts of society. At length ac tional efforts were made by some of those who preciated her praiseworthy undertaking, and voluntary subscription a small salary was raise enable her to sustain and carry out more fully

evolent plan. Without other aid than that rded by the Soup Society, and the liberality of w individuals, she warmed, fed, and taught e little objects of her solicitude.

After a trial of some months, circumstances de- d the Association of Friends to close the Home, such of the children as had not been placed service, were boarded out, until finally it was cluded to unite the two concerns into one.

The school was removed to its present location, 218 Lombard street, formerly known as the ouse of moral reform for destitute coloured sons." This change was effected in the Ninth nth, 1854, and thus accommodations were pro- ed for boarding and lodging those among the ldren who were homeless or destitute of any per guardianship. What little money or furni- e, that remained at the disposal of the managers the Home, and the "Moral Reform Society," re appropriated to the support of the present titution, of which Sarah Luciani is now the tron. The day school is continued as formerly, h the exception of employing a young woman assist in teaching, a change rendered necessary the increase of labour which devolved on the tron under the new arrangement. The number scholars is at this time fifty-eight, including the who are at present boarded in the family. e day scholars are fed and clothed, and with exception of the lodging, receive nearly the e care as those who reside in the house. As a ge proportion of these are from the most neg- ted and degraded class, the beneficial results of s plan can be readily perceived. They are in- ucted in reading, writing, arithmetic, plain sew- , and household labours. Places, chiefly in the untry, have been procured for many, both boys l girls, who have been the recipients of this rity, during the past year as well as several ceding ones. From most of these favourable counts have been received.

The Abolition Society continues to pay half the nt of the house, and the Western Soup Society ll supply soup and bread through the winter son, and the latter important article during the mmer. We have had several donations from nevolent individuals, but we find our limited ans inadequate to the support of the establish- nt. We should be glad to increase our funds the help of such as are willing to aid us, either donations or subscriptions, which may be left th either of our trustees, viz:

THOMAS WILLIAMSON, S. W. corner Seventh and Arch streets.

MARMADUKE C. COPE, 286 Filbert street.

JOSHUA L. BAILEY, 153 Filbert street.

Articles of clothing, shoes or groceries, would acceptable, and might be left at the Home, 218 mbard street, above Seventh. If our country ends at this season of the year are disposed to rnish us with vegetables, etc., they would be tefully received at the same place.

Inter-Oceanic Ship Canal.—The Washington ar learns from a reliable source that some enter- ising citizens of the United States and New Gra- da have discovered and explored the long sought route for connecting the Atlantic and Pacific eans by means of a ship canal. This great de- eratum to the commercial world is certainly the ost grand and important enterprise of this age, d worthy the attention and consideration of every ilized people and government. The plan, as e Star understands, is to go to the Atrato river, me fifty miles from its mouth, with a depth of om six to ten fathoms, and from thence to the cific, a distance of some sixty miles more, with- t a single lock or obstruction in the contemplated canal. A liberal grant has been made by the government of New Granada to the persons engaged in this grand undertaking; and the whole route, from one ocean to the other, has been accurately surveyed, and the facts developed are beyond doubt or question, so far as the feasibility of the work is concerned.

For "The Friend."

Whose Government are we under?

In a season of retirement of mind, the above query arose, and was the forerunner of serious reflection, wherein it appeared that if we have chosen Christ for our portion, and his people for our people, then had we been made willing to lay the government on his shoulders, and to be directed in all our goings and doings by his unerring spirit.

But if we find within us that our motive to action is to obtain the honour of men, more than the honour that comes from God, we may rest assured we shall receive our reward; as our dear Lord hath said of such as perform what they may esteem a good act, to be seen of men, "verily they have their reward;" but it will not compare with, nor endure like that soul-sustaining peace which can only be purchased by the "obedience of faith," —that faith which "works by love to the purifying of the heart," by overcoming in us "the lust of the eye, and the pride of life." It seems to me these are two great and almost insurmountable barriers in this day, to the Truth taking full possession of many a heart that would otherwise be prepared to receive it, in the very love of it. But having loved themselves, and those things which gratify self, they do not submit themselves in *perfect obedience* to Christ, and place the government of their whole conduct and conversation on his shoulders whose right it is to govern, and whose pleasure and will it is to see his people blessed. They that will be partakers with Christ (and all may that will) of his kingdom of peace and joy, must also be partakers with him in his self-denial and suffering. If we suffer not for him and with him, how shall we expect to reign with him? If we know not a baptism into death, even the death of the cross, how can we become witnesses of the power and the resurrection of Jesus Christ? who is indeed the "resurrection and the life" of every true believer in Him; and they have this assurance "that the foundation of God standeth sure, having this seal, the Lord knoweth them that are his." If any should stumble or fall through the manifold infirmities of the flesh, or the ensnaring, subtle temptations of an unwearied adversary, who is sometimes permitted to "transform himself into the appearance of an angel of light," even after they have walked well for a season, and attained, as they may think, to some little eminence in the spiritual edifice, "the church of Christ," "let those that are spiritual restore such a one in the spirit of meekness," and in fear; "lest they also be tempted," seeing that every one of us "hold our treasure in an earthern vessel."

After reading the article published in No. 8, page 61 of "The Friend," I was instructed in the belief that Uzziah was comparable to man in his unregenerate nature, wherein those who have attempted to "burn incense" have like him, had to be "thrust out of the sanctuary;" and though "he became a leper, and continued so to the day of his death," it does not appear to me to establish the belief that there is no means of restoration for these; being firm in the faith that what was done by our dear Redeemer when he walked personally among men, he is still able to perform by his Holy Spirit in our hearts. May every one who has known too great activity of the creature, going forward in their own will and strength, to do those things, which it appertaineth only to our High Priest and holy Head, to annoint and qualify servants to do, be willing to acknowledge their error, and cry with the same faith that one did formerly, "Lord if thou wilt thou canst make me clean," that they may receive for themselves the same gracious answer, "I will, be thou clean." And I would that each one of these be found in the footsteps of him by whose faithfulness this query was elicited, "but where are the nine; hath none returned to give glory to God, save this stranger?"

G—t—n.

Eleventh month 5, 1855.

Congress Spring.—Doubtless of the thousands who resort to Congress Spring, Saratoga, during the "heated term," and quaff its water, few know anything of its history. Congress Spring was discovered in 1792 by John Taylor Gilman, of Exeter, N. H, then member of Congress, and subsequently Governor of New Hampshire. While gunning, he came upon a stream issuing from a fissure in a rock. The singularity of its appearance attracted his attention; the water was drank, the mineral qualities discovered, and being a member of Congress, he gave it the name of Congress Spring.—*Albany Argus.*

Our duty and interest are inseparably united, and when we neglect or misuse our talents, we necessarily depart from the heavenly fellowship, and are in the way to the greatest of evils.

THE FRIEND.

ELEVENTH MONTH 17, 1855.

Several Friends having requested the publication of the "Appeal for the Ancient Doctrines" issued by the Yearly Meeting of Philadelphia in 1847, we have commenced it in the present number.

However frequently the attempt may be made, (and it has been repeated again and again,) to disseminate the opinion that the attribution of unsoundness to the writings of J. J. Gurney, arises from misconception of his meaning, or a "mistaken process of reasoning and criticism on detached passages of his works;" we believe no candid person can deny that the extracts given in the Appeal, inculcate the sentiments attributed to them by the Appeal, and intended to be conveyed by the author at the time, as fully and clearly as do the extracts given from the writings of early Friends convey the doctrines they designed to enforce by them. If, as is said, it was the wish of J. J. Gurney to promulgate nothing but what was consonant with the truths of the gospel as professed by Friends, we may suppose that had he lived, he would have rejoiced that the church had pointed out his mistakes, and put his fellow-members on their guard against imbibing the dangerous errors contained in them.

We would solicit the attention of our readers to the Report of the "Managers of the Home for the moral Reform of destitute Coloured Children" published in our present number. The class of children which the institution is endeavouring to benefit, is not only a very degraded and suffering one, but one which finds comparatively few benefactors, even among the liberal and charitable. There is, perhaps, no way in which our coloured population can be more effectually assisted, than by a proper education and training of their children, and especially of such as are left in their earliest years, uncared for, exposed to the extreme of want,

and surrounded with everything calculated to lead them into crime and misery.

We have received a sheet written pretty closely on all sides, and then across on each page. The hand-writing looks familiar to us, but the difficulty of decyphering it is too great to be imposed on the compositor. We would be obliged to those who favour us with communications, if they would be careful to have them clearly written out.

SUMMARY OF EVENTS.

EUROPE.—News from Liverpool to the 27th ult.

The War.—The appearance of the allied fleet before Odessa was a feint, in order to take Oczakoff and Kinburn by surprise. On the 15th, the fleet anchored near Kinburn, troops were landed, and the place was captured after a combined attack by sea and land. The garrison consisted of 1500 men, about 200 of whom were killed and wounded, and the remainder surrendered themselves prisoners. On the morning of the 18th, the Russians blew up the fortifications on Oczakoff Point, which were assailable by the mortar vessels of the allies. By this movement, the allies command the mouths of the Bug and Dnieper, and have opened a path into an important district of Southern Russia. They may probably make an attack upon either Cherson or Nicolaieff. The English gun boats had reconnoitred the river, almost up to the last named place. Gen. Todtleben, so celebrated for his defence of Sebastopol, had been summoned to Nicolaieff. The Russian Emperor had left the city, and returned northward. The advices from Sebastopol show that the allies are advancing in strong force, and the Russians falling back, in good order, upon their fortified positions. The allies were close upon the Russian frontier at Albat, where it is thought they must make a stand, in which case a battle is inevitable. The Russians on the north side, keep up a constant fire upon Sebastopol, under cover of which they were withdrawing their troops, and concentrating them upon Perekop. A Russian despatch, dated the 22d, says the allies had marched 40,000 troops from Eupatoria toward Toulat, but afterwards fell back, on observing the Russian lancers on their left. The allied forces in the Crimea are officially reported to number 210,000 effective men; 30,000 French troops had arrived during the Ninth month.

RUSSIA.—The successive drafts for the army have, it is said, drained Poland of all its population fit for military service, and the heavy agricultural labour now devolves principally upon the women and children. Finland has also been severely drained. Measures of great severity have been ordered by the Czar against those Russian nobles who continue to reside abroad. The confiscation of their estates is threatened if they do not return within one year.

FRANCE.—On the 22d ult., a collision occurred on the Lyons Railway, by which a number of persons lost their lives. The total of duties upon imports paid during the first nine months of this year, amounted to 151,139,-275 francs. The Bank of France has arranged a loan of several millions of silver from the Bank of Amsterdam.

SPAIN.—The cholera still prevailed in Madrid. The cases averaged over 100 daily.

GREAT BRITAIN.—The money market was somewhat relieved. Consols had advanced to 88. About £900,000 in gold had arrived from Australia, but the greater portion of it was immediately withdrawn for the continental demand. The bullion in the Bank of England had further decreased £532,214. The British Consul at Cologne had been sentenced to imprisonment for enlisting recruits in Prussia for the British service. The Liverpool Chamber of Commerce has adopted a resolution that the Government should anticipate any breakdown in public confidence, by suspending the operation of the Bank Act of 1844. *Liverpool Market.*—Cotton dull, and prices declining; sales of the week, 39,000 bales at from 5¾d. to 6¾d. The stock of American in port, 250,000 bales. Wheat is dull, and 3d. lower. Flour had declined 1s. a bbl.

PERU.—Much excitement exists in Peru, relative to the bill establishing religious liberty. The Catholic priests denounce it violently. Many of the friends of the exiled President Echenique, have been permitted to return. The recently emancipated negro slaves are abandoning the large estates generally, and flocking to the cities and large towns.

VENEZUELA.—At the latest dates, cholera was making sad ravages among the inhabitants of Puerto Cabello, Caraccas, Valencia, and in the valleys generally.

NICARAGUA.—The latest accounts from Nicaragua, represent the country as quiet, Walker having completely obtained the ascendency. He had made peace with the opposing party. General Rivas had been appointed President, and Walker commander in chief of the Nicaragua forces. It is said that the people of Nicaragua appear to be pleased with the new state of affairs, and no more trouble was apprehended. Col. Kinney remained at Greytown, and Walker is reported to be disposed to drive him out of the country.

UNITED STATES.—The receipts of the U. S. Government for the quarter ending Ninth mo. 30th, were,—From customs, $17,085,238; sales of public lands, $2,-355,725; miscellaneous sources, $333,495—total, $19,-774,469. The expenditures were $16,594,116. According to despatches from the U. S. Minister at London, the negotiations with the British Government in relation to the Clayton and Bulwer Treaty, have closed, the ultimatum of our Government respecting Central American affairs, having been rejected. It is now understood that both Governments are released from the obligations imposed by the Treaty. Buchanan is about to return to the United States. Assurances of peaceful views are exchanged, but it is evident that the discussion of this question, and that of the British violation of our neutrality laws, has given rise to some unpleasant feelings.

Vermont.—The management of the finances of this State contrasts strikingly with that of most others. The total disbursements of the State revenue for the year ending Eighth mo. 3d last, were only $153,127, or *twenty-seven* times less than the actual expenses of the city of New York. The expenses of the Legislature were $24,130; the State printing cost $7,421; Executive salaries and expenses $2461; Judiciary and prosecuting crimes $62,469, (nearly one-half of the State expenses.) On the relief of the Poor, $500. Paid for Paupers in Asylum, $733. For Deaf and Dumb, $3240. To Agricultural Societies, $1855. Vermont is not one of the most wealthy States in the Union, but probably excels them all in its freedom from intemperance and crime, and in the health and longevity of its inhabitants.

New York.—The number of immigrants arriving at this port from foreign countries, during the ten months ending 30th ult., is stated to have been 119,420, against 290,000 for the corresponding season last year. Germans, 94,684; Irish, 8677. The shipments of specie from this port since the first of the year, have amounted to $26,434,488. Mortality last week, 291.

Philadelphia.—The mean temperature for the Tenth month was 54 degrees, which is ½ degree lower than the average for Tenth month for the last 30 years, and is nearly 5 degrees lower than in the Tenth month of last year. The highest of the thermometer was 75 degrees, and the lowest 33 degrees. Rain fell upon 14 days to the depth of 4.11 inches. At Paoli, the mean temperature was 52°, and the amount of rain 8.61 inches, nearly half of which fell in one night. Mortality last week, 139.

Pittsburg.—On the 9th inst., there was nine feet of water in the channel, and the larger class of packets were loading for Cincinnati, St. Louis, &c. The liquor venders recently tried in this city, for violating the Restraining Law, have been sentenced to five days' imprisonment, and to pay a fine of $50 each. Their cases, it is supposed, will be carried to the Supreme Court, in order to obtain a decision as to the constitutionality of the law.

California.—Dates to the 20th ult. The mail steamship that left San Francisco on that day, had two millions in gold on board. The steamship Sierra Nevada, on her last trip from San Juan to San Francisco, lost 45 passengers from cholera. The U. S. steamship John Hancock arrived at San Francisco, from Petropauluoski, bringing news that the Russians were at Amoor, in great force, both on sea and land. The allied fleet was in the Gulf of Tartary. Five hundred men, under Capt. Foy, of Sacramento, had gone to Nicaragua, to join Walker. Seven clippers from the Atlantic ports, had arrived at San Francisco, and their cargoes were sold readily. Business had improved, and most articles of Eastern merchandize were paying fair profits. Domestic flour was selling at $9.50 to $10,00. Large numbers of Chinese had left California. Accounts had been received from Oregon of Indian hostilities of a serious character.

Miscellaneous.—A Valuable Article.—A single pound of flaxen thread, intended for the finest specimen of French lace, is valued at $600, and the length of the thread is about 226 miles. One pound of this thread is more valuable than two pounds of gold.

The Guano Trade.—A decree, issued by the government of Peru, opening the port of Pisco, in Peru, to all the vessels employed in the guano trade, has been communicated to the State Department at Washington the United States Consul at Callao.

Cheap Labour.—An instance of the cheapness o boar in the Island of Tahiti, is given in the fact, when the steamer Golden Age touched there to fifteen hundred tons were put on board at an expen only *4s. 2d.*—less than a dollar.

Large Yield of Wheat.—J. A. Chandler, of Carc Va., raised the past season eight hundred and t bushels of prime wheat, on eighteen and a half acr accurately measured land, being nearly forty-six bus per acre!

The Death Punishment, having been abolished in ' cession, an agitation for its restoration has been c menced, and a large majority of the newpapers sus and advocate such a restoration.

Railroad Earnings.—In the last month, the receip the Galena Railroad amounted to $318,000, being excess of $133,000 over the receipts for the corresp ing month of last year.

Post-office Robberies.—In the last five months, no than eleven postmasters in Ohio have been arreste depredations on the mails.

The Pacific Railroad Accident.—By this terrible trag thirty persons lost their lives, and seventy were b wounded.

RECEIPTS.

Omitted Tenth mo 27th.—Received from Asa Gar son, agt., O., for J. Thomasson, $3, to 52, vol. 29 Edgerton, Eli Kennard, $2 each, vol. 28.

Received from J. Cockill, Pa., $2, vol. 28; from Garretson, agt., O., for John Gibbons, $2, vol. 29; f Ed. Prichard, per J. Churchill, $2, vol. 28; from W Hill, Mass., per C. H., $2, and for Wm. Wilber, P. Me er, P. Hussey, $2 each, vol. 29, and for T. Varn $2.36, to 10, vol. 29; from Wm. Foulke, agt., O., John Patten, $2, to 27, vol. 29, Jos. King, $2, vol. Aaron Deweese, $2, to 14, vol. 30, Jesse Deweese, vol. 29, Wm. Harmer, $3, to 52, vol. 29.

Friends' Boarding-School for Indian Children, at Tunessassah.

Two women Friends are wanted at this Institution assist in the family.

Also, a man Friend to aid in carrying out the c cern for the improvement of the Indians.

Application may be made to JOSEPH ELKINTON 377 S. Second str THOMAS EVANS, Philad., Eleventh mo. 1st., 1855. 180 Arch str

WEST-TOWN BOARDING SCHOOL.

Wanted, a Teacher of the Classical Department in t Institution.

Application may be made to either of the undersign members of the Committee.

SAMUEL HILLES, Wilmington, Del.
THOMAS EVANS, } Philada.
SAMUEL BETTLE, Jr. }

MARRIED, at Friends' Meeting-house, Moorestow Burlington Co., New Jersey, on Fifth day, the 25th u JONATHAN G. WILLIAMS and SUSANNA, daughter of Da Roberts, all of that place.

DIED, on the 28th of Third month last, MERCY, wife Aaron Steward, in the 63rd year of her age. Havi acceptably filled the station of overseer many years, l loss is deeply felt by her friends. She was a true l liever in the ancient doctrines of our religious Socie and of a meek and humble spirit. Her life was a p tern of that even tenor, which distinguishes the devot and unobtrusive Christian. While her friends lame her removal, they have the consolation of believing th their loss is her eternal gain, and that she has enter into everlasting rest.

——, at his residence, Mahoning Co., Ohio, AAR STEWARD, on the 27th of Tenth month, 1855, in the 77 year of his age; a member of Goshen Particular a Upper Springfield Monthly Meeting of Friends. I passed through much bodily suffering which he bo with Christian patience. It was frequently observe during his illness, that he was engaged in fervent su plication to the Father of mercies, that he might ha patience to the end. His friends have the consoli hope that he has changed the state of trial and affli tion, for a happy eternity, having passed from deat unto life.

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THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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Appeal for the Ancient Doctrines of the Religious Society of Friends.

(Continued from page 74.)

From the works to which we have alluded, [illegible]ch, with the exception of the one to be last [illegible]ted from in this appeal, are the production of [illegible]same author, the following passages are selected, [illegible]hich the Holy Scriptures are spoken of, in a [illegible]ner different from that which our religious [illegible]ety has always thought to be safe, and consist[illegible] with the Scriptures themselves.

[illegible]n the concluding remarks, page 383, of a [illegible]tise entitled Essays on the Evidences, Doc[illegible]es, and Practical Operation of Christianity, [illegible] American, from the 3rd London edition,) after [illegible]ming up the argument for the authenticity, [illegible]divine origin of the Scriptures, it is said—

"In the fulfilment of the *written* prophecy; in the wis[illegible]n of the *written* doctrine; in the purity of the *written* [illegible]y; in the harmony of the contents of the Bible amidst [illegible]most endless variety—and in its efficacy as *the princi*[illegible] *means* employed by Divine Providence, for the *illu*[illegible]*nation, conversion,* and *spiritual edification* of men—the [illegible]uirer cannot fail to perceive unquestionable indica[illegible]as of the Divine origin of Holy Writ."

[illegible]n p. 85 of the same work, one of the proofs [illegible]gned for the Divine inspiration of the Bible is [illegible]en of as—

[illegible]ts practical effect as the *divinely appointed means of* [illegible]*version,* and religious edification."

[illegible]nother passage of the same tenor is found in [illegible]ok entitled "Hints on the Portable Evidence [illegible]hristianity," London, 1832, where the follow[illegible]language is used in p. 33.—

"The moral law as *revealed in Scripture,* partakes of [illegible] character of its author, first because it prescribes [illegible]practice of every virtue, and is therefore 'holy, and [illegible]st, and good,' and secondly, because it is 'spiritual,' [illegible]minuating itself into the heart, reaching the spirit, [illegible]d convincing the understanding. *It applies to all* [illegible]*cumstances, comprehends all conditions, regulates all* [illegible]*tives, directs and controls all overt acts.*"

[illegible]f the Holy Scriptures are thus to be designated [illegible]the principal means," of our "illumination and [illegible]ersion," and as revealing a moral law, "apply[illegible]to all circumstances, comprehending all condi[illegible]s; regulating all motives, directing and control[illegible]all overt acts," we must then acknowledge them [illegible]e "the primary rule of faith and manners." [illegible]many persons have been converted from the [illegible] of their ways, by other instrumental means [illegible]the Bible; and neither the precious truths of [illegible]y Writ, nor any other means, unless imme[illegible]ely applied by the Saviour, in the work of re[illegible]eration, can convert any man unto holiness.

While it is our duty to maintain the authority of the Holy Scriptures, it is necessary to avoid assigning to them a place, which He who inspired holy men to write them, never intended they should occupy, and which they do not themselves claim. Being given forth by the Holy Spirit, they are necessarily subordinate thereto, and are only availing for our instruction in righteousness, as the mind is enlightened and opened by the same Holy Spirit, to understand and profit by them.

In a work entitled An Essay on the Habitual Exercise of Love to God, considered as a preparation for heaven, it is said, p. 84.—

"Communion is in its nature reciprocal. Not only "are we to pour out our souls in prayer to the Lord; "but we are to *receive his mind or counsel in return.* It "is *on this ground,* as I conceive, that the *reading of the* "*Holy Scriptures* forms an *essential part* of our private "and family *devotional duties; for in that sacred volume* "*God condescends to speak to us,* to *develope his mind* for "our instruction, *guidance* and consolation."

The language here made use of, tends to encourage the belief that we may receive the mind and counsel of the Almighty respecting us, by merely reading the Scriptures, as the channel through which He "condescends to speak to us."

In like manner, in the following passages, the knowledge of sin is made to depend on an acquaintance with Holy Scripture.

In page 105, of the Portable Evidence, it is said—

"*The Bible, which alone fully reveals the nature and character of sin,* expressly declares that all men have sinned and are guilty in the sight of God. Although it is chiefly from the *light of Scripture,* that we obtain a "knowledge of this doctrine, we are quite sure now that "we have obtained it, that the doctrine is true."

And in page 114, of the same work—

"The sentiments which men entertain on the subject "of repentance, are ever found to be deep and extensive, "exactly in proportion to the depth and extent of their "views of sin; just as our estimate of recovery from a "disease is commensurate with our notion of the viru"lence and danger of the disease itself. Certain it is, "however, that as the *Scriptures alone reveal the true* "*character of sin,* and the universal sinfulness of man"kind, so it is *only in the Bible,* that we find an adequate "account of the nature and use of repentance and a *call* "*to repent* extended without exception to the whole hu"man race."

Likewise, in page 101 of the same—

"Now, it is in *the Scriptures only,* that the attributes "of our heavenly Father are fully made known to us. "And therefore it is only through the religion of *the* "*Bible,* that we can obtain *an adequate notion of sin.* But "the cardinal point revealed to us in Scripture and *only* "*in Scripture, without a knowledge of which it is impossible* "*for any man to form a full estimate of sin,* is this, that "God so loved us as to send his only begotten Son into "the world to be a sacrifice for our sins."

If it is in "the Scriptures only," that we can obtain "an adequate notion of sin," how did Enoch, Noah, Abraham, Isaac, and Jacob, and many others who lived before the Scriptures were written, learn to walk in obedience, and forsake their sins? And are we now under the gospel dispensation placed in a worse condition, and further removed from communion with the Almighty, than they were who lived in that early age? How different is the language of George Fox! (Journal, Leeds edit., vol. i., p. 187.) "I directed them," said he, "to the divine *light of Christ,* and his Spirit in their hearts, *which would let them see all their evil thoughts, words and actions,* that they had thought, spoken and acted; *by which light they might see their sin,* and also their Saviour, Christ Jesus, to save them from their sins. This, I told them, was the *first step* to peace, even to stand still in *the light that showed them their sins* and transgressions; by which they might come to see how they were in the fall of old Adam, in darkness and death, strangers to the covenant of promise, and without God in the world; and by the same light they might see Christ that died for them, to be their Redeemer and Saviour and their way to God."

The same erroneous view as is above alluded to, is expressed on page 386, of the Essays on Christianity, in the following language.

"Nor *can* the searcher after truth *do otherwise than* "*tremble* under the weight of his own responsibility, "*when he reads* the plain declarations of our Saviour, "couched in terms too clear to be misunderstood, and "too strong to admit of any palliated interpretation, "that both the rewards of the righteous, and the pun"ishments of the wicked, are of eternal duration."

Although it is undeniable that the minds of men are often arrested in the perusal of the Bible, and conviction sealed upon their understanding by that Spirit which indited, and which can alone savingly apply the precious truths therein contained, yet there is a manifest impropriety in thus ascribing these effects as the necessary result of reading the Scriptures, even in the case of the searcher after truth. How often are the blessed declarations therein set forth, read and reiterated without producing such sensations. Nothing can effectually bring a man to feel the weight of his responsibility and make him tremble under a true sense of it, but the power of the Holy Spirit awakening him to the reality of what awaits the immortal soul, and the fearful retribution which will overtake the impenitent wicked.

In a treatise "on the Distinguishing Views and Practices of the Society of Friends," 7th edition, London, 1834, is the following passage, p. 285.

"I am well aware that for *want of that knowledge of* "*Scripture,* which they ought to have obtained before "they settled in life, there are many parents amongst "us, who feel themselves incompetent to the work of "instruction—who long to be enabled to *feed their ten*"*der charge with the sincere milk of the word,* but know "not how to do it, and are therefore afraid even to make "the attempt."

And on page 87 of the Essays on Christianity, similar terms are made use of; viz.

"If then we would participate *in the benefits of Divine* "*Truth, nothing is so desirable as to approach the volume of* "*inspiration* with a humble and teachable mind, and "with earnest prayer that its contents may be blessed "to the work of our soul's salvation; nothing so reason"able as a conformity with the apostolic injunction, 'as "'new born babes, desire the sincere *milk of the word* "'that ye may grow thereby.'"

Now it cannot fairly be denied, that the tendency of the foregoing passages is to produce an undue reliance on the reading and study of the Holy Scriptures, in the work of salvation. To say that nothing is so desirable to those who

"would participate in the benefits of Divine Truth, as to approach the Bible with earnest prayer that its contents may be blessed to the work of their soul's salvation," is placing the Bible instead of the blessed incomes and operations of the Spirit of the Saviour of men, and holding out the idea that the divine nourishment by which the believer grows from a child to a young man in Christ, is derived therefrom; that the Bible is the converter and sustainer of the soul; that in short "the sincere milk of the word" is to be derived from the Scriptures. But the Apostle, in the passage where he speaks of the converts as being born again, "not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever," and in that other passage in which he exhorts them "as new born babes [to] desire the sincere milk of the word, that ye may grow thereby," does not mean the Bible; neither does he turn them to it as "the means of conversion," or as "the sincere milk of the word;" but to "the Word of the Lord which liveth and abideth forever," and "this," says he, "is the word, which by the gospel is preached unto you."

Our early Friends held views entirely different from those inculcated in the passages quoted above. Robert Barclay in his Apology, p. 72, says, "If *by the Spirit* we can only come to the true knowledge of God; if *by the Spirit* we are to be led into all truth, and so be taught of all things; then *the Spirit*, and not the Scriptures, is the foundation and ground of all truth and knowledge, and the primary rule of faith and manners." And again in p. 83, "If it be then asked me, whether I think hereby to render the Scriptures altogether uncertain, or useless; I answer, not at all. The proposition itself declares, how much I esteem them; and provided that to the Spirit from which they came, be but granted that place the Scriptures themselves give it, I do freely concede to the Scriptures the second place, even whatsoever they say of themselves; which the apostle Paul chiefly mentions in two places, Rom. xv. 4: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." And in 2 Tim. iii. 15—17: "And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." And further on, p. 84, he adds: "As then teachers are not to go before the teaching of God himself under the new covenant, but to follow after it, neither are they to rob us of that great privilege which Christ hath purchased unto us by his blood; so neither is the Scripture to go before the teaching of the Spirit, or to rob us of it. Secondly, God hath seen meet that herein we should as in a looking-glass, see the conditions and experiences of the saints of old; that finding our experience answer to theirs, we might thereby be the more confirmed and comforted, and our hope of obtaining the same end strengthened; that observing the providences attending them, seeing the snares they were liable to, and beholding their deliverances, we may thereby be made wise unto salvation and seasonably reproved and instructed in righteousness. This is the great work of the Scriptures and their service to us, that we may witness them fulfilled in us, and so discern the stamp of God's Spirit and ways upon them, by the inward acquaintance we have with the same Spirit and work in our hearts. The prophecies of the Scriptures are also very *comfortable and profitable* unto us, as the same Spirit enlightens us to observe them fulfilled and to be fulfilled; for in all this it is to be observed that it is only the spiritual man that can make a right use of them."

And in another place (Apol. Prop. II. p. 66,) he says: "As the description of the light of the sun, or of curious colours, to a blind man, who, though of the largest capacity, cannot so well understand it by the most acute and lively description as a child can by seeing them; so neither can the natural man of the largest capacity, by the best words, even Scripture words, so well understand the mysteries of God's kingdom, as the least and weakest child who tasteth them, by having them *revealed inwardly* and objectively by the Spirit."

(To be continued.)

Report of Dr. Kane.

The following is a copy of the official report of Dr. Kane, commanding the second Grinnell expedition in search of Sir John Franklin, to the Secretray of the Navy:—

"Our little party has returned in health and safety.

"We reached the Danish settlements of Upernivik on the 6th of Eighth mo., after an exposing travel of thirteen hundred miles. During this journey, which embraced alternate zones of ice and water, we transported our boats by sledges, and sustained ourselves on animal food exclusively by our guns. We entered port after eighty-four days exposure in the open air.

"I have the honour to subjoin a hurried outline of our operations and results in advance of more detailed communications.

"My previous despatches make the department acquainted with our arrival at the northern settlement of Greenland. Thence I crossed Mellville Bay without accident, and reached Smith's Sound on the 5th of August, 1853. Finding Cape Hatherton, the seat of my intended beacon, shut out from the sound by the more prominent headland of Littleton island, I selected this latter spot for my *Cairo*, erecting a flag-staff, and depositing despatches.

"To the north the ice presented a drifting pack of the heaviest description, the actions of hummocking having in some instances reared barricades of sixty feet in height. In my efforts to penetrate this drift, being driven back and nearly beset in the pack, I determined (as the only means of continuing the search) to attempt a passage along the land where the rapid tides (here of twelve to sixteen feet rise and fall) had worn a precarious opening. Previous to this responsible step, a depot of provisions, with a metallic life-boat, (Francis) was carefully concealed in a large inlet in latitude 78 deg. 26 min.

"The extreme strength of the Advance enabled her to sustain this trying navigation. Although aground at the fall of the tides, and twice upon her beam-ends from the pressure of external ice, she escaped any serious disaster. After a month of incessant labour, cheered, however, by a small daily progress, the new ice so closed around us as to make a further penetration impossible. With difficulty we found a winter asylum at the bottom of a bay which opened from the coast in latitude 78 deg. 41 min. Into it we thankfully hauled our battered little brig on the 10th of September, 1853. From this point, as a centre, issued the explorations of my party.

"The winter was of heretofore unrecorded severity. Whiskey froze as early as November, and mercury remained solid for nearly four months. The range of eleven spirit thermometers, selected as standards, gave temperatures (not yet reduced) sixty to seventy-five degrees below zero, and a mean annual temperature was 5 deg. 2 min. Fahrenheit, the lowest ever registered.

"This extreme cold, combined with one hundred and twenty days of absence of sun, gave rise to an obscure, but fatal form of tetanus (lockjaw). The exertions of Dr. Hayes, the surgeon of the expedition, had readily subdued the scurvy, but the fearful tendencies to tonic spasm defied our utmost efforts. This disorder extended to our dogs, of which seven of which perished, thus completely breaking up my sledge organization.

"The operation of search was carried on under circumstances of peculiar hardship. We were at our sledges as late as the 24th of November, and renewed our labours in March. Much of this travel was in darkness, and some at temperatures as low as —50 deg. The earlier winter travel was undertaken by myself in person, but by the aid of a single team of dogs, and the zealous operation of my officers, we were enabled to relieve the parties as they became exhausted, and to continue the search until the 12th of April. It is believed that no previous parties have gone so long in the field. Brooks, McGeary, Bonsall, Hayes, and Morton successively contributed to the general result. The men worked with fidelity and endurance.

"I briefly detail the exploration of our party.

"Smith's Sound has been followed and surveyed throughout its entire extent. It terminates in the northeast in a gulf 110 miles in its longest diameter.

"Greenland has been traced to its northern limit, the coast tending nearly due east and west, (lat. 82 deg. N.) Its further penetration towards the Atlantic was arrested by a glacier, which offers an impassible barrier to future exploration. This stupendous mass of ice issues in 60 degrees of longitude. It is coincident with the axis of the peninsula, and is probably the only obstacle to the insularity of Greenland. It rises 300 feet in a pendicular face, and has been followed along the base for eighty miles in one unbroken escarpment. This glacier runs nearly due north, and connects together, by an icy union, the continental masses of Greenland and America.

"It explains the broken and permanently fixed character of Upper Smith's Sound; its abundant icebergs, and to a certain extent, its rigorous climate. As a spectacle, it was one of the highest sublimity.

"The northern land into which this glacier merges has been named Washington, and the strait which interposes between it and Greenland I have named after Peabody.

"Peabody bay gives exit at its western end (latitude 80 deg. 12 min.) to a large channel which forms the most interesting geographical feature of our travel. This channel expands to the northward into an open and iceless sea, abounding in animal life, and presenting the feature of an open Polar sea. A surface of 1000 square miles was seen at various elevations rising from ice, with a northern horizon equally free. A north wind, fifty-two hours in duration, failed to bring any drift into this area.

"It is with pain that I mention to the department my inability to navigate these waters. Two hundred and twenty five miles of solid ice, so rotten as to be impassable to boats, separated them from the nearest southern lead. My personal efforts in April and May, failed to convey one of the smallest India-rubber boats to within 90 miles of the channel.

"My party, including myself, were completely broken; four of them had undergone amputa-

toes for frost bite; nearly all were suffering
m scurvy, and the season had so far advanced
to render another passage impossible. To the
th of latitude 81 deg. 17 min. the shores of the
annel became precipitous and destitute *even of*
ssage to the sledge. William Morton, who with
Esquimaux and a small team of dogs, had
ched this spot, pushed forward on foot until a
ral cape, lashed by a heavy surf, absolutely
ocked his progress.

"It was on the western coasts of this sea that I
l hoped to find traces of the gallant martyrs
ose search instigated this expedition. The
ended efforts of Dr. Ray—now first known to
—would have given such a travel a merely geo-
aphical value. Reviewing conscientiously the
dition of my party, it is perhaps providential
t we failed in the embarkation.

"The land washed by this sea to the northward
l westward has been charted as high as latitude
deg. 30 min. and longitude 76 deg. This forms
nearest land to the pole yet discovered. It
rs the honored name of Grinnell.

"As the season advanced it became evident
t our brig would not be liberated. Our imme-
te harbour gave few signs of breaking up, and
unbroken ice surface extended to the sound.
was now too late to attempt an escape by boats;
fuel was deficient, and our provisions, although
ndant, were in no wise calculated to resist
rvy. At this juncture I started with five vo-
nteers on an attempt to reach the mouth of Lan-
ster Sound, where I hoped to meet the English
peditions, and afford relief to my associates.
ring this journey we crossed the northernmost
ck of William Baffin, in ——, but finding a
id pack extending from Jones' Sound to Hak-
t island, with difficulty regained the brig.

"The second winter was one of extreme trial.
e were obliged, as a measure of policy, to live
e lives of the Esquimaux, enveloped in walls of
ss, burning lamps, and eating the raw meats of
e walrus and bear. At one time every member
our party, with the exception of Bonsall and
rself, was prostrate with scurvy and unable to
ve his bunk. Nothing saved us but a rigorous
ganized hunt, and the aid of dogs, in procuring
lrus from the Esquimaux, the nearest settlement
which people was 70 miles distant from our
rbour.

"With these Esquimaux—a race of the highest
terest—we formed a valuable alliance, sharing
r resources, and mutually depending upon each
ier. They were never thoroughly to be trusted,
t by a mixed course of intimidation and kind-
ss, became of essential service.

"I have to report the loss of three of my com-
des—brave men, who perished in the discharge
their duty. Two of these—acting carpenter
ristian Ohlsen and Jefferson Baker—died of
ckjaw; the third, Peter Shubert, of abscess fol-
ving amputation of the foot. Ohlsen was a
luable adviser and personal friend. He acted
command of the brig during my absence upon
e sledge journeys.

"Knowing that a third winter would be fatal,
d that we were too much invested by ice for an
pedition from the Sound to liberate us in time
r the present season, I abandoned the Advance
the 17th of May, and commenced a travel
the south. The sick, four in number, were con-
yed by our dog sledge. I had to sacrifice my
llection of natural history, but saved the docu-
nts of the expedition.

"The organization of this journey was carefully
tured to meet the alternating contingencies of
and and water. It consisted of boats cradled upon
oden runners, with lesser sledges for the occa-
sional relief of cargo. With the exception of reduced allowances of powdered breadstuff and tallow, we depended upon our guns for food, but a small reserve of Borden's meat biscuit was kept unused for emergencies. Our clothing was rigorously limited to our furs. We walked in carpet mocassins.

"Our greatest difficulty was the passage of an extensive zone of ice which intervened between the brig and the nearest southern water. Although this belt was but eighty-one miles in linear extent, such was the heavy nature of the ice and our difficulties of transportation, that its transit cost us thirty-one days of labour, and an actual travel of three hundred and sixteen miles.

"From Cape Alexander we advanced by boats with only occasional ice passages at the base of glaciers. At Cape York I erected a cairn and pennant, with despatches for the information of vessels crossing Mellville bay; and then, after cutting up my spare boat for fuel, embarked for the North Greenland settlements.

"We arrived at Upernivik (as before stated) on the 6th of August, without disaster, and in excellent health and spirits. Throughout this long journey my companions behaved with admirable fortitude. I should do them an injustice if I omitted to acknowledge their fidelity to myself, and gallant bearing in times of privation and danger.

"From Upernivik I took passage for England, in the Danish brig Marianne; but most fortunately touching at Goodhavn, (Disco,) we were met by our gallant countrymen under Capt. Hartstene. They had found the ice of Smith's Sound still unbroken, but having met the Esquimaux near Cape Alexander, had heard of our departure, and retraced their steps. They arrived at Disco but twenty-four hours before our intended departure for England. Under these circumstances, I considered it obligatory upon me to withdraw my contract for passage in the Marianne, and return with the Release and Arctic.

"The present season is regarded as nearly equal in severity to its predecessors. The ice to the north is fearfully extended, and the escape of the searching squadron from besetment is most providential. The rapid advance of winter had already closed around them the young ice, and but for the power of the steamer, and the extraordinary exertions of Captain Hartstene, an imprisonment would have been inevitable. Not only Smith, but Jones and Lancaster Sounds, were closed with an impenetrable pack; but, in spite of these difficulties, they achieved the entire circumnavigation of Baffin's bay, and reached the Danish settlements by forcing the middle ice."

For "The Friend."

A Word of Encouragement.

Affliction has been the lot of the righteous of every generation, but the Lord has been their stay and their staff, and by his secret invincible power has worked their deliverance in his own time and way, to their humiliation and astonishment, and to the praise and glory of his own great and ever excellent name; giving indubitable evidence that his ever watchful eye is open to see all their troubles, and in his mercy he manifests himself as described by the inspired penman,—"In all their afflictions He was afflicted, and the angel of his presence saved them; in his love and in his pity He redeemed them, and bare them, and carried them all the days of old." As their dependance has been placed solely in him, they have witnessed his delivering arm to work wonders for them; under a sense of which they could say, "What ailed thee, O thou sea that thou fledest, thou Jordan that thou wast driven back, ye mountains that ye skipped like rams, and ye little hills like lambs."

In the gathering of our religious Society, the enemy of all good was not wanting to raise unfounded charges and insinuations against the way of Truth, knowing that the blessed principle of light and grace professed by Friends, struck at the seat of his kingdom in the heart of man. But among all the opposers that the faithful members have met with, from that day to this, none have been more fierce, or done more against the cause of Truth, than false brethren, who, having known something of the heavenly anointing, for want of abiding under the daily cross, have become weary of the plain way which the blessed Head of the church has led and still leads into, and have turned therefrom.

Divers unfounded charges and unjust insinuations have been put forth by those who seceded from Ohio Yearly Meeting in the Ninth month, 1854, against those who have continued faithful in their allegiance to it, which it may not be my present business much to animadvert upon; but I may just remark, that the insinuation that Ohio Yearly Meeting as now composed, is but a small part of the Society that belonged to it previous to that time, to say the least of it, is very incorrect; it being clearly evident, that not more than one-third of the original number have gone off in the secession. My present business, however, is to encourage all my dear Friends to faithfulness, and not to be afraid with any amazement, either from the incorrect statements which have been put forth, or the great mistake that most of the Yearly Meetings have made, in disowning the true Yearly Meeting of Ohio, and owning that of the Separatists. All these circumstances combined, but go more fully to show that the whole proceeding was mainly the fruit of party feeling, and the incorrect representations made by those who left us, and by others interested in misleading.

But our blessed Lord and Saviour has laid it as an incumbent duty upon us, to uphold the ancient faith and testimonies of the Society in their purity, as also to maintain that Christian discipline and order which He has established in his church, for her comfort and edification. We can but mourn over those who have seceded from us, and thereby broken down the long established order of Ohio Yearly Meeting; believing that if they had been faithful to the gift of God in them, they would have continued with us, and we should still have had the comfort of going to the house of God in company.

The earnest solicitude of my spirit is, that the honest-hearted, upright testimony bearers among us, may be encouraged. Let not smallness of numbers, nor any other obstacles, prevent us from duly keeping up our religious meetings, and let us keep near to one another in spirit, in honour preferring one another; and then I believe our evermerciful and good Shepherd will more and more bind us together in the unity of the faith, and of the knowledge of the Son of God, and give ability for every service that he may require; for he can carry on his work by few or by many. "Then will the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years;" and the great and glorious work, so nobly begun and carried on by our primitive worthies, and for which we were gathered to be a people, will still be promoted, to his praise who is Head over all things to his church.

The Lord hath preserved unto us a remnant in most or all of the Yearly Meetings, although in some of them it may be but a very small one, who I trust will no more bow to the image of separa-

tion which has been set up, than Daniel did to the image in his day. May these keep in the faith, and in the everlasting patience, and our blessed Lord and Saviour who has laid upon them a necessity to uphold the faith, testimonies and discipline of our religious Society, will make a way for them in his own time to become united together, to their mutual comfort and growth in the Truth, and to the advancement of his kingdom in the earth.

May these, wherever situated, be preserved as in the cave, all the due and appointed time, where the faithful Obadiahs may visit them in spirit, and administer to their help so far as true Christian sympathy can do it, to their comfort and strength. For the Lord will work, and who shall let it, he will make way for his blessed cause of truth and righteousness over the heads of all its opposers, and the pure principle of light and grace professed by us, must and will prevail over sea and land; and children yet unborn will have to praise and magnify the name of our God, for his mercies in unfolding the mysteries of the gospel of life and salvation to this people, and for raising up and preserving a remnant from generation to generation, maintaining the same precious faith once delivered to the saints. J. E.

Ohio, Eleventh mo. 11th, 1855.

From the Edinburgh Review.

The Chemistry of Common Life.

(Continued from page 74.)

In the chemical history of these fermented drinks there are many things which will repay the careful student who is desirous of thoroughly understanding this important chapter of the "chemistry of common life." In all cases, for example, and whatever may be the source of the liquid we employ, the same chemical substance undergoes the same chemical change during the process of fermentation. In every instance we start with grape sugar—that is, the kind of sugar which exists ready formed in the grape and other fruits. If we wish to employ grain we make it sprout, and thus produce within it a peculiar substance called diastase, which, when the grain is crushed and steeped in warm water, converts the starch of the grain into grape sugar, and dissolves it, forming the sweet wort. To this solution of grape sugar we add a ferment, usually yeast, if it does not naturally contain one, as grape and palm tree juices do. Through the action of the ferment the grape sugar is changed, always in the same chemical way, so that sparkling carbonic acid gas and intoxicating alcohol are in every case produced. At the same time a peculiar ethereal oil in small proportion, is formed. This is different in the juice or sap of each different fruit or tree, and hence each variety of fermented drink derives its own peculiar boquet.

Then how singular and worthy of study are the effects they produce upon the system, corporeal and spiritual, when introduced into the stomach. They exhilarate, they enliven, they excite to laughter, they awaken merriment, they stimulate and exalt the mental powers. Some they stupify, some they convert into irritable savages, some into drivelling idiots, and some into mere pugnacious animals. All, if long and largely used, they finally brutalize, prostrate, and, in the end, carry to an untimely grave.

But more wonderful than these poisonous and destructive effects is the passion for indulging in them, which these fermented liquors awaken in a large portion of our fellow men—the love with which these unfortunates are smitten by them—the fascinating influence by which they are charmed. The will becomes absolutely spellbound through the action of alcohol on the bodies of some, and reason is dethroned, even where it formerly exercised a clear and undisputed sway.

We cannot here discuss the causes of all this. They lie, in fact, as yet, a great way beyond the limits of our actual knowledge.

But there are certain beneficial, though less marked, effects produced by alcoholic drinks, which recent chemico-physiological research, to a certain extent, explains. Taken in moderate quantities they act like tea in lessening the bodily waste, and thus are of real value to persons whose power of digestion are impaired, either by disease or by the advances of age. They seem also to defend the body, to a certain extent, against wear and tear which a constant exercise and agitation of the mind is apt to occasion.* Yet the degree and form in which these effects are produced vary with the kind and composition of the fermented drinks we make use of. The proportion of water with which the alcohol is diluted, the peculiar ethereal oil with which it is mixed or contaminated, the kind of acid naturally formed and contained in the liquor (such as the acetic acid of beer, the lactic acid of cider, and the tartaric acid of grape wine), the kind and quantity of the salts which occur in it, the hops or other narcotics which, in the case of beer, have been infused in it—all these ingredients of the drink modify its action upon the system, and give rise to those diversities in the effects which different fermented liquors are found to produce upon the same individual.

The melancholy influences which the passion for alcoholic drink exercises upon the comfort and well being of society is a social rather than a chemico-physiological question. To what extent, on the grounds of moral expediency, it is proper, by fiscal or other regulations, to punish the moderate and self-restraining for the purpose of tying up the hands of the immoderate and those who will make no effort to restrain themselves,—whether it is better to bind men of lax principles and little education by vows which are so likely to be broken, or to instruct and educate them in a better understanding of what is for their own present and future good,—whether it is better to withhold spirit licences and shut up beer-houses, or to make the poor man's home as comfortable as the fireside of the village inn, and to teach young females of the humbler classes, as their first and most responsible duty, how to keep them so,—whether any one of all these methods is the best for suppressing a wide-spread evil,—or whether, for the moral regeneration of the most helpless of our people, a good man would not cheerfully aid in employing and furthering them all,—these are questions in social economies in regard to which, in this free country, we must be content to differ.

We have spoken of the passion for intoxicating liquors which continued use awakens, as the most remarkable circumstance in the scientific history of fermented drinks. It is from this fascinating power that the danger of using them principally arises. And from this we derive our strongest arguments in favour of the more extended use of tea and other infused beverages, which, however, indulged in, lead at least to no moral delinquencies or violations of public law. But this fascinating power alcoholic liquids share with another class of indulgences, also introduced into Europe in modern times, and already most extensively consumed every European race. These are the narcotic stances we indulge in.

Of such substances it is remarkable how l a number are in use in different parts of the w over how wide an area the habit of consun them prevails, among how many different tr of men, and from how remote a period. The rigines of Central America rolled up the toba leaf and dreamed away their lives in smoky r ries, ages before Columbus was born, or the c nists of Sir Walter Raleigh brought it within precincts of the Elizabethan Court. The c leaf, which is still the comfort and strength of Peruvian muleteer, was chewed as he does it r in far remote times, and among the same mc tains, by his Indian forefathers. The use opium, hemp, and the betelnut, of which only first has yet been transplanted into Europe, prevailed among Eastern Asiatics from time the most fabulous antiquity. The same is pr bly true of the pepper plants, indulged in by South Sea islanders and the natives of the Inc Archipelago; of the thorn apples, the use of wh still lingers among the natives of the Andes on the slopes of the remote Himalayas; of ledum of Northern Europe; of what, from abundant growth and use among ourselves, r be called the English hop; and of the sing fungus of Siberia, which, passionately loved by natives of that forbidding region now, has beer use among them from time immemorial. narcotic appetite appears, indeed, to have a n ral and deep root in the human constitution. is of the nature of an instinctive craving, whi like that for the kind of comfort which tea coffee bring, has led to the discovery and use countries far remote from each other of differ substances, capable of producing the same gene effects upon the system.

(To be concluded.)

* The general application of the opinions contained in the two last paragraphs, would be exceedingly dangerous. There may be cases where the use of alcoholic drinks have the good effect here attributed to them; but they are rare; most generally their use is positively injurious to both the physical and mental economy.—*Ed. of Friend.*

For "The Friend

A MIDSUMMER'S NIGHT SCENE.

The village bell tolls forth the midnight hour,
In deep and measured tones, that fall upon
The listening ear with solemn strength, and seem
Like parting knells, to warn us of the death
Of buried hours, and years, and with them fears
And hopes and joys, that agitated once.
The atmosphere of life, as now the notes
Of this resonant bell, which lightly float,
And tremble on the ambient air a few
Short moments, then in the distance growing
Faint and dreamy, merge themselves at last in
Blank infinity.—Dian's meek orb looks down
Upon the earth with such benignant beams,
She seems an angel watcher, gazing on
This sublunary sphere with love Divine
To erring man, and holy sympathy
For frailties once her own.—This midnight hour
Has lulled the animated throng to rest.—
The deep and heavy respirations of
Yon kine, that lay outstretched upon the soft
Green sward; the bay of distant watch-dog borne
Upon the zephyr's light and airy wing,
The marsh-frog hoarsely croaking to his mate,
Or owlet's plaint from out her lonely cave,
Make silence felt, and tell of deep repose.
The balmy air comes wafted from the south,
And softly sweeping though the feathery pine,
Breathes forth in plaintive music:—or, perchance
It rocks the lithe and pendant willow bough,
Where cradled in their nest of moss and down,
The linnet's callow brood securely sleep.—
Anon, a faint and distant lightning flash,
Illumes the misty margin of the west,
Though yet the searching eye can trace no cloud
To blot the gemmed and starry vault of heaven.
But soon the swift and ruddy shafts of flame
Reveal a mass of dark portentous clouds,
That shape themselves like rugged mountains: or
Assume the form of huge impending crags,
With ruined towers and lofty battlements,
That seem tooerhang unfathomable gulfs,

here chaos, and eternal night supreme
ave revelled, and defied the forked shafts
ectric, that incessant play amid
is grand and solemn scenery.—But list!
he muttering thunder strikes the startled ear
's distant cannon booming o'er the sea.—
he breeze that scarcely stirred the trembling leaf,
e gently played upon the fervid cheek,
rows lusty in its strength; whilst darkling o'er
he heavens, onward comes the gathering
mpest.—The black and thunder freighted cloud
prolls its shadowy pall high o'er the arch
mpyrean, and shrouds the pallid moon
sable cerements, that in darkness steep
he universe. Now on the sulphurous
ittle-ground of heaven, fiercely grows
he elemental conflict;—flaming through
he air, the lightening pours its fiery shafts,
nd fast and far the bellowing thunder,
des upon the rushing blast that threatens
esolation in its mad career.—
'Tis past—
he warring elements have sunk to rest.
ow slowly drifting to the shadowy east,
he clouds in silent majesty retire;—
nd on their piled and snowy pinnacles,
he silvery moonbeams glitter, like the arrows
f the morn, which glancing earthward crown
he Alpine glacier's summit;—and amid
his gorgeous drapery of heaven, methinks
shining seraph stooping from the skies,
as folded her celestial wings, and sits
throned, the herald of returning peace.
he welcome draught, the parched and thirsty earth
as quaffed, and from her bosom gratefully
xhales a fragrant tribute to the Source
nd generous Fountain of all good.—And when
he orient sun shall ope the gilded portals
f the east, ten thousand diamond drops
hat gem each trembling leaf, and flow'ret cup,
hall sparkle for a moment in his rays
hen with unfettered pinions gently waft
heir dewy incense to the brightening skies.

For "The Friend."

Early Anti-Slavery Advocates.

WILLIAM BURLING.

n preparing the materials for the Biographical tches of the early Friends of Pennsylvania and v Jersey, I found some matter relative to Wil- n Burling, Ralph Sandiford, and Benjamin , the early opposers of slavery. Having made s of most points of interest relative to them, I pose giving sketches aside from the general es.

ccording to the estimate of the age of William ling, furnished by Benjamin Lay, he must have n born about the year 1675, on Long Island. en quite young he was convinced of the evil of ery, and was constrained to bear testimony inst it. In the year 1718 he wrote some ob- rations "concerning slave-keeping," of which jamin Lay has preserved a portion in his book itled, "All slave-keepers that keep the inno- t in bondage, apostates." The original work Burling, I suppose cannot be found, that part served by Lay, he informs us, was the preface. vas "an address to the elders of the church n the occasion of some Friends compelling cer- n persons, and their posterity, to serve them tinually and arbitrarily, without regard to ity or right, not heeding whether they give m anything near so much as their labour de- veth."

"My dearly beloved Friends, and elder breth- , whom, as it behoves me, I would entreat as iers, a weighty concern from the Lord is, and h been at times for many years, on my spirit, consideration of this unchristian liberty being ulged in the church,—for it is in itself none of least of the world's corruptions. Indeed the rd, by his spirit, manifested the evil to me be- e I was twelve years of age, and since, from e to time, I have had drawings in mind to re- prove and testify against it. Nor have I been altogether silent, although much discouraged by reason of its being practised by so many Friends, yea, elders too. Though I have formerly thought it strange that the church did not exclude it by her discipline, and fix the judgment of Truth upon it, yet now I am sensible such a thing is not easily done or accomplished. There being so strong opposition in many, it cannot be brought to the test, and judgment brought forth into victory in the cause at present, without danger of much strife and disorder in the church, which is generally hurtful wherever it prevaileth, therefore to be generally avoided. However, I hope we are all unanimous in our judgment, that whatever Friend hath anything from the Spirit of Truth to communicate to his brethren, either by word or writing, concerning this or any other matter, he ought to be allowed, and received in his testimony, and borne with by his brethren, so long as he keeps to the counsel and direction of the Holy Spirit, and therefore delivers nothing but what is according to Truth, although it happens to be never so contrary to the interest or inclination of the readers or hearers.

"Now I would such Friends as practise or plead for the aforesaid sin, evil or liberty, should consider solidly what hardship they impose on such as are concerned to bear testimony against it; for while so many Friends continue in said practice, no one can reprove it, and give it that deserved character which is agreeable to its nature, without implicitly condemning many of his brethren, elder brethren, as transgressors in this thing, which is very hard to do. Yet, if the Lord require such a thing or testimony of any Friend, he is necessitated so to judge his brethren, or quench the spirit in its motions in his own heart. The case admits of no medium. Again I entreat those who slight and disregard the testimony of any whom the Lord concerns to appear against this fleshly liberty, to consider whom they oppose and withstand. The inspired apostle speaking concerning the Lord's instruments whom he was pleased to make use of, saith, 1 Thess. iv. 8, 'He therefore that despiseth, despiseth not men but God, who hath also given unto us his Holy Spirit.' O! that I could prevail so far with all my dear brethren, that none would any more plead for or endeavour to defend the aforesaid unjust practice; neither endeavour to shield it from the judgment of Truth. We may do well to remember, the devil is the author of all sin, and sin is the transgression of the law."

How, or in what manner, this pamphlet or small book of W. Burling, was circulated we know not. It appears from the time in which it came forth, that it was caused by the agitation felt through the society by the unwise anti-slavery movements of William Southby and John Farmer. William Burling seems to have been preserved out of the spirit of bitterness, and he lived long after the publication of his sentiments against slavery, in apparent unity with his Friends. We have evidence that he was much employed in meetings for discipline on Long Island, and his manly handwriting, clear and easily read, indicates the firmness of an intelligent man of moderate school education, rather than the neatness of a *clerk*.

We can trace William Burling by his signing certificates of membership from Flushing, and returning certificates of ministers who had been attending the Yearly Meeting on Long Island, until the year 1740. After that period we have no information concerning him. He probably died soon after, and with him seemed to perish for a time the public testimony against slavery on Long Island.

(To be continued.)

For "The Friend."

Russia—Before Peter the Great.

(Continued from page 76.)

Ivan was succeeded by Vassili Ivanovitch in 1505. He completed the subjugation of the Tartars, and took the city of Smolensko from the Poles. He reigned twenty-nine years, and was succeeded by Ivan IV., who was but four years old at the death of his father. His mother, the princess Helen, was to be regent during his minority; but for five years she exhibited such abominable profligacy and blood-thirstiness, that she was poisoned by the connivance of her family, to deliver the land from her intolerable yoke. The young prince, a true son of such a mother, grew up to merit the appellation which history accords him—that of Ivan the Terrible. His boyish amusement was to ride down old men and women, and to worry them with dogs. His subjects called his minority "a minority of blood." He was partially brought to reason, however, by the inhabitants of Moscow, who, made desperate by his ferocious rule, fired the city in several places in one night, and nearly burnt him in his bed. He first established a Russian militia, the well-known "strelitz," by which means he doubled the military force at his command. He compelled the khan to be baptized, and overthrew the Turks with their whole army of 80,000 men. Siberia, with its mines of gold and silver, was added to Russia in his reign, a territory extending across the north of Asia, from the frozen ocean to the frontiers of China. During the life of his wife Anastasia, who had great influence over him, Ivan had restrained his passions within tolerable bounds; but after her death he became a perfect monster of ferocity. His first act was to exile his prudent advisers, and persecute their friends; one of them he stabbed with his own hands, while the victim was devoutly praying in church. His chief delight was to witness the agonies of the torture which he causelessly inflicted. He constantly carried an iron rod, with which he chastised those who brought him unwelcome intelligence, and would coolly read the letters while the blood was streaming from their persons. The inhabitants of Novogorod offended him, and he revenged himself by a massacre which endured five weeks, from 500 to 1000 being slaughtered every day, hundreds of them by his own hand. A volume might be filled with a bare recapitulation of the details of his bloody and disgusting tyranny. He yet thought himself a fit subject for an English alliance, and sent to Queen Elizabeth, demanding the hand of the lady Mary Hastings in marriage. The crowning atrocity of this miscreant was the murder of his favourite son, whom in a moment of suspicion he accused of conspiring against him, and felled to the ground with his iron rod. The prince perished from the blow, and Ivan the Terrible never smiled after. He died in the agonies of remorse on the 17th March, 1584, leaving behind him a character for cool, gratuitous ferocity and cruelty unparalled in human history.

Ivan was succeeded by his son Feodore I., a weak prince, who left the affairs of government solely to his chancellor, Boris Goudonoff, the brother of his wife. This man aspired to the sovereign power. To remove one of the obstacles to his ambition, he assassinated Feodore's younger brother, Dimitri, and spread the report that he had committed suicide. Feodore died after a reign of thirteen years; and it was strongly suspected that he too perished through the instrumentality of his minister.

The throne being now vacant—the race of Rurik having terminated—the grandees of the empire assembled to elect a sovereign. The choice

fell on Boris, who with pretended reluctance accepted the proffered dignity. By this time Russia had obtained a rank among the nations of the earth, and numbered nearly twelve millions of inhabitants, spread over a territory of 125,000 square miles. The new sovereign was crowned with great magnificence, and made great professions of clemency, which won him the regard of the people. In his reign Russia was again visited with a most grievous famine of three years' duration, for which time every aggravation of misery was endured. The granaries were exhausted, and horrors are related of the sufferings of the people which remind us of the siege of Samaria. More than a hundred and twenty thousand people died at Moscow only; and the famine prevailed throughout the whole empire. The czar did his utmost to assuage the general suffering; but notwithstanding that ample funds were distributed for their relief, it is supposed that not less than half a million of people perished in Russia by the famine of 1601. The close of the reign of Boris, however, contrasted miserably with its commencement. Fearful of his security, he established a reign of terror almost equal to that of Ivan himself, and became so hateful to his subjects that they gladly listened to the pretensions of a youth named Gregory Olrefief, who claimed to be the czarovitch Dimitri, and consequently the heir to the throne. The king of Poland declared for the impostor, and furnished him with troops. The czar was defeated in a pitched battle, and died shortly after on the 5th April, 1605. His son Feodore was by the nobles declared his successor, but was dethroned by the successful pretender, and, with his mother, strangled in prison. The false Dimitri entered Moscow at the head of a large army on the 21st of June, 1605, and was proclaimed czar; and, to his own astonishment, was acknowledged by the mother of the real Dimitri, who had been assassinated, as her son; a declaration which she was induced to make through fear. He now became a favourite with the people, and the brightest anticipations were formed of his reign; but becoming intoxicated with success, he gave himself up to extravagances of all sorts, and confiding in a false security was slain by the conspirator, Chouiski, at the head of some insurgent strelitz, terminating his career in less than one short year.

(To be concluded.)

For "The Friend."

A Serious Call.

When the children of Israel could not stand before their enemies, the Lord God said, "There is an accursed thing in the midst of thee, O Israel; thou canst not stand before thine enemies, until ye take away the accursed thing from among you." Josh. vii. 13.

Is there not abundant evidence in this day, that the Society of Friends has the accursed thing among them? And will it not be wise for each one of us to search himself, querying, as every one of the disciples did when told by their Lord that one of them should betray him, "Lord, is it I?" For we may well remember, that he who had coveted and taken the goodly Babylonish garment, and the silver, and the gold, and concealed them until the tribes were assembled, and he was found out by the lot, was put to death, and all that he had was burned with fire.

The Society of Friends was raised up to bear witness to the world of the power of the Son of God to change the hearts of men, and of the revelation of the righteousness of God unto all men, so that they who continue in sin are without excuse, "because that which may be known of God is manifest in them, for God hath showed it unto them." Rom. i. 19.

In a tract written by W. Caton, "on behalf of the brethren," and which appears by Sewell's history to have been widely circulated by the early Friends, he says: "They are a people that fear God above all the families of the earth, and that worship him in his own way, viz. in spirit and in truth; they do also love God above all, and their neighbour as themselves." "They were raised up for this very end and purpose, to praise and magnify his name in the earth, who is God over all, blessed forever, and to publish his living truth abroad, that his salvation might be known unto the ends of the earth, and therefore hath he manifested his eternal power in them, by which the world shall be overturned."

"The heart of the unregenerate man is deceitful above all things, and desperately wicked: who can know it?" Jer. xvii. 9. "We were all by nature children of wrath, even as others, foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." Eph. ii. 3; Tit. iii. 3.

But God, who is rich in mercy and compassion, being unwilling that man, whom he created in his own image, should be destroyed through the deceit of the evil one, has provided a means, not only for his escape out of the state of death and darkness, into which he has by his unfaithfulness brought himself, and for his renewal up again into the innocency and joy of his first estate, but also for his translation into the everlasting kingdom of the rest, and peace, and joy of his own son.

Jesus Christ having condescended to take upon him the seed of Abraham and come into the world, and having been tempted in all things like unto us, yet without sin, he hath condemned sin in the flesh: and having tasted death for every man, he ascended up on high, leading captivity captive, and received gifts for men; and he is now come again the second time, by his spirit, into the hearts of all men. He is the Word who was in the beginning with God, and was God—the true Light which lighteth every man that cometh into the world, and to as many as receive him he giveth power to become the sons of God.

George Fox, after long seasons of great distress, and sore conflict with the powers of darkness in his own heart, had to declare—"Now was I come up in spirit through the flaming sword, into the paradise of God. All things were new; and all the creation gave another smell unto me than before, beyond what words can utter. I knew nothing but pureness, and innocency, and righteousness, being renewed into the image of God by Christ Jesus, to the state of Adam, which he was in before he fell."

William Penn, said, that "The eternal, wise, and good God was pleased, in his infinite love, to honour and visit this benighted and bewildered nation [England] with his glorious day-spring from on high; yea, with a most sure and certain sound of the Word of Light and Life, through the testimony of a chosen vessel [G. F.], to an effectual and blessed purpose, can many thousands say, 'Glory be to the name of the Lord forever.'" "For they were directed to the light of Jesus Christ within them, as the seed and leaven of the kingdom of God: near all, because *in* all, and God's talent to all; a faithful and true witness and just monitor *in* every bosom; the gift and grace of God to life and salvation, that appears to all, though few regard it."

"And as their [the early Friends] testimony was to the principle of God *in* man, the precious pearl and leaven of the kingdom, as the only blessed means appointed of God to quicken, convince, and sanctify man, so they opened to t what it was in itself, and what it was give them for; how they might know it from their spirit, and that of the subtle appearance of evil one, and what it would do for all those, w minds are turned off from the vanity of the w and its lifeless ways and teachers, and adher this blessed light *in* themselves, which disco and condemns sin in all its appearances, and sh how to overcome it, if minded and obeyed its holy manifestations and convictions; gi power to such to avoid and resist those things do not please God, and to grow strong in l faith, and good works; that so man, whom hath made as a wilderness, overrun with br and thorns, might become as the garden of G cultivated by his divine power, and replenis with the most virtuous and beautiful plant God's own right hand planting, to his eter praise."

"They were changed men themselves be they went about to change others. Their he were rent as well as their garments; and t knew the power and work of God upon th And this was seen by the great alteration it m and their stricter course of life, and more gr conversation, that immediately followed upon

"They recommended silence by their exam having very few words upon all occasions; t were at a word in dealing; nor could their cu mers with many words tempt them from it; l ing more regard to truth than custom, to exam than gain."

They sought not to lay up for themselves t sures upon earth. J. Gough, says: "At the fi indeed, people were shy of dealing with them that many of this people were reduced to difficu in procuring a living by their callings for a seas but afterwards, when they became better kno manifesting the excellency of that internal relig which they professed by the regularity of th moral conduct, and their conscientious regard fidelity in their commerce, void of all fraud, ceit and circumvention; careful in manufactur or choosing such goods as might be substan and answer the expectations of the purchas moderate in their profits, sparing in their comm dations, and punctual in their payments; not s ing more for their ware than the precise sum t were determined to accept, taking no advantag ignorance, the unskilful customer being sure to treated with as much justice as the most judicio their tried integrity begat general confidence, that confidence brought them a great resort t customers, so that they prospered greatly in th outward affairs, and verified the proverb th honesty is the best policy."

They proved the truth of the declaration Jesus, "My doctrine is not mine but his that s me. If any man will do his will, he shall kn of the doctrine, whether it be of God."

Isaac Pennington, declared, "We are gathe into that, and abide in that, in which no truth be denied; and are in Him who leadeth into truth, and teacheth to deny no truth that ever held forth by the spirit of the Lord. Some of may not yet be grown up in understanding i the mysteries of the kingdom, which God h revealed and made manifest to others, but yet do not deny but own one another in our seve measures of knowledge, and sense of things, in our several growths. And we own and ackn ledge in God's sight, the several dispensations hath brought forth, both before the law, and un the law and prophets, and in the time of Chri appearance in the flesh, and after when he sent Spirit, and all the time the church was in wilderness, and now she is coming forth again

brightness and glory of the Father, looking
h as the morning, fair as the moon, clear as
sun, terrible as an army with banners. Nor
we disown anything that is of God in the
fessors of this age; but only that which we
w and are required by him to testify against,
being not of him."

And as for denying redemption by the blood
Christ, none upon the earth, as the Lord God
oweth, are so taught, and do so truly, rightly,
l fully own redemption by the blood of Christ,
he Lord hath taught us to do. For we own
blood of the Lord Jesus Christ, both outwardly
l inwardly, both as it was shed on the cross,
l as it is sprinkled in our consciences, and know
cleansing virtue thereof in the everlasting
enant, and in the Light which is eternal; out
which Light men have but a notion thereof, but
not truly know nor own it."

Wm. Caton, said, "By the same spirit, by
ich they were guided that spoke forth the
ptures, do these people understand it, every one
ording to their measures, and the Light in
ich they walk doth give them the same under-
nding in the holy scripture, which they had
t spoke forth the scripture, although many
ong them are short of so large a measure as the
hors of the holy scripture had. So that they
far from striving and contending about the
aning thereof among themselves, for that which
Light opens to one is not contradicted by
m that are in the light, and therefore they are
peace among themselves, and in unity one with
other."

But alas! how changed is our state at this day!
While one saith I am of Paul, and another I am
Apollos, are ye not carnal?" As envying, and
fe, and division, are the fruits, so are they the
ofs, of the carnal mind, which is enmity against
d—for the tree is known by its fruits. But the
it of the Spirit is love, joy, peace, long suffer-
, gentleness, goodness. Unless the tree be first
nged, they who go about to change the fruit
l but beat the air.

May it not be said of us, "Even from the days
your fathers, ye are gone away from mine ordi-
nces and have not kept them, Return unto me
l I will return unto you, saith the Lord of
sts." Mal. iii. 7. How long halt ye between
o opinions? If the Lord be God, follow him.
t us remember that obedience is better than
rifice. Let each one of us be willing to take
rist's yoke upon us, and to learn of him. Will-
to sit alone and keep silence because we have
ne it upon us, willing to bear the indignation
the Lord, because we have sinned against him,
til we shall feel our mouths touched with a live
l from off the altar, and hear with our spiritual
the language, "Lo, this hath touched thy lips,
l thine iniquity is taken away and thy sin
rged." That so being made the sheep of Christ,
may know his voice and follow him, who goeth
th conquering and to conquer, and again expe-
nce, as did those who first assumed the honoura-
name we claim, the fulfilment of the ancient
ophecy, "Thy watchmen shall lift up the voice,
h the voice together shall they sing; for they
ll see eye to eye when the Lord shall bring
in Zion." For how much soever the Omnipo-
t shall see fit to chasten and to prove his peo-
e, if ever "the earth shall be full of the know-
ge of the Lord, as the waters cover the sea,"
re will be but one vital spiritual religion, and
e religious society of Friends in the world; and
less our fathers were deceived, that religious
ciety must uphold all the doctrines and the tes-
monies of the gospel as maintained by them in
e beginning.

The Catacombs of Paris.

The Reviеu Francaise gives the following account of a recent visit to the Catacombs of Paris. As it has been of late years almost impossible to obtain permission to descend into these subterranean excavations, we conceive the account will possess a certain interest for our readers:—The party consisted in all of about one hundred persons, and amongst them was M. Haussmann, the prefect of the Seine, the Ottoman Ambassador, an Armenian bishop, Dr. Paul Gaimard, the traveller, a number of savans, authors, and artists, and some females. The party entered by a door in the inner court of the Octroi office, at the Barriere d'Enfer. Each gentleman carried a long wax candle and a box of matches. After descending a long narrow spiral staircase to a depth of more than one hundred feet, the party placed themselves under the direction of the engineers specially attached to the Catacombs. They proceeded along a narrow gallery five or six feet high, neatly cut in the stone. From this gallery others branch off in different directions. The names of the different quarters of Paris and the different suburbs, beneath which the main gallery runs, are inscribed on the walls; on the roof is a black line to indicate the road to be taken; but as this line is interrupted in several places by the branches, any visitor that should trust to it alone, and attempt to proceed unaccompanied by a guide, would be very likely to lose himself. Here and there water penetrates through the roof and the side of the gallery, but not in sufficient quantities to render it impassable.

After about half an hour's walk the visitors arrived at a sort of a large edifice in the stone, the entrance to which is by a door, kept constantly locked. Above the door are inscribed in large letters the words *Memoriæ Majorum*, and on both sides of it are funeral inscriptions in Latin and French. The door being opened, the visitors entered the Catacombs, properly so called. The galleries there are wider, and the roof higher. The air is sharper, but impregnated with the odour of the dead, and this odour soon becomes fixed on the clothes, and even the hands and faces of visitors. It is known that all the remains of the dead in the different cemeteries of Paris were at one time conveyed to the Catacombs. These remains, which are more or less intact, more or less dark or brown, damp or mouldy, are arranged somewhat like books in a library. The arrangement is effected with a deal of symmetry. The bones, according to their dimensions, are placed one on the other in the form of a cross or lozenge, of two or three feet high, and each cross or lozenge is surmounted by a row of skulls, which serves as a basis for a new structure. Here and there a large cross has been formed of skulls which present any singularity of form. At intervals there are stones which divide the bones into categories; and on these stones are inscribed the cemetery from which, and the date at which, the bones were removed. Some categories consist of the remains of entire communities of monks and nuns. In the corner are those of the prisoners massacred in September, 1792, but these bones have not yet become so worn by time as to enable them to be classified. On a table are exposed such skeletons or bones as present any peculiarity either in conformation, or from the effect which time has had on them, some having become hardened, others mouldy. In some places are heaps of bones which have not yet been arranged. At intervals also are wells five or six feet deep, filled with water so clear and pure that the visitors would be tempted to drink it, were it not that he sees at the bottom some human remains which have fallen in. Inscribed everywhere on the walls are sentences from the Bible, from the ancient Greek and Latin authors, or from the principal writers of France, Italy, and other countries. It is calculated that the Catacombs altogether contain the remains of not fewer than from eight to ten millions of human beings; and they are so divided into streets and squares as to form a complete subterranean town. The streets or galleries run, in the whole, to the length of several leagues. The whole visit occupied about an hour and a half. The effect produced upon the visitors by the spectacle of the multitude of skulls and bones is solemn in the extreme; it makes him, if not a wiser, at least a sadder man.

For "The Friend."

One of our correspondents writing from Walworth county, Wisconsin, says: "All kinds of produce fetch a good price, and are easily conveyed to market. Railroads are in every direction: one from Jonesville to Milwaukie, thence to Chicago, thence to Beloit, within fourteen miles of the former place. Another is in progress from Racine direct to Beloit, which is finished and in use from the Lake to Burlington, a distance of twenty-five miles; besides many others that are in progress, one from Milwaukie to Lacross, and another from Chicago, *via* McHenry, Richmond, Ill., Gevena, Elkhorn, and so on north to the Pinery, Wisconsin. The soil we find to be fertile, and adapted to most kinds of produce, together with nearly all kinds of fruit. The trees are remarkably thrifty and productive, with the exception of the apricot and peach, and of these we have a reasonable supply, annually. Our fruit is of the fairest and choicest qualities I ever met with in any part of the world. Our villages, &c., are building up very fast; but not many Friends amongst the emigrants. There is one First-day meeting held alternately at D. Lyon's, in Hudson, and John Crego's, in Honey Creek, in Wal. Co. The farmers, many of them, are complaining some concerning their potato crop this season, on account of the disease that prevails to some extent, especially on the prairie land. The fall is quite pleasant, with plenty of rain for the season. Our winters are generally rather pleasant, with the exception of about two or three weeks of severe weather, though but little snow."

Grafting Fruit Trees.—An interesting discovery has been made in France with regard to engrafting fruit trees. Instead of making use of a graft, a slip is taken from an apple tree, for example, and planted in a potato, so that a couple of inches of the slip remain visible. It soon takes root, developes itself, and finally becomes a handsome tree bearing fine fruit. This method is due to a Bohemian gardener.

THE FRIEND.

ELEVENTH MONTH 24, 1855.

Notwithstanding the boasted advantages of slavery, according to the representations of those interested individuals who profess to believe that it is a "peculiar institution" sanctioned by Divine Providence; who, they say, created one portion of mankind to be under the control of the other, and to administer to their support and enjoyment, without regard to the loss and suffering which the servile class must endure, its effects upon that portion of our country where it flourishes, are to impoverish and deteriorate it; and through the slow accumulation of its blighting, it cannot re-

quire many years to bring it to an end in those States where it has continued the longest.

The following, taken from the N. Y. Tribune, has been prepared from the census returns, from 1800 to 1850, as "being conclusive evidence of the relative growth of different sections of the Union."

1800.	
Total population of the Free States	2,684,609
Total population of the Slave States	2,621,316
Excess in Free States in 1800	63,293
1810.	
Total population of the Free States	3,687,445
Total population of the Slave States	3,552,369
Excess in Free States in 1810	135,076
1820.	
Total population of the Free States	5,152,314
Total population of the Slave States	4,485,817
Excess in Free States in 1820	666,497
1830.	
Total population of the Free States	6,995,627
Total population of the Slave States	5,871,293
Excess in Free States in 1830	1,124,334
1840.	
Total population of the Free States	9,730,135
Total population of the Slave States	7,332,431
Excess in Free States in 1840	2,397,704
1850.	
Total population of the Free States	13,588,069
Total population of the Slave States	9,658,232
Excess in Free States in 1850	3,929,837

When the slave population of 1850, amounting to 3,198,298, is deducted from the aggregate population of the Slave States, it shows the following results:

Total number of freemen in the Free States	13,588,069
Total number of freemen in the Slave States	6,459,934
Excess of freemen in non-slaveholding States	7,128,135

According to the same ratio of increase, there will be in the United States in 1860:

Total population of the Free States	18,539,834
Total population of the Slave States	12,555,701
Excess in Free States in 1860	5,984,133

of which 12,555,701 in the Southern States, 4,157,787 will be slaves; leaving only 8,397,914 freemen in the slaveholding States, against 18,539,834 in the non-slaveholding or Northern States.

The above estimate of proportionate increase in the non-slaveholding States, if carried forward to 1900, shows the following startling results:

Total population of the Free States	62,815,476
Total population of the Slave States	36,080,030

The slave population, at the same ratio of increase as heretofore, will then amount to 11,875,052, making a grand total of 98,595,512 inhabitants.

SUMMARY OF EVENTS.

EUROPE.—News from Liverpool to the 3d inst.

The War.—The capture of Kinburn had not been succeeded by any events of importance. The Russians appear to consider that Perekop is the point principally aimed at, and that Cherson and Nicolaieff are in less danger of an attack. When the allied fleets withdrew from Odessa, the most of the Russian troops there were sent to Nicolaieff, and the fugitive inhabitants returned. The fort and town of Kinburn were occupied by 15,000 allied troops. General Codrington had been appointed to the chief command of the British forces in the Crimea. The advance of the allied troops had been countermanded, and the forces recalled to their former positions, in consequence of a belief that the Russians meditated an attack upon the positions of the allies at and near Sebastopol. An article in the London Times says, that the main body of the allied army will at once go into winter quarters, and that the attempts to expel the Russians from the Crimea will be abandoned for the present season. Prince Gortschakoff has, it is stated, been authorized by the Emperor to defend or abandon the Crimea, according to circumstances, without incurring any responsibility for the determination he may adopt. In a recent order of the day, he declared that he would remain and defend it to the last. The allies were repairing and arming the south side of Sebastopol, and keep up a desultory fire against the north side of the harbour. The Russians have constructed a road across the Putrid Sea, communicating with Simpheropol, and by this road supplies and reinforcements may reach their camp.

GREAT BRITAIN.—An excitement prevailed throughout England amounting almost to a panic, on the subject of a war with the United States. This absurd alarm seems to have been caused chiefly by a series of ill timed, if not malicious, editorials in the London Times, exaggerating the difficulties between the two countries in regard to British enlistments in the United States, and the Nicaragua question. The Queen has appointed a commission to consider how far it may be practicable and advisable to introduce the principle of decimal division into the coinage of the United Kingdom. The Government has prohibited the exportation to all foreign countries of saltpetre, nitrate of soda, sulphate of potash, and chlorate of potash. The bullion in the Bank of England had increased £85,000. Consols, 88.

Liverpool Market.—Cotton was in better demand with a small rise in the lower and middling qualities. The advices from Manchester were more favourable. Flour and wheat were a trifle lower. Philadelphia and Baltimore flour was quoted at 43s. The members of the insolvent banking house of Paul, Strachan & Bates, London, had been tried and severally found guilty. They were each sentenced to transportation for fourteen years. They were convicted of appropriating to their own use the securities entrusted to their care by their customers. They are to be sent to Gibraltar to work with the ordinary convict gangs at that station.

UNITED STATES.—*Nicaraguan Affairs.*—It is stated from Washington, that official intelligence has been received from England assuring our Government, that the despatch of the British squadron to the West India station has no reference to Central American matters, nor any object hostile to the United States.

The Cotton Crop.—The export value of the cotton crop for the year ending Sixth mo. 30th, 1855, is stated to be $88,143,844. In the year previous, it was valued at $93,593,220. The average export price for the last year was 8.74 cents a pound.

Mexican Affairs.—The business of this great export mart is diminishing, in consequence of the construction of railroads, which have drawn to the Atlantic ports, much of the produce which heretofore found its outlet at New Orleans. In 1853 the exports amounted to nearly $99,000,000; in the year ending Sixth mo. 30th last, only $82,000,000.

Commerce and Navigation.—The United States Treasury Department has prepared its annual statement of commerce and navigation. The aggregate amount of imports for the year was $261,382,960; while the domestic Exports amounted to $246,705,553. Of the latter, the amount in gold and silver coin was $19,842,423, and in gold and silver bullion, $34,114,995.

New York.—The shipments of breadstuffs from this port for the week ending the 17th inst., were of flour 124,078 bbls.; wheat 267,894 bush.; corn 69,139 bush. On that day, sales of white Canadian wheat were made at $2.25; red wheat $2.12.

Pennsylvania Coal.—The product this year will amount to not less than six millions of tons, worth at the mines twelve millions of dollars.

Philadelphia.—Mortality last week, 151.

Miscellaneous.—*The power of the Rothschilds.*—Since the commencement of the present war, the loans negotiated by this house amount to the enormous aggregate of $515,000,000, viz.: to England $80,000,000; to Turkey $40,000,000; to Austria $120,000,000; to Russia $130,000,000; to Sardinia $10,000,000; to England, in exchequer bills, $35,000,000, and a second loan just being perfected $100,000,000. Most of these loans, it is to be presumed, have been sold out before this, the Rothschilds merely acting, in such cases, as agents between the public and the governments that borrow. Nevertheless, the house that can even temporarily assume such a burden, within little more than a twelvemonth, must be one of gigantic influence, credit and power. The Rothschilds are said to be inimical to the present French Emperor, as they were to Napoleon 1st, and also disposed to exert their influence for the restoration of peace in Europe, fearing that a long continuance of the insane contest now raging, will seriously impair the value of all government securities.

Great Canal Project.—A project has been started in Louisiana to connect the Mississippi river with Lake Borgne by a canal, cut from a point, eleven miles below New Orleans, to an intersection with Bayou Philipon.

The First Railroad in Iowa.—The Mississippi and Missouri Railroad was to be opened to the city of Muscatine, Iowa, on the 20th inst. It is an extension, under different owners, of the Chicago and Rock Island Railroad.

Coal in Texas.—A large body of bituminous coal posed to be inexhaustible in quantity; has been d vered in Lavaca county.

A New Kind of Potato.—D. Boll, a florist of New Y has succeeded in raising a number of the plants of *Dioscores Japonica*, in the open air this year. They planted out when warm weather commenced, and dug up in the Tenth month, at which time many of roots had attained the size of two feet in length. form the root resembles the sweet potato, but is lil white potato in flavour. It is believed that it w make on excellent substitute for the latter.

Salt.—It is said that the quantity of salt manu tured, this season, at the Onondaga Salt-works Syracuse, N. Y., will reach 6,000,000 bushels—an cess over the average of 500,000 bushels, which wil very opportune, as there is a partial failure of the crop in the West Indies. The price will be about $ per barrel, making the whole crop worth about $1,6 000.

Winter Wheat.—The Sheboygan (Wisconsin) Jou says that wheat, in many localities, is so large tha is necessary to turn in the cattle and feed it down. have a good report (says the Milwaukie Sentinel) fi the winter wheat from all quarters of the State. season has been propitious, and the grain stands t and green.

The Erie Railroad.—The whole number of cars locomotives on this road is 3168, which, if coupled gether in one train, would reach a distance of twe one miles, and be able to carry 150,000 persons in day from New York to Lake Erie. The company in its employ not less than 5000 persons, whose pay month is $125,000 or $1,500,000 per year.

A Census of the city of Hartford, Conn., just co pleted, shows a total population of 26,317 against 1 851 in the year 1850, being an increase of 8466 in years.

A Water Spout.—On the 20th of last month, French ship of the line Le Tage encountered off Ca a water spout, which in a few moments swept away three masts. Two men were killed, and seven slightly wounded by the catastrophe.

RECEIPTS.

Received of Joel Evans, agt., Pa., for J. F. Harris P. Hoopes, J. Lewis, $2 each, vol. 28; from Isaac Ly Wis., $6, vols. 26, 27 and 28; from Dr. B. Taber, Vt., $ vol. 29; from Pelatia Gove, Vt., $2, vol. 28; from Isr Buffinton, agt., Mass., $22, viz. for David Buffinton, vol. 28, for M. Gould, M. Chace, N. Buffinton, M. B. B finton, Thos. Wilbur, M. D., Wm. F. Wood, P. Cha S. Buffinton, P. Tripp, Senara Lincoln, $2 each, vol 29; from Geo. D. Smith, O., $2, vol. 28; from J. Hoy for S. Hoyle, N. J., $2, vol. 29; from Geo. Huntingt agt., N. Y., for Thos. Twining, Moses Huntington, W O. Tyre, $2 each, vol. 28, for Jos. Battey, Geo. Huntington, Dl. Sisson, $2 each, vol. 29; from Ezekiel Bun agt., O., $32, viz. for E. Williams, $4, vols. 28 and John Bundy, $4, vols. 29 and 30, Joel Doudna, R. Plu mer, $2 each, vol. 28, Geo. Tatum, jr., R. H. Smith, Green, Knowis Doudna, J. T. Schofield, Eli Hodg Jesse Bailey, jr., Jos. Stanton, H. Stanton, E. Bun $2 each, vol. 29.

Friends' Boarding-School for Indian Children, at Tunessassah.

Two women Friends are wanted at this Institution assist in the family.

Also, a man Friend to aid in carrying out the co cern for the improvement of the Indians.

Application may be made to JOSEPH ELKINTON, 377 S. Second stre THOMAS EVANS, Philad., Eleventh mo. 1st., 1855. 180 Arch stre

WEST-TOWN BOARDING SCHOOL.

Wanted, a Teacher of the Classical Department in th Institution.

Application may be made to either of the undersigne members of the Committee.

SAMUEL HILLES, Wilmington, Del.
THOMAS EVANS, SAMUEL BETTLE, Jr. } Philada.

MARRIED, at Friends' Meeting-house on Orange stre on Fourth-day, the 3d ult., WILLIAM D. MEYERS, to MA R. WARNER, all of this city.

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ostage to any part of Pennsylvania, for three months, aid in advance, three and a quarter cents; to any of the United States, for three months, if paid in ance, six and a-half cents.

Appeal for the Ancient Doctrines of the Religious Society of Friends.

(Continued from page 92.)

n the "Essays on Christianity," p. 84, the following sentiment is expressed with respect to the le:

It is divine truth as applied to the heart of man by e Spirit of God, which converts, sanctifies and edi-s; and of this divine truth, the only authorized cord, a record at once original and complete, *is the ble.*"

Tow we freely admit, and have often plainly ared, that the Holy Scriptures contain a de-ation of all the fundamental doctrines and ciples relating to salvation, and that whatso-doctrine is contrary to them may, on that very ount, be justly rejected as false: nor have we placed our own, or any other writings, on an ality with them. But to say that the Bible is "the authorized record of divine truth," implies nothing since the Scriptures were issued, has n written by Divine authority; whereas it is evi-t that there have been many written predictions ch have since been fulfilled; many epistles of stian counsel and advice; many treatises on n and religious experience, which have been ned under a measure of the same divine influ-e and authority which led holy men of old to e the Scriptures. Did we deny these things, might naturally be supposed to believe that ne immediate revelation has ceased and been rely withdrawn from the church.

t is the immediate power of the Holy Spirit ch "converts, sanctifies and edifies;" and this one by showing unto man his separation from , and what it is that does separate; which in e instances may be that of which the Scriptures him no information; some secret sin, which Holy Spirit alone, that searcheth the heart, is a discerner of its thoughts and intents, gs before him in that light which does not ead, and calls upon him to relinquish. This ten done without the use of Holy Scripture, ell as in the application in other cases of its ed doctrines.

n the following passages, the term Gospel ap-s to be limited to the Holy Scriptures. In "Portable Evidence," page 164, it is said, in king of persons who have received outward uction:

Their case is not to be confounded with that of the nstructed *heathen*, who have *never heard the truth.* these *the Gospel* has been preached: *it is written in book of God* for their instruction, and if they reject hey do so at their peril."

In the "Essay on the habitual Exercise of Love to God," it is said on page 5, in reference to regeneration—

"In effecting this blessed change in the affections of "fallen man, the Holy Spirit makes use of the gospel of "our Lord Jesus Christ, *as his grand appointed instrument.* "*That gospel written in the Holy Scriptures,* and preached "by the Lord's messengers, is a spiritual weapon of "heavenly mould, and when wielded by a divine hand, "it penetrates the heart, and becomes the power of God "unto salvation."

Joseph Phipps in his treatise on "The Original and Present State of Man," chap. iv., p. 25, says, "The gospel taken in its full extent, is *the revelation of the love and mercy, and the offer and operation of the grace of God through Christ,* to fallen man, in his natural and corruptible state, in order to his restoration and salvation. It is *not wholly contracted into the mere tidings,* but *including these, goes deeper,* and essentially consists in the thing declared by them, *the power of God administered to the salvation of the soul.* By this, the outward coming of Christ is rendered truly and fully effectual to each individual. Those who believe in and obey him, in his inward and spiritual manifestations, by which the gospel is preached in every rational creature under heaven, may come to be partakers of his life, and be saved by him from the second death of eternal misery, though providentially incapacitated to know the exterior history of his incarnation," &c.

Such likewise is the uniform language of our early Friends. George Fox constantly speaks of the gospel as the power of God. Isaac Penington calls it "the power of God unto salvation." Yet in a work entitled "Brief Remarks on Impartiality in the Interpretation of Scripture,"* these ancient worthies, as well as Robert Barclay and others, must be included in the designation of "some persons under our name," who have "wrested from its obvious meaning" the declaration of the apostle Paul, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth."

"My next example," it is there said, "forms a part of "that noble declaration of the apostle Paul: 'I am "'debtor both to the Greeks and to the Barbarians, both "'to the wise and to the unwise; so, as much as in me "'is, I am ready to preach the gospel to you that are at "'Rome also. For I am not ashamed of the gospel of "'Christ; for it is the power of God unto salvation to "'every one that believeth, to the Jew first and also to "'the Greek, for therein is the righteousness of God "'revealed from faith to faith, (that is, I presume, *from "'the faith of the preacher to the faith of the hearer,*) as it "'is written, the just shall live by faith.' Rom. i. 14—"17.

"The word gospel properly signifies glad tidings: and "every one knows that the glad tidings which the "apostle was appointed to preach, were those of life and "salvation through the incarnation, crucifixion and re-"surrection of Christ. * * * Now the gospel thus "preached by the apostle, under a divine call and qua-"lification, was the powerful appointed instrument for "the conversion of those to whom he was sent. It was "by this instrumentality as I conceive, that he baptized "them into the name of the Father and of the Son and "of the Holy Ghost, (Matt. xxviii. 19: comp. Eph. v. 26.) Christ loved the church, 'that he mighty sanc-"tify and cleanse it with the washing of water by the "'word.' Hence to those who believed his message, and "accepted the Lord Jesus Christ as their only Saviour, "these *glad tidings* were found to be *the power of God unto "salvation.* (Comp. 1 Cor. i. 18.) 'For the preaching of "'the cross is to them that perish foolishness, but unto "'us that are saved it is the power of God.' (See also "Eph. v. 26.) It is surely much to be regretted that by "*some persons under our name,* the passage on which "these remarks are offered, has been misunderstood, "and (without the smallest intention as I believe to de-"viate from accurate truth) *wrested* from its obvious "meaning. The declaration that the gospel of Christ "is the power of God unto salvation, has been regarded, "not as a description of the efficacy of that gospel for "the salvation of sinners, but as a definition of the gos-"pel itself, as if the gospel of Christ and the power of "God, were convertible terms. Hence it is concluded "that the gospel is not the good news of salvation "through a crucified Saviour; but the power of God, or "in other words, the influence of the Holy Spirit in the "heart. The tendency of this *mistake* to dismiss from "our view a most important and fundamental part of "Christian truth, that very part on which all the rest is "built, is too obvious to require notice."

It is further added—

"In the epistle to the Colossians we find another pas-"sage in which the gospel has been by *some persons* "supposed to signify *the power of God manifested* in the "heart; (see chap. i. 21—23.) 'And you that were "'sometime alienated,' &c., 'If ye continue in the faith "'grounded and settled, and be not moved away from "'the hope of the gospel, which ye have heard, and "'which was preached to every creature which is under "'heaven, whereof I, Paul, am made a minister.' The "circumstance which has induced *some persons* to *sup-"pose* that the *gospel* here signifies an internal principle, is "that in the original text, for 'to every creature,' we read "*en,* which must as they *presume,* mean *in* or *within* "every creature. This circumstance is, however, of no "importance, for it is certain that the Greek particle "may be rightly rendered *to* or *among* as well as *within,* "as is evinced by numerous passages in the New Testa-"ment itself. Thus we read in Luke i. 17, 'to the wis-"'dom of the just,' &c., &c. That the apostle here uses "the word 'gospel' in its usual sense, of the glad tidings "of salvation, through Jesus Christ, may be concluded "from his speaking of it as that which had been preach-"ed; that whereof he was made 'a minister;' that "which the Colossians themselves had heard, and so "heard as to believe in Christ crucified." * * * "The "apostle's meaning seems to be, that whereas, under "the legal dispensation, the knowledge of revealed truth "was confined to a single nation, *the glad tidings* of sal-"vation had now been proclaimed to men of *every coun-"try,* or *to the world at large.* That the gospel, when the "apostle wrote these words, *had actually reached every "province* of the *known* inhabited world, or Roman Em-"pire, is indeed, by no means improbable."

It is we think obvious, that in these remarks, the gospel is, contrary to the clear testimony above cited from Joseph Phipps, restricted to the mere "glad tidings of salvation through the incarnation, &c., of Christ," and the idea held out that it is erroneous to consider it as "the power of God manifested in the heart;" and that when the apostle spoke of its being "preached in every creature under heaven," he merely meant that the account of Christ's death, &c., had reached every province of the Roman empire.

The doctrine of those designated as "some persons under our name," will appear from the following extracts from the writings of Robert Barclay, George Fox, and Isaac Penington.

In the Apology [Prop. V. and VI., sect. 23] Robert Barclay says: "This *saving spiritual light*

* A few copies of this work were first printed and privately circulated by the author, and coming into the hands of some of those who had separated from our religious Society, it was reprinted and extensively circulated.

is the gospel, which the apostle saith expressly is preached in every creature under heaven; even that very gospel whereof Paul was made a minister. (Col. i. 23.) For *the gospel is not a mere declaration* of good things, being *the power of God unto salvation to all those that believe*, Rom. i. 16. Though the outward declaration of the gospel be taken sometimes for the gospel, yet it is but figuratively, and by a metonymy. For, to speak *properly*, the gospel is this inward power and life which preacheth glad tidings in the hearts of *all men*, offering salvation unto them, and seeking to redeem them from their iniquities; and therefore it is said to be preached 'in every creature under heaven;' whereas there are many thousands of men and women to whom the outward gospel was never preached. Therefore the apostle Paul, (Rom. i.) where he saith 'the gospel is the power of God unto salvation,' adds, that 'therein is revealed the righteousness of God from faith to faith; and also the wrath of God against such as hold the truth of God in unrighteousness;' for this reason saith he, 'because that which may be known of God is manifest in them, for God hath showed it unto them.' Now that which may be known of God is known by the gospel which was manifest in them. For those of whom the apostle speaks had no outward gospel preached unto them; so that it was by the inward manifestation of the knowledge of God *in them*, which is indeed the gospel preached in man, 'that the righteousness of God is revealed from faith to faith;' that is, it reveals to the soul that which is just, good and righteous; and that as the soul receiveth it and believes, righteousness comes more and more to be revealed from one degree of faith to another."

Our honourable elder, George Fox, says on one occasion, (Journ., vol. i., p. 160,) "I was speaking in the meeting, that *the gospel was the power of God*, and how it brought life and immortality to light *in men*." And in another place, (vol. ii., p. 25,) he says he told the people of Truro, that "*the gospel was the power of God*, which was preached before Matthew, Mark, Luke and John, or any of them, were printed or written; and it was preached in every creature; of which a great part might never see nor hear of those four books." Isaac Penington, (Works, vol. iv., p. 63,) holds the following language: "*The gospel is the power of God unto salvation.* Oh! blessed is he who meets with that which powerfully saves! Most men's religion is but a talk and profession of that which they have not; and what will such a kind of religion avail, when it comes to be tried by the piercing fire of the spirit of burning and pure impartial judgment?"

An attempt is made in the same work, (the Brief Remarks on Interpretation of Scripture,) to make it appear that our ancient Friends were mistaken in their understanding of the text, (2 Peter, i. 19—21,) "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts."

"The idea," it is said, "was *at one time rather prevalent* among the members of our Society, that when the apostle used the term 'a more sure word of prophecy,' he was alluding, not to anything written, but to that divine, illuminating influence by which the prophets were inspired, and which guides the Christian believer into all truth. Such a view of the passage, is indeed but seldom insisted on at the present day; but as it is still sometimes advanced, I think it right to acknowledge my own sentiment, that it *is at variance with that simplicity* which we ought always to maintain in the perusal and interpretation of the sacred writings.

"That the very sure word of prophecy, *which had been uttered and was written*, is here meant, is evident from the immediate context, in which the apostle distinguishes this word from the day-star which arises in the heart, and at the same time identifies it, (as I conceive,) with prophecy of the Scriptures. It ought, however, to be observed, that we need not confine these expressions to that part of Scripture which contains predictions of future events, for the term prophecy is applicable to every kind of inspired speech or writing; and the Jews were accustomed to call the whole of the Old Testament, 'the prophecy.'"

"The Holy Scriptures are a light, to which at all times, and under all circumstances, we do well to take heed; but they shine only in a dark place, until the minds of those who read them are illuminated by the Holy Spirit, until the day dawn, and the day-star arise in our hearts."

Now it is well known that our primitive Friends bore testimony, that "the more sure word of prophecy," mentioned by the apostle Peter, referred to "the Word nigh in the heart," which does indeed shine in the heart of man, as in a dark place, until by obedience to its manifestations, we are led from one degree of light unto another, the day begins to dawn, the day-star arises in our hearts, and our path shineth more and more unto the perfect day.

George Fox's emphatic contradiction of the carnal reasoning of the priest at Nottingham, on this subject, (Journal, vol. i., p. 117,) is too well known to require repetition. The same understanding of the text was again expressed by him, many years afterwards, in his book of Doctrinals, p. 542.

Robert Barclay (Truth Cleared, &c., Works, vol. i., p. 161,) says, "As for *the more sure word of prophecy*, we grant it is the rule, but deny that that more sure word is the Scriptures; but it is that *word in the heart*, from which the Scriptures came, and in and by which the Scriptures are to be interpreted. And is it not gross blindness and darkness to say, the Scripture is more sure than that word, light, life and spirit from whence they came?"

William Penn, (Works, vol. ii., p. 46,) says, "*The Spirit of Jesus is the word of prophecy;* which is not distinct in nature from the day-star, but in degree only; the utmost attainment being still through the same power and spirit, however diversely denominated, according its several operations."

And, (Works, vol. ii., p. 291,) in reply to John Faldo, he enters into an argumentative defence of this interpretation, concluding with the declaration, that "the law written in the heart is a more sure covenant, law and word than the law written upon stones or the outward book of the law," and that the contrary assertion would be "to subvert the very state of the gospel, which was and is the time of the pouring out of the Spirit upon all flesh, and bringing mankind to a more near, sure and living word of prophecy, than any outward writings whatever can possibly be."

The testimony of George Whitehead, also, (Works, p. 197,) is very clear. He says on one occasion: "The priest would have this *more sure word, to be the Scriptures of the prophets; which I was constrained to oppose;* considering wherein and between what the comparison (*more sure word*) consisted, as being between the voice that came from heaven to Christ in the mount, (which Peter, James and John heard,) and the Word, the Light, or Spirit of prophecy in the hearts of those believers, who heard not that voice from heaven, &c."

In corroboration of the above sentiments, we might quote from the writings of Isaac Penington, Charles Marshall, Francis Howgill, and many others; but it is needless to say more than that on this subject we believe there was entire harmony among our ancient Friends.

(To be continued.)

From the Edinburgh Revie

The Chemistry of Common Life.

(Concluded from page 84.)

In the United Kingdom the narcotic m largely indulged in is the hop. Of this we c sume nearly forty millions of pounds (thirty-ei and a half) every year, chiefly for imparting terness and other qualities to beer. Of this la quantity upwards of thirty-five millions of pou are used in England alone, being at the rate two pounds a head of the population. The t cotic quality of the hop flower resides in a vola oil and in an aromatic resin, of which it cont about eight per cent. of its weight. The spec action upon the system which is exercised by th ingredients of the hop has not been as yet sa factorily investigated. There can be no dou however, that the extensive use of this narcotic the southern half of the island, exercises an portant influence upon the common life and eve day behaviour of the English population.

Next to the hop, tobacco is the favourite narc in the United Kingdom. About thirty millions pounds of this leaf are now consumed among of which about five millions are used in Irel This is at the rate of nineteen ounces a head Great Britain, and twelve ounces a head for people of Ireland. It is partly, no doubt, beca of the smell which accompanies the use of tobac that opposition to this use has been more wid and publicly made both in this country and America, than against the less obtrusive hop, wh in England is so much more largely used, which in its silent and unseen way, is proba the source of as much real evil.

The results of recent chemical researches m upon the tobacco-leaf are full of interest, instr tion, and warning. They have shown that in dry leaf there naturally resides from two to ei per cent. of a narcotic, volatile, highly poisono alkaline liquid, to which the name of *nicotine* been given, and along with it a three-or-four-th sandth part of a volatile fatty oil, which also p sesses narcotic properties. Upon the chewer influence of tobacco depends chiefly upon the tion of these two ingredients of the natural le But the smoker produces during the burning his tobacco a new oily "distilment," which con to him with the smoke, and naturally exalts action of the tobacco upon his system. This pyreumatic oil, as it is called, mingles in vap with the natural volatile oil and nicotine of tobacco, and aids in producing those varying a complicated effects upon the body and brain, w which most of us are directly or indirectly fa liar. That these effects are usually pleasing, experience of millions daily testifies; that they sometimes injurious is equally certain; that th awaken thirst, and lead some to drink intoxicat liquors, cannot be denied; and yet, according the highest authorities in this department of p siology, the use of tobacco in moderation has been *proved*, in this country at least, to be in rious to the human health. That the practice smoking and chewing, as practised sometimes this country, and oftener in the United Stat may lead to dirty and disgusting habits, those our readers who do not share this amiable v will readily admit, and also that tobacco may used immoderately and to the manifest injury health. But it may be permitted to scient common sense, to doubt whether all this justi the utter condemnation of the practice, and fierce denunciations against the use of tobacco any form or degree, which have lately been forth both in Great Britain and America.*

* It is evident the Reviewer is here pleading for

Did time permit us further to consider the
emico-physiological history of narcotic sub-
nces, we should have turned to the use of opium
d hemp in the East, of the strange cocoa in
ru, of the still stranger fungus in Siberia, and
the other less extensively used narcotics of
hich the names have already been mentioned.
e may observe, however, as showing how very
ge a part these substances occupy among the
ans or enjoyment of common life, that they are
sumed at present in the following enormous
portions :—

Tobacco among	800	millions of men.
Opium "	400	"
Hemp "	200 or 300	"
Betel "	100	"
Cocoa "	10	"

od that of tobacco there are consumed about
80 millions of pounds every year ; of betel, 500
illions ; of opium, 20 millions ; of hops, 80 mil-
ns, and of cocoa, 30 millions of pounds. The
fluence of so vast a consumption of substances of
is class upon the domestic economy, even of our
n working classes, is apparent when we consider
w large a proportion of their weekly earnings is
metimes expended in gratifying this one appe-
te. But in India,—where, on an average, not
re than sixpence a head is yearly spent by the
ole population in the purchase of clothing,—
rcotic indulgences rise at once to the importance
being the second great necessary of common
e. The late —— Porter read before the British
sociation, August, 1850, a paper which placed
a succinct, but very striking, form, what he
med the self-imposed taxation of the working
sses of this country. He showed that the cost
distilled spirits to the people of the three king-
ms amounted in 1849 to about twenty-four mil-
ns sterling, that about twenty-five millions are
pended in beer, and seven millions and a half in
bacco,—making in all an annual expenditure of
y-seven millions in these stimulants, not in-
ding the cost of tea, coffee, and chocolate : a
m, therefore, fully equalling the whole public
venue of the United Kingdom. Among the
rking classes it is probable that one-third of the
rnings of the family is spent in these indul-
nces. We may naturally inveigh against such
excess of unproductive and often injurious sen-
al gratification ; but it is obvious that tastes so
eply seated in human nature, so universally in-
lged, and so dearly gratified, must take their
gin in the physiological composition of man,
d have some intimate connexion with the na-
ral condition of his being.

We cannot dismiss the subject of warm infu-
ns and narcotic indulgencies—so widely natu-
lized among European nations within the last
ree centuries—without remarking upon the in-
ence they must necessarily exercise upon the
dily constitution and mental character of the
ople who so largely use them. The soothers
d exciters we individually indulge in, if taken
excess, are seen gradually to affect and sensi-
y to modify both our tempers and our usual state
bodily health. Let the use of these become
neral, even in a moderate degree, and similar
anges will in time affect a whole people. We
ow from medical history that the general cha-
cter of disease, and the nature of systems, have
ry much altered since modern beverages and
rcotics have become common. This indicates

fulgence to which he is himself addicted. Like other
ewers or smokers, he is desirous to save from " utter
ndemnation" a practice " producing those varying and
mplicated effects upon the body and brain with which
ost of us are directly or indirectly familiar.—*Ed. of
iend.*

the presence of constitutional change, and we cannot tell how far or how deep such changes may proceed. It is a problem, therefore, which interests not merely the physiologist and psychologist, but the Statesman, also, to ascertain how far and in what direction such changes may go,—how far the actual tastes, habits, and character of modern nations have been modified or even created by the prolonged consumption of the substances we have been considering, and what influence their continued use is likely still to exercise on the final fortunes of a people. The fate of nations has frequently been decided by the slow operation of long acting causes, unthought of and unestimated by the historian, till these causes had gradually changed their constitution, their characters, and their capabilities, while their names and local homes remained still the same.

We must here close our illustrations. The chemical study of the means and appliances of life makes known to us many more adjustments and adaptations, such as those we have pointed out. In the composition, structure, and chemical functions of the several parts of the body,—in the process of breathing and the purposes served by it,—in that of digestion and the many pre-arranged contrivances by means of which it is completed, —in the odours and miasmata which fill the air, and either increase our comforts or endanger our lives,—in every part either of our internal economy or of external material nature with which we come into contact in daily life,—examples of chemical adjustment are met with not less interesting or worthy of attention that any of those we have quoted in the present article.

Epistle of George Fox.

Not long after this I received an account by letter from some Friends, that were prisoners at Denbigh in Wales, that many Friends there were under great sufferings for the testimony of a good conscience. In the tender sense whereof I was moved, in the love of God, to visit them with a few lines, as a word of consolation to them in their sufferings ; and of exhortation, to stand fast in the testimony committed to them, after this manner :

Dear suffering lambs for the name and command of Jesus ; be valiant for his Truth, and faithful, and ye will feel the presence of Christ with you. Look at him who suffered for you, who hath bought you, and will feed you ; who saith, Be of good comfort, I have overcome the world ; so look at Christ, your sanctuary in whom ye have rest and peace. To you it is given not only to believe but to suffer for his name's sake. They that will live godly in Christ Jesus, shall suffer persecution by the ungodly professors of Christ Jesus, who live out of him. Therefore, be valiant for God's truth upon the earth, and look above that spirit that makes you suffer, up to Christ, who was before it was, and will be when it is gone. Consider all the prophets, Christ and the apostles, who suffered and were persecuted, but they were never persecuted as true men, but as deceivers, and yet true. Christ is the same to-day as he was yesterday ; a rock and foundation for your age and generation, for you to build upon. I have written concerning you, (since I heard your letter,) to Friends in Cheshire, to visit you, understanding that you belong to their quarterly meeting ; and therefore I desire that some Friends of your county would go, and lay your suffering condition before the Monthly or Quarterly Meeting in Cheshire. I have written likewise to Richard Davis, that some of that side may go and visit you, and see how your condition is. My love is to you in the Lord, who is your alone support. G. F.

London, the 27th of the Eleventh mo., 1682..

For " The Friend."

Russia—Before Peter the Great.

(Concluded from page 86.)

The conspirator, Chouiski, was chosen his successor, and ascended the throne in 1606. He made himself popular by dispersing the Poles who had sided with the impostor. They, on their part, rose against him, marched upon and invested Moscow, and finally dethroned him. He died in prison at Warsaw, having reigned but four years. After his death ensued an interregnum characterized by the most dreadful barbarities. In the absence of any governing power, the Swedes invaded the country, and disputed its possession with the Poles. From this state of anarchy the Russians were delivered by Pojarski, a simple citizen, who, by his disinterested patriotism, earned for himself the title of the Cincinnatus of the north. Having purged the land from its foes, he magnanimously refused the vacant throne, and induced the people to elect Mikhail Romanoff, a descendant from the Rurik family by the female side. This young man was chosen czar in 1613, and became the founder of the present imperial family of Russia. He got rid of the Swedes and Poles, and having restored peace, directed all his energies to establish his country in tranquillity and prosperity. In spite of some unprosperous wars, he reigned thirty-two years, and died at the age of forty-nine through breaking a blood-vessel. His reign is regarded as an advantageous one for Russia, but it is not free from the stain of cruelty ; as an instance of which it may be mentioned, that upon the capture of a second pretender of the name of Dimitri, he had him cut to pieces in his presence.

On his death, his son Alexis was proclaimed as his successor ; but the government fell into the hands of Morosof, a crafty and avaricious minister. The tyranny of this man produced a revolt, which ended in his enforced retirement. Another pretender to the throne now arose ; he was said to be the son of the false Dimitri. After a vain attempt to enlist the Poles in his favour, he fled to Stockholm, whence he was sold to the czar for a sum of money, and soon after suffered death by quartering at Moscow. Subsequently a revolt, originating in the general distress, broke out in the capital ; and it was only suppressed by the slaughter of the insurgents and the banishment of some thousands of them to Siberia. Alexis died in 1676, having reigned thirty-one years. He was much regretted by his subjects, as, during his life, he effected many reforms for the welfare of the state. He had married twice, having by his first wife two sons, Feodore and Ivan, and several daughters, of whom Sophia was the eldest and most celebrated ; by his second wife he had two children, Peter and Natalia.

Feodore III., the eldest son of Alexis, succeeded him. His reign, though short, was distinguished by one remarkable act. Observing that his nobles were continually quarrelling about questions of genealogy which involved precedence, he ordered all the records of descent to be gathered in a heap in the palace yard, and set fire to them, thus terminating their absurd squabbles. He died after reigning but five years.

Ivan V., the next heir, was an imbecile, but his rights were warmly supported by his sister Sophia, and he ascended the throne. The feuds of the two families into which Alexis had married, however, led to the fiercest rivalries and the most horrible excesses. The strelitz revolted, and being for a time masters, insisted that Ivan should share the throne with his half-brother Peter ; and on the 6th of May, 1681, they were crowned jointly,

Sophia being declared regent on account of the imbecility of Ivan and the youth of Peter.

The young czar Peter, afterwards Peter the Great, was sent by Sophia to an obscure village, and purposely surrounded by loose and abandoned characters, in the hope that he might imbibe their dissolute principles. He happened, however, to come in contact with a Genoese of the name of Leport, a profligate it is true, but a man of action and intellect, with whom he contracted a lasting friendship, and from whom he learnt the art of government. Influenced by his new friend, Peter began a new life. He organized a military force, fortified the village, and turned it into a military school. Finding an old vessel stranded on the coast, he set her afloat again, and, under the guidance of an old Dutch sailor, began the practical study of navigation. In all his studies he was encouraged by his mother, who was extremely bitter against the faction of Sophia. At sixteen, Peter, by her advice, married Eudoxa, daughter of Colonel Lapuchin, who bore him a son. The regent, alarmed at the new character he was acquiring, attempted his assassination. The attempt failed, and, as a consequence, led to her own overthrow; she was compelled to abandon her authority and retire into a monastery. Peter issued a proclamation that her name should not in future appear in any public document; and, with the consent of his elder brother Ivan, who had not participated in the crimes of his sister, assumed the sole sway. Peter manifested the kindest regard for his brother up to the day of his death, which took place in 1696.

For "TheFriend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 77.)

ELIZABETH WEBB.

Elizabeth then states, that although her residence was then not near any meeting of the Quakers, she had, as mentioned before, attended a few in earlier life with her mother. She adds, the doctrine she had then heard, "proved 'as bread cast upon the waters,' which was found by me many days after. The sound of the voice seemed to be in my mind when I was alone, and some of the words came fresh into my remembrance, and both the voice and the words suited the sweet spirit which had the exercise of my mind. I also met with a little book of theirs, which I read, and thought the doctrine therein contained suited with the doctrine of the apostles. So I was convinced,—but had no acquaintance with any of said people, so could not have the privilege of any instrumental assistance. I did not find freedom to open my condition to any of my acquaintance, but got alone as much as I could with my Bible, as I thought I had a better sense or understanding of what I read in a quiet perusal, than I had when I read aloud in the family. I can never forget the sweet visits of the Holy Spirit to my soul many times when I was alone. Oh! it loves a single soul. This divine love is exceeding sweet, clean and pure, my soul tasted of it, in those my young and tender years, even to a rapture several times. But Oh! my poor simple soul dwelt in a weak vessel, and had a subtle adversary near it, and many of his instruments not far off, who used to scoff at my silent behaviour.

"Some of my relations counted I should grow melancholy, or go into a consumption, so they did their endeavour to divert me, and they with my own reasoning prevailed, to my inexpressible sorrow afterward. Reasonings came into my mind after this manner,—I was young in years, and might take a little more delight in the world. It was time enough to live such a strict and sober life,—I might serve God when I was older. Such were my reasonings with flesh and blood which do not love to bear the daily cross. So I let go my inward exercise of watching, and left off retirement, letting my love go outward to worldly things. Vanity sprung up again in my mind, and the Divine, meek, sweet loving spirit withdrew. I could not find it again when I pleased, although I did seek for it sometimes, being pleased with the sweet comforts of its love, though I did not like the daily cross. I did believe it was the Quakers' principle, and that they enjoyed the sweetness of Divine love at their meetings. I sometimes went a great way to a meeting, to seek for Divine refreshment there, but to no purpose. My soul was become dry and quite barren as to any of the heart-meltings which I had felt when I used to walk humbly with my Lord Jesus Christ, whose meek spirit and divine love had been as precious ointment poured into my heart, while I dwelt within with him. Now he had withdrawn himself, and was gone! my soul remembered his sweet savour, and wanted to enjoy it again,—but could find it neither at home nor abroad. The remembrance of these times of darkness, dryness, doubtings and confusions, causeth me to admire the goodness of the Lord in preserving from dispair. If I had mirth one day, I had sorrow on the morrow. In this bewildered, dry, barren state of mind I remained about three years.

"When I was about nineteen years of age [1682], it pleased the Allwise God to send his quickening Spirit again into my heart. His light shined in my mind, and all my transgressions were set in order before me. I was made deeply sensible of my undone state without the great mercy of my offended Father, and my grieved lamb-like Redeemer. Then I mourned over Him whom I had pierced! Then I cried, Wo is me, I have slain the babe of grace, I have crucified the Lord of life unto myself afresh! I had not put him to open shame, for I had been preserved in moral honesty in all respects, so that my acquaintance counted me a very honest, blameless girl. They used to say, I could be trusted with anything, even with untold gold. But the Searcher of hearts found me so guilty, that I doubted there was no mercy for me. The testimony of our Lord Jesus I found, 'Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.'

"After many days and nights of great sorrow and anguish of soul, such as cannot be expressed by me, having no creature to make my moan unto, it came into my mind to lie down at the gate of mercy, and give up my soul into the hand of God. I said, Oh! Lord, if I perish, it shall be at the gate of thy mercy, for if thou cast me into hell, I cannot help myself. I will give up to thee, do thy pleasure by me. Thy judgments are just and righteous altogether, for I have slighted thy sweet love. Thus I made confession of my transgressions unto my God, and sunk down into the judgments, and in the midst thereof, the Lord remembered mercy. He caused his Divine love to spring up again in my bosom, by which my heart was broken, which before was very hard. The heavenly water of this Spring of Divine life and sweet compassion, refreshed my dry and barren soul. My hope was revived,—for which I did then, and do still, magnify the name of my merciful Father and Holy Redeemer, whose compassions fail not, but are new every morning. Great is his faithfulness. He is merciful in his dealings with the children of men. I am witness of it, many experiences. Glory be given to the na of the Lord my God, and to the Lamb for ev more!"

Of this period Elizabeth, in her letter to Boeh writes: "I entered into solemn covenant with G Almighty, that I would answer his requirings, it were to the laying down my natural life; t when it was shown me, that I ought to take the cross in a little thing, I had like to have be disobedient in the way of small things; l although I had gone through so much inward exercise, yet I was afraid of displeasing my su riors; being then a servant to great persons. was shown me that I should not give flatteri titles to man; and I was threatened inward that if I would not be obedient to the Lord's i quirings, he would take away his good spirit fr me again. I was in a strait; afraid of displeasi God, and afraid of displeasing man; till at last, was charged by the Spirit with honouring m more than God, for in my address to God I us the plain language, but when I spoke to man woman I must speak otherwise, or else they wou be offended. Some would argue that God A mighty being the only One, the singular langua was proper to Him alone; and man being m up of compound matter, the plural was more pr per to him. Oh! the subtle twistings of prov Lucifer that I have seen, would be too many to i sert. Although God Almighty is that only On yet he is the Being of all beings; for in him v live, and move, and have our being. Let th cover be what it would, I had scripture on u side, which they called their rule; and I kno proud man disdained to receive that langua from an inferior which he gave to the Almight So it became a great cross to me, but it was ce tainly a little thing in the way of the progress my soul, until I gave up to the Lord's requirin in this little thing."

Elizabeth now left the family where she ha been residing, and went to reside with a membe of the Society of Friends. She had now the oppo tunity of constantly attending their religiou meetings She was not yet twenty years of ag Her religious exercises were not over,—and a though living and mingling with those with who she had sweet unity, she had yet to withstan many temptations of Satan. She says: "I soo entered into the wilderness again. I went to liv with the people called Quakers, and frequente meetings, and felt Divine refreshment in my sou This was given of God in order to strengthen it i bearing the daily cross, but the natural part too hold of the joy, and (as is usual with the old ma if he is not kept under the cross) turned the gra of God into vanity and elevation of mind. thought, surely now all is well,—I am taken int the favour of God, and am walking among h people. I thought all the hard exercises wer over, and was much elevated in my mind, bu kept it all to myself. It was well I did; for saw afterwards, that this was the way by whic the Ranters went out. After this joy abated, went to retire to seek some solid comfort—but m soul's comforter had withdrawn himself and wa gone. I was left in a vast howling wilderness where I was miserably buffeted by Satan, wh brought darkness into my mind, deprived me o my faith, and brought reasonings to cause me t believe nothing but what I could see with the ey of reason. So, I questioned the truth of all thing that are left on record in Holy Writ, because could not see by the eye of reason how Jesu Christ should be the Son of God. At least Sata prevailed so far, that I was like to sit down in th Jew's opinion of Christ. Oh! the prince of th

per of darkness is a horrible companion for a
man soul. Oh! the horror of darkness that
my soul felt, especially in the night, when many
miles I thought evil spirits were about me, and I
sometimes questioned whether I should live to see
the light of the morning. I found no freedom to
speak of those great troubles to any but the Lord
alone, to whom I cried day and night for faith
and deliverance. Not one tear could fall from my
eyes; my heart was like a fiery oven. Oh! the
trials of sorrow, and nights of anguish my soul
went through, none can be sensible of, but those
who have gone through the like. It was of the
Lord's great mercy I was not lost forever. There
was a little hope at the bottom of my mind, that I
should be brought through these hard exercises,
sometime or other, and this little glimmering of
light and hope was as an anchor to my soul. So
after I had undergone these inward exercises about
three months, it pleased my gracious God, one day,
from on high to cause his Divine light to
shine in my understanding in a more than com-
mon degree. His Divine love sprang up in my
heart, and the Holy Spirit of life and light even
overshadowed my soul. All doubtings and rea-
sonings, and all the powers of darkness fled before
it; I did believe in the power of God, and was
able to say, 'Oh! Almighty God! thou that
madest the world by thy word, art able by the
same word of power to take upon thee what form
in thy pleasest.' Oh, that the Lord should lay hold
of our nature, in order to unite us to himself.

The sense of this laid me very low. This
great visitation, and the sense of this great con-
descension of the Lord Almighty to me, and to
mankind, brought me under great obligation to
love and love Him and Jesus Christ, his only Son,
above things in this world. So, I came to know
both the true and saving faith which giveth vic-
tory over Satan, is the gift of God. It sprung up
in me, in his Divine love, with which he was
pleased to fill my heart at that time, and ever since
I have found by experience, that the more I have
given up my heart in love to God and Jesus
Christ, his only Son, my Redeemer, who said
without me ye can do nothing, the stronger my
faith hath been in him."

(To be continued.)

Selected.

Christ had his sorrows. When he shed
His tears, O Palestine, for thee.—
When all but weeping females fled,
In his dark hour of agony.

Christ had his sorrows—so must thou,
If thou wilt tread the path he trod,—
Oh, then like him submissive bow,
And love the sovereignty of God.

Christ had his joys—but they were not
The joys the son of pleasure boasts;
Oh, no! 'twas when his Spirit sought
Thy will, Thy glory, God of Hosts!

Christ had his joys—and so hath he
Who feels his Spirit in his heart,
Who yields, O God! his all to Thee,
And loves Thy name for what thou art.

Christ had his friends—His eye could trace
In the long train of coming years,
The faithful children of his grace;
The full reward for all his tears.

These are his friends—and these are thine,
If thou to him hast bowed the knee;
And where these ransomed millions shine,
Shall thy eternal mansion be

The faithful witness in my breast,
Gives to my conscience, peace and rest,
When'er His will I do:
But soon his indignation burns,
And from me his blest presence turns,
When I *mine own* pursue!

The following essay was found after his decease, among the papers of our late valued friend, Samuel Leeds, of New Jersey. It had been prepared by him for this Journal, to which he not unfrequently acceptably contributed, and we think bears marks of the deep religious concern for the welfare of our religious Society, and of that heavenly Charity which he had long manifested to be the abiding clothing of his Spirit. As a legacy to the readers of the Friend, we have no doubt it will be doubly valued by them.—Eds. of Friend.

For "The Friend."

Society of Friends.

George Fox having become established in the Truth by faithfulness to the inward manifestations of the Light and Spirit of Christ Jesus, "Waxed strong and bold" in the work of the Lord. Travelling through different parts of England, Ireland and Scotland, and also in various places on the Continent of Europe in the work of the ministry, the Lord was with him; and in every place where he came, if not before he came to it, he had his particular exercise and service shown to him; so that the Lord was his leader indeed. And it was not in vain that he thus travelled, God in most places sealing his commission by the convincement of some of all sorts, as well publicans as sober professors of religion.

Many of these, by being faithful to the same Divine Teacher, were prepared to receive the same blessed doctrines of the Gospel of Christ, and in due time the mouths of some of them were also opened to publish the glad tidings of the Gospel of peace and salvation in the power and demonstration of the same Holy Spirit; turning many from darkness to light, and from the power of Satan unto the power of God. These being co-workers with George Fox in the spreading of the Gospel of Christ, the Truth was published far and wide among many people, directing them to Christ their Heavenly Teacher, so that by being obedient to this teacher in their own hearts, they might come to sit under their own "vine and fig tree," where none could make them afraid. Hence these faithful labourers in the Lord's vineyard, keeping to the light, and walking in the path of self-denial, were brought into the blessed unity of the Eternal Spirit, and into the one true and saving faith of God, which works by love to the purifying of the heart. Being living members of the church militant, they were cemented together by the bond of Gospel love and fellowship; and being faithful in assembling themselves together to worship God in spirit and in truth, they were favoured oft-times with the company of the Son of God, to the refreshing of their souls, and to their mutual comfort and joy in the Holy Ghost, always keeping in remembrance that one was their master, even Christ, and all they were brethren. Our early Friends being thus united together, and rooted and grounded in the pure love of God; it was said of them: "They will meet, they will help, and stick one to another." And it was common to hear some say, "Look how the Quakers love and take care one of another." If loving one another, having an intimate communion in true religious feeling, and a constant care to meet together for the worship of God, and to help one another, be any mark of primitive christianity they had it, blessed be the Lord, in an ample manner.

One most excellent trait in the character of our early Friends was, that they not only loved one another, but they loved their enemies. This they both taught and practised, for they not only refused to be revenged for injuries done them, and condemned it as of an unchristian spirit, but they did freely forgive, yea help and relieve those that had been cruel to them, when it was in their power to have been even with them, of which many and singular instances might be given: endeavouring, through patience to overcome all injustice and oppression; both preaching and practising this doctrine as christians, for others to follow.

How this noble character of our primitive Friends, —obtained through patience and suffering for the testimony of Jesus,—corresponded with the blessed doctrine and great example of our Lord who, when condemned to die by the hands of wicked men, prayed "Father forgive them for they know not what they do." It surely would be well for Friends of the present day seriously to reflect and deeply consider this unalterable doctrine of the Gospel of Christ, spoken by himself, "If you forgive not men their trespasses, neither will your Heavenly Father forgive you your trespasses."

It appears evident in many instances, even among the members of the Society of Friends, in the present day, that the doctrine of forgiveness, is too little regarded, and lived up to by far too few. The reason is evident, Friends are not that lowly despised people they were in the beginning, viz: "They came forth low, and despised and hated, as the primitive christians did, and not by the help of worldly wisdom or power, as former reformations in part have done; but in all things it may be said this people were brought forth in the cross, in a contradiction to the ways, worships, fashions, and customs of this world; yea, against wind and tide, that so no flesh might glory before God."

"They could have no design to themselves in this work, thus to expose themselves to scorn and abuse, to spend and be spent; leaving wife and children, house and land, and all that can be accounted dear to men, with their lives in their hands, being daily in jeopardy, to declare this primitive message revived in their spirits by the good Spirit and power of God; viz. "That God is light, and in him is no darkness at all; and that he has sent his Son a light into the world to enlighten all men in order to salvation; and that they that say they have fellowship with God and are his children and people, and yet walk in darkness, (viz. in disobedience to the light in their consciences, and after the vanity of this world,) they lie and do not the truth. But that all such as love the light and bring their deeds to it, and walk in the light, as God is light, the blood of Jesus Christ, his son, should cleanse them from all sin."

It cannot be supposed that we of the present day can get along rightly in any other way more easy or different from the lowly path of self-denial in which our predecessors found it their duty to walk; but it is evident that many of our Society, for want of abiding in the same humble path, under the restricting influence of the cross of Christ, in which we were brought forth as a religious body of people; have taken great liberty in dress and address; and widely departed from the simplicity of the Gospel of Christ, which so conspicuously shone in the beginning among the members of this Society. Hence, by despising the cross, many have become earthly minded, and waxing fat, like Jeshurun of old, have "kicked," forsaking "God that made them, and lightly esteeming the Rock of their Salvation;" thus manifesting to the world and their brethren, that they are not all of Israel that are called by the name of Israel. These revolting and careless sons and daughters in the Society, always have been cause of much exercise and painful travail to the living members of the body; because these desire the salvation of their souls as the Apostle did when he said, "Brethren, my heart's desire

and prayer to God for Israel is, that they may be saved."

Joshua, the servant of the Lord, before he died gathered the Children of Israel together and reasoned with them thus: "If it seem evil unto you to serve the Lord, choose you this day whom ye will serve, whether the gods which your fathers served, that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord." S. L.

New Jersey, 1855.

The Music of Insects.

About midsummer, the majority of the singing birds have become silent; but as one voice after another drops away, a new host of musicians of a different character take up the chorus, and their melodies are suggestive of the early and later harvest, as the voices of the birds are associated with seed-time and the season of flowers. In our climate the voices of no species of insects are very loud; but, when their vast multitudes are united in chorus, they may often be heard above the din and clatter of a busy town. Nature is exhaustless in the means by which she may effect the same end; and birds, insects, and reptiles are each provided with different, but equally effective instruments, for producing sounds. While birds and quadrupeds make sounds by means of a pipe connecting with their lungs, the frogs are provided with a sort of bag-pipe and the insects represent, in their respective species, the harpist, the violinist and the drummer. Thus, there are several species that make sounds by the vibration of a membrane attached to their sides, or to the shoulders of their wings. Such are most of the crickets and grasshoppers. Others of the same tribes rub their legs against a vibrating appendage connected with their sides, in humble imitation of the violin players; lastly, the drumming insects, like the woodticks, are provided with a little hammer, which they strike against the ceiling that forms their retreat. It seems to me that no man can be indifferent to the sounds and music of insects. Even the buzzing of flies about one's chamber or sitting-room, has a soothing and tranquillizing influence, and may be regarded as one of those circumstances provided by nature, to relieve the world of that dead silence, which would otherwise render this earth a dreary and melancholy abode. We are so formed, that every sound in nature, except her notes of alarm, by habit, becomes pleasing and assimilated to music; and in the silence of winter, the increased delight afforded us by every remaining sound, is an evidence of this truth. The tiny hammering of the woodtick in the ceiling, the buzzing of flies, and above all, the chirping of the cricket on the hearth, are among the poetical sounds that are associated with winter days at home, as the voices of the raven, the jay, and the woodpecker, are suggestive of winter in the woods.

The fly, the gnat, the beetle and the moth, though each utters a sound that awakens many pleasing thoughts and images, are not to be ranked among singing insects. The latter comprehend the locusts, the crickets and the grasshoppers, that seem appointed by nature to take up their little lyre and drum, after the birds have laid aside their more musical pipe and flute. Though certain insects are supposed to make their sounds by means of wind, their apparatus is placed outside of their bodies, and as they have no lungs, the air is obtained by a peculiar inflation of their chests. Hence, the musical appendages of such insects are constructed on the principle of the jews-harp, and the reeds in a reed organ. The grasshopper, in all ages, has been noted for his musical propensities; and is frequently represented as playing on the harp in certain ancient emblematical vignettes. Each *genus* of these insects has a peculiar modulation of his notes. The common green grasshopper that, during the Eighth and Ninth months, fills the whole atmosphere with his din, is found chiefly in the lowland meadows which are covered with the native grasses. The grasshopper modulates his notes somewhat like the cackling of a hen, uttering several chirps in rapid succession and following them with a loud, spinning sound, that seems to be the conclusion of the strain. The strains are continued incessantly, from the time when the sun is high enough to dry the dews, until dew-fall in the evening. These players are delighted with the clear, bright sunshine, and sing but very little on cloudy days, even when the air is dry and warm. There is another species of grasshopper, with short wings, that makes a kind of grating sound, by scraping his legs, that serve for bows, against his sides, that represent, as it were, the strings of a viol. If we go into the whortleberry pastures, we may hear still another species, that makes a continual trilling, like the note of the hair bird, and often continues the sound half a minute or more, without apparent rest. This insect reminds me of the louder shrilling of those species which are heard in the Southern States. The note of this grasshopper is not so agreeable as the notes of those whose strains are more rapidly intermittent.

The American locusts make their peculiar sounds by inflating air into their bodies, and expressing it between two small apertures, situated a little below the base of their wings. These holes lead from a musical table, on each side of which are five or six thin bars, connected by exquisitely fine membranes. There is an insect of this tribe that is seldom heard until midsummer, and then only during the middle of the warmest days. This note is a pleasant remembrancer of sultry summer noondays, of languishing heat and refreshing shade. It begins low, and increases in loudless until it is almost deafening, and then gradually dies away into silence. The most skilful musican could not perform a more delightful *crescendo* and *diminuendo*. It has a peculiar vibratory sound, that seems to me highly musical and delightful. The insect that produces this note is a grotesque looking creature, resembling about equally a grasshopper and a humble-bee.

The black crickets, and their familiar chirping, are well known to everybody. It is an insect of this tribe that is celebrated in English romance as the "cricket on the hearth." The American species do not so habitually frequent our dwelling houses; but they are all around our door-steps, and by the wayside, under every dry fence and every sandy hill. They chirp night and day, and more or less in all kinds of weather. They commence their songs many weeks before the grasshoppers, and continue them to a later period in the autumn, not ceasing until the hard frosts have driven them into their retreats, and silenced them by a torpid sleep.

The note of the katydid, which is a drumming sound, has less music in it than that of some of the other insects I have described. In our literature, no other species has become so widely celebrated, probably on account of the fancied resemblance of his notes to the word *katydid*. To my ear, an assemblage of these little musicans, all engaged in uttering their peculiar note, seems more like the hammering of a thousand little smiths, in some busy hamlet of insects. There is nothing melodious in these sounds, and they are accordingly less suggestive of poetical thoughts than those of the green nocturnal grasshopper, that is heard at the same hour, and in similar situations.

The nocturnal grasshopper, sometimes ca[lled] the August pipers, commence their chirping ab[out] the second week in the Eighth mo. These are [the] true nightingales of insects, and the tribe t[hat] seems to be most worthy of being consecrated [to] poetry. There is a singular plaintiveness in th[eir] low and monotonous notes, which is the charm [of] the late summer and early autumnal evenin[gs], and there are but few persons who are not affec[ted] by these sounds with a remarkable sensation [of] subdued but cheerful melancholy. This ef[fect] does not seem to be the result of association, [so] much as that of some peculiar cadence or mo[du]lation of the sound.

I believe it has not been generally noticed, t[hat] the notes of these insects are commonly in unis[on]. These nocturnal pipers are the loudest singers [of] our indigenous insects, and their notes are alm[ost] invariably on octave lower than those of the bl[ack] crickets. It is also worthy of notice, that they [al]ways vary their key-note according to the te[m]perature of the atmosphere, with certain [de]grees. They are evidently dependent on a cert[ain] amount of heat for their vivacity, and beco[me] more or less torpid as the temperature of the [at]mosphere sinks below a certain point.—*Hortic[ul]tural Journal.*

For "The Friend

The present is a day of much discouragem[ent] in our Society. When we take an outward v[iew] of its condition, there seems to be much to c[ause] down the honest and sincere-hearted, who of [old] go mourning on their way, and are ready to c[ry] "Spare thy people, O Lord, and give not thy he[ri]tage to reproach."

But is it profitable for us to dwell too mu[ch] upon our condition as a people? or to be queryi[ng] in our minds, what shall this man do, or wh[at] shall that man do, or what would be the proj[per] course for us to pursue as a Society?

Dear Friends every where, let us leave the iss[ues] of these things with the Lord, and let us end[eav]our individually to turn inward unto Christ, t[he] Rock, upon which the true Church is built. L[et] us be willing to put our trust in him, and he w[ill] make us more than conquerors in the end. H[is] encouraging is the promise to such as are th[us] concerned, that they that trust in the Lord shall [be] as Mount Zion, which cannot be removed, b[ut] abideth for ever.

How necessary it is for us in this day of shakin[g] to endeavour to dwell near unto Christ; to kn[ow] an abiding in him and he in us. Let us endeavo[r] on all occasions, to keep to the word nigh in t[he] heart and in the mouth. All difficulty wou[ld] then be removed from amongst us. If all we[re] under the influence and government of the Prin[ce] of Peace there would be no confusion within o[ur] borders, our condition then as a people would ho[ld] forth the language, "Look upon Zion the city [of] our solemnities; thine eyes shall see Jerusale[m] a quiet habitation, a tabernacle that shall not [be] taken down."

The enemy of all good has many stratagems [to] draw us away from a dependence upon God, a[nd] upon that Divine Light, which hath appeared un[to] all men to lead and guide them, and where [we] cannot induce to undervalue the Light within [us] and lay waste the necessity of a dependence up[on] it, in order to direct our steps aright, he is r[eady] wanting in endeavouring to beget in us an und[ue] dependence one upon another. The newly co[n]vinced, and those who are young in experien[ce] are very liable to be caught in this snare. Af[ter] their hearts have been tendered and contrit

re the Lord, and the incomes of Divine good felt to attend them from day to day, the Most- h, in his wisdom, often sees meet to with- w himself for a season, in order to try their h: it is at such seasons as these, that some, want of a patient, abiding trust in the Lord, in to seek strength and comfort in some other . They begin to look to the poor instruments help, and sorrowful it is, there are those who, ugh weakness or some other cause, are ready give improper encouragement to those who thus under the refining hand; which tends to e such above the pure witness for Truth in r own hearts; they begin to compass them- es about with sparks, and to warm themselves fire either of their own or of another's kin- g. It is said of such, that they shall lie down orrow.

) for more of an abiding trust in the Lord, for he Lord Jehovah is everlasting strength. It is alone that is able to bring any through to his se, and to the edification of the Church. Dear ends, and especially you who like myself are ng, and sometimes have desires raised in our rts, according to our measures, for the welfare Zion and the enlargement of her borders, let e concerned to keep down to our several gifts; us not suffer the approbation and the regard hose who love that which is good, to exalt us ur own eyes; let us look to the rock from nce we have been hewn, and to the hole of the from whence we have been digged, let us walk umility and godly fear, accounting ourselves othing and acknowledging Christ as all in all.

nester County, Eleventh mo., 1855.

For "The Friend."

Liberia.

his infant Republic appears to contain within lf, the elements of permanency and progress. ry philanthropic mind must desire that the lt of its anticipated growth, may be the eleva- and improvement of the African race. The owing notice of its present condition is taken n the Ledger.

Including the Maryland colony, its territory ends from the Shabac river on the North, (near British colony of Sierra Leone,) a distance of t six hundred miles toward the South and t, between the parallels of 4½ and 7½ degrees th latitude. Perpetual verdure covers the nd, while the face of the country is diversified gentle hills and sloping valleys. Says Bishop tt:—'The climate, in my opinion, is healthy, h more so than that of our (American) South- coast. I never saw a more vigorous and thy people than the natives, nor did I ever see human form better developed. The acclimated nists, too, enjoy excellent health. As to emi- nts from another clime, they must pass through ocess of acclimation, which will, in general, severe or otherwise, according to their own its.'

Between twenty and thirty rivers, flowing into Atlantic, water the country—the chief of which the St. Paul's, Junk, St. John's, Mechlin, ou, and the Cavally. On the St. Paul's, several ns have been commenced, and its banks are lded with many comfortable brick dwellings. wards of four hundred farms are located on this r, on which reside more than three thousand ivators. Land is sold at forty and fifty dollars acre. In 1852, about nine thousand pounds of ar were made on the St. Paul's; it is of good lity, light in color, and as well granulated as best Porto Rico.

Besides the great staples of sugar and coffee, e can be raised, to an indefinite amount, rice, cocoa, ginger, arrowroot, pepper, ground-nuts and indigo. Nearly all our garden vegetables and those peculiar to the tropics may be abundantly cultivated. A great variety of fruits abound, among which may be found the banana, pine apple, guava, lemon, orange, tamarind and coca nut.

"There are immense forests of woods, suitable for building and furniture. The camwood is sought after in Europe and the United States as a dye. The most common tree is the nut-bearing palm, from which is extracted the palm oil, now most extensively exported to France, Germany, England and America. Eighty thousand tons were exported from the African coast in 1852 and 1853. Education is encouraged and cared for, and the refining light of Christian truth diffused throughout the length and breadth of the land. Where thirty years ago the degraded heathen native built his hut and offered human victims to his false gods, or the tangled bush overspread the cattle, a civilized nation dwells, composing twenty towns and villages, the happy abode of ten thousand freemen. The public buildings, the school-houses, and the churches, evince the elements of an enlightened Christian community, destined to afford peace, happiness and full manhood to its worthy dwellers, and truth and civil and spiritual life to all Africa."

For "The Friend."

There can be no reasonable objection to the republication of The Christian Appeal for the Ancient Doctrines of our religious Society, in the columns of "The Friend," and there are doubtless many who will be glad of its appearance therein; for although the erroneous views which it is its design to refute, are not altogether the cause of our lapsed condition as a people, the encouragement and entertainment of them will have the effect to settle us in a literal faith, and to make us content with the shadow of religion, without its soul sustaining substance. How can any well-wisher of the Truth, and of our religious profession be found resisting the testimony which is borne in this Appeal, against the undeniable tendency to underrate the power of the gospel, by exalting the letter above the Spirit.

There can be no surer ground of unity, peace, and hope, than in the faithful maintenance of those Christian doctrines and testimonies, which were committed to our worthy forefathers to uphold; but in the endeavour to do this, there is danger of substituting the wisdom and zeal of the creature in the place of that wisdom which is from above—which "is peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy"—whereby judgment will be turned away backward. The exercise of a party spirit, in the work of reformation, will ever oppose a barrier against the preservation or restoration of gospel unity and harmony, for these can only be maintained under the prevalence of that charity, which "suffereth long, and is kind, thinketh no evil, is not puffed up, doth not behave itself unseemly, but beareth all things, hopeth all things, and is not easily provoked." And happy will it be for us, as a people, if we are not offended in Him, who hath called us to suffer for his cause and testimonies' sake; but choose to do this rather than seek to deliver ourselves by the exercise of our own wills and wisdom—acknowledging the share which we may *individually* have had in producing our present difficulties, and not looking too much to others for this, or for their remedy.

The following remarks made in reference to a communication inciting Friends to an individual search of heart for the cause and remedy of our lapsed condition, it is to be hoped, may represent the feeling and concern of many amongst us. "With the spirit of it I have united, as it seems to have no favourite point to carry, but endeavours to gather the minds of Friends to the true place of waiting, and fountain of wisdom in ourselves—not depending upon any man, but trusting our cause to the Lord alone, which advice has much accorded with my desire, and I have felt very sensible that I dare not claim for myself an exemption from all share in the cause of our troubles; and therefore desire much more to feel the evidence of forgiveness for myself, than to be found condemning any class of my brethren. There has no doubt been a general lapse, and happy will it be for all who are so honest to themselves as to be found 'minding their own business.'" This will no doubt be the exercise and concern of all who are found faithful unto Him, who came not to condemn, but to save the world, not to call the righteous but sinners to repentance.

For "The Friend."

Sheep in France and Great Britian.

The number of sheep in France and the United Kingdom is estimated at 70 millions, viz: about 35 millions in each. In France, the sheep require nearly twice as many acres of land for their support as they do in England, and the average return of an English sheep farm is said to be fully six times greater than that of a French one. In France, wool is looked to as the principal produce and meat the accessory; in England, the the reverse is the case. About 10,000,000 sheep are slaughtered annually in the British Isles, which yield an average weight of 80 lbs. of neat meat. In France the average is only about 40 lbs. The value of the British flocks is estimated as follows,

35,000,000 sheep at 25s. each, £43,750,000
Wool, 4 pounds each, at 10 cts. per lb. £5,833,333

£49,583,333

Resolutions.—Always to take the part of an absent person who is censured in company, so far as truth and propriety will allow.

Never to think the worse of another on account of his differing from me in political and religious opinions.

Not to affect to be witty or to jest so as to wound the feelings of another.

To aim at cheerfulness without levity.

Never to court the favour of the rich by flattering either their vanities or their vices.

I felt a degree of languor on my animal spirits, and once or twice, in the course of the day was grieved to perceive, that my manner and spirit savoured of hastiness—especially when speaking of those whom I thought were acting wrong. I hope I mourned over this, and made a fresh application to the blood of sprinkling.—When shall these Canaanites be driven out of the land? When shall I possess that invincible patience and meekness which no provocation can move.—*From Lady Mansfield's Diary.*

Aluminum, the New Metal from Clay.—The large bar of this new metal, presented by the Emperor of the French, on exhibition at the Polytechnic Institution, London, evokes the admiration of all who see it, not only on account of the external silvery appearance, but also from its extreme lightness, toughness, malleability, and durability, difficult fusibility, or absolute indifference to that tarnisher or destroyer of metals, oxygen, a stern resistance to the action of water, and a chemical contempt for that bane of large cities, sulphuretted hydrogen. Aluminum, it is reason-

able to expect, will form all our culinary vessels; no more copper or brass pans to poison our acid sauces, pickles, condiments, and confectionery.

If this description of aluminum, which, although discovered many years ago, by the late Sir Humphrey Davy, has been very little known, is correct, it possesses many properties which are not found in silver. The latter is not only very expensive, but it is easily tarnished by the yolk of an egg, sulphuretted hydrogen, &c., and its weight is about four times greater than that of aluminum. The colour of the new metal, we understand, more nearly approaches the bluish white of platinum than the purer white of silver. Its specific gravity is only about 2 1-2 times that of water; that of silver being nearly 11, and of platina 22 times.

THE FRIEND.

TWELFTH MONTH 1, 1855.

We have received from several quarters, requests for the republication of certain extracts from the writings of different Friends; which we will attend to, as opportunity presents for the introduction of that description of matter into our columns. It does not do, to crowd them with too a large a portion of that kind of reading.

We not unfrequently receive from publishers, copies of works just issued from the press, with the expectation of their being noticed in our Journal. It is rarely we have time for their perusal, and cannot express an opinion without examination. As many of the works are published in New York, we have no opportunity for returning them. Works of fiction, several of which have been left at the office, are neither read, nor noticed by us, and we should much prefer their being withheld.

SUMMARY OF EVENTS.

EUROPE.—News from Liverpool to Eleventh month 10th.—The needless excitement in England, in relation to a war with the United States, had subsided. The British Government has prohibited the exportation of saltpetre from the territories of the East India Company, to any ports except London and Liverpool. It has also been ordered that vessels loading in England with saltpetre or nitrate of soda for the United States, shall discharge the same. The cotton market was active, owing to the scarcity of current qualities, and prices had advanced from ⅛ to ¼*d*. Sales of the week, 77,500 bales. The stock of American in port was 195,000 bales. Breadstuffs had considerably advanced; wheat was 3*d*. higher; flour 1*s*. Philadelphia and Baltimore flour was quoted at 44*s*. to 45*s*. The London money market was easier. Consols had advanced to 88⅞.

The War.—Strenuous efforts were being made to draw Sweden into the alliance against Russia. General Canrobert was at Stockholm, charged with this mission. The Austrian Gazette states that a French camp of 50,000 men was being formed at Silistria. From the Crimea, there was little to report. The Anglo-French army at Eupatoria had made an incursion into the country, and returned after burning several villages, and many farm-houses and stores along the route. St. Petersburg despatches say that the Russian army is provisioned for eight months. The Czar and his brother Constantine witnessed the capture of Kinburn from Oczakoff. The former returned to St. Petersburg direct from Nicolaieff. General Todtleden was providing for the safety of Nicolaieff, by the erection of batteries below Passka, where the river is only 600 fathoms broad. The inhabitants of Cherson and Nicolaieff have been informed that those cities are liable to be attacked, and large numbers of the people have gone into the interior, at the expense of the Government. A grenadier corps had arrived at Simpheropol, with 8000 wagons drawn by oxen, and laden with provisions for the Russian army, which is now stated to number 200,000 men at all the positions in the Crimea.

FRANCE.—The monthly statement of the Bank of France is said not to be unfavourable in its general character, although it will show a further diminution of one million pounds sterling in the stock of bullion, which has sunk in all more than one hundred and twenty millions of francs. The great "Exposition" was to close on the 18th.

INDIA AND CHINA.—At the latest dates, the insurrection of the Santhals had not been quelled. The religious quarrel at Oude was still active. From Shanghai, the dates were to Ninth mo. 7th. A large and well armed piratical fleet had been destroyed or dispersed to the northward of Shanghai, by a British man of war. The passenger traffic between Shanghai, California, and Port Philip, had been almost annihilated by the restrictive measures lately adopted against Chinese immigration. In the north of China, the rebels had been defeated in several districts. The insurrection at Canton had been virtually suppressed, and trade was reviving. Vast numbers of persons accused of being implicated in the rebellion, were still subjected to torture and decapitation. The number executed at Canton within the past year, is stated at 70,000.

MEXICO.—At the latest accounts, General Alvarez continued to fill the post of Provisional President. He had removed the seat of Government to Tlalpan, about 80 miles south-west of the city of Mexico. Telegraphic communication had been established between the two places. The salaries of all the employees of the Government have been reduced one half, and the expenses of the military establishment, which formerly amounted to $2,000,000 per month, have been reduced to about $400,000.

UNITED STATES.—*Foreign Trade.*—During the year ending Sixth mo. 30th, 1855, 9315 American and 10,012 foreign vessels entered the ports of the United States, from other countries. The American vessels had a tonnage of 3,861,391, and were manned by 137,251 men and 557 boys; the foreign had a tonnage of 2,083,948, and the crews consisted of 99,891 men and 916 boys. These figures correspond nearly with those for the previous year, there being a small increase in the number of vessels. Out of $533,600,000 in value transported between American and foreign ports during the last year, over three-fourths were carried in American bottoms, the freight on which is to the credit of this country, whether collected here or abroad.

The Whaling Fleet.—The late California papers bring reports from one hundred and eighty-two ships of the north-west whaling fleet, or nearly all the whale ships in that quarter. It is computed that the average number of barrels of oil taken by each vessel is not far from 500; and the New Bedford Shipping List considers the chances good for swelling this number to 700 barrels before the close of the season.

New York.—No specie was shipped during the week ending the 24th ult. Sales of Southern red wheat on that day, at $2.19; white Canadian, $2.30. The firm of Grinnell, Minturn & Co., (of which Henry Grinnell, who fitted out the two Arctic expeditions in search of Sir John Franklin, is a member,) will clear, it is stated, the present season, three quarters of a million of dollars upon orders from the British government for grain, sent to that house, by reason of H. Grinnell's connection with it. Deaths for the week, 350.

Philadelphia.—Mortality last week, 159.

Miscellaneous.—*Bank of England Notes.*—It is stated that Bank of England notes, payable sixty days after sight, have been sent to this country to a large amount. It is supposed they are intended for the purchase of breadstuffs for shipment to Great Britain, and to postpone the exportation of specie from London, for that purpose.

Valuable Kids.—Dr. J. B. Davis, of South Carolina, recently sold fifteen three quarter breed Cashmere kids, seven months old, at $200 each.

Kansas.—The population is now stated to be between thirty-two and thirty-five thousand. Large numbers of settlers were arriving from all quarters.

The Mobile Advertiser says that, at the coming session of the Alabama Legislature, a propositon to appropriate $100,000 from the Treasury, to aid in making Kansas a slave State, will be warmly pressed upon that body.

Ship Building on the Lakes.—There has been 129 vessels launched at different points on the Lakes, this season, with an aggregate tonnage of 46,567, of which 9055 were of steam, and 32,511 sail.

Tea.—During the last season, 83,199,190 lbs. of tea were exported from Canton to England, 5,895,490 lbs. to Australia, and 31,007,115 lbs. to the United States. Only 2,491,509 lbs. were exported to Continental Europe.

Improvement of Ireland.—In a late speech of the Earl of Carlisle, Lord Lieutenant of Ireland, he says, "The condition of Ireland is at present such, on the whole, as gives rise in my mind to the strongest feeling of satisfaction and hope. Agriculture is undergoing an immense development. The general condition of the people is strikingly advanced in ease and comfort; they are better fed; they are better clad, and the new complaint in Ireland is, that there are almost too few to work, and too few mouths to be fed."

Russian America.—The Hudson's Bay Company has guaranteed to the Russian authorities the unmolested possession of the Russian territory upon this condition, while the war shall last, upon condition that the peaceful and trading operations of the former in the neighborhood of that territory shall continue, during the same period, to be free from attack by the latter. We also learn from the same authority, that the British Government has sanctioned this guarantee, by which the Hudson's Bay Company are saved the expense of strengthening their posts by any military defences during the present war, while they obtain the absolute monopoly of the fur trade in that quarter—the Russian company being entirely cut off.

The Condition of London.—A correspondent of the National Intelligencer says, that the street population of London are in an excited and restless condition, and have more than once, of late, overawed the Government. They were first called out by the resistance to the Sabbath observance bill, and afterwards assumed a different character, and now demand bread or employment. They meet on the First-day of every week, in great numbers in Hyde Park.

RECEIPTS.

Received from E. Underwood, F., N. Y., $2, vol. from P. Boyce, Vt., $2, vol. 29; from Geo. Michener, agt., O., for P. W. Leake, $4, vols. 27 and 28; from J. Huestis, agt., O., for Robt. Todd, Jesse Hiatt, John, Debby Dewees, $2 each, vol. 29; from Thos. P. N. J., per Wm. M., $2, vol. 29.

WEST-TOWN SCHOOL.

The Committee charged with the Oversight of the Institution, will meet at the School on Fourth-day, the 5th of Twelfth month, at 10 o'clock, A. M., and the Committee on Instruction, the preceding evening, at half past 7 o'clock.

The Visiting Committee attend at the School on Seventh-day, the 1st of the month.

THOMAS KIMBER, Clerk.

For the accommodation of the Visiting Committee, besides the regular stage on Seventh-day morning, there will be a conveyance at West Chester, on the arrival of the afternoon cars. Conveyances will be at West Chester, on the arrival of the morning and afternoon cars on Third-day, the 4th inst. The cars leave the Depot at half past 7, and half past 2 o'clock.

Friends' Boarding-School for Indian Children, at Tunnesassah.

Two women Friends are wanted at this Institution to assist in the family.

Also, a man Friend to aid in carrying out the concern for the improvement of the Indians.

Application may be made to JOSEPH ELKINTON, 377 S. Second street,
THOMAS EVANS,
Philad., Eleventh mo. 1st., 1855. 180 Arch street.

WEST-TOWN BOARDING SCHOOL.

Wanted, a Teacher of the Classical Department in this Institution.

Application may be made to either of the undersigned members of the Committee.

SAMUEL HILLES, Wilmington, Del.
THOMAS EVANS,
SAMUEL BETTLE, Jr. } Philada.

DIED, on the 2d ult., at Tuckerton, N. J., MARY MATHIS, in the 54th year of her age; a member of Little Egg Harbour Monthly Meeting. At times during her illness her sufferings were very great, (particularly a few weeks before her death,) which she bore with patience and resignation. Her friends are comforted in the belief, that she has, through mercy, been permitted to enter into the heavenly mansion.

——, at his residence in Burlington, N. Jersey, on the 16th of the Eleventh month, 1855, STEPHEN GRELLET, in the 83d year of his age; a member and minister of Burlington Particular and Monthly Meeting.

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THE FRIEND.

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Appeal for the Ancient Doctrines of the Religious Society of Friends.

(Continued from page 90.)

h the same proportion that the Holy Scriptures nduly exalted, must the importance and neeity of the immediate guidance of the Holy rit, as distinct from that of Scripture, be pracly diminished.

h the following passages, which speak of perto whom the outward knowledge of the comof Christ has not been made known, the lanage is far from conveying the clear and distinct owledgment of the universal and saving light, ch has always been made by our religious Soe. For example, it is said in page 98 of the dable Evidence—

"o conclude, the *light of Scripture* respecting the rnal government of God, and future rewards and nishments, as well as respecting *the law itself*, far eeds the *light of nature*, both in clearness and exit. Yet with *that fainter, narrower light*, it is in just ordance, in *perfect harmony*."

What is meant by this "light of nature" is exded in a note on page 366 of the Essays on istianity, where that phrase is used:—

beg it may be understood," it is there said, "that the light of nature I mean simply, the light which d has *communicated to the souls of men*, independtly of an *outwardly revealed religion*."

hat is, according to the writer's own use of the rs, independently of *Scripture*. If allusion is ade in the above passages to the universal and ving light, which our Society has always believed ine in the heart of every man that cometh t the world, it is surely a most unscriptural and roper way of speaking of it, for it is here asred that the light of Scripture far exceeds that gt. But the Divine and saving light, the grace od which brings salvation, and hath appeared all men, is no "*light of nature*." "It is no ral principle or light," says Barclay, "for ne is nothing," adds he, "required of man and eful to man, which this grace teacheth not." tems clear, however, from the above, and other ages, that the doctrine here maintained is, there is some natural faculty or power of the an mind which is capable of distinguishing een right and wrong, which is styled a moral e, and which is a fainter and narrower light that of Scripture, but still a light. That this , appears from the following passage in pages and 58 of a work entitled, "Thoughts on dit and Discipline," where it is said:—

"The main distinction, however, of the human soul—"*the ground of its responsibility*, and therefore the strong-"est internal evidence of its future life of happiness or "misery, is the *moral faculty by which we are enabled to per-"ceive and understand the law of our God*. God is a Holy "Being; he has *written the law of righteousness on the heart "of man*, and we have every reason to believe that this "internal revelation is a work of that Holy Spirit, who "has developed the same law in *all its branches and par-"ticulars* through *the medium of Scripture*. The faculty "by which the mind of man perceives this law, and is "compelled to confess its rectitude, is called the *moral "sense*."

In page 92 of the Portable Evidence it is said—

"Furnished as we are by the Author of our being "with a *moral principle*, it is impossible for us to con-"ceive that God will reward and punish mankind in a "future world by any other than the moral rule. We "should be utterly at a loss to account for the contrary, "which would be directly opposed to that sense of right "and wrong which he has so graciously *interwoven with "our very nature*."

Now a moral sense interwoven with our very nature cannot be the light of the Spirit of Christ, because this is wholly distinct from man and all his faculties. To suppose that man has a sense of right and wrong interwoven with his very nature, by which he ascertains the law of God respecting his duty to him, is to suppose that there is a faculty in the fallen nature of man which can inform him of this duty. But man does not come into the world in possession of a Divine law, or with a sense of right and wrong interwoven with his natural constitution. It is written from time to time upon his heart by that Spirit which is his appointed guide, and was the purchase of the Redeemer's blood, and the free gift of his grace; for the gospel covenant is, "I will also give thee for a light to the Gentiles, that thou mayst be my salvation to the ends of the earth."

The sentiments expressed in the following passages taken from the Brief Remarks, &c., are at variance with those of our ancient Friends. The fourth example there given of the supposed mistakes in the interpretation of Scripture is, it is said, furnished by the view sometimes taken of John i. 9, "That was the true light which lighteth every man that cometh into the world."

"The misinterpretation," it is there said, "which I "wish to notice, is that of certain writers, who appear "to suppose that because Christ is called the light (i. e. "the enlightener) he is therefore to be identified with "the influence which he bestows; in short, that the light "of the Spirit of God in the heart of man, is itself actu-"ally Christ. The obvious tendency of this mistake is "to deprive the Saviour of his personal attributes and "to reduce him to the rank of a principle.

"For the same reason we cannot but object to the "doctrine that Christ is the anointing. Truly he is the "anointed of the Father, and the anointer of his own "people; but who, on that account, would think of "identifying him with the anointing, that is, with the "enlightening qualifying influence of the Holy Spirit?

"This peculiar *notion* is also occasionally applied "amongst us to a highly important passage in the epis-"tle of Paul to the Colossians, where he speaks of the "mystery which hath been hid from ages and genera-"tions, but now is made manifest to the Saints: to "whom, he adds, God would make known what is the "riches of the glory of this mystery among the Gentiles, "which is Christ in you the hope of glory:" Col. i. 27. "The words 'Christ in you' are often recited by us "take as 'Christ within' and these expressions are "sometimes used amongst us as a synonyme for 'the "'light of the Spirit of Christ in the heart,' a view "which some have *imagined* to be supported by the "apostle's treating the whole subject as a 'mystery.' "Hence it necessarily follows that the light of the Spi-"rit of Christ in the heart, is the same as Christ himself, "and is represented as the hope of Glory."

It is afterwards added—

"These mistakes, especially John i. 9; and Col. i. 26 "—28, have often been made by persons who cordially "accept the Lord Jesus in all his gracious offices both "as God and man. Thus the *errors themselves* have na-"turally enough been suffered to pass with little notice. "But in some who have seceded from us in America, "they have evidently been the means of aiding that "tremendous process in heresy; by which the Eternal "Word or Son of God, is gradually converted into a "mere influence, and finally becomes nothing at all but "a seed sown in the hearts of all men."

In what sense it was that our ancient Friends used the expression "Christ within," is plain from the following language of William Penn. "They never said that every divine illumination or manifestation of Christ in the hearts of men was whole God, Christ, or the Spirit, which might render them guilty of that gross and blasphemous absurdity, some would fasten upon them: but that God, who is light, or the Word, Christ, who is light, styled the second Adam, the Lord from heaven, and the quickening Spirit, who is God over all, blessed forever, hath enlightened mankind with a measure of saving light; who said, I am the light of the world, and they that follow me shall not abide in darkness, but have the light of life. So that the illumination is from God, or Christ the Divine Word; but not therefore that whole God or Christ is in every man, any more than the whole sun or air is in every house or chamber. There are no such harsh and unscriptural words in their writings. It is only a frightful perversion of some of their enemies, to bring an odium upon their holy faith. Yet in a sense the Scriptures say it; and that is their sense, in which only they say the same thing. I will walk in them and dwell in them. He that dwelleth with you shall be in you. I will not leave you comfortless, I will come to you. I in them and thou in me. Christ in us the hope of Glory. Unless Christ be in you, ye are reprobates." Works, vol. ii., p. 780.

It is not merely "certain writers," in our Society, who *appear to suppose* this to be a Scripture doctrine; it is not a "*peculiar notion*," as is here expressed; for it is a doctrine maintained in all our approved writings, which so lies at the foundation of our faith, that we should no longer be the same Society of Friends, were we now to reject it.

The language of Robert Barclay upon this subject is clear and full. "Secondly, by this seed, grace, and word of God, and light, wherewith we say every one is enlightened and hath a measure of it, which strives with him in order to save him, and which may, by the stubbornness and wickedness of man's will, be quenched, bruised, wounded, pressed down, slain and crucified, we understand not the proper essence and nature of God precisely taken, which is not divisible into parts and measures, as being a most pure simple being, void of all composition or division, and therefore can neither be resisted, hurt, wounded, crucified or slain by all the efforts and strength of man;

but we understand a spiritual, heavenly and invisible principle, in which God as Father, Son and Spirit dwells; a measure of which divine and glorious life is in all men as a seed, which of its own nature, draws, invites and inclines to God." After speaking of this seed being resisted by the wicked, he says: "On the contrary as this seed is received in the heart, and suffered to bring forth its natural and proper effect, Christ comes to be formed and raised, of which the Scripture makes so much mention, calling it the new man, Christ within, the hope of Glory. This is that Christ within which we are heard so much to speak and declare of, everywhere preaching him up, and exhorting people to believe in the light and obey it, that they may come to know *Christ in them* to deliver them from all sin." "But by this we do not at all intend to equal ourselves to that holy man, the Lord Jesus Christ, who was born of the Virgin Mary, in whom all the fulness of the Godhead dwelt bodily; so neither do we destroy the reality of his present existence, as some have falsely calumniated us. For though we affirm that Christ dwells in us, yet not immediately but mediately, as he is in that seed which is in us; whereas He, to wit, the eternal Word which was with God, and was God, dwelt immediately in that holy man. He then is as the head, and we as the members, he the vine, and we the branches."—p. 137–9.

So likewise in the Declaration of Christian Doctrine, printed in London in 1693, it is said, "True and living faith in Christ Jesus the Son of the living God, has respect to his entire being and fulness, to him entirely in himself, and as all power in heaven and earth is given unto him; and also an eye and respect to the same Son of God, as inwardly making himself known to the soul, in every degree of his light, life, spirit, grace and truth; and as he is both the word of faith, and a quickening Spirit in us; whereby he is the immediate cause, author, object, and strength of our living faith in his name and power, and of the work of our salvation from sin and bondage of corruption. And the Son of God cannot be divided from the least or lowest appearance of his own divine light or life in us or in mankind, no more than the sun from its own light; nor is the sufficiency of his light within, by us set up in opposition to him the man Christ, or his fulness considered as in himself, as without us; nor can any measure or degree of light received from Christ, as such, be properly called the fulness of Christ, or Christ as in fulness, nor exclude him, so considered, from being our complete Saviour; for Christ himself to be our light, our life, and Saviour, is so consistent, that without this light we could not know life, nor him to save us from sin, or deliver us from darkness, condemnation or wrath to come: and where the least degree or measure of this light and life of Christ within, is sincerely waited in, followed and obeyed; there is a blessed increase of light and grace, known and felt; as the path of the just it shines more and more until the perfect day; and thereby a growing in grace, and in the knowledge of God, and of our Lord and Saviour Jesus Christ, hath been and is truly experienced. And this light, life, or Spirit of Christ within, (for they are one divine principle,) is sufficient to lead unto all Truth."—Sewell, vol. ii., p. 503.

The following passage occurs in a treatise entitled Biblical Notes and Dissertations, p. 462.

"Such being the plan ordained of God for our salvation, the question immediately arises, how we are to avail ourselves of its provisions. To this question, true philosophy presents a ready answer—through faith. Since it has been *demonstrated to our reason*, that God has revealed to us a *system of truth for our salvation*, reason itself proclaims, that we must be *saved* through the operation of that principle in the mind, by which alone revealed truth is accepted and appropriated. Now that principle is belief or faith."

In page 352, of the Essays on Christianity, the offices of Reason and Faith are thus defined—

"Reason demonstrates that God exists; it marks the sure indications of his moral government, of his power, wisdom, goodness, and mercy; *it ascertains the divine origin of the professed revelation of his will;* and it is rightly employed under the influence of the Holy Spirit in the sound and well principled interpretation of that which is revealed. *Faith draws near unto that God whom reason has discovered,* and relies with humble confidence on his unchangeable attributes; it quietly accepts as undoubtedly true, whatsoever he reveals to us, although in various respects deeply mysterious, and above the powers of our natural comprehension; it admits with equal readiness the laws, the doctrines and the promises of Scripture; and working by love, *applies them all to their genuine practical purposes.* Faith and reason in religion obviously interfere with one another, when we believe in some propositions which have no foundation in reason, or when we reason upon others which are the proper subjects only of faith; but as long as these noble and useful *faculties of the human mind* are kept respectively in their right province, and are brought to bear upon religion, each within its own prescribed limitations, so long will they be found to strengthen and adorn one another, and in an admirable manner to *co-operate in the mighty work of man's salvation.*"

Faith is here described as a natural faculty, by which man may draw nigh to that God whom reason has discovered, accept and appropriate a system of truth for his salvation, which it has been demonstrated to his reason that God has revealed, and apply the laws, the doctrines, and the promises of Scripture to their genuine practical purposes.

However correct our opinions may be respecting the Almighty Creator, and his attributes, there is nothing which can truly bear the name of the certain and saving knowledge of God, but that which he immediately communicates to the soul by his own Spirit. Christ is the Mediator, through whom we have access to God; and he says, "No man cometh unto me, except the Father which sent me draw him;" and "no man knoweth the Father but the Son, and he to whom the Son will reveal him;" therefore there is no true and certain knowledge of God, but by the Son, which he communicates by his Spirit; and he only, by his grace, can clothe the mind with humble confidence in God. Nor is it probable that man, however acute and learned, and indefatigable in his researches into the authenticity of the Holy Scriptures, would, by the force or influence of the natural faculties, admit the laws, doctrines, and promises of Scripture, to govern him. The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. It would be attributing to the natural faculties, powers which the Scriptures do not accord to them, and leave the work of salvation very much to man's efforts. Faith, which works by love and purifies the heart, is not a "faculty of the human mind." It is that belief and confidence which is produced by the immediate influence and testimony of the Holy Spirit in the heart of man, which convinces him that what is presented to his mind, as divinely required of him to believe, and receive, and practise, whether it be the requisitions of the Spirit within him, or the precepts of the Holy Scriptures without him, is from God.

(To be continued.)

Money, like manure, does no good, till it is spread; there is no real use of riches, except in the distribution; the rest is all conceit.

Gold and Corn.

The following beautiful contrast between gold of California and the gold of Agriculture from the speech of Edward Everett, at the tional Agricultural Fair, Boston, Tenth 26th:—

"The grains of the California gold are dead, organic masses. How they got into the gra between what mountain millstones whirled elemental storm winds on the bosom of oce torrents, the auriferous ledges were groun powder; by what Titanic hands the covered gr were sown broadcast in the placers, human scie can but faintly conjecture. We only know t those grains have within them no principle growth or reproduction, and when that crop to be put in, Chaos must have broken up soil.

"How different the grains of our Atlantic g sown by the prudent hand of man, in the kin alternation of seed-time and harvest; each curiou mysteriously organized; hard, horny, seemin lifeless on the outside, but wrapping up in interior a seminal germ, a living principle. D a grain of California gold into the ground, there it will lie unchanged to the end of time, clods on which it falls not more cold and lifel Drop a grain of our gold, of our blessed gold the ground, and lo! a mystery, in a few day softens, it swells, it shoots upwards, it is a liv thing. It is yellow itself, but it sends up a d cate spire, which comes peeping, emerald gr through the soil; it expands to a vigorous st revels in the air and sunshine, it arrays itself m glorious than Solomon, in its broad, flutteri leafy robes, whose sound, as the west wind whisp through them, falls as pleasantly on the husba man's ear as the rustle of his sweetheart's garme still towers aloft, spins its verdant skeins of v etable floss, displays its dancing tassels, charged with fertilizing dust, and at last rip into two or three magnificent batons like this, ear of Indian corn) each of which is studded w hundreds of grains of gold, every one possess the same wonderful properties as the parent gra every one instinct with the same marvellous productive powers. There are seven hundred twenty grains on the ear which I hold in my ha And now I say, of this transcendant gold of o the yield this year will be at least ten or fift times that of California.

"But it will be urged, perhaps, in behalf the California gold by some miserly old fogy, w thinks there is no music in the world equal to chink of his guineas, that though one crop only gold can be gathered from the same spot, yet o gathered, it lasts to the end of time; while will maintain) our vegetable gold is produced o to be consumed, and when consumed is gone forev But this, Mr. President, would be a most egregi error both ways. It is true the California gold last forever unchanged, if its owner chooses; while it so lasts it is of no use, no not so much as value in pig iron, which makes the best of balla whereas gold, while it is gold, is good for little nothing. You can neither eat it, nor drink it, smoke it You can neither wear it, nor burn it fuel, nor build a house with it; it is really useless you exchange it for con-umable, perishable goo and the more plentiful it is the less is its exchan able value.

"Far different the case with our Atlantic g It does not perish when consumed, but by a not alchymy than that of Paracelsus, is transmu in consumption to a higher life. "Perish in c sumption," did the old miser say? Thou f that which thou sowest is not quickened, *except die.* The burning pen of inspiration ranging i

and earth for a similitude to convey to our minds some not inadequate idea of the mighty rine of the resurrection, can find no symbol xpressive as bare "grain" It may chance of at or some other grain. To-day a senseless t, to-morrow it is human—bone and muscle, and artery, sinew and nerve: beating pulse, ing lungs, toiling, ah! sometimes over-toiling n. Last June, it sucked from the cold st of the earth the watery nourishment of its ending sap vessels, and now it clothes the manly with warm cordial flesh, quivers and thrills the five-fold mystery of sense, purveys and sters to the higher mystery of thought. Heaped n your granaries this week, the next it will e in the stalwart arm, and glow in the blushing k, and flash in the beaming eye—till we learn st to realize that the slender stalk which we seen bending in the cornfield under the yellow en of harvest, is indeed the "staff of life," h, since the world began, has supported the ng and struggling myriads of humanity on nighty pilgrimage of being.

Yes, to drop the allegory, and to speak out a figure, it is this noble agriculture, for promotion of which this great company is assled from so many parts of the Union, which the human race, and all the humbler orders imated nature dependant on man. With the otion of what is yielded by the fisheries and hase (a limited though certainly not an inficaut source of supply.) Agriculture is the rd which spreads the daily table of mankind. nty-seven millions of human beings, by accucomputation, awoke this very morning in the ed States, all requiring their "daily bread," her they had the grace to pray for it or not, and r Providence all looking to the agriculture of ountry for that daily bread, and the food of the stic animals depending on them; a demand eat perhaps as their own.

Ir. President, it is the daily duty of your farmers isfy the gigantic appetite; to fill the mouths of hungry millions—of these starving millions, ght say; for if by any catastrophe, the supply cut off for a few days, the life of the country man and brute—would be extinct."—*News.*

For "The Friend."

Knowledge Puffeth up.

om the circumstances in which persons are d in life, many do not attain the elevation in oral and religious point, which they might , had they mingled in good society, and had s to a proper course of instruction and read-

The active minds of children and young ons will be constantly in search of something nuse, and to furnish matter for thought and ersation. At this period of life, it is essento their welfare, to supply them with the s of information, which will store their minds correct ideas, and give them such a share of ledge, in the different branches of literature science, as is valuable and useful. Far better to have the memory furnished with subjects give strength to the intellectual faculties, and will ennoble the man, instead of feeding upon nces, and stories of imaginary and impure hts, which debase the mind, by kindling the ons, and employ it in contemplating subjects gross and immoral tendency. Many have re- d a bias in early life, for want of proper care rents and teachers, who have set them a loose mple, by which they have been degraded and ed from the Truth, and have never risen to dignity and chastened state of purity, exhibited e exalted standing of a true Christian.

ut while many have experienced serious disadvantages through improper training, others have been captivated by the attractions of learning, and their time and energies have been so engrossed with study, and their efforts to acquire knowledge on all subjects within their reach, that the great design of their existence, the glory of their Creator and their own salvation, has been much overlooked and forgotten. They become puffed up with their knowledge, pride themselves upon it, and regard with a degree of slight, brethren who fall below them in this respect, but who may be before them in the one thing needful, seeking instruction from their Lord in the mysteries of his kingdom, and counting all things as dross, in comparison of the excellency of the knowledge of Christ Jesus, their Redeemer. Instances have occurred of individuals, faithful to Him, whom he has restrained from improperly devoting their time and talents to literary and scientific pursuits, for which they had a great fondness. He saw the danger of their being diverted from following him, and thereby missing his regenerating and preparing work in their hearts, to fit them for communion with him, and the place he designed them for in his church, and has laid his hand upon them, and withdrawn them from an inordinate indulgence of their craving after literary acquirements. The unlawful love of lawful things has its snares, which the disciple of Christ is bound to guard against.

One who afterwards became an eminent minister, speaking of the temptations of early life, says, "My natural disposition was very volatile, and my apprehension quick; and as my faculties opened, I delighted much in books of a very contrary nature and tendency to those which had engaged my attention in childhood. I had a near relation, who, notwithstanding his having been divinely favoured in his youth, had slighted his soul's mercies, and pursued lying vanities. He kept house in the town; and through him, myself and my sisters had opportunities of obtaining plays and romances, which I read with avidity. I also spent so much time at his house as to be introduced into amusements very inconsistent with the simplicity of the Truth, and my former religious impressions; so that my state was indeed dangerous, and but for the interposition of divine Providence, I had been left to pursue courses which must have terminated deplorably. I also read history, was fond of poetry, and had a taste for philosophy; so that I was in the way to embellish my understanding, as is the common phrase, and become accomplished to shine in conversation, which might have tended to feed the vain proud nature, render me pleasing to those who were in it, and make me conspicuous in the world. But the Lord, in his wisdom, designed to bring me to public view in a line directly opposite to worldly wisdom, pleasure, or honour; and when he was pleased more fully to open to my understanding his great and glorious work of renovation of spirit, I saw that I must desist from these publications and studies, and pursue the one necessary business, viz: working out the salvation of my immortal soul; and I esteem it a great mercy that I readily attended to this intimation.

"However lawful it may be, in proper seasons, to look into the works of nature, and become acquainted with the history of former or present times, my attention was now powerfully attracted to higher subjects; and had I pursued those lower things, I might have become as a 'vessel marred upon the wheel.' This is, alas! the case with many who have been divinely visited, but who, not deeply and steadily attending to the instructions of pure wisdom, but seeking to be wise and learned, in matters which merely relate to this present state, have not advanced in the simplicity of Divine knowledge; and although it has remained obvious that the Lord's hand has mercifully been turned upon them to form them for his service, they have not grown up to that degree of usefulness in Christ's church, whereto they might have attained, had they passively abode the turnings of his preparing hand. Were the sons and daughters of our religious Society who are favoured with good natural understandings, clothed with heavenly wisdom, they would become and appear truly great, in the dignified simplicity and humility of the service of the King of kings. Human knowledge and acquirements too often puff up the minds of youth; and indeed some of more advanced age pride themselves therein, when, as examples to the rising generation, they should be clothed with humility. It was observed of a truly honorable member of our favoured Society, that 'he was a divine, and a naturalist, and all of the Almighty's making.' I have read very little on natural philosophy, and am not in a disposition to boast of my acquired knowledge of either human, natural, or divine things; but I may say, that I have admired how by one gleam of heavenly light the understanding is opened into natural things; so as in degree to behold as at one view, the general economy of the divine Former of all things, as it is displayed in the outward creation. This produces adoration to him under the humbling sense of his power, mercy and wisdom, as well as admiration of his works, and discovers that they are indeed marvellous, and in their full extent incomprehensible. Therefore, let not the faculties of his adopted children be so improperly occupied in exploring them, as to prevent an advance in their various stations in the militant church: when happily their souls are fixed in the triumphant, they will know so much as forever to inspire the angelic song of 'great and marvellous are thy works, Lord God Almighty;' 'in wisdom hast thou made them all.'"

Ignorance will not give a man vital religion any more than the learned sciences. If a man may be puffed up by his knowledge, so may an unlearned man by his imaginary humility and simplicity. Our talents are given to be employed in the right pursuit of lawful things, and under the restraints and the teaching of the Holy Spirit, to the glory of God, and in the work of our salvation, and the spreading of the Redeemer's kingdom.

Paper Manufactured from Wood.—A public demonstration of the very interesting process of Watt & Burgess, the patentees for the manufacture of pulp from wood-fibre, took place recently at the temporary works, Victoria wharf, Augustus-street, Regent's Park Basin, London. Among those present were Lord Stanley, Sir Henry Webb, two of Lord Palmerston's secretaries, and several leading paper-makers and publishers. Watt & Burgess have been engaged for more than a year and a half in experiments for the conversion of wood-fibre into pulp, the difficulty to overcome being to insure a constant supply of pure white pulp. At length, by a clear, intelligible process, wood-fibre, after being boiled and washed, is, in a few minutes, converted into white pulp, capable of being instantly transformed into excellent paper. The wood is first boiled in caustic soda ley, and washed free from alkali; it is then subjected to the action of chlorine, or an oxygenated compound of chlorine, and again washed to remove the hydrochloric acid. The wood is again treated with caustic soda ley, when it becomes immediately reduced to pulp. The pulp is now well washed and bleached, and is then ready to be manufactured into paper. Paper that would cost twenty-four pounds per ton if made from the material and by

the process described, would cost forty pounds manufactured from rags, while the latter supply is variable and interrupted, and wholly inadequate to the demand. Any kind of wood can be reduced, though certain kinds are better adapted. The patentees exhibited samples of the paper, some of which had been printed upon in lithograph and letter-press.—*Publisher's Circular.*

Bark Paper.—The high price of rags has of late called the attention of several persons, both in Europe and America, to the discovery of a substitute from which paper may be made, and we are glad to learn that one of our own citizens has succeeded in finding such a substitute for wrapping paper. About one year since, Charles H. Hall, of this city, was passing by one of our wood-yards upon Union wharf, when he casually took up a piece of hemlock bark, and put it in his mouth. The pungent taste of the tannin contained in the bark being agreeable to him, he continued to chew the same, when he found that it formed a mucilaginous paste similar to the pulp in the first process of manufacturing paper. The thought then struck him that this bark might answer as a substitute for rags, and he at once commenced experiments with various barks. After much application he has perfected a process, and a company, embracing some of our heaviest capitalists in Portland, has been formed for the manufacture of paper from all descriptions of bark, under a patent which C. H. Hall has obtained. The company have purchased a paper-mill at Waterville, and fitted it up with machinery adapted to the new process. Their paper is already extensively used in our market, and we learn that they have just made a contract with a carpet dealer in Massachusetts for one hundred tons of their paper. As yet they have only made wrapping paper, but from experiments making, we think they will be able soon to furnish even printing paper from bark.—*Portland Advertiser.*

Epistle of George Fox.

Friends and Brethren in Christ Jesus, whom the Lord hath called and gathered into himself, in him abide; for without him ye can do nothing, and through him ye can do all things. He is your strength, and support in all your trials, temptations, imprisonments, and sufferings, who, for Christ's sake, are accounted as sheep for the slaughter: in all these things we are more than conquerors, through Christ who hath loved us. And therefore, Friends, though you suffer by the outward powers, ye know that the prophets, Christ and the apostles, suffered by the unconverted. And though ye suffer by false brethren and false apostates for a time, and by their filthy books and tongues; whose tongues, indeed, are become no slander, let them speak, write, or print what they will; for the sober people even of the world hardly regard it; it is well they have manifested themselves to the world, that their folly may proceed no farther. Though, to the utmost of their power, they have showed their wicked intent, to stir up the magistrates, professors and profane against us, and to speak evil of the way of truth, God's judgments will overtake them, and come upon them, as sure as they have come upon those that are gone before them. Let their pretence be ever so high, mark their end; for they will fall like untimely figs, and wither like the grass upon the top of the house. Though they may seem to flourish and make a boast and a noise for a time, yet the Seed is on the head of such, and will grind them to powder; which seed bruises the serpent's head. Therefore, in this Seed, Christ, who is your sanctuary, rest, peace and quiet habitation, who is the first and the last, and over all, in Him walk; for the Lord taketh pleasure in his people that are faithful, that serve and worship him. Therefore let the saints be joyful in glory, and the God of peace, the God of all grace, who hath called us into his eternal glory by Jesus Christ, after that ye have suffered awhile, make you perfect, establish, strengthen, settle you. Cast all your care upon the Lord, for he careth for you. And, dearly beloved, think it not strange concerning the fiery trial that is to try you, as though some strange thing had happened unto you; for it is better, if the will of God be so, that ye suffer for well doing, than for evil doing; and rejoice inasmuch as ye are made partakers of Christ's sufferings. Wherefore let them that suffer according to the will of God, commit the keeping of their souls to him, in well doing, as unto a faithful Creator, for unto you is given in the behalf of Christ, not only to believe in him, but also to suffer for his sake. So it is given, or is a gift from Christ, to suffer for his name; and therefore rejoice, inasmuch as ye are made partakers of Christ's sufferings. If ye be reproached or evil spoken of for the name of Christ, happy are ye, for the Spirit of glory and of God resteth upon you; on their part he is evil spoken of, but on your part he is glorified. Therefore, if any suffer as Christians, let them not be ashamed; but let them glorify God on this behalf, though now for a season ye are in sufferings, and trials, and temptations, that the trial of your faith being much more precious than that of gold, which perishes, though it be tried with fire, may be found unto praise, honour and glory, who are kept by the power of God through faith, unto salvation. Therefore, mind your Keeper, wherever you are, or what sufferings soever ye be in; and mind the example of the apostle, how he suffered trouble as an evil-doer unto bonds. But the Word of God is not bound, which is everlasting, and endures forever; and they who are in that, which is not everlasting, and doth not endure forever, cannot bind the Word. The apostle said, "I endure all things for the elect's sake, that they may also obtain the salvation, which is in Christ Jesus, with eternal glory," (mark, with eternal glory.) And if we suffer with Christ, we shall reign with Christ, who abide faithful. Therefore, strive not about words to no profit, but shun profane and vain babblings, for they will increase unto more ungodliness, that ye may be vessels of honour, sanctified and meet for Christ your Master's use, and prepared unto every good work. Follow after righteousness, godliness, faith, love, patience and meekness. Fight the good fight of faith with your heavenly weapons; which faith is victory, (or gives victory,) by which ye lay hold on eternal life, and have access unto God, "who will render to every man according to his deeds; to them who, by patient continuing in well doing, seek for glory and honour, and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, but glory, honour and peace to every man that worketh good." Christ said to his disciples, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." And "if they have persecuted me, they will also persecute you." And John, in his general epistle to the church, saith, "Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren." And Christ, in his prayer to his Father, saith of his followers, "As thou hast sent me into the world, so have I also sent them in the world; and the glory which thou gavest me, I have given them, that they may be one, even as we are on
And therefore all ye that know God and Je
Christ, whom to know is eternal life, and are
takers of his glory, keep the testimony of Je
and be valiant for his truth upon earth, that
may be all settled upon Christ, the rock and fo
dation. G. F

Dalston, the 3d of the Eighth mo., 1683.

Selected.

THE INDIAN SUMMER.

That soft autumnal time
Is come, that sheds, upon the naked scene,
Charms only known in this our northern clime—
Bright seasons, far between.

The woodland foliage now
Is gathered by the wild November blast;
E'en the thick leaves upon the poplar's bough
Are fallen to the last.

The mighty vines, that round
The forest trunks their slender branches bind,
Their crimson foliage shaken to the ground,
Swing naked in the wind.

Some living green remains
By the clear brook that shines along the lawn;
But the sear grass stands white o'er all the plai
And the bright flowers are gone.

But these, these are thy charms—
Mild airs and temper'd light upon the lea;
And the year holds no time within its arms
That doth resemble thee.

The sunny noon is thine,
Soft, golden, noiseless as the dead of night;
And hues that in the flush'd horizon shine
At eve and early light.

The year's last, loveliest smile,
Thou comest to fill with hope the human heart,
And strengthen it to bear the storms awhile,
Till winter days depart.

For "The Friend

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned memb
of the Yearly Meeting of Philadelphia.

(Continued from page 93.)

ELIZABETH WEBB.

Many efforts were made by her nominal frie
to prevent Elizabeth from settling down amon
the Quakers. The efforts failed, notwithstandi
she had a strong desire to please those with wh
she was connected, or esteemed. After a time
came forth in the ministry of the gospel. Of
preparation and entry into this work she th
speaks. "I have met with great trials and ex
cises, and have found by experience, that G
Almighty requires the whole heart, will and aff
tions,—that the Spirit of his Son Jesus Chr
may have the rule therein until he hath put
his crowns under his feet, and his and our heave
Father become all in all. This is a great wo
and is carried on by degrees, as the creature
able to bear it. As the old man dies daily,
new man is raised up, that lives in resignation
the will of God. The apostle testified, 1 Cor.
14, "The natural man receiveth not the thi
of the Spirit of God, for they are foolishness
him, neither can he know them, because they
spiritually discerned." Without the Spirit of
Lord Jesus, we can do nothing that is well pleasi
to God. The work of mortification and regene
tion, therefore, is of absolute necessity to sal
tion, for, said our Lord to Nicodemus, "Veri
verily I say unto thee, except a man be bo
again, he cannot see the kingdom of God." I
deavoured more and more to give up into the L
vine hand that so I might be weaned from all va
delights and worldly pleasures. At times I cou
say, "O Lord, my soul is as a weaned child, a

that is weaned of his mother." In this e simple state, my mouth was opened first to to God Almighty my heavenly Father in ie, and to praise his name for his great mercy, sometimes to exhort others to trust in the , and to be obedient unto Him." Of this irst appearance as a minister, she elsewhere "I was constrained, under a sense of duty, to l down in the congregation, and confess to goodness of God, and pray to him for the con- tion of it, and for power whereby I might be led to walk worthy of so great a favour, bene- nd mercy, as that I had received from his tiful hand. After I had made public confes- to the goodness of God, my soul was as if it been in another world. It was enlightened enlivened by Divine love, and I was in love the whole creation of God, and I saw every- g to be good in its place. I was showed things t to be kept in their proper places; the swine t not to come into the garden, nor clean s into the bed-chamber; and as it was in the ard, so it ought to be in the inward and new ion. Everything began to preach to me. The fragrant herbs, and beautiful flowers had a e in them to my soul, and things seemed to another relish than before. The judgments od were sweet to me. I was made to call to rs to come, taste and see how good the Lord nd to exhort them to prove the Lord, by an ient, humble, innocent walking before him, they could see, that he would pour out his tual blessings in so plentiful a manner; that e would not be room to contain them, but the flowings would return to him, who is the tain, with thanksgivings. I was made to warn le, that they should not provoke the Lord by bedience; for, although he bears and suffers , as he did with the rebellious Israelites in the erness, yet such shall know him to be a God stice and judgment, and shall be made to ess it one day."

he entered into the married state with Richard b, and became a member of Gloucester meet- but whether before or just after her first pub- ppearance in the ministry, we have no means certaining. Her first journey, to visit in the of the gospel, brethren and others at a dis- e, was taken into the north of England. She of it, "After I had been publicly concerned ome years at home," "I was drawn by the t of love," "to go into the north of England. re up in obedience to go, and in that, as well other journeys, I found my spiritual guide with me and direct my course. The Lord, gracious God, did bear up my spirit, and carry hrough by his power and wisdom alone. Oh! remembrance of the goodness of the Lord to oul in those early days, is not to be forgotten e. I had many visions of spiritual things, the outward man was asleep. Sometimes it ed as though I was in conflict with evil spirits, the Good Spirit used to give my soul the vic- many times, which was comfortable to me I was awake. Many remarkable circum- ces I met with in that journey, in the remem- ce of which I bless the name of my God at time, and have cause so to do forevermore. n I came to the far end of my journey, then eamed that I saw Jesus Christ, and a Friend I knew, walking together before me in a very sant green walk. I quickened my pace, and e up between them, and I thought it pleased Lord to take notice of me, and to show great lness to me. This was a comfort to me, al- gh it was in a dream. He appeared as a plain of middle stature, of a sweet, amiable, inno- countenance, and kind behaviour,—such as my soul could both love and reverence. On the morrow, I met with that Friend, and saw the fulfilling of the vision, for the Lord was very gracious to my soul; forever blessed be his holy name. I found by many experiences, that in these days I had certain manifestations of things in dreams, by which many times I was forewarned of things that came to pass. I travelled alone in great care to please God, and in great humility and simplicity. It was a good time to me, and I set it down as a memorial of the goodness of God to a poor young creature of the weaker sex. I can say, it is good to trust in the Lord, and to give up in simplicity to his requirings. The more simple and childlike my soul hath been, and free from care of pleasing, or fear of displeasing man, even wholly resigned up into the hand and will of God, the more it has been fitted and furnished as his instrument; and on the contrary, when I have been in care to please or in fear of displeasing man, the gift of God, which in its simplicity or singleness ariseth from the spring of eternal life, hath been muddied with a mixture of carnal reason, and then poor work is made. So, I exhort you, my surviving friends, to live in pure obedience and perfect resignation to the Divine will in all its requirings, for herein is our peace."

"In the year 1697, in the Sixth month, as I was sitting in a meeting in Gloucester, the place of my habitation, my mind was gathered into perfect stillness for some time, and my spirit was as if it were carried away into America, and my heart was, as it were, melted with the love of God. It flowed and seemed to reach over the great ocean, and I was constrained to kneel down and pray to the Lord for the prosperity of his seed in America. The concern never went out of my mind, day nor night, until I went in the love of God to travel there. So universal is the Divine love, it reacheth over sea and land, and my soul can say, 'Thy commandments, O Lord, are exceeding broad.' When I looked at this thing with an eye of reason, it seemed very strange to me, for I knew not the country, nor any creature that dwelt there, and I reasoned much concerning my own inability, and what people would say, if I left my husband and family. When I let such reasonings take place, I had nothing but darkness and trouble, and could not feel the Divine spring, no, not in a meeting, until I gave up. As soon as I resigned my will to the Divine will, and requiring in this thing, then the light and life of Truth sprang up in my bosom, by which I knew that it was the requiring of the only true God. I was timorous and fearful, and stood in the reasoning part, until these words ran through my mind with authority, 'The fearful and unbelieving shall have their portion with the hypocrites, in the lake that burns with fire and brimstone, which is the second death.' This brought a dread on my mind. Then I told my husband of my concern, and how close it was laid upon me. So after some time of consideration, he gave consent that I should go." In the other account she says, "I told my husband that I had a concern in my mind to go to America, and asked him if he could give me up. He said, he hoped it would not be required of me. I told him it was, but that I should not go without his free consent, which seemed hard to him at first. A little while after I was taken with a violent fever, which brought me so weak, that all who saw me, thought I should not recover. But I thought my day's work was not done, and my chief concern in my sickness, was about going to America. Some were troubled, because I had made it public; because they thought I should die, and people would speak reproachfully of me; and said if I did recover, the ship would be ready to sail before I should be fit to go. I thought if they would carry me and lay me down in the ship, I should be well, for the Lord was very gracious to my soul in the time of my sickness, and gave me a promise that his presence should go with me. My husband was made willing to give me up, he said, if it were for seven years, rather than have me taken from him."

Having the unity of her meeting,* her husband's consent, a good companion in Mary Rogers provided, and her bodily health restored, she sailed from Bristol, in the Ninth month, 1697. Of her voyage she says, "The dangers we were in at sea, and the faith and courage which the Lord gave my soul, would be too large here to relate. This I may say by way of encouragement to faithfulness that I had an evidence of the preserving arm of the Lord to be present, and that faith was given me in the midst of great dangers. Oh! it is good to trust in the Lord, and to be obedient to him, for obedience is indeed better than sacrifice. It was about the middle of the Twelfth month, that we, through the good providence of God, arrived at Virginia. The many remarkable occurrences that happened in that journey, would be too large to enumerate. One I may mention in order to manifest the universal love of God to mankind, and his great condescension in satisfying my inquiring mind. As I travelled in Virginia, from meeting to meeting, I saw great numbers of black people, who were in slavery. This was strange to me, and I wished to know if the visitation of the grace of God was afforded to them. I several times went in unto their little out-houses, called Negro Quarters, to see if I could discern any good in them by their deportment, but I could not see that way. When I had travelled about four weeks, as I was in bed one morning at a Friend's house, even after the sun was up, and shining in my room, I fell into a slumber, and dreamed I was a servant in a great house, and was drawing water at a well to wash the upper rooms. [Whilst thus engaged,] I heard a voice which bid me go and call others to help me draw water. I thought I went, and as I was going along a very pleasant meadow, a great light shone round about me, which exceeded the light of the sun. I walked in the midst of it, and as I went forward, saw a chariot drawn by horses coming to meet me. I was in care lest the light should frighten the horses, and cause them to throw down the people. When I came near, I knew the servants were those I was sent to call. They were both white and black. I said, 'Why have ye staid so long?' I thought they said, 'The buckets were frozen; we could come no sooner.' By this vision I was satisfied that the call of God was to the black, as well as to the white. I saw the fulfilling of the vision in part before I returned to Old England. We had an evening meeting at a Friend's house in New England, where the negroes came in. I felt a stream of Divine love run to them, and one young man, a black, was so reached by the love of God through Christ Jesus, that his heart was so broken that the tears ran down like rain. He was convinced of the Truth, lived honestly in it, and walked among Friends to his dying day, leaving a good savour behind him. His wife and children have kept to meeting since he is gone. These things have lived in my mind, as a memorial of the universal love of God, who would not that any should perish, but that all should come to the knowledge of the Truth, and be saved.

* Her certificate bore date Sixth mo. 31st, 1697; it is signed by her husband.

(To be continued.)

Are all our talents consecrated and sanctified for the use of the bountiful Giver of all good?

For "The Friend."

GEORGE MOGRIDGE.

A small volume has been recently published entitled "Memoir of Old Humphrey with Gleanings from his Portfolio." The book will be read with interest by those who have found instruction and pleasure in the author's productions. The life of this simple hearted, pious and benevolent man was unattended by those striking events which usually fix the attention of the biographer, yet it is hoped a sketch of his history and character, derived from the memoir alluded to, may be deemed worthy a place in the columns of "The Friend."

George Mogridge was born at Ashted, one of the suburbs of the town of Birmingham, on the 17th of Second Mo., 1787. His parents appear to have been estimable persons, of decidedly religious character, whose consistent example, and affectionate conduct, were ever held in grateful remembrance by their son. It would seem that George's advantages in the way of education, must have been rather limited, for at the age of fourteen, he was placed as an apprentice to the business of a Japanner. The thoughts and aspirations of the youth soon reached beyond the ordinary engagements of his calling. He was fond of reading, and his father being a subscriber to the Birmingham General Library, the son had the opportunity of gratifying his eager desire after knowledge. During the term of his apprenticeship, he employed his brief intervals of leisure, in writing both prose and verse. His first appearance in print, was in a local newspaper; the piece consisted of an address on the occasion of raising a statue to the memory of Lord Nelson.

Encouraged by his early attempts to secure the public notice, he soon became a contributor to several of the periodicals of the day. On completing his apprenticeship, he was married to Elizabeth Bloomer, whom he had known from early youth. This union, which had the promise of much happiness, was not permitted to be of long continuance, she was called from the world at an early age. After the lapse of a few years, he again married. His second wife was Mary Ridsdale, who was the companion of the larger portion of his life, and who survives him. "When about twenty-four years of age, George Mogridge entered into partnership with his elder brother as a japanner; and, so long as the latter remained in the firm it was prosperous, but after a time he retired in possession of a good property. The younger brother continued the business, for which he confessed he had no aptitude. Too many objects occupied his attention. He devoted too much time, for a young tradesman, to the public, as an overseer, guardian, and commissioner. His generous feelings prompted him to give far too liberally—it may be said indeed improvidently—to every case which had the semblance of distress; and he devoted to books and literature, the hours which might, probably, have been better employed in the more active duties of life. The result was an abandonment of his position as a tradesman, with the entire loss of all his property. In reviewing this part of his history, he once observed: "I look back on this period of my life with keen regret. To be deprived of luxuries, and limited in comforts, is comparatively a light affliction; but to bear humiliation and self-reproach, and still more to be undervalued and censured by those who before were prodigal in praise, is a heavy burden to bear. I drank to the very dregs the bitter cup of calamity, for I found but little kindness, and much severity. The kindness I did experience is graven on my heart." It is not to be inferred from this language of self condemnation that his moral character or commercial honour were compromised by an unfortunate issue to business. He was unsuccessful, but his uprightness and integrity were unimpeachable. His naturally keen susceptibilities and high sense of probity would incline him to scrutinize his conduct with much severity, when others might see little to censure or condemn.

George was now called to consider whether he should retrace his steps, and set out afresh in the business of a manufacturer, or enter on other engagements, which might give the promise of support, and which were more in harmony with his natural talent and tastes. He finally resolved to engage in literature, and trust to his pen for the means of a living for himself and family. It was a bold step for one who had hitherto only written for recreation, and mostly such light compositions as might fill a column in a magazine. He seems however, to have had some confidence in his own powers, though not a single friend at the time encouraged him in his purpose. His imagination was active, his powers of observation strong and accurate, and his memory unusually retentive. He had also a warm love for all that is beautiful in nature. His first attempts at regular authorship, were in the poetical line, and were attended with no great success. He afterwards tried his pen in prose, but, unknown to fame and patronage, our humble author met with not a few difficulties and disappointments. One manuscript offered by him to a bookseller, was detained nearly three months, and then declined. With another he was equally unsuccessful, for after he had walked a distance of fifty miles, (ten miles five times over) to inquire of its success, he found that the paper had not been opened. In other attempts to dispose of his manuscripts, he met with similar indifference and neglect.

Eventually, he made an engagement with a respectable bookseller, who undertook to issue a limited number of small tracts of a serious character, which were to be ready for publication at stated intervals. His feelings on entering on this service are expressed in a memorandum made by him at this time. "Mistrusting my own perseverance, yet, with an humble and confiding dependence in that Almighty Being who gave me the faculties I possess, and who can alone enable me rightly to use them, I enter on my literary undertaking, imploring the Giver of all good things that, while I thereby add to my own interest and the comfort of those dear to me, I may contribute to the benefit of others, and extend the glory of my God."

Three metrical tracts written by him, and forwarded to the Religious Tract Society, led to his introduction to the superintendant and secretary of the society. The interview was pleasing to all the parties, and George Mogridge was encouraged to become a regular contributor to the Society's publications.

(To be continued.)

Haste to the Cross.

BY OLD HUMPHREY.

More than three thousand summers and winters have visited the earth since Moses raised, by divine command, the brazen serpent in the wilderness. Since then kingdoms have risen and fallen, and the twelve tribes of the children of Israel been scattered into all lands. Prophets have prophesied; the Lord of life and glory has suffered on the cross; and apostles have borne witness to the truth, sealing their testimony with their blood. But not yet has that brazen serpent erected in the wilderness lost its signification. It was but the type, the symbol, of what was to take place in after years; for "as Moses lifted up the ser in the wilderness, even so must the Son of be lifted up: that whosoever believeth in should not perish, but have eternal life." J iii. 14, 15.

If the serpents of the wilderness stung th thousands, the serpents of sin have stung t ten thousands. The whole race of Adam h been bitten. "All have sinned," and the righte sentence of the Eternal has gone forth: "The s that sinneth, it shall die." To the cross, sinn to the cross! The son of man is lifted up; Saviour of the world is the only cure.

To the cross without delay ye *high-minded c proud!* for your disease is deadly, and your dan imminent. "Pride goeth before destruction, s a haughty spirit before a fall." Prov. xvi. The pride of your hearts has deceived you; ye bitten, and the fiery venom is flowing in y veins. "Though thou exalt thyself as the eag and though thou set thy nest among the sta thence I will bring thee down, saith the Lor Obad. 4.

"Vain-glorious sinner, let this truth suffice,
The cross once seen is death to every vice;
Else He that hung there suffer'd all his pain,
Bled, groan'd, and agonized, and died in vain."

To the cross ye *bruised and broken!* who, knc ing your disease and danger, are smiting on y breasts, and crying aloud, "God be merciful to a sinner!" To you sin is exceedingly sinful; l there is balm in Gilead, and there is a physic there, and both will be found at the cross. Y plague will be stayed, your leprosy will be heal and the venom of your serpent-bite be taken aw "To the Lord our God belong mercies and forgi ness though we have rebelled against him." D ix. 9. To the cross! "Seek ye the Lord wh he may be found, call ye upon him while he near." Isaiah iv. 6.

To the cross ye *covetous and worldly-minde* who bow down to mammon and worship weal Know ye not that "the love of money is the r of all evil?" The fangs of the serpent, sin, h infected you from the crown of the head to the s of the foot. The herbs of the field cannot h you, the waters of the river cannot cleanse y Every other way is hedged up; you must renoun your worldly-mindedness, and hasten to the cro Seek, and ye shall yet find mercy.

To the cross ye *careless ones!* who know r the mortal malady with which you are seize There is madness in your mirth, and weakness your apparent strength. The time is short, a you have need to pass the time of your sojourni here in fear. Away to the cross! If you say th you have no sin you deceive yourselves, and t truth is not in you; but if you confess your sin God is faithful and just to forgive you your sin and to cleanse you from all unrighteousness.

To the cross ye *unbelievers and scoffers!* lest be mocked when your fear cometh. You, t have been sin-bitten, and the malignant poison, not counteracted, will bring about your eterr woe. The word of God is true, whether believ or doubted; and death, and judgment, and heave and hell, are realities that cannot be scoffed aw Cover your sins, and ye shall not prosper; confe and forsake them, and ye shall find mercy. T cross is your only refuge. Remember that the Lo cometh as a thief in the night; and what if should find you unprepared?

To the cross ye *bold blasphemers!* who give yourselves to work iniquity with greediness, fe ing neither God nor man, and glorying in yo shame; for why should ye perish in your sin Remember that the day of the Lord cometh as

in the night, and while you are saying, Peace
safety, sudden destruction may come upon
The serpent, sin, has bitten you without
y, and the contagion is raging in your hearts.
look to the cross: "For the grace of God that
eth salvation hath appeared to all men, teach-
is that denying ungodliness and worldly lusts,
hould live soberly, righteously, and godly in
present world; looking for that blessed hope,
the glorious appearing of the great God and
Saviour Jesus Christ; who gave himself for
hat he might redeem us from all iniquity,
purify unto himself a peculiar people, zealous
od works." Titus ii. 11, 14. To the cross
ut delay, for every hour is an hour of despe-
danger.

o the cross ye *hypocrites and self-righteous!*
e have been deeply bitten, and have need to
the bitter pangs of eternal death. Without
our hope shall perish, and your trust be as a
r's web. If not cured by the blood shed on
ross, your end must be weeping and gnashing
eth. A woe is pronounced against you, for
e like unto whited sepulchres, which indeed,
ar beautiful outward, but are within full of
men's bones and all uncleanness. But there
t hope even for you, "for the Son of man is
to seek and to save that which was lost."
e xix. 10. Abhor yourselves in dust and
s, and hasten to the cross, for he who hung
is "able to save them to the uttermost that
unto God by him, seeing he ever liveth to
intercession for them." Heb. vii. 25.

o the cross ye *benighted and blindfolded Israel-*
whose eyes the fulfilment of prophecy has
d to open. To the cross ye turbaned and
ented Mohammedans, followers of a false pro-
and blind guide! To the cross ye idolatrous
ns, who bow down to images of wood and stone!
to the cross, ye backsliding sinners, whatever
be the sum of your transgressions. You are
n by the fiery serpent, sin, and the cross of
st is your only cure. The brazen serpent
d the wounded body; Christ restores the sin-
ken soul. The brazen serpent added to the
of him who gazed thereon; but the life of
who hung on the cross is a death unto sin and
r birth unto righteousness, a sure and certain
of heavenly glory, and an unfailing promise
life that shall endure for ever.

ud Geyser, at Fort Yuma, Cal.—The fol-
ng description is by an officer of the United
s army:—This wonderful spring of hot mud,
h lies about 60 miles south of Fort Yuma,
uated on a vast plain, which extends eighty
s south from the Gila. The soil of the plain
dry mud, which was apparently at one time
ed of a lake or sea. The landscape is of the
dreary, barren, and monotonous character.
Geyser covers fifteen or twenty acres. About
dges there is a warm, soft mud, with pools
rm water here and there. In the centre the
bubbles like boiling Indian pudding, and a
quantity of steam is constantly rising, and
ible at a great distance. The mud and muddy
r is frequently thrown more than a hundred
ifty feet high; and at these times the Geyser
makes a loud rumbling noise, distinct from
of the fall of the mud.

e well aware of that deadly poison, so frequent
ng professors, I mean evil speaking. It will
r itself under a thousand different forms; and
how many sincere hearts swallow this gilded
before they know what they are about. Ne-
repeat the fault of an absent person, unless it
bsolutely needful.—*Mary Fletcher.*

THE FRIEND.

TWELFTH MONTH 8, 1855.

We have received from "A Subscriber" in Virginia, a copy of a letter signed Martha, which—though the sentiments are generally good and well expressed—we think would be out of place in the columns of our Journal.

We have but little sympathy with that disposition which appears, to take delight in dwelling on the dark side of every picture, and exhausts its energies in hunting up, and displaying any and every fact calculated to awaken or increase fear for the future, or to lead to a belief that the blessings enjoyed are so transitory, that we must despair of their being long continued or renewed. But in looking over the exhibit daily made in our newspapers, of the moral and political condition of our beloved country, it is difficult to shut out gloomy forebodings, as it cannot be disputed that there are, and have long been causes at work, which if allowed to operate with the same force they have been exerting for the last ten years, must make a powerful impression on the national mind and feelings, and will in the end, it is to be feared, result in the disruption of the ties that bind together the thirty-one sovereign States, which compose this Union.

The very fact of the national Government being made up by so large a number of States, in one sense entirely independent of each other; occupying a country so vast in extent, and so diversified in character and climate, and all relying on the morality and intelligence of their respective inhabitants for self-government, would naturally raise a doubt of its stability, however by habit and education we may be disposed to look upon the system as embracing the elements, essential to the development and security of the happiness of the people. But we know there are interests in different sections, directly antagonistic to each other, and that the morality of the people is not so high toned, nor their intelligence so acute, as to prevent them, through supposed self-interest, or the influence of passions aroused and played upon by unprincipled office-seekers, from blindly rushing into party strifes, which are year after year becoming more and more embittered, and if unchecked, must sooner or later end in disorganization and deadly hostility.

Within the last ten years there has been a vast emigration to these United States. Ireland has shaken from her lap, tens of thousands of her miserable children, who in rags and wretchedness, in ignorance and crime, have long been convulsing and degrading the country of their birth. They have come here to escape from the oppressive legislation of the English government, which has always treated them as a conquered people, and to obtain the food and freedom for the want of which they were nigh to perishing. From the petty German states we have received hundreds of thousands of emigrants, many of them it is true, respectable and well to do in the world, but many more poor and uneducated, and by far the greater portion of the whole poisoned with principles of rationalism, little better than avowed infidelity, and imbued with notions of republicanism, which lead directly into licentiousness and anarchy. So large an admixture of foreigners with none of the love for our country which so fondly attach the native born citizen to it, and each with the peculiar feelings and principles, or want of principle incident to their training and habits, must almost inevitably weaken that feeling of unity and close national sympathy, that characterized the citizens of these United States, for many years after they became an independent nation; while it has given birth to a new and determined party organization of many, who can illy brook the policy of conferring the rights of citizenship on men, who have little of the spirit and few of the sympathies that should belong to it.

But above all other causes of strife and division is the subject of slavery, which is fast alienating the free from the slave States, and has so enlisted the passions of both parties, that it threatens speedily to break up the foundation on which rests the whole structure of our national government. We have had occasion repeatedly to refer to this abominable and portentous evil, and the direful effects it produces, so that we need now only advert to the confusion and sectional opposition by which it is laying waste the standing of the legislature of the country, and undermining the respect heretofore paid by the population to the authority and enactments of the government; and to the rancorous feuds existing in Kansas, where, owing to the gross aggressions of the pro-slavery party, an armed resistance has been brought about, that threatens civil war.

It may be well for us all to take an earnest view of these indisputable facts, and allow them to bring home to us the serious reflections on our individual duty, which may prompt to its daily and conscientious performance. It is no mere feeling of attachment to our country, or loyalty to its government that will reach, and remove the causes which assail the public peace and prosperity, or neutralize the sinister designs of unprincipled politicians. We have no faith in mere political movements, or combinations, for warding off the evils which menace the integrity of the Union. We believe, that nothing but a more general and sincere compliance with the requirements of the religion of Christ, breaking off from the sins which so easily beset, nad fervently seeking for the merciful interposition and protection of Him, whose right it is to rule over the nations of the earth, can save our country from the scourge that appears to be hanging over it, or secure the continuance of the blessings of peace and plenty we have so long and so unworthily enjoyed.

When we consider the design of the Almighty, in raising up the religious Society of Friends; that by living in conformity with the simplicity and purity of the gospel, and bearing a steady, consistent testimony against evil, they might extend the Redeemer's kingdom, and prove a blessing to the nations of the earth; and call to mind the influence for good they largely and so long exercised, how sad and humiliating is the conviction, that by deserting the banner given them in the beginning to be displayed because of the truth, the Society has become greatly leavened with the fashions and policy of the world, is torn and divided by internal contentions respecting its doctrine and discipline, and being thus shorn of its strength, can no longer raise its voice against error, or to plead the cause of truth and righteousness, with a hope that its own bright example, and the blessing of its acknowledged Leader, will cause its warnings or its invitations to be received and availingly regarded. Were all those in this country who profess to be fellow-believers with Geo. Fox, R. Barclay, Wm. Penn, and their worthy coadjutors, practically exemplifying in life and conversation, the reality of that profession, by bringing forth fruits of holiness, what a noble army would they be to make war in righteousness against the evils that are betraying the nation into strife and confusion, to induce the people "to break off their sins by righteousness, and their iniquities by show-

ing mercy to the poor," and to plead for the continuance of Divine regard, that so the "days of our tranquillity" may be lengthened. Let each of our readers ponder the responsibility which this view of our membership in the Society, and of our citizenship shows to rest upon them.

SUMMARY OF EVENTS.

EUROPE.—One week later from Liverpool. Affairs in the Crimea remain unchanged. The contending armies were occupied in erecting huts, and making other preparations for the shelter of the troops during winter. A St. Petersburg despatch states that the Emperor had visited the army of Gortschakoff in the Crimea, and found the troops in perfect condition. The Emperor returned to St. Petersburg, by way of Moscow. At the last accounts from Asia, the siege of Kars continued, though it was believed the Russians would soon retire and abandon their positions before the place. On the 6th ult., the Turkish army under Omer Pasha, had an engagement with a division of the Russian army, on the river Anakara, about 60 miles from the shore of the Black Sea. The Russians were defeated with a loss of 400 men, killed and wounded, and 60 prisoners. The Turkish loss was upwards of 300 men.

Persia has been applied to by the allies to allow a passage through her territories for an Anglo-Indian army to co-operate in Asiatic Turkey.

Exportation of breadstuffs is prohibited from all Turkish ports. Importations are allowed duty free.

The Porte has granted the required firman for a canal, from the head of the Danube to the Black Sea.

The export of breadstuffs has been prohibited from all Russian ports. A despatch from Nicolaieff states, that on the 2d ult., twenty-eight vessels of the allied fleet remained in and near the mouth of the Dneiper.

The Paris "Exposition" closed on the 15th, with considerable ceremony. In the Emperor's speech on the occasion, he expressed a desire for peace, but without evincing any disposition to take the first step. He declared "that France has no hatred for any nation, and that she sympathises with all those, who wish as she does for the triumph of right and justice." Grand medals of honour were awarded to a number of American depositors. Among them McCormick, of Illinois, for his reaping machine; Pitts, of Buffalo, for a winnowing machine; Bache and Kline, of New York, for balances of great precision; Lieut. Maury, for his charts of winds and currents of the Atlantic ocean, &c.; Goodyear, of New York, for India rubber fabrics.

The post of Colonial Secretary in the British ministry, had not been filled. It had been tendered to the Duke of Newcastle, who refused it.

The Liverpool cotton market had lost its buoyancy, in consequence of turnouts at Manchester, and the stringency of the money market. Sales of the week, 77,580 bales. Breadstuffs in demand, and prices rather higher. Baltimore and Philadelphia flour, 45s. to 46s. per bbl. Red wheat, 12s., and white wheat 13s. per 70 lbs. Consols, 88. The ship Harvey Birch had arrived at Liverpool, with a cargo of wheat and flour, from California.

NICARAGUA.—The latest accounts state that more adventurers from California were joining Walker's standard. The Government established by him, is supposed to be strong enough to keep down opposition. It had been formally recognized by John H. Wheeler, U. S. Minister to Nicaragua, it being the government *de facto*. General Corral, late commander of the forces opposed to Walker, and with whom he had made peace, had been tried by a court martial on a charge of treason, and executed in pursuance of his sentence. Corral was a popular man, and much esteemed in Nicaragua.

AUSTRALIA.—The most recent accounts state that the production of gold was again on the increase not only at the older fields, but also at those recently discovered. Three vessels which sailed for England, between Eighth mo. 23d and Ninth mo. 13th, had gold on freight valued at one million pounds sterling. One of the ships carried also 5000 bales of wool and 70 tons of Australian copper. The immigration, the present year, had been at the rate of about 5000 persons a month.

UNITED STATES.—The domestic exports for the last year, are classified as follows. Products of the sea, $3,516,894; of the forest, including furs, and skins, and potash, $12,603,837; agricultural productions, animal, $17,178,080; vegetable food, $23,651,362; cotton, $88,143,814; tobacco, $11,712,468; hops, $1,310,720; brown sugar, $286,408; hemp, &c., $140,906; manufactures, $34,206,646; gold and silver coin, $19,842,423; bullion, $24,114,995. The exports of vegetable food were $27,539,318 less than in the year ending Sixth mo. 30th, 1854.

The Mesilla Valley.—The reports from this new acquisition, represent it as being rich in minerals. Silver, copper, iron, platinum, gypsum, and coal in vast beds, are said to abound in every direction, but especially along the Pecos, and up to the 33 deg. of latitude.

New York.—The deposits of gold in the Assay office last month, amounted to $2,350,000; of silver, $41,000. On the 1st inst., sales of white wheat were made at $2.20 to $2.25; red, $2.10 and $2.16.

Philadelphia.—Mortality last week, 154, of whom 90 were males and 64 females.

Baltimore.—During the week ending 1st inst., there had been a large export demand for breadstuffs in this city. Flour was quoted at $9.12½ and $9.25; old corn, from 95 cents to $1.00; new corn, 83 cents to 88 cents.

The Ohio River.—The distance, from Pittsburg to the mouth of the Ohio river, is 977 miles, with an aggregate fall of 425 feet. A project for improving the navigation, has been started in Pittsburg, which the board of trade earnestly recommend. It is proposed to convert it into a slack water canal for which purpose about fifty locks would be required. It is estimated that the improvements would cost from $7000 to $10,000 per mile.

Oregon.—The latest accounts from the territory, state that an Indian war had broken out, in which the Indians, throughout Oregon and Washington territories, had banded together against the whites. The Indians in bands were roaming over the country, and many settlers had been killed by them. Much excitement prevailed, and the Indians were threatened with extermination by the whites, who were raising troops to operate against them.

California.—San Francisco dates to Eleventh month 5th. The shipments of gold continue large. The sum of $2,184,199 was shipped in the last steamer for Panama. At most of the mining districts, business was nearly suspended for want of water, but there seems to be no scarcity of the gold. The Chinese are leaving California. A ship which sailed on the 1st, took four hundred Chinese as passengers. The Chinese who work at the mines, are now compelled to pay $72 per annum each for the privilege, and the tax is to be increased $24, each succeeding year. Two whale ships had arrived at San Francisco, from the sea of Ochotsk, and discharged their cargoes. The whalebone and part of the oil was to be shipped eastward. On the 2d, a large distillery was destroyed by fire; two men were burned to death, and six others injured. The loss of property is stated at $120,000. In portions of the State, Lynch law was still paramount. In Stanislaus county, four men had recently been hung by a mob. They were accused of stealing cattle. In the north, the Indians were hostile, and a number of them had been killed by the whites.

Miscellaneous.—Suffrage in Connecticut.—The Governor of Connecticut has issued his proclamation, announcing that the amendment to the Constitution lately adopted that voters must be able to read and write, is now part of the organic law of the State.

Florida Sponge. — From twenty to thirty tons of sponges are annually exported from Key West to New York. The price is now about 40 cents a pound.

Light-house on Cape Race.—It is stated that the British Government will immediately send out the material of the light-house—the tower to be of iron.

Prohibition.—In the Supreme Court of Massachusetts, two persons recently brought suit to recover the value of liquors seized and destroyed at Fall River under the law of 1852. Verdicts were obtained in both cases. Damages in one case $1800; in the other, $750.

Cholera in Italy.—According to Florence papers, about 150,000 persons have died of this disease in Italy, within the last two months. In the Duchy of Parma, there had been 8020 deaths; in Modena and Reggia, 6566; in Tuscany, 25,901. The mortality in Lombardy exceeded 50,000, and in the Roman States, as large a number had died.

Colliery Explosion.—Another explosion of fire-damp occurred last week at the Black Heath Mines, Va., by which four persons lost their lives, and two others were severely injured.

Destitution in Italy. — Recent accounts from Rome, state that there was much suffering among the poor in the Roman States, in consequence of the failure of the vintage and harvest. The exportation of oil, wine and grain, has been prohibited, and the Government has established public bake-houses in the chief cities, to supply bread at cost prices.

THE BRITISH FRIEND.

A monthly Journal chiefly devoted to the interests of the Society of Friends, is published at Glasgow, Scotland, by W. & R. Smeal, Editors. A new volume will commence with 1856. Terms, $2 per annum, in advance.

Subscriptions received at this office; also, by agent, J. S. Lippincott, 65 Marshall street, Philad.

Friends' Boarding-School for Indian Children, Tunessassah.

Two women Friends are wanted at this Institution to assist in the family.

Also, a man Friend to aid in carrying out the views of the Committee for the improvement of the Indians.

Application may be made to JOSEPH ELKINTON, 377 S. Second st
THOMAS EVANS,
Philad., Eleventh mo. 1st., 1855. 180 Arch st

WEST-TOWN BOARDING SCHOOL.

Wanted, a Teacher of the Classical Department in this Institution.

Application may be made to either of the undersigned members of the Committee.

SAMUEL HILLES, Wilmington, Del.
THOMAS EVANS, } Philada.
SAMUEL BETTLE, Jr. }

MARRIED, at Friends' Meeting-house, Twelfth st on Fourth-day, the 28th ult., WILLIAM WARDEN Springfield, Clark Co., Ohio, to MARY P., daughter the late Thomas C. Price, of this city.

DIED, on the 20th of Tenth month, 1855, in the year of her age, AMANDA, wife of Allen T. Lee; a member of Chesterfield Particular and Monthly Meeting. Her last illness was lingering and severe, but she enabled to bear it with much patience. About a before her death, after suffering much through the and often supplicating the Lord for mercy, she appe to be sinking very fast; and upon being inquired she felt prepared to go, she answered, "Oh, yes; I hope. Through His blessed mercy, I hope soon to where pain and sorrow have an end; yes! through redeeming mercy, I shall be saved." A little after, said, "Oh! I long to be with the Saviour; Oh, I come quickly and take me home:" often during night supplicating to be released from this life, and be admitted into that glorious mansion where all t bles cease. Next morning she said, "Oh! I long t at that place of bliss; Oh, take my soul up to glo "not for any good deed that I have done, but thro thy merciful goodness, am I received." "Oh, how t tiful! it seems as though I could see it." Some after this, she said, "Oh! there comes the enemy away; go away; I have nothing to do with th a while after, upon being inquired of how she felt, said she believed the Lord had withdrawn his pres from her; and a hope being expressed that the en had not taken possession, she replied, "Oh! no, I the Lord; my soul is filled with love for Jesus, a love every body, but I cannot see that glorious pla could." Oh, if the Lord should see fit to send back to earth, I shall never forget what I have se and with the help of the Lord, I hope to live very ferent, as I have been too forward in speaking of faults of others, and not looking enough to my ow After some time she said, "I have been too impati Oh, Lord, forgive me; I wanted to go too soon; t knowest my bodily afflictions; that they are at ti almost more than I can bear; but let me not murm I know I do not suffer any too much; Oh, Lord, [end me to bear my sufferings with patience; I wanted t instead of waiting thy time; Oh, that I may be resigned to thy will." Upon being inquired of if felt her Saviour's presence, she answered, "No, b am patiently waiting." At one time she advised s present against reading tales of fiction, adding, "T take the mind off from that which leads to happine A few days before her departure, after lying for s time in quiet supplication, she suddenly raised her and her hands, exclaiming, "Glory, glory, to God in highest, He has again visited me; sweet Jesus, c quickly and take me home; but let me not be im tient; thy will be done." She requested near her ch that all around her might be quiet; and during remainder of her time, she often supplicated for tience and resignation, which seemed graciously vou safed to her, her Saviour enabling her to pass thro the valley and shadow of death, to that land, no one whose inhabitants can say, I am sick.

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Appeal for the Ancient Doctrines of the Religious Society of Friends.

(Continued from page 98.)

In another place, p. 361, of the Essays on Christianity, it is said—

"Now God has ordained a plan of divine mercy and wisdom for our redemption, a plan through which we may be reconciled to his favour, and delivered from guilt and sin; and *faith* is that *principle in the human mind* by which *alone*, according to the known constitution of our nature, this plan can be accepted and applied. Since, then, the believer accepts the mercy of God in Christ Jesus, and *applies it to his own condition*, it follows *in reason*, that the believer *is saved*; and on the other hand, since the unbeliever rejects it, and refuses to avail himself of its provisions, it equally follows *in reason*, that the unbeliever is not saved."

This passage is of similar import with the preceding. Faith is here denominated a principle of the human mind, by which alone, according to the constitution of his nature, a man can accept and apply the plan of mercy to his salvation, and duly conclude when he has done so, that according to reason, he is saved. This mode of defining the process of salvation, conveys the idea that it is a work which can be carried out by man in his own strength. But it is the Holy Spirit alone, that can bring him to feel the need of a Saviour, to give him faith in that Saviour, deliver him from sin and transgression, apply the mercy of God to his condition, and when he is born again, furnish him with the certain evidence that he is the child of God. Joseph Phipps says, page 92: "It is wrought by his Holy Spirit who worketh all good in men, both as to the will and the deed. It is by grace we are saved through faith; or in the way of faith. That faith which worketh by the love of God to the purifying of the heart and the production of good works. These are the genuine fruits of it, and inseparable from it: therefore, without works we cannot be saved. Yet it is not for the works that we are saved, as the cause of salvation to us, but by Grace through the root of them—the faith by which we believe in God, open it and receive him, cleave to him, trust in him, and so lay hold of eternal life. This faith is *not our faculty*, but the gift of God to us. It comes of Grace, the free Grace of God, who is not willing that any should perish, but that all should come to repentance. He whose works are evil, hath not this saving faith, believe what proposition he will; for where it is, it necessarily produces them [good works.] This root is never without its fruits. Show me thy faith without thy works, and I will show thee my faith by my works,' saith the Apostle James. Yet these works do not render us meritorious of salvation, for they are not to be attributed to us, but wholly to him who through his grace, hath brought us into this blessed state of living faith wherein they are produced. For by Grace ye are saved, &c."

The chapter on Faith in the "Essays on Christianity," concludes in the following words:

"Although we may be sometimes harassed with doubts, and cast down for the trial of our faith, into mental darkness and distress, that faith will nevertheless be found a substantial *inherent principle*, and will never be destroyed. Finally since faith is a moral qualification, a Christian grace, a fruit of the Spirit, and therefore unquestionably a divine gift, let us seek it where it may be found, at the throne of mercy; let us not cease to pray, that together with hope and charity, it may more and more abound in us, to our own peace, and to the glory of God our Saviour."

Here we are left much at a loss, which of these appellations is to be applied to Faith. If it be, as is asserted, an inherent, indestructible principle, we must possess it while we retain our natural faculties. As such, it may in one sense be said to be a fruit of the Spirit, a divine gift; inasmuch as every inherent faculty is divinely formed and given to the mind by the Creator. But an inherent principle cannot be a Christian grace, nor with any propriety be described as being found at the throne of mercy.

True Faith is an essential part of the Christian's armour; "Above all," says the Apostle, "taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." "Whatsoever is born of God," says another, "overcometh the world; and this is the victory that overcometh the world, even our faith." It was by the same faith through which the holy ancients wrought righteousness, that they stopped the mouths of lions, quenched the violence of fire, &c. It could have been no natural or inherent faculty, but was a firm trust in the name of the Lord of Hosts, with which they were inspired by his Spirit; and faith and the origin and object of it, are the same in all ages. How different are those notions of Faith from the language of Robert Barclay! In his definition of it, the Apologist says: "For which we shall not dive into the curious and various notions of the schoolmen; but stay in the plain and positive words of the apostle Paul, who describes it in two ways. 'Faith,' says he, 'is the substance of things hoped for and the evidence of things not seen;' which, as the apostle illustrates it in the same chapter by many examples, is no other but a firm and certain belief of the mind, whereby it resteth, and in a sense possesseth the substance of some things hoped for, through its confidence in the promise of God; and thus the soul hath a most firm evidence by its faith of things not yet seen or come to pass. The object of this faith is the promise, word, or testimony of God *speaking in the mind*. Hence it hath been generally affirmed that the object of faith is, *God speaking;* which is also manifest from all those examples, deduced by the apostle throughout that whole chapter, whose faith was founded, neither upon any outward testimony, nor upon the voice, or writing of man, but upon the revelation of God's will manifest unto them and in them." Prop. II. sect. 8.

On the subject of imputative righteousness, it is said in p. 363 of the Biblical Notes:

"The Christian's hope of deliverance from eternal death is founded on the glorious doctrine, that a ransom has been offered for his soul, by a Saviour of infinite dignity and power; and he anticipates the boon of everlasting felicity, not as the reward of his own *polluted works*, but as the just and necessary consequence of a *righteousness imputed* to the believer, the perfect righteousness of Him who is not only man but God."

No one can be truly termed a Christian believer, whose works are polluted; and while the works of any one, let his belief be what it may, are polluted, he can have no ground to suppose, that the righteousness of Christ is imputed to him, or to anticipate the boon of everlasting felicity. How are we to distinguish between a believer and an unbeliever, if the works of both are polluted? We fully and truly acknowledge Christ Jesus to be the Lord our Righteousness; but the polluted garments of sin and unrighteousness must be put off, before the perfect righteousness of Christ can be put on. This is not done by mere belief in his sufferings and death, but through the power of his Spirit, putting off the old man with his deeds, the body of sin and death, and putting on the new man, which after God is created in righteousness and true holiness, and by which we know Christ to be made unto us of God, wisdom, righteousness, sanctification and redemption; the righteousness of Christ not being imputed, but where it is imparted.

In page 313, of the Essays on Christianity, it is said—

"When, therefore, we read that the righteousness of Jesus Christ is imputed to the believer, we may reasonably understand such a doctrine to import, that we are not only saved through the sacrifice of Jesus Christ, but rewarded through his merits. Our sinfulness may properly be said to have been imputed to Christ; because when *he underwent the penalty which that sinfulness demanded, he was dealt with as if he had been himself the sinner;* and it is, I apprehend, on a perfectly analogous principle, that his righteousness is *said* to be imputed to us; because through the boundless mercy of God, we are permitted to reap the fruits of it."

In page 40 of the treatise on Love to God, it is said—

"Behold the glorious partner of the Father's throne freely opening his bosom to the *vials of his wrath*, groaning and bleeding on the cross, in the nature of man, and bearing in his own body on the tree, the *penalty* of the sins of mankind."*

And in page 45 of the same work—

"Let us call to mind, that in that hour of unutterable desertion, the righteous vengeance of God against a guilty world, was poured forth upon the innocent substitute."*

It is not for us to conceive, nor to undertake to describe, the nature or the depth of suffering, which our Lord passed through, on account of lost man, when he bore our sins in his own body on the tree, that we being dead to sin, should live unto righteousness. Wicked men were permitted to treat him as a malefactor, and to nail him to

* The two passages here quoted, are omitted in an edition printed in America.

the cross like a criminal; but we nowhere read in the Scriptures that his Almighty Father dealt with him as if he had been himself a sinner, pouring out upon him indignation and wrath. "I lay down my life for the sheep," said our Lord, "therefore doth my father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." Our Lord therefore voluntarily gave himself up to death: and these expressions breathe the language of perfect love and resignation, and shut out all ideas of wrath and vengeance being poured on his head.

Robert Barclay says, Apology, Prop. vii., sect. 6: "For though Christ bare our sins and suffered for us, and was among men accounted a sinner and numbered among transgressors, yet that God reputed him a sinner is nowhere proved. For it is said, he was found before him holy, harmless and undefiled, neither was there found any guile in his mouth. That we deserved these things and much more for our sins which he endured in obedience to the Father, and according to his counsel, is true; but that ever God reputed him a sinner, is denied. Neither did he ever die that we should be reputed righteous though no more really such than he was a sinner. For indeed if this argument hold, it might be stretched to that length as to become very pleasing to wicked men, that love to abide in their sins. For if we be made righteous as Christ was made a sinner, merely by imputation, then as there was no sin, not in the least, in Christ, so it would follow that there needed no more righteousness, no more holiness, no more inward sanctification in us, than there was sin in him. So then, by his being made sin for us, must be understood his suffering for our sins, that we might be made partakers of the grace purchased by him; by the workings whereof, we are made the righteousness of God in him."

On this subject our ancient Friends always connected the inward work of the Holy Spirit with the outward, as essential to the reception of its benefits. George Whitehead says, "We are not pardoned, justified, redeemed or saved, by our own righteousness, works, merits or deservings; but by the righteousness, merits and works of this our blessed Lord and Saviour Jesus Christ, being both imparted and imputed to us, *as* he is of God, made unto us wisdom, righteousness, sanctification and redemption. Our reconciliation, redemption, pardon, sanctification and justification, having respect both to his suffering death, and blood, upon the cross as the one peace offering and sacrifice, and as our High Priest, thereby making atonement and reconciliation for us, and giving himself a ransom for all mankind; and also to the effectual saving work of his grace and good Spirit within us, bringing us to experience true repentance, regeneration, and the new birth, wherein we partake of the fellowship of Christ's sufferings and power of his resurrection. In which grace we ought to persevere in newness of life, and faithful obedience unto him, unto the end, that we may be heirs of the eternal salvation, which Christ is the author of." Antichrist in Flesh Unmasked, p. 30.

In page 357 of the Essays on Christianity, in speaking of the doctrine of Justification, it is said:—

"Now as Jesus Christ came into the world to save "sinners, so it is only in the character of sinners, that "we are in the nature of things capable of justification; "for to be justified in the language of Scripture, and "particularly in that of the Apostle Paul, usually signifies to be absolved, to be delivered by pardon from "the penalty due to our past sins. The free gift is of "many offences unto justification. Rom. v. 16. All "have sinned and come short of the glory of God; be-"ing justified freely by his grace, through the redemp-"tion that is in Christ Jesus, whom God hath set forth "to be a propitiation through faith in his blood, to de-"clare his righteousness for the remission of sins that "are past. Rom. iii. 23—25. From these premises it "follows, that in the order of the grace of God *justifica-"tion precedes sanctification*, and that the faith in Jesus "Christ, by which the ungodly are justified, has respect "in a very pre-eminent manner to the atonement which "he has made for the sins of the world. It is faith in "a crucified Redeemer, or to adopt the Apostle's words, "'faith in his blood;' and this doctrine corresponds "with the declaration of our Lord himself: as Moses "lifted up the serpent in the wilderness, even so must "the Son of Man be lifted up (on the cross) that who-"soever believeth in him, that is, I conceive, *whosoever "places his reliance upon him, as the atonement for sin*, "should not perish, but have eternal life." John iii. 14, 15, com. Rom. v. 1, 9.

There does not appear to be anything in these passages from Holy Scripture to warrant the conclusion which is here drawn, that justification precedes sanctification. The doctrine of Scripture is, that Christ by his sufferings and death has so far reconciled us unto God, as to put us into the capacity of being saved by his life and grace, for whose sake, as we are obedient to this grace, by which alone we receive power to repent of and to forsake our sins, they will be forgiven; and according to the order laid down by the Apostle, as we are washed and sanctified, we shall be justified in the name of the Lord Jesus, and by the Spirit of our God. Moreover, the sentiment that justification precedes sanctification, may lead into indifference respecting the necessity of the washing of regeneration and renewing of the Holy Ghost, especially if the doctrine were admitted, that the faith by which we are justified, is the exercise of a faculty of the human mind, giving us an interest in the atoning blood of the Lamb of God. The latter part of the quotation limits the gift of eternal life to those who place their reliance upon Christ as the atonement for sin; but those who have not the Scriptures, nor any knowledge of his outward sufferings, if they receive and obey him in his spiritual appearance in the heart, will equally partake of that salvation which comes by Jesus Christ, with those who have the outward knowledge, believe in it, and faithfully live up to the requirings of his Spirit.

The Essay proceeds—

"While, however, the justification of the sinner "through faith in a crucified Redeemer, precedes the "work of sanctification, its close and inseparable con-"nexion with that work is evinced by the fact, that in "the economy of God's spiritual government, *this very "faith is the constituted means*, through which *we obtain* "the gift of the Holy Spirit. In the preceding essay, I "have endeavoured to prove from Scripture that the "channel through which the Spirit flows to man, is "Christ crucified, and I am now remarking, that it is "through faith in Christ crucified, that we on our parts "are enabled to receive the Spirit, and are brought "under his regenerating and sanctifying influence."

According to the order laid down in the two quotations, a believer is possessed of faith and is justified by it, not only before he is sanctified, but before he has obtained the gift of the Holy Spirit; for the writer says this very faith in Christ crucified, is the constituted means through which we *obtain* this unspeakable gift. But it was purchased and obtained for us by the death of Christ; and whether we have faith in him and receive that gift in our hearts or not, he, by it, stands at the door, knocking for an entrance and reproving us for sin. As we can have no true faith, but what is given us by his Spirit, it is evident that its appearance there must precede the existence of this faith, and therefore that the gift of grace is not obtained by our faith. If we do not resist the grace, it will inspire our souls with living faith, and enable us to open the door and let the K of Glory come in. Now the promise of the gos dispensation was the pouring out of the Sp upon all flesh; indicating that a greater effus of the unction from Christ, the Holy One, sho be granted, than was generally experienced un the law. This was distinctly alluded to when said of the believer, "Out of his belly shall fl rivers of living water. This spake he of the S rit, which they that believe on him should receiv for the Holy Ghost was not yet given, becau that Jesus was not yet glorified;" that is, not the measure in which it should be conferred up those who received it in its least appearance in t heart, and through faithfulness became prepar for a further enlargement of the divine gift; li the flowing of the stream, which gradually r from the ankles to the knees and to the loins, til it became a river for a man to swim in. It thus we are made partakers of the fulness of t blessing of the gospel of Christ; but the Spirit Truth which reproves the world of sin, is sent in the hearts of all, in a greater or less degree, wh ther they have ever heard of Christ crucified not.

(To be continued.)

Feats of Insects.

From a late number of the *Excelsior*, an Et lish monthly magazine, we select the following

The muscular strength of insects is immen We once were surprised by a feat performed by common beetle—*Oryctes maimon*—in the Unit States. We had put the insect, for want of a box at hand, beneath a quart bottle full of mi upon a table, the hollow at the bottom allowi him room to stand upright. Presently, to o surprise, the bottle began slowly to move a glide along the smooth table, propelled by t muscular power of the imprisoned insect, a continued for some time to perambulate the su face, to the astonishment of all who witnessed The weight of the bottle and its contents cou not have been less than three pounds and a hal while that of the beetle was about half an ounc so that it readily moved a weight one hundr and twelve times exceeding its own. A bett notion than figures can convey will be obtained this feat by supposing a lad of fifteen to be imp soned under the great bell of St. Paul's, whi weighs twelve thousand pounds, and to move to and fro upon a smooth pavement by pushi within.

Mr. Newport has given other instances of inse power equally remarkable. Having once fasten a small kind of *Carabus*, an elegantly form ground beetle, weighing three and a half grain by a silk thread to a piece of paper, he laid weight on the latter. At a distance of ten inch from its load, the insect was able to drag after up an inclined plane of twenty-five degrees, near eighty-five grains; but when placed on a plane five degrees' inclination, it drew after it one hu dred and twenty-five grains, exclusive of the fri tion to be overcome in moving its load, as thou a man were to drag up a hill of similar inclinati a wagon weighing two tons and a half, havir first taken the wheels off.

Acording to the same excellent authority, th stag beetle—*Lucanus cervus*—has been know to gnaw a hole an inch in diameter through th side of an iron canister in which it was confine and on which the marks of its jaws were distinct visible, as proved by Mr. Stephens, who exhibite the canister at one of the meetings of the Ent mological Society.

Let us look at the powers of insects exercise in the act of flying. The house-flies—*Musc*

estica—that wheel and play beneath the
ing for hours together, ordinarily move at the
of about five feet per second; but if excited
peed, they can dart along through thirty-five
in the same brief space of time. Now in
period, as Kirby and Spence observe, "a race-
se could clear only ninety feet, which is at the
of more than a mile in a minute. Our little
in her swiftest flight will in the same space of
e go more than one-third of a mile. Now
pare the immense difference of the size of the
animals—ten millions of the fly would hardly
nterpoise one racer—and how wonderful will
velocity of this minute creature appear! Did
fly equal the race-horse in size, and retain its
ent powers in the ratio of its magnitude, it
ld traverse the globe with the rapidity of
tning. Some of the flies that haunt our gar-
s shoot along so rapidly that the eye cannot
w them in flight.

For are these tiny creatures less masters of the
of running and leaping. De Lisle mentions
so minute as almost to be invisible, which
nearly six inches in a second, and in that
e was calculated to have made one thousand
eighty steps! This, according to the calcu-
ons of Kirby and Spence, is as if a man whose
s measured only two feet, should run at the
edible rate of twenty miles in a minute.

Every one has had occasion to observe, not
ays without an emotion of anger, the leaping
ers of the flea—*Pulex irritans*. A bound of
hundred times its own length is a common
; as if a man should jump twelve hundred
, or a quarter of a mile! What a pity that
cts were not allowed to be competitors in the
etic games of old!

For "The Friend."

n the course of his religious visit in England,
Griffith, attended meetings at Moorsham and
dleton, "amongst a very plain people who ap-
red to be in a low condition of life; but I
id," he says, "the savour and virtue of Truth
ngst them, especially at the latter; to which
substantial minister of the gospel, Luke Cock,
in his lifetime belong. The remembrance of
m, although I never personally knew him, was
fresh and livingly before me in that meeting,
f his spirit had been present. I could, as I
ught, perceive the good effects of that worthy
's christian labours amongst these people; and
recious meeting the Lord favoured us with
ether; to whom, for the multitude of his mercies
owed upon us poor unworthy, helpless creatures,
humble thanksgiving and praise, now and for-
more." [Such christians witness the fulfil-
nt of the Scripture testimony, "they rest from
r labours, and their works do follow them."
faith they offered excellent sacrifice and re-
ved evidence of divine acceptance; and by it,
g dead, they yet speak. The influence of
r righteous example, and the history of their
s, often stimulate posterity to honour and fol-
them as they followed Christ.]

Whitby was the next meeting I attended,
g on First day, where I had very close, laborious
k. An *earthly, lofty spirit* had taken too much
e in some of the professors, the tendency
reof is, by darkening the understanding, and
ading the judgment, *to account* various weighty
nches of our christian testimony, *small, trifling
gs*. Here the flesh, that warreth against the
it, having the ascendency, its language is quite
osite thereto. The flesh saith, there is little
dress, religion doth not consist in apparel;
re is little in language; there is little in paying
es, &c., to the priests; there is little in carry-
ing guns in our ships, to defend ourselves in case we are attacked by an enemy. To which, I think, it may be safely added, *there is little or nothing in people, who plead as above hinted*, pretending to be of our Society; for if they can easily let fall the before mentioned branches of our christian testimony I am fully persuaded they will maintain the others *no longer than they apprehend it will suit with their temporal interest*. I have often wondered why such continue to profess with us at all. They are not really of us, who are not concerned to maintain those principles and testimonies the Lord hath given us to bear."

There appears to have been, in parts of the Society, a striking degeneracy at that day, similar with what greatly overspreads it now, among those who are setting at naught the testimonies of the Society. And those whose lives are consistent with the faith which we have held from the beginning, have heavy burdens to bear, as the faithful suffering seed have had to endure in every age. As a man's enemies are declared to be those of his own household, the remedy must be in the returning rectitude of the members individually. For the divisions of Reuben there were great searchings of heart. This is much wanting throughout the length and breadth of the Society. We have enough of the spirit that is looking abroad, and passing sentence upon others; but were we drawn to search for the cause of our divisions in ourselves, we should be far more likely to receive a clear view of it in all its workings, than by charging it altogether upon our neighbours.

Another experienced man said, many years ago, "I became the talk and gazing stock of the people. Professors watched me narrowly to get occasion against me, and the principles of Truth I professed; but the Lord strengthened me in my watch over my words and deeds, so cut off occasion from them that sought it against the Truth and me. In those days, to use the true, plain and proper speech, as *thee* and *thou* to a single person, and keeping on the hat, were strange things to the people, and few could suffer them to be used; but would reflect in abusive words, and sometimes use blows, or throw stones. Keeping to one price in selling goods, and to the first asking, without abatement, was a great stumbling block to most people, and made them stand at a distance from buying, some time, until they saw further into the justice thereof. All things were rough and rugged in the world, and the cross of Christ was foolishness, and a stumbling block to them. My exercises and trials, both within and without were many, and divers beyond what I can express. The Lord's judgments clave close to me; I was made *to love them*, and willing to wait upon the Lord in the ways thereof. Sometimes when the Lord's hand would be easy with me, *I would be afraid lest he should withdraw his hand*. Then my desires were to the Lord, not to slacken his hand, but *to search me thoroughly*, for his *judgments were become sweet to my taste*, which he many times mixed with springs of mercy, to my joy and comfort. Business in the affairs of the world became a trouble to me, though there were presentations to get riches."

How many are kept daily in this exercise none can know; but we may readily believe that if it prevailed universally, there would be no place for enmity or division within our Society, or the advocacy of principles incompatible with the doctrines we have always held. Party spirit would recede before the love of the brethren, and every one would desire to strengthen the bond of religious fellowship, and to encourage one another to follow the Lord faithfully in the discharge of all our religious duties. Nothing would so effectually convince others of the correctness of the cause we advocate, as bringing forth the fruits of the Holy Spirit in our daily intercourse with all men. Our own happiness constantly depends upon it, and next to the consolations of the gospel would be the peace and happiness arising from the return of undissembled and cordial unity throughout our religious community. It has pervaded every part of it; and were all sincerely desirous for its restoration, would not the Lord in mercy help us to put away every thing that divides in Jacob, and scatters in Israel, as our own will was given up to his humbling, regulating spirit.

For "The Friend."

GEORGE MOGRIDGE.

(Continued from page 102.)

The engagement, upon which he now entered, and which he faithfully and diligently pursued for a long course of years, proved most congenial, and consonant with his moral and religious feelings. A large number of metrical tracts, and small books for children, were prepared by him. Of these earlier publications the memoir says, "The plainness and originality of style of the forgoing tracts and books, with the author's easy mode of expressing important truth in simple rhymes, were well suited to the tastes and capacities of the labouring classes, whether old or young, among whom they soon obtained the stamp of popularity, which they have retained to the present day. They have been perused in the drawing room with pleasure and profit, while they have conveyed instruction to the cottager, the mechanic, the sailor, the soldier, and the poor man's child. Several of them have been republished in North America; and they have obtained a circulation wherever the English language is spoken."

In the year 1833, the Religious Tract Society commenced its periodical, the "Weekly Visitor." "On being invited to become a contributor, and to suggest any special department of the work he might wish to engage in, it occurred to him that articles on a variety of familiar topics, treated in a popular manner, would suit his pen, and be acceptable to the public. After further reflection, the signature of 'Old Humphrey' occurred to his mind, as in keeping with the character and design of the proposed series of papers. Under a title so homely and peculiar, he thought he could the more readily find his way to the hearts of his readers." The new engagement was entered on with great zeal and cordiality. "The arrow" he says "that strikes the mark efficiently, must have power to go beyond it; and without some confidence in our own powers, we are not, in any undertaking, likely to succeed. I am sanguine enough to think I shall interest my readers in my observations and retrospections."

The popularity of the "Old Humphrey" papers was evident from their first issue, and they awakened not a little curiosity in their readers, to know the name, and locality of him who had adopted the appellation. The pieces to which this name was affixed, appeared regularly in a fugitive form, and were subsequently collected into volumes. Of these, his "Observations," Addresses, "Thoughts for the Thoughtful," "Walks in London," "Country Strolls," "Pithy Papers," "Half Hours," and "Friendly Appeals," have afforded gratification to many thousands of readers, both in his own and other lands. In addition to these, ten smaller books, for children, are part of the "Old Humphrey" volumes. "In forming an estimate of the papers that appeared with this signature, it is necessary to consider for whom, and for what purpose, they were written. It was to win the attention of the greatest number, to subjects of the highest interest. Their apparent egotism and

garrulity, were in keeping with the character assumed. Without being profound, there was in them considerable knowledge of human life, and of the workings of the human heart. With singular tact, their author drew solid instruction from the commonest incidents of every-day life. His shrewdness of observation, and sound practical wisdom gave point to the sentiments. A natural geniality of disposition, imparted a fresh and generous tone to the thoughts

"A man he seemed of cheerful yesterdays,
And confident to-morrows."

"Ardent in feeling, grateful, and disinterested, he brought into play the sprightliness of his fancy, and his habitual buoyancy of spirit, chastened and tempered with a habit of grave remark. Under the surface of a lively style, there ran a flow of deep solemnity. He ever took a sunny and hopeful view of things as they rose before him; yet however gay, he was never volatile, nor lost sight of the responsibilities of authorship, or his character as a christian. He instructed without wearying, and by touches of good humour, prepared the way for the reproof of a fault, or exposure of a vice, in the spirit of love and gentleness.

"There were some topics on which, in this series of papers, he delighted to exercise his pen, such as the use and abuse of wealth, the benefits of earthly trials, charity for the poor, kindness to animals, the horrors of war, and the blessings of peace, christian temper in the lesser things of life; in these and kindred themes, he agreeably mingled the useful and the practical with spiritual truths of the highest importance to man. Old Humphrey was, not merely in his feigned character, but in reality, a true lover of nature. A country lawn, with children at play, a hedge bank, with its blossoms and butterflies; the rising or setting sun, casting its golden light across the sky; or the rippling waves on the seashore, filled him with delight, and often incited him to throw his thoughts and feelings into the shape in which they have been given to the world." Some of George Mogridges books for children, are said to be among the best of his writings, and instances are cited in the memoir, in which persons of mature years, were benefited by one of these little productions. His pen was not only diligent, but versatile, and occupied upon a great variety of topics. The whole number of tracts and books, added by him to the Society's catalogue, amounted to one hundred and forty-six. While engaged in promoting the objects of the Tract Society, he also wrote extensively for other publishers, and contributed to the periodicals of the Sunday School Union.

"Truly," he observed, toward the close of his life, "mine has been a prolific pen; and though too often, and too legibly, haste, immaturity of thought, and other errors, have marked my productions, yet it is a source of consolation and thankfulness, in the prospect of leaving behind me the many works I have written, to know that I have so little cause for serious regret. Though not unmixed with meaner motives, glory to God and good will to mankind, have ever been my prevailing object and desire. My connection with the Religious Tract Society, has been to me an important one in many respects, for it has supplied me with occupation, ministered to my comforts, withheld me from light and trifling pursuits, and constrained me to the consideration of eternal things."

George Mogridge was fond of travel, especially on account of the opportunity thus afforded for viewing the beauties of creation, and his periods of necessary relaxation were usually spent in journeys to the most interesting portions of his native island, which were for the most part performed on foot. He also in the same manner, made a long excursion in France. To an ardent and undaunted mind, there was united an agile body, which fitted him to enjoy these long pedestrian tours.

(Concluded next week.)

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 101.)

ELIZABETH WEBB.

Elizabeth Webb and Mary Rogers, after visiting Friends in the southern provinces, came up to Burlington in time for the Yearly Meeting held there, in the Seventh month, 1698. Their visit was very acceptable to Friends, and much unity was manifested with them, by their fellow-labourers and fellow-countrymen, William Ellis and Aaron Atkinson. In the epistle sent that year to London, they are characterized as self-denying men and women, filled with the Holy Spirit and love of God. "O the streams of Divine love and life that flowed in our assemblies to the breaking of the hearts, and tendering of the spirits of young and young. We may say it was one of the best and most powerful meetings we had in America."

A great trial here overtook Elizabeth Webb. Her beloved friend and companion, Mary Rogers, believed it right to leave her, and pass over to Barbadoes. It was indeed a time of affliction to both. The minute made in the Meeting of Ministers and Elders, on Mary laying her concern before it for its judgment, has been preserved in the life of William Ellis, who was present.

"22d day.—Mary Rogers, in much brokenness, laid before Friends, how that it had not been her own choice, to choose exercises, trials and difficulties; but it had been the Lord's pleasure to draw her beyond her expectation, as now he had laid it upon her to visit Barbadoes. She had tried several ways to have evaded it, if the Lord had seen good, yet every way, except that, seemed as darkness to her; but she was willing to lay it before the meeting, that she might have the concurrence of Friends in so weighty an undertaking; which caused much tenderness in the meeting, and divers testimonies were borne of the satisfaction of Friends concerning her and her exercises; and with several prayers for her preservation, in much love and brokenness, the meeting gave her up to the will of the Lord."

Towards the close of the Seventh month, returning minutes of unity were granted by Philadelphia meeting, both to Elizabeth Webb and Mary Rogers. The first remained awhile to finish her labour in America; the latter soon sailed for the West Indies, where, the following year, she laid down her life in peace with the Lord, and in unity with his church and people.

Of Elizabeth's labours in the north we have no trace, except the effect of her ministry on the black man, as previously narrated. Towards the close of 1698, we find her in the neighbourhood of the Chesapeake visiting Friends, preparatory to taking her passage for England. Thomas Story says, "Next fourth-day, being the 1st day of the First month, 1699, we went again by water to Monthly Meeting at Chuckatuck, where came our Friend, Elizabeth Webb, from Gloucestershire, in England, who had been through all the English colonies on the continent of America, and was now about to depart for England. The meeting was large, and the sheriff of the county, a colonel, and some others of note in that country, were there, and very sober and attentive."

"On the 3d, we had a meeting at South Branch, which was large, considering the short notice, and Elizabeth Webb was also there; grace of God was plentifully with us, to our great and mutual consolation, and the people were tendered, and the meeting ended in the dominion of Truth."

On the 11th of the First month, 1699, Elizabeth Webb, Elizabeth Lloyd of Philadelphia, and Thomas Chalkley, went on board the Elizabeth and Mary, having taken passage in her for England. The vessel was commanded by a Friend F. Johnson. Many Friends accompanied our three passengers on board the vessel, and the next day being the first of the week, they had "a comfortable meeting, and then parted in love, having the evidence of the power of the Almighty with us." Thomas Chalkley says, "the presence of God was with us on the great ocean, and we were wonderfully strengthened through his goodness. We had several good meetings on board the ship, and were very largely opened in the love of God to the poor seamen." They had many contrary wind, which made a very long passage, yet the time was not tedious. "When it was fair our meeting days, we spent not our time idly, but for the most part in reading the Holy Scriptures, writing, &c., in which we were at seasons greatly refreshed, strengthened and comforted." In about eight weeks they reached England, landing at Plymouth, because the winds were contrary.

A manuscript testimony concerning Elizabeth Webb, written by Thomas Chalkley, which has never been published, occurs this passage relating to the above voyage.

"It was my lot once to cross the sea, from America to Europe, in company with this servant of Jesus, and her conversation and deportment had a tendency to draw people's minds toward God. Heavenly things it was her practice to speak, read and write, so that her conversation seemed to us to be in heaven while she was on earth. I have blessed the Lord that I was acquainted with her, she being like a mother to me in my tender years, not only so to me, but she was indeed a mother in the house of spiritual Israel." "She travelled by sea to America, and visited the provinces of New England, New Jersey, Pennsylvania, Maryland, Virginia, and Carolina in which provinces she preached the gospel of God our Saviour, with power and clearness, much to the satisfaction of the Society, to whom she belonged, and was a member of, as well as many others; divers being really convinced of the Truth of the gospel through her ministry. She often went through great hardships, her sex considered, and returned in great peace in her soul, and true unity with good men and women, as was largely manifested by the testimonials of many pure souls."

In the next year, Richard Webb removed with his wife and family to Pennsylvania. Their certificate of removal was issued by Gloucester Quarterly Meeting held at Nailsworth, the Sixth month 31st, and was presented by them to Philadelphia Monthly Meeting, held Twelfth mo. 28th, 1700. In Philadelphia they resided for a few years. Elizabeth was, however, almost immediately engaged in religious service, travelling with Sarah Clemens or Clement, a Friend in the ministry from London, through the eastern provinces. They frequently had the company of John Richardson, who, having, in the spring of 1701, parted with his fellow-labourer in the gospel, John Estaugh, in Philadelphia, was visiting Friends to the eastward, without any settled companion. He says "Sometimes I fell in company with Elizabeth Webb and Sarah Clement, who were virtuous wo

, and lived near the kingdom, and were of service in their travels, and grew in the h of which while with them, I was sensible. travelled under great care and circumspec- both for our good and avoiding offence, as me our places and holy profession, that in all gs we might adorn the gospel of the kingdom, spensation of which was committed to us to ch to others." They met with some opposi- and trials, respecting one case of which John es; "While we were in Boston, when one he afore-mentioned worthy women was decla- excellently, both with good utterance and e, and good matter, as the manner of the in- tants of Boston had been for many years to ourage, or at least suffer a rude mob to bawl make a noise, so they did now, that it was l to hear so as to understand distinctly what Friend said, although she spoke plainly and lligibly." John, at the close of her communi- on, told the congregation assembled in which e some of the great men of the town, that a noise and disturbance was not the way to vince them of their errors, but rather to con- them in them. He added, "I never thought ave seen so much folly amongst a wise and gious people as I now see. Tell the governor chief men of the town, what the English h." His remarks had a good effect, and when n in Boston, his meetings were not disturbed. 'rom Boston the Friends went to Salem, and r a Yearly Meeting for worship there, which "large and good," they passed on northward rds Dover. Before reaching this latter place, e was a river to cross, in attempting which ccident took place which had well nigh proved l to one of the company, Ezekiel Waring, to se house they were then bound. The boat in ch he with three horses and the ferry-man, e, sunk. With much difficulty, his life was d, and they safely reached New Hampshire. y had previously attended New England Yearly eting, and after a few months in the north, y returned to Philadelphia, which they or at t John Richardson and Elizabeth Webb reach- bout the beginning of the Ninth month of that r.

(To be continued.)

Selected.

esigned, a Christian meets the ills of time,
or fears the storms of this inclement clime:
e fears his God! and knows no other fear;
is mind unclouded, and his conscience clear;
is prospect vast outshines the noontide beam,
is faith no fancy, and his hope no dream:
ho' thunders roar, and tempests round him spread,
ternal sunshine settles on his head!

Selected.

efore Thy sacred altar heavenly Truth
kneel in manhood, as I knelt in youth!
hus let me kneel, till this dull form decay,
nd life's last shade be brightened by thy ray:
hen shall my soul, now veiled in shades below,
oar without bounds, without consuming glow!
Sir Wm. Jones.

For "The Friend."

The Parks of London.

Many of our readers probably are not aware of number, and magnitude of the Parks and blic Squares of London. Their importance in anitary point of view, is now fully recognized, they are cherished by the Londoners, as one the indispensable institutions of their vast . The following notices of some of them, extracted from an article in a late paper. ide its great Parks, London contains a large nber of open squares of ground, which doubt- contribute to the salubrity of the city. There are also many fine gardens in the centres of squares, which are as refreshing as oases in the desert. The Buckingham Palace Gardens comprise about 40 acres, of which nearly five are a lake. Lincoln's Inn Fields is a fine square, near which Dr. Franklin lodged, when a compositor at Watts' printing office.

"The Lungs of London.—The Parks of London were called by Lord Chatham the "lungs of the city," and well they may be termed so, when we consider how essential they are to the healthful respiration of its inhabitants. Westward lies Hyde Park, St. James' and the Green Parks; eastward, Victoria Park; southward, Kennington and Battersea Parks, and for the north of London the new Albert Park is now being laid out.

"*Hyde Park.*—Hyde Park extends from Piccadilly westward to Kensington Gardens, and lies between the great western and Bayswater roads. It is the site of the ancient manor of Hyde, which belonged to the monastery of St. Peter, until it was conveyed to Henry VIII., in 1536, soon after which a keeper of the park is mentioned. In 1652 it was sold, the deer in it being valued at £765. At the restoration, it was restocked with deer. Cromwell was partial to Hyde Park; here Syndercombe and Cecil lay in wait to assassinate him, when 'the hinges of Hyde Park gate were filed off, in order to their escape.' Reviews have, for nearly two centuries, been favourite spectacles in this Park. At the southeast corner is a colossal statute, bearing this inscription: 'To Arthur, Duke of Wellington, and his brave companions in arms, this statute of Achilles, cast from cannon taken in the battles of Salamanca, Vittoria, Toulouse, and Waterloo, is inscribed by their countrywomen.' The Crystal Palace was erected in this park in 1850, and removed in 1852. Hyde Park being for the most part high and dry, is perhaps the most airy and healthy spot in London. The park contains a sheet of water called the Serpentine. In 1847, pleasure boats for hire were introduced upon the Serpentine; the boat houses are very picturesque. Opposite the conduit in Hyde Park, is the building erected for Nathan Dunn's Chinese Collection. All our readers will remember this curious collection, which was first exhibited at Philadelphia, in the building at the corner of Ninth and George streets, recently burnt down. This truly beautiful Park contains 400 acres.

(To be concluded.)

For "The Friend."

Early Anti-Slavery Advocates.

(Continued from page 85.)

RALPH SANDIFORD.

Ralph Sandiford, was born in Liverpool, England, about the year, 1693. His parents were members of the Episcopal Church, and he was brought up in its communion. One of his caretakers, probably his mother, was pious, and he thus speaks of the early training he received. "The religious education I had, though in the church of England, was governed by one, whose prayers and tears to the Lord, and good counsel to us, in the very power of Truth, did more subdue our evil natures than correction."

His late biographer, Robert Vaux, states that he was at an early period of his life received into membership among Friends; this is probably incorrect. There is no doubt but that he was convinced of the truth of many of our religious principles, but it does not appear from any evidence I can find, that he was ever a member of our Religious Society. At least, he brought no certificate of membership to the Monthly Meeting in Philadelphia, he was not admitted into communion whilst residing here and when he removed to Abington, took none away with him. From his writings, however, it is evident he considered himself a Quaker in principle if not in form, and that he attended the meetings of our Religious Society; and as at his death he left legacies to the Men and Women's Monthly Meeting of Friends of Philadelphia, it would seem that he had an affection for, and confidence in those members on whom the burden of the affairs of the Society in that place, principally rested.

Probably, soon after Ralph Sandiford was of age he removed to Pennsylvania, and from the dedication of his book against slavery, it is evident that his residence at first was in the county of Bucks. He found slavery, wherever he went, but he says he had "a sense" at his "first landing in these parts" of "the inconsistency" of the slave trade "with a christian education," "especially with the sense I had of the truth of God, and the extension of his goodness in this gospel dispensation, wherein he has singularly manifested his love unto all men; in the sense and under the shade of which, I have set with great delight, and the overflowings of his goodness has been sweet to my taste; and because of the flavour of the good ointment, which hath spread to the very border of the garment, therefore hath my soul loved and delighted in them as the universal love of the Father. After all these favours, O Lord, and thy manifold mercies and visitations of love, shall I disbelieve thee, in whom is no offence. Thou hast pronounced thy woe to the offender against the least believer in thee, that it were better that a millstone were hung about his neck, and that he be fathomed to the bottom of the sea! or shall I disbelieve thy truth, which testifies against all the unrighteousness and ungodliness of men? Blessed be thy holy name, who gave me a secret hope, and manifested unto my soul how this practice was suffered, to try who would sell thee and thy truth for gain. Thou who givest the blessing to those that are not offended in thee!"

In order to increase his property, Ralph undertook a voyage to Barbadoes. Soon after leaving the shore, the sloop in which he sailed was robbed by pirates. Many desparate gangs, frequented the North American coast during the early part of the last century, who plundered the merchant vessels, murdering or abusing the passengers and crews at their pleasure. In this instance, the sloop not being wanted by them, the pirates allowed it to proceed on its intended voyage, after taking from the lading and stores of the passengers what they pleased: Ralph says quaintly, "Through penury we made our voyage to Barbadoes, where a prospect of profit offered for this place [Philadelphia;] but as all human affairs are uncertain, in lat. 27 deg. 34 min., long. 5 deg. 56 min. westing from that island, our sloop, after many violent storms, sprung a leak, and in eighteen hours sunk before our eyes. We were left to drive before wind and sea, in our open boat, yet through the concurring mercies of our God, after eight days tossing on the ocean, in which we sailed one hundred and seventy leagues, we landed on one of the Bahama Islands called Cat Island. With souls filled with joy we sang to our Deliverer, rejoicing both in his judgments and mercies, who preserved us on the deep, and provided for us in the desert. We lay marooned* some months, until providence brought us to South Carolina." This was doubtless through the instrumentality of some vessel

*To maroon one is to put him ashore on a desolate island. A punishment inflicted in olden time on refractory sailors, and sometimes by mutineers on their officers.

bound to Charleston, the crew of which discovered them in their dreary abode, and kindly gave them a passage to the first port. Being destitute of money, Ralph sought employment. He appears to have had no difficulty in obtaining business, nay pecuniary assistance was offered, but that he refused. His heart was sick of slavery; he felt a strong testimony against it, and everything in that land being closely connected with it, he was not willing to accept more than his hire. He says, "I waged with one, esteemed the richest in the province, in the same service I was in with you [in Bucks county,] and he would have bestowed his bounty on me—but there was that righteous seed in me, which begs not its bread—neither would it suffer me to receive more than my hire, his riches being the product of Negro and Indian slaves. [To have received more] would have made me a debtor and an oppressor in the creation; which was so contrary to me, that the sight and sense I had of it burdened my life." His dislike to slavery hastened, he tells us, his return to Pennsylvania. Here slavery also existed, but he probably found it very different from that he had witnessed at the South.

On reaching Philadelphia, probably some time before 1720, he entered into business as a merchant. His store was on Market street "over against the Court house." Here his advertisements state, he sold "very good wine and rum" "at reasonable rates," "good hide, calf skins, sole leather, and tanned sheepskins, also good tamerine figs, and raisons at lowest rates." He was a man of business, and prospered. Many fairs, after the English fashion, were then held in different places throughout Pennsylvania, whereat goods of all sorts were offered for sale. Ralph Sandiford attended these fairs, taking such merchandize as he thought likely to meet with the readiest market. In the early part of the Third month, 1722, with a large portion of his earthly possessions in the shape of merchandize, he went to Bristol, to the fair held at that time there. His goods, with those of many others who had gone up from Philadelphia, were stored in the house of a man by the name of Moon, and Ralph with some others slept in the house to watch them. During the night of the 8th a fire broke out in the house which consumed all, or nearly all the goods Ralph escaped with his life, but two of the others perished. The American Weekly Mercury, under date of Third Month 10th, 1722, says, "On the 8th instant, about 12 of the clock at night, a fire broke out at Bristol, which burnt down a house belonging to — Moon, a bolting-house and two other houses Two men were burnt, one to a cinder, the other languished some time and is since dead. The goods, in general, of all that went to the fair from Philadelphia are consumed, and R. Robinson of this city, hurt very much by a fall from a window." It is probable that Ralph may have had to effect his escape from the same window. He thus describes his acquisition of property, his loss, and his escape. "The Lord blessed me with substance again, which was quickly consumed by the fire—and I providentially escaped with my life at your fair at Bristol Though the christian life consists not in outwards, yet in commemorating his providences to me in the day of my humiliation, both inwardly and outwardly, engages me thankfully to acknowledge his goodness and mercies in that he has again restored me to fulness and plenty."

Not discouraged by his losses, and with thankful confidence in the Lord, Ralph set to work in his shop in Market street, to renew by industry, frugality, and business habits his wasted estate. He soon was prospering once more, and now he began to think that he was a debtor to the poor slaves, until he should have laboured to move their oppressors to do them justice. This he doubtless had often tried with his tongue, but failing to effect much in that way, he essayed to wield a pen in the contest for truth. The publications of William Southby, of John Farmer, of William Burling of Long Island, on the same subject, he probably had in his possession. During the year 1728, he prepared for the press a work with this title; "A brief examination of the practice of the Times, by the foregoing and the present dispensations, whereby is manifested how the Devil works in the mystery, which none can understand and get the victory over, but those that are armed with the light, that discovers the temptation, and the author thereof, and gives victory over him and his instruments, who are now gone forth as in the beginning, from the true Friends of Jesus. Having the form of godliness in words, but in Deeds deny the power thereof. From such we are commanded to turn away." "Remember them that are in bonds, as bound with them, and them that suffer adversity, as being yourselves also in the body, Heb. xii. 3." "If any man love the world, the love of the Father is not in him." "He that leadeth into captivity, shall go into captivity, Rev. xiii. 10."

This was printed in the following year 1729, being dedicated "to my much esteemed Friend, Matthew Hughes, Esq, one of the representatives for the county of Bucks." He says in the dedication, "Has not the Lord, by his extraordinary providence, opened this America before the Europeans, and given us peace and plenty, among the Natives? And shall we go to Africa for bread, and lay the burden which appertains to our bodily support on their shoulders! Is this washing one another's feet,—living by the gospel, or maintaining liberty and property? [This] we are called unto; that we may answer the just principle in all men, which now is crucified by this trade, in such who can, without remorse, cruise on their coast, and up their rivers, to steal all they can find. [This] has introduced so much wickedness amongst us, as the fruit of a corrupt tree, first planted in King Charles's time, when the African Company was commissionated for that trade."

He then goes on to show, that to fill their vessels rapidly with slaves, they would set the negro kings at war, and which ever party was the victor, the fort built by the Company, was a market for all the prisoners. The prices they offered proved a temptation, leading the savages to murder secretly the stronger of their neighbours' families, that they might sell the rest, for the least bawbles. He adds, "O unrighteous gain! the price of blood, the fountain of which all that touch are unclean! Let us read the law of separation, and run in the spirit lest we defile ourselves and our issue, and so be cut off from the commonwealth of Israel." He ends thus, "as a living member in the body, which you [the assembly] represent, with submission is offered to thee and thy brethren, the ensuing treatise, intended for the good of both church and state, in that love that strikes not at the least member, but at that which would destroy and bring into captivity the whole body; against which is the warfare of thy friend,

RALPH SANDIFORD.

Philadelphia, 1st of 11th Mo., 1728-9.

(To be continued.)

When the spirit brings light into our minds, it dispels darkness; we see it as we do that of the sun at noonday. This light from heaven is strong, clear and pure, and carries its own demonstration with it, and we may as rationally take a g worm to assist us to discover the sun, a examine the celestial ray by our dim candle son.—*Locke.*

Selected for "The Frier

Stumbling at the Faults of Others.

The particular snare of the adversary that mind is engaged to guard against is, *stumblin the failings of others.* A powerful instrum which prevails by Satan's influence, to the w ening the faith of many. Why will a spirit, bc to eternity, stumble over the failings of flesh blood? Why will a soul that must finally s accounts between God and itself, waste tim despond at the infirmities of another? The f ties of a thousand, cannot impair the unchange truth and righteousness of Jehovah. The h crisy of ten thousands cannot deprive the faitl persevering soul of the all-sufficient assistanc the mighty God of Jacob. There is a right to serve God; and though a multitude fall on right hand, and a host of those who have bee stars in the firmament, revolt on the left; yet way-faring man, though a fool, cannot err in way which the Lord hath cast up for the ranso to walk in. We are told that the dragon's drew a third part of the stars from heaven. this told to stumble us? surely nay; but still cry is "Come up hither, and I will show thee bride, the Lamb's wife." Now, the stum may say "I have strove to see the bride, I l thought I had seen her, I have viewed her, her beauty fades away; her brightness di pears." But mark well, the call is "*come hither, and I will show thee.*" It is not while stand gazing at imperfections, and reasoning u faults, that we must expect this divine prosp This come up hither, imports something different from halting, lingering behind, and were, sticking in the mire.

There are some who have long ago been kit visited, and tenderly invited by the Lord, to c and see how good he is, and who have even tas in a degree, of the sweetness of his love, who yet far behind with their day's work; are halt doubting, and feeding on the serpent's food, wl was denounced by the lip of Truth to be dust, that, all the days of his life. And nothing be shall be the food of such as spend all the day their lives in gazing at, or stumbling over failings of others. I would call them, yea, ent them, as they tender their own salvation, to e away, *come away.* This is not your rest. surely is polluted. It is a land of darkness darkness itself. Oh, sorrowful! that any sh love to dwell in utter darkness; that any sh suffer their immortal souls to be made so ea prey to the dragon. What will it avail the soul, when thou comest before the great and tribunal, to say, such a man professed great s tity, but was an hypocrite, therefore I was te ted to quit the service of the living God, and s his enemy? Or, such an one made professio exalted piety but was a deceiver, therefore, thou was somewhat washed, I turned to my wallowin the mire? This will never justify thee at the gat heaven, nor procure thee an admittance therei Let me query with thee, dost thou feel a daily s ing to overcome evil in thyself? Art thou consta concerned to keep up the inward watch and warfare? yea, let me come closer. Whilst t art dwelling, musing and feeding upon the fa of others, art thou at the same time engaged, panting after perfection in thy own soul? W thou art rehearsing to thy intimate friend, wanderings and weaknesses of such and such, thou feel longing and unquenchable desires in

to make war in righteousness against the
of corruption in thyself! If not, the enemy
th, it is to be feared, may with justice, chal-
the praise due from thy complainings. Oh!
hat eye was open in thee that could see thy-
that thou hadst a heart to understand this
ry of iniquity. Why dost thou give back
se of another's weakness, but because of thine

Why stumblest thou at another's frailties,
ecause thyself art frail? Make a pause then,
urn thy attention inward. Set a watch upon
icket of thy soul, and keep sentinel in deep
tion there: then wilt thou have enough to
view thy own imperfections, and to guard
st them so as not to stumble others,—work
h indeed may be found to engage all thy
nd diligence, in labouring to cease from evil,
o good thyself. The day of solemn reckon-
raws near. Thou must, ere long, appear
e the Ancient of Days, to give an account of
eeds done in thy body, and to receive a re-
according to thy works; not according to the
ity or instability of another. Therefore,
e, thou that sleepest, and arise from the dead,
Christ may give thee light. Oh! that I could
ade thee, for thy own soul's sake, to turn thy
on Satan's suggestions—that thou couldst be
iled upon to lift up thy head above the world,
o thy salvation might draw nigh indeed.

t me once more beseech thee, to hearken to
encouraging invitation, which is sometimes
led in the secret of thy soul, "come up hither
will show thee the bride, the Lamb's wife."
up, is here the joyful sound: and even "the
t and the bride say, *come*:" and indeed "he
will come may come:" yea, verily, *may come:*
if he improves the strength given, all the
rs of the earth, and of the infernal hosts, can-
inder him. For "there is no enchantment
st Jacob, nor divination against Israel," while
eir tents. Therefore, to thy tents, O Israel.
inward. There thy strength lies. There is
lace of preservation. There shalt thou walk
e light of the Lord; his candle shall shine
thee, and his inspeaking word shall guide thee
e way everlasting.

For "The Friend."

What are our Motives.

re we seeking above every other consideration
lory of God, and the honour and prosperity of
ruth, by allowing the kingdom of Christ to
t up in our hearts, and his will to be done in us,
is in heaven? Do we know a being joined to
mystical body, of which He is Head, and by
iving power are we made subject one unto
ner, to its edification in love? Are we striving
her for the faith of the gospel, seeking to be
and more firmly built, and to build one an-
thereupon, by the power of Divine grace,
h is measurably vouchsafed to every man to
t withal? Are we, individually, the humble re-
nts of and co-operators with that blessed gospel
er, by which the Society of Friends was raised
n the beginning, and made "a peculiar people,
us of good works?" Is our eye kept single
e pointings of the unerring finger of Truth,
in doing and suffering according to the divine
intment, in order that we may be made instru-
tal in hastening the coming of that day, when
e kingdoms of this world shall become the
doms of our Lord and his Christ; when the
and the lamb shall dwell together, and the
rd shall lie down with the kid, and the young
and the fatling together, and *a little child*
lead them?" Or are we seeking the honour
h cometh from men, shunning the cross, and
aking from suffering, seeking to deliver *our-
selves* from the bondage of corruption, and the troubles in the church; regarding our own will, desires, and ease, more than the blessed cause for which our holy Redeemer suffered and died? thus taking the burden upon ourselves, and trusting to our own wisdom and might to help and direct us, and in the spirit of retaliation persecuting those who differ from, and oppose us.

O, how the minds of many of the young and inexperienced, as well as of those who are older, have been turned *outward*, by the wind of false doctrine, the contention and strife, and the want of harmony of practice with profession. How has the enemy of Zion's prosperity and peace prevailed against us, through the exercise of the creaturely will, until many throughout the Society have become "as the heath in the desert, that knoweth not when good cometh," whereby the line of confusion has been stretched out upon us, and our waters have been made to cast up mire and dirt.

The self-denying, long-suffering, and forbearing spirit of the meek and lowly Jesus, must come to bear rule in our hearts, before we can arrive at that settlement and peace, that joy in believing, unto which we are called by the gospel. Let us remember for our encouragement, the patience, forbearance, and love of the blessed Head of the Church, towards those who persecuted Him in his outward appearance amongst men; how he endured the contradiction of sinners, condescending to mingle with them, that by the exercise of his precious love, he might win them unto the Father through the reconciliation which he came to effect, and by repentance and forgiveness of sins. "I came not," said he, "to call the righteous, but sinners to repentance;" and this end he sought to accomplish, not by force, but by *entreaty*.

The Apostle Paul testified of his ministry and that of the other apostles, that, "knowing the terrors of the Lord for sin, therefore we *persuade* men." Ah! before he knew those terrors, he had exercised a zeal without knowledge, and in the heat thereof, had been engaged in persecution and oppression, thinking that he was thereby doing God's service. But when the scales of ignorance were removed from his eyes, and the kingdom of Christ set up in his heart, he saw into the peaceable nature of that kingdom, and began to preach in the name of him whom he had persecuted, to the astonishment of those who had known him previous to his conversion. Now, are we not bound by every consideration of duty, as well as interest, to cleave to the Truth in the spirit of the Gospel; resisting the temptation which would lead us to close the door of our hearts against any, ever bearing in mind that it is in the love of Christ through which they have been reconciled and forgiven that the members of his body or church, are united together in the hope of their calling. These living members are made sensible of the danger and loss of those who are dwelling as in the outward court; and willing as ability is afforded, to administer to their wants. Should the query addressed to Peter be sounded in the ears of these, they can truly return the same reply, given by him: "Lord, thou knowest all things, thou knowest that I love thee," and to them the word of command is given, "Feed my sheep." Blessed are "they that turn many unto righteousness for they shall shine as the stars for ever and ever." "Let us then seek to know our calling and therein abide; bearing one another's burdens, and so fulfil the law of Christ, who hath permitted that we should suffer for His and the Church's sake; and labour as ability is afforded for the restoration of those who may have strayed from the fold, into the wilderness of a worldly or a party spirit.

THE FRIEND.

TWELFTH MONTH 15, 1855.

There is reason to believe, that reliable information respecting a large portion of country in the interior of Africa, will soon be laid before the community, by the publication of Dr. Barth's travels on that continent. He is a German, and is now at Gotha, superintending the passage through the press of his work, both in German and English.

He started on his exploration, in the latter part of the year 1849, in the course of a year or two, was lost to every inquiry, and after an absence of five years, his friends gave up all hope of his return. From the accounts given in different periodicals, it appears the discoveries made during his journeys, will greatly increase our knowledge of the central regions of what is commonly distinguished as the "benighted continent." The London Athenæum says:—

"In his unparalleled journey to Timbuctoo he discovered two large empires, Gando and Hamd-Allaki, of which not even the names were known previously, and gained a complete insight into the history and present state of Timbuctoo, its people, and all the surrounding countries; made, for the first time, a minute survey of the middle course of the river Kowara, and altogether created a new era in the history of African discovery and regeneration. Dr. Barth's only companion died on the borders of Lake Tsad, September 27th, 1852, since when he has pursued his journeys alone."

His forthcoming work is looked for with great interest, and is understood to show the natives of some of the kingdoms of Africa, in a different and much more favourable light than that in which they have heretofore been regarded.

SUMMARY OF EVENTS.

EUROPE.—News from England to the 24th ult.

The stringency of the money market continued, but consols had advanced owing to rumors of a probable resumption of peace negotiations. Consols are quoted at 88¾ a 88⅞. The bullion in the Bank of England had somewhat increased.

Negotiations between Russia and Prussia continued, and it is stated that the Court of Berlin was making great efforts to induce the Czar to consent to such terms as would lead to a pacific result.

It is confidently stated, that Lord Palmerston has determined upon the immediate dissolution of Parliament, and that a new Parliament will be called together in the Second month. The post of Secretary of State for the Colonies has been filled by Henry Labouchere. The Duke of Argyle is now Postmaster General, retaining the office of Lord of the Privy Seal. The number of Manchester operatives on a strike, is 3400. They all conduct themselves peacefully. The strike grew out of an attempted reduction of wages. Knighthood has been conferred on Captain McClure, the Arctic navigator. *Liverpool Market.*—Cotton dull, and prices declining. Sales of the week, 35,000 bales. The demand for breadstuffs was moderate, and prices had slightly declined. Flour was quoted at from 42s. 6d. to 45s. per bbl. according to quality.

The intelligence from the seat of war is wholly devoid of interest. The Invalide Russe announced that large numbers of the allied forces embarked at Eupatoria on the 14th ult., and sailed westward. Constantinople is stated to be the scene of much tumult and disorder. There was a great and increasing fanaticism against the Christians, especially the French, and murders and robberies were taking place in the open streets. The allied commandants have called on the Turkish Government to prevent further outrages under a threat of the allies taking immediately the police of the city into their own hands.

The Russian Government has concluded a loan with German capitalists at Berlin.

The King of Sardinia had arrived in Paris, and met

with a favourable reception. The Pope's Nuncio left the city, in order that he might not come in contact with the excommunicated Sovereign.

The International Convention on a Uniformity of Weights and Measures, had held its third meeting at Paris, in the Exposition Building.

The Spanish Government is said to be quite willing to join the alliance against Russia; but not immediately, as at present Spain has neither money nor soldiers to spare.

The revenues of Belgium show a deficit of eight millions of francs, caused by the appropriation of twelve and a half millions for the defence of the country, and the relief of distress.

It was expected that the Conference respecting the Sound Dues, would be opened at Copenhagen on the 20th ult. Russia was the only power that would send a Special Envoy, the other governments accrediting their resident Ambassadors, assisted by persons conversant with the subject.

Abolition of Slavery in Egypt.—It is stated that the Egyptian Government has recently put into execution the decision of the Divan, relative to the abolition of slavery. Not only is it forbidden to buy or sell slaves in Egypt, but all those in the possession of private individuals, are to be informed that they are free.

CENTRAL AMERICA.—The Central American governments are in a state of excitement growing out of Walker's proceedings in Nicaragua. The Republics of Costa Rica, Guatemala, Salvador and Honduras, are all in arms, deeming it necessary for their own safety to oppose the invaders. They also protest against the recognition of Walker's government by the U. S. minister, J. H. Wheeler. It is asserted that Wheeler was seen the day on which Grenada was taken, at the door of his house, *giving brandy to Walker's men*, the minister's son being at the time among the invaders, armed with a sword, and appearing as one of them. Accounts from Washington state that Wheeler's conduct in the recognition has been disapproved by the Administration.

UNITED STATES.—The first session of the thirty-fourth Congress commenced on the 3d inst. In the House of Representatives, 225 members were present at roll call. Great difficulty occurred in effecting an organization, in consequence of the political composition of the House, about one-third of the members being democrats, or friends of the Administration, and the remainder divided into a variety of parties without sufficient agreement or sympathy to enable them to unite on any candidate for the Speakership. The whole of the first week of the session was wasted in fruitless ballotings. On the 10th inst., they were renewed with little better results. At the third vote taken on that day, Banks, of Massachusetts, received 106 votes; Richardson, of Illinois, 76. Necessary to a choice, 114. The Senate has met from day to day, but its proceedings have been unimportant.

New York.—The population of the State by the late census, is stated to be 3,466,118. In 1850 it was 3,095,394. New York city has 629,810 inhabitants.

Virginia.—The Virginia Legislature has passed a resolution for the amendment of the penal code, in relation to the abduction of slaves so as to punish those convicted of it with death and forfeiture of property. A committee of the Senate and House has also been appointed with a view to the adoption of more effectual means to prevent the escape of slaves to the northern States, and to provide for the summary punishment of persons detected in aiding or abetting the same. James M. Mason has been re-elected to the U. S. Senate.

Massachusetts.—The population by the census of the present year, is stated to be 1,133,259, showing an increase since 1850 of 138,745. Boston has 160,508 inhabitants.

Kansas.—On the 1st inst., Gov. Shannon telegraphed to Washington, from Westport, (Mo.) as follows: "I desire authority to call on the United States forces at Leavenworth to preserve the peace of this Territory, to protect the Sheriff of Douglas county, and enable him to execute the legal process in his hands. If the laws are not executed, civil war is inevitable. An armed force of one thousand men, with all the implements of war, it is said, are at Lawrence. They have rescued a prisoner from the Sheriff, burnt houses, and threatened the lives of citizens. Immediate assistance is desired. This is the only means to save bloodshed. Particulars by mail." The President answered, "All the power vested in the Executive, will be exerted to preserve order, and enforce the laws. On the receipt of your letter, the preliminary measures necessary to be taken before calling out troops, will be promptly executed, and you will then be fully advised." Governor Shannon has declared his intention to sustain the acts of the pro-slavery legislature elected by the aid of Missourians, whilst the free State settlers repudiate and deny their authority. The despatch probably gives an exaggerated view of the outbreak, but there can be no doubt that a crisis has been reached in the affairs of the Territory, requiring the interference of the government, and demanding the exercise of much wisdom and forbearance. Congress could do much towards correcting the unwholesome state of feeling existing in the Territory. But there are such elements at work in that body, that there is but little hope of any attempt in that quarter towards soothing exasperated feelings, and restoring the authority of law. The House of Representatives will be soon called on to decide between the two rival claimants for the seat of delegate in that body, Reeder chosen at the election held by the Free State men, and Whitefield elected by the Missourians and pro-slavery party. The latter has Governor Shannon's certificate.

Philadelphia.—The finances of the city have for many months been in an embarrassed condition, in consequence of the extravagance or mismanagement of those who have controlled them. Councils last week passed an ordinance authorizing a loan of one million of dollars to be applied in paying off some of the city debts. According to the record kept at the Pennsylvania Hospital, the mean temperature of the Eleventh month was 48°, which is 4 deg. above the average of the last thirty years. The amount of rain was 2.03 inches. At Paoli the rain was 1.93 inches; at Trenton, N. J., 2.61 inches. Mortality last week, 167.

Miscellaneous.—Destructive Explosion.—Among the late items of news from the Crimea, is an account of the explosion of three magazines belonging to the French artillery near Inkerman, by which 72 men were killed, and 110 wounded. The magazines contained 66,000 pounds of powder, 600,000 cartridges, and a quantity of charged shells, all of which were destroyed. Some of the shells fell in the British entrenchments, doing considerable mischief. Twenty-two men were killed in the British lines, and about 120 wounded.

More Ravages in the Sea of Azoff.—On the 5th and 6th ult., an English flotilla commanded by Captain Osborn, destroyed immense quantities of grain and forage of this year's harvest, which had been collected on the coast, ready to be conveyed to the Russian army, as soon as the gulf was frozen over. The despatch says, the grain, &c., was compactly stacked in six tiers, extending two miles along the coast near Gheiskliman.

Brooklyn, N. Y., has become a large city—population by the late census, 194,225.

Steamboat Disasters.—The steamboats George Collier and May-flower were recently burned at Memphis, Tenn. Fifteen persons are said to have perished. Loss of property, about $150,000.

The Trade of Canada.—Under present commercial relations, Canada is supplied principally from the United States with many commodities, which were formerly brought in by sea. Tea, coffee, and molasses are now mainly obtained through the United States.

The Polhynia, or Open Polar Sea.—A writer in the National Intelligencer suggests, that as no ice drifts southward through Behring's Straits into the Pacific, the equatorial current of that ocean must set northwardly through those Straits into the Polar Seas, and that it finds egress from that sea southwardly into the Atlantic through Baffin's Bay and Davis' Strait. The writer thinks that, therefore, the proper way to reach the Polar Sea without difficulty, must be to follow the drift of the current, which is northwardly through Behring's Strait.

The Erie Canal, is closed for the season, the ice having anticipated the time appointed by the Canal Commissioners. About 1000 boats, many of which have breadstuffs on board, bound to the Eastward, are thus locked up between Utica and Little Falls, N. Y.

France, in the Grain Market.—The Rochester Union states that the agents of the French Emperor have been largely engaged this fall in purchasing wheat in the west, on his account. About 900,000 bushels purchased by them, had gone east through the Erie canal. The remainder, agents are still buying in Illinois and other Western States, for shipment by way of New Orleans.

RECEIPTS.

Received from A. Garretson, agt., O., for John Doudna, $2, vol. 29; from Jesse Hall, agt., O., for L. Taber, $2, vol. 29; from Jehu Fawcett, agt., O., for Ed. Bonsall, jr., Ed. Bonsall, senr., D. Test, B. Ahton, M. J. Fawcett, $2 each, vol. 28, for Tho. Heald, W. Heald, $2 each, vol. 29, for Thos. Hoyle, $4, vols. 28 and 29, for Jas. Heald, $2, to 43, vol. 29, for Aaron Stratton, $4, vols. 28 and 29; from John Dakin, Vt., $2, vol. 29; from W. Carpenter, agt., N. J., $4, vols. 28 and 29, for H. Allen, S. Denn, $2 each, vol. 29, for A. Sinnickson, $2, vol. 28; from Rachel Howard, per S. Hull, Io., $2, to 10, 30; from Thos. Lee, Pa., $2, vol. 29.

THE BRITISH FRIEND.

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DIED, on the 2d inst., in the 57th year of her a CHARITY EDGERTON, wife of Joseph Edgerton; a me ber and elder of Ridge Particular and Somerset Mont Meeting, Belmont Co., Ohio. This dear Friend b been much afflicted, for several years, with neural pains in the head, the paroxysms of which increased greatly within the last few months, as occasionally produce spasms; but she was favoured in great m sure to retain the use of her faculties, and though who was not apt to speak of her religious feelings, at divers times she uttered many comfortable exp sions. Some months prior to her decease, being bro so low by internal hæmorrhage that her recovery despaired of, she remarked to her husband, "I thou last night that I was almost gone, and I felt very pea ful. I have had an opportunity, during the last win to review my past life, having been frequently alone my chamber, and although I am a poor creature, I h not been able to see that there is anything in my w I am willing to go." She, however, rallied, and so recovered as to be able to walk alone for a short ti but her painful disease continued. Notwithstand her suffering, she said she could adopt the languag the poet which she repeated,

> "There is mercy in every place,
> Mercy, encouraging thought
> Gives even affliction a grace,
> And reconciles man to his lot."

In the progress of her disease, she became entirely bli to which great trial, she was, through Divine me resigned, saying, "I think I can say I feel resigned my situation." At one time, being asked how she was she replied, "I feel poor, but I feel no condemnati Two days before the attack, which in about a w terminated her life, she remarked, "I think nature n soon give way, and I am satisfied and willing it sho be so." She was firmly attached to the ancient doctr and testimonies which the Lord has required the S ety of Friends to uphold, and laboured, in the spi alloted her, for their support. Being favoured wit sound and descriminating judgment, through obedie to the requirings of her Divine Master, she was quali to take an active part in the administration of the cipline, and was instrumental in maintaining the ca of Truth to the comfort and encouragement of friends, and the benefit of the church. In contempla the removal of this dear Friend, the language of Sc ture may be adopted, "Our light affliction which is for a moment, worketh for us a far more exceeding eternal weight of glory; while we look not at the th which are seen, but at the things which are not s For we know that if our earthly house of this tabern were dissolved, we have a building of God, an h not made with hands, eternal in the heavens."

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Appeal for the Ancient Doctrines of the Religious Society of Friends.

(Continued from page 106.)

n the subject of justification, Robert Barclay : "Nevertheless as we firmly believe it was ssary that Christ should come, that by his h and sufferings, he might offer up himself, a fice to God for our sins, who his own self bare sins in his own body on the tree, so we believe the remission of sins which any partake of, is in and by virtue of that most satisfactory fice, and no otherwise. For it is by the obee of that one, that the free gift is come upon all stification. For we affirm that as all men par- of the fruit of Adam's fall, in that, by reason at evil seed, which through him is communi- unto them, they are prone and inclined unto though thousands of thousands be ignorant of n's fall, neither ever knew of the eating of the dden fruit, so also many may come to feel the ence of, this holy and divine seed and light, be turned from evil to good by it, though they nothing of Christ's coming in the flesh, gh whose obedience and sufferings it is pur- unto them. And as we affirm, it is abso- needful, that those do believe the history of st's outward appearance, whom it pleased God ing to the knowledge of it, so we do freely ss that even that outward knowledge is very ortable to such as are subject to, and led by nward seed and light."

The history then is profitable and comfortable the mystery, and never without it—but the ery is and may be profitable, without the ex- and outward knowledge of the history." . v. and vi., sect. 15.

ne paragraph from the Essays on Christianity s with the following:—

hose *only* can *truly* be said to eat the flesh of the of man and drink his blood, whose *whole reliance alvation* is placed upon him *as the sacrifice for sin;* these are they *who receive the Spirit* that quickeneth ho dwell in Christ—and know Christ by his Spi- to dwell in them—who through the Spirit are made e unto God in this world, and therefore live forever he world to come. John vi. 53—63."

here is great danger of reversing the order of gs pertaining to salvation. It is those only receive into their hearts the Spirit that quick- n, and by its regenerating power, are prepared Christ, to make his abode in them, who have st ground to place their whole reliance on him his all-atoning sacrifice for their sins. Those can truly be said to eat the flesh of the Son an and drink his blood, who are putting on the Lord Jesus Christ and make no provisions for the flesh to fulfil the lusts thereof—who partake of the divine nature by being grafted as branches into Christ the true vine, knowing the divine life which is in him, to flow into their souls, by which they are kept alive unto God, and bring forth fruit to his praise. Their whole reliance will be placed on Christ Jesus for salvation, not only in what he has done for them without them, where they have the knowledge of it, as their Redeemer, Mediator, and Advocate with the Father; but also in all his glorious offices in destroying the works of the devil in them, and bringing everlasting righteousness into their souls. But to limit the participation of the body and blood of Christ, and the gift of the Spirit that quickeneth, to those only whose reliance is placed upon him as the sacrifice for sin, would be cutting off from the communion of his flesh and blood, and from the benefits of his coming, all who are placed under circumstances, which preclude them from the outward knowledge of it.

Is it not possible for persons who have been educated in the belief that Christ has suffered in their stead, the penalty due to their sins, and that they are saved by his imputed righteousness, to place their whole reliance for salvation on his sacrifice, and to conclude that they are perfectly safe, while they are rejecting the visitations and requisitions of his Spirit, and are no better than nominal believers of the truths of the gospel? Can such a literal belief make them participants of the body and blood of Christ, while they know nothing of the power of his resurrection and the fellowship of his sufferings, not having been made conformable to his death?

On the subject of justification Robert Barclay further says: "That the obedience, sufferings and death of Christ, is that by which the soul obtains remission of sins, and is the procuring cause of that grace, by whose inward working, Christ comes to be formed inwardly, and the soul to be made conformable unto him, and so just and justified. And that therefore in respect of this capacity and offer of grace, God is said to be reconciled, not as if he were actually reconciled, or did actually justify, or account any just, so long as they remain in their sins, really impure and unjust. Secondly—That it is by this inward birth of Christ in man, that man is made just and therefore so accounted by God. Wherefore, to be plain, we are thereby, and not till that be brought forth in us, formally, if we must use that word, justified in the sight of God; because justification is both more properly and frequently in Scripture taken in its proper signification, for making one just, and not reputing one merely such, and is all one with sanctification. Thirdly—That since good works as naturally follow from this birth as heat from fire; therefore, are they of absolute necessity to justification; though not as the cause *for* which, yet as that *in* which we are, and without which we cannot be justified. And though they be not meritorious, and draw no debt upon God, yet he cannot but accept and reward them; for it is contrary to his nature to deny his own, since they may be perfect in their kind, as proceeding from a pure, holy birth and root. Wherefore their judgment is false and against the truth, that say that the holiest works of the saints are defiled and sinful in the sight of God; for these good works are not the works of the law, excluded by the apostle from justification." Prop. vii., sect. 4.

In the Brief Remarks upon the Interpretation of Holy Scripture, in commenting upon the passage "Verily, I say unto you, except ye eat the flesh of the Son of man and drink his blood, ye have no life in you;"—"He that eateth my flesh and drinketh my blood, dwelleth in me and I in him, John vi. 53, 56;" it is said:

"That the flesh and blood of Christ are here spoken "of in relation to his incarnation and atoning sacrifice, "is made abundantly clear by the comparison of all the "other passages in the New Testament, and especially "in the writings of this Apostle, in which mention is "made of that flesh or of that blood. These passages "are numerous; and on careful examination of them, "it will be found that *the flesh always means* his *human "body*, that body which was born, died and rose again; "and that his blood *always means* his *very blood*, which "was his natural life, and which was actually shed on "the cross for the remission of sins. But how are we "to eat this flesh and drink this blood? are we to com- "ply with the precept literally and bodily? or will any "outward ceremony serve the purpose? Certainly not; "for in explanation of his doctrine, our Lord himself "has said, 'It is the Spirit that quickeneth, the flesh "'profiteth nothing.' Hence we learn, not merely that "no literal eating or drinking is intended, but that the "inward feeding on him who is the bread of life, on his "flesh and on his blood, is an effect produced by the "quickening influence of the Holy Spirit. It is only as "we are blessed with this divine influence that we can "truly believe in Jesus Christ and him crucified; only "as we abide under this influence that we can really "know our holy and compassionate Redeemer to be the "sustenance of our souls, our true hope of eternal "glory."

It is then stated to be an erroneous and dangerous interpretation of the passage, which spiritualizes the flesh and blood, as well as the eating and drinking. But Robert Barclay says, (Prop. xiii., sect. 2): "The body then of Christ which believers partake of, is spiritual and not carnal; and his blood which they drink of, is pure and heavenly, and not human or elementary." And in speaking of the errors of some professing Christians on this subject, he says: "The first of these errors is, in making the communion or participation of the body, flesh and blood of Christ to relate to that outward body, vessel or temple, that was born of the Virgin Mary, and walked and suffered in Judea; whereas it should relate to the spiritual body, flesh and blood of Christ, even that heavenly and celestial light and life which was the food and nourishment of the regenerate in all ages." Prop. xiii., sect. 4.

"So then," says Barclay, in another place, "as there was the outward visible body and temple of Jesus Christ, which took its origin from the Virgin Mary, there is also the spiritual body of Christ, by and through which, he that was the Word in the beginning with God, and was, and is God, did reveal himself to the sons of men in all ages, and whereby men in all ages come to be made partakers of eternal life, and to have communion and fellowship with God and Christ. Of which body of Christ, and flesh and blood, if both Adam and Seth, and Enoch and Noah, and Abraham and Moses, and David, and all the prophets and holy men of God, had not eaten, they had not had

life in them; nor could their inward man have been nourished. Now, as the outward body and temple was called Christ, so was also his spiritual body no less properly, and that long before that outward body was in being." Prop. xiii., sect. 2.

With the full acknowledgment of all that Christ has done for us in that prepared body, our Society has always borne this clear testimony to his eternal divinity and gracious offices, and also to the Three that bear record in heaven, the Father, the Word, and the Holy Spirit, which three are one. In expressing their views relative to this awful and mysterious doctrine, they have carefully avoided entangling themselves by the use of unscriptural terms, invented to define Him who is incomprehensible, and scrupulously adhered to the safe and simple language of the Holy Scriptures.

But in the Seventh Essay of the Essays on Christianity, which treats of the union and distinction in the Divine nature, the Father, the Son, and the Holy Spirit, are spoken of as *Persons*. For example, it is said on page 199—

"Nor was his divine character less plainly asserted "when he spoke of the Spirit *as a person*, and promised "to send him from the Father."

Again on page 393, it is said—

"On a careful perusal of the whole of that sacred "volume, he is led to take a view, 1st, Of the natural "and moral attributes of the Supreme Being; 2ndly, "Of the *personality* and unity in him of the Father, the "Son, and the Spirit."

So likewise on page 172, the Son is spoken of as

"The mediating *Person* through whom the Father "acted both in the formation and in the government of "his creatures."

And again on page 185,—

"Now since Jehovah is here represented as the *Per-* "*son* who should appear in Zion, &c."

When we recur to the confusion and doubtful disputation brought into the early Christian church by the use of such terms, and recollect that to our Society the Lord restored a pure language, the language of Holy Scripture, we are persuaded that a departure from it will involve us in similar difficulty, produce confusion, and finally lead to a change in doctrine. In reference to the impropriety and danger of employing these terms when speaking of the Divine Being, our Yearly Meeting says, in "The Ancient Testimony," &c., issued in 1843: "In speaking of the infinite eternal Being, we have always considered it most proper and consistent with his all glorious and incomprehensible existence and attributes, and safest for us finite creatures, to confine ourselves to the language of Holy Scripture. For this reason, and because it tends to perplexity and doubt, the Society has always objected to the use of the terms *person*, and *personality*, in speaking of the Father, the Son, and the Holy Spirit. Man may think by his wisdom and learning to define the Divine existence, and render it more intelligible than the holy men who wrote under the immediate guidance of the Holy Ghost; but we believe that all such attempts will ever be vain and futile, and that it is our duty humbly to receive and rest satisfied with the description of the three that bear record in heaven, given to us in the language of Holy Scripture, without attempting to pry further into this sacred mystery. To speak of the Supreme Being as constituted of three persons, and to attempt to define in familar terms the relative place and office of each, we believe does not tend to edification, but is calculated to lessen that reverence and fear, which ought always to clothe the mind in speaking of Almighty God; tends to bewilder and confuse the sincere inquirer after truth; and not only leads into unprofitable speculation, but may give ground to the sceptic to cavil at the Christian religion." Page 12.

George Fox makes use of the following language: "And ye professors, who have given new names to the Father, the Word, and Holy Ghost, as Trinity and three distinct persons, and say the Scripture is your rule for your doctrine; but there is no such rule in the Scripture to call them by these new names, which the apostle that gave forth the Scripture doth not give them. And because we do not call the Father, and the Word, and Holy Ghost, by your new names, therefore do you falsely say, that the Quakers deny Father, Son and Holy Ghost, which we own in those names and sound words in which the holy men of God spake them forth by the Holy Ghost, &c." Doctrinals, p. 446.

And in a work entitled "An Answer to all such as falsely say the Quakers are no Christians," he says, "We believe concerning God the Father, Son and Spirit, according to the testimony of the Holy Scripture, which we receive and embrace as the most authentic and perfect declaration of Christian faith, being indited by the Holy Spirit of God that never errs: 1st, That there is one God and Father, of whom are all things; 2dly, That there is one Lord Jesus Christ, by whom all things were made, who was glorified with the Father before the world began, who is God over all blessed forever; that there is one Holy Spirit, the promise of the Father, and the Son, and leader, and sanctifier, and comforter of his people. And we further believe, as the Holy Scriptures soundly and sufficiently express, that these three are one, even the Father, the Word and the Spirit." Pages 26, : 7.

(To be continued.)

For "The Friend."

The Parks of London.

(Concluded from page 109.)

"*St. James's Park.*—St. James' was originally a swampy field attached to St. James' Hospital: the ground was drained and enclosed by Henry VIII., who thus made it the pleasure ground both of the hospital, which he had converted into St. James's Palace, and of Whitehall, whose tilt-yard, tennis-court, and bowling green were on the eastern verge of the park; but during the reigns of Elizabeth and the first two Stuarts, it was little more than a nursery for deer. Charles, as he walked through the park to Whitehall on the fatal January 30, 1648-9, is said to have pointed to a tree which had been planted by his brother, Prince Henry, near Spring Gardens. Evelyn, in his *Sylva*, mentions the branchy walk of elms in the park 'intermingling their reverend tresses,' Pepys mentions: '11th Oct. 1660. To walk in St James's Park, where we observed the several engines at work to draw up water.' '4th Aug., 1661, walked into St. James's Park, and there found great and very noble alterations.' '27th July, 1662. I went to walke in the Park, which is now every day more and more pleasant, by the new works upon it.' '1st Dec. 1662. Over the Parke, where I first in my life, it being a great frost, did see people sliding with their skeates, which is a very pretty art.'

"Evelyn says: 'Dec. 1, 1662 Having seene the strange and wonderful dexterity of the sliders on the new canal in St. James's Park, performed before their majesties by divers gentleman and others, with scheetes, after the manner of the Hollanders, with what swiftness as they pass, how suddainly they stop in full career upon the ice, I went home.' Dean Swift, who often walked here with the poets Prior and Rowe, writes of skating as a novelty, to Stella, in 1711: 'The canal and Rosemond's Pond full of rabble sliding, and w skaits, if you know what it is.'

"In 1827 the straight canal was altered and tended to a winding lake, with islands of ev green; at the west end is a fountain. The bord of the principal walk are planted with evergre which are scientifically labelled. The glimpses grand architectural objects from the Park are v striking, and include the towers of Westmins Abbey and the new houses of Parliament; the tensive front of Buckingham Palace; the Y column, rising from between terraces of mansi and the Horse Guards, terminating the pictures vista of the lake. St. James Park is in plan irregular triangle, and contains 83 acres.

"*Green Park.*—The Green Park adjoins James's Park on the north, and extends westw to Hyde Park Corner, the line of communicati being by the fine road, Constitution Hill. 1767 a portion of this Park was taken to add the gardens of Buckingham House. In 18 the entire Park was drained, and the surf relaid and planted. At the northeast cor is the Chelsea Water Works reservoir, containi 1,500,000 gallons. The high ground at the res voir commands fine views of the Norwood a Wimbledom hills, and of the roof of the Cr tal Palace, at Sydenham. On the east side the Park is a row of noble mansions, includi Stafford House, Bridgewater House and Spenc House. On Constitution Hill road, near t Palace, three attempts have been made to sh Queen Victoria—by a lunatic, named Oxford, June, 1840; by Francis, another lunatic, in 184 and by an idiot, named Hamilton, in May, 184 The arch at the entrance of the road from Hy Park Corner is considered a poor adaptation fr the Arch of Titus, at Rome. Green Park contai 71 acres.

"*Victoria Park.*—Victoria Park, Bethn Green, is bounded on the west by the Regen Canal, and on the south by Sir George Ducket Canal. The land was mostly purchased in 184 of the trustees of Guy's Hospital and Sir John Ca Charity; and towards the cost of formation w appropriated £72,000, received for the remaind of the Crown lease of York House. The Pa is planted with an arboretum; it has two piec of ornamental water, for bathing, boating a water-fowl, and upon an island is a two stori Chinese pagoda. Here are a gymnasium, cricke and archery grounds, and flower, pigeon a canary shows. The Park has often 30,000 visito in a single day. This fine Park contains 290 acr

"*Kennington Park.*—Kennington Common w formerly noted for its cricket matches, and as t exercise ground of volunteer regiments. It w the common place of execution for Surrey befo the erection of the county jail. On this comm was held the great revolutionary meeting of Chr tists in 1848. In 1852 the common was grant by act of Parliament, on behalf of the Prince Wales, as part of the Duchy of Cornwall estat to be enclosed and laid out as 'pleasure groun for the recreation of the public; but if it cease be so maintained, it shall revert to the Duch It is now planted with shrubs and evergreens; a at the main entrance have been reconstructed t model cottages originally built at the expense Prince Albert for the Great Exhibition of 185 This park contains 20 acres.

"*Battersea Park.*—This Park lies on the sou bank of the Thames, opposite Chelsea Hospit In 1846, two acts of Parliament were passed f forming a Park, and constructing a bridge a embankment at Battersea. This was once t resort of Pope, Swift, Arbuthnot, Thomson, M let, and other cotemporary geniuses of Englan

is new park is yet in the course of formation. containing about 350 acres.

"*Albert Park.*—The new Albert, or Finsbury rk, lies equidistant from Regent and Victoria rks; it commences at Highbury Cresent, passg along the right side of Holloway and Hornsey ads, and inclining towards the New River, which is proposed to cross north of the Horse-shoe, cluding the Birmingham Junction Railway, and tending to the bottom of Highbury Grove. This rk is not completed, but is destined to be one the noblest pleasure grounds of London. It ntains 409 acres.

"*Primrose Hill Park.*—This park is composed a portion of the land bequeathed by 'sundry rout men of London' to St. James' Hospital, t granted by Henry VI. to Eton College, surndered to Henry VIII., but again returned to the llege, who, a few years since, transferred it to e Government, in exchange for a piece of crown nd near Windsor; which was done principally rough the exertions of Hume, M. P., and an ociation of persons formed for securing the ound to the public. The view from Primrose ll comprises not only London, with its masses houses and hundreds of spires, but also the ce rural retreats of Hampstead and Highgate. posite to St. John's Wood, and quite near is elegant domain of Regent's Park. The eye, er resting upon St. Paul's as the nucleus of the t city, glances over Islington and Halloway to undulating hills of Kent and Surrey; and upon lear day may be descried the bright roofs of the ystal Palace at Sydenham. This park is now closed and laid out for cricket, and planted with es and shrubs, by the Commissioners of Woods l Forests. It contains about 50 acres.

'*Regent's Park.*—Regent's Park lies between south foot of Primrose Hill and the New road. e plan for laying out this Park was adopted in 12. It takes its name from having been proted and laid out during the Regency of George . The Park is nearly circular in plan. In the thwest portion is a sheet of water, crossed by e suspension bridges, and embellished with turesque islets, large weeping willows, shrubs,

In the southern portion of the Park is the den of the Royal Botanic Society of London. May, June and July, exhibitions are given by s Society. At the north end of the park, is garden of the Zoological Society. Here are e seen animals from all quarters of the globe.

Aquatic *Vivarium* was built in 1853, and the ctator now sees, as in the depths of the ocean, ew world of animal life, with masses of rock, d, gravel, corallines, sea weed, and sea water; animals in a state of natural restlessness, now escent, now eating and being eaten. On the th, east and northwest sides of the Park are hly embellished terraces of houses, in which Doric and Ionic, the Corinthian, and even the ican orders have been employed with ornate ct, aided by architectural sculpture. In this k is the *Observatory*, erected in 1837, by rge Bishop, F. R. S. Regent's Park contains acres.

KENSINGTON GARDENS.—These delightful dens, when purchased by William III., were of ll extent. Queen Anne added thirty acres. sington Palace, in her reign, is described as ding in the midst of fruit and pleasure gars, with pleasant alcoves on the west and south, a stately conservatory on the east, with a d walk before the east front of the palace. kell opens his elegant ecologue with a glance at morning promenade of his day; where

> The dames of Britain oft in crowds repair,
> To gravel walks and unpolluted air:
> Here, while the town in damps and darkness lies,
> Their breathe in sunshine, and see azure skies:
> Each walk with robes of various dyes bespread,
> Seems from afar a moving tulip-bed,
> Where rich brocades and glossy damask glow,
> And chintz, the rival of the showery bow.'

Caroline, Queen of George II., added three hundred acres to the grounds, and had a canal formed there. After King William took up his abode in the palace a court end of the town gathered round it. The large gardens laid out by Queen Caroline were opened to the public on Saturdays. When the Court ceased to reside at Kensington, the gardens were thrown open in the spring and summer; and next open throughout the year. Of late years Kensington Gardens have been greatly improved by drainage, re-layingout, and the removal of walls, and substitution of open iron railing. Viewed from near the palace, eastward, are seen avenues through dense masses of ancient trees.

"Immediately in front of the palace is a quaintly designed flower garden, between which and Kensington are some stately old elm trees. On the southern margin of the gardens is a walk, bordered by the newer and rarer kind of shrubs, each labelled with its Latin and English name, and its country. The most pisturesque portion of the gardens, however, is at the entrance from near the bridge over the Serpentine river, where is a delightful walk east of the water, beneath some noble old Spanish chestnut trees. The elegant stone bridge across the west end of the Serpentine, was designed by Sir John Rennie in 1826. Kensington Gardens now include an area of above 350 acres.

"These are the great Parks of London, [containing altogether 2426 acres.] They are not only highly prized by the citizens of that great mart of commerce; they are watched over and guarded with a jealous care. Any attempt to appropriate them or any portion of them to private uses, would be met with the united and stern resistance of the people."

For "The Friend."

May our rejocing be in that we "are kept by the power of God through faith unto salvation;" "though now we are in heaviness:" "that the trial of our faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory at the appearing of Jesus Christ."

Are there not many who sometimes feel as the disciples did when they awoke the Redeemer, saying, "Master, carest thou not that we perish?" Truly, the waves have beaten into the ship, so that it is now full, and there is a close exercise in order to come to the sustaining belief, that the dear Master is in the hinder part of it, awaiting the time when he may arise and manifest his power, rebuking the winds, and saying unto the waves, peace! be still! "Without faith it is impossible to please God:" but our faith is to "stand not in the wisdom of man, but in the power of God." "Cease ye from man:" the history of our Society, and the very nature of its leading doctrines enforce this command. The earlier history of the church also commends it. Did not Paul rebuke those Corinthians, who, ready to foster parties, "envyings, strifes, and divisions," were saying, "I am of Paul; I of Apollos; I of Cephas?" and call them "carnal, walking as men,"—not as Christians? He, having so eminently partaken of the grace of God by which he was brought out of darkness into his marvellous light, was not ready to lower the standard of faith, by joining with the Spirit which would set up one or another, even himself, as a standard or rule for others, who might think themselves right if they only knew what such an one would say. No! he nobly refused the proffered adulation, warning the carnalminded to "take heed how he buildeth; for other foundation can no man lay than that is laid, which is Jesus Christ." "For every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is." The solemn truth thus set forth ought to arouse every one in this day, to an honest home search to know whether we are striving to build in the *pure wisdom*, that which will abide the trial. "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God: for it is written *he taketh the wise in their own craftiness.* And again, the Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men."

"Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? These questions in the same epistle, show that the advice given to others, was practical with himself, and how far he was from taking to himself that honour which belonged to him who died for us and rose again, that through faith in him we might do the works meet for repentance. "Neither is he that planteth, anything, neither he that watereth; but God that giveth the increase." Are *we* thus self denying? do we thus reject the praise of men? or do we crave more deference and influence; entertaining a desire to direct that influence over others for the attainment of certain ends which are aimed at, without a single eye to the honour and leadings of the Head of the church? It was the end and aim of the gospel labours of early Friends to lead men to Christ as their inward teacher—their all-sufficient teacher. "We are nothing, Christ is all," said one of them. And the power of their ministry, their remarkable triumphs in disputations over their opponents and persecutors, the strength of their fellowship, and the success of their teachings, were not owing to scholastic training, nor to mere intellectual ability, but to the fulness of their obedience to the manifestations of the Spirit of Truth, and to the singleness of their aims in the promotion of the kingdom of the Messiah. Some of them strikingly verified what is written, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world, to confound the wise, &c., that no flesh should glory in his presence, * * that, according as it is written, he that glorieth, let him glory in the Lord:" and also the language of our Saviour, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and revealed them unto babes."

Let us, then, privileged with a knowledge of the same precious doctrines and testimonies, and desiring that the law of the Spirit of life may set us free from the law of sin and death, so that we may be in Christ Jesus without condemnation, partakers of the heavenly fellowship—the unity of the Spirit in the bond of peace—walk more by faith, and less by sight: let us labour that grace may more and more abound: for by grace are ye saved, through faith; and that not of yourselves: it is the gift of God. Let us not be of the number of those whose sounding-line in religious judgment is, "what shall this man do;" but of those who, in an honest and a good heart, having heard the word of faith, keep it, and bring forth fruit with patience. These have their eye single, that the whole body may be full of light: and looking to him who is both the author and finisher of their

faith, are ready to answer when he calls, "Speak, for thy servant heareth." Y. W.

Chester Co., Pa., Twelfth mo., 1855.

A Chapter in the Reformation.

Selected for "The Friend," from a monthly Magazine, entitled "The Alps, Switzerland, and the north of Italy."

At the opening of one of the lateral valleys that lead into the Northern Alps, stands the town of Aigle, one of the most southern in Switzerland. For some half a century it had belonged to Berne, with the four parishes which are under its jurisdiction, namely, Aigle, Bex, Allon, and the Châlets scattered in the lofty mountains of the Ormonds. This was the spot where the second epoch of the Swiss Reformation began.

Among the rude and turbulent people of this district, there came, in the winter of 1526–1527, a foreign schoolmaster, where, at every available moment, he devoted himself to the study of the Scriptures, and of the most learned theological treatises. At that time the struggle between Luther and Zwingle was just commencing, and Farel—for such was the real name of the schoolmaster, who was only waiting till the right time should arrive for declaring himself a reformer—looked to the respective claimants before he made his choice between these two greater leaders of the Reformation. Luther had been known in France for a much longer time than Zwingle, yet Farel decided in favour of the latter. His natural modesty restrained him, for a time, from becoming an author, but it was afterwards overcome through the encouragement of Œcolampadius. He drew up, with great brevity and plainness, "A summary of what a Christian ought to know, in order to trust God and serve his neighbour." This went through several large editions. He afterwards sent several small treatises to the press, some of which were from his own pen, the rest written by others.

It was to be expected that the priests would denounce the movements of the reformers. * * *

Many persons from the neighbouring towns, whose religious anxieties were awakened, came to hear Farel, and invited him to their houses, regardless of the offence it might give to their superiors. He preached in the market-place, in the streets, at the gates, before the houses, and in the squares, and with such persuasiveness, that he won over many to the gospel, as well as secured their personal attachment. The people, not to be kept back either by threats or persuasions, crowded to hear his sermons. Some of the lowest class, it is true, instigated by the opponents of the gospel, declared they would throw Farel into a well, but this had no influence on the courageous preacher. He published the truth for several days to increasing multitudes. Surprised at his success, he wrote to his colleagues, as follows: "Unite with me in thanking the Father of mercies for so graciously enlightening those who were oppressed with the severest tyranny. God is my witness, that I did not leave you, with whom I would gladly live and die, in order to escape bearing the cross. The glory of Christ, and the attachment shown to his word by his disciples in this place, enable me to bear great and inexpressible sufferings; but by the power of Christ, all my burthens are rendered light."

Farel visited Neufchâtel from time to time, for the purpose of confirming the newly planted church, and of preaching the gospel in the neighbourhood. Often did opposition arise; at Vevay an attack was made on the congregation, and the mob drove the preacher out of the church, reviling and assaulting him. On another occasion, Farel was led into the chapel by the priests, who endeavoured to compel him to fall down before an image of the Virgin; but he steadfastly refused, exclaiming, "Ye ought to worship the only true God, in spirit and in truth, and not a dumb, lifeless, helpless image." They had previously laid violent hands upon him, but now, exasperated at his firmness, they beat him still more severely; so that he lost much blood, of which the traces were visible six years after on the walls.

In 1531, a civil war broke out in Switzerland, between the five cantons who still adhered to the errors of Romanism, and those of Zurich and Berne, who strongly supported the cause of the Reformation, when the latter were defeated in their own territories, with the loss of four hundred men. Zwingle, who had accompanied the army of the reformers, as their chaplain, was slain. While dying, he was heard to say, "Well! they are able, indeed, to slay the body, but they are not able to kill the soul." His body, found by the Romanists, was burned to ashes.

The outrage on Zwingle's corpse aroused all the anger of Zurich. It rallied its forces, but another reverse ere long augmented the desolation of the reformed party. At two in the morning, their antagonists, the Waldstatten, guided by the bright light of the moon, quitted their camp in silence, wearing white shirts over their dresses, that they might recognize one another. Their watchword proclaimed their character, "Mary, the mother of God!" Stealthily did they glide into a pine forest, near which the reformers were encamped. On they rushed with frightful shouts. Many of them were slain by the armies of Zurich and Berne; but the tide soon turned, the bravest fell, the rout became general, and eight hundred men were left on the battle-field. * * * It seemed as if the cause of the Reformation were now about to be crushed;—the restoration of popery immediately commenced in Switzerland, and Rome proved herself everywhere proud, exacting and ambitious.

"Thus," says D'Aubigné, "the Reformation, that had deviated from the right path, was driven back by the violence of the assault into its primitive course. An inconceivable infatuation had taken possession of the friends of the Bible. They had forgotten that our warfare is not carnal, and had appealed to arms and to battle. But God reigns; he punishes the churches and the people that turn aside from his way." When the friends of the Reformation turned aside from the method which God had devised, they had to learn lessons of solemn warning. When they forgot the spirituality of their weapons, and they hastened in their own strength to arms and to battle, they were rudely reproved and repulsed.

It was well, indeed, for Switzerland, that all her champions of truth did not fall on the field of Cappel, and not only were Farel and Viret assiduous in the great work to which they devoted themselves, but they were, ere long, joined by one who manifested the possession of no common courage and power of action. In the year 1536, Calvin arrived at Geneva, and immediately united in heart and labour with Farel and Viret, who had, by their energetic labours in the cause of the Reformation, produced a powerful influence upon French Switzerland. In 1549 Calvin, accompanied by Farel, visited the Swiss churches, and in the following year he obtained the direction of the consistory at Geneva, for the communication of private, as well as public religious instruction, and for a total disregard of all feasts, and saint days.

Calvin died in 1564—an event which filled the city with lamentation. The state, according to the testimony of Beza, sought in vain its wisest citizen, the church deplored the decease of faithful pastor, the school wept for the loss of sue teacher; all, in fine, lamented, as deprived of common parent and consoler.

(To be concluded.)

For "The Friend

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned memb of the Yearly Meeting of Philadelphia.

(Continued from page 109.)

ELIZABETH WEBB.

Elizabeth's gospel labours for the next two ye were much confined to the neighbourhood of P ladelphia. Early in 1703, her husband remov himself and family to Concord. He appears have been a jocular man, and some practical stances of his weakness that way prevented Friends of Philadephia from granting him a c tificate, although they did not deem them of su cient weight to institute a charge against him the Monthly Meeting. This must have been great trial to Elizabeth, for they resided for or seven years in Concord, before obtaining a c tificate of removal to that meeting. She not, however, discouraged from performing religious duties, and besides attending many the meetings near her own residence, and arou Philadelphia, she paid some more extensive visit In the year 1710, at the General Meeting of sisters in the Fourth month, she laid before Friends a prospect, which had impressed her m as a religious duty, of paying a visit to Friends others in England. On weighing the subject, meeting being united in believing the concern be owned by the Great Head of the church, set at liberty to accomplish it, she having previou obtained a certificate of the unity of her Conc Friends. On this visit, she became acquainted w William Anthony Boehm, and had religious conv sation with him, which led her to write him a let giving an account of her conversion and call to ministry. This has been often printed and ext sively circulated. Of her labours in England, have little account. Early in 1712, she retur to Pennsylvania, and at the General Meeting Ministers in the Fourth month, she and her frie Ann Chapman, both returned their certifica gave some account of their travels, and produ "several certificates for counties and places Great Britain, of their acceptable visit, and orde conversation."

For some time after her return from Engla she does not appear to have been engaged in velling from home. Her husband's health fai and in the year 1720, she was left a widow. had used her pen frequently in her travels, many an epistle of christian counsel and lov salutation was received by her friends, during absence from them. She occupied some portio her time in preparing notes on the book of R lation, which were completed, and ready for lication,† at her death.

Thomas Chalkley, in his manuscript accoun her, thus describes her services in America. ter returning home, her husband removed family to America, and settled in Pennsylva in which province for divers years Elizabeth good service in the work of the ministry, tra ling into divers provinces in America,—the I

* In 1704, in company with Mary Lawson, she formed a religious visit to the south, her certificate s "in Maryland, Virginia and Carolina."

† Of this manuscript the original and a copy mad Thomas Chalkley, are now extant. The "comm having care of the press," it appears, gave her son lib to print it, but declined using the funds of the Yo Meeting for that purpose.

g with her in his work, and prospering it in hand. Blessed be his glorious name! Though was a good instrument in his hand, the praise rincipally due to him that made her so. To in fulness, [be the praise given,] and to every l man and woman, according to the measure of ace received.'

When she had lived for some years in Ame- she was drawn in her heart to go and preach gospel in Europe. Of her services there I d a good account from faithful men and women essing godliness and good works. She left a savour behind her in many places where she elled. I observed in her conduct and conversa-, that if she saw anything airy or light, she ld rather reprove it than join in such commu- tions, according to the apostle's doctrine, not ke or jest, but rather to give thanks, which much practised by this dear Friend."

n the account of her life prepared for her chil-, Elizabeth writes, "Bless the Lord, my soul, forget not all his benefits,—who forgiveth all iniquities,—who healeth all thy diseases. O l, my gracious God, grant that the succeeding erations may not be ungrateful unto thee, that may be like the nine lepers that were cleansed esus Christ our Lord, and did not return to glory to thy name. Oh, may all in great ility and reverence, return unto thee thanks praise for every benefit and mercy they do and hourly receive. Surely, thou art the r of every good and perfect gift, and art worthy raise forever and foreverwore. Amen."

My dear children, and young people,—I ex- you to give up your hearts to the Lord, for is what he requires of you. As you do so answer the requirings of God, the Father of spirits, then you will know the work of re- eration to be carried on by Jesus Christ, who piritually present with the soul at all times, in the deepest of its exercises. He leads it ly on in the way of the daily cross, and causes rest in the will of God, whose will is the tification of his people. In due time, as the is obedient to his holy will and requirings, ill make the understanding that was like a en wilderness, to become as a fruitful field, rding to his promise by the prophet Isaiah, p. 32, from v. 15 to the end. I, with many rs, have found by experience that all the pro- s of God are faithful and true. The days are e, spoken of; the spirit is poured upon us on high; judgment shall dwell in the wilder- , and righteousness remain in the fruitful ; the work of righteousness shall be peace, the effect of righteousness, quietness and as- nce forever. My people (saith the Lord) dwell in a peaceable habitation, and in sure llings, and in quiet resting-places.

The Jews formerly were accounted as a fruit- eld, until they departed from the Lord,—then primitive Christians until they apostatized, and me a Babel. Then the mystery Babylon was in the wilderness upon a scarlet-coloured t; and now judgment is gone forth against wilderness, and shall dwell therein. For those worship that beast or his image, have no rest, nor night. These things are, and will be out in the great world; but let me come nearer desire to know the judgments of God to dwell y heart that hath been as a wilderness; that it for the future be a fruitful field unto God my er, and unto Jesus Christ, my Redeemer. Let y one be thus exercised, and they will feel the ts of this righteousness to be quietness and rance forever; their habitation inwardly will a low place, near the spiritual waters. These gs are neither whimsies nor fictions, but verity and truth, as the resigned souls witness from day to day; glory to God forevermore, who hath given to us his spirit, which is the true interpreter of the Scriptures of Truth.

"My dear children and friends,—Having a concern in tender love and good will to your souls, I leave these lines for you to consider when I am gone, and advise that you pass the time of your sojourning here in fear, knowing that you are but as pilgrims and sojourners on earth, whilst you have, each of you, an immortal part, the salvation of which cometh from the Lord alone. He hath called, and is calling to all, saying, 'Look unto me all ye ends of the earth, and be ye saved,' and he yet testifies, 'As I live, saith the Lord, I would not the death of him that dieth, but that all should return, repent and live. Turn ye; turn ye; why will ye die?' Oh, how gracious and merciful is the Lord, the Father of spirits! Acquaint yourselves with him, my dear children! Love him, and fear to offend him, and you will feel the spring of his love and mercy in yourselves, as I have felt it many a time to the melting of my spirit, and humbling of my soul. For this I have cause to speak well of his name, and praise him forever and evermore, and to say with the Psalmist, 'Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies.' The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide, neither will he keep his anger forever. He hath not dealt with us after our sins, nor rewarded us, according to our iniquities; for as the heaven is high above the earth, so great is his mercy towards them that fear him. Like as a father pitieth his children, so the Lord pitieth them that fear him, for he knoweth our frame; he remembereth we are dust. As for man his days are as grass. As a flower of the field, so he flourisheth; the wind passeth over it, and it is gone, and the place thereof shall know it no more; but the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant, and to those that remember his commandments to do them.

"My dear children, I exhort you to fear to offend God always. You will meet with temptations of divers kinds to draw your love from the Lord Jesus Christ to this vain world, and to fill your minds with vain and foolish thoughts, earthly mindedness, wrath, &c. These things spring from the evil spirit, are contrary to the nature and operations of the Holy Ghost, and are very troublesome to those who desire to love the Lord Almighty and Jesus Christ his only Son, our Redeemer, above all things in the world. Vain and evil thoughts, those impositions of Satan, make the heavenly lover to cry mightily unto the Lord, and to say, 'O that thou wouldst wash my heart from wickedness and worldly mindedness, that so vain thoughts may not lodge within me.' Thus, the soul groans to be delivered from vanity, and desires to find acceptance with God. The prophet Micah was concerned to know wherewith he should come before the Lord, and bow himself before the High God; and he queries, 'Shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?' Here was a close examination, indeed, in a sense of the majesty of God Almighty, and of his own duty. He received answer, 'He hath showed thee, O man! what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?' It is needful for all mankind to consider this answer well in all its branches. As there is justice due from one man to another, so in especial manner there is a justice due to Almighty God, which is too much forgotten. Our dear Lord commanded to 'render to Cæsar the things that are Cæsar's, and unto God the things that are God's.' Oh, the forgetfulness of mankind! we owe our all unto God, and he requires our heart, will and affections. It is my reasonable duty to render to him all which he hath reserved for himself, and not to give it to the god of this world, my soul's enemy, robbing my best friend and benefactor of his right. To love mercy is a Christian duty, which is attended with a great blessing, and to walk humbly with God, is an inward walking, or spiritual conversing with him. God is a Spirit, and he hath sent the spirit of his Son into the hearts of the children of men; and as many as love this Holy Spirit, and keep low in their minds, it will lead them in the midst of the paths of judgment, and cause their souls to inherit substance, filling them with the treasures of heavenly love, the foundation of that faith that worketh by it. Oh, my soul can say to the honour of God, and for your encouragement, who desire to walk with God, that there is nothing wanting in those holy, though despised, humble, lowly walks. My soul hath many times been greatly refreshed in this low valley, where the soul drinks plentifully of the water of that river, the streams of which make glad the whole heritage of God. Here also is found the tree of life, whose fruit is good for food to the inward man, and its leaf for medicine. Here also is the sweet lily that toils not, and why? because it waits patiently for the celestial rain. I have thought many times, 'Surely, these are the Enochian walks; such as Enoch walked with God in this low world.' My soul hath found so much sweetness in walking humbly with the Lord my God, that I can do no less than leave this as a call to my succeeding generation, and say, 'Come, taste and see how good the Lord is to all humble, obedient souls. Resign your will to the Divine will in all things; follow meek, holy Jesus, and learn of him, and you will find rest for your never dying souls."

(To be continued.)

Selected.

A CITY WEED.

We may not trample on thee, simple weed,
So bravely springing in the stony way.
The sturdy growth of some far-wafted seed,
Thus flourishing upon a grain of clay.
No gaudy colours flaunt around thy stem,
No grateful scent thy hardy foliage yields,
But, rudely set, thou shinest like a gem,
In hues reflected from the distant fields.

Thou drawest nurture from the dewy skies,
Thou findest food upon the subtle air;
And sometimes may the sun rejoice thine eyes
(For thou hast eyes) down in this sombre lair.
And thou art beautiful; so firmly set
Within the ragged crevice of a stone!
So strong, so resolute, so hopeful, yet
So surely perishable, and alone.

So shouldst thou stand, thou brave and simple heart,
As firmly planted on thy foot of ground,
As strong, as resolute to play thy part,
Though stony dangers hem thee closely round.
Perchance, brave weed, did we thy nature know,
Rare balms and subtle virtues in thee lie;
Yet thy best fortune is, unharmed to grow,
Unknown to ripen, shed thy seed, and die.

It is other people's eyes which cost us the most trouble.

For "The Friend."

INDIAN CORN.

In No. 13 of the Friend was published an extract from a speech by Edward Everett, in which the contrast is finely and strikingly drawn between the gold of California and the gold of agriculture. The idea contained in one of Eliza Cook's poems, is there beautifully amplified and illustrated, the speaker, however, confining his remarks to the golden grain of our maize fields, whereas the poetess has allusion more particularly to wheat or *English* corn. She says:

"My glowing heart beats high
At the sight of shining gold;
But 't is not that which the miser's eye
Delighteth to behold.
A brighter wealth by far
Than the deep mine's yellow vein,
Is seen around, in the fair fields crowned
With sheaves of burnished grain."

The assertion made by Edward Everett, with the ear of American corn in his hand, that "of this transcendent gold of ours, the yield this year will be at least ten or fifteen times that of California," has doubtless surprised many readers, and has seemed to them, perhaps, more like a rhetorical flourish, than a statement founded on actual calculation. But let us consult the statistics. I find that of California gold "the total amount produced and distributed in all directions, down to the close of 1854, is estimated at $298,243,938."* Dividing this by 6½, we find the average annual product to be about $46,000,000. I have seen no estimate of the probable amount for the present year, but we may safely assume it at $50,000,000.

According to the census of 1850, the crop of Indian corn in the United States for 1849, amounted to 592,326,612 bushels. The annual product of this staple has been increasing ever since, and the crop for 1855 is said to be the largest ever gathered. The amount, according to C. Cist, cannot be less than 1,000,000,000 bushels. This quantity at 80 cents per bushel, which is less than the present market price at our Atlantic ports, amounts to the handsome sum of $800,000,000, or just sixteen times our estimate of this year's crop of the inanimate, tasteless, unnourishing gold of the mines and placers of California. The corn crop of 1849, in *each* of the states of Ohio, Kentucky and Illinois, would be worth, at present prices in New York or Philadelphia, about as much as a year's product of California gold; and that of either Indiana or Tennessee, for the same season, would fall but little below this value; while the crop of 1855, in any one of the states named, would, without doubt, considerably exceed it. If we arrange the agricultural productions of our country according to the value of the annual product, Indian corn would head the list, wheat would probably be the next, the value of the crop of this cereal being about half that of Indian corn; close after it, and almost, if not quite, equal to it, would come the grass crop, if we include not only the hay gathered, but also the grass consumed in pasturage, and reckon the latter† equal to the hay crop. Then would follow, and nearly or exactly in the order named, animals killed for food, cotton, oats, butter and potatoes, each of which, excepting, perhaps, the last, exceeds in annual value, our estimate of the produce of the mines of the Golden State.

Returning from our digression, let us inquire a little into the history and characteristics of the great staple of our country, the plant whose produce is pre-eminently the *gold* of American agriculture.

The corn plant was highly valued by the Indians, and it frequently entered into the ceremonies and the mythology of many of the tribes, both in North and South America. Like the bread plants of the eastern continent, its early history is involved in fables and legendary traditions. The following allegory of the Objibwas, is related by Schoolcraft:

"A young man went out into the woods to fast, at that period of life when youth is exchanged for manhood. He built a lodge of boughs in a secluded place, and painted his face of a sombre hue. By day he amused himself in walking about, looking at the various shrubs and wild plants, and at night he lay down in his bower, which being open, he could look up into the sky. He sought a gift from the Master of Life, and he hoped it would be something to benefit his race. On the third day he became too weak to leave the lodge, and as he lay gazing upwards, he saw a spirit come down in the shape of a beautiful young man, dressed in green, and having green plumes on his head, who told him to arise and wrestle with him, as this was the only way in which he could obtain his wishes. He did so, and found his strength renewed by the effort. This visit, and the trial of wrestling were repeated for four days, the youth feeling at each trial that, although his bodily strength declined, a moral and supernatural energy was imparted, which promised him the final victory. On the third day his celestial visitor spoke to him. 'To-morrow,' said he, 'will be the seventh day of your fast, and the last time I shall wrestle with you. You will triumph over me and gain your wishes. As soon as you have thrown me down, strip off my clothes, and bury me in the spot, in soft, fresh earth. When you have done this, leave me, but come occasionally to visit the place, to keep the weeds from growing. Once or twice over me with fresh earth.' He then departed, but returned the next day, and, as he predicted, was thrown down. The young man punctually obeyed his instructions in every particular, and soon had the pleasure of seeing the green plumage of his sky visitor shooting up through the ground. He carefully weeded the earth, and kept it fresh and soft, and in due time was gratified in beholding the matured plant, bending with its golden fruit, and gracefully waving its green leaves and yellow tassels in the wind. He then invited his parents to the spot to behold the new plant. 'It is Mondamin,' replied his father, 'it is the spirit's grain.' They immediately prepared a feast, and invited their friends to partake of it." This, according to the Objibwas, is the origin of Indian corn.

While we may be amused by this tradition, so characteristic of the red-man, it may be well for us to reflect, that the sentiment intended to be conveyed thereby, although wrapped up in the fable, or rather the allegory, of the tradition, is true,—namely, that this noble plant is the gift of a beneficent Creator. And when we see its green spires shooting forth from the brown earth, or later in the season, gaze upon its long leaves and lofty stem waving gracefully in the summer wind, let us remember that there was a time when the corn plant had no existence, when there was neither verdant sod nor shady forest, nor any green herb—that it was at the fiat of omnipotence that "the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind." And in reflecting on the wonderful adaptation of the vegetable kingdom to the purposes for which it was created, and the great boon that many of the species have, in a more especial degree, proved to human race, as well as to the lower animals, can, perhaps, more fully appreciate the statem of the Sacred historian in reference to this, a other parts of the creation, that when the mighty looked upon it, "he saw that it *good.*"

L. L. N.

(To be continued.)

* Lippincott's Pronouncing Gazetteer of the World. Art. California.

† On the authority of the compiler of the Year Book of Agriculture.

From the life of Mary Dudley.

"Oh! how did my soul lament within our ca the want of that holy discipline which, if submi to, would prepare to be accoutred for servic the Lord's hand, and amongst the people. lack of righteous zeal, of spiritual discernment heavenly skill in savouring the things that b God, while those that be of man merely, can nicely discriminated and understood.

"The faculites and reasoning powers of many strong, their perceptions clear respecting that p wherein self can rejoice and is nourished; but the cross! to some I fear that even the preach of it is as to the Jews and Greeks. There is an willingness to lose the life, in order that that wh deserves the name may be found, while any s stitute is readily adopted, rather than submiss to the humbling, reducing state where, as li children, the kingdom is alone received.

"An endeavour to reconcile the world and r gion, seems the hindrance of a multitude; strong assertion of our blessed Redeemer be too much overlooked, 'ye cannot serve God mammon.' Thus, the eye becomes dim, and ear often deafened, so that imparting what is s to be the whole counsel to such, is like break down a fenced wall; the healing power of a p sican to those who are whole; needless tidings; unwelcome message. How hardly shall they t have riches enter into the kingdom. Various the possessions wherein there is a resting; ma have their good things in this life. Oh! that abundance might be passed through, and tempo blessings not centered in, so as to cloud the vi of the things that are eternal.

"I often think inherited or obtained treasu have blinded the spiritual eye of many, who descended from those sons of the morning, as respects our little community, to whom great thi would have been burdensome; and earnest my desires that worldly prosperity may not allowed to settle in a state of dangerous ease, the language formerly uttered in the Lord's na should be applicable, 'They that depart from shall be written in the earth."

Friend's Library.

A Woman Swimming the Mississippi.—An cident related in Lloyds' forthcoming Steamb Directory, shows the advantage of women knowi how to swim. When the Steamer Ben Sherr was in flames on the Mississippi River, and t female passengers who had thrown themselves i the water were drowning around the bost, the w of Captain Castleman jumped into the river, w her infant in her arms, and swam ashore, a d tance of half a mile, being the only woman sav out of sixteen. She had learned to swim wh a girl.

For "The Friend

GEORGE MOGRIDGE.

(Concluded from page 108.)

The author of "Old Humphrey" is described most amiable in character and disposition. T sentiments expressed in his writings were not ali to his heart. "In the relations of a husband

er, and a friend, he was the same gentle, gene-
, loving and lovable being as the one he sought
ortray in his sketches. His sunny temper and
istent conduct diffused an air of cheerfulness
ugh the family circle; and to him his children
ed, not only with the respect due to a parent,
with that confidence and freedom which belong
companion and a guide." In social inter-
se, he appeared to much advantage. "His
lemanly and agreeable deportment, his delicate
ideration for the feelings and sentiments of
rs, and his general intelligence, secured for
a welcome in every circle where he was known
en on a visit in town or country, he soon be-
e a favourite with the young. They were
ily won over to his side from the kindly notice
ook of them, and his solicitude to promote
pleasures and happiness."

corge Mogridge continued his literary occupa-
without any abatement of zeal and activity
l advanced age. The first serious interruption
is health seems to have originated in a pain-
ccident. Returning to his home late at night,
prained his ancle badly in consequence of
ing upon a broken flag-stone. This led to a
confinement to his house, and from that time
as unable to continue the country rambles he
uch enjoyed, and which no doubt contributed
tially to the preservation of his health.
stead of revelling in the meadows and among
hedge-rows of the country, his study was now
hief scene of his meditations." Here he in-
riously continued his labours, without inter-
ion and with no less activity and vigor than
mes of better health, his mental power re-
ing in all its freshness to the last week of his

In the spring of 1854, it became increasingly
ent that his labours were drawing to a close,
that he must ere long descend into the dark
y. The period had now arrived which was
st the religious experience of the sufferer,
show whether he had indeed attained a settle-
t upon the Rock of Ages. His friends had
inexpressible satisfaction of witnessing in
time of weakness and languishing, that he
ned the same happy and devout frame of mind,
ame humility and faith which had distinguish-
im in the buoyancy of life. "Through the
e of the Holy Spirit, he was enabled to mani-
that submission to the will of his heavenly
er, to which he had so often exhorted others;
gh sometimes in the greatness of his pain, the
tive cry of the patriarch was forced from his
"Have pity upon me, O ye my friends;
he hand of God hath touched me." "Not
was he hopeful himself in the season of sick-
but he sought to make all in his family circle
ful also. When he spoke, his eye was lit up
animation, and his words were full of en-
agement. "Though I know not the measure
y days," he wrote, "I well know there is but
p between me and death;" and though I can-
ell what yet remains for me to do, willingly
d I have my last act to be a deed of kindness,
my last breath to be a Hallelujah." His
s of a happy immortality rested on no sup-
d righteousness or good works of his own, but
y and alone in the merits and mercies of his
passionate Lord and Saviour who offered him-
a sacrifice for the sins of the world. The
y and contrite state of mind which he cherish-
reathes in an aspiration penned by him a short
before his decease, "Help me more clearly
scern that Jesus Christ is my only hope and
ll; having him I possess all things. 'Whom
I in heaven but thee,' and there is none upon
that I desire beside thee. Help me at all
s to know, and to do thy sacred will."

His beloved and faithful partner who waited upon him with devoted attention has recorded in touching terms the incidents of his last few days. Some brief extracts from her account will close this sketch. "It will rejoice the hearts of many to know that in the midst of much pain, and great bodily weakness, the poor sufferer's faith, hope, and thankfulness were undiminished: and that, like, Daniel of old, he could feelingly say, 'It is good for me that I have been afflicted.' His mind, during this trying season, seemed to attain a deeper solemnity than ever; and he saw more and more the beauty of holiness, and found in the precious promises of God's holy word, all that was necessary to reconcile him to the merciful dealings of his heavenly father, and to enable him to say, 'I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me.'"

"His sufferings were often very great, but not one murmuring or fretful word escaped from his lips." "At one time, my husband remarked, 'I am never alone; I see God in the darkness, I hear his voice in the silence, he is ever present with me. His ways are often mysterious; there are many things we cannot now understand, but there is a needs-be for all our sufferings; much sin in us that wants purging away; and when in glory, the contrast may heighten our bliss.'" The prevailing attitude of his mind was that of deep humility and cheerful resignation. At one time he expressed himself thus: 'God is what he ever has been,—a Rock and a Refuge to those who trust him; a very present help in time of trouble. When his servants of old were in heavy trials, he was with them; In all their afflictions he was afflicted, and the angel of his presence saved them.' It is even so now, and thus will it ever be. "He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." "It was very distressing to hear his incessant cough, and to witness his great difficulty of breathing. For the last two days, his bodily sufferings were very great, but his faith and love were still greater; and his almost inaudible voice was employed, at intervals, in prayer and praise, and encouraging those about him to '*look upward.*' 'We shall meet again,' he said to me with a smile." Such was the truly happy close of the life of this good man. He died on the 2nd of Eleventh mo., 1854, aged sixty-seven years. The bereaved widow closes her narrative with these pious observations. "I have indeed, been highly privileged in having had such an affectionate husband, companion, and friend; and though painful to be the survivor, I feel thankful that my life has been spared to add to his comfort to the last. The Lord has wonderfully supported me hitherto, and will, I hope, increase my faith and confidence in him, and enable me, like my beloved husband, to go on my way with cheerful resignation, endeavouring to rejoice in his goodness and mercy."

THE FRIEND.

TWELFTH MONTH 22, 1855.

The last two steamers that have arrived from England, have brought intelligence of the expectation prevailing generally throughout Europe, that negotiations preliminary to the establishment of peace between the belligerent powers, would soon be publicly announced; and so probable does it seem that this rational course will be pursued, that consols, which are considered the most sensitive and certain criterion by which to judge of the good or bad condition of the government, have improved so much as to approximate within two or three per cent. of their value, prior to the declaration of war between Great Britain and Russia.

It is to be greatly desired that this general expectation may not prove illusory, and that a stop will be put to the frightful havoc of human life, and the other dreadful crimes that have so far attended this disgraceful war. It will be long before the full extent of destruction and suffering caused by it, will reach the public ear, if it ever should; but enough has been blazoned abroad to show how readily in this age of boasted enlightenment and civilization, men may have their worst passions aroused, and so stimulated as to give themselves up, willing agents, to effect the slaughter of each other, and to inflict on those who may have never harmed them, but whom their respective governments have declared to be enemies, almost every evil that will diminish or torture them. Truly, there seems but little in the political world like heralding the establishment of the kingdom of the Prince of Peace, or of the different peoples of the earth, acknowledging and acting up to the gospel truth, "one is your master, even Christ, and all ye are brethren." Nevertheless, we believe the little stone cut out without hands, has smitten the image upon his feet that are of iron and clay, and that it is gradually increasing, and will become a great mountain, and fill the whole earth. "And the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it. And many nations shall come and say, Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob, and He will teach us of his ways, and we will walk is his path. And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine, and under his fig-tree, and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."

Happy are all they whose spirits are even now introduced into this kingdom of righteousness and peace, and whose daily life and concern it is to draw others into it, and thus hasten the coming of that glorious day seen and described by the prophet.

SUMMARY OF EVENTS.

EUROPE.—News from Liverpool to Twelfth mo. 1st. The principal feature of the news of the week, is a variety of rumors of approaching peace. It does not seem clear that any overtures on the subject have been made by Russia, and the rumors alluded to have possibly no better foundation than the increasing desire in England and France to get out of a contest attended with such enormous expense. There has been an almost total cessation of hostilities in the East of late; it is, however, stated that the preparations at Sebastopol for attacking the northern forts, were proceeding rapidly. Despatches received at Vienna, state that Omer Pacha had entered Kutai, and commenced offensive operations on the 9th ult., but the result was not known.

The Danish Conference on the Sound Dues met on the 20th, but took no action.

The King of Prussia, in his speech to the Legislature, announces decidedly the continued neutrality of Prussia.

General Canrobert left Copenhagen for Paris on the 30th ult. According to the Paris papers, his mission had been attended with some success.

Admiral Bruat, commander of the French fleet in the Black Sea, had died of cholera.

The King of Sardinia had been conveyed from France to England, in the Queen's yacht. He met with an enthusiastic reception at London.

The weather, in the Gulf of Finland, to the 26th ult., had been mild for the season; but in the Gulf of Bothnia, more severe. Another division of the British fleet had left Kiel for England. Admiral Dundas had received orders to return.

Cholera continued its ravages at various points. At Scutari the Anglo-German legion had suffered severely. In Palermo the deaths were from 70 to 100 a day, and in Naples, from 30 to 40 deaths daily were caused by this fearful disease.

A water-spout burst in the harbour of Tunis, and sunk five ships on the 18th ult.

On the 14th ult., a terrible inundation, attributed to a water-spout, devastated the country around Messina. The whole country was laid under water; trees were rooted up; houses, gardens and cattle destroyed, and many persons drowned. Much damage was also done in the city of Messina. The loss is said to exceed six millions of dollars.

Official returns show the total number of persons, who visited Paris during the Exposition, was 579,549, exclusive of those who took up their residence in the environs of the city. Of this number, 168,604 were foreigners.

The Liverpool cotton market had further declined; sales of the week, 49,000 bales. The market for breadstuffs was dull, and prices slightly lower. The admiralty contracts for the supply of the British navy with provisions, had been taken at lower rates than was expected. The average price for beef was £7 7s., and for pork £9 per barrel. American stocks had improved with large sales. Consols had advanced to 89¾. The high price of provisions in London caused no little uneasiness, as large and excited meetings were still held every first-day in Hyde Park, where incendiary appeals were made, and riots seriously threatened.

MEXICO.—Dates from the city of Mexico to the 5th inst. A conspiracy had been discovered, the object of which was to make General Urega, President. Urega and others implicated in this conspiracy, had been arrested, which caused great excitement. The Church is opposed to the present Government, and general confusion prevailed.

NICARAGUA.—Parker H. French, accredited Minister from the Walker governmennt to the United States, has arrived at Washington. It is not supposed that he will be recognized by the U. S. administration. The President has issued a proclamation, warning all persons against enlisting or hiring others to enlist, within the territories of the United States, for military operations against Nicaragua. The last news from Nicaragua represented that Col. Kewen had gone to San Francisco, to raise 500 volunteers to aid Walker. In reference to the health of the country, it is stated that the Transit Company has 150 men in its employ, and that during two years and four months, not a single death has occurred among them.

UNITED STATES.—*Congress.*—The second week of the session was spent by the House of Representatives, in the same manner as the first. The ballotings were continued with little variation in the votes, and without any apparent disposition to unite on a candidate. On the 15th inst., the proposition was renewed that the candidate having the largest vote, it being at the same time a majority of a quorum of the House, should be declared Speaker. After discussion, the resolution was laid on the table. It is stated that during this protracted struggle, no ill temper has been discernible; on the contrary, great good humour has characterized the conduct of the members. It is only to be regretted that they were not more profitably employed, and in a manner becoming the high trust confided to them. The Senate elected its standing committees, and attended to other business of no general interest.

The Army and Navy.—The estimate for the support of these branches of the public service for the next financial year, amounts to the enormous aggregate of $28,-551,985, viz: $17,027,480 for the former, and $11,524,-505 for the latter. These sums include the expense of fortifications, navy yards, magazines, hospitals, &c.

Kansas.—The accounts from Kansas are so much influenced by the party bias or excitement of the writers, and represent the late disturbances so differently, that it is difficult to get at the truth. It seems pretty clear, however, that there has been no such outbreak yet as to justify calling in the U. S. troops, and the authority asked for by Governor Shannon, had not been given him at a recent period. Letters speak of both parties preparing for actual war.

Philadelphia.—The expenditures of the city for 1856, are estimated by the Controller at $4,394,800, of which it will be necessary to raise $2,760,000 by taxation. Nearly one million of dollars is required to pay interest on the funded debt of the city. The support of the public schools is also a heavy item, amounting to over $600,000. Mortality last week, 184.

New York.—The shipments of specie from this port last week, amounted to $615,878. On the 17th, flour was quoted at $8.50 for state, and $9 to $9.50 for southern. Mortality for the week, 346. On the 17th, the steamer Empire City arrived from Aspinwall, with $1,750,000 in gold, and 500 California passengers.

California.—San Francisco dates to Eleventh month 20th. The Indian difficulties in the north continued. A battle had been fought on Rogue River, between 300 Indians and 400 Regulars, under Capt. Smith, of Fort Lane. The troops were obliged to retreat with the loss of 18 men killed, and 25 wounded. General Wool had proceeded to the scene of trouble. Some rain had fallen, and there was much snow in the mountains, but the winter rains had not set in. The ship Polynesia had sailed for New York, with a very valuable cargo of China silks, furs, and dry goods, sperm and whale oil, and whale-bone. Domestic flour was quoted at $8.50 a $9.00 per bbl.

Salt Lake dates to Tenth month 11th, had been received. Difficulties had occurred between the Mormons and the Eutaw Indians, by whom several Mormons had been killed.

Miscellaneous.—The Cost.—According to a Paris correspondent of the National Intelligencer, the cost of the Eastern war greatly exceeds one million of dollars per day. Such an outlay, long continued, must produce disastrous results to the nations immediately engaged. It is said that of 80,000 horses sent to the Black Sea by France, only 10,000 remain. The other 70,000 either perished in battle, or through exposure, fatigue and neglect. The average cost was about $100 each, and about as much more to convey them to the Crimea.

A New Comet, has been discovered at Berlin by Bruhus, and the fact has been communicated to the Smithsonian Institute. "It appears like a feeble nebula, and its daily motion is in R. A., about 20 min. of arc, in declination almost 0 min.

Length of the Mississippi.—The Boston (Mass.) Transcript gives the total length of the Mississippi and all its tributaries as fifty-one thousand miles, which is more than *twice* the equatorial circumference of the earth!

Glass.—Belgium is the largest glass manufactory of the world. It is stated that from one establishment last year, 400,000 dozen pairs were exported to England and America. There are three thousand hands employed there.

The Grape Culture in the West.—Within twenty miles around Cincinnati, about 1500 acres of ground are planted with vines, of which about 1000 acres are now in bearing, and were expected to produce 150,000 gallons of wine this year. The season has been unfavourable, or the yield would have been much larger. In Missouri and Illinois, about 1100 acres are planted with vines, and the culture is rapidly extending. The variety principally cultivated, is the Catawba grape.

A Costly Animal.—A vessel, which has just arrived in the Loire, France, from Sumatra, has brought a magnificent royal tiger for one of the public menageries. Forty armed men were, it is stated, sent to capture him, but he killed ten, and injured thirteen of them before he could be secured.

Mortality among Chestnut Trees.—All the chestnut trees throughout Rockingham county, N. C., and the surrounding counties, have died this season.

Flour in the West.—A few days since, a sale of 2500 barrels superfine flour was made at Alton, Ill., at $8.50 per bbl., to be shipped to Rio Janeiro.

Austria and the Pope.—The little religious freedom that existed in Austria, has been surrendered by the recent concordat between the government and the Pope. The State abandons all control over the Church; gives up all claim to interfere with the action of the Pontiff; admits the right of free and unrestrained communication between the Pope and the Bishops. Education is given up entirely to the Church, which is to be protected from all opposition; is to have the power of prohibiting the circulation of books; may punish all who impugn its tenets; nominates all the clergy; takes the whole jurisdiction of marriages; and appropriates all church funds as it pleases.

RECEIPTS.

Received from Ruth Leeds, N. J., $2, vol. 29; from Sl. W. Lynde, Ind., per B. Lowry, $4, vols. 28 and 29; from Chas. Perry, agt., R. I., for Wm. Foster, $2, vol. 27, for John Peckham, Ethan Foster, Elizabeth Perry, $2 each, vol. 28, for Sarah Green, Saml. Sheffield, $2 each, vol. 29; Eleventh mo. 5th, from Geo. Gilbert, Pa., $2, vol. 29; from M. Battin, Pa., $4, vols. 27 and 28; duplicate, see page 72.

Friends' Boarding-School for Indian Children, at Tunessassah.

Two women Friends are wanted at this Institution to assist in the family.

Also, a man Friend to aid in carrying out the concern for the improvement of the Indians.

Application may be made to JOSEPH ELKINTON, 377 S. Second st.
THOMAS EVANS,
Philad., Eleventh mo. 1st, 1855. 180 Arch st.

WEST-TOWN BOARDING SCHOOL.

Wanted, a Teacher of the Classical Department in this Institution.

Application may be made to either of the undersigned members of the Committee.

SAMUEL HILLES, Wilmington, Del.
THOMAS EVANS,
SAMUEL BETTLE, Jr. } Philada.

MARRIED, at Friends' Meeting, Whiteland, Chester Co., Pa., on Fourth-day, 21st of Eleventh month, WILLIAM P. TOWNSEND, of West Chester, to ANNA MARY, daughter of Samuel R. Kirk, of the former place.

DIED, at Hopkinton, R. I., 5th of Eighth month last, after an illness of several months, THOMAS W. Foster, son of Thomas and Phebe Foster, aged 21 years. The dear young Friend was a kind and dutiful son, of a tender spirit, exemplary in dress and language, diligent in the attendance of meetings, concerned for the prosperity of Truth, and very careful in his conduct and conversation. His solicitude for his own advancement in the narrow way, and his earnest desires for his youthful friends, that they too might not neglect the day of their visitation, were often manifested. The loss of an elder brother, a little more than a year previous to his decease was very affecting to him, and from that time he became increasingly concerned for his own salvation. Soon after his disease assumed a serious character, he appeared to be fully persuaded that he should not recover, and notwithstanding the blamelessness of his life he had to pass through some close provings and conflicts of mind, often appearing in great brokenness of spirit, saying that though there seemed to be nothing particular in his way, yet he did not feel that evidence of being accepted, which he greatly longed for. At other times he was mercifully enabled to speak of the great comfort and enjoyment he witnessed, and of the approaching end, expressing desires that he might be fully prepared before his change came. He appeared to make it his business from day to day, to seek for such preparation, feeling that it required great purity to be ready to join the heavenly host. He loved retirement, desiring at times to be left alone, and at such seasons he was often fervently engaged in supplication. Often desired he might be reading from "Piety Promoted," and the Holy Scriptures, which above all he loved, saying that good reading helped him on his way. Near the close he was fully aware that his release was at hand, and manifested great calmness and sweetness of mind. The day previous to his death, after affectionately embracing his two younger brothers, he looked upon them, and said, "How little they know what it costs to be prepared for such a time as this," and desired that might be prepared to meet him in a better world, which he remarked he hoped he was ready to go, and if the Saviour would mercifully receive him into one of the lowest mansions, it was all he could ask." Afterwards he said he had a hope of being received. Early on the day of his death, it was thought that the time for his release had come, but he had a sense that it was not so, and being asked by his aged grandfather if he thought he was going, he replied, "Not just now." After this he continued in a peaceful state of mind for several hours, being at one time engaged in vocal supplication not much of which could be fully understood on account of the weakness of his voice. He fell asleep, and soon awoke, saying he was then going, and in a few minutes passed away without a struggle, leaving his friends the consoling belief, that his redeemed and purified spirit was gathered to the garner of heavenly rest.

——, on the 14th of Eleventh month, at the residence of his brother, New Castle Co., Delaware, PUSEY PHILIPS, in his 41st year; a member of Kennett Monthly Meeting.

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Appeal for the Ancient Doctrines of the Religious Society of Friends.

(Continued from page 114.)

n speaking of the Resurrection, on p. 134 of Essays on Christianity, it is said—

First, with respect to the impenitent wicked, their t *during the separate state* of existence, is described as e of pain and punishment, or in language more or ss metaphorical, and in what degree it is metaphori-l, no man can pretend to decide, as one of fire and prisonment. Although our Lord's parable of the h man and Lazarus, probably presents to our view *fictitious history*, yet we have every reason to allow at the doctrines which it so clearly conveys to our derstanding, are the doctrines of absolute truth."

After speaking of the condition of the rich man, following passage in 1 Peter, iii. 18—20, is ted: That Jesus [Christ] was "put to death he flesh, but quickened by the Spirit, by which o he went and preached unto the spirits in pri-, which sometime were disobedient, when once long suffering of God waited in the days of h." In commenting on this text it is said:

Although this passage is in some respects of doubt-l interpretation, it will, I believe, be found to be ex-icit as far as relates to the point now before us. For nether we understand it as declaratory of the doc-ne that Jesus after his crucifixion 'descended into ell,' or as conveying the far more probable idea, at in his pre-existence and divine nature he preach-to the antediluvians by his prophet Noah, it is evi-nt that the apostle speaks of the spirits of that an-ent race of sinners as being at the time when he *ote in prison."*

n page 211 of the Biblical Notes, the spirits he same antediluvians are spoken of as—

Imprisoned in the mansion of separate spirits, being ere reserved for future and final judgment."

n page 141 of the Essays on Christianity, the ject of the resurrection is thus concluded—

He [the child of Adam] has within him a never ing spirit; and even that part of him which is stined to moulder in the grave, shall in the end be nd the seed of a spiritual body, and shall be clothed th incorruption and immortality. If he is wicked d disobedient, after his death he is reserved in pain d darkness for the righteous judgment of God. After s resurrection that judgment will be consummated. he is righteous, when he dies his disembodied ul ascends into regions of bliss; when he is raised m the dead, the whole man will be renovated and ll enter into the fulness of the glory of Christ."

n page 385 of the same work it is said—

He is also assured by prophets and apostles, and re especially by Jesus Christ himself, that the day coming, when all who are in the graves shall hear e voice of the Son of God; when the dead shall ac-ally be raised even as Christ was first raised; when e souls of men shall be invested with spiritual bodies, "this mortal clothed with immortality, and death swal-"lowed up in victory."

These passages convey the idea that the soul does not at once after death, enter into a state of everlasting fixedness; that the dust of the bodies may be the seed of a spiritual body; and, if the dead are actually raised as Christ was first raised, that the same body of flesh and blood is to be re-suscitated.

There is also in the above passages a latitude of expression, on the mysterious subject of the resurrection of the dead, which is much more likely to give rise to speculation and controversy, than to settle Christians in a firm conviction of the truth of the doctrine.

The Society of Friends has always believed in the doctrine of the resurrection of the dead and of the day of judgment; yet they have not only considered it safest, as on other inscrutable subjects, to confine themselves to Scripture language; but to be concise in their declarations respecting it.

Robert Barclay says, in his Confession of Faith, using the language of Scripture, "There shall be a resurrection of the dead, both of the just and the unjust—they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body."

In the declaration of Faith issued by George Whitehead and others in 1693, it is said, "And as the celestial bodies do far excel the terrestrial, so we expect our spiritual bodies in the resurrection shall far excel what our bodies now are; and we hope that none can justly blame us for thus expecting better bodies than now they are. Howbeit we esteem it very unnecessary to dispute or question how the dead are raised, or with what body they come; but rather submit that to the wisdom and pleasure of the Almighty God." Sewell's History, ii., p. 355.

Receiving and believing the doctrine of the resurrection and judgment of the dead as laid down in the Scriptures of Truth, it is far more desirable to be prepared for that awful day, than, by attempting to be wise above what the holy penmen have recorded, to stir up unprofitable discussion upon the subject.

From its rise, our religious Society has regarded the institution of the Sabbath day, as a part of the ceremonial and typical law of Moses; and as such has believed it to be abrogated by the coming of Christ, the great antitype, in whom all the types and shadows of that law were fulfilled. Christ himself is the true believer's sabbath or rest. Among the works under examination is one devoted especially to this subject, put forth for the "Sabbath-day" is the result of a "perpetual decree," and that it is "an essential part" of the moral law of God.

In page 52 of this treatise it is said:—

"Every one who is familiar with the ministry of Je-"sus as recorded by the Evangelist, must be aware how "carefully he guarded the whole moral law of God. "There can be no question that he was speaking of this "law, contained as it was in the ten commandments, "and inscribed on the tables of the covenant, when he "said, 'Till heaven and earth pass, one jot or one tittle "shall not pass from the law till all be fulfilled.' * * * "It seems impossible to avoid concluding from these pas-"sages that the whole moral code, as it had been revealed "to the Israelites, was to remain in unimpaired authority "to the end of time; nor does there appear to be any "good reason why the principle here laid down by our "Saviour should not apply to the fourth as well as to "the other nine commandments."

Again, page 66, it is said, speaking of the day on which Christ rose from the dead:—

"As God the Father hallowed the seventh day, on "which he rested, and marked it for his own, as the "birth-day of the world; so the Son of God was now "distinguishing with peculiar honour the day of the "*new creation*, on which his lowest humiliation was ex-"changed for victory, and the atonement made for sin "triumphantly confirmed."

And a little further on:—

"Thus arose and thus concluded the first Christian "sabbath."

Again, on page 75.

"All that appertained peculiarly to the Mosaic dis-"pensation had now passed away: the shadow was ex-"changed for the substance; and the day on which "Jesus rose from the dead had been *hallowed* by the "Lord himself *for his own worship*, and for the rest and "religious edification of his believing children."

But it is unnecessary to multiply quotations, as the whole work is expressly written to prove, as we have already stated, that the "Sabbath-day" is an institution established by a perpetual decree, and that it is an essential part of the moral law of God. But it is evident that Christians do not observe a day, said to be thus consecrated by a perpetual decree; and that, whatever good reasons there are, (and these are many and cogent) for appropriating every seventh day to rest from labour, and to public worship, these reasons are altogether different from those assigned in this work.

The following extract from Robert Barclay's Apology, will show in what light our Society has always regarded the subject, and how incompatible the tenor of this work is therewith. "We not seeing any ground in Scripture for it, cannot be so superstitious as to believe, that either the Jewish Sabbath now continues, or that the first day of the week is the antitype thereof, or the true Christian Sabbath; which with Calvin, we believe to have a more spiritual sense, and therefore we know no moral obligation by the fourth command, or elsewhere, to keep the first day of the week more than any other, or any holiness inherent in it. But first, forasmuch as it is necessary that there be some time set apart for the saints to meet together to wait upon God; and that secondly, it is fit at sometimes they be freed from their outward affairs; and that, thirdly, reason and equity doth allow that servants and beasts have some time allowed them to be eased from their continual labour; and that, fourthly, it appears that the apostles and primitive Christians did use the first day of the week for these purposes, we find ourselves sufficiently moved for these causes to do so also, without superstitiously

straining the Scriptures for another reason, which that it is not to be there found, many Protestants, yea Calvin himself, upon the fourth command, hath abundantly evinced. And though we therefore meet and abstain from working upon this day, yet doth not that hinder us from having meetings also for worship at other times." Prop. xi., sect. 4.

We cannot but think that the tendency of the following passage is to induce a reliance, beyond what belong to them, on outward forms. It occurs in the Observations on the Distinguishing Views, &c., in the addenda to the chapter entitled "Practical Remarks and Advices on Silent Worship," p. 291; first printed in the seventh edition of 1834, and apparently designed to enforce upon Friends the necessity of greater attention to outward forms, and stated times, of private religious services.

"No one can with any show of reason, deny that our "Lord's precept respecting our entering into *the closet, shutting the door*, and praying to our Father who seeth "in secret, is to be understood *literally*, and therefore "such a practice, as far as circumstances allow, *is universally incumbent* upon Christians. If we would grow "in grace and in the knowledge of our Lord Jesus "Christ, it must be our frequent practice, especially at "the commencement and end of each day, to retire into "solitude, and there to seek for ability to pour out our "prayers to the Lord with a diligent and fervent spirit. "[Nor ought we to forget that *we may be assisted* in the "performance of this Christian duty by kneeling down "in a deliberate and solemn manner.*] For the prac"tice of kneeling in private as well as in public prayer "we have a clear and abundant warrant in Scripture; "and it is surely a blessed circumstance when our whole "man, body as well as soul, is reverently bowed before "the Lord our God. It has often been remarked that "the secret breathing of the soul, and the inaudible "sigh of the broken spirit, are prayer in the sight of "God; and this is certainly true, but we ought not to "rest satisfied with these *alone*. Prayer flowing from "the heart, and yet flowing *in words*, was plainly commanded by our Saviour, when he said, 'After this manner, therefore, pray ye, Our Father,' &c."

"To the occasional use of the prayer which our Lord "condescended to recite, I cannot conceive that any re"flecting Christian can for a moment object; and I be"lieve that our children ought to be accustomed to it "from early life. Yet I do not understand our Lord's "words as rendering *this form* imperative; but only as "enjoining upon us to pray after this manner, that is "in such clear and emphatic words, as shall plainly ex"press our humble adoration of God, and our earnest "entreaty for his grace and preservation."

The following quotation from Barclay's Apology, will show the difference between the views inculcated in the above extracts, and those of our Society:—

"We freely confess that prayer is both very profitable and a necessary duty, commanded, and fit to be practised frequently by all Christians; but as we can do nothing without Christ, so neither can we pray without the concurrence and assistance of his Spirit. But that the state of the controversy may be the better understood, let it be considered first, that prayer is twofold, *inward* and *outward*. Inward prayer is that secret turning of the mind towards God, whereby being secretly touched and awakened by the light of Christ in the conscience, and so bowed down under the sense of its iniquities, unworthiness and misery, it looks up to God, and joining with the secret shinings of the seed of God, it breathes towards him, and is constantly breathing forth some secret desires and aspirations towards him. It is in this sense that we are so frequently in Scripture commanded to pray continually; which cannot be understood of outward prayer, because it were impossible that men should be always upon their knees expressing words of prayer, &c. Outward prayer is, when as the spirit, being thus in the exercise of inward retirement, and feeling the breathing of the Spirit of God to arise powerfully in the soul, receives strength and liberty by a superadded motion and influence of the Spirit to bring forth either audible sighs, groans or words, and that either in public assemblies, or in private, or at meat, &c." * * * "As then *inward prayer is necessary at all times, so*, so long as the day of every man's *visitation* lasteth, he never wants some influence less or more for the practice of it." * * * "But because this outward prayer depends upon the inward as that which must follow it, and cannot be acceptably performed, but as attended with a superadded influence and motion of the Spirit; therefore cannot we prefix set times to pray outwardly, so as to lay a necessity to speak words at such and such times, whether we feel this heavenly influence and assistance or no; for that we judge were a tempting of God, and a coming before him without due preparation."—Prop. xi., sect. 21.

(To be continued.)

On Writing Inks.—Dr. J. Stark, in a paper recently read in the Society of Arts, Edinburgh, stated that in 1842 he commenced a series of experiments on writing inks, and up to this date had manufactured 229 different inks, and tested the durability of writings made with these on all kinds of paper. As the result of his experiments, he showed that the browning and fading of inks resulted from many causes, but in ordinary inks chiefly from the iron becoming peroxygenated and separating as a heavy precipitate. Many inks, therefore, when fresh made, yielded durable writings; but when the ink became old, the tannogallate of iron separated, and the durability of the ink was destroyed. From a numerous set of experiments, the author showed that no salt of iron and no preparation of iron equalled the common sulphate of iron—that is, the commercial copperas—for the purpose of ink making; and that even the addition of any persalt, such as the nitrate or chloride of iron, though it improved the present colour of the ink, deteriorated its durability. The author failed to procure a persistent black ink from manganese, or other metal or metallic salt. The author exhibited a series of eighteen inks which had either been made with metallic iron or with which metallic iron had been immersed, and directed attention to the fact that though the depth and body of colour seemed to be deepened, yet in every case the durability of writings made with such inks was so impaired that they became brown and faded in a few months. The most permanent ordinary inks were shown to be composed of the best blue gall nuts with copperas and gum, and the proportions found on experiment to yield the most persistent black were six parts of best blue galls to four parts of copperas. Writings made with such an ink stood exposure to sun and air for twelve months without exhibiting any change of colour; while those made with inks of every other proportion or composition had more or less of their colour discharged when similarly tested. This ink, therefore, if kept from moulding and from depositing its tannogallate of iron, would afford writings perfectly durable. It was shown that no gall and logwood ink was equal to the pure gall ink in so far as durability in the writings was concerned. All such inks lost their colour and faded sooner than pure gall inks, and several inks were exhibited, which, though durable before the addition of logwood, faded rapidly after logwood was added to them. Sugar was shown to have an especially hurtful action on the durability of inks containing logwood—indeed, on all inks. Many other p inks were exhibited, and their properties scribed—as gallo-sumach ink, myrobalans Range's ink—inks in which the tannogallat iron was kept in solution by nitric, muriatic, phuric and other acids, or by oxalate of pot chloride of lime, &c. The myrobalans ink recommended as an ink of some promise for d bility, and as the cheapest ink it was possibl manufacture. All ordinary inks, however, w shown to have certain drawbacks, and the aut endeavoured to ascertain by experiment whet other dark substances could be added to i to impart greater durability to writings made w them, and at the same time prevent those chem changes which were the cause of ordinary i fading. After experimenting with various s stances, and among others, with Prussian b and indigo dissolved in various ways, he found sulphate of indigo to fulfil all the required co tions, and, when added in the proper propor to a tannogallate ink, it yielded an ink whic agreeable to write with, which flows freely fi the pen, and does not clog it; which never mou which, when it dries on the paper, becomes of intense pure black, and which does not fad change its colour, however long kept. The aut pointed out the proper proportions for secu these proprieties, and showed that the smal quantity of the sulphate of indigo which coul used for this purpose was eight ounces for ev gallon of ink. The author stated that the ink preferred for his own use was composed of tw ounces of gall, eight ounces of sulphate of ind eight ounces of copperas, a few cloves, and f or six ounces of gum arabic, for a gallon of i It was shown that immersing iron wire or fili in these inks destroyed their durability as m as similar treatment destroyed ordinary inks. therefore recommended that all legal deeds documents should be written with quill pens the contact of steel invariably destroys more less the durability of every ink. The author c cluded his paper with a few remarks on copy inks and indelible inks, showing that a good ec ing ink has yet to be sought for, and that ir lible inks, which will resist the pencillings washings of the chemist and the forger, n never be looked for.—*London Artizan.*

Selected for "The Friend."

A Chapter in the Reformation.

(Concluded from page 116.)

Farel did not long survive the loss of Cal He proceeded to Metz, where he delivered a p erful discourse, but the exertion was too much r his debilitated frame, and he was obliged to t to his bed. The people gathered around him, these he exhorted and comforted; while th amazed at his fortitude, exclaimed one to anot "See, this man is the very same that he alw has been! We never knew him dejected, e when danger made our spirits fail. When we w ready to give up everything, he remained st fast, confiding in his Lord, and cheering us by christian heroism!" He gently fell asleep on 13th of September, 1565.

One of his biographers remarks, that "with lessening the praise and commendation due to one, Farel, in reference to his anxiety, toil, exertions in the work of the Reformation and ministerial office, and his entire self-consecrat stood in the very first rank." As a preacher unquestionably gained a high position for ef and usefulness. Men of all ranks and clas from the senator to the peasant, confessed power of his eloquence. Strangers of distinc went from a great distance to hear him pre

* The passage between brackets is omitted in an edition printed in New York, in 1840.

imated, ardent, scriptural, and practical—king powerful appeals to the heart, or probing by various and searching inquiries, mingled h prayer to God—he carried his auditory away with a torrent.

On one occasion, expressing his abhorrence of se who forbade the use of the Holy Scripres, he exclaimed, "What an abomination!—nst thou, O sun! shed thy beams on such a ntry? Canst thou, O earth, bear such people on thee, and yield thy fruits to those who thus spise their Creator? and thou, O God, art thou compassionate, so slow to wrath and vengeance ainst those who commit such great wickedness d sin against thee? Hast thou not appointed thy n king over all? Shall that holy revelation ich thou hast imparted through him for our inuction be forbidden as a useless, and even danrous document to those who read it? Arise, O rd! show that it is thy will that thy Son should honoured, and the sacred statutes of his kingm should be known and observed by all. Let e trumpet of thy holy gospel sound throughout e world. Grant strength to all true evangelists, d destroy all the propagators of errors, that the ole earth may serve thee, and call on thy name th the profoundest adoration."

In his last production, he argued very warmly ainst the adoration of the cross, though it was ged, as it is to this day, not only by Romanists, t by those who imitate their practices, that the ople do not adore the cross, but celebrate through medium the benefits arising from our Lord's ath upon it. He admitted that such an elevan of mind was possible with a few individuals, t contended that, as the great mass of the peo- never rise beyond externals, that which is exnal, and is not commanded by Christ, should put away. His recollections of his own acts of oration, in early life, filled him with penitential row; and the more deeply such superstitions d once been rooted in his mind, the more was he pelled in his old age to write against them, in ier that all infected with the same poison, might cured as he had been. Owing to the propenof mankind to be enthralled by the objects of nse, he looked upon the use of images, even en not professedly worshipped, as always a great nptation to idolatry. * * * He thus concludes: Let us beseech our blessed Lord, that he would m out of all a pure and holy church, free from the filth of popery, and from all human tradins, so that Jesus and his commands should alone honoured, in all purity and simplicity, so that may live in him without spot, and he in us by e faith, serving God our Father, who ever eth and reigneth with the Son and the Holy ost. Amen."

The existing memorials of this truly eminent d useful man are graphically described by Dr. L. Alexander. Alluding to Neufchâtel, he s: "The most interesting spot in the town to , was the old castle, gloomy and black as it is, h the church adjoining. Both are memora- edifices, in connexion with the history of the formation. * * * On the terrace before the urch, Farel lies buried, but his grave is not now be distinguished. It matters not; enough for e o'erworked and o'erwearied body, that here it nd rest; and as for the fervid spirit that ani- ted it, *its* record is on high.

"Who that is interested in the memory of Farel, visit Neufchâtel without hastening to the le village of Serriere? This memorable spot, ere the reformer landed, and where he was per- tted first to lift up his voice in proclamation of e gospel on this side the lake, is about a mile tant from Neufchâtel, a little to the left of the Geneva road. It is altogether a remarkable place. A stream, issuing suddenly from an opening in the mountain, rushes through a brief course of not more than half a mile down a narrow glen, over which the road passes by a bridge. The sides of the glen are studded with mills, the wheels of which are turned by the stream, which thus renders itself for its length perhaps the most diligent and useful little stream in the world. At the bottom of the glen, where it opens upon the lake, clusters the village of Serriere, with its ancient church. On a stone near this church Farel stood when he preached his first sermon in the canton of Neufchâtel—a stone of compromise on the part of the perplexed Emer Beynon, vicar of the parish, who, not hostile to Farel, would fain have him preach, but dared not to open for him the doors of the church. It is a plain, rough stone, in nowise noticeable save for this, that during the space of an hour or so, it was the throne of a king of men where he uttered those words which laid the foundation of that spiritual empire, which God had given him to establish. It is worthy of remark, also, that from this little hamlet issued the first protestant edition of the French Scriptures—that curious, coarse paper, little folio of 1535, which all bibliomaniacs are crazy to possess, but which very few have so much as seen."

Interesting would be the task, did the occasion permit, of delineating with more minuteness of detail the progress of that mighty change, which came over the people of these interesting lands, in reference to the great realities of Divine truth; but, however brief and abrupt may be the sketch we have furnished, we are forbidden further to expatiate. But if the mind of the student of classic lore is kindled into exultation and rapture when he treads the shores of Greece and Italy; what mind will not be touched with many a feeling of joyful remembrance, what heart will fail to give forth its deepest utterances of joy and thankfulness, as the traveller treads the soil of Switzerland, climbs those mountain slopes, where the noble souls of that land of heroes have had to hide themselves from their foes in dens and caves of the earth, and wanders in those valleys from which have so often arisen at once the song of holy praise, and the wail of sorrow, which persecution has extorted from its victims?

How vividly are all the remembrances of the past recalled amid these scenes! * * * The calmness of the present seems by very contrast to remind us of the struggles of the past, when these fields, now so tranquil and peaceful, were scenes of persecution and slaughter. Scarcely a spot can be traced among the mountains, in at least some districts, which has not been the theatre of persecution; and it has been emphatically affirmed, that were the world to rear monuments to faith and piety, like those it erects to its own heroes, we should at every instant stumble on some venerable ruin—the memorial of departed excellence. Well, may we rejoice in the remembrance, that while a name or a deed of merely worldly greatness may require stone or marble to give it perpetuity in the memory of men, that those acts of Christian resignation and holy effort which the good have achieved, have had a real and living influence—unostentatious, and perhaps unobserved on the destinies of truth, which will ultimately spread triumphant over the earth, and go down to the very end of time.

For "The Friend."

A HOLY LIFE.

"Be ye holy, for I the Lord your God am holy," was the language of the Almighty to a chosen people under the Mosaic dispensation, and very similar is the language of him of whom it was said, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye hear in all things," who said, "Be ye perfect even as your Father which is in heaven, is perfect," therefore our calling is an high and holy calling. It is required of us to walk in perfect obedience to the law of our God, as made known in the heart, which, if we are watchful and attentive unto it, will be on all occasions a sufficient guide and director, leading out of all error into all truth. It is the will of our ever adorable Head, who raised up our religious Society to place his name among them, and that his banner of peace and righteousness might be displayed in the nations of the earth, to his glory and the advancement of his kingdom therein, that we should be brought more and more into this state of obedience, and thus in all things adorn the doctrine of God our Saviour. This includes not only a firm belief in the acknowledged principles of our Society, as held and maintained by our worthy forefathers, but also being so brought into conformity to the divine will, as in our daily walk among men, to exhibit the practical effect of those doctrines on the heart, and thereby give reason for others, who may behold our chaste conversation and upright deportment, to glorify God in the day of visitation.

Were we brought under and kept under an heart-felt concern to walk in the footsteps of the flock of Christ's companions, as without doubt our primitive Friends were, we should soon see a great change wrought. Instead of beholding such evident marks of worldly mindedness, as are sorrowfully to be seen more or less among all classes, there would be a cheering prospect of many being brought, through the power of conviction, to renounce the world, its profits, its pleasures, its maxims, and its customs, as they did, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.

O my dear fellow-professors, is it not treading upon their blood, for us who make profession of the same blessed Truth, through unfaithfulness to the gift of God, to lapse into things He redeemed them from, and on account of which they endured a great fight of affliction, and like David's worthies, broke through the enemy's camp to bring of the refreshing water from the well of Bethlehem, for the refreshment of God's heritage? Let us individually try ourselves by the unerring balance of the sanctuary, and see wherein we have fallen short of that holiness and perfection called for, and turn unto the Lord who will have mercy, and to our God who will abundantly pardon.

As we are given up unreservedly to the service of our holy Redeemer, we shall be favoured to stand in the obedience of faith, when he may put forth into any service for the strengthening of the things that remain that are ready to die; but if, instead thereof, we in times of excitement suffer our minds to become absorbed in what we may think to be a Christian duty, to the neglect of that enjoined upon us by our great Lord and Lawgiver, we cannot be said to be perfectly following him in the path of obedience. The human mind is ever liable to be drawn into extremes, unless kept under the all-controlling power of Truth; fervent is my desire, that our dear Friends everywhere might be kept so under the government of our holy Head, as to be favoured, in that meekness and gentleness which he alone can give, to contend earnestly for the faith once delivered unto the saints, and which has been clearly opened and confirmed to this people, by the day spring from on high. Also, to stand with their loins girded with the truth, and attentively listen to the language of the Spirit which has impressively gone forth,

"Strengthen the things that remain that are ready to die;" that so the church may come up more in the beauty of holiness, bearing the ensign of her king, all her members being engaged as with the heart of one man to show to those around them out of a good conversation their works with meekness of wisdom; and thus manifest a practical comment on the words of the great apostle, "I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me, and the life that I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."

As we are faithful to our Lord and Master, he will strengthen us to build one another up on our most holy faith, and all judging of one another in man's will and wisdom, will be kept down, and our daily concern will be, that the Lord's judgments may be upon the hidden things of Esau in our own hearts, that he might, in deed and in truth, come to reign in us, and rule over us. We should then feel more anxious on our own account (being sensible that we owe much unto our Lord), than carefully to pry into the failings of an absent brother; for truly there is a soil in which tale-bearing, backbiting, and evil-surmising cannot grow, and that is christian humility; for all who are planted in this soil, are sensible of their own failings, and are, therefore, willing to cast the mantle of charity over the failings of others as much as may be.

Let all then of every age and class, endeavour to make their calling and election sure, by an individual engagement of heart before the Lord, that we may come to witness an increase of that unity, which is of and from Christ our holy Head, and which binds together all the members of his body, enabling them to fulfil the apostle's exhortation, "Bear ye one another's burdens, and so fulfil the law of Christ."

Ohio, Twelfth mo. 18th, 1855.

Selected.

THE LUXURY OF LUXURIES.

Go thou, and wipe away the tear, which dims the widow's eye;
Be a father to the fatherless, and still the orphan's sigh;
Help thou thy brother in distress with open hand and heart;
But do thou this when seen by none, save Him who dwells apart.

Rejoice with those of spirit glad, upraise the drooping head,
And to the wretched let thy words bring back the hope long fled;
Forgive as thou wouldst be forgiven, and for thy fellows live,
Be happy in the happiness thou canst to others give.

These are the heavenly luxuries the poorest can enjoy:
These are the blissful banquetings which never, never cloy.
Both rich and poor, both old and young, this truth know as ye should—
THE LUXURY OF LUXURIES IS THAT OF DOING GOOD!

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 117.)

ELIZABETH WEBB.

"Consider the testimony of our Lord Jesus Christ to Nicodemus, 'Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.' Nicodemus wondered at that, saying, 'How can a man be born when he is old?' Jesus answered, 'Verily, verily I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.' These testimonies are truth, and every soul ought to be concerned to look inward to know whether this babe of grace be formed in it or not. But some may say, 'How shall I know whether I am born of the Spirit or not?' Every new born babe seeketh for nourishment, according to its kind. That which is born of the flesh, seeks its nourishment from its mother. So that which is born from above, breaths, pants and cries, hungers and thirsts after the sincere milk of the word. As that which is born of the Spirit, is spirit, so it is fed with spiritual food, and hath its inward dependence on its spiritual Father for a daily supply of spiritual food. As a natural child grows gradually, both in stature and understanding, so doth the babe of grace, the new creature. Our All-wise Father never fails to give this new creature its daily bread, takes care to nurture it by his law; and if at any time it meets with a wound from the enemy, through want of watchfulness, he cleanseth it by his heart-searching word, and purifying judgments. As the creature submits and resigns itself into his hands and pure will, conveneanting to walk more carefully and humbly with him, he then pours in of his wine and oil. Oh! many experiences hath my soul had of his fatherly dealings, both in mercy and judgment. He hath laid me under great obligations to love him, and to glorify his holy name forever more.

"Now, my dear children, my travail in spirit is, that Christ may be formed in you. Great is the value of your souls, and great is the love of God manifested through Jesus Christ, not only without us, but also 'Christ in us the hope of glory.' Great, indeed, is the mystery of godliness, hidden from the wise and prudent of this world, but revealed unto babes, such as fear to offend their heavenly Father. These can pray with sincere and upright hearts. 'Our Father which art in heaven, hallowed be thy name. Thy kingdom come; thy will be done in earth, as it is done in heaven.' This kingdom comes not with observation, lo, here, or lo, there! the kingdom of heaven is within, although a usurper rules in too many hearts. The cries of the soul that is born from above, are very ardent unto the Lord, the Almighty God, that he would be pleased to dethrone the usurper, cast him out, and spoil his goods. 'Take to thyself thy great power, and rule thou in my heart,' saith the poor soul, 'for I am weary of this usurper. I am one of those that labour, am weary and heavy laden, and want rest for my soul.' To such souls the Lord hath called, is calling and will call, 'Come unto me, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls.' O gracious promise! for further encouragement, he says, 'My yoke is easy, and my burthen is light.' I have experienced the truth of this testimony, for which I bless the name of the Lord my God. The yoke of the god of this world, I have found to be very heavy. It is good to know and consider what the yoke of Christ was, while he was visible among the children of men. He came not to do his own will, but the will of him that sent him, and to finish the work. He practised as well as taught, 'Thy will be done in earth, as it is done in heaven.' I have found by experience, that the will of God is a pure, holy will, and his will is the sanctification of his creatures. It is the reasonable duty of all mankind wholly and fully to re
up their wills to the will of God. To be obed
children to their father,—loyal subjects to t
prince. As many as do so, find the disposition
frame of their minds quite altered. The wil
man in the fallen nature is a perverse will,
the different dispositions that are among mank
make a contentious Babel. I have observed s
that could not please themselves, so confuse
poor man in his unregenerate state. When
will of the creature is wholly resigned to the
of its Maker, and the soul, enlightened by l
who is the true light, comes to see its own fe
and in some degree hath a glimpse of the gl
the power and the wisdom of God, then it is o
saying, 'Let thy will be done in me, and by
in all things, O Lord! Thou knowest what is
for me, and I do believe that all things shall w
together for good to them that love and fear th
Then the soul resteth in the will of its Maker,
is at peace. The Psalmist said, 'Acquaint thy
with God, and be at peace.' So, as the little ch
whose sins are forgiven for the Mediator's sa
abides in obedience, the Lord enlargeth it by
own love, and enables the soul to run in the
of his commandments with great delight. T
the work of Christ is made easy, and the m
spirit of the Lamb of God takes place in the s
and enables it to follow its captain fully.
lieving that the Lamb and his followers shall h
the victory in the end, the child perseveres; pr
ing for daily bread, and that his heavenly Fat
would forgive him his trespasses, as he forg
those that trespassed against him.

"I advise you, my children, to take good not
of the positive testimony of our Lord, 'If ye f
give men their trespasses, your heavenly Fat
will also forgive you. But if you forgive not m
their trespasses, neither will your Father forg
your trespasses.' When I consider this sayi
with many others of our Lord in that most ex
lent sermon, which he, the best minister that e
stood on this world, preached on the mounta
my heart is sorrowful to see how little notice
taken of them, as to putting them in practi
And this, notwithstanding our Lord said, 'W
soever heareth these sayings of mine, and do
them, I will liken him unto a wise man, whi
built his house upon a rock, and the rain descen
ed, and the floods came, and the winds blew a
beat upon that house, and it fell not for it w
founded upon a rock. And every one that hear
these sayings of mine, and doeth them not, sh
be likened unto a foolish man, which built
house upon the sand, and the rain descended, a
the floods came, and the winds blew and beat up
that house, and it fell, and great was the fall of
A great fall, indeed,—to fall into the bottomle
pit. Well, what shall poor creatures do? T
old man can do nothing; he must die daily, a
every degree of life and strength the new man
ceived, is obtained through the degree of death
the old man, and through resignation to the Divi
will. We are only safe in the Divine han
Whilst there the Holy Spirit, even the Spirit
the Son of God worketh in us, for us, and by u
to do according to his good will and heavenly ple
sure. So, the work is the Lord's, who said, 'I
I come, in the volume of the book it is written
me; I delight to do thy will, O God!' So,
some degree when his spirit rules in a child
God, it becomes pleasant and delightful to do t
will of God. He is a fountain of love, light a
life, and as you continue in his love and fear, yo
hearts will be enlarged, 'your capacities widenc
your understandings enlightened more and mo
and the inward man so enlivened that the so
will have cause to say, 'Thy ways, O Lord, a

of pleasantness, and all thy paths are peace.' ou read the Holy Scriptures, their spiritual ning will be opened by the Spirit through h they were given forth. This Spirit is the key by which seals are opened, and by which ysteries that appertain to life and godliness, revealed. I can truly say, to the praise and y of God who hath given such a great gift to kind, that this Spirit is a sweet spirit, and a comforter, leading its lovers and followers all truth. It is a searcher of hearts, and a of them and the revealer of the thoughts he heart and intents of the mind. It is a teous judge, and a swift and true witness against y appearance of evil. Solomon called it wis- , and said, 'The fear of the Lord is the begin- of knowledge; but fools despise wisdom and uction.' 'Hear the instruction of thy father, forsake not the law of thy mother, for they be an ornament of grace unto thy head, and ns about thy neck.' 'If sinners entice thee, ent thou not.' See the 1st, 2d and 3d chap- of the Proverbs. The counsel therein con- ed is good and very sweet. Wisdom is, in- , a tree of life to them that lay hold upon her, happy is every one that retaineth her. My though dwelling in a weak vessel, hath loved admired the wisdom of God, even from my lihood. I have cause to say, "Wisdom is, in- , a loving spirit, and will not acquit a blas- mer,' or vain talker of his words.

My dear children and friends whom I leave nd for a little season, love the wisdom that eth from above. As you desire to be guided t in all things, your affections will be set on gs above, and your treasure being in heaven, hearts will be there also. Then you will long e brought to the full enjoyment of your be- d, our Lord and Saviour Jesus Christ, where Almighty is known to be all in all. Even visheth and so prayeth, your tender mother true friend,

ELIZABETH WEBB."

(To be continued.)

For "The Friend."

On Shooting Stars and Meteorites.

e propose condensing for the readers of The nd, some of the most interesting facts relative ooting stars and meteorites, collected from dif- t sources, and to give a sketch of the hypothesis ecting them, commonly received among scienti- ien.

he principal works referred to, are "The Ameri- Journal of Science and Arts," "Humboldt's nos," "The Edinburgh Encyclopedia," and "American Philosophical Transactions."

very one must be more or less familiar with e luminous bodies which may be seen on any r night at intervals, coursing through the sky, popularly termed meteors. These bodies, how- , we shall distinguish by the name of "shoot- stars," intending by this title to include all e *luminous* meteoric appearances which tra- e the heavens without descending to the earth, eaving any perceptible residuum; whilst those familiar and more rare objects, which fall to earth in the shape of metallic or stony masses, mpanied by loud explosions, will be considered er the term of "*meteorites.*"

hooting stars may be seen nightly when the is clear: and M. Quetelet, a careful French erver, who has devoted much time and thought his subject, gives 16 per hour as the average ber which may be seen constantly. E. C. rick of New Haven, Conn., whose authority is of the highest order on this question, estimates average number at 20 per hour. By far the t interesting phase, however, under which this subject can be contemplated, is in connection with the *periodic showers* of shooting stars, that are now proved by a long course of observation to occur with a remarkable degree of regularity at certain seasons of the year. Among these periodical displays, the most regular and best authenticated seems to be that which occurs on or about the 9th and 10th of the Eighth month. The annual occurrence of an extraordinary meteoric display at this period, appears to have been recognized from a very remote date. A superstition has existed for ages among the Roman Catholic population of some portions of England and Germany, that the "*burning tears*" of St. Lawrence are seen in the sky on the night of the 10th of August, that being the anniversary of his martyrdom. We find records of unusual showers of meteors or shooting stars at this date, for six different years previous to the year 1835. Subsequent to that year, regular annual observations have been made by E. C. Herrick and others, both in Europe and this country, and the result of all the observations, show that this phenomena has occurred annually up to the present date with no intermissions, except, perhaps, during the years 1843, 1844, and 1851, when it appears doubtful whether any observations were made. It must not be inferred from this statement that these annual showers of stars were at all times of that extraordinary character observed in the splendid exhibition of 1833. On the contrary, an ordinary observer would not generally be aware that any unusual celestial phenomena was transpiring, and it is only by careful and long continued vigils, that the fact of the number of falling stars on those evenings being considerably above the average, is determined.

This average, as before stated, is from 16 to 20 per hour, and the recorded observations for the night of the 10th of Eighth mo., during the years above mentioned varies from 100 to 400 per hour. One important fact connected with these periodic meteors is, that they have with great uniformity appeared to originate in a point of the heavens near the sword cluster of the star Perseus, and to diverge from the common focus or radient, in all directions.

Besides the Eighth mo. period, there are three or four others, which are regarded as more than ordinarily prolific in meteoric displays, though none of them so uniform and well established as that. Among them those of the Eleventh mo., Fourth mo., Seventh mo., and Second mo., are the most prominent.

The great shower of the 13th of the Eleventh mo., 1833, is the most remarkable one of which we have any record; and as many readers are probably unfamiliar with the details of that wonderful exhibition, we will subjoin some account of it, abstracted from an authentic record compiled at the time, by Prof. Denison Olmsted of Yale College, and published in Silliman's Journal. "The night of the 12th was one of unusual clearness, and as early as 9 P. M., in some localities, meteors were observed to be more numerous than ordinary; near 2 A. M., however, they increased amazingly in numbers, and from that time until daylight extinguished them from view, the whole heavens were illuminated by innumerable fire balls, shooting across the firmament in all directions, as thick as flakes of snow in a storm." Says one observer, "it would seem as if worlds upon worlds, from the infinity of space, were rushing like a whirlwind to our globe; then it would appear as if the firmament was slowly melting with heat, and the stars descending like a snowfall to the earth; until again some firey sphere would start from its orbit, blazing and hissing through the vast expanse, sweeping planets from their places, and hurling whole systems from existence in its mad career. These bodies seemed generally to shoot in lines from the zenith to every point of the horizon, crossing there, however, sometimes at different angles, from 5° to 45°. In some, the ball or star emitted a pale blue or green light, while the streak or tail left would be orange or intensely white, and so on, exhibiting all the prismatic colours in instant changes. Occasionally one would dart forward, leaving a brilliant train three or four inches in width, which would gradually widen into a cloud three or four feet in apparent width and remain visible, some of them nearly fifteen minutes. By far the most brilliant one which we saw, occurred at a few minutes past five in the morning, and seemed to anounce by its splendour, the finale of this grand exhibition of fire works in the heavens. It seemed to pursue, as near as we could judge, a course from south-east to north-west, the ball being apparently five or six inches in diameter, with a train of from thirty to forty feet in length; the latter assuming immediately on the passage of the meteor, a serpentine form, and diffusing a light upon the earth equal to that of the full moon, and remaining intense at least forty or fifty seconds."

The meteor last referred to, appears to have been seen over a vast extent of country, and was easily identified by different observers. Alexander C. Twining says, "the train of light which it left was 30 degrees long, and in the space of three or four minutes, this train drew itself up in the form of a serpent, and then assumed the outline of the figures 2, 3, 4, and 5; then curling up still more, presented the aspect of a cloud about five times the diameter of the moon, and so floated off towards the east, being visible for fifteen minutes. Many persons were aroused from their slumbers in a state of intense excitement and alarm, under the impression that their dwellings were in flames, so brilliant was the light in their chambers; whilst others supposed a shower of fire was falling from the heavens." From another observer who was very advantageously situated on an open prairie in Missouri, we have the following remarks: "Though there was no moon when we first beheld them, their brilliancy was so great, that we could at times read common sized print without much difficulty; and the light which they afforded was much whiter than that of the moon in the clearest and coldest night when the ground is covered with snow. The air itself, the face of the earth as far as we could behold it, all the surrounding objects, and the very countenances of men, wore the aspect and hue of death, occasioned by the continued pallid glare of these countless meteors, which in all their grandeur flamed 'lawless through the sky.' There was a grand, peculiar, and indescribable gloom on all around; an awe-inspiring sublimity on all above, while

> "The sanguine flood
> Rolled a broad slaughter o'er the plains of Heaven,
> And nature's self did seem to totter on the brink of time."

There was scarcely a space in the heavens which was not filled at every instant with these falling stars; still at times they would shower down in groups, and the long luminous trains which they left behind would last for several seconds, whilst occasionally when the nucleus had entirely disappeared, those trains or streams varying from ten to one hundred yards in length, would linger on the sky and continue to shine in all their brilliancy for two or three minutes, and then expire in the twinkling of an eye. You would now and then see some solitary ones resembling balls of livid fire, like burning rockets shooting towards the earth and emitting numerous sparks as they boldly rushed into the more dense and vaporous atmosphere, acquiring as they fell a more baleful, and murderous aspect, and

like incendiary spies, portending ruin and destruction."

This display was visible throughout the whole continent of North America, from Newfoundland to the Gulf of Mexico, and westward as far as civilization extended at that time. And most of the observers concur in stating that the meteors had a common origin or radient near the zenith, and generally that they were noiseless in their flight, although some persons were sensible of a slight detonation or hissing sound, accompanying the explosion and progress of a portion of the aerolites. No evidence has appeared that any of them reached the earth's surface. With respect to the number of meteors visible from any one point between the hours of 12 and 7, A. M., various conjectures have been made, but all of them we think necessarily indefinite and unreliable. A correspondent of the Boston Sentinel who undertook to count them, estimates the number which fell during fifteen minutes, to have been 8660, and from this, Professor Olmstead reckons the whole number visible at that place during seven hours, at 207,840.

(To be continued.)

For "The Friend."

The "Word of Encouragement" from Ohio, in the 11th number, was acceptable to me, and I doubt not has been so to many others. It savours of the spirit of the suffering Quakers, who prefer partaking of the afflictions of the people of God, rather than to enjoy the pleasures of false liberty, esteeming the reproach of Christ greater riches, than to receive the flatteries and commendations of multitudes. The history of Friends by W. Sewell, sets forth many of the indignities cast upon them, by professors of that age which they bore with christian meekness and patience. The spirit they manifested towards them strikes the reader as bearing a resemblance to that which many now indulge towards hundreds of honest hearted Quakers, who are standing for the same principles unalloyed, for which their forefathers contended. If those who have been active in endeavouring to put down the true Yearly Meeting of Ohio, and to procure their rejection as not being true Friends, would bring their deeds to the light, and suffer that to show them the nature of the spirit by which they have been actuated, we apprehend they would not bear the test of Truth, but they would see that a party spirit has led them to treat their brethren in an improper manner. What have our brethren of Ohio done to warrant the summary, ungenerous treatment that has been heaped upon them? They have not separated themselves from the Society,—they have not published or upheld any departures from our religious principles—they have not deprived their members of their rights, or violated their own discipline in disowning them for standing for the Truth, and testifying against attempted inroads upon the principles of the Society. They have not let fall any of its testimonies, or the support of their discipline against offenders, but in their religious movements, in the consistency of their moral and upright standing, and blamelessness of their lives, we believe they will not suffer in being compared with those who have set them at naught, and endeavoured to deprive them of their rights in the Society. How much wiser, and better, and more consistent with the principles and the spirit of christianity, would be a universal effort to remove all causes of disagreement, to repair their wrongs, and to draw near to one another, rather than to pursue any course to spread separation, and continue apart in disjointed bodies.

All have the opportunity of knowing the doctrines and testimonies of the Society as set forth in Barclay's Apology; Penn's No Cross No Crown—Phipps' Original and Present State of Man—in Sewell's History, and numerous other works, and so long as any body professes to bear the name of Friends, it is bound to adhere to those christian principles without adulteration. Time was, when no such alienation prevailed among the Yearly Meetings; and if we all hold the same faith, what should deter us from feeling the same fellowship and treating one another as brethren of the same household. Would it not be much better to contemplate the hope and the prospect, that He who called us to uphold those scripture doctrines, will again gather us together in one, if we fervently desire it, and give up what he requires us to relinquish, rather than to take a satisfaction in being apart, and resorting to measures to make permanent the alienation.

The spectacle of a religious society that had been temporarily thrown into detached parts, through the workings of a wrong spirit and wrong principles, being brought together again and firmly united in the blessed Truth, would present strong proof of the excellency of the christian principles it has promulgated from the beginning, and would be like marrow to the bones, and a joy far above the joys of harvest, to thousands who now mourn over our desolation, and the reproach it brings upon the profession.

For "The Friend."

A London Fog.

Few persons can form any adequate idea of the density of a London fog, from what they occasionally see in this country. On the 15th and 16th of Eleventh mo., London and its vicinity was covered with a fog of extreme density, occasioning no small inconvenience to the inhabitants. During its prevalence, steamboats and omnibuses ceased to run, hacks and cabs in attempting to make their way along the streets got on the side walks, and many persons walked over the wharves into the river and were drowned. Similar accidents took place in the locks and basins of the docks, with a number of fatal results. Persons were stopped and robbed in the streets with impunity, and several shops were plundered in day time, without a possibility of efficient interference by the police, so blinding was the misty pall that overspread the vast city. A little experience of this kind would enable us better to appreciate the clear atmosphere and bright skies which we enjoy in such large proportion.

For "The Friend."

It has been a great comfort to me, and I believe to *many* others, to see the "Appeal for our Ancient Doctrines," republished in "The Friend" at *this time*, believing that under the Divine blessing, it may prove very beneficial to many. Many of us little ones, are strongly attached to our Society, and its precious testimonies, believing they were given forth by the unchangeable Truth, yet feel we can do little more at present to advance the good cause, than put up a little petition, as ability is afforded, "Spare thy people, O! Lord, and give not thy heritage to reproach," and that our compassionate Redeemer may be pleased to purge and purify us as a people, even though it be through much suffering, so that the church in his own due and appointed time may be enabled once more to come up as out of the wilderness.

May the Editors of "The Friend," under the influence of best wisdom, be enabled through its columns, to bear a faithful testimony for the Blessed Truth, and against the introduction of error from any source. Then I believe it will be in days to come, as I trust it has been in days past, a real blessing to our Religious Society.

Ancient Records.—According to "The I... Mercury," Col. Rawlinson has just disco... among the ruins of ancient Babylon an exte... library—not, indeed, printed on paper, but imp... ed on baked bricks—containing many and vol... ous treatises on astronomy, mathematics, ethic... and several other most important branch... knowledge. These treatises contain facts and ... ments which, in his opinion, will have no s... operation on the study of the sciences to w... they relate, and, indeed, on almost every br... of learning, and which throw great light ... Biblical history and criticism and the histo... our race.

For "The Frien...

INDIAN CORN

(Continued from page 118.)

Maize, or Indian Corn, is the most importan... ricultural production of the United States, whe... we regard the annual market value of the c... the amount of nutritous food which it furnishe... its adaptation to our soil and climate. So far a... mate is concerned, it will grow in every portion o... habitable globe, between the 44th degree of n... latitude and a corresponding parallel south. I... land, although considerably removed beyond t... limits of latitude, has a climate warm enough... the growth of this plant, if the average tempera... *of the whole year* were alone to be considered, ... average being about the same there as in north... Pennsylvania. But the English *summers* are ... warm enough; there is too little of *clear, hot* wea... for this vigorous and succulent plant to be cult... ted successfully. Or, as Joel Barlow has it;

—"Climes oblique, that fear the sun's full ray
Chilled in their fogs, exclude the generous maize.
A grain whose rich, luxuriant growth requires
Short, gentle showers, and bright etherial fires."

"It is quite impossible to carry it," says a ... writer, "where the mid-day and the mid-sum... heats are not comparatively great." The sum... heat of the British Isles is moderated by th... oceanic position, while the severity of winte... very greatly mitigated by the wonderful influe... of the Gulf stream, that great hot-water heat... apparatus so interestingly described by Lt... Maury.* The following passages, respecting ... history of the cultivation of our great Ameri... staple, are extracted from one of the volume... the Patent Office Reports.

"Although there has been much written on ... Eastern origin of this grain, it did not grow ... that part of Asia watered by the Indus at the t... of Alexander the Great's expedition, as it is ... among the productions of that country, mentio... by Nearchus, the commander of the fleet. N... ther is it noticed by Arrian, Diodorus, Columel... nor any other ancient author; and even as late ... 1491, the year before Columbus discovered A... rica. Joan di Cuba, in his 'Ortus Sanitat' ... makes no mention of it. It has never been fou... in any ancient tumulus, sarcophagus or pyram... nor has it ever been represented in any anci... painting, sculpture or work of art, except in A... rica. But in this country, according to Garcil... de la Vega, one of the earliest Peruvian historia... the palace gardens of the Incas were ornamen... with maize, in gold and silver, with all the grai... spikes, stalks and leaves; and in one instance, ... the 'garden of gold and silver,' there was an ... tire corn field of considerable size, representing ... maize in its exact and natural shape; a proof ... less of the wealth of the Incas, than of their ve... ration for this important grain.

"In further proof of the American origin of t... plant, it may be stated that it is found growing ...

* See page 57 of the present volume of the Friend.

l state from the Rocky mountains in North
rica, to the humid forests of Paraguay, where
d of having each grain naked, as is always
ase after long cultivation, it is completely
ed with glumes, or husks. It is, moreover,
l authenticated fact, that maize was found in
e of cultivation among the aborigines on the
d of Cuba, at the time of its discovery by Co-
us, as well as in most other places in Ame-
first explored by Europeans.

The first successful attempt of the English in
h America to cultivate this grain was made on
s river, in Virginia, in 1608. The colonists
over by the 'London Company' adopted the
e then practised by the Indians, which, with
modifications, has been pursued ever since.
year following, thirty or forty acres were
en up and planted by the colonists near
stown. The yield at that time is represented
ve been from two hundred to more than a
sand-fold.

In 1621, the Indians, Samoset and Squanso,
ed the pilgrims at Plymouth, and instructed
how corn should be planted, and the manner
hich the ground should be manured with
ves.* The colonists planted twenty acres
corn, and six acres with barley and peas.
corn produced well, but the other two failed.
same year Edward Winslow and Stephen
kins visited the Indians at Namasket, in
lleborough, who receive them with great joy,
regaled them with bread, called *mazium*,
e of Indian corn."

1629, the yield on Massachusetts Bay was
two hundred to five hundred fold. In the
settlement of Illinois, the yield of corn in
instances was a thousand fold.

In 1621, corn sold in Virginia for 2*s.* 6*d.*
cts.) per bushel; on Massachusetts Bay, in
), for 10*s.* ($2.50;) in New Netherland in
), for 10 to 15 stivers per skepel, (15 to
cts. per bushel;) in Rhode Island, in 1670,
5 cts. per bushel; on the Piscataqua, in 1680,
5 cts. per bushel.

From the flexibility of this plant, it may be
matized by gradual cultivation, in some of its
eties, from Canada to Mexico, or from Oregon
atagonia; but, in either case, its character is
ewhat changed, and often a new variety is the
lt. Throughout the Atlantic States this grain
ciates itself with the soil and climate adapted
e growth of the flowery dog-wood, (*Cornus
rida,*) or the red-bud (*Cercis Canadensis,*)
generally may be planted at the season of the
ering of these shrubs.

The varieties of Indian corn are very numer-
exhibiting many grades of size, colour, and
ormation," Among these may be mentioned
'Wild corn' of the Rocky Mountains, and its
grand-children, 'Pop' and 'Rice;' the early
nada,' with tiny ears and flat, close-clinging
ns; the 'Improved King Philip,' with its
d, oily grains and slender cob; the 'Golden
x;' the starch-bearing 'Tuscarora;' the 'Jet-
k New Mexican;' of tortilla renown; the late
n-keeping 'Stowell Sweet;' the Virginian
'white Gourd-seed,' or New Mexican 'white
,' famous for homony and cakes; and the
e 'Gold-yellow gourd-seed,' with its swelling
, of the south and west."

he several varieties of corn differ very much
he relative proportions of starch, dextrine, oil,
sphoric acid, and iron contained in the grain.
a very ingenious and interesting method, dis-
ered by A. A. Hayes, of Roxbury, and Dr. C
Jackson, of Boston, we may easily cause a
grain of corn, wheat, &c., to exhibit to the eye the approximate proportions of these ingredients contained in it. If a solution of sulphate of copper (blue vitrol) be applied to a grain of corn split lengthwise, the part that contains phosphoric acid will become green in consequence of the formation of phosphate of copper. In this beautiful experiment the germ or "chit" only, becomes green, showing that the phosphates are confined to that part of the seed. If we use sulphydrate of ammonia in place of sulphate of copper, the chit changes to a dark olive color, indicating the presence of iron in that part of the grain. A tincture of iodine applied in the same way, defines the limits of the starch and dextrine, by striking an intense blue with the starch, and a deep port-wine red with the dextrine, a rich violet colour indicating the presence of both. The oil contained in the horny, almost transparent part of the grain prevents these tests from affecting that part, but if this oil be extracted by means of alcohol or ether, the tincture of iodine will show the presence of starch there associated with gluten. In the volume from which the foregoing extracts are taken, and from which the above account of these experiments is condensed, is given a very interesting plate showing the proportions of the parts of the grain containing starch, phosphates, oil, &c., in some twenty varieties of Indian corn.

In the course of his experiments, Dr. Jackson tried these tests on two different kinds of grain—namely the Tuscarora, and a variety of sweet corn—*taken from the same ear.* But when the test was applied it indicated more than twice as much phosphates—or at least of space occupied by them—in the sweet as in the other variety. Now, since the kernels came from the same plant and the same ear, it would appear that they obtained unequal proportions of phosphates not only from the same soil but from the same sap.

Indian corn contains a greater proportion of phosphates than our other cereals, and hence it is more likely to surcharge the system with bony matter, producing concretions of phosphate of lime. "Perhaps that stiffness of the joints and lameness of the feet, common in horses fed too freely with corn, may be accounted for by this preponderance of the phosphates."

(To be concluded.)

*Alewife or aloof is the Indian name of a kind of (the Clupea serrata,) resembling the herring.

THE FRIEND.

TWELFTH MONTH 29, 1855.

It would seem that no system of religion however gross, no delusion however absurd, can be propounded, provided it address itself to some of the corrupt propensities of the human heart, but will find converts and professed believers. False creeds and corrupt articles of faith are among the most successful snares with which Satan betrays the souls of men to destruction; for in his natural condition man loves darkness rather than light, and when left to himself much prefers any form that will allow him to remain in the indulgence of sin, than the heart-changing religion of Christ, which calls for submission to the baptism of the Holy Ghost and of fire. It appeared like an idle tale when the monstrous tissue of fiction and corruption now preached under the denomination of Mormonism was first announced to the world; and we suppose there were few who imagined that its notorious author and his three of four accomplices would be able, in this enlightened age, to gain converts to the miserable fables they put forth as a new revelation from the most High. But the event has proved that the weakness and blindness of human nature is the same now as ever since the fall; so that it may be said of thousands among those who have been taking to themselves the name of Christ that becoming "vain in their imagination and their foolish heart darkened, professing themselves to be wise, they became fools": and "even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which are not convenient." We do not wish to record in our pages the dreadful doctrines that have been published by some of the Mormon leaders; suffice it to say, that they admit of life being passed in the practice of vice, while they inculcate the equality of the soul with Deity after death.

Our object is noticing the Mormons at the present time is in order to give our readers some idea of the manner in which they are increasing in our country, and to lead them to reflect on the probable consequences to the welfare of the government, from allowing such a festering sink of corruption to go on increasing in intensity and extending within its borders.

One of their number has recently published in the Deseret News what is claimed to be an official statement of the progress of the sect, and though we have no confidence in the correctness of the alleged facts, yet as an approximation to the truth, its representations are well calculated to awaken surprise and sad forebodings.

The Golden Bible is said to have been printed in the English, Welsh, Danish, French, German, and Italian languages, and is also about being introduced into Sweden and Norway. There are now ninety-five missionaries in various parts of Europe, and an equal number in Asia, Africa, and the islands of the Pacific ocean, while the press is issuing 4000 copies of a weekly periodical in Salt Lake city, and 22,000 copies of a similar periodical in Liverpool, England. A periodical is established in Copenhagen, one in Switzerland, one in Swansea South Wales, one in Australia, and one in India. One thousand converts are represented to have arrived in Utah from Denmark alone, and more than thirty times that number to have come from other sections of the globe, to swell the numbers in the city they have built beyond the Rocky mountains. They claim the number of those professing their faith in all parts of the world, to be four hundred and eighty thousand; and as it is enjoined on every convert to emigrate as speedily as practicable to the "city of the Saints" in Utah, they are looking for the gathering of this host in their retreat beyond the mountains, when they anticipate to be able to act independently of the government of the United States. To hasten the arrival of their deluded adherents, a tax is levied on all the members at home, for an emigration fund, and certain individuals are commissioned to render pecuniary assistance to all in every country, who are willing to join them, in their efforts to reach the land of promise. By these means, hordes of these ignorant fanatical polygamists from all nations, are yearly congregating around the head quarters of Mormonism, and as the doctrine of implicit obedience to their Elders is absolutely enforced and implicitly obeyed, there is no excess into which they may not be led. As they profess to look upon themselves as a chosen people, and all who do not unite with them as Gentiles, with whom they can have no affinity, and as their abominable system of a plurality of wives is not tolerated by the laws of our country, it is evident they cannot become amalgamated with the other citizens, though their licentiousness may spread as a leprosy far beyond their own pale, and infect the whole moral atmosphere.

As yet, no one appears to have seriously considered what measures should be pursued in order

to put a stop to this amazing delusion: nor is it an easy matter to decide upon the right course. The United States Government, apparently supposing the evil is so great it must cure itself, has made little practical effort to interfere with the course of these people, and its laws are feebly, if at all, enforced among them. They have been allowed, without interference by government, to promulgate a system which, so far as it prevails, must, both by precept and practice, destroy Christianity, and the strange and serious anomaly is presented, of a community rapidly growing up unchecked, in the centre of the continent, drawing recruits from all parts of the world, whose avowed object it is to overturn the institutions and the religion we profess to value beyond all price.

SUMMARY OF EVENTS.

EUROPE.—News from Liverpool to the 8th inst.

The War.—From the prevailing tone of the papers, it may be inferred that there is an increasing desire for peace, but it does not appear that any measures have been taken to bring about such a desirable event. It is asserted from Berlin, that Prussia has urgently demanded at St. Petersburg that Russia should name the conditions to which she is ready to submit. Russia's reply to this demand of Prussia is affirmed to be conciliatory, but vague. The Cabinet of St. Petersburg shrinks from the difficulty of making proposals that it may have the mortification to see rejected. Private letters from St. Petersburg indicate no urgent desire for peace. The profits of the internal trade keep business generally, up to a more favourable point than was anticipated. Government stock has not much fallen, and money was abundant at Moscow, at seven per cent. The St. Petersburgh Northern Bee has an editorial headed "The war is only beginning," and declares that Russia has ample resources to continue the war for years. Both in France and England, great exertions were making to strengthen their armies in the east. It was expected that seventy thousand British troops would be in the field the next campaign. The Russians were making vast preparations also. It is said that their army in the Crimea has been already so much increased as to render all the reinforcements received by the allies necessary for mere purposes of defence, and that from a similar motive, several of the advanced positions of the allies have been abandoned, their garrisons falling back upon the main armies, from the apprehension that they would be attacked by the Russians. The Russian works on the north side of Sebastopol, were assuming gigantic dimensions. A despatch from the Baltic, dated the 6th, states that the allied squadron was then sailing homeward.

ENGLAND.—Parliament has been prorogued till the 31st of next month. The King of Sardinia had returned to France. The British Consul at Cologne, who was imprisoned for enlisting men for the British service, has been released by the King of Prussia. The London money market continued stringent. Consols had, however, advanced to 90¾. The bullion in the Bank of England had increased £87,000 in the week. American securities were in active demand at better prices. The Liverpool cotton market was without change. Sales of the week, 50,000 bales. Breadstuffs were in moderate demand. Philadelphia and Baltimore flour, 43*s.* to 44*s.*; white wheat, 11*s.* 6*d.*; red, 11*s.* 3*d.* per 70 lbs. The provision market, generally, was dull, and prices had a downward tendency. The ship Constitution, of New York, arrived at Liverpool on the 4th, and on the following day, while lying at anchor in the Mersey, was destroyed by fire. The cause of the fire was unknown, but was supposed to be from spontaneous combustion. The ship was valued at $70,000, and the cargo at $100,000.

NICARAGUA.—Parker H. French left Washington for New York, without essaying to hold communication with the State Department, having probably ascertained that he would not be recognized in his diplomatic capacity. A despatch from New York, dated the 24th inst., says, "The Nicaraguan steamship, to sail shortly for San Juan, has engaged to carry out 500 men, pretended emigrants, for Nicaragua, under the protection of Parker H. French." The District Attorney would, if possible, prevent their going.

UNITED STATES.—*Congress.*—The third week of the session, like the two preceding, was spent by the House of Representatives in voting for a presiding officer, without any prospect of an agreement. The Democratic vote of 76 members has, from the first, been constantly given to Richardson; the Republicans or Free Soilers vote for Banks, and command 106 votes. The Americans for Fuller, who has about 38 votes, and the remainder, scattering. The monotony of voting was relieved by free discussions between the members in which many of them defined their positions, and maintained the principles of the parties they each represented. An exaggerated view of the paramount importance of party obligations, in connection with the jealousy between North and South, rendered futile all attempts at compromise. A proposition was made, that a Speaker should be chosen by secret ballot, instead of a *viva voce* vote, which would probably have resulted in a choice, but it was promptly voted down, receiving the support of only seven members. On the 22d, the proposition was renewed, to elect the Speaker by a plurality vote; it was rejected by a vote of 114 to 107. A resolution was adopted, confining every member in debate to ten minutes' time.

Kansas.—The troubles in Kansas appear to have so far subsided, that there is no immediate danger of a hostile collision between the two parties. The Missouri volunteers who flocked into the Territory in order to take part in the fray, had returned to Missouri, and the Free State men who held armed occupation of the town of Lawrence, had dispersed. Of the nine newspapers published in the Territory, six are Free State in their tendency.

Illinois.—The census of this year shows a population of about 1,271,000. In 1850, it was 851,470.

Iowa.—The city of Burlington, Iowa, is to be lighted with gas, and the Davenport Gazette printed on a steam press, the first introduced into Iowa. The land offices in the State are crowded with applicants, and in Dubuque in one day, there were recently filed with the register applications for 200,000 acres.

New York.—The exports of breadstuffs continue large. On the 21st, two very large cargoes were cleared. The ship Trident for Falmouth had 1031 barrels of flour and 68,600 bushels of wheat, weighing 4,318,076 lbs. The ship City of Mobile had a still larger cargo of wheat and flour, weighing about 4,909,900 lbs. White Genesee wheat was quoted at $2.15; red, $1.70 to $1.95. The steamship Crescent City was wrecked on the 7th, by running on the Little Bahama Bank. The passengers and crew were saved and taken into Nassau by the wreckers. Loss, about $100,000. Mortality last week, 349.

Philadelphia.—The inspections of flour for the week ending the 20th inst., amounted to 24,326 barrels; of corn meal, 3179 barrels. Mortality last week, 196. Twenty-one deaths were caused by small-pox, and seventeen by scarlet fever.

Miscellaneous.—The New Steamer Adriatic.—The new ocean steamer Adriatic, now being constructed at New York, is the largest timber ship in the world. The length of this great monster of navigation is about 352 feet, and her tonnage, by carpenter's measurement, will be about 5500 tons. The diameter of her wheels will be about forty-five feet. Her cost is $800,000.

A New Comet.—William Mitchell, the astronomer, notes in the Nantucket Inquirer, that on the evening of the 11th inst., at 8 o'clock, a telescopic comet was discovered in the neck of Cetus. W. Mitchell writes: "If it be the same discovered in Berlin by C. Bruhus on the 12th of last month, it has described an arc of 114° in 30 days, with only a slight change of declination.

Two Men over the Falls.—Two men belonging to Chippewa, Canada, were carried over Niagara Falls recently. They were on the river fowling, and in pursuit of game ventured too far into the current.

The Indians.—An Indian agent at Fort Laramie writes that the Sioux had delivered up to him the principal persons engaged in the attack upon and murder of the mail party, in Eleventh month, 1854. Commissioner Merewether, writing from Santa Fe, states that he had negotiated treaties of peace with the bands of Apaches and Utahs with whom hostilities recently existed.

Longevity.—There were found in the United States, in 1850, 2555 persons over 100 years of age. The French census of 1851 shows only 102 persons over 100 years old, though the population of France exceeded 35 millions. In Chili, the director of the statistical office publishes the names and ages of nine persons—the youngest of whom was 118, and the oldest, 133 years of age. One of them, who is 120 years old, lately married a widow, aged 98 years.

Chinese in California.—There are several Chinese firms in California, that have invested over $500,000 in their business; and there is more than two millions of dollars capital invested in the trade between San Francisco and China, owned and controlled by Chinamen residing in that city.

Sugar Crop in Louisiana.—The Bayou Sara (La.) Ledger states that in the vicinity seven plantations, which last year produced 2792 hogsheads of sugar, will only yield this year 701 hogsheads. This, it ad about a fair average of the rest. It also states th the parishes of Point Coupee and West Baton R the yield will be much less than last year.

The Dead Letter Office.—During the last quarter, 1,500,000 letters were opened in the dead letter Washington, D. C., in 3000 of which a sum of $18,000 was found, seven-eighths of which has returned to the owners, and the remainder transa agreeably to the regulations of the Department.

An Excellent Institution.—The new State Idiot As at Syracuse, N. Y., which was lately opened, is in a rishing and prosperous condition. This institution contains about eighty patients, all of which ar structed in reading, writing and cyphering, as t their constitutional and intellectual strength will a

A Large Fleet.—The Boston (Mass.) Shipping says that the number of American vessels now eng in the East Indian and Pacific trade, is as follow 468 ships, many of which are of the largest class barks, 8 brigs, 10 schooners and 3 steamers. This not include those now on their way to California.

The Fisheries.—The Gloucester, Mass., mackerel of 300 schooners, has returned from the fishing gr on George's and Grand Banks, and the Bay of St. L rence, and the catch is 20,000 bbls. in advance of of last year.

The Export of Flour.—The ship Modern Times lo last week at Boston with 11,000 barrels of flour Australia.

A Cold Day.—On the 18th inst., the thermomet Chicago was 12° below zero.

The British Discovery Ship Resolute.—This aband vessel which was taken possession of by Captain dington, of the whale ship George Henry, in the N month last, arrived at New London, Conn., on the inst., with her armaments, stores and equipments, c plete as when abandoned. She is estimated to be w $100,000. When found, she had drifted a thou miles from the place of her abandonment.

A stated meeting of "The Association of Friend the Free Instruction of Adult Coloured Persons," be held on Fifth-day Evening, First month 3d, 185 half past 7 o'clock, in the third story room of Frie Bookstore, No. 84 Arch street.

CHARLES J. ALLEN, Sec'

Friends' Boarding-School for Indian Children, at Tunessassah.

Two women Friends are wanted at this Institutio assist in the family.

Also, a man Friend to aid in carrying out the cern for the improvement of the Indians.

Application may be made to JOSEPH ELKINTO 377 S. Second st
THOMAS EVANS,
Philad., Eleventh mo. 1st, 1855. 180 Arch st

WEST-TOWN BOARDING SCHOOL.

Wanted, a Teacher of the Classical Department in Institution.

Application may be made to either of the undersig members of the Committee.

SAMUEL HILLES, Wilmington, Del.
THOMAS EVANS,
SAMUEL BETTLE, Jr. } Philada.

DIED, at his residence in Westmoreland, Pa., 12th Eleventh month, WILLIAM HAINES, aged 65 years member of New Hartford Monthly Meeting. After wa ing a few years in early life with the Baptist Soci he became convinced of the principles of the Society Friends, and soon after united himself thereto. In latter part of his life, he was frequently drawn out exhortation to others, often to the tendering of m minds. A few of the last months of his life, he fre conversed on the subject of the great and import change of this world for that which is to come. A few days before he died, he expressed that he had lived this Society over forty years; and he believed he co say without boasting, that through all the conflicts t he had passed, some harder to bear than the pain the body, he had never wavered from the true pr ciples of Friends. One time he said he felt that he his whole trust in the living God. His friends have consoling evidence, that his end was peace.

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Appeal for the Ancient Doctrines of the Religious Society of Friends.

(Continued from page 114.)

passage liable to similar objections with that n from "Distinguishing Views," is to be d in the "Essay on Love to God," p. 77, re it is said:—

Husbands and wives, parents and children, brothers l sisters, should be helpers of each other's faith and ; and should account it a privilege of no trifling ue, to frequent the throne of Grace in each other's mpany. With respect to our children, more parularly, it is surely our duty, by watchful instruc-, and sometimes by uniting with them in their vate religious exercises, to train them in the habit laily prayer, just as we see the parent bird, by fre-nt example and experiment, teaching and inducing young ones to use the wings which God has given n."

gain, in Brief Remarks," it is said:—

hat the name of God, as spoken of in Scripture, metimes denotes his characteristic attributes, and ng others his power, will easily appear, from a re-nce to the Concordance. But it is by no means e in general, as we sometimes hear asserted, that e means power."

ter reciting several texts, wherein to attach a meaning to the term name, is said to tend a very dangerous degree, to obscure, and even fy other cardinal truths, to which these pas- unquestionably relate,' the following is given e concluding example.

similar perversion is sometimes applied to the cepts and promises of our Lord, respecting prayer is *name*. 'Verily, verily I say unto you, whatsor ye shall ask the Father in my name, he will give ou,' John, xvi. 23. The meaning, [it is added,] of h passages, is too clear to admit of dispute. If we venture to illustrate the subject by a reference to common intercourse of life, it may be remarked, to ask a favour of *A.* in the name of *B.*, is to e use of the authority or interest which *B.* has in n order to obtain that favour. Thus to pray to Father in the name of Jesus, can surely be nothing than to offer our petitions to God, on the autho- of Jesus, and to plead his interest with the Father, n other words, to pray in sole dependence on his availing mediation. This must be regarded as one he highest privileges of the Christian believer; but it not tend to deprive us of this privilege to assert, to pray in the *name* of Jesus, means only to pray er the influence of the Spirit of Christ? That the Spirit graciously *assists* the prayer of the Chris-, and that we cannot pray aright without his in-nce, is indeed unquestionable; but why should one attempt to support this truth by so wresting pture as to banish from our view another truth, lly certain and equally important? Why should countenance a gloss, which cannot fail to encour- the *notion*, that prayers which contain *no reference*, er expressed or implied, to the mediation of Christ, "are nevertheless *acceptable*, because they are still of-"fered, as it is supposed, in the name of Christ."

The interpretation thus given to the text, and the sentiments thus expressed, are evidently at variance with those held by our religious Society. Friends have always understood the words "*in my name*," as used in the passage, "Whatsoever ye shall ask the Father in my name, he will give it you," to have the same import as in that where our Saviour says, "Where two or three are gathered together in my name, there am I in the midst of them;" and that our ancient Friends uniformly held the expression, in these and similar instances, to mean *power*, is too well known to need much proof. Thus Robert Barclay says in his proposition on Worship, sect. 7. "So watching in a holy dependance upon the Lord, and meeting together, not only outwardly in one place, but thus inwardly in one spirit, and in one name of Jesus, which is his power and virtue," &c.

And Isaac Penington, in speaking of praying in the name of our Lord Jesus Christ, through whom alone we have access to the Father, says, in an epistle to Friends at Horton, "A second thing wherein professors grievously mistake, is, about praying in the name of Christ; in which name he that asketh, receiveth; and out of which there is no right asking of the Father. They think that *praying in the name of Christ*, consists in using some outward words, as 'Do this for thy Son's sake,' or, 'We beg of thee in Christ's name;' whereas that in the heart which knoweth not the Father, may use such words; and that which is taught of the Father to pray, and prayeth in the Son, may not be led to use those words. The name wherein the asking and acceptance is, is living; and he that prayeth in the motion of the Spirit, and in the power and virtue of the Son's life, he prayeth in the *name*, and his voice is owned of the Father, and not the other who hath learned in his own will, time and spirit, to use those words relative to the Son." Letters, p. 337.

If the sentiment expressed in the latter part of the passage quoted from the "Brief Remarks" were correct, viz., that no prayers can be acceptable, which contain no reference either expressed or implied, to the mediation of Christ, it would necessarily preclude all those who, in the providence of the Almighty, are cut off from a knowledge of Christ's manifestation in the flesh, from coming before him acceptably in supplication. Nay, how could any one, in such a case, rightly make use of the prayer which our Lord himself gave as an example to his disciples, seeing that it contains no such reference?

The passages here brought together, contain sentiments in many respects at variance with those held by our ancient Friends, and always professed by our religious Society. There are others of similar character scattered throughout these works, and many which are unsatisfactory, either on account of the want of clearness and consistency with our principles, or containing terms which Friends do not approve. That in various places Christian doctrine is supported on Scriptural ground, is undoubtedly true; and it may be owing to this circumstance that many, even in our own Society, have not appreciated the weighty objections, to which in many respects these writings are liable.

We believe the sentiments contained in the passages which we have quoted, have had an injurious influence, in producing feelings of division and discord among Friends; and however these feelings may have been increased by other causes, they are, we believe, mainly to be attributed to the publication and circulation of those writings. Although such works may be put forth under the plea of the author's sole responsibility, it cannot be expected that this will be availing. The members will inevitably be brought into collision of sentiment, in relation to the correctness of the views, the right of the authors to promulgate them, and of the meetings to which they belong, to justify them in it.

Thus, in addition to the danger of weakening the stability of the members in the acknowledged faith of the Society, feelings of unkindness and jealousy are engendered; those who feel themselves bound firmly to withstand all innovation, may be charged with intolerance and prejudice, and be regarded with distrust by others, who appear to deem the departures from our faith to be of trivial importance, but who may not have adopted the opinions which they do not as yet openly condemn. One inevitable consequence which attends all innovation upon its religious principles, is the injury to the unity and harmony of the Society. Not only is the Society laid open to great unsettlement and confusion, and the peace of families, and the preservation and growth of individuals in the blessed Truth, greatly endangered; but by allowing the first wrong to pass uncondemned, the way is open for further departures from the scriptural doctrines which Friends have believed and maintained from the beginning.

Another author,* likewise a member of our religious Society, has exemplified this in the publication of a work, entitled "An Inquiry into some parts of Christian Doctrine and Practice, having relation more especially to the Society of Friends: London, 1841"—in which the author professes to give his views in relation to "various important matters of doctrine and practice, either more or less peculiar to our Society, or especially treated of by some of its most esteemed writers;" and to point out what appeared to him "mistaken or erroneous views in the writings of some of our early Friends; showing also, as occasion required," what he esteems "their natural tendency and experienced effects." This author alleges, that in examining some of those writings, both historical and doctrinal, which have been most esteemed among us, he "found the truth contained in them mingled with no inconsiderable portion of what appeared [to him] to be mistaken interpretations of Scripture, and erroneous or defective statements of some parts of Christian doctrine;" and in reference to those worthies among our early Friends, whose writings have been always approved and adopted by the Society, and against which his attack is directed, he says:—

"If their reputation should seem in any degree lessened by what I have done, let it be borne in mind,

* Edward Ash, of Bristol, England.—*Eds. of Friend.*

"that this effect has reference to their character as interpreters of Scripture and expounders of Christian "doctrine, not as devoted followers and faithful servants of Christ. I am persuaded, after much examination and reflection, that their claim to deference in "the former character has in past times been too largely "and implicitly admitted among us, and that this has "been, and in some degree still is, a source of serious "injury to our Society and to the cause of truth itself." Page xx.

The deference here alluded to, has arisen from no exaggerated estimate of those worthies as men of learning, or as being deeply skilled in biblical criticism, though some of them were not lacking even in these respects; but because, being given up unreservedly to obey the commands of Christ, their writings, and the whole history of their lives and religious labours, give evidence, that He was pleased by the revelation of his Holy Spirit, to cause them to know of his doctrine, and to instruct them in the mysteries of his kingdom. So that in treating of the things which belong to the gospel, it is manifest that they speak of that which they have looked upon, and their hands have handled of the word of life. And it was observable, that however differently circumstanced as to outward condition in life, natural abilities, or mental acquirements, though often widely separated and unknown to each other, they yet promulgated the same doctrine, and upheld the same testimonies, insomuch that they themselves could but acknowledge that it was the Lord's doing and marvellous in their eyes.

From this work we take the following extracts:—

"The Scriptures are to be regarded as the means appointed by God, for imparting to us, either directly or "indirectly, the knowledge of those truths which are "recorded in them; and consequently that we are not "entitled to expect that these truths will be made known "to us *in any other way* than through their medium." Page 9.

In reference to the opinion advanced in the passage just quoted, it is said:—

"And if it be so, it necessarily involves a consequence "of vast practical moment—the obligation which rests "upon us individually, according to our several circumstances and capacities, to search the Scriptures, as "being the divinely authenticated record, and *to us, the "appointed source* of that truth which was taught by "Christ and his apostles." Page 13.

Again, in referring to the expression of R. Barclay, where, in speaking of instrumental means, and particularly of the Scriptures, in relation to the true knowledge of God, he says, "the question is not, what may be profitable or helpful, but what is absolutely necessary," this author remarks:—

"Now on this I would observe, that if we consider "the question as a practical one, having relation to "mankind at large, we find that the intervention of outward means is in reality, not merely profitable and "helpful, but even *absolutely necessary* in order to the "attainment of the true knowledge here referred to." Page 225.

If the assertions thus made were true, there would be no possibility of obtaining that knowledge of God which is life eternal, but through instrumental means; and the knowledge of the Scriptures would become essential to salvation; and being "the appointed source of truth," we might satisfy ourselves at all times of being under the teaching and guidance of the Holy Spirit, by reading and studying them.

Referring to the passage in which George Fox, speaking of the doctrines which were opened upon his mind, says, "this I saw in the pure openings of the light, without the help of any man, neither did I then know where to find it in the Scriptures, though afterwards searching the Scriptures I found it," this author remarks:—

"If such was really his impression, I am constrained "to believe it was a mistaken one." Page 251.

If, as is here supposed, our honourable elder George Fox, was so entirely mistaken in his belief of the source, *from* which and *by* which, he derived his knowledge of the truths of the gospel, would it not necessarily follow that, if not an imposter, he was labouring under a grievous delusion?—either of which conclusions is contradicted by the whole tenor of his life, and the results which accompanied and have followed his labours.

Commenting upon, and expressing his disapproval of the terms of the fifth proposition in Barclay's Apology, in consequence of his application of the term Light in reference to Christ; after giving what he calls, a condensed view of the doctrine of the Universal Light as set forth by Barclay, it is said:—

"Even were we to understand it [the doctrine of the "universal light] as meant to be simply identical with "that of the Holy Spirit, I think it would still be open "to objection as implying that *in some sense* the Spirit "dwells in all men, even in the unregenerate." Page 270.

Commenting upon the text, "That was the true light which lighteth every man that cometh into the world," it is said:—

"The context of the passage plainly shows that these "words refer to our Lord Jesus Christ. It is manifestly "he himself who is here, as in many other places, especially in this Gospel, spoken of as the Light. Hence "I cannot regard it as affording any evidence that the "term Light is used in Scripture to denote a spiritual "principle, or as teaching that such a principle is placed "in the hearts of all men." Page 276.

Again he says:—

"On grounds such as these I conclude that in the "passage now under consideration, Christ is called the "true Light, with a direct reference to his manifestation in the flesh; and that the expression 'lighteth "every man,' refers to the blessings enjoyed by those "who truly believe in him and his gospel." Page 279.

Objecting to Barclay's application of the text, "For the grace of God that bringeth salvation hath appeared unto all men," as proving the universality of divine grace, it is said that—

"The context plainly limits it to such as have been "instructed in the doctrine of God our Saviour, and "shows that the apostle employed it not to denote the "whole human race, but for the purpose of declaring "that this *doctrine* was alike addressed to every age, "sex, and condition of men, without exception or distinction." Page 284.

So likewise, referring to the text, "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you, &c.," it is said:—

"I must object to a view of the subject which represents the heavenly gift thus designated, and the capacity of discerning between truth and error, which pertained to it, as being derived from an immediate revelation without the intervention of instrumental means." Page 233.

A belief in the doctrine of the universal and saving light, has always been firmly maintained by our religious Society. It is plainly asserted in the declaration respecting Christ, "that was the true Light which lighteth every man that cometh into the world;" and is also set forth by the apostle where he says, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; *because that which may be known of God is manifest in them, for God hath showed it unto them.*" But this writer not only denies this saving light to be in all men, but that even in believers, those who possess it it is insufficient to discriminate between truth and error without "the intervention of instrumental means

(To be continued.)

Mary Capper, to K. C.

Leominster, Eighth mo. 18, 1812.

My Dear Niece.—Thy tender affection, t unity with my poor spirit is truly acceptable a sweet to me; the ties of relationship are swee but how much more important, how far more i teresting, when we are permitted a little to unde stand a fellowship with the Father and the So and one with another in Him! how this softe our hearts! how it clothes the spirit with compa sion for those who are out of the right way! ho it teaches to bear and forbear! M. C.

Friend's Library.

For "The Friend."

Statistics of France.

From a late paper we take the following inte esting items relating to the soil and population France. They are derived from an abstract official documents prepared for a French Journa

The entire surface of France is equal to millions of hectares. The hectare is not quite acres, and the above figures would, therefore, re resent nearly 130,000,000 of acres. Of these 2 millions of hectares are under cultivation; 5 m lions in meadow land; 2 millions in vineyard 8 millions in woods and forests; 7 millions in be ren sandy soil, marshes, mountains, &c.; 5 millio are taken up with roads, streets, squares and pu lic promenades; half a million, or about 1,250,0 acres, are appropriated for the raising of chesnu and more than 1,500,000 in orchards, nurseri and gardens.

The population of France, in 1851, was 35,78 628, of which there were not quite 380,000 fo eigners from all countries, domiciled in the empi The number of houses was 7,462,515, which giv a mean of rather less than 5 persons to a hou In Paris, where it is common for each story, flat as they call it in Scotland, to be occupied individuals or a family living to themselves, t proportion is as high as 35 persons to every hou In the other cities the ratio is 9, and throughо France generally it is a little over 4.

The number of holders of real estate is upwar of eleven millions, each of whom, on an averag would be the possessor of five acres and a quar of land under cultivation, or about nine acres all, by including vineyards, meadows, woods a forests.

The proportion of the sexes stood 17,794,9 males, and 17,988,206 females. The married p sons numbered 13,897,656. There were 1,68 583 widows and 836,509 widowers. The grea number of widows is explained by the circu stances of men marrying for the most part a more advanced age than women, and by their bei engaged in callings which expose them to a grea or "exceptional" mortality.

As to those who attain a very advanced a there were 101 men and 223 women 99 years o 62 men and 180 women 100 years old; and men and 102 women over 100 years of age.

The great majority of the people, 34,930,0 rank as Roman Catholics. Those of the Reform churches are 480,500, and of the Confession Augsburgh, 267,800. The Jews number nea 74,000. In regard to occupations and professio there are 14,300,000 engaged in agricult 1,300,000 in manufactures on a large scale, 4,700,000 in a small way, and in the mecha arts and handicraft work.

There were 26,758 physicians and apotheca and 30,000 lawyers and business agents. Th

re engaged in domestic service 287,730 men
d 618,936 women.
Of fixed infirmities and loss of one or more of
e senses, the numbers run thus; 37,462 blind,
,063 with lost vision of one eye; 29,312 deaf
utes; 44,970 insane, of whom 24,433 remain at
eir houses, and 20,537 are in public and private
ylums; 42,382 afflicted with goitre; 44,619,
th curvature of the spinal column; 9,077 persons
o have lost one or both arms, 11,301 who have
en deprived of one or both legs; 22,547 with
ub-foot. The annual mortality throughout
ance is stated to be 1 in 41.97, and the births
ar the proportion to the deaths that 1.117 does
1,000.

he following Address was dictated by Abigail Haughton, wife of Joseph Haughton, of Ferns, Ireland, a few days before her decease.

Ferns, Sixth-month 1st, 1854.

Being favoured to feel my mind released from earthly care, (and having no anxiety on account my beloved husband and children, humbly comtting them to the protecting care of their eavenly Father, having no doubt they will exrience His Providential care, as I have done ring my life, which I desire thankfully to acowledge,) my mind has been very solemnly and expectedly impressed for the welfare of our reious society wherever scattered, fearing many its members spend too much of their time and oughts in trying how they may add hundreds to ndreds, field to field, and house to house; which nile some have coveted after they have pierced emselves through with many sorrows. We are nderly invited to seek first the kingdom of God and s righteousness, and are assured, if we do that, all ings necessary will be added.

I have felt a tender concern for the precious ildren, members of our society, considering what eat care is taken of their persons, which freently has the effect of drawing their minds from mility: the humble, the Lord teacheth of His ys. I desire for our dear young friends that ey may endeavour to live in the fear of the Lord, end meetings as much as in their power, and, nile there, reverently seek for divine help that ey may be profitable opportunities to them; that ey diligently read the Holy Scriptures, "which e able to make wise unto salvation, through faith, hich is in Christ Jesus." I desire they may also ad the writings of our early Friends, who freely ve up their lives in loathsome prisons in support our testimonies, which have been upheld by eir faithful followers for more than two hundred ars, but are too lightly valued by many of our embers of the present day.

These lines have been penned during a time of treme weakness at the desire of one who feels rself as a brand plucked from the burning, but o is comforted by the Saviour's gracious assurce, that there is joy in heaven over the sinner at repenteth.

In much love to all, farewell, dear friends; sinrely desiring your growth in that which is truly od, I am your affectionate friend,

ABIGAIL HAUGHTON.

I leave the foregoing to the judgment of my iends, to do with it as they believe best; the eight has been fully withdrawn from my mind.

For "The Friend."

In 1490, Lavonarola of Florence, an enlightened atholic reformer, remarks thus:—"To disturb ven the still devotion of individuals, the devil has egun to bring into operation music and the organ, hich only please the ear and edify nothing. In ancient polity, it is true, there were many festivals with songs, trumpets, tabernacle, and the like, but for this, the most part had an end with Christ. About this time the Flemings are said to have brought set devotional music into England. Luther introduced metrical psalmody in popular airs, and this practice became common, congregational singing being adopted. Organs were identified by the reformers with the corruptions of the Catholic religion, they were generally taken down and their pipes sold for old metal. By a retrograde movement, however, they were recreated in England after the restoration of Charles II.

The chief puritans in the reign of Elizabeth, objected to many of the observances still retained in the Church of England. They disapproved of the Cathedral mode of worship, of singing the prayers, and chaunting the psalms, nor did they sanction musical instruments, as trumpets, organs, &c., which they alleged were not in use in the Church for above twelve hundred years after Christ.

Origin of Surnames.

Few people, when they hear a stranger's surname, pause to think how it originated. Yet, as men originally had but one name, as Adam, Enoch, Noah, or Abraham, and as surnames, therefore, are of comparatively late origin, it affords a curious study to inquire how surnames originated. A late article in the *Edinburgh Review* discusses the origin of English surnames. Without confining ourselves entirely to that article, we shall yet draw largely on it, in the few words we have to say about surnames and their origin.

The first resort, when population became so thick that surnames became necessary to distinguish the different members of a family, was to affix an epithet descriptive of some personal peculiarity, or of the trade the man pursued. Thus arose the names of Smith and Tanner, Brown and Black, with others of a similar description. In some cases, the child was called by a name which distinguished it as the son of some well-known person, and in this way originated Johnson, Harrison, and Williamson.

In the Roman tongue, where Fitz means son, arose, in like manner, Fitzwilliam and Fitzgerald; and in the Celtic, where the prefix Mac has a like signification, McDonald, McMichael, and others of a cognate kind.

Another class of surnames had a local origin, the person being named from the estates he owned, or the village where he lived. All English surnames ending in ford, field, brook, vale, street, and similar terminations, belong to the latter class. So do surnames ending in ham, ley, and tun, which signified respectively, in the old Saxon, house, meadow, and town. Lyttleton means, therefore, Littletown, and Granville, Grandtown; and other names of the English nobility have the like plebian origin. Examples of names derived from estates are De Spencer, De Coursey, and De Valence, de being the Norman for of; and, therefore, all names of this character belonged originally to Norman families. Another class of names are foreign ones, naturalized, so to speak, in England or here. Among these are Bouvier, the French name meaning cowherd; Cadwallader, a Welch name, meaning Chief of the Druids; and Campbell, an Italian name, meaning a beautiful field. This last name, curious to say, runs through nearly every language in Europe, as Fairfield, Kemble, Beauchamp, and Schonau. Neander is Neuman made classical, as Grotius is De Groot transformed in a similar manner.

In addition to names descriptive of the personal appearance, there are names originating in mental qualifications. Goodman, Wise, Moody, and numerous others illustrate this. All the Clarks are descended from ancestors, in various localities, who could read and write in times when those accomplishments were rare, and who were, therefore, called clerks. There are many names, derived from occupations, which at first sight are little suspected of it. Chaucer is an instance, for it comes from chaussure, or hose, so that the ancestor of the great English poet must have been a stockingmaker. Sir Charles Napier, the rampant British Admiral, as well as Sir William Napier, the historian of the Peninsular War, had a progenitor, centuries ago, who was a waiter, for the servant who offered the napkins, or napery, to the guests, went by this name in old times. The lapse of centuries, and the consequent mutations of fortunes have, in a similar way, put surnames often in odd contradiction to existing circumstances; for we have known Goodmans imprisoned for crime, Kings playing the part of menials, and St. Johns cheating at cards.

Selected for "The Friend."

"Oh! the love of our God unto us! the great care and tenderness he hath had over us ever since we were a people, that we might be faithful labourers in his vineyard. Did he call us to be idle? Surely nay. Did he give a gift, unto male and female, that we should hide it in the earth and not improve it to his glory? Oh! nay. Hath he done so much for us, that we should always be as children and neither speak nor act as men? Surely nay; but that we should grow up in stature and strength before him as perfect men and women in Christ Jesus our holy Head that we might all work together as a body fitly framed in Holy order, in his heavenly power and Spirit which leads into purity and holiness, love and true unity, which stand in the Spirit where no rent is, and where no strife nor seperation can enter.

Through the blessed working of his all-sufficient power, the Lord in his love brought us together and made us a people, and hath preserved us so to his praise and our eternal comfort. And it is the work of the devil by his evil power, and dark Spirit, and wicked instruments, actuated thereby to divide and scatter us asunder. But my testimony for God to you my friends which still lives in my heart, is, *to the all sufficiency of his power.* Keep close to that which first gathered you near to the Lord and one unto another, who hath placed his name amongst you, and then not all the powers of hell and death, or any unclean Spirit, shall be able to seperate, or hurt, or break you asunder, for the power of God is your foundation. Settle upon this, for it stands sure, and is of God's own laying; be ye as weighty stones of his building, and then you cannot be moved by all the strength of man's reasoning, nor by all the cunning of the fallen wisdom of Satan; but as your dwelling is in the pure light, and as you retain the feeling sense of the Divine life, and keep close to the power, you will be enabled to say, The Lord our God is the true and living God, and beside him there is not another, and therefore we will trust in him and rely upon his power and holy spirit which is all-sufficient forever.

And now dear Friends although the devil, the old liar, be at work in this day in a great mystery, even the mystery of iniquity, by his evil power and rending spirit, heed him not nor his instruments, for the power of God is over him and them all, yea, over all that is contrary to it. For he that was the first will be the last; who said I am Alpha and Omega the beginning and the end; and he will tread down Satan shortly and all his agents of mischief. He has promised to bruise the serpent's; head, which daily is fulfilling by the dominion of his power and holy spirit, over hell, death and the

grave, and every foul, unclean, quibbling spirit; for these are appointed for the fire of wrath and judgment, whose end is to kill and destroy, and make rents and breaches among God's people where it gets an entrance, of which I warn Friends to beware. It is one of the devil's last shifts to appear in the name of light, and ancient power and truth as it was in the beginning; a transformation to cover his dark power and spirit, which creeps cunningly in the dark to deceive the simple."

Friends' Library, Vol. 2. J. B.

Selected.

THE MIDNIGHT VOICE.

Father, at this calm hour,
Alone, in prayer, I bend my humble knee;
My soul in silence wings its flight to thee,
And owns thy boundless power.

Day's weary toil is o'er;
No worldly strife my heartfelt worship mars;
Beneath the mystery of the silent stars,
I tremble and adore.

Not when the frenzied storm
Writhes 'mid the darkness, till in wild despair,
Bursting its thunder chains, the lightning's glare
Reveals its awful form:

I wait not for that hour—
In flower and dew, in sunshine calm and free,
I hear a "still small voice," that speaks of Thee,
With holier, deeper power

Above the thunder notes,
Serene and clear, the music of the spheres
Forever rolls: though not to mortal ears
The heavenly cadence floats.

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 125.)

ELIZABETH WEBB.

In the year 1724, Elizabeth Webb was once more drawn in the love of the gospel to visit Friends and others in the New England provinces. On the 24th of the Sixth month, being at Newport, she addressed the following letter to her children, which she sent by her beloved ancient Friend, Thomas Lightfoot, who was then about returning to his home in Chester county, from religious service in the east.

"My tender, motherly love is to you all, and my prayers are to your heavenly Father that he may be pleased to take you under his care and keeping, and grant unto you a day of visitation by his grace and good Spirit. This, I verily believe, he will do; and it will enlighten your understanding; show you the vanity of your minds, and draw you with the cords of divine love to seek after salvation, which comes by Jesus Christ and by him alone. The Lord hath sent his Spirit into some of your hearts, whereby he hath begotten desires in you after the knowledge of him, who is the way to the kingdom of heaven, the Truth and the life. My dear children, as you are believers in his first coming, or outward appearance, according to the record of the Scriptures of Truth, which I exhort you to read often, so have a near and dear regard to his Holy Spirit in your hearts. This will incline you to love and fear God, and to learn to know him, who is the Father of your spirits, and the great Benefactor of soul and body. It is He who hath fed us all our life long, and it is in him we live, move and have our being. Few consider this as they ought; but the great love of God in the redemption and salvation of the souls of the children of men, is so stupendous, that it is beyond my capacity to set forth. Yet he hath condescended so low, as to reach forth his hand of love to little children, and will yet do it to all that love him, and lead them gently on. As a tender Father, he will feed their souls with the milk and honey of his Divine Word. This my soul witnessed in my young and tender years, even in such raptures of Divine love, that it was many times more to me than my outward food, or anything this world could afford. Oh, my dear children, partakers of my frail nature, let me tell you, that flesh and blood is very apt to grow uneasy under the yoke of Jesus Christ. His yoke is easy to the obedient soul, and his burden is light, when the old man is mortified, and the creature has learned of him, who is meek and lowly in heart. They then find sweet peace, and rest to their souls, even in resignation to the will of God. This our Lord and Saviour taught, both by precept and practice. He came not to do his own will, but the will of Him that sent him, and he leads all his followers in the same way.

"Now, my dear children, although I have nothing of my own to boast of, except it be weakness and infirmities, under which my soul mourns many times, yet as a tender mother, I show you the way by which my Saviour hath led my soul to rest and peace with him. This was by the high way of the holy cross of our Lord Jesus Christ. The preaching of this was formerly to the Jews a stumbling block, and to the wise Greeks foolishness,—but to as many as believed, both Jews and Grecks, the power of God and the wisdom of God. I believe it was so to those who walked in the way of self-denial, and loved the Spirit that led in the midst of the paths of judgment, which gives to those who love it, to inherit substance. My dear children, the lesson I have learned, is to give up my heart to God, to resign up my will to his will, to love him above all things, and in all states to be content, believing that all things shall work together for good to those that fear and love him. As the heart, mind, will and affections are given up to Almighty God, which is our reasonable duty, the Holy Spirit doth work in the creature to will, and to do according to his own will and heavenly pleasure. His will and work is the mortification of the old man with his deeds, and the sanctification of the inner man, the hidden man of the heart. [As this is perfected,] he gives to the soul the oil of joy for mourning, the garment of praise for the spirit of heaviness, and the esteem of such who are willing and obedient. This is the Lord's doing, and it is marvellous in our eyes. For this the souls of all that love him, are filled with praises to him that liveth forever and ever.

"My dear children, though you are young in years, yet often remember your latter end. Pray earnestly to Almighty God, that he may sanctify your souls, and redeem your minds and affections from the things of this lower world, set them on things above, and that he may be your portion, and the lot of your inheritance. Then you will have cause to say, 'the lines are fallen for us in very pleasant places; we have a goodly heritage.' Then, if we should never see each other again in this world, we shall meet again, after a short, though troublesome life, in that paradisiacal life, that shall never have an end. There the souls of those that have past through many tribulations, and have known their garments washed and made white in the blood of the Lamb, which taketh away all sins, behold the ineffable glory of God. They sing a new song, even the song of the Lamb, that none can learn, but those who are redeemed from the earth.

Oh! my dear children! this redemption, this salvation that comes by Jesus Christ, is the only pearl of great price. For this, a wise man would give up his all to purchase. When he hath bou
it by giving up his heart to God, O, then the
and watchfulness needed in keeping it, tha
worldly Delilah steal away the heart from the L
We have many enemies whilst here, the flesh,
world and the evil spirit. Our best friend, J
Christ, exhorted all to 'watch and pray,' 'le
saith he, 'ye enter into temptation.'

"My dear children, although I love you dea
yet I know the love of God, your heavenly Fat
far exceeds mine. To his holy hand I commit,
commend you, with my own soul. Love him,
fear to offend him, for he is just in all his w
and equal in all his doings. Although at the
of ignorance he winketh, yet if any sin after
or she have received the knowledge of his m
and will, that soul must be redeemed thro
judgment, and the baptism of the Holy Ghost
fire. This is the spiritual baptism of our Lord
Saviour Jesus Christ. His fan is in his hand,
he will thoroughly purge his floor, and will gat
his wheat in his garner, but the chaff he will b
with unquenchable fire. Take notice of the w
unquenchable. Our God is a consuming fire
all the works, and workers of iniquity. It is
avoidably so, for nothing that is impure, shall
ter the heavenly kingdom. The Lord is no respec
of persons. When Moses, that meek man,
provoked to speak unadvisedly, he suffered for
when David looked out, and [was led astray,]
suffered great judgment and troubles for his
fence. It is the comfort of all who love the
and righteous judgments of God, that in the mi
of judgment, he remembereth mercies. In
type, even under the law, his mercy-seat was
above his judgment-seat. This causeth many
sing songs of praise and thanksgiving to hi
both here and hereafter, even to all eterni
That this may be our lot and portion togeth
with all our friends and acquaintances, is the e
nest breathings of my soul. This I send as
token of my good will to you, and good desires
you, and remain your tender mother,

"ELIZABETH WEBB."

"P. S.—Remember my dear love to all
friends and neighbours, as you have opportuni
Be kindly affectioned one to another, and to
people. Remember that God is love, and he th
dwelleth in love, dwelleth in God, and God
him. Our Lord and Saviour is the Son of Go
love, and he that hath the Son of God, hath et
nal life. He that hath not the Son, hath not t
life, but the wrath of God abideth in him.
my dear children, watch and be sober, and he
to the end. Gather yourselves together and re
this in the same love in which I have written
The Lord Jesus be with you all to the end of yo
days here, and redeem you to himself."

(To be continued.)

For "The Friend.

INDIAN CORN

(Concluded from page 127.)

Of the common varieties of corn the Tuscaro
and New Mexican Black contain the most star
and the least gluten and oil; while Rice-corn a
Pop-corn contain the least starch and the mo
oil.

"The horny or flinty portions of corn, wh
viewed in their sections under a good microsc
will be found to consist of a great number of si
sided cells, filled with a fixed oil, which has be
successfully employed for the purposes of illumin
tion. On this oil depend the popping qualiti
of corn; for, when the kernels are heated to a te
perature sufficiently high to decompose the oil,
sudden explosion takes place, and every cell
ruptured by the expansion of gaseous matter aris

from the decomposition of the oil and the for-
tion of carburetted hydrogen gas, such as is
metimes used in lighting large cities, the grain
ng completely evoluted and folded back, or
ned inside out. This property is remarkably
ng in the pop-corn, and is common, in a greater
ess degree, in all kinds of corn that abound in
; but those varieties destitute of a horny cover-
, as the Tuscarora, will not pop under any cir-
nstances whatever. This change in corn is one
onsiderable importance so far as regards facili-
f digestion; for after the decomposition or ex-
tion of this oil, it is more readily digested by
, though less fattening to animals.

One important use of the oil in corn is un-
btedly to prevent the rapid decomposition of
kernels when sown in the soil, and to retain
rtion of pabulum, or food, until needed by the
ng plant, and it is always the last portion of
grain taken up. It also serves to keep meal
n souring, as it has been observed that a flint-
meal will keep sweet for years, even when
up in large quantities, without being kiln-dried,
le the meal of the Tuscarora will become sour
very short time.

The colours of Indian corn usually depend on
of the epidermis or hull, and sometimes on
of the oil. If the epidermis be transparent
colour may depend either upon the oil or the
bined particles of which the corn is composed;
if the hull be opaque, the grain will present
same colour. For instance the yellow colour
ne Golden Sioux is derived from the yellow
ur of the oil; and the Rhode Island white-flint
the colourless particles of its starch and oil,
ch are distinctly seen through its transparent
; but red, black, and blue corn, owe their lively
to the colours of their epidermis and not to
oil.

The proportions of oil in corn, as far as it has
examined, varies from an entire absence to
er cent, according to the varieties employed.
ne manufacture of whiskey the oil is saved
ng the fermentaion, as it separates and rises
e surface. One hundred bushels of corn yield
15 to 16 gallons of oil. When corn is hulled
neans of potash ley, a portion of the oil is
erted into soap, and the epidermis becomes
ched. The caustic alkali also liberates ammo-
rom the mucilage around the germ. Oily corn
s a dry kind of bread, and is not sufficiently
sive to rise well without an admixture of rye
her flour. The oil of corn is easily converti-
nto animal fat by a slight change of composi-
and consequently serves an excellent purpose
ttening poultry, cattle, and swine."

would not be in accordance with the design
his article to describe the most approved
ods of cultivating Indian corn; but the
wing poetical description of the labours of the
andman in cultivating this noble plant and
ering its golden fruit will probably prove inter-
g to some of the readers of the Friend. It is
Joel Barlow's "Hasty Pudding."

ut since, O man! thy life and health demand
od alone, but labour from thy hand,
in the field, beneath the suns strong rays,
f thy mother earth the needful maize;
oves the race that courts her yielding soil,
gives her bounties to the sons of toil.
hen now the ox, obedient to thy call,
s the loan that filled the winter stall,
e his traces o'er the furrow'd plain,
lant in measured hills the golden grain.
hen the tender germ begins to shoot,
he green spire declares the sprouting root,
guard your nursling from each greedy foe,
sidious worm, the all-devouring crow.
le ashes sprinkled round the spire,
steep'd in rain, will bid the worm retire;
The feather'd robber, with his hungry maw,
Swift flies the field before your man of straw,
A frightful image, such as schoolboys bring,
When met to burn the pope or hang the king.
"Thrice in the season, through each verdant row,
Wield the strong ploughshare and the faithful hoe;
The faithful hoe, a double task that takes,
To till the summer corn and roast the winter cakes.
"Slow springs the blade, while check'd by chilling rains,
Ere yet the sun the seat of Cancer gains;
But when his fiercest fires emblaze the land,
Then start the juices, then the roots expand;
Then, like a column of Corinthian mould,
The stalk shoots upward and the leaves unfold;
The busy branches all the ridges fill,
Entwine their arms, and kiss from hill to hill.
Here cease to vex them; all your cares are done:
Leave the last labours to the parent sun;
Beneath his genial smiles, the well-dress'd field,
When autumn calls, a plenteous crop shall yield.
"Now the strong foliage bears the standards high,
And shoots the tall top-gallants to the sky;
The suckling ears the silken fringes bend,
And, pregrant grown, their swelling coats distend;
The loaded stalk, while still the burden grows,
O'erhangs the space that runs between the rows."

* * * * "But now the moon
Calls from his hollow trees the sly raccoon;
And while by night he bears his prize away,
The bolder squirrel labours through the day.
Both thieves alike, but provident of time,—
A virtue rare, that almost hides their crime.
Then let them steal the little stores they can,
And fill their granaries from the toils of man."
"At last the closing season browns the plain,
And ripe October gathers in the grain;
Deep-loaded carts the spacious cornhouse fill;
The sack distended marches to the mill;
The labouring mill beneath the burden groans,
And showers the future pudding from the stones;
Till the glad housewife greets the powder'd gold,
And the new crop exterminates the old."

For "The Friend."

Persecuted but not Forsaken.

The voice of the Lord came unto Adam whilst in the garden of Eden, saying, "where art thou." And He also "spake unto Moses face to face," and instructed him in many things concerning his chosen people. And the Prophets "spake and wrote as they were moved by the Holy Ghost," though they had a rebellious people to deal with; and they, through the spirit, prophesied of the "coming of the just one," of whom when he did come, those who were expecting a Messiah, became the "betrayers and murderers." But there were Apostles, and immediate followers raised up who were willing to receive Him in the way of His coming. These were Jews inwardly, spiritually minded men and women, who were persecuted by their professed brethren, formal professors, yet looking as they had been, for the promise of the Father. The Prophets were also despised and buffeted by the old Israelites, who desired to walk after the imaginations of their own evil hearts, as Moses and Aaron, the servants of God, had been murmured against.

And in the days when our religious Society was raised up to revive the doctrines of the Gospel, and to hold them forth in their purity to the world, before a degenerate church, apostate from the life and power of the Truth, though high in profession, they had a great combat with formal professors about the spirituality of the Gospel dispensation; and much suffering was their portion, because they were led out of the world's ways, words, and worships into the way of self-denial and of the daily cross. Feeling, as they did, the necessity of a new birth unto holiness, they could not bolster people up in their carnal way of living, contenting themselves with a profession of Godliness, while they plead for sin, contrary to the scriptures, which they had, and for which they professed a high regard, even to the error of counting them, the word of God; thinking that in them they had eternal life, though they shut the Saviour out of their hearts, in his spiritual appearing, "without sin unto salvation,"

And herein was the difference between Friends and their adversaries, that they held their religion in the life and power of Godliness, being willing to fill up their measure of suffering for the body's sake, and for the sake of Him who was their Holy Head and Leader. And therein were they made "more than conquerers through Him who had loved them," and who had espoused them unto Himself. And yet they were but a handful, (like the Prophets and Apostles,) compared with their enemies, and with those who merely made profession of the religion of Jesus. But the Lord was with them; and He whose cause they had espoused, and who had raised them up to spread his truth, did not forsake them in the time of trial, but did plentifully pour out of his love, and good spirit upon them, so that they were enabled to rejoice that they were counted worthy to suffer; and could adopt the language, that though "persecuted they were not forsaken, cast down but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."

And now the query arises, how is it with us professed followers of the same Jesus, in the faith of those worthy sons of the morning? Are we concerned to know the true birth begotten in us? are we practical believers in "a measure and manifestation of the spirit," being "given to every man to profit withal?" desiring above all things, that the spirit of judgment and of burning, may so operate as wholly to cleanse and purify us, that finally we may be presented without spot before the throne of his glory.

Or, are any desiring an easier way? a way more agreeable to the natural will of man? A way less straight and narrow? Being willing to account that too straight which was once accounted the way of the Truth. This was what our early Friends had to come out of; and to bear testimony against, and against all the doctrines got up in the apostacy, since the apostles' days, which have their origin in the wisdom of man, and which have a tendency to divert from a life of self-denial. O! let all such beware, lest they be captivated by the modified views of Quakerism manufactured to suit this degenerate state of the Church. Let none "turn again to the weak and beggarly elements" which our predecessors were brought away from; for assuredly the Lord will look upon such, as having "bestowed upon them labour in vain." Assuredly the judgment of such will be greater than that of those who have never so fully known the way of Truth: And though these retain the form, he will not own them for that, if it is the shell only, without the kernel. The testimony to such formerly was, "I despise your feast days, and I will not smell in your solemn assemblies." But "as I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked should turn from his way and live." Such as once had, but have lost the power of Truth, have been the greatest enemies of those who walk in it; for it has ever been, that "he that is born after the flesh persecuteth him that is born after the spirit." And even so it is now. But the "Lord will not leave him in his hand, nor condemn him when he is judged," but will "come down to fight for Mount Zion, and for the hill thereof." And he will do more by a few of his own choosing and fashioning, than by a multitude of those who have forsaken him "the fountain of living waters."

Let all his, therefore, lift up their heads in

hope, even though they "be left as a beacon upon the top of a mountain, and as an ensign on an hill;" for even then "will the Lord wait that he may be gracious unto them, for the Lord is a God of judgment; blessed are all they that wait for him." O! let none forsake him; let none whom he has "set for the defence of the gospel" forsake their post, for though persecuted he will not forsake them; though the power of the enemy may at times seem ready to prevail, as they abide faithful, he will deliver them and bring them through without "even the smell of fire upon their garments." And may none give out because their way is as it were, "hedged in:" The Lord will in his own time deliver them, and if they are his soldiers he will fight for them, and manifest who are serving him, yea "when the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him." To conclude, dear Friends, "let them that suffer according to the will of God, commit the keeping of their souls unto him, in well doing, as unto a faithful creator."

Chester Co., 12 mo. 1855.

For "The Friend."

The Lord is our Deliverer.

The unfeigned meekness and humble obedience of Moses, brought him into the divine favour, whereby he was made a teacher and a leader of the people; and enabled, through the pouring upon him of the spirit of supplication, to intercede on their behalf, that the Lord in his judgments would be pleased to remember mercy, and spare them from the stroke of his wrath, with which He had threatened them, for their waywardness and disobedience,—for turning away from his commandments, to serve their own evil lusts, by which they had provoked him time after time. How marvelously was Moses made instrumental in delivering them from the hand of their enemies; and how worthy to be remembered is the divine command which was given him, before he was sent forth as the messenger of the Most High, and the reply which he made on the deliverance of his commission.

There can be no doubt that the same preparation, and the same feeling of self-distrust which are represented in the command, "put off thy shoes from off thy feet," and in the notable reply made to the call of the Lord, "Who am I, that I should bring forth the children of Israel out of Egypt?" are as essential to the servants of the Lord now, as they were to Moses; in order that they may obtain the same divine assurance which was given unto him, "Certainly I will be with thee," and the same token of commission, that when the people are brought forth out of Egypt, they shall serve God upon his holy mountain, where the heavenly vision has been and is received by those who obey his call.

The same Almighty hand is stretched out for our deliverance, which brought the children of Israel out of the land of their captivity, and as we are faithful unto Him, he will work with us, and for us, bringing forth judgment unto victory; for "Zion shall be redeemed with judgment, and her converts with righteousness." The acceptable people of God ever have been, and ever will continue to be, chosen in the furnace of affliction. "They that live godly lives in Christ Jesus, *shall* suffer persecution;" and blessed and happy are they who are *not* offended in Him, who ever leadeth his servants by the way of the cross, which he has trod before them. He endured the contradiction of sinners, and when he was reviled, he reviled *not* again. He returned *not* railing for railing, and when he suffered he persecuted *not*, but *prayed* for his enemies.

Let us, therefore, be admonished by his holy example, to shun the spirit of enmity—to resist the temptations of the evil one, who is seeking to exalt us, in the spirit of our minds, above the unflattering witness of Truth, whereby he may cause us to fall down and worship him. But as the serpent was lifted up in the wilderness, so Christ was lifted up a sacrifice for our sins. Let us then seek to know his spirit to reign in our hearts, that we may be healed of all our evil dispositions which are separating us from the presence and favour of God, and one from another; for this is the appointed means whereby we are to be reconciled unto Him, and one unto another, and "there *is no other* name given under heaven, or amongst men, whereby we can be saved."

It was when the people of old forsook the Lord, and undertook to make a way of their own, whereby they should ascend into heaven, that he brought confusion upon them, and destroyed their work; and thus he *will* continue to do; but "who ever trusted in the Lord and was confounded?" He will not give his glory to another, nor his praise to graven images, but the hope of the hypocrite shall perish. If Christ is not our leader and helper, vain will be all our endeavours to advance his cause, or secure our own peace—if we turn aside to lying vanities, or trust in our own wisdom and strength, he will turn his back upon us, and may close the door of his mercy against us. Therefore it behoove us to cleave unto him, wrestling for the blessing of his presence and favour, that He may be with us in the way we go, clothing and feeding us by his spirit, in which is life and peace.

Let us be assured by the continued mercies of God, that we are *not* yet a forsaken people, and be persuaded thereby to seek an increase of faithfulness—an entire dedication of heart unto him—pleading and interceding with him for the peace of Jerusalem, and the enlargement of her borders. O, "be not faithless, but believing," and he *will* turn our captivity and bring us again within the sacred inclosure, building up our broken down walls, and establishing our gates. Salvation will he appoint for walls and bulwarks, and for gates the song of praise; so that the voice of complaining shall no longer be heard in our streets. "Happy is that people, that *is* in such a case; yea happy is that people whose God *is* the Lord."

For "The Friend."

On Shooting Stars and Meteorites.

(Continued from page 126.)

As before observed, the meteors emanated principally from the common radient, and the right ascension and declination of this point having been taken by instruments at their different localities, viz.: Emmetsburg, Md., Worthington, Ohio, and New Haven, Conn., its height was calculated from these data to be 2238 miles from the earth's surface. Professor Olmsted, in a highly elaborate, and ingenious article in Silliman's Journal, enters into an investigation and comparison of the various circumstances attending this grand display, and deduces from them several general conclusions, among which are the following. That the meteors fell towards the earth in straight lines, and in directions which within considerable distances were nearly parallel with each other. That they entered the atmosphere with a velocity of 4 miles per second, being about ten times greater than that of a cannon ball, and 19 times that of sound. They consisted of combustible matter, which took fire and was consumed in traversing the air. This is proved by the fact that they glowed with an intense light, which blazed forth suddenly, and then increasing in size and splendor as they approached the earth, left a luminous cloud of vapor w occasionally remained in sight a half an hour; as a proof that this luminosity and combustion isted only whilst they were traversing the re of the atmosphere, he cites the fact that they not visible more than a few seconds; whereas actually must have required about 20 minutes them to descend through the whole distance 2200 miles above stated. The cause of their c bustion whilst passing through the air he consi attributable to the intense heat, generated by condensation of the body of air immediately in path of the projectile. The fire pump, (so fam to all who have attended philosophical lectur is capable of producing sufficient heat to ig tinder, by the compression of a body of air one-fifth of its natural volume. Professor Le gives a formula by which the amount of cal evolved by compressing air of any given den to an ascertained volume, may be accurately c puted, and by applying such a computation to case in point, Olmsted concludes that one of th aerolites, when it had reached a point in its cent of 35 miles above the earth's surface, w have raised the temperature of the opposing b of air to 46,000 degrees. Gold melts at a tem rature of 5237 degrees, and the most intense l of a glass-furnace, does not exceed 16,000 degr while 23,177 degrees will fuse platina, the n intractible of all metals; so that the exces temperature occasioned by the descent of the teors, as above indicated, would be sufficien reduce any imaginable substance to vapour few seconds.

Some of the larger meteors must have b bodies of immense size. A few appeared as le as the full moon, and one seen by Dr. Sm near Charleston, S. C., was computed to be ele miles distant, and 528 feet in diameter.

They were composed of very light and tran rent matter, as evinced by their not reaching earth, and the cloud or source from whence th originated, not being visible by reflected light

Then arises the inquiry, what relation did body, which afforded the meteoric shower, sus to the earth? Was it a sattelite or a terrest comet, revolving around the globe as its cen or a collection of nebulous matter, or a co which our planet had encountered in its ann progress in its own orbit? That it was *not* a tellite of the earth, the Professor thinks pro by the fact that its source or radiant point mained so long stationary with respect to earth; according to Dr. Aiken, at least two h at one time: a period sufficient to have carri nearly once round the globe in its orbit, wi radius of 2238 miles, had it been revolving al the earth at all.

Olmsted's eventual hypothesis resolves i into this, viz., that the source of the meteors a cometary or nebulous body pursuing its through the regions of space, in an orbit ha the sun for its centre; which orbit is interic that of the earth, having a period of about days. That the meteors are portions of this n lous body thrown off by some internal force, attracted towards our globe by the force of gra

Alexander C. Twining, of Yale College, has also given much attention to the subject) subsequent contribution to Silliman's Jou reviews Prof. Olmsted's disquisition upon shower of 1833, and concurs with him in all material points of his theory, and particular that of ascribing the origin of the meteors, space beyond the atmosphere. He has t much pains, to calculate the velocity and h of the extraordinary shooting star, mentione a preceding part of this article, and estimate

ude from the earth when it first became lumi- at 80 miles, and that it became extinct at miles above its surface. He gives 14 miles second as the average velocity of this, and ed most of the meteors of 1833.

errich however in common with Arago, fa- s the theory of a zone or ring composed of ions of small asteroids, revolving (when in normal condition) about the sun, in orbits h meet the plane of the Ecliptic from the to the 13th of the 11th month. A German er named Ennan, also supports the hypothesis has computed the breadth of this zone at 3 ees, and the inclination of the plane of its , to that of the ecliptic at from 50 to 90 ces, with a periodic revolution of 128 days. rikes us as an essential requisite in sustaining e views, that some place should be given to 8th month period, which is now in fact well authenticated, and a more regular oc- ence than the 11th month shower; and in tion to this nothing can be considered com- without offering to account for the ordinary constant flight of metors which may be obser- nightly.

aving attempted in the foregoing part of this le to give some history of the phenomena of ting stars, the remainder of it will be devoted he consideration of those bodies distinguished e outset by the name of "meteorites," regard- them, for reasons which will be hereafter sta- as essentially different, both in their origin composition from ordinary shooting stars.

eteorites, as hereinbefore defined, are of com- tively rare occurrence, and much incredulity s with many, as to the reality of heavy masses one or iron ever having descended from the ens to the earth, as has been commonly re- ed. No rational doubt can, however, be now rtained on the subject, as will appear from the eeding narratives, taken from works of stand- authority, and the facts attested by intelligent numerous observers of the most irreproachable city. Many more might have been added, but ave selected those here subjoined, as being the remarkable of a vast number of cases record- n various scientific works, and amply sufficient lustrations of our subject.

(To be continued.)

For "The Friend."

Peace and Goodwill.

ne of the most prejudicial defects in society, e want of true love among professing Chris- s. The mind that is not imbued with it, lies to an uncharitable spirit, that would delight e failings and downfall of others, or to attribute actions of religious people, to motives which r influenced them. Those who are deficient ue christian virtue, appear to forget that there subtle serpent, who constantly exerts his de- ive powers over them, inducing self-compla- y, and the persuasion that they are in no ger of erring, yet thinking they see many s around their associates, and perhaps faults, ch they consider themselves free from. Much appiness is produced by a self-righteous cen- ous spirit It is jealous of the standing and ence of brothers, and sisters, and friends, strives to impair that influence, however valu- it may be, and to deprive equals of the yment of their rights and the performance of r duties. It seeks to obtain the ascendency, out properly regarding the feelings or wishes hers, and the suffering which is inflicted by an bearing course. When this is done under a aken apprehension of religious duty, it is liarly mournful, and may drive tender people from their profession, even to the loss of that love to Christ which he had begun to raise in them. None can fall into this deplorable condition without suffering great injury themselves. Having lost that love, which as Christians they are bound to cherish towards their fellow creatures, the love of God which is the life of the redeemed soul, will also be expelled from their hearts, and an evil spirit, like that which actuated Saul in his hatred to David, the Lord's anointed, will torment them. There can be no true happiness where hatred takes the place of love to the brethren or sisters. Heaven we believe to be a place of unmixed felicity, and none imagines there is any feeling like hatred, or dislike, or coldness among the glorified spirits there. Every Christian considers this life as designed to prepare him for that blessed abode, and that that preparation will divest him of every temper, passion, and lust, which is incompatible with the holiness and the harmony, and the love divine, that must be the element in which sanctified and beatified spirits dwell. Those who profess to believe in the religion of the gospel, and especially those who take upon them to advocate it, for the purpose of inducing their fellows to adopt and live up to it, must witness its regenerating effects in themselves, which lead to love God above all, and their fellow men as themselves, or all their religious pretensions will be vain, and their hope prove that of the hypocrite, which will fail in the last extremity.

Divine love will not lead us to palliate or to give countenance to wrong things in any, but will constrain us to relinquish our own wrong, and to seek and to desire for others, their illumination by the Holy Spirit, to see their errors, and to be persuaded to forsake them. If Christians expect to be instrumental in spreading the kingdom of Christ on the earth, they must show by their love to Him and to one another, that they are his subjects, and this will be manifested by the fruit of his Spirit dwelling and ruling in them. "By this shall all men know that ye are my disciples," said the Saviour, "if ye have love to one another." All attempts to induce men to become real Christians, would avail little or nothing with them, if it be evident that the advocate of his religion, does not experience its benefits in himself. His preaching would be little better than a lie to them. Worldly mindedness, and the enmity of its professors to one another, are great obstacles to the prevalence of Christiahity. The apostle John testified: "If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but is of the world." And James says: "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying, and strife in your hearts, glory not; and lie not against the Truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. For the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. And the fruits of righteousness is sown in peace of them that make peace." These are plain gospel truths, and what is needed among their professors, is to put in practice what they profess; and a wonderful change in the peace and harmony of families, and in the world at large, would soon be effected. Instead of promoting division, they would be concerned to end it. George Fox, who was conspicuous for his gentleness and tenderness, even towards those who had missed their way, and a true lover of peace and harmony, writes to his friends thus. "My dear Friends, live in *peace* and *love* and *patience one with another*, for that doth edify the body; and strife doth not, but doth eat out the good. The body doth edify itself *in love*, in which there is nourishment and virtue, and life from the Head: so in that meet and build up one another. Dear hearts, be faithful, and live in the life, and power and seed of God, and *in love and peace one with another*, and so the God of peace in it preserve you. Peace be among you; *and live in that which keeps peace;* for the peace-makers are blessed. All strive for that which makes for peace; and they *that are lowest*, and so keep, *receive the most* from God."—1669.

A New Species of Coal has lately been taken from a vein opened about twelve miles from Peoria, Illinois, on the line of the Peoria and Oquawka Railroad. It is said to have the appearance of a very fine article of anthracite, though softer; is perfectly clean and free from dust, light and easily broken, has a brilliancy which gives it a transparent appearance, and is apparently free from sulphur. The vein is supposed to cover ninety acres, and as far as investigations have been made, it does not fall short of a thickness of five feet in any place yet opened. This quality of coal is supposed to form but a small portion of the great mass of coal which is imbedded in the bluffs along the Kickapoo Creek.

Selected.

The practice of constantly unbosoming ourselves to men creates religious gossipping, and extinguishes vital piety; and accustoms young converts to consider men more necessary to them than God. Frequently, too, by creating human attachments, it weakens divine love. Our Saviour says 'He is both the Alpha and Omega.' With Him, then, let us begin, as with Him we must end. From first to last all is *of* Him and through Him. He it is that is exalted a Prince and Saviour in Israel, to give repentence as will as the remission of sins. He it is, who is come a great light into the world, that whosoever follows Him should not walk in darkness, but should have the light of life. He is the Lamb that taketh away the sins of the world; He is the good Shepherd that goes before and calls His sheep by name. He is the good Physician, who makes whole, those who touch the hem of his garment; and the residue of the spirit is with Him. Whatever then may be our wants, from first to last we must come to Him.

THE FRIEND.

FIRST MONTH 5, 1856.

Cold weather with snow and sleet have come upon us, and good fires are necessary to ensure comfort in our tight houses. The poor are beginning to feel the pressure of the inclement season, and those who have the means to dispense, may now find out many whose claims on their bounty is undoubted. We hope a liberal disposition will be cultivated.

We are glad to find that the Soup Houses are again opened. The advertisements of two of them will be found in the present number. There is no more efficient or more economical way of dispensing food to the poor, than these establishments afford.

SUMMARY OF EVENTS.

EUROPE.—News from England to the 15th ult.

Intelligence had been received of the capture of Kars by the Russians. It is stated that General Kmety, the

Turkish commander of Kars, had, with another officer, effected his escape through the Russian outposts to Erzeroum, and that thence he transmitted a statement to the effect, that before he left, General Williams had despatched a flag of truce to the Russian commander, offering terms of capitulation. The account, though not very definite, is generally believed to be correct. The garrison had been reduced by famine and disease to about 8000 men. Omar Pacha with his army, was near Kutai which the Russians held in force.

In the Crimea, an attack had been made by the Russians on the extremity of the French lines. The Russians were 3000 strong, and, after an hour's fighting, withdrew. There does not appear to have been much loss on either side. Both armies are reported to be comfortably housed and well provided with provisions and clothing. Since the ground has been covered with snow, vast trains of sleighs have arrived with supplies for the Russian army. They entered the Crimea, by way of Perekop and the spit of Arabat. The weather was cold with much snow. The firing continued between the north and south sides of Sebastopol.

At Berlin, subscriptions have been opened for a new Russian loan of 50,000,000 rubles or £8,000,000 sterling.

The Cracow Czar states positively that it is the intention of the Russian Government to effect the immediate emancipation of the serfs of the whole empire. The Emperor is favourable to the measure, and the land owning aristocracy who have been sounded on the subject, offer no opposition. This statement is, at best, doubtful.

ENGLAND.—The Queen, by order in Council had, authorized the issue of £475,000 in notes of the Bank of England, beyond the amount specified in its charter. The British Cabinet is said to be divided on the question of war or peace. Some of the members are disposed to enter upon negotiations with Russia, but Lords Palmerston and Panmure urge a prosecution of the war. Consols have fallen to 88¼. The liabilities of Edward Oliver, of Liverpool, are stated to be about £1,000,000, and the assets would not realize more than 2*s. 6d.* in the pound. The liabilities of Paul and Strahan's bank are £652,593; estimated assets, £127,670. The Liverpool cotton market was without change. Breadstuffs were rather declining. Western Canal flour was quoted at 41*s.* to 43*s.* Philadelphia and Baltimore, 42*s. 6d.* to 43*s. 6d.*

MEXICO.—The latest news from Mexico state that President Alvarez has resigned, and been succeeded by Comonfort. Alvarez had left the capital for the south. He was compelled to resign in consequence of the opposition of the church party, which still predominates in Mexico. He incurred its displeasure by attempting to make the church subject to the State, by depriving ecclesiastical judges of jurisdiction in civil cases.

UNITED STATES.—*The Value of the Imports*, for the first quarter of the fiscal year ending Ninth mo. 30th, is $72,021,950; of the exports, $60,599,299. Included in the exports is the sum of $13,771,866 in specie.

Congress.—The different factions in the House of Representatives continued, up to the 29th ult., to vote with persevering constancy for their respective candidates. At some of the ballotings, Banks wanted but three votes of the number required to elect him Speaker. The occasional discussions show, that the members generally are so blinded by party zeal as not to discern the palpable folly of the course pursued by them, during four entire weeks of the session. On the 31st ult., immediately after the reading of the Journal, a Message from the President was announced. This occasioned great excitement, amid which a member moved that it should be read. The reading was earnestly opposed on the ground that no business could be done until the House was organized, and that it was an attempted innovation on the practice of the government to send it to Congress in its present condition. It was finally decided by a large majority *not to receive* the Message. The Message was likewise presented to the Senate, and read in that body. The President says that in deference to previous usage, he had waited to be advised of the readiness of the two Houses to receive any public communication he might desire to lay before them, until the first month of the session had elapsed; but that his convictions of duty would not permit him longer to postpone the discharge of the obligation imposed upon him by the Constitution. No synopsis of its contents can be attempted in the limited space allotted to this summary. All the foreign relations of the United States are said to be in a satisfactory state, except those with Great Britain, arising from the attempted enlistments in this country, for the British service, and the conflicting views of the two governments respecting Central American affairs. A large portion of the document consists of a disquisition on the "Constitutional theory of the government."

California.—Two steamers arrived at New York last week, bringing nearly two millions in gold. The dates from San Francisco are to Twelfth mo. 5th. The markets for most kinds of merchandise were dull, and prices declining. Crime in various parts of the State abounded, and the resort to Lynch law was frequent. Two men arrested in Alameda county, on a charge of stealing cattle, were taken from the custody of the sheriff, and hung by "the people." The Indian war in Oregon and Washington Territories, continued with much loss and suffering on both sides. The Indians at Puget's Sound had joined the alliance against the whites, and have killed many of the settlers. Several engagements had occurred between the volunteers and Indians in which the latter were worsted. The Indians had destroyed between twenty and thirty families, near Rogue river.

Philadelphia.—Mortality last week, 170; of scarlet fever, 11; small-pox, 16. Of the coal shipped during the year, from the terminus of the Reading Railroad, 770,066 tons were for Massachusetts, Rhode Island, Connecticut, Maine, and New Hampshire; 523,312 for New York; 52,860 for New Jersey; and 212,918 tons for southern ports.

New York.—Mortality last week, 331. The specie shipments of the week amount to $364,798, making a total for the year of $27,530,141. Much excitement was caused by the detention of the steamer Northern Light, which it was believed was about taking out reinforcements for the Walker government in Nicaragua. After about two hundred suspected individuals had been put ashore, and security given in the sum of $100,000, the steamer was allowed to depart. Two U. S. officials went out in the steamer, whose duty it was to prevent any munitions of war from being landed at Nicaragua, if such were concealed in the vessel.

Kansas.—Disturbances continue in this territory. On the 15th, the citizens voted on the adoption of the Constitution framed by the Free State Convention. The Missourians again interfered at various points; a large mob destroyed the ballot boxes at Leavenworth, and at other places they would not allow the polls to be opened.

Miscellaneous.—Cattle are still driven to California overland in large numbers, notwithstanding the heavy losses suffered by the way, and the increase of the stock in California. A Placerville paper notices the arrival there of three hundred head of cattle belonging to one firm, four hundred and forty-five to another, and five hundred and fifty to another, all driven from the States across the plains.

Change of Name.—Queen Victoria, in accordance with the wishes of the colonists, has changed the name of Van Dieman's land to "Tasmania."

Manufacture of Railroad Iron.—The Danville (Pa.) Intelligencer says, "The quantity of rails made by the Rough and Ready Iron Works, at Danville, average 100 tons per week, and the Montour Works, having about four times the capacity of the Rough and Ready, must average at least 300 tons per week, making an average of 400 tons per week at the two establishments.

Georgia.—The population of Georgia, by a census just taken, compares with that given in the census of 1850 as follows:

	1850.	1855.	Inc.
Whites and free coloured	524,503	542,567	18,064
Slaves	381,682	389,237	7,555
Total,	906,185	931,804	25,619

Railroads and Steamboats.—The number of railroad accidents in the United States, in the year 1855, is stated to be 142, by which 116 persons were killed, and 539 wounded. The steamboat accidents numbered 27, by which 176 persons were killed, and 107 were wounded. There have been fewer disasters the last year than in the previous one. In 1854, 773 persons were killed, and 814 wounded by accidents attending these two modes of travelling.

Prohibition.—The Maine Law enacted in the province of New Brunswick, has been approved by the Queen of England.

Guano.—The Peruvian government has decreed that the guano on the Chincha Islands shall be sold at public auction for nine months, at a price not less than $30 per ton. At this price the estimated quantity on the Islands would produce $350,000,000.

Fire Arms for England.—Twenty-five thousand rifles for the British government are now being manufactured at Windsor, Vt., and Hartford, Conn. The American mode of making small fire arms has been adopted in England, from plans obtained here by British officers. The machinery, such as is used at Harper's Ferry, has been built there, and persons from this country have been employed to superintend it.

RECEIPTS.

Received from Abm. Cowgill, Io., $2, vol. 29
A. Garretson, agt., O., for Wm. C. Williams, $4
28 and 29; from S. C., for John Birdsall, C. W., 17, vol. 30.

SOUP HOUSE.

The Society for supplying the poor of the city with soup, have opened their house, No. 16 Green's court, and are daily delivering soup, (First-days excepted) between the hours of 11 and 1 o'clock, to such needy and worthy poor as produce a recommendation from a respectable person.

As the Society is dependent for means to support this useful charity, on the annual donations of the benevolent, they respectfully solicit aid from such as may be disposed to contribute. Donations in money may be sent to the Treasurer, Jeremiah Hacker, No. 144 North Fourth street, or to Thomas Evans, No. 180 Arch street.

Beef, flour, beans, rice or other vegetables will be gratefully received at the soup house.

WESTERN SOUP HOUSE.

The above was opened on the 3d instant, and the managers will be grateful for contributions in aid of their funds, which may be sent to

WILLIAM BIDDLE, cor. Arch and Eleventh streets
SAMUEL L. BAILY, No. 252 Chestnut st.

A stated meeting of the Philadelphia Association of Friends for the Instruction of Poor Children, will be held on Second-day evening, 7th inst., at half past 7 o'clock.

Philad., First mo. 3, 1856. EDWARD RITCHIE, Cl

WANTED.

A Friend in the wholesale dry-goods business, has want of a youth, 16 to 18 years of age, who writes good hand, is quick and accurate at figures, and who to make himself generally useful. Apply at Friends' Bookstore, No. 84 Arch street.

Friends' Boarding-School for Indian Children, at Tunessassah.

Two women Friends are wanted at this Institution to assist in the family.

Also, a man Friend to aid in carrying out the concern for the improvement of the Indians.

Application may be made to JOSEPH ELKINTON, 377 S. Second st.
THOMAS EVANS,
Philad., Eleventh mo. 1st, 1855. 180 Arch st.

WEST-TOWN BOARDING SCHOOL.

Wanted, a Teacher of the Classical Department in this Institution.

Application may be made to either of the undersigned members of the Committee.

SAMUEL HILLES, Wilmington, Del.
THOMAS EVANS, SAMUEL BETTLE, Jr. } Philada.

DIED, on the 23d of Third month, 1855, at his residence, Chesterfield, Morgan county, Ohio, ISAAC HALL, a member of Chesterfield Particular and Monthly Meeting, in the Seventy-sixth year of his age.

——, on the 28th of Tenth month, in West Whiteland, Chester county, Pa., JOHN TRIMBLE, in the 68th year of his age. He was a member and overseer of Uwchlan Monthly Meeting, and was concerned for the support of the ancient doctrines of our religious Society.

——, on the 23d of Twelfth mo., 1855, in the 81st year of her age, SARAH WEBSTER, widow of Isaac Webster, a member of Haddonfield Particular and Monthly Meeting, New Jersey.

——, in the 65th year of his age, after a brief illness, STEPHEN M. STAPLER; a valuable member of Wilmington Monthly Meeting. He was endeared to a beloved family by the affectionate interest he took in promoting their comfort and welfare in every respect. He possessed a sound and discriminating mind, and was esteemed by his friends for his unassuming piety, and attachment to the cause of our holy Redeemer, exhibiting in his life the practical effects of a firm belief in the doctrines and precepts of the gospel. He was ever ready to alleviate the sufferings of the poor and the friendless, to whom he was a liberal benefactor. In the removal of this dear Friend, his family and friends feel they sustain a heavy loss, but are comforted in the hope that their loss is his eternal gain.

THE FRIEND.

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PHILADELPHIA.

tage to any part of Pennsylvania, for three months, id in advance, three and a quarter cents; to any of the United States, for three months, if paid in nce, six and a-half cents.

Appeal for the Ancient Doctrines of the Religious Society of Friends.

(Continued from page 130.)

especting the Gospel, and that salvation which ers, the following opinions are expressed:—

f this general description of the Gospel of Christ correct (and it will I believe be found to be that ich is presented to us in Scripture) the way of deerance which it proposes, must necessarily have ject to those who hear it: and these we know form y a part of mankind." Page 45.

gain:—

'urther, if we examine the volume of Scripture, we ll, I think, see reason to conclude, that as a geneprinciple, the discovery which it makes of the die counsels in relation to the eternal interests of n, has reference to those to whom its contents are le known, and not to the human family at large. r can we be surprised at this. The truths which l has revealed to man through the Scriptures, are not igned to gratify his curiosity, but to effect importpractical results. Hence as these truths are in the ure of things addressed to those who read or hear m, so do they especially relate to the spiritual conon and prospects of such; not referring to those he rest of mankind any further than is necessary the accomplishment of the Divine will, that those o have the knowledge of God's revealed truth uld communicate it to their less privileged fellow .

Thus while the Scriptures of the new Testament dere, that all men have sinned, and are thereby chiln of wrath, that the gospel of Christ is a way of ration applicable to the condition and wants of all, t it is the will of the most High that it should be blished to all, and that deliverance from the wrath come, is contingent on its being believed and obeyed those who hear it; they do not profess to unfold final destiny of those to whom it is not made own.

In stating this as a general truth, I am, however, y far from meaning to imply that the Scriptures ord no data whatever for arriving at a conclusion regard to the question now before us. It appears me, that so far as relates to their testimony, the ject is left in such a position as to admit of our ely taking either of two courses in regard to it. the one hand, they who judge it to be wisest or est to leave all consideration of it, as a matter not ressly revealed by God, confiding in his perfect dom and goodness, are doubtless fully justified in doing. On the other, they who think themselves led upon to entertain it, for the purpose of vindiing the Divine goodness in opposition to the fearassumption that all who are ignorant of the gos- of Christ, are thereby necessarily excluded from benefit of his salvation, will not only find in Scripe ample means for that purpose, but also sufficient ound for giving a general affirmative answer to the estion above proposed." Page 59.

fter stating these opinions, the reasons are n upon which, the author says, he conceives are justified in concluding that *a way* of salvation is open to all mankind; but that the evidence upon which this conclusion rests, is such, as should lead us to hold it modestly, and cheerfully indulge those who may think it safer, in the absence of any express revelation, to leave the matter, as one respecting which they are neither required nor qualified to form a decided judgment, the matter being one which after all cannot perhaps be regarded as of absolute certainty. Such views as are here expressed cast a doubt in relation to the possibility of the salvation of those who have not the knowledge of the Scriptures; nor are they consonant with the doctrine held by our Society, as set forth in the following passage from Robert Barclay's Apology. "Therefore Christ hath tasted death for every man; not only for all kinds of men, as some vainly talk, but for every man of all kinds; the benefit of whose offering is not only extended to such who have the distinct outward knowledge of his death and sufferings, as the same is declared in the Scriptures, but even unto those who are necessarily excluded from the benefit of this knowledge by some inevitable accident; which knowledge we willingly confess to be very profitable and comfortable, but not absolutely needful unto such from whom God himself hath withheld it; yet they may be made partakers of the mystery of his death (though ignorant of the history) if they suffer his seed and light (enlightening their hearts) to take place (in which light communion with the Father and the Son is enjoyed) so as of wicked men to become holy, and lovers of that power by whose inward and secret touches they feel themselves turned from the evil to the good, and learn to do to others as they would be done by; in which Christ himself affirms all to be included. As they have then falsely and erroneously taught, who have denied Christ to have died for all men; so neither have they sufficiently taught the truth, who affirming him to have died for all, have added the absolute necessity of the outward knowledge thereof, in order to obtain its saving effect." Prop. vi.

In treating upon the doctrine of freedom from sin, the following language is used:—

"These expressions [freedom from sin, and the service of God and of righteousness] cannot mean in "their general application, a state of things in which "men are wholly delivered from the power of sin, and "found habitually rendering a perfect obedience to the "law of God. We know certainly that this was not "the case with at least the greater part of those whom "the apostle addressed as being made free from sin; "any more than it is now the case with those whom on "scriptural grounds, we justly recognize as servants of "God." Page 84.

From this exposition it would follow, that scripturally speaking, a man may be a servant of Satan, while on scripture grounds he is justly recognized as a servant of God.

Again, in controverting the position laid down in Barclay's proposition concerning Perfection, that persons may be free from actual sinning and transgressing the law of God, and in that respect perfect, it is said:—

"If, instead of looking at the subject as a question of "possibility, we regard it in a practical point of view, "and with relation to actual experience, I believe we "shall hardly be prepared to admit what is stated in "the proposition." Page 348.

Again:—

"But can we venture to say, that there is, or indeed "ever has been, a class of persons thus living free from "actual sinning? I do not think either that experience "and observation warrant our going so far, or that we "have any sufficient authority for it in Scripture." Page 348.

If the positions taken in the extracts given, were true, it must follow, either that men never are wholly delivered from the power of sin in this world, or that freedom from sin is compatible with the occasional commission of sin, which is a contradiction in terms. It is the pure in heart only who shall see God. The heart must therefore, at some time, be made completely clean, in those who are prepared to enter his presence; and the same power which cleanses and makes pure, is able to keep the temple where he dwells, free from spot or blemish.

Speaking of the baptism *with water* practised in the primitive church, it is said, in p. 117—

"The baptism which was thus practised in the apos- "tolic age of the church, has been generally, and *I be- "lieve justly*, regarded as that of which our blessed Lord "spake in his parting commission to the eleven apos- "tles"—

—when he directed them to baptize in the name of the Father, and of the Son, and of the Holy Ghost. It is, however, admitted by this author, that water baptism was not thus instituted as an ordinance to be *perpetually* and universally observed among Christians. But the arguments adduced are altogether insufficient to prove that the baptism then commanded by our Saviour, was not to be perpetually and universally requisite for all his true disciples. Water is neither mentioned nor implied in the injunction, nor is there any limit to the baptism commanded.

After speaking of the belief of Friends that the gift of prophecy, or that of speaking unto men to edification, under the immediate influence of the Holy Spirit, is still continued, and expressing his unity with it, as a part of their testimony to the spiritual character of the Gospel dispensation; it is added, page 380—

"At the same time I must express my belief that from "its [the Society of Friends] rise, there has existed "among its members more or less of a defective appre- "hension of the circumstances under which spiritual "gifts are *now* exercised in the church; by reason of "which, the appointed connexion between the exercise "of ministry and the use of the Holy Scriptures, as *the "means provided for instructing the Church* in divine "truth, has not been in the general fully appreciated."

Again, the writer, after alluding to what he believes to be a mistaken estimate both of the place assigned to direct revelation in the present economy of the Church, and also of that allotted to the Holy Scriptures, says—

"It is manifest that in whatever degree such a defec- "tive view of the subject prevailed, it could not fail to "have a hurtful influence on the character of the minis- "try. By preventing the Scriptures from being dis- "tinctly regarded as *the appointed source* from which "ministers are to derive their knowledge of the truths "which they declare, it would almost necessarily inter- "fere in some degree or other, with such an use of "them as this appointment demands." Page 380.

Again, in page 383—

"Were the important principle more distinctly recog-

"nized, that the Holy Scriptures are *the appointed means* "for conveying to the Church the knowledge of divine "truth, it would naturally lead to a more careful ex- "amination of their contents, and an increased disposi- "tion to make use of such helps, for ascertaining their "true meaning, as are placed within our reach. In this "way a more correct apprehension of some matters of "doctrine, and of the meaning of many parts of Scrip- "ture, would gradually pervade the body at large; and "would extend to individuals whose circumstances or "habits of mind necessarily disqualify them for much "personal application to the study of the sacred volume. "I must, however, be permitted to express my convic- "tion, that the benefit to be expected from such a course "cannot be fully obtained, without a greater of freedom "from *undue deference* to the views and modes of expres- "sion adopted by *our early Friends*, than has hitherto "been common amongst us."

Although it has always been the religious concern of our Society, to recommend to ministers and others the diligent and frequent perusal of the Holy Scriptures, yet to set persons occupying the station of ministers to work studying the Bible, in order to learn those truths which they are to communicate to their hearers, and to urge them, for the purpose of ascertaining the true meaning of the Scriptures, to examine and compare the various commentaries and criticisms upon them, put forth by learned men; while the idea is held up that the exercise of spiritual gifts is not the same now, as formerly, and that there is, in the Society, a mistaken estimate of the place assigned to direct revelation; is calculated, if acted upon, to degrade the character of the office, and to produce a wordy, lifeless ministry in the Society. The gift, and the qualification to exercise it, must be derived immediately from Christ, the Head of the Church; and every truly anointed minister of the Gospel, exercises his gift, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." His speech and his preaching are not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that the faith of the hearers may not stand in the wisdom of men, but in the power of God.

When remarking upon the duty of private prayer and the true warrant for it, that words are not essential to it, and that men may be much under the influence of the spirit of prayer, when language is not uttered; he says:—

"I must, however, believe, that such utterance, ac- "companied by a suitable posture of the body, is the "natural and appropriate expression of the feelings of "the heart, and that it is ordinarily implied when pray- "er is spoken of in Scripture. Indeed, so intimately "are the spiritual and corporeal parts of our constitu- "tion united, that while the emotions of the soul prompt "to the utterance of the lips, the latter is often found, "in its turn, *to be a means of increasing the fervour and "strength* of the former." Page 378.

On this principle, the passions might be wrought up to a high pitch, and those who are readily warmed by a fire of their own kindling, might imagine their performances to be the effectual fervent prayer that availeth much, but, after their creaturely efforts, lie down in sorrow.

The following are given "as some of the evil consequences," which the author believes to have resulted from what he styles "the defective and incorrect views," promulgated by our early Friends, and retained by the Society, viz.—

"The Holy Scriptures have not in the general been "sufficiently regarded and used among us as the appoint- "ed record of Divine truth, and *the source* from which the "knowledge of it, is to be derived by the Church"— "the introduction among us of imperfect, not to say er- "roneous views in regard to some important parts of "Divine truth,"—"an undue estimate of the place as- "signed to immediate revelation in the economy of the "Church, with an inadequate one of that which be- "longs to the volume of inspiration,"—"a disposition "in those who held them, to form too high an estimate "of the spiritual authority under which they spoke, "wrote and acted,"—and lastly, the influence which "extreme views respecting immediate revelation have "had upon the ministry among us, and the erroneous "estimate of its character and authority, to which they "have sometimes led." Page 253, 4, 6.

As a general charge against the Society, it is said:—

"Looking at the past history of our Society, it can- "not, I think, be said, that the Lord Jesus Christ, in "his various characters and offices, has always had "that place in our general views of doctrinal truth, our "ministry and writings, which he has in the sacred "volume, and which seems inseparable from the method "appointed by divine wisdom for carrying on the Lord's "work in the earth, namely, the preaching of salvation "through faith in his name." Page 312.

Besides the attack upon Barclay's Apology, of which the author states "he has made most use," because, among other reasons, "it is altogether the work which has had in past times, and which yet continues to have, the greatest amount of influence, either direct or indirect, upon our doctrinal views and modes of expression;" there are attempts made to controvert doctrinal statements of George Fox, William Penn, Thomas Story, John Richardson, and Richard Claridge.

The quotations given will exhibit some of the writer's views on Christian doctrine and practice; and although there are in the work, acknowledgments of the immediate influence of the Holy Spirit, and of the necessity therefor, yet the sentiments contained in the passages quoted above, and others advocated throughout the work, are repugnant to the doctrines of the Gospel, as held by our religious Society. The appendix abounds with charges against the writings of our early Friends, and with cavils at the interpretations of Scripture passages given by them, and always received by the Society. We feel ourselves bound to bear a decided testimony against the tenor of the whole work; to declare our unshaken belief in the doctrines of the Gospel as promulgated by our early Friends, and to deny the charges preferred against the founders of our religious Society, and the excellent works which they have left behind them. Were the Society to conform to the unscriptural opinions advocated in the work under notice, it would be carried back to the beggarly elements, to the institution of a ministry dependant upon human talents and learning, influenced by the various jarring commentaries upon the Holy Scriptures now existing in Christendom; and that most precious freedom from reliance upon outward means, would be lost, in which we are enabled to sit down together in solemn silence, and worship the Father in spirit and in truth, without the intervention of words. Thus the very existence of the Society would be destroyed.

(To be concluded.)

For "The Friend."

The Fate of Sir John Franklin.

If the report of Dr. Rae left any doubt as to the melancholy end of Franklin and his adventurous party, it has been dispelled by the return to Canada of two traders of the Hudson's Bay Company, named Stewart and Anderson, who were sent overland to the Arctic Ocean, to ascertain what they could in regard to the matter. Some account of the expedition is contained in the St. Paul's, (Minnesota,) Pioneer of a late date; that paper says,—"Stewart, with a party of fourteen men, started from his post, the Carlton House, in 54° North latitude, on the 7th day of February, 1855, and proceeded to Fort Chipewyan, at the head of Lake Athabasca, in latitude 58° North, at which point they arrived on the 5th of March. It had been determined to make the trip to the Arctic Sea by water, so far as was practicable, and the party, therefore, remained at this post until 26th May, busily engaged in constructing bo and making other preparations for their dr journey. At that date the party left Fort pewyan, and journeyed by canoe on the Peace ri which connects Lake Athabasca with Slave L some three hundred and fifty miles in a north terly direction, till, on the 30th May, they arr at Fort Resolution, which is situated on an isl in Slave Lake, about latitude 61° North.

"At Fort Resolution the party was joined Anderson, who, with Stewart, had been appoi to the command of the expedition. Here ano delay was made, for the purpose of reorganizat and making the last preparations, before atten ing to penetrate the interminable frozen No These arrangements completed, the party sta on the 22d day of June, for the head of G Fish river, or as it is known on the map, B river, in latitude 64° North. Thence they lowed the course of the stream to the Arctic oce Stewart represents the navigation of this rive exceedingly dangerous—being obstructed by one hundred difficult rapids. Over all th however, with nothing more substantial than bi bark canoes, they passed in safety, and arrive its mouth on the 30th of July.

"Here they met with Esquimaux, who co borated the reports of Dr. Rae, and directed th to Montreal Island, a short distance from mouth of Back river, as the spot where, accord to their instructions, they were to commence nute exploration. From this time until the of August, the party were industriously engag in searches on the Island, and on the main la between 67° and 69° North latitude. We can recapitulate the perils escaped, and privations dured, by the brave band while seeking to t traces of their countrymen who had perished these desolate shores. Three times they pr dentally escaped being crushed between mov mountains of ice. At last on Montreal Isla where their explorations commenced, they fou snow-shoes, known to be of English make, w the name of Dr. Stanley, who was surgeon of John Franklin's ship, the Erebus, cut in them a knife. Afterwards they found on the same land a boat belonging to the Franklin expediti with the name 'Terror' still distinctly visible. piece of this boat containing this name was brou along with him by Stewart. Among the Esq maux were found iron kettles corresponding shape and size with those furnished the Frank expedition, and bearing the mark of the Brit government. Other articles known to have longed to the expedition, were obtained from Esquimaux, and brought by the party for depo with the British government. No bodies, h ever, were found, or traces of any. The report the Esquimaux was, that one man died on M treal Island, and that the balance of the pa wandered on the beach of the main land opposi until, worn out by fatigue and starvation, th one by one, laid themselves down and died too.

"The Esquimaux reported further that India far to the North of them who had seen the sh of Franklin's party, and visited them, stated th they had both been crushed between the iceber Stewart took especial pains to ascertain whet the party had come to their death by fair mea or foul. But to every inquiry, the Esquima protested that they had died of starvation. thering together the relics found, the party set o on their return on the 9th day of August la The return route did not vary very materia from that taken on their way north. Stewart h occupied the whole time since in reaching c city—having come by the way of the Red riv

ntry, and having been absent in all about ten
ths. Stewart left St. Paul recently *en route*
he Hudson's Bay head-quarters, at Lachine,
ada, to submit an account of his adventures."
Montreal paper gives some additional items
terest respecting the expedition. "No papers
ooks, and no human remains, were found; nor
it likely, as four years had elapsed since this
edy was enacted upon a low sandy beach, ex-
ed to the storms of four Arctic winters; and
e is little doubt that either the sea has washed
or the sand has buried deep, the unfortunates
perished on this spot. The Esquimaux were
friendly, and freely displayed all their trea-
es obtained from the boat, or found near it,
these consisted principally of the oars, used by
m as tent-poles, the boat kettles, the empty
served meat cases, &c., &c., but no papers, and
natives stated, with every evidence of sincerity,
none had ever been seen nor found.

Few further details of the last moments of
lost party have been collected; we may men-
one mournful incident reported by an Esqui-
x woman, who saw the last man die; he was
e and strong, she said, and sat on the sandy
h, his head resting on his hands, and thus the
survivor of Franklin's Expedition yielded up
spirit. Anderson and Stewart retraced their
s to Great Slave Lake, from whence the latter
inued his journey onwards to Red River set-
ment, and thence via the Minnesota Territory,
Montreal, where he arrived recently, direct
n the Arctic Sea, after upwards of five thou-
l miles travel in open craft, and through un-
abited regions, without a halt.

For sixty days and nights the party saw no
there being no timber on the Great Fish Ri-
or Arctic coast; and during those sixty days
travelled incessantly in open craft in a wretch-
climate, never had dry clothes or slept on dry
kets, and never ate cooked victuals except on
occasions, when they made a little tea by
ns of a lamp. This party of sixteen in all travel-
in bark canoes down one of the most turbu-
rivers known, even to North-west voyagers;
tured among the ice on the Arctic sea, and re-
ied to their starting point without meeting
a single accident to person or property—and,
ual, performed all that was required of them;
had they gone out four or five years earlier,
ld, no doubt, have been instrumental in saving
lives of a portion of Franklin's party.

One word in conclusion as to the Franklin
edition. The two vessels Erebus and Terror
England in 1843—were last heard of in 1845.
y probably tried several passages, but were
led by the ice; and finally, in 1848, were
shed, probably in Victoria Straits. Many of
crews perished, but one or more boats got off
h the survivors, who took all the stores they
ld collect, and travelled southwards towards the
tic coast, in the hope of reaching some of the
dson Bay Company's ports. The season of
9 was probably spent on this dreary journey,
renewed in 1850, where they reached the
st at the mouth of Fish river, but in so exhaust-
a state that they could merely run their boat
the beach, and crawl ashore to die. This seems
that is certain, and all that we can ever know,
he fate of the Franklin expedition."

"It is not wealth that can supply our real
nts, but Providence; and if we do not submit
desires to Him, we may in the midst of wealth,
only suffer from real wants, but be tormented by
itious ones. Death will come, and when it does
e the conscience would be more tormented by
erfluity than the body by want."

For "The Friend."

Self-Examination.

Daily self examination is essential to the christian's stability and growth. In his business he has need to recur to his treatment of those who have dealt with him, to see whether a strict regard was paid to their just due, and that he gave way to no temptation to circumvent them in the quality, or by withholding full measure and weight in quantity, of the articles obtained from him. A clear conscience in relation to his dealings is indispensible to peace and the divine blessing, and to an upright standing among men. To do justly is the first point laid down in the divine law.

After mingling with his friends in a social way, and participating in conversation he should review the part he has acted, to see whether any sentiment that would not bear the test of truth or propriety—whether any expression derogatory to the character of another, had escaped his lips—whether while he maintained a christian cheerfulness, he had refrained from levity, and every remark calculated to excite it, or an unchaste thought, and had maintained the dignity of a watchful christian.

On being engaged with his fellow members in deliberating on matters of a civil or religious nature, he should examine whether he gave way to a loquacious habit, that interfered with the time and the rights of his companions to deliver their opinions—whether his manner conveyed evidence of control over himself, and of submission to the judgment and sentiments of others, particularly when they were more correct than his own, and whether his general demeanour showed the gravity becoming his profession.

In meetings for discipline he should inquire, whether he was divested of all wish to carry any point in support of his own views, especially when differing from the sentiments of judicious friends—whether his sole object was to act in accordance with the divine will, and whether he had treated his brethren and sisters, as having the same right to act under the same authority, and had respected their judgment and their feelings, as he would wish to be treated by them—and proved that he would prefer suffering, than to give way to a spirit of contention that would break the unity of the meeting, desiring that Christ should rule over all things.

In relation to the public worship of God he should solemnly review his conduct, and the state of his mind, whether he had diligently attended when in his power, all the meetings to which he belonged; and when there, whether he had sought for strength to abstract his mind from the world, and shut out, as they presented, all cogitations on his business and passing events, and every thing that deters from the performance of acceptable worship; and humbly waiting on God, had experienced the Lord to come into his heart, quicken him by his spirit, and raise prayer, praise and thanksgiving to his Father in heaven.

This every day examination, will give the following of Christ, an opportunity to detect his own imperfections, to see whether he has failed to maintain the watch, and the warfare against his soul's enemy, and when he is made sensible of any mis-step, to humble himself before the Lord, seek forgiveness and renewed strength to resist the future assaults, of his cruel foe. It will also furnish the opportunity to feel for an offending brother, and to be clothed with charity towards all men, desiring they may be restored when they fall into error. If in this retrospection, there is no sense of condemnation, the peace of God that passeth understanding will be his reward, and at seasons warm and expand his heart, with humble gratitude and love to his almighty preserver, and with love to the human family, especially to the household of faith. As the christian cultivates this daily inspection into his condition, he will become established in it as a fixed habit and duty, and therein experience preservation. The natural or old man with his fallen propensities and deeds, will be put off; temptation, through divine help, and watchfulness unto prayer, will more and more lose its power over him—he will be increasingly prepared by living faith and the sanctification of the Holy Spirit, to hold communion with the Father and with his son Jesus Christ, and to witness his sins to be forgiven and washed away by his precious blood.

For "The Friend."

The Philadelphia Cattle Market.

According to a table published in the Ledger the sales at our cattle markets for the last thirteen years have been as follows

	Beeves.	Cows.	Swine.	Sheep.	Total.
1843,	37,420	15,121	22,490	91,480	166,511
1844,	45,732	18,519	25,420	51,056	143,727
1845,	51,298	18,805	26,455	56,948	153,506
1846,	47,500	14,480	18,670	55,810	136,460
1847,	50,270	16,700	22,450	57,800	147,220
1848,	67,211	14,108	46,690	78,820	205,829
1849,	68,120	14,320	46,700	77,110	206,250
1850,	68,750	15,120	49,900	82,500	213,270
1851,	99,100	15,400	46,700	83,000	214,200
1852,	71,200	14,420	49,200	81,200	216,620
1853,	71,900	15,100	53,300	72,300	212,600
1854,	76,300	16,175	72,150	61,000	226,475
1855,	53,150	9,420	66,800	171,151	300,521

In the last year there has been a great falling off in the supply of beeves, and a large increase in the number of sheep sent to market. There is reason to apprehend that the consumption of beef in the United States for some years past has been too large for the supply, and that the stock of cattle in the country has in consequence been materially diminished. As population increases there will be a diminution in the number of domestic animals, unless some means are taken to counteract the natural tendency to that result. In the state of New York between 1845 and 1850, there was an increase of nearly half a million inhabitants; and more than that number of acres were added to those previously improved; yet during those five years, the number of horses, cattle, sheep and swine was reduced about *three millions eight hundred thousand*. It is said that the same law of diminution is observable in the richer regions of the South and West.

A Trout in a Well.—F. Hoyt, a correspondent of the Country Gentleman, writing from South East N. Y. Eleventh-mo., 19. says:—"Can any one tell how long a trout fish will live? Twenty five years the past summer I came on the farm where I now am. Almost the first work that I did after getting in my spring crops was to drain a bog swamp, the outlet of which leads into the Croton river. I had an old Scotchman to do the ditching. One day he brought up a trout about the size of a man's little finger, in his whiskey jug—by the by, we used a little on the farm then, and not since then. I put it in the well near the house, and it is there now grown to a goodly size—say about a foot long and large in proportion. It has been fed but very little, once in a while some one throws in a grasshopper or cricket, to see him catch it. The well is thirty feet deep, and water hard, and settles down nearly to the bottom, and then again rises to near the top. He has been taken out a few times to clean the well, but not for the last five years.

"Friday last I got a grasshopper—the last one I expect to see this fall—and gave it to him. The water is now twenty-five feet deep, but it

hardily touched the surface before he had it. If any one has a fish older than mine I would like to know it."

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 132.)

ELIZABETH WEBB.

On returning home from New England, towards the close of the year 1724, Elizabeth Webb brought back as usual certificates of the unity of Friends, where she had laboured in the gospel of Christ.

It was perhaps about this time she wrote "An inward breathing of a soul to Almighty God, set down in the spring and opening of Divine love, and in humility."

"Oh! Lord, how manifold are thy mercies! I cannot recount them up in order to thee. Thou hast brought my soul through many fiery trials, hast delivered it out of many distresses, and from many snares which the subtle enemy hath brought it into. Thy word has been quick and powerful, sharper than any two edged sword against the man of sin, the transgressing nature. For this in humility I bless and praise thy holy name, O Lord! My soul doth love thy judgments, and can say to thy praise they are just and righteousness altogether; by them is thy servants warned, and in keeping of them there is great reward. Let thy judgment be the line, and righteousness the plumb line that all my thoughts, words, and deeds may be squared and measured by. Thou knowest, O my sweet Lord, that my soul loveth to wait for thee, in the ways of thy judgments, that everything may be done away that is displeasing to thee. Thy love and the light of thy countenance are the sole comfort of my soul. By these thou art daily sweetening my passage through this vale of tears. Thou supportest my soul by that faith which thou hast given, which worketh in and by thy matchless love, which is indeed inexpressible. Let me commune with thee reverently of thy mercies and judgments. Thou knowest my soul loveth to draw near to thee, and to bow in reverence at thy feet, even as Mary did outwardly. Thy presence is near, can my soul say, Thou, who art possessor of heaven and earth. When I look into this world with that inward eye which thou hast opened, I see thy Providence in thy Universal Spirit, which upholds, feeds and nourisheth thy whole creation, and when I retire inward, I find thee, O my beloved! sitting in the centre of my mind, giving forth thy royal law, and when it is obeyed, causing thy glorious light to shine to my great joy and inward comfort. Oh! I have too much gone out from thee and left thee, my Lord and Saviour, to sit alone, knocking and calling inwardly to my soul, to return in and dwell with thee. The enticing vanities of this world, the subtilty of thy enemy, and my soul's enemy, have kept thee too long out of the throne, O Lord, my Saviour! I am grieved that I ever grieved thee, and promise, by thy assistance, to give up my heart, will, and affections wholly to thee, that so thou may take to thyself thy great power and rule, and reign in my bosom, that my poor simple soul may be thy loyal subject, and that thy kingdom may come to me indeed, and thy holy will may be done in and by me here on earth, as it is done in heaven. That, while I have a being here, my soul may be made fit to stand on the sea of glass mingled with fire, with the numberless number of the redeemed.

"Oh! my God, my breathing is unto thee that thou would be pleased to incline the hearts of my children and fellow mortals, to love thy glorious light, that all thereby may see themselves to be, what indeed they are, and that they may see this world to be, whilst it is governed by the prince of the power of the air, even a kingdom of vanity. Oh! that all may consider and remember that thou hast said, 'Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments.' Oh! that we may all watch and pray, to the end of our days here, that so we and our children may be so purified by the operation of thy grace in our hearts, whilst following the Lamb through many tribulations, that we may get perfect victory over the beast, and over his image and over the number of his name. Thus being made fit to stand before thy throne, we may be enabled to sing the new song, even the song of Moses, and the song of the Lamb, saying with all those who have gotten the victory, 'Great and marvellous are thy works, Lord, God Almighty,—just and true are all thy ways, thou King of Saints, who shall not fear thee.'"

After this, Elizabeth Webb took no long journey. Her trials through life had been many, and yet we find evidence that sweetness of spirit and resignation of mind to the Divine will marked her declining days. On the 6th of the Ninth month, 1726, she closed a life of useful labour in the church militant, and we have no cause to doubt, but that it was her glorious privilege to join the church triumphant, with which, even in her darkest earthly afflictions, she had at seasons been permitted to have blessed fellowship. Her age was 63 years.

JAMES DANIEL.

James Daniel was born in Ireland, in the year 1674 or 1675. In the year 1680, his father, Neal Daniel, removed with his family to America, and settled in Alloway's Creek township, Salem county, West Jersey. The Indians at that time were numerous, near their settlement, and the young lad James, as he grew older, mingling with them, soon learned their language perfectly. He retained through life a warm feeling of attachment towards them, and often in riper years, testified that the natives of West Jersey, at the time he first knew them, were grave and temperate, and used no manner of oath in their speech. About the year 1690, Neal Daniel died, leaving his son under care of Friends, that he might be educated in the way of Truth.

The visitations of the Holy Spirit to his soul, being submitted to, James soon embraced the Truth "in the love of it," and grew in grace as he grew in years. The Divine favour was evidently with him, and as his experience was enlarged, through the dispensations allotted him, he was made a useful member of the church militant. He married early in life, and ruled his house well, having his children in subjection, and through the faithful labour bestowed, and the blessing of the Lord therein, they grew up useful in the church, and in the world. Of some of them we shall have occasion hereafter to speak, showing how the seed of the righteous are often eminently favoured even from generation to generation.

He was appointed an elder, and being placed as an overseer of the flock, he performed his religious duty therein in the spirit of love, and of meekness, whereby his friends say, "His service" was rendered "acceptable," and he obtained a "good report." He was diligent in the attendance of meetings for worship and discipline, although for many years it was through many difficulties, few roads being opened in the neighbourhood. With much labour, and at a very considerable expense, he succeeded in obtaining a public road near his house, and in having bridges erected over streams. This rendered it easy to attend meetings, and opened a way to his dwelling for travelling Friends, to entertain whom his house and heart were open. He "was zealously concerned for the honour of God, and promotion of Truth." He lamented that as the country grew older, people grew worse, and that they had corrupted the natives in their morals, teaching them by words, and the excessive use of strong drink. During the latter part of his life, he, for example sake, partook of no spirituous liquors, and frequently admonished such as were in the habit of using it, "to observe great temperance."

A few years before his death, his eldest son having nearly or quite arrived at manhood, he entrusted the care of his business to them. He then quite in middle age, but his mind seems divested of earthly cares and concerns, as much as though he possessed nothing. His time, talents, his substance, were devoted to the service of Truth, and he often accompanied Friends in their religious engagements, to his great satisfaction."

"When his departure drew near, the Lord gave him a sense thereof by a vision in the night season," as he mentioned to his family, whilst in health. On one occasion "at meal time as setting a while in silence as his manner was, said to his wife and children, 'Now I am near to leave all, or to be called to some very great work. I believe my departure is near. I have often told you my time here was short. I believe I must alter my will."

He attended to this intimation, and settled his concerns whilst yet in health. Soon after this was accomplished, he was taken ill with a pleurisy. In the eight days during which this painful disorder was wasting his bodily strength, he was enabled to give much good advice to his family, friends and the neighbours, who came to see him, giving abundant evidence of the happy condition of his mind. The day before his close, many Friends and neighbours being present, a religious meeting was held in his chamber, during the holding of which he was composed, and after it was over expressed his great satisfaction. One of the neighbours on taking leave, said, "Farewell, James the Lord be with you." To this he replied, "I not doubt it, Thomas; I do not doubt it." So of his Friends taking a solemn farewell, he said, am glad of this visit, and of the meeting. I have great concern on my mind for this generation." mentioned many evils which appeared to prevail, and added, "Many of the elders are called away, and more must soon [go], and if some of you young men, do not lay your shoulders to the Lord's work, Truth must even fall in the streets. But I hope the Lord will raise up some that shall be faithful and zealous.

That night apprehending his departure near, took a last farewell of all present, beginning with his wife and then his children in order, giving every one something in charge. To one he said, "Thou dost not know what service the Lord has for thee to do in thy generation." Soon after this he grew drowsy, and about 10 o'clock departed like one falling into a sweet sleep. His death took place on the 26th of the Tenth month, 1726, being in the 52d year of his age.

(To be continued.)

But it well deserves our notice, that while each denomination claims a preference for its own peculiarities, God has given his blessing to those wherever their aim has been holy, their efforts earnest, and the essential truths of Christian faith have not been violated. Where, then, God will

not His *blessing*, man must not withhold his
y.—*L. Richmond.*

Selected.

TO THE AFFLICTED.

ot, I am with thee; Oh! be not dismayed,
am thy God, and will still give thee aid;
strengthen thee, help thee, and cause thee to stand,
d by my righteous Omnipotent hand.

thro' the deep waters I call thee to go,
vers of grief shall not over thee flow,
will be with thee, thy troubles to bless,
anctify to thee thy deepest distress.

through fiery trials thy pathway shall lie,
ace all sufficient, shall be thy supply;
ames shall not hurt thee—I only design
ross to consume, and thy gold to refine.

Selected.

Let Cæsar's dues be ever paid
To Cæsar and his throne,
But *consciences* and *souls* were made
To be the Lord's alone.

For "The Friend."

Reason and Revelation.

may truly be said, that "reason is a noble
y." Yet, when any attempt to judge of the
s of God merely by their own carnal reason,
will be very likely to be led astray, and come
wrong judgment; for all our reasoning pow-
n be appropriated by the natural man, and
he natural man cannot comprehend the things
od. The experience of every truly spiritual-
ed man or woman will bear testimony to the
of this, and will accord with the testimony
e eminent apostle Paul, who, in his first epis-
o the Corinthians, chap. ii., ver. 14, says,
t the natural man receiveth not the things of
Spirit of God; for they are foolishness unto
neither can he know them, because they are
ually discerned."

e Society of Friends from its rise have professed
a spiritually minded people; they have always
forth the doctrine of the necessity of depend-
upon the unerring Spirit of our blessed and
Redeemer for right direction, not only in our
idual walk through life, but in the government
e affairs of the church. We profess to believe,
we have unshaken ground for our belief,) that
gh the adorable mercy of our heavenly Fa-
a measure of his Spirit is given to every son
daughter that is born into the world, to profit
al. Sorrowful indeed will become our condi-
if through an unwillingness to go deep
gh to know the mind and will of the Great
l of the Church, by the inshining of his Di-
light upon our understandings, we should
nd upon our own judgment, or reason, in
ing of those things which none can rightly
r until they are stript of every feeling of self-
eousness, which of a truth is as filthy as rags,
brought to the place of true-waiting in the
ce of all flesh; for it is, when we are in this
ition that the Lord condescends to give us
g knowledge. If the enemy of all good—who
h about like a roaring lion seeking whom he
devour—can draw us away from an entire
ndence upon the light of Christ, and get us
a disposition to judge all things by the light
ason only, he may carry us on little by little,
l we are willing to conclude that the Divine
t of Christ ought to be considered as a secon-
r rule of faith. Oh! that all those who have
a drawn, perhaps almost imperceptibly to them-
es, into too much dependence upon their own
on, and carnal judgment, could be persuaded
onsider their nothingness, and look again unto
n whom they have pierced, be willing to bow low before him, and ask of him to show them, who they are that he owns, that so we may be brought into his fold with them, and He may own us also, according to our allegiance unto him. "Is Christ divided?" May it not be said of us, as the apostle said of the Corinthians, "Ye are yet carnal, for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" And again he says, "For other foundation can no man lay than that is laid, which is Jesus Christ." O that we may all endeavour to get deep enough to come at this foundation, and build upon it; for this is the Rock upon which every wise builder builds, and no storms can shake those who are thus built up and grounded upon Christ the Rock of ages. "The foundation of God standeth sure, having this seal, the Lord knoweth them that are his." The Lord knoweth them that are his the world over, and as they keep low and humble before him, he will strengthen them from season to season, and own them by his life-giving presence, which is more to be desired than all things else. O, for more individual faithfulness amongst us, more coming up in the line of individual duty, more coming out of, and forsaking the ways, manners, and maxims of the world. Was it not said, that Israel should dwell alone, that they should not mix themselves with the nations? and was it not complained of Ephraim, that he had mixed himself with the people, and that strangers had devoured his strength, and he knew it not? and if we go out into the ways of the world, and become as it were mixed with the people, will we not be shorn of strength, though the enemy may persuade some to believe that we are not conforming to the world, but that the world is becoming more conformed to us; that it is not required of us to be so plain and simple-minded as our forefathers were: but he is a liar. The Spirit by which our forefathers in the Truth were led, if given up to, will lead or keep Friends of the present day out of the very same that they were led out of, and into the very same that they were led into; but if we give ourselves up to reason on these matters, we will be as likely to go astray in them as in anything else. Let us not be ashamed of those precious testimonies for which our early Friends so deeply suffered. Let us not be ashamed of the cross of Christ, lest he should be ashamed of us. Let us be willing to manifest to the world on whose side we are, bearing testimony by our life and conversation that we are desirous of being redeemed from the world its ways, its manners, and its lying vanities, that we may become the children of God, and joint heirs with Christ.

Chester County, Twelfth mo., 1855.

For "The Friend."

On Shooting Stars and Meteorites.

(Continued from page 135.)

In the year 1581, between the hours of one and two o'clock in the afternoon in Thuringia, Germany, a stone weighing 39 pounds of a blue and brownish colour, fell from the heavens with a loud explosion which shook the earth, and was accompanied by a slight light. It sunk four feet into the ground, and tossed up the soil to the height of ten or twelve feet, being so hot when first discovered that no one could touch it.

Francis Conli, a learned and highly respectable gentleman of Verona, reports the fall of a large stone 6th Month, 21st, 1635, about 5 o'clock in the afternoon. It was preceded by a great mass of flame, which moved with such velocity that the eye followed it with difficulty. This flame illuminated the whole country around, and was succeeded by a great explosion, while at the same instant the meteorite descended to the earth, upon the grounds of the Benedictine Monks at the town of Vago, about six miles from Verona; when on the following morning a stone was discovered which had penetrated about a yard into the ground.—It was invested with a black crust, having minute particles of iron disseminated thoughout its substance, and emitted a sulphurous smell. This stone was broken into several pieces, the largest of which was about 4 feet square and of a cubical form.

In the year 1706, a stone weighing 72 pounds fell in Macedonia. It was preceded by a small cloud which passed through the sky from north to south with a loud hissing sound; then suddenly exploding with a violent noise discharged the aerolite to the earth.

Near the town of Luce, in Germany, in 1768, at half past 3 o'clock in the afternoon there appeared a stormy cloud, from which a peal as of thunder or the discharge of cannon was heard. Some reapers upon looking up saw an opaque body descend from it, and fall in the high road near them upon some soft turf. They immediately ran up to it and found it to be a stony mass, one half of which was buried in the ground and so hot as to be unfit to touch. This meteorite was presented to the Academy of Sciences of Paris, who appointed Lavoisier, Fougeroux, and Cadet a committee to analyse it. The result gave Silica 55.5, Iron 36, Sulphur 8 parts in 100 as its composition.

In the year 1790, Seventh mo. 24th, an extraordinary shower of stones fell near Bordeaux, in France. M. Baudin states that as he and M. Canis were walking out about half past 9 in the evening, the sky being cloudless and the moon shining brightly, they found themselves suddenly surrounded by a pale clear light which eclipsed that of the moon.

On looking up, they observed near the zenith a fire ball of a diameter greater than the moon, drawing after it at rain five or six times longer than its body, and which gradually tapered to a blood red point, while the rest of the meteorite was of a pale white. It proceeded with a rapid motion from north to south, and presently split into portions of considerable size, which fell in all directions like the fragments of a bomb shell bursting in the air. Most of these fragments became extinguished before they reached the earth, while some assumed a blood red colour. In two or three minutes a tremendous explosion was heard, which resembled the simultaneous firing of several pieces of heavy ordnance. The concussion of the atmosphere caused by this explosion, produced effects similar to those of an earthquake; shaking windows in their casements, and throwing kitchen utensils from their shelves. It afterwards appeared from the concurrent testimony of numerous persons, that at the time of this explosion there fell at Juillac, about eight miles distant from the above place numerous stones, over a space near two miles in diameter. One of these stones weighed 25 pounds, and their force was so great in some instances as to break branches from trees.

1791. In Tuscany, at 7 in the evening an extraordinary cloud was observed to emit sparks and smoke like a furnace, attended by sounds resembling the firing of muskets, at the same time casting ignited solid masses of stone down to the earth. Signor Montauk could discern in its central portions, "as it were the basin of a fiery furnace having a a rotary motion." He saw a stone drop from it at a farmers feet, and upon digging it out of the ground found it to measure five inches long by four wide being of a black hue, with iron particles visible through its structure. Some females at

Ozone 20 miles from Siena, saw a number of these stones fall in a meadow near them, which were so hot as to burn the hand of one of them, upon her attempting to pick one up.

1795. In Scotland, a meteorite fell so near to a labourer as to dash up the dirt on him, penetrating the ground to the depth of 19 inches. This stone was dug up and found to weigh 50 pounds.

1798. At Villefranche, in France, at 6 in the evening, a globular body diffusing a vivid light passed rapidly across the heavens, with a hissing noise, leaving a long train of light and emitting bright crackling flames, when it exploded with a loud report; and immediately three labourers saw it fall at the distance of only fifty paces off, making an aperture in the ground 18 inches deep. This stone was afterwards exhumed and found to weigh 20 pounds.

1798. At Benares, India, a luminous meteorite was seen to pass through the air, and subsequently exploding, discharged numerous stones upon the earth; one of which penetrated through the roof of a peasants house, burying itself several inches deep in the earthen floor. A gentleman in the vicinity collected eight of these stones.

1803. At the town of L'Aigle, at 1 P. M. a fiery globe was observed traversing the heavens, when suddenly it exploded violently with a report which was heard over a space of 30 leagues. Numerous stones fell from it, one weighing 17½ pounds. These stones were at first of a firable nature but gradually acquired hardness by exposure. The distinguished French Savant, M. Biot, was deputed by the government to investigate the circumstances of this occurrence; a service which he performed with much care and research, examining many eye-witnesses to it in all parts of the country where it was visible. One person who was working in the open air informed him of a stone which fell at his feet, grazing his arm in its descent. On attempting to take it up, its intense heat forced him to drop it instantly. Nearly all the inhabitants of twenty villages were witnesses to this fall of stones, including persons of every description of character and temperament, many of whom testified to having seen portions of the aerolites roll down from the roofs of houses where they had alighted. Others to seeing them break branches of trees, and some of them rebounding from the pavement.

1807. At Weston, in Connecticut, at 6½ A. M. a fire ball was observed to issue from a dark cloud, being in size about half the diameter of the moon. Its appearance was vivid and sparkling like incandescent iron, and its path in the heavens was marked by a pale waving luminous train, which remained visible about half a minute. Thirty or forty seconds afterwards three very loud reports were heard, and stones were discharged to the earth, of which six different ones were found and examined. One was dashed in pieces against a rock, and the fragments when collected weighed two hundred pounds.

1828, Sixth mo. 4th. In Virginia about seven miles south west of Richmond, an overseer and several negroes who were at work in a field heard an explosion in the air, succeeded by a noise like that of a cart drawn over a stony road, which appeared to approach and pass overhead and beyond them, ending in a dull sound or concussion like that of a heavy body falling to the earth. Upon proceeding to the spot from whence this sound emanated, they found a hole in the ground a foot in depth, from which they disinterred a stone weighing four pounds of undoubted meteoric origin.

1827, Fifth mo. 9th. In Tennessee near 4 P. M. as a planter with his son and servants was engaged in planting corn in the field, they were startled by hearing a report or rather a series of reports in the atmosphere, like the successive discharge of platoons of musketry. Presently after some small clouds of singular appearance, followed by trains of black smoke were observed to discharge a number of stones to the earth with a whizzing noise. One of the stones fell about fifty yards from the son, and in its descent struck a papaw tree, tearing it to pieces as though it were by a stroke of lightning. On going to the spot, the stone was found 8 or 10 inches beneath the surface of the ground.

1829. In Georgia between 3 and 4 P. M. a small black cloud appeared from which two explosions were heard, followed by a tremendous whizzing noise in the air, when two gentlemen saw a large stone descending which penetrated the earth to the depth of three and a half feet, and weighed thirty-six pounds. Upon examination this stone exhibited the usual characteristics of meteorites.

1823, Eleventh mo. 7. An aerolite fell at Nobleboro, in Maine, of which the following account is taken from Silliman's Journal "M. Denismores attention was attracted by hearing a noise, which at first resembled the discharges of platoons of soldiers, but soon became more rapid in succession. After the explosion a little white cloud appeared to be in rapid motion downwards as if about to fall on him, and causing a noise like that of a whirlwind among leaves. At this moment a stone fell among some sheep which were much frightened by it and ran off. Going to the spot he found a stone about forty paces in front of his position, which had penetrated the earth near six inches where it struck another stone, and was broken to pieces by the collision.

A similar occurrence is narrated as having taken place at Nanjemoy, Maryland, Second mo. 10th, 1825, in which instance the explosion was heard over a space of country 25 miles in extent.

(To be continued.)

For "The Friend."

The following is from the life of Thomas Wilson who with James Dickinson, travelled in America (from England) in the love of the gospel, at the time of the separation, occasioned by the apostacy of George Keith. After arriving at New York, he says: "Then the word of the Lord was in me, thus: Hasten, hasten to visit my great people in Philadelphia; so we went forward, having some good meetings on our way thither. When we came to Philadelphia, there was a great division raised amongst Friends by George Keith. We preached the Lord Jesus powerfully amongst them, and had some labour tending to peace. My companion had it often upon him to warn them all to keep more inward to the Lord, we staid some time there and visited Friends in that province, having had many precious meetings amongst them, some of which were kept out of doors, for want of room, and great flocking to hear the truth declared, although it was winter time." After visiting other parts of the province he thus proceeds: "From thence we went to Philadelphia, where we found the difference between G. Keith and Friends broken out to an open separation, he having gathered a company to himself, and *set up a separate meeting*, which was cause of great exercise to faithful Friends, and he seeing we did not go to his separate meeting, sent us a challenge to dispute, which we readily complied with, and had a meeting with him and his party, a great many faithful Friends accompanying us. We sat awhile in silence to hear his charges against Friends, viz., that some of them were not sound in faith, doctrine, and principle; but did not prove it suffer Friends to answer him, but went on rat we said nothing, which raised a great desi him and his abettors, to have another me with me and my companions which we re agreed to, providing some faithful Friends along with us, to bear witness, for I knew the *like seperate spirit*, which had appeare England, *was a lying spirit*. Some time having divers Friends along with us, we again with the said George Keith and the of his abettors; and being quietly set to what he had to say he advanced his former ch against Friends, as being unsound in faith, trine and principle; unto which I answerec error in faith, doctrine, or principle of partic men or persons, was a sufficient reason for hi set up a separate meeting." "He opposed then I asked liberty to be heard, and told hi this effect, if he and his company were soun faith and doctrine and men of God, they sho have kept up their testimony for the Lord in meeting, and if there must have been a separa such unsound men or persons would have g away from Friends, as those did formerly, of wi John said, "They went out from us, because t were not of us, for if they had been of us, t would no doubt have continued with us; but t went out that they might be made manifest t they were not all of us." 1 John 2, 19. I asked them wherever they knew faithful Frie in England leave their meeting and set up a se rate meeting? thus we left the dispute at that t and went to visit Friends "elsewhere," and t returned again to Philadelphia, and had a th meeting (very large) with Kieth and his party told them they were gone from the Lord in airy flourish, and the wit of man, and set u separate meeting; but in a little time the sun righteousness would shine amongst them, and dr away the misty doctrines of sin, and they (me ing the separates) should dwindle and die aw and come to nothing, except such as were m honest towards God, who should return to truth e Friends, which in a little time was fulfilled both respects."

In this instance there was no casting out disowning but by the separatists; and Willi Penn narrates an instance wherein it was sa the desire was not that such that had er should be cut off, but rather that by being bou to a living body some life and warmth might vive the weakly and dwindling members, Oh! compassion of Jesus even for his murdere "Father forgive them for they know not wh they do," how can such who are so anxious to off those who stand for the truth as it was in the ginning, think that they profess the spirit of Jes

Canada-West, 12 mo., 1855.

For "The Friend.

Rewards of Mechanical Genius.

It is the common opinion that inventors rarely remunerated adequately, and often die p and neglected. In most instances, where su is the case the invention itself has probably be wanting in something requisite to give it imme ate practical value. The really useful mecha ical inventions would appear to be liberally p for. The Scientific American enumerates a f instances in point.—"The right to a portion Ward's patent shingle machine was recently s in Albany for $35,000. A portion of Robertso sewing machine has also been sold for $30,0 This is an invention which can be carried in t pocket, and will enable a seamstress to do in day the ordinary labour of a week. Machines this kind are about to be constructed in N

n, Conn., at $10 apiece; the manufacturers w constructing the machinery, and expect l orders in First month. Howe's patent g machine yields, it is said, $50,000 for li- s to use it, and Singer's machine puts $75,- nto the pockets of the owners. Rights to se of a corn planter have been sold to the nt of $30,000. Clark's patent pump sold for 00. A portion of the right to an apple g machine, $2000. Creamer's patent car , $200,000. Such rewards as these are cer- stimulating to mechanical genius."

For "The Friend."

House-Keeping.

st people are familiar with the old adage, 'Cleanliness is next akin to Godliness," some have also heard that "we may be more nice wise:" there is not so much danger in the nt day, of not duly respecting the former, literally verifying the latter proverb; if we judge from the exquisite nicety, and scru- s precision of arrangement of some of our r houses, where cleanliness seems to run fastidiousness; and neatness into primness. not now speak of such as serve to illustrate e showiness, and the splendour and costliness furniture, that wide departure from primi- implicity, that pride and worldly mindedness, ich to be deplored in these degenerate times, f that excessive refinement of good house- ng which betokens the ruling passion of the ess, in equally strong characters. We have times been almost ready to put off our shoes our feet, lest they should profane the delicate ts, and if a straggling ray of the excluded ght will permit us to find a seat, the touch- ot aspect of the sofas and chairs, seems to the inclination to rest our weary weight upon , however comfortable they might prove. y, we have thought, a household idol must rshipped here, and however free from super- s ornament, or chaste in subdued colours, these urs, all redolent of the incense of new paint, be its temple. So unsullied in its vestal tness, so new and untarnished by time and s every thing, that it would seem that those noisy vandals the children, and even the ed sunshine itself were never permitted to in- its sanctity. I suppose sunshine if they can , and the children must be kept in some little room where all the family gather; but it d not offend me to see even in the show rooms, evidence of domestic love, of innocent family yment of warmth and life, of the presence of osy romping little urchins of the household, oy or torn picture book on the floor, a small or two, or perhaps even the marks of their chubby mischievous fingers some where dis- d; though I say this at the risk of being d a slattern. And where are the aged mem- of the family? I have a pleasant memory of ceiled parlours, with tiled chimney pieces, a ancient clock in the corner, a comfortable ng chintz-covered sofa, the air fragrant with iums and lemon trees, and almost hallowed he presence of a silver-haired grandparent, d in an easy arm chair, by the fire side; an ment to the room, and a reverend picture of eful resignation, waiting the summons of the renly Master to one of the mansions prepared hose who have long followed him in the path elf-denial: but we rarely see the aged now; too I suppose are secluded away in the back lings, not by compulsion perhaps, but because prefer a little cosy fire side nook, in a sun- y room to the uncongeniality of the great ny prim parlours.

There seems to be prevalent a perfect abhorrence of any thing time-worn; even the very bricks in the front wall must be painted or replaced by new ones, and in many instances the wood work painting is renewed almost annually, indeed all things about the premises are modernized; and yet though a true respect for antiquity seems almost obsolete, there has been of latter time a sort of feverish revival of the taste for antique style, among a certain class, and old garret lumber has been rummaged up, patched and dressed anew; and where no old furniture could be obtained, immitations have been made to order; but this is only one of the many phases of affectation, similar to that by which we have the quaint homely names of Abigail, Deborah, Sarah, &c., made ridiculous by being converted into Abbie, Debbie, Sallie, and the noble ones of Margaret and Elizabeth, degraded to Maggie and Lizze, &c. Such folly is but of the fashions of this world which soon pass away. Much more consistent with good taste, good feeling and respectability would it be, to let the old well-kept furniture,—almost consecrated to us by association with dear ones departed, who long ago handled and used it,—stand in its accustomed place,so long as it served its wonted purpose, silent mementos that we too shall soon pass from our earthly places, to be brought thus to remembrance by those who succeed us, when out mortal part is sleeping in the narrow house appointed for all living.

We cannot too often be reminded that we should let our moderation appear in all things, and although the most rigid preachers of self-denial of the present times, would hardly recommend a retrograde in social customs to the uncouth semi-barbarism of our remote ancestors, yet it is wholesome sometimes to revert to by-gone periods, when such things as we call necessities were regarded as luxurious superfluities, even among persons of rank and wealth. It might serve as a check to those who appear to allow no limit to their indulgence in refinements and delicacies; as may be seen in the equipment and provision of the table, and even in some instances a really ludicrous affectation of foreign habits, in the almost princely luxuriousness of accommodation in the sleeping apartments, &c. &c. All that wealth can command, such think they may indulge themselves in, if they do not look too showy and high-coloured, and still be plain consistent Friends—and those who have not the means too often toil after it in the same spirit of ambition, weary and discontented that they cannot compete with their associates. In the picture above drawn, no individual example has been in view. I do not wish to prescribe rules, being aware that difference of circumstances must have its weight. My object is simply to drop a few hints, with the hope of awakening a little self-questioning in each of our minds, as to how far we may be carrying a lawful thing to an unlawful extreme? and that more of us may be willing to raise high the standard of sobriety and temperance, in a day which calls for upright examples more than high profession; a day in which pride and high living, under a peculiarly deceptive guise seems ready to overwhelm the very life of religion.

May the female heads of families who have precious daughters to train to be wives, mothers, and useful members of society, while they are instructing them, in the art and mystery of housewifery, truly excellent in itself and worthy of its due share of regard, may they not pursue it, as some appear to, as the chiefest good and highest object of female ambition. It is better to let their education in this particular be habitually derived from the good example always held up in a well ordered family, where "the mother looketh well to her household," and "the children rise up and call her blessed." The domestic economy under a good regular system, will generally go on almost mechanically requiring little pains taking, and leaving the thoughts and affections free for more worthy objects.

A sensible woman, who has a perception of the excellency of the Truth, and seeks to have her mind regulated by its restraining power, will not allow the minor virtues to usurp an undue prominence, so as to become exaggerated into faults, and to occupy that time which should be devoted to more elevating pursuits. She will not in regard to dress, furniture, or living, become "more nice than wise," and yet she will more likely be an example that thorough cleaniness is perfectly consistent with religion, and that there can be no true refinement without it.

Commercial Value of Insects.—The cochaniel insect, from which a beautiful scarlet dye is obtained, is imported to the extent of 1000 tons annually, the value of which is estimated at $745, 000. From the silk worm we obtain no less than 2716 tons of silk, 2206 tons of which are in the raw state, and are manufactured in this country; the remaining 510 tons are already fabricated. When we consider that this quantity is the consumption of one country only, all being the produce of small insects, it appears surprising how the industry of man could collect so much, and elaborate it into rich and gorgeous attire. One thousand tons of pearl shells are imported, the whole of which is manufactured into buttons and studs. "For better or for worse," we import no less than 8,000,000 leeches.—*English Paper.*

A false friend is like a shadow on a sun-dial, which appears in fine weather, but vanishes at the approach of a cloud.

THE FRIEND.

FIRST MONTH 12, 1856.

The extension of railroads into all parts of the country, has wonderfully changed the habit and modes of travelling. People who in former days, when stages or private carriages were altogether depended on for transportation, from one part of the country to another, would probably not have ventured on a journey of fifty miles from home a dozen times in the whole course of their lives, now think nothing of starting every little while to travel perhaps hundreds of miles by railroad; expecting to sit quietly in comfortable cars and be hurried to their place of destination, at the rate of twenty-five or thirty miles an hour. The rapid and constant intercourse by railroad between the city and the country and small towns immediately surrounding it, has induced many to exchange the noise and other annoyances of the former, for a more retired and rural residence in some part of the latter; and the merchant, the mechanic, and the lawyer find little inconvenience in carrying on their respective avocations in the city, while their homes and families are miles away from it. Riding in and out every day however, soon becomes irksome, and those who have it to do, as well as others who are making more extensive journeys in railroad cars, are very apt to resort to reading in order to pass away the time. As there is always more or less motion communicated to the whole body by the jar of the cars, and that motion is much increased in the extended arm and hand which holds the book or

paper, it must necessarily follow that the image made on the retina is constantly oscilliating, which obliges the eye to be put on a strain, in order to catch a distant perception of any small object, and especially when directed to distinguish small letters in continuous lines of words. This soon produces a sense of weariness and pain in the eye balls, and if persisted in very long, the sensibility of the optic nerve to the rays of light becomes weakened, the image on its expansion is blurred or confused and finally, if the organ is not relieved, it becomes altogether indistinct, and sight may thus be permanently injured or destroyed. Instances where this result has been produced to a greater or less degree, by reading while travelling in the cars, have come under our own notice, and many are on record where persons who travelled much by railroad, as Expressmen, &c., and practised reading while thus journeying, have become nearly blind. We think it therefore well to put our readers on their guard, as there may be many among them who are often exposed to the danger, and the loss it may inflict is one which far outballances the worth of any amusement or knowledge, that can be gained by reading while in the cars.

SUMMARY OF EVENTS.

EUROPE.—The steamship Arago arrived at N. York on the 6th inst., with London dates to Twelfth month 19th. The Arago brought 240 passengers and a cargo valued at more than two millions. There was no change in the Liverpool markets. The surrender of Kars to the Russians, is confirmed. Nine Pachas, together with General Williams and 16,000 troops, were taken prisoners. Upwards of 120 pieces of artillery fell into the bands of the Russians. The recent treaty with Sweden negotiated by General Canrobert, provides a guarantee of the territorial integrity of Sweden, and the latter engages not to alienate any part of her territory to Russia. The contracting parties also engage to communicate reciprocally all propositions coming from Russia. Rumors of peace were still abundant in both France and England. The army of Omar Pacha near Kutai consisted of 40,000 men. The Russians hold the defiles between Kars and Erzeroum; they are abundantly supplied with provisions by the Aremenians. All was quiet in the Crimea. Samuel Rogers, the poet, died in London on the 18th ult., at the age of 93 years.

UNITED STATES.—*The Patent Office* has been very active during the last year; one thousand nine hundred and forty-six patents having been issued in that time, which is the largest number taken out in any year.

Railroads.—The Railway Guide states the length of the railroads in the United States, at the commencement of the year, at 23,242 miles; the increase during the year amounted to 3,408 miles. New York has 2794 miles of railroad; Ohio 2725; Illinois 2215; Indiana 1789; Pennsylvania 1746. Ten years ago there were but 4870 miles in the whole country.

The Post Office.—The expenditures of the Post-office during the last fiscal year, amounted to $9,968,342, and the entire receipts to 7,342,136. The immense amount of printed matter now sent through the mails, either franked, or at low rates, and the great cost of mail service by the ocean steamers have greatly swelled the expenses of the department.

Public Lands.—During the year, 15,729,524 acres were sold, yielding in receipts $11,485,380. 8,827,885 acres were also located with military scrip or land warrants, and taken up under grants to States for roads and other purposes.

The Treasury.—The receipts, during the fiscal year ending Sixth month 30th last, from all sources, were $65,003,930; the payments, exclusive of those on account of the public debt, were $56,365,393. During the same period, the payments made for interest, and in redemption of the public debt, amounted to $9,844,528. The debt has been reduced to about $40,000,000. The balance in the Treasury, at the end of the fiscal year, was $18,931,976.

Congress.—The Senate has transacted but little business yet; that body is waiting for the organization of the House, and its doings, during the fifth week of the session, were a mere repetition of those of the four preceding. The members continued to vote for the same candidates, and with nearly the same results. The condition of the House affords a singular exhibition of the weakness and helplessness of the "collective wisdom" of the nation, under the prevalence of party rancour and sectional jealousy. A vote taken on the 7th, resulted as follows:—Banks, 101; Richardson, 73; Fuller, 29; scattering, 11.

Maryland.—The total debt of the State is $15,132,000. On $5,700,000 the interest is paid by corporations for whom the debt was assumed, leaving $9,432,000 on which the State pays interest. Of this debt, $3,426,000 is held by the sinking fund. The State finances are in a good condition, and the debt is no longer a source of embarrassment. The Governor, in his Message, opposes a reduction of the taxes, and recommends a competent public school system for the State.

New York.—The Legislature met on the 1st instant. The House of Representatives had not been able to organize during the first week of the session, on account of the members being divided into four or more parties, which mutually repel each other.

Pennsylvania.—The Legislature met and organized on the 1st inst. From the Governor's Message, it seems that the State Treasury is in a good condition, showing a balance of $1,245,697, without any loans having been required during the year. The actual receipts into the Treasury, were $5,390,474, and the expenditures including extraordinary disbursements, $5,385,705; a balance of nearly a million and a quarter was left over from the year previous. The extraordinary expenditures were for completing public improvements, and amounted to $1,246,193. The balance in the Treasury will be required to pay the interest due next month. The State debt, on the 1st of Twelfth mo. last, amounted to $41,967,996, being a decrease of $630,601 in the last year. It is estimated that the receipts for the current year will exceed the ordinary expenditures by one million and a half of dollars. The public works yielded $1,942,376, or $103,585 over all the expenditures, ordinary and extraordinary; or $794,013 over the ordinary expenses. A large increase in the business of the current year, is expected. The Governor renews the recommendation that the Main Line be sold, and thinks it would be a wise economy to sell the whole of the public works.

The Coal Trade.—During the year 1855, the anthracite coal sent to market, from the Schuylkill, Lehigh, and other regions in Pennsylvania, reached the large aggregate of 6,626,288 tons, being 778,986 tons more than in the previous year. The rapid development of this trade is shown by the fact, that the quantity sent to market, has doubled in the last five years. In 1850, it amounted to 3,332,614 tons.

Philadelphia.—The mortality in this city, during the first quarter of 1855, numbered 2499; in the second, 2492; in the third, 3315; in the fourth, 2325; total for the year, 10,581, making a weekly average of 203. The population being half a million, the mortality has been only about two per cent., or one death in every fifty. The coldest day in the year, was Second mo. 7th; the warmest, Seventh Mo. 18th; the mean average for the year, at noon, was 60.1, and the mean average temperature of Philadelphia at the same time, for 32 years, has been 62.04 deg. The mean temperature of the Twelfth month was 36.73°, which is 2° above the average of the last thirty years, and the amount of rain, 5.42 inches; at Trenton there was 5.35 inches of rain, and at Paoli, 6.43 inches. Interments last week, 214, of which 25 were from small-pox.

New York.—During the year 1855, the number of immigrants landed at this port numbered 136,253. In the year 1854, the number was 319,223. The mortality of the city for the year, has been 23,107, which is about 3.66 per cent. of the population as determined by the census of last year. The imports of merchandize for the year amounted to $155,901,000, being $33,191,000 less than in 1854. The exports for the same period amounted to $72,337,000; being $7,800,000 more than in 1854. Interments last week, numbered 367. During the year 1855, the New York butchers have slaughtered of beeves, sheep, lambs, veals and swine, the number of one million one hundred and forty-seven thousand five hundred and nine; averaging 22,067 per week. This is 1708 more than the average of the previous year, when the total number slaughtered was 1,058,690.

Baltimore.—The mortality of the last year, is stated at 5447, which is nearly 2.5 per cent. of the estimated population of 220,000.

Boston.—The mortality of the last year, was 4030 in a population of about 160,000; the ratio is nearly the same as in Baltimore.

Miscellaneous.—The Ohio River.—On the 4th inst., the navigation of the river was entirely suspended in consequence of the ice,

Pennsylvania Railroad.—During the Twelfth month, 1855, 10,058,872 pounds of merchandize were sent westward on this road, and the goods received at Phi[la]delphia, weighed 46,272,867 pounds. Included in t[he] ceipts were 86,465 barrels of flour and 177,699 b[us] of grain.

Cholera at Porto Rico.—Accounts from Porto R[ico] the 20th ult., state that cholera was making fe[ar]ful ravages on the north side of the island. In one [day] of 1000 inhabitants, 500 had died in the course [of] hours.

The Sugar Crop.—The sugar crop of Louisiana [will] fallen short of the average by about one half. In [some] sections the yield has been ordinarily good, but [the] failure has been marked and general.

The Coloured People of California.—At a recent [con]vention of coloured men held at Sacramento, the [whole] coloured population of the State was estimated at [about] with an aggregate in wealth of $2,375,000.

Money in the Treasury.—On the 29th ult., there [was] $22,753,700 in the U. S. Treasury, subject to draft.

The Florida Indians.—On the 20th ult., a part[y of] U. S. troops, who were engaged under the command [of] Lieut. Hartsuff, in making explorations of the [country] occupied by the Indians, were attacked by them. [The] party consisted of ten men, only three of whom escaped; it is supposed the others were killed.

Fire in Syracuse.—On the 5th, an extensive block [of] stores was destroyed by fire; loss over $150,000.

The Draining of the Harlem Sea.—The Chairman [of] the Commission on the Draining of the Harlem Sea, [has] published a final report on this work, which is [now] finished this year. The expenses from 1839 to [1855] inclusive, are $3,400,000, and the receipts from land [to be] sold is estimated at $3,200,000. It was at first [supposed] the reclaimed land would be worth only [about] $32 per acre; but in 1853 it was actually sold for [over] $120. This return exceeds all expectation, as the [draining] was not undertaken as a speculation, but as a [sanitary] caution against further inroads of the sea.

SOUP HOUSE.

The Society for supplying the poor of the city [with] soup, have opened their house, No. 16 Green's [court] and are daily delivering soup, (First-days excepted) between the hours of 11 and 1 o'clock, to such necessitous poor as produce a recommendation from [some] respectable person.

As the Society is dependent for means to support [this] useful charity, on the annual donations of the benevolent, they respectfully solicit aid from such as may be disposed to contribute. Donations in money may be sent to the Treasurer, Jeremiah Hacker, No. 144 South Fourth street, or to Thomas Evans, No. 180 Arch street.

Beef, flour, beans, rice or other vegetables will be gratefully received at the soup house.

WESTERN SOUP HOUSE.

The above was opened on the 3d instant, and the managers will be grateful for contributions in aid of their funds, which may be sent to

WILLIAM BIDDLE, cor. Arch and Eleventh sts.
SAMUEL L. BAILY, No. 252 Chestnut st.

WANTED.

A Friend in the wholesale dry-goods business, in want of a youth, 16 to 18 years of age, who writes a good hand, is quick and accurate at figures, and will to make himself generally useful. Apply at Friends' Bookstore, No. 84 Arch street.

Friends' Boarding-School for Indian Children, at Tunessassah.

Two women Friends are wanted at this Institution, to assist in the family.

Also, a man Friend to aid in carrying out the concern for the improvement of the Indians.

Application may be made to JOSEPH ELKINTON
377 S. Second street
THOMAS EVANS,
Philad., Eleventh mo. 1st, 1855. 180 Arch street

WEST-TOWN BOARDING SCHOOL.

Wanted, a Teacher of the Classical Department in this Institution.

Application may be made to either of the undersigned members of the Committee.

SAMUEL HILLES, Wilmington, Del.
THOMAS EVANS, } Philada.
SAMUEL BETTLE, JR. }

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tage to any part of Pennsylvania, for three months, d in advance, three and a quarter cents; to any of the United States, for three months, if paid in ce, six and a-half cents.

Appeal for the Ancient Doctrines of the Religious Society of Friends.

(Concluded from page 138.)

'e think it right to revert to an allegation in otation from one of the works first brought into * in which it is said that mistakes in the interation of certain Scripture texts, gave countento the errors of those who seceded from the Soin America, and aided "in the tremendous pro- " of their heresy. These alleged mistakes, as been shown above, are the views taken by our Friends of those texts. That the seceders npted to wrest many passages from the writof our early Friends, to support their own ions, is true; but those excellent writings fully cleared at the time, from the imputa- thus attempted to be cast upon them.

'e reject the pernicious errors of those who ded from us, and of all who deny the divinity ur Lord and Saviour Jesus Christ, regarding as a mere man, and who do not admit his h upon the cross to be the one great, univerffering and sacrifice for peace, atonement for and reconciliation between God and man. In ning that the gift of the Holy Spirit was not purchase of that sacrifice, whilst they still essed a belief in the guidance of the light of st, they were led by their own benighted rea- and imagination: and we testify that they entertain these unsound doctrines, have dec- ed from the teachings of the Holy Spirit, ch would have preserved them in the doctrines hrist and his apostles. And we further testify, a belief in, and faithful submission to, the rd manifestation of the light of Christ, which teth every man that cometh into the world, ld never lead any one to deny Him in his inprehensible fulness, as he is glorified at the t hand of the Father, nor to limit him to his itual appearance in the heart.

But we also object to many of the opinions and iments contained in the works under examion; and believing with Robert Barclay, that of the main characteristics of a true church, bear a joint testimony, not only "for the h," but also "against error," thus becoming one family and household;" we hold it to be merely the privilege, but the religious duty of whose eyes are opened in the light of Christ ee these things as they really are, to warn, and their brethren in religious fellowship upon ir guard, against opinions leading to consences dangerous to the integrity of the Society, and by the adoption of which the gracious designs of the blessed Head of the Church, in raising us up to be a people, might be marred or impeded.

A fundamental point of Christian doctrine, which our Society has always felt itself required to insist upon, as being of essential practical importance, is that of the necessity of attending to and obeying the immediate manifestations and teachings of the Holy Spirit in the heart. The beginning of the work of religion must be there. The Holy Spirit appears in the mind of every man, as the swift witness against sin; and it is in the light of its teaching that man comes to see the exceeding sinfulness of sin; true repentance and contrition, and the strength to forsake sin, are its gifts: as we regard its manifestations and obey its voice, we shall be led along in the path of duty, from knowledge to knowledge of the will of our heavenly Father concerning us: we shall experience Christ Jesus to be made unto us of God, wisdom, righteousness, sanctification and redemption. It is in the path of steadfast humble obedience, in which there is a growth in the Truth from stature to stature, that we are qualified rightly to understand the doctrines of the Gospel as laid down in Holy Scripture, and to be made partakers of the precious promises which they contain. While the mysteries of the kingdom are hid from the wise and prudent, they are revealed to the children of the Lord as he sees fit; and thus their faith does not stand in the wisdom of man, but in the power of God, manifested in their souls. The same divine Spirit which inspired the holy men to write the Scriptures, not only leads the disciples of Christ to a full belief of the sacred truths they contain, but also prompts to the frequent and serious perusal of them. The more faithful any are to the internal manifestations of the Spirit of Christ Jesus, the more will they love to read and meditate upon the sacred truths recorded therein, and conform their lives thereto; that they may be made wise unto salvation, through that faith of which He is the holy Author.

Yet as simple unquestioning obedience to the secret manifestations of the light of Christ in the heart, is the unfailing accompaniment of this faith; and as the substance of all religion is a holy self-denying life in the fear of God, our early Friends insisted upon the latter, both in their writings and discourses, as the thing of primary importance, and immediately concerning the salvation of the soul. But by insisting upon the paramount importance of the knowledge of doctrine, and the study of the Bible, a proficiency in these things may come to be regarded, equally at least with the taking up of the cross and the denying of the world, as the evidence of religious growth and attainment.

It is in this respect that such views tend to undermine the life of religion in the Society; and they do this, even when the form of sound words may be adhered to, and there may be no heresy in doctrine distinctly avowed. For such is the deceitfulness of the human heart, and the subtlity of the unwearied adversary, that man may imagine himself to be a believer in Christ, justified by his blood, and saved by his imputed righteousness, merely because he believes the doctrines of Holy Scripture; while he has never known the flaming sword, that keeps the way of the tree of life, to pass upon the transgressing nature, separating between the precious and the vile, and making him a true believer in Christ from the inward heartfelt knowledge of him as the wisdom of God and the power of God, that has brought him out of his fallen condition, and restored him to the paradise and image of God, which was lost by transgression. There is hence a danger of separating what our blessed Lord has done for us without us, from what it is indispensable to experience him to do for us within us; and of thinking that a man may be a true Christian because of his religious belief, and without his doing the will of God through submission to the power of the cross of Christ.

A religion adopted from study and reason, and stored in the memory, is, after all, so far as the individual is concerned, mere opinion, unstable and fluctuating, wanting in that clear and certain conviction which springs from heartfelt experience, and without that hold upon the conduct which marks the faith of the true disciple.

Not being grounded on the inward work of Christ upon the soul, this religion of sentiment rather than of experience, does not make obedience in the day of small things the essential condition of greater attainments; but rather reasons away these little requisitions of duty, as things of small account; and so tramples under foot the cross of Christ, and consents to an alliance with the spirit, and the pursuits, the maxims, and the manners of the world.

Being in its nature self-active and superficial, it may lead the preacher to frequent speaking in our solemn assemblies, without sufficiently regarding the indispensable necessity of waiting upon Him who is mouth and wisdom to the rightly anointed minister. Instead of speaking of what his eyes have seen, his hands have handled, and he himself has really tasted, of the word of life and of the powers of the world to come, under the putting forth of the Shepherd of the sheep; his preaching may be dry doctrinal discourses, or efforts of human rhetoric, unaccompanied by the baptism of the Holy Spirit, even though set off in the form of sound and scriptural words.

This religion of sentiment and opinion, if it supplants, in those who are called upon to sustain the order and discipline of the Society, the influence of the heart-changing and illuminating power of the Spirit of Christ, effectually blinds the eye, and disqualifies the mind for judging rightly in the important concerns of the church.

As it affects the minister, so must it affect the elder; who would be no longer prepared to try words as the mouth tasteth meat, or to distinguish the plain unsophisticated gospel ministry, which stands in the demonstration of the Spirit and of power, from the rhetoric of the fluent preacher, which fails to wound the man of sin.

Should this superficial religion prevail, it would introduce the spirit and the maxims of the world into the very bosom of Society. Our meetings for worship, instead of being held in the name and power of Christ, might be rendered opportunities

* Brief Remarks on Impartiality in the Interpretation of Scripture, by J. J. Gurney.—*Ed. of Friend.*

for bold and popular preachers to lead astray the people from the true fold. Having rejected the Guide of life, we should be left to choose our own paths, and should inevitably fall into confusion and error. For if we cast aside our fundamental principle of the guidance of the Holy Spirit, and the government of the Head of the Church, we shall assuredly become the prey of unbelief and anarchy.

The present is a day of deep trial and sifting within our borders. The enemy of truth and of the soul's salvation, has succeeded by various stratagems in marring the beauty and peace of Zion, and it behoves all those who are desirous of seeing the waste places built up, and the former paths restored, to put shoulder to shoulder, and walking by the same rule and minding the same thing, rally to *first principles*, and labour harmoniously in the great work of our day. It is from a fervent desire to be found thus engaged in the Lord's work, and from no wish to cast censure upon individuals, that we have felt ourselves constrained to make the preceding exposition; and it is our earnest desire, that all our members, while showing feelings of kindness and true Christian charity towards each other, may be aroused to a clear sense of the danger which threatens our Society, and be willing, humbly and fervently to enter into an examination, how far they are contributing to hasten or to avert it.

The Lord will have a tried people to show forth his praise. And if we are not willing to maintain our allegiance to him, if we let fall the banner which he has given us to display because of the truth, we shall be rejected; and others will be raised up who will exalt those pure doctrines and testimonies which the Lord Almighty qualified primitive Friends to live up to, and to preach with holy zeal, in the pure language which was restored to them.

Against these dangers which threaten the Church, there is but one defence—a hearty and practical return to First Principles. The light of Christ which shineth in every heart, which is the swift reprover of sin, and shines more and more in the humble and obedient soul unto the perfect day, will, if we follow its guidance in all things as it makes them manifest, lead us into all truth and unto all humility and holiness.

Were we enabled, through Divine favour, to come up more fully to that degree of watchfulness and obedience which our predecessors in the truth experienced, how great a change would take place among us! How circumspect would be the conduct, how guarded the conversation of our members! Their desires being after the things that pertain to the soul's salvation, they would not suffer the pursuit, and the accumulation or the pleasures of riches, to engross their affections. Keeping before them the fear of the Lord, and the blessed precepts and example of the Divine Master, they would be marked by self-denial, moderation and humility in all their walking. Our testimony to Christian plainness and simplicity would be maintained in the avoiding of a compliance with the customs and fashions of the world, in the furniture and decorations of our houses, and in our manner of living and entertaining company; compliances which have long been increasingly prevalent with many among us, and which feed the vanity and pride of the creature, and render the lives of those who thus conform to the customs of a vain world, a practical contradiction to their holy and self-denying profession.

This humble consistent walking, a godly zeal, the love of each other in that fellowship which is in the ever blessed and unchangeable Truth, would again distinguish us as a people, and it would again be said of us as of old, "See how these Quakers love one another!"

Were we thus unreservedly to submit to the turnings and overturnings of the Divine Hand upon us, individually and as a people, Truth would rise more and more into dominion in our religious assemblies; messengers of the everlasting gospel would, in the Lord's own time, and according to his own pleasure, be sent forth as of old; judges as at the first and counsellors as at the beginning, would be known amongst us; our meetings for the transaction of the Discipline would be increasingly weighty and edifying; forward and self confident spirits would stand rebuked in the authority of Truth; the shout of a king would yet be heard in our camp; and He who has hitherto helped us, would still condescend to be to his stripped and peeled people, the Healer of breaches, and the Restorer of paths to dwell in.

Modern Discovery.—In the course of a lengthy and able article in the New York Tribune, we find the following summing up of the achievements of discoverers within the last quarter of a century:

"Within the last twenty-five years all the principal features of the geography of our own vast interior regions have been accurately determined; the great fields of Central Asia have been traversed in various directions, from Bokhara and the Oxus to the Chinese Wall; the half-known river systems of South America have been explored and surveyed; the icy continent around the Southern Pole has been discovered; the North-western Passage, the ignis-fatuus of nearly two centuries, is at last found; the Dead Sea is stripped of its fabulous terrors; the course of the Niger is no longer a myth, and the sublime secret of the Nile is almost wrested from his keeping. The Mountains of the Moon, sought for through two thousand years, have been beheld by a Caucasian eye; an English steamer has ascended the Chadda to the frontiers of the great Kingdom of Bornou; Leichardt and Stuart have penetrated the wilderness of Australia; the Russians have descended from Irkoutsk to the mouth of the Amoor; the antiquated walls of Chinese prejudice have been cracked and are fast tumbling down, and the canvas screens which surround Japan have been cut by the sharp edge of American enterprise. Such are the principal results of modern exploration. What quarter of a century, since the form of the earth and the boundaries of its land and water were known, can exhibit such a list of achievements?"

In the same interesting article is the following statement of the progress of discovery in Africa:

"We learn also, from South Africa, that C. J. Anderson has succeeded in penetrating from Walwich Bay, on the western coast, to the great Lake N'gami, discovered four years ago by Dr. Livingston. He there heard of the existence of a large town called Liberbe, nineteen days' journey to the north-east, which was said to be a great place of trade. Dr. Livingston, who made his way northward from the Cape of Good Hope to lat 10. south, came down unexpectedly on the Portuguese town of Laonda last winter, and then went back into the wilderness, will probably come to light again in another year, and we shall then have the result of the most important exploration of the southern half of the African continent, which has ever been made. There now remains but a belt of fifteen degrees of latitude to be traversed to enable the explorers of the north to shake hands with the explorers of the south. In less than twenty years their trails will touch, and the secret of Africa be won!

From "Old Humphrey's Portfolio.

Sweet Soothing.

If in this world there are many things that harsh and irritating, there are also many w are sweet and soothing; nor can we do better garner up the latter in our memory, as anod to the daily cares that ruffle our tempers and stroy our repose. The mind is more peaceful contemplating a calm, than in dwelling on a sto and we benefit ourselves more by reflecting on meeknsss of the lamb than in pondering on ferocity of the wolf.

How sweet and soothing it is at the end day of care, passed in the battle of life, and am the hard ways of men, to find ourselves once n in the calm quietude of a domestic home, sole by the soft voices, and the kindly deeds of th we truly love! It is an oasis in the desert to pilgrim, or as the gentle breeze and cup of water to the thirsty and toil-worn traveller.

It steals the sting from every care,
The smart from every wound;
When love and tenderness prevail,
And gentle deeds abound.

It is said that, in the "Repos du Berger," Shepherd's Rest, a hollow cleft in the Col de Juli one of the Central Alps, where once existed a li colony of pious Vaudois, there is now scarcel trace of home and habitation. The long grass and wild weeds grow freely there, and the l makes her nest among them and sings. There something sweet, nay, very sweet, in the l building her nest in the ruined homes of a by-g generation of pious people, taking up, as it we the song to her Maker where man had laid it do and thus practically proclaiming the words of last verse of the last of David's Psalms, "L everything that has breath praise the Lor

There is often much that is sweet and sooth to be obtained from the outward creation, wh the mind is in such a frame that it can take temporal things and turn them to eternal purpo It was thus with me the other day when walki in the open fields. I came suddenly upon an blasted elm tree, that had no green leaf upon and only one branch; but that one, after striki out from the stem, abruptly altered its direct and pointed to the clouds. "A lesson for me my age," cried I; "while I have an arm, a ha a finger, yea, while I have my being, O may t last desire of my heart, like the remaining bou of the blasted tree, be still found directed to skies."

Hardly can we forget the sweet and sooth influence which sometimes steals upon the mi when witnessing children in their childish spor The merry laugh, the joyful spirit, the tender c shown toward the youngest of the group, t simple sources of their gratification, and the l that binds them together, all seem to read a less to the wrinkled brow and careworn heart of m Why cannot we, like children, be contented w little? Why cannot we all be like one anothe Few thing are more sweet and soothing than a w in the open air, after an illness that has long c fined us within doors. Pain has subdued us, a fever has pulled us down, but we begin to ta heart and hope; with a pale cheek and a langu frame, clothing ourselves for the occasion, venture for the first time abroad. Leaning on stick, feeble and tottering, we proceed, wonderi at our temerity, till all at once, on turning t brow of the hill, the fresh breeze salutes us, t pleasant sunbeam cheers us, and the green fie stretching out before us greatly minister to delight. We feel as he felt who was told to ta up his bed and walk. We know that the migh hand of God is upon us for good. Our hea

within us at the remembrance of his mercy, with swimming eyes and a faltering tongue tammer out his praise.

"Thy hand alone, Almighty Lord,
Restored our fleeting breadth;
Renew'd our strength, and led us forth
From sickness and from death."

metimes, without intention on either part, an ation takes place between Christian friends, e great grief of both; and, O how sweet and ning it is to find out at last that the whole nated in a mistake, a mere misunderstanding, that in reality, after all the bitterness and w occasioned thereby, there never was at the m of the crucible of each other's hearts anyg but Christian love and Christian kindness. ho has not in the deep slumbers of the night under the dominion of some terrible dream? e dreadful danger is at hand, from which there escape. Some fault has been committed by verwhelming us with shame and confusion; me long-dreaded evil has come upon us that ves us in irrevocable ruin. Sweet and soothit is indeed, in such a fearful crisis, to awake find it nothing but a dream. Instead of dis- and terror, and despair, all is joy and thanks- ss. He who neither sleepeth nor slumbereth, kept us through the night, restored our facul- for the day, and put a new song in our mouth, praise and thanksgiving to God.

fter the bereavement of a dear relative and d, when the sorrowing heart has raised an n of rebellion against its Almighty Maker, g in question his inscrutable decrees, and ing to be comforted, there is something in- essibly sweet and soothing, when subdued by w, our rebellious thoughts and idle feelings vithin us, and we are enabled by divine grace ile amid our tears and say, "I know, O Lord, thy judgements are right, and that thou in fulness hast afflicted me." Pss. cxix, 75. hat we could always seek this solace in our vements, instead of madly doing battle against Lord of hosts; for "who hath hardened himgainst him, and hath prospered?" Job ix. 4. ho, when in the flood of affliction the waters ared to go over his soul; or when in fiery the furnace has seemed to be seven times r than usual, has lighted, seemingly by acci- on that heart sustaining text of the Scripture, hen thou passest through the waters, I will ith thee; and through the rivers, they shall verflow thee; when thou walkest through the thou shall not be burned; neither shall the kindle upon thee; for I am the Lord thy the Holy one of Israel, thy Saviour," Isa. 2, 3,—without finding and feeling it to be t and soothing? In such a season the con- ion comes, "not as the word of men, but as in truth, the words of God." 1 Thess. ii. 13. ch are some of the sweet and soothing ingre- s in the cup of our existence; but sweeter, ps and more soothing and encouraging than the joyous moment when the saddened soul Christian man, suddenly enfranchised from ts and darkness and the fear of death, tem- and eternal, is enabled by faith fully to be- and exult in that glorious declaration of his emer, "I am the resurrection and the life; hat believeth in me, though he were dead, yet he live; and whosoever liveth and believeth e shall never die." John xi, 25, 26. Thus t liberty, the newly awakened soul springs rd in a path the eagle has not known, full of , and life and immortality,

'Tis something like the burst of death to life
From the grave's cerements to the robes of heaven;
Om sin,s dominion, and from passion's strife.

To the pure freedom of a soul forgiven;
Where all the bonds of death and hell are riven;
And mortal puts on immortality;
Were mercy's hand hath turned the golden key,
And mercy's voice hath said, 'Rejoice, thy soul is free."

For "The Friend."

On Shooting Stars and Meteorites.

(Continued from page 135.)

In the following cases of the appearance of meteors, explosions were heard, but no stones were found to have descended to the earth.

Third mo., Ninth, 1822. An extraordinary meteor was seen in New York; being about two thirds the apparent diameter of the Moon. It exploded with a noise equal to that of a cannon, and the sound reached the observers in about 7½ minutes after noticing the explosion. An eyewitness thus describes the occurrence. "I first saw a sudden flash of light which appeared to extend from the heavens to the earth, and was followed by a momentary darkness as if a cloud had passed over and intercepted the light. This darkness was soon dispelled, and the blazing meteor was in full view over my head, appearing to be twenty or thirty feet in diameter, and soon began to extend itself to the north-east and south-west, increasing in extension and decreasing in flaming appearance, until nothing was seen but two detached parts of it rapidly moving in different directions towards the north-east and south-west. This appearance lasted from five to six minutes. One account states that it appeared five or six feet in diameter, and brighter than the most vivid lightning or the mid-day sun.

Another observer mentions that it passed within three hundred or four hundred yards of him, and burst with a violence which seemed to "throw all nature into convulsions." It discharged "its massy balls of electric fire in every direction, but they all disappeared before they reached the ground, leaving in their train an astonishing mass of liquid fire, which remained after the explosion for the space of ten minutes, and then gradually disappeared like the rainbow." This meteor was seen at Montreal, Quebec, Saratoga, Boston, Bennington, Utica, Rhode Island, Pennsylvania, and various other places. Numerous observations taken of its altitude result in establishing it at from thirty-four to forty-one miles above the earth's surface.

Its diameter was one-third of a mile, and the beginning and termination of its flight as observed was from near Burlington, Vermont, to Wilkesbarre, in Pennsylvania; during which its velocity exceeded that of the earth in its orbit. When it exploded it threw off scintillations like a rocket, and the report was heard for a distance of sixty miles.

1850. Sixth mo. 16. A brilliant meteor was seen at New Haven, Connecticut, in full daylight, being an hour before sunset. In size it was comparable to the planet Venus, and was followed by a train a degree in length.

1850. Ninth mo. 30th. Another magnificent areolite was observed in New England. It exploded, projecting a portion of its mass forward about two degrees, leaving a brillant train eight degrees long. In three minutes this train assumed a serpentine form, half a degree broad and ten degrees long. Presently the front portion drew up its head like a serpent, and curved it round. It was first noticed near 9 P. M. At 9 h. 7 min. it resembled Halleys Comet, and then commenced a slow motion, at the same time rotating rapidly on a point corresponding to the nucleus of explosion, and expanding rapidly in all directions. At 9 h. 28 min. its body extended in breadth twelve degrees, and its longest diameter reached to the zenith. It remained visible more than an hour. Vertical height estimated at 50 miles.

Dr Bowditch has entered into very elaborate calculations respecting the Weston meteorite, before alluded to. Its path was parallel to the earth's surface and about 18 miles in height, being one mile higher at the moment of explosion than when first seen. The length of its path was 107 miles, and duration of visibility 30 seconds. A. C. Herrick, thinks it certain that much the largest portion of this meteorite passed on in its course after its disruption. He estimates its absolute velocity in space at 20 miles per second, and considers it a satellite of the earth.

The largest meteoric masses as yet known are those of Otumpa, in Mexico, and of Bahia, in Brazil, being from seven to seven and a half feet in length.

The celebrated stone of Ægos Potamus, which is said to have fallen about the year in which Socrates was born, has been described as the size of two millstones, and equal in weight to a full waggon load.

The composition of these bodies forms a subject of much interest, as connected with the question of their origin. Of the simple substances hitherto detected in them, there are eighteen, viz.: Oxygen, sulphur, phosphorus, carbon, silicium, aluminium, magnesium, calcium, potassium, sodium, iron, nickel, cobalt, chromium, manganesium, copper, tin, and titanium. They are divided into two classes, according to their external appearance. Those of one class present in an apparently homogeneous mass, grains of meteoric iron. The other class is free from metallic admixtures. The first, or metallic variety is much the most numerous, and the different specimens exhibit a very remarkable identity of form and chemical composition, so plainly distinguishable from any other terrestrial object, that a connoisseur is able to pronounce one of these bodies as of undoubted meteoric origin, without previous information as to its history, by a simple examination of its structure. The most striking and constant of these peculiarities, is the black crust or coating with which they are surrounded, of a glossy shining appearance, as though they had passed through intense heat for a few moments, which had fused the outer surface. The crust is but a few tenths of a line in thickness, and is divided from the interior gray mass by a sharply defined line of separation. They all contain *unoxydized malleable* iron in its pure state. That is, not mingled with the oxydes in the form of ores, such as we ordinarily find it in the earth, but in its abstract condition, all ready for the blacksmiths forge, so that in one instance a sword was made from the iron of a meteorite. Besides the iron, (which varies materially in quality in the different specimens,) Nickel and Cobalt, are generally found in the greatest proportions; and phosphorus is rarely absent. It is worthy of remark that none of these elements, viz., iron, nickel, cobalt and phosphorus, are *ever* found in the earth *uncombined* with oxygen; but in the first class of meteorites are *never* combined with it.

The second class of meteorites have a stony structure, usually of a greenish gray colour, and are readily broken by a blow of the hammer.

The proportion of iron as before stated varies greatly in different instances. For example, the meteorites brought by Humboldt from Mexico, contained ninty-six per cent of iron, whilst those of Siena contained but two per cent.

There is much diversity of sentiment among those versed in this branch of natural science, respecting the origin and process of formation of these singular bodies. Formerly it was almost

universal to refer them to the same source as the shooting stars, and to consider them identical in character and composition, but modern observations are evidently weakening this belief, and affording strong proof of their dissimilarity, and distinctness in both these respects. Some eminent philosophers have adhered to the belief that they were the product of the combination of certain gases in the upper regions of the atmosphere, through the agency of electrical excitation. Others have ascribed them to the dust and earthy particles, which are carried by the force of the winds into the air, being conglomerated into solid masses by galvanic force—but these theories have been entirely exploded by the results of some accurate measurements of the altitude of fire balls. Brandes and Benzenburg, (two well known German observers,) by taking a base line 49,020 feet in length, and ascertaining their parallax, computed the heights of a number of shooting stars and meteorites at distances varying from 16 to 400 miles. Now the atmosphere at the height of 50 miles from the earth's surface becomes so rare as to be virtually null, so that it is impossible that a solid mass of iron and stone should owe its origin to atmospheric products, at an elevation of 400 miles. And in addition to this the enormous velocity attained by these bodies (being from 18 to 36 miles per second,) is vastly greater than they could acquire by gravity alone, if their flight commenced within the known regions of the atmosphere.

(Concluded next week.)

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 140.)

JOHN LEE.

John Lee resided in Gloucester county, England, previous to his removal to America, and he, as well as Hannah his wife, were acceptable ministers. The certificate for themselves and family, was presented to Philadelphia Monthly Meeting, in the Eleventh month, 1700; but they soon removed to Chester county within the limits of Concord Monthly Meeting. Of Hannah Lee, we have little information. We find her attending the Meeting of Ministers, and in 1714 visiting Great Britain, in order to secure some property, the legal steps to be taken, requiring her presence. Her labours were probably chiefly at home, and within the limits of the meeting to which she belonged. Her husband was called to more laborious service.

In the Seventh month, 1702, he was liberated by the General Meeting of Ministers, to visit West and East Jersey, and Long Island. From the report it appears to have been a time of favour to the visitors and visited. There was, especially on Long Island, great openness in those not of our Society, and there had been recent convincements. In 1710, and again in 1720, we find him travelling through New England, on religious service, and many times attending the Yearly Meetings of Worship held in divers places, in the neighbouring provinces. Of his labours in the many meetings he attended, we have little account, except such as is afforded by the return minutes of unity given him, and brief remarks that meetings were "well." He was often a representative to the Yearly Meeting, and sometimes was on the committees of that body to prepare epistles to other Yearly Meetings. On the 22d of the Fourth month, 1726, a daughter of his was married at Springfield, Chester county. His particular friend, Thomas Chalkley, was invited to the marriage of which he gives this account.

"I was constrained to speak mostly to the young people, advising them to seek the Lord in that great affair of marriage, that they be careful on whom they set their affections, and not to draw out one another's minds, if they did not intend an honourable marriage;" "and that they be chaste and true in their proceedings, duly regarding the advice of the apostle, 'Be ye not unequally yoked;' for all such marriages are unequal, when those who marry are of different principles of religion. The meeting ended with tender supplication for preservation through whatever exercises, further troubles or trials, temptations or afflictions, we might meet with in the world, that so we might end well at last, and live forever to praise and glorify God and the Lamb, who, through the holy, eternal Spirit, is worthy forever."

About the 26th day of the Tenth month of that year, John Lee deceased. Of his sickness we have no information. Thomas Chalkley says, "The 27th of the Tenth* month, I heard the news of the death of my dear friend, John Lee, by one sent to desire my company at his burial. It affected me with sorrow, he being an old acquaintance and friend of mine, with whom I had travelled many miles. He was a loving, serviceable minister of the gospel of Christ, and instrumental to convince divers of that principle of Divine light and Truth which we profess. I could not be at his burial, because of my indisposition, and the unseasonableness of the weather; yet I think it my duty to say this concerning him, that our love and friendship were constant and entire unto the end, having been acquainted about thirty-five years, as near as I can remember."

DAVID MERIDETH.

David Merideth was born in Wales, about 1637. He was one of those early convinced in Radnorshire, and we find him, in 1660, suffering for his testimony to the Truth. In the Eleventh month, 1663, he with others were committed, because they were conscientiously restrained from taking an oath. He continued faithful, and towards the close of the century, he removed to Pennsylvania, and was one of the second set of purchasers of the land about Plymouth.

In his old age he was appointed an elder, having doubtless for a long period been an elder in the Truth. He possessed in a great degree the love and esteem of those who knew him. Thomas Chalkley, early in the Fourth month, 1726, writes thus, "Called to see my old friend, David Meridith, who being about eighty-nine years of age, I thought it probable I might not have another opportunity of seeing. He met me with gladness, and told me it was their meeting day. So I staid, and was much comforted and tendered by the power of Christ."

As Thomas thought it might be, so it proved the last opportunity of visiting his venerable Friend. In the following Eleventh month, his spirit escaped from it fleshy abode. His friends say of him, "He was of an orderly life, careful in attending meetings, of a good example in his family, and departed this life in good esteem amongst us."

MARTHA THOMAS.

Of Martha Thomas, wife of Reese Thomas, of Radnor, I find no other account than this. She was "a worthy elder, zealous for good order in the church, and exemplary in her family." She

* Thomas Smith says, the death took place in the Eighth month.

was "buried the 9th of the Twelfth month, 1 at Friends' burying-ground, at Radnor.

MARY ROUTLEDGE.

This Friend was a native of Skipton in Y shire, where her friends say she suffered o count of her religious profession. She was vinced in her youth, and married William F ledge, but whether it was before or after removal to this country, we have no means o certaining. Her friends say of her, "She w the ministry for a considerable time of the l part of her life, was very serviceable, and very ancient, and in unity with her Frien Her decease took place near the close of 172

CALEB PUSEY.

Caleb Pusey was born in Berkshire, Old B land, in the year 1650 or 1651. His educa was among the Baptists; but, after arrivin years of maturity, he joined the Society of Fri through convincement. He, after this, remo to London, from which place, in the year 1 he came to Pennsylvania, and settled near C ter. Being a man of good natural understand he was much looked up to by his neighbours, frequently elected him to represent them in assembly of the province, when he was not ser as one of the council.

Caleb Pusey was a man of great coolness mind and personal courage. In the year 1 many rumors were spread abroad through Pe sylvania, that the Catholics had been tampe with the Indians, to induce them to slay all heretics, that is, the English who were at time almost exclusively protestant. These run had excited suspicion, and awakened distrust very great degree, when two Indian women West Jersey, whether influenced by liquor or ger we know not, declared that on a certain then near at hand, the Indians intended to kill the English settlers in those parts. On hea of this assertion, the panic became general amon those who had not learned to lean upon the L in the day of trouble, to wait on his Spirit counsel, and to trust in his Providence for pre vation. The day designated came in due cou the usual order and quiet of the province of Pe sylvania was undisturbed, and the timid and fa hearted began to take courage when the went down, leaving as far as they could the whole country in peace. This state of tr quillity was soon broken. About 10 o'clock t night, a man came into Chester, proclaiming alarming intelligence, that Indian hostilities massacre had commenced. The members of th families, who had resided about nine miles fr that place, were, he said, all killed by the Indi A Friend, at that time in Chester, taking young men with him, started about midnight, rode to the scene of the alleged massacre. three houses were empty, but no sign of blo shed could be found around them. The inha ants, they subsequently discovered, alarmed at report of the evil intention of the Indians, fled to the dwellings of their parents on Rid Creek. The head of one of the families be from home, was informed that five hundred dians were collected at Naaman's Creek, intend to commence the war of extermination with English. He started immediately for his dw ing with his feelings wrought up to a high st of excitement. On going along, his fears act on his imagination produced wonderful effe He supposed he heard his boy crying, and sayi "What shall I do, my dame is killed!" Inst of proceeding to his house, to examine into w really had happened on the faith of an imagin

, he started for Philadelphia, to inform the rnor of the supposed terrible catastrophe. e went, he met an acquaintance, who, learning rrand, and the slender foundation he had for ory, persuaded him to return. The rumor, ver, was soon carried into the city by others, messenger was sent to Marcus Hook, to in- into the truth of the report. He met with ed and excited inhabitants, from whose state- s it appeared that the account was true, ex- that the Indians were a little further off, at f their villages on the Brandywine. He was over informed that the Indian king being they had sent him away with their women hildren, and that five hundred warriors were assembled. These circumstances seemed to m that there was an evil intention in the ns, and to the apprehension of the citizens ally, the rumor had become a certainty. e council and assembly were at that time sit- in Philadelphia, and Caleb Pusey was there, e discharge of his duty. On the return of messenger with the above news, he imme- ly offered if five others would accompany him ut any weapons, to go to the Brandywine, earn at the Indian town itself, the truth of eports. Five courageous men soon offered, without molestation they rode to the place, e they found the old king quietly reclining at ase, his head on a kind of pillow, and his foot resting on the ground. The women at work in the fields; the children were mer- at their play; there was no sign of warriors aring for battle, but things all indicated ort contentment and peace.

e king mildly asked them, "what they all e for?" They told him the report spread by women, and inquired if the Indians had any- against the English. In answer, he said, e women ought to be burnt to death," add- "we have nothing against the English." rwards he said, "'Tis true there are about n pounds yet behind of our pay for the William Penn bought; but as you are on it, and improving it, we are not in haste our pay; but when the English come to settle we expect to be paid." The messengers ght this reasonable, and told him the Indians d undoubtedly be paid for their land.

(To be continued.)

Selected.

THE POOR AND AFFLICTED.

Go wipe the tear drop from the eye
Of the poor sufferer, sad and lone—
Go when the tempest's storm is high,
And wait not for a brighter sun;
Forget thine ease and selfishness,
And lay thy vain excuses by—
Go seek the suffering *now* to bless,
And on thy angel mission fly.

What though no silver trump of fame
Should echo notes of sweet applause,
What though no mortal heed *thy name*
Or doings in such holy cause?
What though no garland wreath should twine,
Or fading chaplet round thy head?
There is a luxury sublime
In goodly deeds on suffering shed.

There *is* a voice; 'tis sweeter far
(The Spirit whispering within)
Than earthly notes of flattery are,
Mixed up with vanity and sin;
There *is* a smile I'd rather see
And hear His voice, than all things else,
"Ah, thou hast done it unto Me,"
And sure shall be thy recompense.

'Tis Grace alone, we by experience find
Imparts instruction to the attentive mind
Convicts of error, and reproves for sin,
And what these are, it manifests within.

For "The Friend."

Christ, the Only Foundation.

It is positively declared that "other foundation can no man lay than that is laid, which is Jesus Christ." And we may rest assured, that, unless we build on this foundation, all our building will be in vain, and we shall suffer loss; for, however lofty and imposing our superstructure may appear in our own eyes, it will perish in the fiery trial that must ultimately prove all our works. If our works, not being on the only abiding foundation, are destroyed, we cannot "receive a reward." How, then, will our lofty expectations sink, and our spirits fail within us, as we behold all that we have laboured so assiduously to rear, swept away. Naked and unsheltered as we must stand, we will desire the rocks to fall on us, and the hills to cover us, that we may be hidden from the frowns of our offended Creator. Then, and not till then, can we fully comprehend the mournful depth of meaning that the lamentation conveys,—"the summer is past; the harvest is ended, and we are not saved." Could we now but faintly conceive, or feel a tithe of the awful sense of misery and woe that will then press upon us,—lost and undone beyond redemption,—surely we would hasten to accept the offers of salvation, which, in great mercy, and with much long-suffering to us-ward are extended to us; surely we would no longer grieve the Holy Spirit, and quench its manifestations, but would submit ourselves entirely to its guidance, in order to escape so great condemnation.

When He is pleased to visit us with a sense of this condemnation, and to show us how utterly insufficient all our airy building is to save therefrom, let us humble ourselves, as into the dust; let us dig deep, whilst the light of the day lasteth, so that when the night cometh, we may be found deeply centred on Christ Jesus, "the foundation of God" which "standeth sure."

Ohio, Twelfth mo., 1855.

From "The Leisure Hour."

The Winter Sleep of Animals.

Most, perhaps all, animals sleep or repose at given intervals, after certain periods of longer or shorter duration devoted to active exercise. This oblivious rest is necessary for the restoration of the energy of the nervous and muscular systems, when that energy is exhausted by fatigue. There is, moreover, a tendency to sleep, or at least to rest quiet after repletion; and in hot countries men and animals take their siesta during the fervid heat of mid-day; narcotic drugs produce sleep, by tranquillizing an irritable condition of the nerves, but in over-doses they produce *coma*, which is not true sleep, and which may end in death.

Distinct alike from true sleep, and its similitude coma, is a species of lethargic insensibility, ordinarily called *the torpidity of hybernation*. This torpidity is either perfect or imperfect, and it varies in duration All animals do not fall into this condition, although many do; it occurs at a fixed period of the year, continues for weeks or months, passes off, and leaves the animal to the exercise of its wonted energies, and to its usual alternations of activity and repose.

The term hybernation means retirement into winter quarters; but, in the present instance, also supposes a condition of torpidity when in that winter retreat. In our northern latitudes, all our reptiles hybernate. Many of our quadrupeds do so also, but none of our birds; for to them is given the instinct and the power of migration.

As examples of hybernation among quadrupeds we may notice the marmot of the Alps. This animal excavates a deep burrow, in which it makes a bed of dried grass and moss, and to this asylum it retires in autumn, stops up the entrance, lays itself placidly down, and falls into a state of torpor which lasts till the beginning of spring.

The pretty little dormouse also hybernates. It makes a domed nest, generally in the crevice or chiuk of a tree, sometimes amidst the interlacements of the thickest part of a dense brake or tangled mass of brushwood, and in this snug dome-covered dormitory, made of moss, grass, and leaves, it coils itself up into a ball and waits the approach of sleep. The hedgehog hybernates; forming a warm soft nest of moss and leaves, under the root of some old tree, in the hole of a bank, or under the covert of haystacks, masses of timber or logs, it there rolls itself up like a ball, and sinks into torpidity.

Bats likewise hybernate, some more profoundly than others. They seek the hollows of trees, the recesses of old ruins, church towers, barns, caves, and similar retreats, making no nest, but hanging suspended by the hinder claws. Some hybernating animals, as the marmot, lay up a store of provisions for consumption in early spring, when, although the trance is over, other food is not attainable.

Instinct impels all hybernating animals to seek at a definite period their winter asylum; and, thus instinct-guided they never fix upon a wrong situation. In every case the aim seems to be the securement of a shelter from extreme cold, so as to preserve the maintenance of a degree of temperature conducing to a peculiar condition of the system, without involving the loss of the vital principle; for extreme cold, as experiments have proved, does not produce torpidity in these animals, but death. If, for example, we expose an animal which naturally becomes torpid at a certain season of the year to excessive cold, and allow it no opportunity of sheltering itself, it will certainly perish. On the other hand, if we subject an animal in a state of hybernation to excessive cold, the shock will revive it; but let it continue in that cold medium for a short time, and it will die. Artificial warmth will revive an animal in its torpid state of hybernation, but not without injury.

Bats and dormice thus awakened, seldom or never survive after being so unnaturally roused. "Animals which hybernate at a certain period of the year in obedience to a protective law, will not hybernate if exposed to cold at another season; and if the cold be intense, they will perish, as was proved by the experiments of Mangili." Moreover, the degree of temperature at the time when animals seek their hybernating retreats is often higher than that of the spring month, when their revival takes place.

A truly hybernating animal in its torpid condition presents us with the semblance of death: we can perceive no breathing, no motion of the heart, no vital warmth; wounds inflicted seem to give no pain. We may roll a hedgehog over the floor, or a dormouse over the table, and they exhibit no signs of consciousness; they are under the influence of nature's preservative chloroform.

This is a slight sketch of what we ordinarily term hybernation. Let us reverse the picture, and present to our readers the sketch of a contrary state of things. Hybernation means *torpor in a winter retreat*. Let us contrast it with estivation, which means *a like torpor during the intense heat* of the dry season, or summer, in the hotter latitudes.

In inter-tropical climates a continuance of heat and extreme dryness produces the same effects on animals as does the cold of winter in our temperate latitudes. Life appears to stagnate; torpidity assumes the dominance; the forest is still, as if destitute of its native wild tenants, for the birds

either seek the densest coverts or migrate to other localities. We quote, with some omissions, the following extracts from Darwin's interesting Journal, as calculated to give a true picture of this animal torpidity during the season of heat and drought.

"When we first arrived at Bahia Blanca (South America,) September 7, we thought nature had granted scarcely a living creature to this sandy and dry country. By digging in the ground, however, several insects, large spiders and lizards, were found in a half-torpid state. On the 15th a few animals began to appear, and by the 18th, three days from the equinox, every thing announced the commencement of spring. The plains were ornamented by flowers of a pink wood-sorrel, wild peas, œnotheræ, and geraniums. The birds began to lay their eggs; numerous insects were crawling about; while the lizard tribe, the constant inhabitants of a sandy soil, darted in every direction." "It is well known that within the tropics the *hybernation*, or more properly *æstivation* of animals, is governed by the times of drought. Near Rio Janeiro, I was at first suprised to observe that a few days after some little depressions had been changed into pools of water by the rain, they were peopled by numerous full-grown shells and beetles. Humboldt has related the strange accident of a hovel having been erected over the spot where a young crocodile lay buried in the mud; and, he adds, the Indians often find enormous boas, which they call uji, or water-serpents, in the same lethargic state. To reanimate them they must be irritated and wetted with water."

As the rainy season comes on suddenly—so, far more suddenly than in our climate, where the transition from winter to spring is gradual, does animal reviviscence, with a restoration to full activity, take place. To this singular torpidity of animals during heat and drought, Baron Humboldt expressly alludes when, speaking of the tanrec, a hedgehog-like animal of Madagascar, he says: "As in the cold zone the deprivation of heat causes some animals to fall into *winter sleep*, so in the hot tropical countries an analogous phenomenon occurs, which has not been sufficiently attended to, and to which I have applied the name of *summer sleep* (estivation.) *drought and continuous high temperature act like the cold of winter in diminishing sensibility.*"

"When," says the same philosopher, "under the vertical rays of the never clouded sun, the carbonized turfy covering of the plains falls into dust, the indurated soil cracks asunder as if from the shock of an earthquake. At such times two opposing currents of air, whose conflict produces a rotatry motion, come in contact with the soil, and the plain assumes a strange and singular aspect. Like conical-shaped clouds, the points of which descend to the earth, the sand rises through the rarefied air in the electrically-charged centre of the whirling current, resembling the loud water spout, dreaded by the experienced mariner. The lowering sky sheds a dim, almost straw-coloured light. The horizon draws suddenly nearer, the steppe (plain) seems to contract, and with it the heart of the wanderer. The hot dusty particles which fill the air increase its suffocating heat; and the east wind blowing over the long-heated soil brings with it no refreshment, but rather a still more burning glow." . . . . "As in the icy north the animals become torpid with cold, so here, under the influence of the parching drought, the crocodile and the boa become motionless and fall asleep, deeply buried in the dry mud. Everywhere the death-threatening drought prevails, and yet by the play of the refracted rays of light, producing the phenomenon of the mirage, the thirsty traveller is pursued by the illusive image of a cool, rippling, watery mirror." Of the distress which the herds of horses and cattle suffer at this season, the writer gives a fearful picture, which we must here omit.

"At length," he adds, "after the long drought the welcome season of the rains arrives, and then how suddenly is the scene changed! The deep blue of the hitherto perpetually cloudless sky becomes lighter; at night the dark space in the constellation of the southern cross is hardily distinguishable, and the soft phosphorescent light of the Magellanic clouds fades away. A single cloud appears in the south, like a distant mountain rising perpendicularly from the horizon. Gradually the increasing vapours spread like mist over the sky, and now the distant thunder ushers in the life-restoring rain." The suffocating heat has passed away as if by magic; the vegetation of the plains springs into luxuriance; the beasts of prey roam abroad; the herds rejoice in water and pasturage; and the creatures which slept in torpidity awake and bestir themselves. It is now that the alligator and huge boa burst from their temporary graves. "Sometimes," so the aborigines relate, "on the margin of the swamps the moistened clay is seen to blister, and rise slowly in a kind of mound; then, with a violent noise, like the outbreak of a small volcano, the heaped up earth is cast high into the air. The beholder acquainted with the meaning of this spectacle flies, for he knows there will issue forth a gigantic water snake, or a scaly crocodile, awakened from a torpid state by the first fall of rain."

Thus, then, in the hotter regions, during the season of drought, life appears to stagnate as it does in the winter of our northern latitudes; but in each case one great object is aimed at, according to the wisdom of Providence, namely, the preservation of life, although under a semblance of death.

Wonderful and striking, if we consider it, is this preservative law. In our climate so few are the hybernating quadrupeds or reptiles, that persons in general are seldom led to notice the change which spring produces, when the hedgehog, and fieldmouse, and dormouse, issue forth, when the snake leaves its retreat, when the lizard appears on the hedgerow banks in all its liveliness, and the frog, emerging from the mud, throngs every pool and drainage course,

But in the hotter regions, where during the season of intense heat and drought, when all nature seems oppressed, so great a multitude of animals retire and sleep, and then suddenly burst forth, roused by the first showers, grateful to man and beast, the contrast forces itself on the attention. It is one of the natural phenomena with which the wildest aborigines are intimately conversant.

For "The Friend."

To the Philadelphia Association of Friends for the Instruction of Poor Children.

The usual period having arrived, the Managers present to the Association their Annual Report of the condition of the Institution, under their care.

The schools have been continued without interruption, during the entire year, to the satisfaction of the managers, and, we trust, to the benefit of the pupils. We also believe the concern of the Association has met with such encouragement, as to call forth its continued efforts on behalf of these indigent children.

The schools have been regularly visited semi-monthly by committees; and the deportment and improvement of the children in their studies, have been generally satisfactory, and in many instances quite encouraging; affording a reasonable that the instruction and discipline inculcated not be lost upon them, but may be to their a tage through life.

The teachers appear to have a due sense o importance of the undertaking committed to t and their efforts have been satisfactory. former principal of the Girls' school, resigne situation early in the season, having filled place for a number of years, very acceptab the managers.

In the Infant department, the attendance usually been large, which has been gratifyi the managers to observe, evincing a conti disposition on the part of parents to avail t selves of the opportunity of placing their-chil under our care, and in a situation to gain ins tion.

In the Girls' school, the usual system of ed tion has been continued, and the same bran taught, including sewing, and the progress of pupils has been generally commendable. school has not been so well attended as we c wish; one cause for this, is the disposition the part of parents and caretakers to hire out t children, as soon as they are old enough for purpose, thus sacrificing their interests in an e cational point of view, for the sake of a trif pittance for their labour, without a just appre tion of the loss they are thus sustaining. Irre larity in attendance also continues to be a g drawback from the usefulness of these schools

We desire the friends of this Institution o sionally to visit it, and judge of its usefuln Such visits would afford encouragement not o to the managers, but also to the teachers pupils.

Shoes, to the amount of $9.70, and various g ments made up in the school, were distributed the more destitute, during the past winter.

The whole number, now on the register in t Infant school, is 1522; class list, 84; aver attendance during the year, 70.

In the Girls' department, register number, 9 class list, 65; average attendance, 35.

Orders have been drawn on the Treasurer d ing the year, for $1229.07.

Signed on behalf of the Board of Managers,

CHARLES J. ALLEN, Clerk.

Philad., Twelfth mo. 31st, 1855.

OFFICERS OF THE ASSOCIATION.

Clerk.—Edward Ritchie.

Treasurer.—Richard Richardson.

Managers.—Joel Cadbury, Israel H. Johns Thomas Lippincott, Richard Richardson, Ma Balderston, James Kite, Charles J. Allen, Be H. Pitfield, Joseph S. Elkinton, Edward Sha less, Jabez Jenkins, Jr., and Caleb Wood.

An Accomplished Blind Man.—The Jour des Chartres gives an account of a water-mill the hamlet of Olsieme, near Chartres, built tirely by a blind man, without either assistance advice from any one. The masonary, carpente work, roofing, stairs, paddle-wheel, cogs, in a wo all the machinery pertaining to the mill, has be made, put up, and set in motion by him alo He has also, the above journal asserts, made l own furniture. When the water is low and t mill does not work, our blind miller becomes joiner, and also a turner, on a lathe of his o invention, and so he makes all manner of uteusi and pretty toy windmills for the juveniles. I lives quite alone, sweeps his own room, and coo his own dinner; his mother, who has fifteen ch dren to care for, lives a mile off, and does n trouble her head about "her blind boy," for "

his bread now," she says, "and does not her." In 1852 this blind miller was ed with a medal by the agricultural society arrondissement, for a machine serving the e purpose of winnowing corn and separating est grains from the common sort.

Selected.

Our whole life, as well as our heart, is due to they are neither of them too much for him. ve them that we might love and serve him. s therefore rob him of nothing. It is not in our every moment to do much for him, but we lways do what is proper for our station. silent, to suffer and to pray, when there is om for outward action, is an acceptable offer- o God. A disappointment a contradiction, ury received and endured for God's sake, is much value as a long prayer; and the time lost, which is spent in the practice of meek- nd patience. But we must be cautious that sufferings are not occasionally our own fault. we should regulate our lips, and redeem the as St. Paul saith, fleeing from the world, its amusements, useless correspondencies, and ofitable conversations, which seem only to ate our minds, and indulge our self love. ese means we shall find time for the service d. All that is spent otherwise is lost."

natever thy character says of thyself will be ed, but what thou sayest, in commendation instead of being believed, will but render ridiculous.

THE FRIEND.

FIRST MONTH 19, 1856.

the present number we end our publication "Appeal for the Ancient Doctrines," issued iladelphia Yearly Meeting in 1847. From Friends in various parts of the country we received assurances of their satisfaction with troduction into our columns at the present as being particularly opportune, and their that its renewed circulation has been pro- ve of good effects.

uch has been done to disseminate extensively, ions, that no sufficient cause existed, calling ch a testimony against the doctrines pointed s erroneous, nor for such a contrast being n between sentiments contained in the pub- l works of J. J. Gurney and E. Ash, and inculcated by the early Friends, and ever to be part of the faith of the Society.

o positions have been assumed by those who ieed this opinion, and who have been opposed e Society publicly disowning any portion of ritings of the first named author, in relation e course pursued towards them by Ohio and delphia Yearly Meetings, and by those ds in other Yearly Meetings who have felt d to express and maintain a decided testimony st them. One is, that had no public notice taken of those works, and what errors they contain not have been brought into view, the s themselves would have made but little im- ion and soon passed out of notice, the errors been overlooked or forgotten, and the Society escaped the contention between those who ved the purity of its faith to be endangered, those who did not so believe, together with s who were prepared to have that faith ged. The other is, that injustice is done to author by extracting from his works those which appear to contain sentiments incompatible with the acknowledged faith of the Society, because the greater part of his writings support sound views of christian doctrine; and that ignorance and prejudice gave rise to and directed the action of those who have borne testimony against them. This latter position is thus set forth by the author of the Life of J. J. Gurney: "By an unhappily mistaken process of reasoning and criticism upon detached passages of his works, such as if applied to the writings of the early Friends, to those of the first reformers, or even to the Holy Scriptures themselves, would be found productive of consequences which the lover of truth could not fail to deplore, an attempt has been made with a zeal worthy of a better cause, to prove that he was opposed to those great principles of Spiritual Christianity which have ever distinguished the Society of Friends—principles which had been so long dear to him, and for which he had sacrificed so much." * * * "To the candid and unprejudiced; to those who read them [J. J. Gurney's works] in the spirit in which they were written, and with that simplicity of purpose in which alone the truth can be perceived and apprehended, they will themselves furnish a sufficient answer to the charge brought against them. That amid so much that is valuable, passages may be found which are open to misconception, and which, especially when isolated and detached from the context, may be perhaps even justly liable to some exception, is by no means improbable."

Of the first position it may be observed that no little effort had long been made to circulate widely among Friends in various places, the works containing the passages objected to, accompanied with recommendations of their worth and eulogiums of their author, and however ephemeral those works themselves might prove; yet the unsound views contained in them had long been well known, having had greater prominence given to them by being more systematically promulgated and enforced, not only by E. Ash, but also by some who went off in the Beaconite separation; who declared that their distinctive views were primarily derived from J. J. Gurney and some of his fellow members in England; and although many withdrew at the time of that separation, it was well known that many others holding similar views remained in the Society. So that although E. Ash continued to promulgate his undisguised attacks on primitive Quakerism and primitive Quakers, no effort was made by the meetings to which he was amenable to clear the truth and the Society of the reproach thus cast upon them.

The peculiar character of the times, and the low state of the Society—a time of almost unexampled outward prosperity; and a state of ease, of wealth, and of luxury—had begotten among very many, lukewarmness towards primitive purity and simplicity, and a corresponding predilection for a religion of theory and sentiment, which could be readily maintained without so much of the offence of the Cross as was inseparably connected with pure Quakerism; all these causes had long been and still were at work, to prepare the minds of many in membership, to lay hold with avidity of those views interspersed throughout the works of one who occupied a conspicuous position in the Society, which they could easily see favoured a modification of its original, and as they thought too rigid faith; and thus gave activity and force to them as a leaven, which if permitted to operate unchecked, must finally work out and expel the distinctive characteristics of Quakerism.

In this state of things it was no-wise extraordinary that a large number of those in different sections of the Society who were well acquainted with its religious principles, had long been devoted to its welfare, and employed by the Head of the Church in his service, should be brought under deep concern on account of the evils already produced, and those which were threatened, and find it laid on them as a religious duty to point out the dangerous errors contained in works emanating from such a source and so widely spread, to warn against the reception of those errors, and appeal to their fellow professors for the support of the ancient faith of the Society. If, as R. Barclay says, it is one of the characteristics of a true Church to bear a joint testimony not only for the truth, but also against error, thus becoming as one family and household, how could it be otherwise, if any part of the Society remained faithful to its trust, but that its testimony should be borne against sentiments, coming from what source they might, which, urged to their legitimate conclusions, had already induced many to secede from Friends, which, whether adopted or not, were still spreading distrust and disunity throughout the Society, threatening to break in again on the integrity of its religious compact?

Whatever commotion and trouble might follow the issuing of such a testimony, were not attributable to that portion of the Society which bore it, but to the unsound doctrines disseminated, and to those who were disposed to reject and denounce the testimony against them. One portion of the Society having permitted poison to be spread abroad, to the great danger of those who either ignorantly or wilfully tampered with it, it is certainly most unjust to attribute the sad consequences resulting from it, to another portion of the Society which was solely concerned to point it out, to warn against partaking of it, and to furnish an antidote for it.

Why should any object to the church thus exercising its legitimate authority in defence of its faith by exposing and condemning errors that threatened not only its purity, but its existence? unless indeed they were favourably disposed to those errors, or altogether indifferent to the best interests of the Society, or too fearful of the suffering which arises from earnestly contending for the faith once delivered to the Saints. If we sincerely believe Quakerism, as set forth by Fox, Barclay, Penn, and Penington, to be the religion of the New Testament without addition or adulteration, there can be nothing of more vital importance to us, as members of the Society, next to the salvation of our souls, than that that faith should be preserved unaltered and unobscured, and that the Church shall not overlook or shrink from the duty incumbent on it to build up the members therein.

On the other position, as set forth by the biographer of J. J. Gurney, we may have some remarks to offer, which are deferred to another number.

SUMMARY OF EVENTS.

EUROPE.—The Atlantic, with Liverpool news to Twelfth mo. 31st, arrived at N. York on the 13th inst. She left Liverpool on the 30th, but, owing to bad weather, was obliged to put into Cork, whence she sailed on the 2d inst. There is nothing important from the Crimea. Some of the French outposts had been drawn in in order to prevent their being attacked by the Russians. The roads were so bad that the conveyance of materials for the huts, had been suspended, although some thousands of the allied troops were still under canvass. All the British cavalry had arrived from the Crimea, at Scutari and Ismed. Storms in the Black Sea had caused considerable damage to shipping. It is stated that peace propositions of some kind had been made to Russia by the Austrian Cabinet, and that the terms of peace offered had previously received the approval of France and England. Their acceptance by Russia was considered doubtful. It is reported that a project is on foot for

calling together a European Congress "to settle not only the present Eastern difficulty, but all the complications in European relations that have arisen since the Congress of Vienna."

ENGLAND.—Consols are quoted at 88½. The Liverpool cotton market was dull, and sales light. The total stock of American in port was 191,000 bales; at same time last year, 246,000 bales. The market for breadstuffs was dull at a decline of 3*d.* per bushel in wheat, and 1*s.* per bbl. in flour. The late heavy arrivals had more than supplied the demaud. Western canal flour, 41*s.* Philadelphia and Baltimore, 42*s.* 6*d.*

NICARAGUA.—If the latest reports may be believed, the country was improving under the Walker government. Five hundred expeditionists under Capt. Zerman had landed at Cape St. Lucas. Walker had been recently joined by 200 men. It is said that the governments of San Salvador and Honduras have sent letters of recognition to the new government, and the Minister from Honduras is reported to be on his way to Granada. Col. Kinney was still at San Juan; a number of his men had gone over to Walker.

UNITED STATES.—*The Products of Labour.*—The Secretary of the Treasury in his Annual Report, says that the agricultural and manufacturing productions of the United States, according to the census of 1850, amounted in value to upwards of two thousand millions of dollars; he estimates the increase during the last five years to be 50 per cent., making their annual value at this time three thousand millions of dollars, nearly equally divided between agriculture and manufactures.

The Currency.—The Secretary estimates the gold and silver in circulation in 1855, at more than $250,000,000, and the bank notes at $187,000,000, making a total circulation of $437,000,000.

The Indians.—The Secretary of the Interior holds as trustee for a number of the Indian tribes, stocks to the value of $2,098,879. The Secretary says that the Indians, with the exception of a few tribes, have been well disposed, and anxious to cultivate and preserve friendly relations with the whites. He recommends a kind and liberal policy towards them, and thinks an increase of the "Civilization Fund" desirable. "Indian disturbances," he says, "are often traceable to the indiscretions and aggressions of white men. We have reliable reports of such cases, and of the most murderous and unprovoked attacks upon them when entirely defenceless. We are rapidly closing upon the hunter tribes from both the Atlantic and Pacific oceans, and soon all the buffalo and other game will have disappeared, and almost every foot of arable land be occupied by the white man."

Ocean Postage.—The annual compensation of the Collins line of steamers is $858,000. The revenue from ocean postage last year was $374,326,—a losing business for the department.

Congress.—No organization of the House of Representatives had been effected on the 14th inst., and the spirit of factious strife by which the legislative branch of the government is paralysed, still predominated in the House.

New York.—The House of Representatives of this State had been unable to elect a Speaker during the first two weeks of the session. The members seem disposed to imitate the bad example set them at Washington.

Pennsylvania.—On the 14th inst., William Bigler, late Governor of the State, was elected to the U. S. Senate for six years, from the 4th of Third month last.

Railroad Disasters.—On the 9th inst., a collision occurred on the Hudson Railroad near Poughkeepsie, by which three persons were killed, and a number crushed and wounded. On the 10th, a freight train on the Terre Haute and Alton Railroad ran off the track, and five persons were killed.

Severe Weather.—From the 4th to the 6th and 7th inst., a heavy fall of snow occurred in most, if not all the Atlantic States. The storm commenced at the Gulf of Mexico, and extended northward and eastward. At Mobile, eight inches of snow fell; further north it was much deeper; in some localities a fall of two feet is reported. Many of the railroads were so obstructed that a temporary suspension of travel was unavoidable. The snow storm was followed by intense cold. Some of the thermometrical indications were as follows:—At Philadelphia, on the morning of the 9th inst., from 6° to 9° below zero; at West-town B. School, 19° below; Baltimore, from 10° to 14° below; Cincinnati, 10° below; Marietta, 11° below; Springfield, Ohio, 20° below. On the 10th inst., at Chicago, 19° below; Cleveland, Ohio, 7° below; Frankfort, Ky., 16° below. During the storm, two vessels, the schooner Pacific and the barque Duke of Braganza, were wrecked on Long Beach, N. J. The captain and four of the crew of the schooner perished, and probably all on board the barque, as no trace of them was seen. On board another vessel, four pilots were frozen to death. Other disasters to shipping on the coast are reported.

Philadelphia.—Mortality last week, 225; of small-pox, 20; scarlet fever, 16.

New Jersey.—The State revenue the last year was $221,263; the disbursements, $221,140. The Governor in his message recommends the suppression of banknotes of a less denomination than five dollars.

New York Railroads.—The earnings of the railroads in this State, during the year ending Ninth month 30th last, amount to $20,843,000, and their expenses, during the same period, to $11,310,000. The entire cost of construction is stated at $125,252,669.

California.—Two recent arrivals at New York, brought nearly two millions in gold. The dates from San Francisco are to 20th ult. The rains having set in, there was increased activity in the mining districts. The discovery of gold in large quantity in Table mountain, had produced much excitement among the miners. The news from Salt Lake reports a battle with the Indians at Elk Hollow, in which 120 were killed. In Oregon and Washington Territories, the Indian war was waged with much ferocity and serious loss on both sides.

Miscellaneous.—Whaling Statistics.—There were engaged in the United States whale fishery during the last year, 146 ships and barks, 6 brigs and 20 schooners; and the returns taken by them, 6,285 barrels sperm oil, and 176,186 of whale. The receipts in 1854 were 69,418 barrels of sperm, and 321,593 of whale. New Bedford employed during the past year, 81 ships and barks; Fairhaven 10; and New London and Nantucket each 9.

Telegraphic Progress.—It is but eleven years since the first telegraph line, of 40 miles in length, of Professor Morse, was built, and now there are no less than 38,000 miles of telegraph wire on our continent. In Europe lines of telegraph have been constructed to an extent exceeding those in America. The electric wire extends under the sea of the English Channel, the German Ocean and Mediterranean.

The Lake Trade.—The total receipts of grain at Buffalo, N. Y., by lake, last year, were 19,788,473 bushels, against 18,553,465 in 1854, and 11,078,741 in 1853. The total value of property exported from Buffalo on the Erie canal during the past year was $29,258,437, the tolls amounting to $755,574. The value of property left at Buffalo, on the canal, was $87,856,037.

The Breadstuffs Flour Trade.—The sales of the last year embraced about 1,000,000 barrels. The domestic consumption of flour in Philadelphia, is estimated at 600,000 barrels per annum. The sales of wheat reached 1,400,000 bushels, and of corn, nearly 1,700,000 bushels. There are 11 flour and grain mills in the city, capable of grinding 1509 barrels a day.

The Valley of the Amazon.—The Peruvian Government has made a contract with Damion Schultz, a German citizen, of Peru, for the colonization of the region of the Amazon and its branches, in the neighbourhood of Chanchamayo and Cuz, at the foot of the Andes, with ten thousand able-bodied colonists of the Roman Catholic faith. A grant of land is to be made for each colonist, and the Government is to render some pecuniary aid in carrying out the scheme.

London.—The population, according to recent statistics, amounts to 2,500,000. The census states that it contains 307,722 inhabited, and 16,389 uninhabited houses.

The New Line of Atlantic Steamers.—The Montreal Ocean Steamship Company have given notice that five first class screw steamers will form the government mail line between Montreal and Liverpool. The first of the line is to leave Liverpool on the 23d of Fourth month; the others to follow in regular succession.

The California Mint.—During eleven months of last year, the gold coinage amounted to $20,498,048; the deposits of gold were $21,374,871.

The Western Pork Trade.—The supply of pork is found to be larger than was anticipated. The quantity from Kentucky this year, will far exceed the last. The number of hogs killed at Cincinnati, the present season, amounted on the 5th inst. to 257,376. On that day, hogs were held at $5.15 a 5.22, without sales.

Large Hogs.—A correspondent of the Doylestown (Pa.) Democrat says that Alfred Vandegrift, of Bensalem, in that county, slaughtered on the 31st ult. five hogs, weighing four thousand and ninety-three pounds.

British Railroads.—During the first half of the year 1855, 113 persons were killed, and 158 injured on the various railroads, in the kingdom.

Trade of St. Louis.—The number of steamboats that traded at the port of St. Louis, during the past year, was 328, besides 68 canal boats and barges. The receipts of lead for the year were 315,677 pigs; the quantity of flour manufactured by the City Mills, 6 bbls., or 100,195 barrels more than the previou The receipts of corn were 2,944,590 bushels.

RECEIPTS.

Received from Chas. B. Owen, N. Y., $2, vol. 29; John Hoyle and B. Hoyle, jr., O., $2 each, vol. 29 Benj. Hazard, R. I., $2, vol. 29; from P. P. Du N. J., $2, vol. 29; from Jas. Austin, agt., Nantt., G. Coffin, $4, vols. 28 and 29, for Peleg Mitchel John Monroe, $2 each, vol. 29.

CORRECTION.

The word distant, in the fourth line, from the the first column, eighth page of our last number, s be *distinct.*

SOUP HOUSE.

The Society for supplying the poor of the city soup, have opened their house, No. 16 Green's and are daily delivering soup, (First-days exce between the hours of 11 and 1 o'clock, to such ne tous poor as produce a recommendation from respectable person.

As the Society is dependent for means to suppo useful charity, on the annual donations of the be lent, they respectfully solicit aid from such as m disposed to contribute. Donations in money m sent to the Treasurer, Jeremiah Hacker, No. 144 Fourth street, or to Thomas Evans, No. 180 Arch

Beef, flour, beans, rice or other vegetables w gratefully received at the soup house.

WESTERN SOUP HOUSE.

The above was opened on the 3d instant, an managers will be grateful for contributions in their funds, which may be sent to

WILLIAM BIDDLE, cor. Arch and Eleventh
SAMUEL L. BAILY, No. 252 Chestnut st.

Friends' Boarding-School for Indian Children, Tunessassah.

Two women Friends are wanted at this Institut assist in the family.

Also, a man Friend to aid in carrying out th cern for the improvement of the Indians.

Application may be made to JOSEPH ELKIN 377 S. Second
THOMAS EVANS
Philad., Eleventh mo. 1st, 1855. 180 Arch

WEST-TOWN BOARDING SCHOOL.

Wanted, a Teacher of the Classical Department Institution.

Application may be made to either of the under members of the Committee.

SAMUEL HILLES, Wilmington, D
THOMAS EVANS, } Philada.
SAMUEL BETTLE, Jr. }

DIED, on the morning of the 29th of Tenth mont at her residence near Moorestown, N. J., EDITH L COTT, in the 34th year of her age. This dear Frie long endured, with exemplary patience, the suffe protracted disease. For some months before her she was sensible that her end was near, and exp her willingness to leave the world, saying she ha tie to bind her to earth. Gratitude for the assur acceptance mercifully granted her, was often the ing of her spirit, while she was frequently enga petitioning for an evidence of the continued pres her Saviour, unto her end. On the morning befo close, she remarked, "I am yet here, but am don time, its cares and anxieties, and all that embitter adding, "My faith is strong in the mercies of m Redeemer, who has blotted out my transgression given me the peace I now feel, which I would n change for a thousand lives." The circle of frien relatives to whom she was endeared, while mo her loss, feel the consoling assurance that she is a partaker of that unalloyed happiness of which sh a blessed foretaste. "These are they which ca of great tribulation, and have washed their robe made them white in the blood of the Lamb. Th are they before the throne of God, and serve h and night in his temple."

——, on the evening of the 30th ult., in the 67t of his age, WILLIAM THOMAS; a much esteemed m of the Monthly Meeting of Friends of Philadelp the Northern District.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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ce, six and a-half cents.

From "The Leisure Hour"

Boyhood Underground.

appers, fillers, slack-boys, pitchers, pushers,
ers, and other technicalities, not remarkable
ither intelligibleness or euphony, occur in the
enclature of our coal districts, to denote the
iiles in the pits, according to their various
s of occupation and labour. The "trapper,"
r-door boy, has the charge of a door placed in
d along which horses, men, and boys have to
but through which it is essential to the ven-
on of the mine to prevent the currrent of air
the downcast shaft from sweeping, in order
this current may be forced round the other
and workings of the pit. The duty of the
er is to open this door as occasion may re-
, and then to shut it again as quickly as
ble; and on his keeping the door constantly
excepting at the moment when persons are
ng through it, the safety of the mine and the
of the persons employed in it entirely de-
. The "fillers" crawl after the adult colliers,
ewers, into the narrow spaces where they are
nering at the coal above or before them, and
h in very thin seams only admit of work be-
lone in a kneeling position, or sitting, bend-
louble, lying on one side, or on the back. The
r pieces are pushed out by these attendants,
carried away to fill the corves, skips, or car-
s in which they are removed. The "slack-
" likewise crawl in to rake the small coal and
, termed slack, into baskets, and dispose of it
where. The "pitchers" are employed in ba-
ng and adjusting the coals in the skips, so as
iild up a load, and in arranging the requisite
e about them. In the mines in which the
a of coal are too narrow and the roads too low
horses to go up to the workings, "pushers,"
rriers," or "thrusters"—names denominating
same class—are engaged in pushing the car-
s from the workings to the horseways, or the
e distance to the foot of the shaft. The voca-
of the "drivers" requires no explanation;
it is by far the best kind of occupation in pits,
g them exercise with little labour, and some
ee of variety. It may also be remarked in
ng, that their charge, horses, ponies, or asses,
re remarkably underground, get fat, sleek, and
conditioned, however deleterious the sites are
en and boys. The domesticated cat likewise
sionally finds a comfortable home in these sub-
anean regions, and obtains plenty of game, rats
mice abounding in many of the pits.

revious to the passing of Lord Ashley's act,
ch 1, 1843, which prohibited the employment of any one in mines under ten years old, children of very tender age were taken down by covetous or needy parents, and engaged by unscrupulous managers. Inquirers met with the greatest difficulty in ascertaining the real ages of the juvenile operatives. Seven or eight years was not uncommon in various districts; nor was six very rare; and the remarkable instance of a child of four was encountered. This was in the Hill's-lane pit, belonging to the Madeley-wood company, Shropshire. "I say, Jonas," said the ground-bailiff, "there are very few children working in this mine; I think we have none under ten or eleven." The collier immediately replied, "Sir, my boy is only a little more than four." "Well," rejoined the manager, "I suppose that you take good care of him; you take him up and down when you go yourself." This abuse of childhood has very properly been rendered penal; and we may think even ten years of age a little too early for life in the pits to commence.

The trappers are always the youngest in a coal pit. Pitiable indeed is their lot from its seclusion, gloom, and extreme monotony. Owing to these circumstances, they are in general very shy, have seldom anything to say for themselves, and a question will often elicit only the stare of vacancy or surprise. Labour there is none, nor exertion further than is requisite to open and shut a door. In a hole scooped out for them at their post, or crouching in a corner upon their heels, the little urchins sit with a string in their hands attached to the door. They pull it open the moment they hear the approach of a corve, letting it fall to, which it does of its own weight, the instant the vehicle has passed. Were it not for this interruption, their lot would be solitary confinement of the worst order. If anything impede the shutting of the door, they remove it, or if unable to do so, run off to the nearest man, to get him to do it for them. If not quick in opening the door in time, a thump or kick will perhaps be bestowed by the irritable passenger, or some horrible hobgoblin story be mentioned to frighten the poor child in the darkness. From the nature of their office, the doorkeepers are compelled to be in the pit the whole of the working-time. When a colliery is in full work, three sets of men commonly divide the twenty-four hours between them, each set working eight hours; but there will be only two sets of boys to three of the adults, so that the former have to be immured for twelve hours together, often commencing from a very early period in the morning, and ending late in the afternoon. We will give a case in point, that of Thomas Rokeby, a trapper in Flatworth pit, in the northern coal district. His mother stated, that the "boy was at school at three years old, and his father wished to make him a better scholar before he went down. Always puts him to bed early, because he must get up every working morning at three o'clock; and he often rubs his eyes when he is woke, and says he has only just been to sleep. He gets up at three A. M. and goes down the pit at four o'clock. He gets his dinner directly he goes home, about half-past four or a quarter to five P. M., and then he washes himself, and goes to bed between six and seven o'clock; so that he will never be up more than two hours from the pit for eating, washing, and playing." Little is it imagined by the mothers of England in suburban villas, with their children grouped around a bright fireside, that other children have to rise while theirs are slumbering, and go down to blackness of darkness, while theirs roam the fields in the sunshine, in order to win the coal which enlivens the domestic hearth!

The long wearisome hours of working time are often passed with a damp floor to sit or stand upon, and the trappers are necessarily exposed to drafts. When the doors are closed, the strong air-current may be heard sighing, hissing, whistling, or screaming, according to its strength, in the endeavour to proceed onwards through the chinks and crevices. The "doors are a singing," is the pitman's phrase for this wild music. It is not always listened to with agreeable feelings, for when unusually loud there is reason to apprehend some derangement in the ventilation. But the great grievance of the trapper's lot is the solitude to which he is consigned, only interrupted by the brief passage of the coal-wagons, and the darkness in which he is immured. Occasionally the little fellows may be so posted as to be near the shaft; to which they can sometimes run, and enliven themselves with a view of the iron buckets going up or coming down, snatching a bird's-eye peep at the daylight aloft. In some collieries also, candles are supplied by indulgent managers, while bits of tallow to form a light may be given by some good-natured collier passing by as a treat. But darkness and seclusion—above all things most intolerable and ungenial to young children—constitute the rule. "On one occasion," observes a visitor, "as I was passing a little trapper, he begged me for a little grease from my candle. I found that the poor child had scooped out a hole in a great stone, and having obtained a wick, had manufactured a rude sort of lamp; and that he kept it going as well as he could by begging contributions of melted tallow from the candles of any Samaritan passers-by." It is painful to contemplate this dull, dungeon-like life. Well might the stanzas of the "Trapper's Petition" be indited:

"Father! must I go down with you
Into that dark and dismal hole,
And leave the sky above so blue,
Buried amidst the blackest coal?

Father! I want to go to play,
I've had no play since Monday last;
O! let me have one hour to-day,
And then I'll work and do a vast!*

O! let me play a pretty game
With Tom and Bill upon the heap,
And I shall do my work the same—
For then I shall not fall asleep.

Just let me get those pretty flowers
Down in the field beside the stream;
Then I shall while away the hours
As though I lay in pleasant dream.

Well, father! if I must go down,
Just hold me tight upon your knee;
But get me work in yon big town,
And let me life and daylight see!"

* A provincialism for doing a great deal.

Can none of the employers of these lads do something to ameliorate their condition?

Though apparently a probable event, there is little danger of the urchins losing themselves in the pits, for they are commonly taken down and brought up again by relatives or friends. Their post in the interval is likewise completely stationary; and they are effectually prevented wandering from it by the certainty of rough punishment, not to mention the fear of hobgoblins, whose fame is kept alive for the express purpose of restraint. Yet the case has occurred, and very recently, in 1852, in one of the Welsh pits. A boy, William Withers, went down on a Friday morning, with his father as usual. Having forgot something, he returned to fetch it, and on proceeding alone along the subterranean road, his light went out. He consequently lost his way, wandered into some old workings, and nothing was known of him till the following Monday, when he was fortunately found, but in a very weak state, and taken home. During the whole time he had only his Friday's dinner for his support. He gave the following account of himself:—"After I lost my light, I found that I was lost and in a strange road. I could hear my father at work all day on Friday. I knocked at the side, and made as much noise as I possibly could, but no one answered me. They all went out that night, leaving me there; I cried very much. I thought I saw the stars two or three times, although I was a hundred yards under ground. I saved my dinner as much as I could, only eating a bit at a time, not knowing whether I should ever be found. The pit broke (work) on Saturday morning, so there was no work until Monday morning. The whole time I had been wandering about in the dark, when I heard the hauliers (horse-drivers) and I made my way to them." The boy did not know what day it was when he was rescued; and so long had the dreary time of his imprisonment appeared to him, that he fancied he had been lost a week.

(To be concluded.)

For "The Friend."

"About the First month, 1678, I found some powerful drawings in the love of God, to go down once more into Yorkshire, where I had had much service for the Lord, but had not been there for about six or seven years. So I went down to Hull, and visited the churches about Holderness, Hull, Beverly, Malton and York; in all which places, I saw the glory of the temple of my God shine forth in great splendour, *notwithstanding all the rage of the adversary;* and I had a precious service in every place, and the hearts of many were opened, and the souls of many dear friends were truly refreshed, and the bread of life was plentiful among us to our mutual joy and rejoicing. My soul was greatly comforted to see so many of the *ancients, and honourable men and women abiding in their places,* and growing up in the house of God as fellow helpers in the gospel with us."—S. C.

What has been may be brought to pass again through the mercy and power of the same gracious Lord, notwithstanding the rage and subtilty of the adversary, which he is exerting in various ways to beguile, and to destroy the Lord's people. Let us hold fast our faith and confidence in the unalterable compassion of the Shepherd of Israel, and he will foil the devil in all his stratagems, and open a way for his suffering seed to escape. The horse and his rider will be thrown into the sea, and ancients and honourable servants of the living God, we may trust, will again rejoice in beholding the arising and dominion of the Prince of life and peace, and their souls be satisfied with the wine of his kingdom—"a feast of fat things full of marrow, of wines on the lees well refined." They will be able to adopt the language of the Psalmist, "Thou hast also given me the shield of thy salvation, and thy right hand hath holden me up, and thy *gentleness* hath made me great."

African Kindness.

Notwithstanding the heathenism and uncivilized character of the tribes of Africa, we occasionally hear of their tender-heartedness and kind feelings towards others. Many of our older friends will remember the touching lament of some African females over the celebrated traveller Mungo Park, many years ago, when he came to their village, in the interior of the country, in a state of great destitution, friendless and forlorn—

"The winds roared, and the rain fell,
The poor white man, faint and weary, came and sat under our tree.
He has no mother to bring him milk, no wife to grind his corn.
Let us pity the white man—no mother has he," &c.

In page 174 of our last volume a very touching instance of African sympathy and kindness is recorded. It is shown on the occasion of the severe illness of Mr. Hinderer, our missionary of Ibadan, by a young heathen war-chief, whose heart appeared to have been a good deal attracted towards the missionaries. Indeed, the interest and sympathy of many of the natives on that occasion were truly remarkable: they were continually coming to Mrs. Hinderer, treading with light step, and asking her, in a whisper, "Is father better?" The young warrior, however, by name Olomloyo, came every day, and was well nigh heartbroken. "He told me," says Mrs. Hinderer, "that I must pray much for my husband." The latter was suffering greatly from thirst and exhaustion, and felt a strong desire for some oranges, the season for which was, however, past. There was not one to be had. This was mentioned to Olomloyo, who immediately sent his servants out into the country to see if they could procure any; but in vain. The chief was very sorry. He said, however, that he *must* have some; and he therefore set off himself on horseback, galloping to several farms in search; and at night he returned with no small delight and brought back eleven. He took them immediately to the sick missionary, and waited until he saw him devour one, almost greedily. The young chief was so pleased that tears filled his eyes. Mr. Hinderer tried to thank him for his kindness. Olomloyo, however lifted up his hand, and said, "don't speak! I am too glad."

Who could have expected such sympathy and tenderness, as well as such good breeding, from an unconverted war-chief at heathen Ibadan? Surely there is much reason to hope for success of the Gospel amongst such characters.

Colonization Herald.

For "The Friend."

When John Richardson travelled in this country, he says, "I found it much my work, to be engaged in the *discipline of the church,* which was very low in many places; yet there was a willingness in Friends' minds to be helped in that needful concern. For surely it is a good fence, and a *help to keep the righteous in,* and *hurtful* and *wicked things and doings out,* if the same be rightly handled, and extended as it ought to be, in the *love and wisdom* of God." This highly favoured man saw that the righteous have need of instrumental help to keep them within the safe enclosure of Truth, and the fellowship of the church. Good men are exposed to temptation as well as others, and are benefitted by all the aid their brethren can give. This fence, which has been set up by the Head of the church, cannot be broken down with impunity. It is for the health and welfare of the body, and those who trample it under foot, will lose the divine life, and their ability to support his precious cause. They will be entangled in difficulties, out of which they can never extricate themselves, and be disqualified for administering the discipline on future occasions.

For "The Friend."

On Shooting Stars and Meteorites.

(Concluded from page 148.)

With respect to the identity of shooting stars and solid meteorites, Humboldt seems to have no doubt; and remarks, that this identity, "has been by any means proved hitherto." Were they the same, it is natural to suppose that on the occasion of such an immense shower of shooting stars, as that of Eleventh mo. 1833, some meteoric stones would have been observed to fall, whereas there is not a single instance on record where these showers have been accompanied by the descent of a meteorite. Baron Humboldt, however, regards meteorites as similar in their origin to shooting stars, viz; as small planetary masses or asteroids, revolving in space about the sun, which occasionally intersect the earth's orbit and are drawn to it by its superior gravity. After a careful examination and comparison of the several hypothesis put forward by writers on this subject, the evidence appears to preponderate in favour of the conclusion, that solid meteorites are probably ejected from the volcanoes of the moon, and we shall give an exposition of the arguments and facts, which may be adduced in support of this theory. It was first suggested, in 1660, by an Italian philosopher, Terzago, and afterwards by Olbers in 1795. Laplace advocated it firmly, and it has been subsequently held by Berzelius, Biot, Brandes, Poisson, Quetelet, Arago and Benzenberg.

Berzelius was untiring in his chemical analysis of meteoric stones, and was convinced of the mineral character from these investigations; his remarks, "As it is absurd to suppose that minerals can be formed in the air out of the elements of the air, they cannot be atmospheric products, and the less so, as many of them present cavities which are filled with a mineral of another colour, and probably of a different composition, which were a plain absurdity to consider as being possibly formed in them during the few moments the attraction of the earth would suffer so heavy a body to remain in the atmosphere. They become such elsewhere. They are not cast out from the volcanoes of the earth, for they fall everywhere, not merely, nor oftenest in the near or remote neighbourhood of a volcano. Their external appearance is unlike a terrestrial mineral—unlike anything which volcanoes eject. Their containing unoxidized malleable iron proves that water is not found, and perhaps not air in their former abode. They must therefore come from some other place, which has volcanoes. The one nearest us is the *moon,* and the moon has gigantic volcanoes compared with the earth. The moon has no atmosphere to retard the path of projectiles. Collections of water do not appear to exist upon it. In a word, among the probable sources, the moon is the most probable." He argues from the fact that some meteorites contain no native iron, while the majority do, that there are two lunar volcanoes from whence these bodies are projected, and his solution of the cause of their heat an explosion is, that the former is the result of the extreme condensation of the air by the falling body, and being thus heated, certain gases a

ed in its internal cavities which give rise to
xplosion.
of. J. Lawrence Smith, in a late number of
American Journal of Science and Arts, has
shed an Essay on Meteorites, in which he
cates the selenic or lunar theory with great
acy of reasoning of which the following is a
ensed capitulation :—
rst, That all meteoric masses have a commu-
of origin.
is inference is deduced from their chemical
osition and external form. They are of
variety of irregular shape, having the ap-
nce of being forcibly detached or broken from
ger mass.
w, were they cosmical in their origin, that is
ed by nature in individual and distinct masses,
rovided with an orbital motion in space, as
arth and planets, they must, in conformity
the laws of dynamic force, have assumed a
ical or spheroidal form; or supposing they
suddenly formed in the elevated regions of
tmosphere, they must necessarily have been
oft and plastic condition when first so agglo-
ed, and would, like shot falling from a tower,
a globular shape in their descent.
e existence of metallic iron in these bodies in
noxydized state, is conclusive evidence that
en as a gaseous element, or combined in wa-
e not found where meteorites are generated.
ough all meteorites are not composed of pre-
the same elements combined in equal pro-
ons, yet there are some constituents which
common to all of them, and their general
y resemblance is so marked as to be unmis-
ble to the chemist. A mineral which has
termed *Schreibersite*, is universally present
em, and is wholly unknown in any terrestrial
ance.
condly, That they have all been subjected to
re or less prolonged igneous action, corre-
ling to that of terrestrial volcanoes. This is
d by their crystalline structure, in which the
uret and phosphuret of the metals constitut-
he mass, are completely separated in the form
odules, in a manner which could only have
accomplished by the continuous agency of
for a long period. If therefore these bodies
been forcibly driven off from the same large
distinct from the earth, where neither water
ir existed to oxydize their peculiarly suscep-
elements; if it is a pre-requisite of their
nt organic frame that they should have been
ubjects of prolonged igneous influence, such
niversally believed to have upheaved the lofty
rs of the moon, then the ascription of their
n to that planet is certainly the most plausi-
heory to which we can refer for the solution
is singular pLenomenon.
is urged by some philosophers in objection to
hypothesis, that the force necessarily exerted
e lunar volcanoes to discharge bodies beyond
phere of the moon's attraction, must be vastly
er than anything known in reference to those
e earth.
r. Peters, who observed and accurately mea-
l the velocity of the stones discharged from
rater of Ætna, gives 1250 feet per second as
naximum. Whereas Laplace computed that
ntial velocity required to carry a stone from
noon to the earth, would be 7862 feet per
nd. This objection, however, is of no weight,
ere is no cause for circumscribing the projectile
e of the lunar volcanoes within the limits of
e on the earth. It may be, and probably is,
easurably greater as indicated by the immense
ht of some of the lunar mountains.
n the words of Prof. Smith, "To sum up the theory of the lunar origin of the meteorites, it may be stated that the moon is the only large body in space of which we have any knowledge, possessing the requisite conditions demanded by the physical and chemical properties of meteorites; and that they have been thrown off from that body by volcanic action, (doubtless long since extinct,) and encountering no gaseous medium of resistance, reached such a distance as that the moon exercised no longer a preponderating attraction; the detached fragment possessing an orbital motion and an orbital velocity which it had in common with all parts of the moon, but now more or less modified by the projectile force and new condition of attraction in which it was placed with reference to the earth, acquired an independent orbit more or less eliptical. This orbit, necessarily subject to great disturbing influences, may sooner or later cross our atmosphere, and be intercepted by the body of the globe."

The study of shooting stars and meteorites has justly claimed greater attention from modern philosophers than was formerly accorded to this subject; and in proportion as the field of observation, and the number of observers has been extended, the importance of this branch of celestial physics has been appreciated, and proved itself an auxiliary, in sustaining and illustrating the universality of those laws, which govern the operations of nature from the smallest stone to the vast orb of the sun itself. Not the least interesting of the results of this increased investigation, is the well attested fact, that the principles of Dalton's atomic theory of chemical combination and affinity, are equally exemplified by the analysis of meteorites as by that of terrestrial objects; thus affording another link to connect our globe with other cosmical bodies. It has been considered one of the triumphs of modern science to show by the aid of powerful telescopes, that the binary stars, which are so remote from our system as to be invisible to the unassisted sight, revolve about each other in obedience to the same mysterious law of gravity which governs this portion of the universe; but is it not an equally important fact with regard to the proof of unity of design in the Divine Author of nature, that the proportions in which the ultimate particles of matter combine to form organic substances in the moon, are the same as govern those of a body of 240,000 miles from it? Meteoric stones possess an unusual interest when regarded as the only tangible representatives we have of the materials of which other heavenly bodies are composed. As has been stated, when submitted to chemical analysis, they resolve into the same simple substances with which we are familiar in terrestrial objects, and to those who regard it as inconsistent with the Divine economy, that so many millions of spheres should have been created without intelligent beings to people them, this consideration may afford a stepping stone to advance the doctrine of a plurality of worlds, on the supposition that the analogy extends to animated existence.

C. R.

Selected.

Benevolence.

"In faith and hope the world will disagree,
But all mankind's concern is Charity."

Real benevolence of feeling will always prompt to benevolence in action, and the person who professes an anxiety for the eternal felicity of men may be doubted if he does not strive, as far as his power extends to promote their earthly happiness. No one virtue was so often inculcated and insisted on by our Saviour, as that of almsgiving, and to none other was promised such sure and rich reward. It is just as much the duty of the rich Christian to give alms to the poor as to pray to his God. It is not at the option of such an one to say he will do as he pleases with his own. The earth is the Lord's, and he has commanded those to whom he commits its stewardship to distribute liberally, and he who does not obey, has little reason to believe himself animated by the spirit of that religion, which is "pure and undefiled before God."

For "The Friend."

Will the Editor of the Friend give the following testimony a place in its columns? James N. Richardson was a worthy elder, held in high esteem among Friends in Ireland; where he resided.

A Subscriber.

The following paper was written by James N. Richardson during his last illness, and was given, three days before his close, to two Friends in the station of Ministers, to be made use of in whatever way they thought proper:—he died in the Fifth month, 1847.

Being confined with cold for nearly three weeks, and at the beginning having much time in my lonely hours for contemplation, my mind very frequently turned toward our beloved religious Society, and the present afflicted state of it wherever located.

I have endeavoured for right direction whether to do or suffer, and I think, I have arrived at the conclusion that at the present there is little room to move for those who love, and most surely believe in the ancient doctrines and testimonies committed to our worthy elders, and promulgated by them to the world fearlessly, through deep sufferings, grievous scourgings and buffetings, noisome prisons and filthy dungeons, even to the loss of life, which they did not count dear in comparison of being found faithful to their holy leader, our dear Saviour, the Lord Jesus Christ: — and handed down to us a Society to uphold and maintain undiminished and without compromise.

My mind seems to settle down in the belief that the compact is so strong, and the influence so great, of the chief promoters of these unquakerly, Episcopalian doctrines and views, that the humble-minded, faithful believer in the true Christian views of our worthy predecessors, must be willing to suffer all the appointed baptisms.

There seems arayed so much talent; so much wealth, so much worldly influence, combined with holding high stations in the Church, that things are likely for a time to be carried in a wrong course: these new views are agreeable to the people who like an easy worldly religion:—patient, waiting exercise is irksome;— does not suit the itching ears; so instead of this right qualification, waiting to be baptised into a sense and state of meetings, and concerned to feel a renewal of Divine power, the people are fed with a mere recital of the truths of the Gospel, and given to rest in an assent or belief in the ever blessed sacrifice, and what our dear Lord has done for mankind without us: by this belief they are taught to think they are safe, without being led to deep searching of heart, and continued watching unto prayer; which will produce good works or fruits, and progress to sanctification, which must be attained before we are in a capacity to witness justification:—hence we have, especially in England, long lifeless sermons, calculated to fill the head, but never reach the heart.

O! how I have been tried with these communications like words of course, all the same from time to time, till the mind is wearied, and the heart that is panting for living bread is sick.

I believe we must be willing, till the Lord is pleased to say "it is enough," to bear and forbear,

(the cause is His) yet I have no doubt He sees the trials of His afflicted children; and although I may not live to see it, I fully believe this thing will not stand: but that the testimonies of Truth and the Christian doctrines given to this people to bear will not be allowed to fall to the ground: but that an honest, humble-minded people will be enabled again to raise the standard of Truth, and to promulgate the same, and carry on the work designed, thus marred by zeal and creaturely activity; and that the heterodox doctrines spread by Gurney and Ash, will remain on the shelf unasked for.

Before the late London Yearly Meeting it was insisted there should be no division, but all must be unity and harmony! as if true unity can be brought about by the contrivance of men, however influential!

Surely the true unity is in our Holy Head, Christ Jesus, and emanates from Him, the fountain of love; whilst all the contrivances of men will be found no more than as a rope of sand; and whilst harmony was being openly proclaimed, hundreds around knew that no such state of things existed!

J. N. RICHARDSON.

Glenmore, Ninth of Tenth Month, 1846.

The Twentieth Annual Report of the Association for the Care of Coloured Orphans.

TWENTIETH ANNUAL REPORT.

As the period returns which calls for a published statement of our yearly proceedings, we sometimes query with ourselves, what material have we to vary the oft told tale, and we are almost ready to desist from the attempt thus to renew an interest in our welfare; yet, in our brief sketches of the every-day concerns of a now old established Institution, we need not seek to gratify the taste for novelty, but simply to remind our friends of the little flock we are tending, and to meet the kind inquiries of those who may be asking "Is it well with the children?"

Our school remains under the charge of the same teachers as were in office at the time of our last annual report; and they continue industriously and efficiently engaged in the discharge of their duty,—the children giving evidence in good spelling, writing, and other exercises, as well as in general obedient conduct, of the care bestowed upon them. We were pleased lately on examining several specimens of creditable writing, with one by a little girl, in a good free hand, and correct spelling, containing sentiments of gratitude to her teachers for their instructions, and to her heavenly Father for her comfortable home and lodging—it being a spontaneous offering, clothed in simple but expressive language.

There are now 76 children in the Shelter, from 60 to 65 of whom attend school.

When we say that the Friend who has for many years fulfilled her trust so faithfully as matron, still occupies that station, it would seem superfluous to remark, that the different branches of her department continue to bear evidence of her carefulness and efficiency; whether we take a survey of the details of household economy, or observe the contented, healthful and neat appearance, and orderly deportment of the children—yet our well placed confidence does not preclude the regular inspection of our superintending committee, during the rotation of weekly visits.

The health of our large family has continued with little interruption; a circumstance which speaks well for the healthfulness of the situation, the wholesome and plentiful diet, and the constant care extended. Within the last few weeks, however, we have had a few cases of varioloid and small-pox, which yielded very soon under judicious treatment; and by timely vaccination of nearly the whole family, we trust its further extension has been stayed.

To our kind physician, Dr. Caspar Wister, who performed this arduous duty, as well as for his assistance so cheerfully rendered at all times, we are under much obligation; his prompt attention and medical skill, no doubt having often been instrumental in arresting disease; but above all, our gratitude is due to the Great Preserver whose tender regard, we humbly trust, continues towards our helpless charge.

The favourable accounts of those bound out, are we think, in good proportion to the whole number—our children are so young when apprenticed, that it would be hardly fair to attribute failures in good character to any supposed deficiency in their early training at the Shelter, and therefore we would not be deterred by such examples from endeavouring to sow the morning seed, as we know not but this also may prosper under the divine blessing—and we earnestly desire, that those to whom they have been indentured, may not be too easily discouraged on discovering such evil dispositions, the sad inheritance of a fallen nature, as may sooner or later be developed; but rather seek diligently for that grace in themselves, and in their charge, which is sufficient to enable them to persevere in the conflict, and finally to overcome.

It gives us pleasure to express our acknowledgments to Jacob Snider, Alderman, who most kindly executes indentures, and does all other business for us in his line, and by presenting to us his binding fees, becomes an annual donor to the Institution to a considerable amount.

It will be seen by a reference to our Treasurer's statement, that several of our deceased friends have kindly remembered us by a legacy; yet our regular income from annual subscriptions, and the interest on investments, still falls far short of our expenditures; so that if it had not been for seasonable replenishing by donations of money, provisions, clothing, &c., from many benevolent friends, to whom our grateful acknowledgments are due, we should have found it difficult to balance our accounts;—the high prices of provisions, which have occasioned such general distress, have drawn heavily upon our resources also; yet relying upon past benefits, we trust that while the sympathies of those who regard the poor are flowing so freely into new channels, the Shelter for Coloured Orphans will continue to be thus kindly remembered.

Summary of Treasurer's Account.

Payments for family expenses, . .		$4,012 56
Investments, ...		7,100
		$11,112 56
Balance on hand, First mo. 1, 1855, . . .	$23 09	
Rec'd subscriptions and donations, &c., . .	5,177 29	
Legacies, ...	4,395 00	
	$9,595 38	
Scrip sold, and mortgage paid in, ...	2,175 00	$11,770 38
Balance on hand, First mo. 1, 1856,		$657 82

The greatest earthly blessings may be so unduly estimated, as to become our idols, and we may be as much ensnared by them, as endangered by our spiritual foes. A little reflection on the slightness of the tenure, by which we possess our temporary enjoyments, is sufficient to convince us, that we ought to hold them with a loose grasp—t them as not abusing them, that we may ourselves good stewards, "faithful over a things," and worthy through Him whom we to honour, to be made rulers over many thin his heavenly kingdom.—*Sarah Louisa Tay*

For "The Frie

On True Worship.

Much has been written and said of the natu the worship due from man to his Creator, c sublimity and its purity; but all is comprise the few, yet comprehensive words of the Al ing Redeemer and final Judge of all worshippe the woman of Samaria,—"God is a Spirit, they that worship him, must worship him in rit and in truth, for the Father seeketh suc worship him."

Whilst we neglect not the "assembling of selves together as the manner of some is," w is an important duty for all to whom abil afforded, let us not, when thus assembled, s our minds to wander from Him, who is the f tain of living water, for he has testified, "W soever drinketh of the water that I shall give shall never thirst, but the water that I shall him, shall be in him a well of water springin into everlasting life."

We may remember when "the sons of came to present themselves before the Lord, S came also amongst them," many are the de whereby he endeavours to draw the sincere, s ing soul from off the watch, and prevent it receiving that living water, which will alone rish and sustain the immortal spirit in this w and enable it to partake of the never-ending of a happy eternity. We may remember for encouragement the impressive language,—" sist the devil, and he will flee from you; d nigh unto God, and he will draw nigh unto y

As we are concerned to worship Him in s and in truth, he will, in the riches of his me cause us to feel the sweet incomes of his Di love, and refresh our hearts with his life—gi presence; giving us to know in whom our t is. It is by seeking him in "spirit and in tru that our path spiritually is known to be illumin by His blessed presence, warming and refresh our spirits; and a precious sweetness covers minds of those who, when assembled for di worship, thus seek him, which enables them experience the truth of the declaration,—"I good for us to be here."

When we reflect on the necessity, there is each one to endeavour to make their "calling election sure," and the uncertain period of t allotted to perform the great work, it behoo all to be vigilantly engaged therein. Theref may all who peruse these lines, and who may that they have not been worshippers of the " ther in spirit and in truth," seriously ponder importance, when assembled for that purpose endeavouring to turn their minds inward to Lord; who is a rich rewarder of all those diligently seek him, and who "giveth liber and upbraideth not to those who serve and upon him." For He regardeth the humble, contrite ones before him, and will cause them feel him to be riches in poverty, strength in we ness, and a present help in every needful tim strengthening them to overcome "the sin wh so easily besets them," and enabling them thro his power to experience hard things to be m easy, and bitter things to be made sweet, so t they will show by their devout waiting before h that he is indeed a God to be worshipped "in rit and in truth."

Maryland First month, 1856.

Selected.

THE HUSBANDMAN.

arth, of man the bounteous mother,
Feeds him still with corn and wine;
e who best would aid a brother,
Shares with him these gifts divine.

Many a power within her bosom
Noiseless, hidden, works beneath;
lence are seed, and leaf, and blossom,
Golden ear and cluster'd wreath.

hese to swell with strength and beauty,
Is the royal task of man;
lan's a king, his throne is duty,
Since his work on earth began.

ud and harvest, bloom and vintage,
These, like man, are fruits of earth;
tamp'd in clay, a heavenly mintage,
All from dust receive their birth.

arn and mill, and wine-vat's treasures,
Earthly goods for earthly lives,
hese are nature's ancient pleasures,
These her child from her derives.

What the dream, but vain rebelling,
If from earth we sought to flee?
Tis our stored and ample dwelling,
'Tis from it the skies we see.

Wind and frost, and hour and season,
Land and water, sun and shade,
Work with these as bids thy reason,
For they work thy toil to aid.

Sow thy seed, and reap in gladness!
Man himself is all a seed;
Hope and hardship, joy and sadness,
Slow the plant to ripeness lead.

John Sterling.

For "The Friend."

BIOGRAPHICAL SKETCHES,

nisters and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 140.)

CALEB PUSEY.

ne of the company (supposed to be Caleb Pu- spoke to this import: "The great God, who e the world and all things therein, conse- ntly all mankind, Indians and English; as he e all, extends his love to all. This is plainly vn by his causing the rain and dews to fall on ground of both Indians and English alike, that ay equally produce what the Indians, as well hat the English sow or plant on it. He also es his sun shine equally on all. Seeing the at Being, who made all, extends his love to all, re mutually bound to love one another." The g replied, "What you say is true; and as God given you corn, I would advise you to get it for we intend you no harm." It was then rest time, and the people having fled from their is, the king's advice was very seasonable. messengers parted with him in a friendly ner, and returning to Philadelphia, soon ted the peoples' fears.

Caleb Pusey was first chosen a representative to General Assembly in the election in the fall 686. He was elected again the next year, and frequently afterward, when not acting as one he council.

The first important movement in religious so- y which we find him engaged in, was signing testimony against George Keith, in 1692; he that year a representative from Chester Quar- y Meeting, as he was generally thereafter until death. The pamphlets of Keith and his fol- ers, written against the Society of Friends in neral, and some of the Pennsylvania Friends in ticular, stirred up Caleb Pusey to take pen in d in support of the Truth. His first effort as ontroversial writer was entitled "A modest ac- count from Pennsylvania of the principal differences in point of doctrine, between George Keith and those of the people called Quakers, from whom he separated." This work was printed in London, there being no printing press in Philadelphia in the year 1696. It was an octavo pamphlet of sixty or seventy pages. I have not been able to find a copy of it in any public or private library.

In 1697 he was appointed one of the committee to examine all books proposed to be published by any member of the Society of Friends within the limits of the Yearly Meeting of Philadelphia. On this committee he was from time to time appointed as long as he lived. Many of the followers of George Keith continued their attacks of the Society of Friends for many years after separating themselves from it. Among them all none equalled Daniel Leids, for bitterness of feeling and pertinacity of purpose. His residence was at first in or near Burlington, but afterwards about Egg Harbour. He was a man of some talents and education, and prepared an almanac for a long series of years, commencing with one for the year 1687. This, for its lightness and frivolity, was suppressed by Friends in Philadelphia, and this probably was one cause of his ill nature towards them. About the year 1697, Daniel published a book entitled, "News of a Trumpet sounding in the wilderness, &c." This book, of which I have not been able to procure a copy, appears to have been filled with personal abuse of particular Friends, and misrepresentations of their doctrines and actions.

To this book Caleb Pusey prepared an answer, with this title—"Satan's Harbenger encountered, his false news of a Trumpet detected, his crooked ways in the wilderness laid open to the view of the impartial and judicious. Being something by way of answer to Daniel Leids, his book entitled, 'News of a Trumpet sounding in the wilderness, &c.,' wherein is shown how in several respects he hath greviously wronged and abused divers eminent, worthy, and painful labourers in the work of the Gospel in many places, by false citations out of their books, and in many other places by perverting their sayings and expressions; besides his otherways basely reflecting upon several antient Friends by name." Two texts were also in the title page: "And the men of Israel said, Have ye seen this man that is come up? Surely to defy Israel is he come up." 1 Sam. xvii. 25. "Behold he travaileth with iniquity, and hath conceived mischief and brought forth falsehood." Psalms vii. 16. John Wood, a minister of Gloucester county, West Jersey, added a few pages to clear himself from certain charges made against him by Daniel Leids.

In the Seventh month, 1698, the manuscript of the above answer was presented to the Yearly Meeting of ministers held at that time in Burlington, and was approved and directed to be published. There were many difficulties in the way of getting a book hastily through the press of Reynier Janson,* and it was not until 1700 that it was presented to the public in a quarto volume of 124 pages. Many typographical errors defaced the book, in respect to which Caleb Pusey says in the preface, "The chief occasion of their being so many errors was the printer being a man of another nation and language, as also not bred to that employment, consequently something unexpert both in language and calling, and the corrector not being so frequently at hand as the case required."

The design of his book, he informs us, was to prevent any from being deceived, and to open the eyes of such as had been deceived by Leeds' book. He was satisfied that notwithstanding all attacks made on it, "the truth remained the same." "And as the way of its working is to cleanse and purify mankind in soul, body and spirit, and make them fit temples for God to dwell in, by virtue of his Holy Spirit in us, and also to entitle us effectually to partake of the great and unspeakable benefit that accrues to mankind by that one offering of our Lord Jesus Christ on the tree of the Cross: so it is highly necessary that we more and more come to experience this cleansing work to be wrought in us, in order to be entitled to the benefit. For although our blessed Lord Jesus Christ offered up himself for the sins of the whole world, yet we read of none who by that offering are forever perfected but those who are sanctified."

We shall not attempt to give an analysis of this work, those who are anxious to obtain a full knowledge of the actions of George Keith and his followers, will find many things to interest them in Caleb Pusey's writings. In 1699, Caleb Pusey was appointed one of a committee to draw up a statement to be sent to England, of the number of the followers of George Keith, who had gone to the Priests.

Daniel Leeds continued to publish his almanac and to make it a vehicle for attacks upon Friends, particularly William Penn and Caleb Pusey. His almanac attacks and two printed challenges, brought forth Caleb Pusey in 1702 once more before the public, in a quarto volume. His book was called, "Daniel Leeds justly rebuked for abusing William Penn, and his folly and falsehood, contained in his two printed challenges to Caleb Pusey, made manifest."

In the various attacks made on Caleb Pusey, he is frequently referred to as a miller, and seems to take the jeers of his antagonists on his "miller's logic" in good part. He seems to have been ready to meet his opponents in whatever field of warfare they entered, and we find him preparing matter for almanacs to refute the attacks made on Friends in Almanacs. The calendars were probably calculated by Jacob Taylor, who we know prepared and published one for many years. The paragraphs prepared for one of them were so unpalatable to some, that an anonymous attack on Caleb Pusey for writing them was drawn into the Yearly Meeting. The subject was referred by the Yearly Meeting of ministers to a committee, of which Caleb Pusey was one, to prepare a suitable answer to the attack.

In the year 1701 or 1702, John Richardson, being on a religious visit in this country, staid a while at the residence of his friend Caleb Pusey. His mill was on the edge of the wilderness, in which the Indians still resided, and many of them were located near at hand. John Richardson, walking in the old venerable forest, saw several of the Indian wigwams, and drew near to them, but he could not converse with the inhabitants. As he looked upon them, however, he felt the love of God flowing towards them, and in that love he afterwards sought out an interpreter, with whom he again visited them. He told them that he came with a message to them from the *great man* above, to persuade them not to kill, steal, get drunk, nor put away their wives for small faults, for the great and good Being would be offended with them if they did such things. On the contrary, if they refrained from evil, God would love and prosper them, and give them peace. The Indians shed tears whilst listening to the good tidings, and gave quick credence to the divine authority with which he spoke, and to the truth of his sayings.

(To be continued.)

*Reynier Janson was a native of Holland.

Florida Sea Island Cotton.

Sea Island cotton is one of the grand productions of Florida. From her insular position, quality of soil, and blandness of climate, this delicate and valuable crop is very successfully cultivated. It is said that this crop is produced the best where the soil is composed of clay, strongly mixed with vegetable decomposition. As a manure for cotton lands, sea-weeds and marsh-mud are found to be excellent, increasing the quantity of the crop without injuring the fineness and glossiness of the staple. The cotton seed is planted in rows, from six to eight feet apart, and the plant kept free from weeds by the use of the hoe and plough. The shrub grows rapidly, and throws out a profusion of rich yellow bloosoms, and at length the pods appear. These, bursting open about Ninth mo., reveal their snowy treasures to the planter's gaze. The field must now be picked, as exposure to the weather injures the fine gloss of the cotton. The down is collected, exposed on a scaffold to dry, and is then passed through the gin, whose thousand fingers quickly separate it from the seed, after which it is packed in bales, and is ready for the market. As the pods do not open all at a time, several pickings are necessary to clean the field.

The cotton shrub grows very luxuriantly in Florida. The writer has seen a specimen produced in Marion county, which more resembled a tree than a shrub, the lower branches being sufficient to sustain the weight of a man. The cotton crop is liable to many accidents; the caterpillar sometimes destroys whole fields of it; the red-bug pierces the pod and discolours the cotton, and a heavy wind sometimes entirely destroys the pod. Good cotton lands will yield three or four hundred pounds to the acre, and it is said that one hand may cultivate about three acres. The price of the article varies according to the quality and state of the market, from fifteen to twenty cents per pound.

To every hundred pounds of cotton produced, there are about ten bushels of seed, weighing forty pounds to the bushel. Experiments have been made in turning the seed to account, by extracting oil from it; and we believe the result has proved that about half a gallon of crude oil may be obtained from the bushel. The oil cake may be also used for cattle and horses. It is thought by some that the seed used in this way would pay one-half of the labour required for the cultivation of the crop.—*Florida News.*

For "The Friend."

Hold fast your Confidence.

Many and deep are the provings of the faithful followers of the Lamb, in this day of great departure from the life and power of godliness by many under our name; and they are at times clothed with the spirit of prayer, that the Lord, in the riches of his mercy, would be pleased to turn the captivity of Zion, and bring her sons and daughters under the government of his pure Spirit in their hearts, whereby they would be drawn more unreservedly to conform to the ancient faith, and to adhere more and more firmly to the discipline and order of our religious society, exhibiting their practical effects by their lives. These ought not to let go their confidence in the all-sustaining and preserving power of the Shepherd of Israel, to keep them from the assaults of the enemy, whether from within, or without them; for as they are found lying low before him, he will keep and support them, and in his own time give them to witness the fulfilment of that scripture declaration, "The Lamb and his followers shall have the victory."

Those who have through the Lord's mercy been favoured to experience being brought into that blessed inheritance, which the faithful of every generation have highly prized, and which they have obtained, not by right nor by power of their own, do travel in spirit for the welfare of Zion and the enlargement of her borders, and when there is a drawing back or turning aside from the holy commandment delivered unto them, by any, it occasions suffering; and such can adopt the language of the Apostle, "If any man draw back, my soul shall have no pleasure in him." May such as have been favoured in the light of the Lord to see the stratagems of the enemy for laying waste his heritage, by removing the ancient land-marks and inducing many by his plausible reasoning and a desire to shun the cross, to believe that there is but little or nothing in this, that, or the other of the testimonies appertaining to our high and holy profession, stand as with their loins girded, their lamps trimmed, and their lights burning; for every part of the doctrines, and every testimony laid upon this people in the beginning, to uphold, remain binding upon it now; Quakerism carried out, being nothing more nor less than primitive Christianity revived.

The fervent desire of my heart is, that the faithful in every part of our society, who are endeavouring to walk in the good old way, the ancient paths, who cannot join with the multitude in owning as a true Yearly Meeting those who have seceded in Ohio, may be favoured to keep in the faith and in the patience of the saints, and the Lord will work in them and for them, to his own praise, and to their unspeakable joy and peace, opening a way for them in his own time. O! my beloved friends! hold fast your confidence, firm unto the end; let no plausible reasonings prevail over you, but endeavour to stand in that light which our blessed Lord and Saviour may favour you with, and you will be kept in the meekness and gentleness of Christ; being willing to suffer for his sake all his appointed time.

The society of Friends may be greatly reduced in numbers by the compromising, separating spirit, which has for some years past been at work within our borders; but let all whom the Lord hath quickened by his Spirit, and brought out of Egyptian darkness into his marvellous light, and who feel bound to uphold the ancient faith, the testimonies and the discipline of our religious society, endeavour to get under, and keep under, the government of a right spirit, and all hastiness will be kept down; and all judging of one another because we may not see eye to eye in some points, will be guarded against; remembering that our friends who may differ from us have the same privilege of access to the Spirit of Truth that we have; and thus we will be kept near to one another and waiting for one another, and the enemy will not be suffered to gain the ascendency over us. And if, through unwatchfulness, he should unhappily get within the camp, help is laid upon One that is mighty, and he will thrust him out if we are individually concerned to get right and to keep right ourselves. Then as a well disciplined army, under the Captain of Salvation, we would be enabled to go forth, conquering and to conquer our soul's enemies, and the church, however much diminished in numbers, would appear in her primitive beauty, to the praise and the glory of her adorable Head.

My faith is unshaken in the continued mercy of the Lord our Helper, and I feel for the little remnant up and down in the land, who may be compared to the gleanings of the vintage, the two or three berries in the top of the uppermost bough; and I can say that my life is bound up with the life and prosperity of these, wherever situated c
Lord's footstool; and they are as bone of m
and flesh of my flesh in the heavenly ki
O, keep near unto him who hath visited
souls, and hath made you willing to suffer f
name and Truth's sake, and never grow we
it, for more is gained by patient suffering a
ing to the will of God, than any other way.
Lord will arise when he hath turned and
turned, and restore to his poor afflicted el
the years that the locust, the canker worm
the catterpillar have eaten, and again beautif
with the garments of salvation, as in the
when he gathered her by his mighty hand
his outstretched arm.

Let us, in the language of the Apostle, s
fast the confidence and the rejoicing of the
firm unto the end, striving together for the l
ing up of the broken down walls of Zion, an
rearing up of her gates that have been bu
Ah! then, my dear friends, light would
forth as out of obscurity, the unity and fellow
which is in Christ would more and more b
to bind us together, and to make us one anot
joy in the Lord, and it would no more be ut
in our ears, "We and they," but we shoul
very deed be one people, united by His Spirit
strengthened by His grace, for our respective
vices in the church. Were we individually bro
and kept here, the enemy, with all his comb
forces, could not hurt us. The Lord in his m
gathered the Society of Friends, and by his almig
power hath protected and carried it thus far, an
will not suffer it to become extinct, nor those c
views of Christian doctrine and practice uphel
it, to fall to the ground; nay, it is not in his h
to suffer it so to be; but for our backsliding
unfaithfulness he hath corrected us, that we m
be brought back upon original ground, ser
him in newness of spirit, and be enabled to ex
plify the description given of the church forme
"Who is she that looketh forth as the morn
fair as the moon, clear as the sun, and terribl
an army with banners?"

State of Ohio, First month, 1856.

The London Post-Office.—A writer in the
number of Putnam's Magazine, speaking of
London Post Office says:—"Each letter g
through from ten to fourteen processes, and
wonder is, how 500 men can handle 200,000 w
so little confusion and so few mistakes. A s
tator is astonished at the rapidity with which
letters are made to pass under the stamp.
active stamper will stamp and count from seve
eight thousand an hour. The process of sortin
carried on on large tables, which are divided i
apartments, labelled 'Great Western,' 'East
Countries,' 'Southeastern,' 'Scotch,' 'Irish,' '
reign,' 'Blind,' &c. Those marked 'Blind'
carried to a person called the 'Blind Man,' w
has more skill in decyphering bad writing tha
Philadelphia lawyer. He will take a letter direc
thus: 'Srom Predevi,' and read at once Sir Hu
phrey Davy; a letter superscribed 'jonsmect
Weasal pin Tin,' he sees, immediately, belongs
'John Smith, Newcastle-upon-Tyne.' In sh
he is such an adept at this business that it is alm
impossible to write or spell so as to be unintelli
ble to him. The mail bags are made of sh
skin, soft and pliable. They are sealed up w
wax upon the twine that is tied around the t
The average weight of the evening mail fr
London is about fourteen tons. The number
newspapers sent from the office yearly is e
mated at 53,000,000; the average number
letters sent daily is 267,524; the average numb
received is 283,225."

Selected.

Story of a Tea-kettle.

winters evening, nearly one hundred years
e tea board was laid out, and the window
s closely drawn, in the humble parlour of a
ouse in the town of Greenock, in the West
land. A tidy, active matron, was bustling
slicing the bread and butter, a blazing fire
d and roared in the grate, and curled round
ck sides of the kettle which reposed in the
of it, and the fire crackled, and the water
with a faintly heard popling sound, and a
of white vapour came whizzing out of the
'the kettle, with a shrill cheery hiss. Now the
aforesaid saw nothing particular in all this;
had boiled and fires had burned from the
ng, and would probably do so to the end of
pter.

he matron stooped to pour the boiling fluid
tea-pot, her son James, a boy of twelve
rs, sat on a low bench in front of the fire,
ows resting on each knee, while his hands
ed his head, being placed under the chin;
was intently gazing at the fire, the kettle
e steam, swallowing them with his eyes, ab-
in deep thoughts, and lost in contempla-
The boy looked at the fire, and the mother
at the boy. "Was there ever sic an idle
o weel in this world as our Jamie?" was
estion which almost unconsciously she pro-
o herself.

B. stepped in at this moment; turning to
itor, Jamie's mother said, "Mrs. B., did
er see the likes of our Jamie? Look at
e'll sit there for hours, staring at the kettle
e steam, till you wad think his een wad
ut of his heed."

truth to tell, there was something peculiar
glance of the boy's eye. There was mind,
speaking mind, looking through it. He
as one who gazed upon a wondrous vision,
ose every sense was bound up in the dis-
gorgeous pageantry floating before him.
sat watching the escaping steam, until the
pourous column had appeared to cast itself
in fantastic, changing shapes; sometimes
otle fluid, gathering force and quantity,
gently raise one side of the lid of the kettle,
white puff, and then let the metal fall with
clanking sound. There was power and
h in that watery cloud; and as the dream-
saw this, an unbidden thought came upon
nd, and he knew that the fierce struggle
mbolical of intellect warring with the ele-

still he gazed, and saw in his day-dreams
sailing without wind or sails, and wagons
ed o'er deserts wild by some power unseen
"Jamie, Jamie," exclaimed his mother,
y to your tea; if I find ye staring at the fire
ye'll feel the wecht of my haud."

boy rose meekly, and did as he was told.
me was James Watt, afterwards Sir James.
honoured by the title of knighthood, being
st who applied the powers of steam to any
purpose.

m has made this old world of ours a new
What does it not do for man? It hurries
cross the Atlantic in ten days, and grinds
in the grocer's store; yet this triumph of
d science was once the laughing-stock of
thousands, and once it was only the waking
sy of a boy's mind as he sat and, in seem-
leness, watched a little column of vapour
om the spout of a tea-kettle.

above anecdote is literally true. Watt was
in 1736. This incident occurred when he
his twelfth year. He was the son of a poor tradesman in Greenock, in Scotland, and probably had never read a book, the spelling book and the Bible excepted.

From the Journal of George Fox.

Dear Friends and brethren—who have known the Lord's eternal arm and power, that hath preserved you upon the heavenly rock and foundation, and hath built your house upon it; you have known many winds, tempests, and storms, that have risen out of that sea where the beast rose; and many raging storms that have risen by apostates of several sorts; but the Lord that bruises the serpent's head, and is the foundation of God's people, stands sure. Dear Friends and brethren, though there be great shakings in the world, the Lord's power is over all, and his kingdom cannot be shaken. Therefore, all ye children of God, children of the light, and heirs of his kingdom, a joyful, peaceable habitation keep in; keeping out of all the contentions and disputes about things below. Lay hand on no man, nor nothing suddenly, lest they should be puffed up with that which fades, and so come to loss; but mind the Lord's power, that keeps open your heavenly eye, to see things present and to come; and in that ye will see and handle the word of life.

Dear Friends everywhere, have power over your own spirits. As God hath blessed you with outward things, have a care of trusting in them, or falling into difference one with another about these outward things that are below, which will pass away. But all live in the love of God, and in that live in peace with God, and one with another. Follow the works of charity, and overcome evil with good to all; for what good have all the tinklers done, with their cymbals and sounding brass? They always bred confusion, and never did good in any age; tinkling with their cymbals, and sounding with their brass, to draw out the simple to follow them. Therefore it is good for all the children of God to keep in their possession of life, and in the love of God, that is everlasting.

As for all the tumults of the world, and the apostates from the truth, the Lord's power is over them all, and Christ reigns; and the Lord saith, "No weapon that is found against thee shall prosper." Isa. lxv. 17. Now, Friends, you are not insensible how many weapons have been formed against us, who are the sons and daughters of God; and the Lord hath restrained them according to his promise; they have not prospered. The Lord said, "Every tongue that shall rise up in judgment against thee, thou shalt condemn;" so God hath given such a power to his children, to condemn all the tongues that shall rise up in judgment against them; and this is the heritage of the servants of the Lord; "their righteousness is of me, saith the Lord." You are not insensible of the many tongues that have risen up against us in judgment, yea, of apostates and profane, but in and with the truth, the power of God, according to the promise of God, "every tongue that riseth against thee, thou shalt condemn." It is not one tongue only thou shalt condemn, but "every tongue that shall rise up in judgment against thee, thou shalt condemn." The Lord giveth this power to his servants and children, to judge the evil tongues; and he doth restrain the weapons found against them, so that they shall not prosper against his children that he hath begotten. Praises and honour be to his holy name forever. Amen. G. F.

Third month, 1689.

It is always term time in the court of conscience.

For "The Friend."

Profitable Reflections.

We are never well informed of the truth, till we are conformed to the truth.

Speak of people's virtues, conceal their infirmities; if thou can say no good, say no ill of them.

Religion begins with a knowledge of *man's self*, and is perfected with the knowledge of God.

We may know what Christ hath done for us, by what he hath done *in* us.

None are so easily acquainted, so closely knit together, and so much endeared to one another, as *real* Christians.

One true Christian differs from another *without* breach of charity, as friends love one another, though in different garbs.

When Paul was a Pharisee, he thought he was blameless; when he was a Christian, *the chief of sinners*.

Judge thyself with a judgment of sincerity, and thou *wilt* judge others with a judgment of charity.

A zealous soul, without meekness, is like a ship in a storm, in danger of wreck.

When the Christian is most sensible of *his own weakness*, and most dependent on Christ's strength, then he stands safest; when he is most vile in his own eyes, he is most glorious in the eyes of God. When Job abhorred himself, then God raised him. When the centurian thought himself the most unworthy, Christ said, "I have not found so great faith, no, not in Israel."

THE FRIEND.

FIRST MONTH 26, 1856.

In our present number will be found the twentieth Annual Report of the Association for the care of Coloured Orphans, and we once more commend the Institution to the generous charity of our readers. We believe there are few more worthy of it, whether as regards the humane object for which it was established, or the manner in which that object is carried out.

SUMMARY OF EVENTS.

EUROPE.—News from Liverpool to the 5th instant. The cotton market was dull, and prices had declined $\frac{1}{8}d$. The sales of the week were 24,000 bales. Breadstuffs were also dull of sale; the quotations were from 40*s.* to 42*s.* 6*d.* per bbl. for flour. White wheat, 11*s.* 8*d.* to 12*s.* per 70 lb.; red wheat, 10*s.* 8*d.* to 11*s.* The bullion in the Bank of England had decreased £170,000; there was greater stringency in the London money market. Consols, $87\frac{5}{8}$ a $87\frac{3}{4}$.

The War.—A Grand Council of War is to be held in Paris, to collect, interchange and consider all possible information relative to the war. Marshal Pelissier is said to have given his opinion, that no further success for the allies is possible on the present base of operations. On the 16th ult., a detachment of Cossacks defeated a strong squadron of British cavalry near Kertch. The English commander was made prisoner. Large bodies of Russian troops were marching from the Crimea to Bessarabia, and the places of the retiring troops were being filled from the reserves. Omar Pacha had made a retrograde movement with his army, renouncing his intention of attacking Kutais. The greater part of the Russian army will winter at Kars. The Russians found in that city 3000 wounded men and 250 cannon. The Russians hold the defile between Kars and Erzeroum, and many persons were leaving the latter city under the apprehension that it might be attacked. The advices from Sweden are warlike. The military commanders have received instructions to have their respective regiments in the highest state of efficiency before spring. The indications are, that in accordance with a secret article in the recent treaty, Sweden will join the allies in active hostilities against Russia. The allies are making active preparations to throw upon the Rhine, in the neighbourhood of Strasbourg; an army of 180,000 soldiers intended first to force the German States, and es-

pecially Prussia, into some sort of an alliance by which the commerce between her and Russia will be cut off, and the latter power isolated; and secondly, to act against Russia through Poland. The Danish government, it is said, consents to the establishment of depots for the English fleet at Kiel, which will rendezvous there in the spring.

RUSSIA.—Count Esterhazy reached St. Petersburg on the 26th of last month, and the next day laid the peace propositions of Austria before the Russian Cabinet. From the tenor of a circular issued by Count Nesselrode, it may be inferred that the demands of the allies in relation to the Black Sea, will not be assented to by Russia. That power, however, proposes, "That the right of Turkey to close the Straits, shall be maintained; that no ships of war shall be admitted into the Black Sea, excepting Russian and Turkish; that the number of ships shall be mutually arranged by Russia and Turkey, by special treaty, and by these powers alone." Contracts have been advertised for immense quantities of artillery stores, and new rifle regiments were being enrolled. The Czar has issued a decree conferring on peasants the right to possess landed property in Poland. Personal serfdom is to be replaced by annual payment. Three years are allowed for the execution of the decree.

INDIA AND CHINA.—Martial law had been proclaimed in the Santhal district. The insurrection had not been suppressed, but was no longer dangerous. A battle occurred on the 7th of Eleventh month, in Oude, between the insurgents and the British troops, the latter assisting the troops of the King of Oude. Five hundred dead were left on the field, and the insurgents dispersed; the country was still unsettled. The order prohibiting the export of saltpetre from India, except to England, was loudly complained of. Chinese affairs remained unchanged. A horrible affair had occurred at Manilla. The American ship Waverly, with 442 Chinese labourers on board, had put into that port, to inter the captain, who had died at sea. Some trouble ensuing among the Chinese, the mate shot two or three of them, and driving the rest below, fastened the hatches, and went on shore to attend to the burial of the captain. When he returned and opened the hatches, 250 of the Chinese were found to have died from suffocation. The mate and crew had been imprisoned by the Spanish authorities.

UNITED STATES.—*Congress.*—The House had not organized on the 21st inst. The contest for the Speakership has been maintained with an obstinacy which might seem amusing, were not the parties to the strife convened as *legislators* for the performance of grave and important duties affecting the interests of a great nation. Although daily repeated ballots show, that the members will not concentrate their votes, so as to give a majority to either of the candidates, they yet continue unwilling to allow an election to be made in any other manner.

Bounty Land Warrants.—The total number of applicants for bounty lands at the Pension Office, to Twelfth mo. 31st, 1855, was 232,200; and the number allowed or granted, 77,700 out of 136,524 examined.

Ohio.—The receipts into the State treasury during the year 1855, amount to $4,215,854, and the expenditures to $3,512,484. The total debt of the State is $14,008,295.

Chicago, Ill.—The receipts of grain the last season, were 20,457,983 bushels; of lumber, 336,553,497 feet. No other city in the United States receives so large an amount of these articles.

North and South.—The number of patents issued from the Patent Office last year, is very unequally divided between the two sections. To residents in the free States, 1684 patents were granted; to those in the slave States, 222; and of these, 112 were for Virginia, Maryland, and the District of Columbia, leaving only 110 for all the rest of the South.

The Eastern Cities.—A large portion of the entire wealth of the nation appears to be concentrated at the great commercial points of the United States. One-eighth part of the whole property of this country, according to the Boston Traveller, is owned by the citizens of New York and Boston. Boston alone, within its corporate limits, owns, it is stated, one-twentieth of the property of the entire union. Providence, R. I., is also a wealthy city, having an assessed valuation of 56 millions, with a population of only 50,000.

Washington, D. C.—In a table published in the Washington (D. C.) National Intelligencer, it is stated that there were 254 new houses erected in Washington during the year 1855, making the total number 8920. The number of inhabitants is estimated at 58,201. The assessed value of all kinds of real and personal property, including bank and other stocks, is $25,568,703.

New York.—The assembly organized on the 16th, having previously agreed that a plurality might elect, Orville Robinson was chosen Speaker by a union of Republican and Democratic votes. From the Governor's Message the following items are gleanned. The population of the State by the census of 1855, is 3,470,063; an increase since 1850 of 372,024. The number of aliens was 632,746; coloured persons not taxed, 35,956; Indians, 3945. The number of children of proper age, to attend school, was 1,233,987, of whom 900,523 were at district schools, 38,734 at academies, 53,764 at unincorporated schools. The number of the school districts is 11,728. Expenses of the public schools, teachers' salaries, $2,301,411; libraries, $55,416; school buildings, &c., $863,990; total, $3,220,817. The State canals produced last year $2,639,792; expenditures, $989,792; net income, $1,650,000. The State revenue falls short of the expenses, about $250,000. The Governor recommends the construction of another Asylum for the insane.

Philadelphia.—Mortality last week, 220; there were 33 deaths from small-pox, and 2 from varioloid.

Miscellaneous.—Cold in Texas.—At San Antonio, the weather has been unusually severe. The temperature had fallen to 19°, and ice, three inches thick, had been formed.

Planing Machines.—It is calculated that there are now over thirty thousand planing machines in the United States, each doing the work of sixty men. If this statement is correct, no less than 1,800,000 men would be required to perform the work now done by the machines.

African Colonization.—During the year 1855, 207 emigrants to Liberia were sent out by the American Colonization Society. The receipts of the Society for the year were $55,276. The annual report gives an encouraging view of the affairs of the Liberian Republic.

The Reading Railroad.—The receipts of this road for the last year, were $4,321,793; of which the chief item was for freight on coal. The quantity brought down was 2,213,292 tons, and the freight charged $3,664,094. The net profit of the year's business is stated to be $2,593,915.

Farming in Virginia.—A farmer, of King George county, bought four hundred and fifty acres of land in 1851, for $4500. One half was in wood. From that time to this time he has spent in cash, for manure, about as much as the land cost him. In 1852 he says that he sold twelve hundred bushels of wheat; in 1853, two thousand one hundred bushels; in 1854, one thousand three hundred bushels; and last year two thousand five hundred bushels. He has also made an average surplus, each year, of one thousand bushels of corn, and six hundred dollars' worth of hay.

Fast Sailing.—The clipper ship Bald Eagle, of Boston, Mass., arrived at Callao, Eleventh mo. 26th, from China, on a passage of eighty-three days, a distance of 15,662 miles. On the last thirty-seven days of the passage, she averaged two hundred and three miles per day; the average of the whole passage was one hundred and eighty-nine miles per day.

Coffee from Brazil.—The quantity of Coffee imported from Brazil greatly exceeds that imported from all other countries. It amounted last year to 135,000,000 pounds, against 21,000,000 of St. Domingo, 15,000,000 of Venezuela, and 8,000,000 of Java.

Extreme Cold.—At Chicago, on the night of the 8th, the thermometer stood 30° below zero. At St. Paul, Minnesota, it was recently 28° below; during the day it ranged from that to 10° below, and at 7 P. M. stood 20° below.

The Jamaica Sugar Crop.—The N. Y. Sun says, "The sugar crop on the Island of Jamaica this season, is 50,000 hhds. greater than ever before. This is attributed to 'Yankees' having taken the management of several of the largest sugar estates. In working, they employ the negroes at so much per day paying *in cash* every week." The cash payments are said to have waked up the labourers, and imparted new life to the whole business.

Marine Disasters.—The severe storm in the early part of the month, occasioned the loss of many vessels upon and near our coasts. The packet ship St. Denis, from New York for Havre, foundered on the 6th inst. The captain and most of the crew, and all the passengers were drowned. The St. Denis was a large vessel, valued at $60,000, with a cargo of grain, flour, &c., worth $120,000. Eleven of the seamen saved themselves in one of the boats; all the rest on board, thirty-four in number, perished.

A Dreary Winter Home.—A letter from Carp river, Lake Superior, dated Twelfth mo. 11th, published in the Green Bay (Wis.) Advocate, states that much suffering was anticipated this winter in that region. Pork, butter and lard could not be had at any price, and was scarce at $25 per bbl. The snow was about feet on the level, and no mail had been received weeks.

The English and French Exhibitions.—The London bition of 1851 was visited by 6,039,195 person ing the 155 days it remained open. That in Pa 1855, was open 198 days, and was visited by 4,2 persons.

The Flour and Grain Markets.—The quotations three principal cities on the 19th, were as follo *New York*, flour, State, $8 a $8.12½; Southern, $ a fair export demand; red Southern wheat, Western, $1.80. *Philadelphia*, flour, $8.25 to $ for shipping brands, and $8.50 a $8.75, for extra wheat, $1.95 a $2.00; white, $2.10 a $2.20. *Bal* flour, $8 a 8.12½; corn, 74 cts. a 76 cts. for yellow 73 cts. a 75 cts. for white.

SOUP HOUSE.

The Society for supplying the poor of the city soup, have opened their house, No. 16 Green's and are daily delivering soup, (First-days excep between the hours of 11 and 1 o'clock, to such ne tous poor as produce a recommendation from respectable person.

As the Society is dependent for means to support useful charity, on the annual donations of the ben lent, they respectfully solicit aid from such as ma disposed to contribute. Donations in money ma sent to the Treasurer, Jeremiah Hacker, No. 144 S Fourth street, or to Thomas Evans, No. 180 Arch s

Beef, flour, beans, rice or other vegetables wi gratefully received at the soup house.

Friends' Boarding-School for Indian Children, a Tunessassah.

Two women Friends are wanted at this Institute assist in the family.

Also, a man Friend to aid in carrying out the cern for the improvement of the Indians.

Application may be made to JOSEPH ELKINT 377 S. Second st
THOMAS EVANS,
Philad., Eleventh mo. 1st, 1855. 180 Arch st

WEST-TOWN BOARDING SCHOOL.

Wanted, a Teacher of the Classical Department in Institution.

Application may be made to either of the undersig members of the Committee.

SAMUEL HILLES, Wilmington, Del.
THOMAS EVANS, } Philada.
SAMUEL BETTLE, Jr. }

MARRIED, on Fifth-day, the 8th of Eleventh mo 1855, at Friends' Meeting, Middletown, Delaware Pa., THOMAS SMEDLEY, of Harford Co., Md., and PRI YARNALL, of the former place.

DIED, on the 9th of Twelfth month, 1855, MARY wife of James E. Mott, of Plymouth Particular Monthly Meeting, in the 35th year of her age. She a severe illness of eight days with remarkable patie during which she said but little, though her mind se ed calm and composed. Her affectionate disposition endeared her to a large circle of friends, who have consolation to believe that she has exchanged this st of existence for an admittance into a mansion of rest peace.

——, on the evening of the 15th ult., at the residen of her sister in Hamorton, Chester Co., Pa., ELIZAB ELLIOTT, of Philadelphia. This dear Friend bore sufferings of a protracted illness, with exemplary tience and resignation, yet often desiring that if it the will of her heavenly Father, the work might be short in righteousness. Her friends have the consol belief, that her redeemed spirit has through mercy b permitted to enter into a heavenly mansion.

——, on the 7th instant, at his residence in Cay county, N. Y., JOB ORTIS; a member of Scipio Mon Meeting. Having "kept the faith," he quietly peacefully finished his course, in the 73d year of age.

——, on the 12th inst, in the 63d year of her REBECCA BARTON; a member of the Monthly Meetin Friends of Philadelphia for the Southern District.

——, on the 13th inst., in the 81st year of his JASPER COPE; a member of the Monthly Meetin Friends of Philadelphia for the Western District.

THE FRIEND.

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ge to any part of Pennsylvania, for three months in advance, three and a quarter cents; to any the United States, for three months, if paid in e, six and a-half cents.

From "The Leisure Hour."

Boyhood Underground.

(Concluded from page 154.)

pushers or hurriers are a class of older lads ie trappers, their employment requiring a erable amount of strength, often involving only less onerous than that of the adult . In some districts, the thickness of the am admits of horses or ponies being brought he spot where the men win the coal. This ase in general in the larger mines on the f Cumberland, and horses convey it directly he workings to the shafts. In the immense ine William pit, where there are five hun- res under the sea, and the distance is two nd a half from the shaft to the extremity works, there is a stable, likewise under the r forty-nine horses. The animals are let n large nets, and, having once become sub- an, they never see daylight again. But nly the seams are too narrow to allow of being employed to transport the coal the distance; and it has to be conveyed to where rse-ways commence by stout lads or young rom thirteen years of age and upwards, in or carriages. For the same reason, the ss of the seams, they cannot work in an t position, but have to crawl on hands and or assume a nearly horizontal posture. rly this process was performed by means of e, or broad leather strap, fastened around ist, to which a chain from the carriage was and passed between the legs, the boys g and drawing the carriage after them. rdle frequently blistered the sides of the s, occasioning great pain, and the labour of g the vehicles on the bare floor, unfurnished ails and sleepers, was very severe. This ous and slavish practice may not be alto- out of use at present; but respectable com- and masters with capital, have discon- it for many years, substituting small iron rs, along which the carriages are pushed omparative ease. The hurriers place both at the top of the back of the corves, and hem forwards, running as fast as the in- on of the road or their own strength will . The vehicles vary greatly in size, carry- m two to ten hundredweight of coal; but mmonest size in the thicker beds are made l six hundredweight, weighing about two edweight themselves. The whole burden is eight hundredweight. Three boys hurry a wagon on rails. The one in front draws; the two behind push forwards. Their heads are brought down to a level with the wagon, and the body is almost in a horizontal position. This is done partly to avoid striking the roof, and partly to gain the advantage of the muscular action, which is greatest in that position. By constantly pushing against the wagons they occasionally rub off the hair from the crowns of their heads, so much so as to become almost bald. The work is performed with surprising celerity; and though the toil is hard, there are varieties and intervals which render it anything but irksome. In fact, the hurriers are a somewhat uproarious class, go through their drudgery cheerfully, devouring at fixed times huge batches of "bait," and often earning, in the case of the oldest of them, from 3*s.* to 3*s.* 6*d.* a-day. Of course, from the nature and scene of their labour, accidents may be expected to be common, wholly distinct from the tremendous catastrophes from fire-damp, of which they stand in jeopardy every hour while below the surface. Fractured limbs, wounds, and other lamings often fall to their lot. But the hardy fellows are soon at work again, and only keep in mind their lamings to serve the purposes of chronology. When referring to the time of an event, a pit-boy will frequently simply indicate it as just before or after "last laming."

A stranger meets with many oddities in a coal district. We must be content with one example, giving it in the form of a dialogue. "What is your name?" "Benjamin Berry." "How old are you?" "Thirteen." "What is your work?" "A drawer." "What wages do you get?" "Three-eighths." "What do you mean by three-eighths?" The explanation is, that at Worsley, it is customary to consider a man as divided into eight parts, each of which bears a value corresponding to that of the whole. Thus a boy of ten years of age, is considered equal to, or worth two-eighths of a man; at fifteen, one-half; and at eighteen years, three-fourths.

Boyhood underground has occasionally been followed by an illustrious manhood in more agreeable scenes. Bewick, the celebrated wood-engraver, began life in a colliery near Hexham. One who knew him well speaks of having often heard him say, that his remotest recollection was that of lying for hours on his side between dismal strata of coal, plying the pick with his little hand, by the glimmering light of a dirty candle. Hutton, the mathematician and teacher, who had chancellor Eldon for one of his pupils, had a similar origin. But a far more extraordinary example of rise in the social scale from the very humblest occupation in a colliery, has occurred within the memory of the present generation. At the Euston station of the London and North-western railway, a statue of Carara marble, resting on a pedestal of the same material, commemorates George Stephenson, the inventor contemporaneously with Sir Humphrey Davy of the safety lamp, the first great practical improver of the locomotive steam-engine, and the author of the railway system which has so rapidly extended its network over a large portion of the globe, and contributed to unite nations in the bonds of commerce and peace. His early days were spent as a trapper in Wynam colliery, near Newcastle-upon-Tyne. With unflagging spirit he plodded his way through various departments of labour, illustrating each with the light of genius, and adorning it by personal integrity and domestic virtue. "I have," said he, in an after-dinner speech, "worked my way; but I have worked as hard as any man in the world, and I have overcome obstacles which it falls to the lot of but few men to encounter. I have known the day, when my son was a child, that after my daily labour was at an end, I have gone home to my single room and cleaned clocks and watches in order that I might be able to put my child to school. I had felt myself too acutely the loss of an education not to be sensible of how much advantage one would be to him." Few individual changes have been more remarkable; a trapper, sitting in weariness and darkness, string in hand, attending to his doorkeeping, never seeing the sun in winter, except on Sunday, the hours from before daylight to dusk being spent in the pit, becoming the great engineer of modern times, courted by nobles, the guest of kings and queens, in possession of an ample fortune, and a reputation limited only by the bounds of civilization.

From "Old Humphrey's Portfolio."

The Loss of Children.

The loss of children is among the heaviest trials that parents have to endure. How many a one who held his head high has been brought down to the very dust by the death of a child!

David, king of Israel, was a mighty man, and he had a heart often bold as a lion! but when the news reached him that his rebellious son Absalom was dead, he went up into his chamber, and wept. We may judge by his language of the intensity of his grief. "O my son Absalom, my son, my son Absalom!" says he, "would God I had died for thee, O Absalom, my son, my son!"

When Jephthah found that his rash word had made him fatherless, by dooming to death "his only child; beside her he had neither son nor daughter;" how great was his affliction! "And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low." "A voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they were not." Jer. xxxi. 15. That must be no common grief that refuses consolation, and this strong figurative description of it is very forcible. A mother carried away into reckless affliction by her agonizing solicitude for her departed child is an affecting picture. But why should we go back thousands of years? Is not death among us now? Is it not in the habitation of our neighbours? nay, in our own dwellings? Experience! tell us somewhat of the scenes thou hast witnessed. Memory! let thy scroll be unrolled, bestained as it may be with thy tears.

We knew one who carried himself high, and thought much of titles and worldly distinctions: his estate would have lost its value, in his estimation, if he could not have transmitted it unimpaired to his son. High as he was, and wedded to family genealogy, yet was he kind and courteous

to an extreme. How was he changed in a moment! His child died; his kindness and courtesy forsook him; and when we paid him a visit of condolence, a bear robbed of her whelps could hardly have been more irascible. For a season he completely abandoned himself to his grief. Why should we thus rebel against God? "Behold, he taketh away; who can hinder him? who will say unto him, What doest thou?" Job ix. 12.

Well do we remember Jennings, a village blacksmith. He was a man, strong, and proud of his strength. Seldom have we seen a broader back than his, or a thicker arm. His iron frame seemed tied together with sinews of wire, and yet for all this we have seem him sit down in his chair, and cry like a child. We happened to call in when his poor babe lay dead in its little crib; and the strength of the strong man was brought low, and the pride of the proud man was humbled. Jennings would have borne pain and privation like a martyr, but he could not bear the loss of the little one that he had dandled on his knee, and folded in his strong arms. When we saw such a man as Jennings sobbing and weeping, it was all in vain for us to try to restrain our tears.

It was in a lovely country, studded with beautiful lakes, tarns, waterfalls, and romantic mountains that we made a call on an aged man, whose thoughtful brow wore a gloom in the midst of his kindly attentions. He showed us the goodliest prospects, and took us to the most favourable points from whence we might observe them. He walked with us through the deep seclusions of his delightful abode, and he took us to a bowery alcove, where we seated ourselves beside him. It was here that, conversing on the shadowy past, his voice faltered, and the tears rolled down his time-worn cheeks!

But why was it that the aged man was beclouded with grief? Alas! he had lost a daughter. With her he had gazed on the fair prospect around us; with her he had again and again roamed where we had wandered, and with her he had sat in the leafy bower in which we were then seated. We knew what it was to lose a child, and we could not be unmoved. It was the Laureate of England, who was weeping beside us.

We lately visited, among our christian friends, a married pair who had lived in a sultry clime, where the voice of the Lord is heard in the hurricane, and the torn plantations bow beneath the whirlwind. They had pitched their tent in England's milder clime. Peace had taken up her abode with them; and their numerous offspring were as olive plants around their table. The refinements of life were blended with holier hopes; and books, languages, &c., though enjoyed, were as the dust of the balance compared with the things of eternity. The father looked on his progeny with affectionate exultation, and the mother with conscious pleasure, though she had her solicitude. So is it sometimes with the poor bird that appears to be happy with her young, when, alas! there are thorns in the nest which pierce through the down that lines it, known and felt by her alone. Time passed on, and we again called at that habitation. Death had been among its inmates, and taken away a daughter. Few words were spoken about her by her bereaved parents, but those few told us that grief had been busy at their hearts.

Be comforted, ye afflicted ones, in following your beloved to her heavenly home. "Had she been spared to you, how slowly could you have taught her, and in the full ripeness of her age, what had she been when compared with what she now is?" Christian parents of christian children, take to yourselves consolation.

Look up with grateful joy, and weep no more;
To you the precious privilege is given,
Better than adding thousands to your store,
Of adding angels to the host of heaven.

"I wish you could see us in our happy abode, with the profusion of buds and blossoms that surround us; for our house seems positively to laugh in the sunshine, and our children are tractable as frisky little lambkins, all spirits, and yet all gentleness."

Such was the picture of happiness drawn by a maternal pen; such was the language of our buoyant friend. We did see that happy abode, and we did see our exulting friend and correspondent; but a shadow rested on her habitation, and grief was heavy at her heart. We walked with her to a village church yard where they had laid the little one, who was almost as dear to her as the ruddy drops that awakened her heart. Her spirit clung with tenacious grasp to the mouldering tenant of the tomb, and she could not realize the loss she had sustained; the past was to her as a dream. What a wondrous thing is the love of a mother for her child.

There is a grief that sorrows for the dead,
Yet realizes not the loss it grieves;
That cannot learn to think its treasure fled,
And gazes round, and mourns, and disbelieves,
And ever and anon affections strong
Fill up the vacant place that death has made,
With smiling shadows, and the heart is wrung
With unsubstantial hope and fleeting shade.

It is not without pain that we refer to a spectacle we once witnessed. We were present at the vault scene of an Irish funeral, when the apparently distracted parents of the deceased child tore their hair, and beat with their hands upon the coffin-lid of him they were consigning to the grave, calling him back again to his disconsolate friends, with the most intemperate expressions of frantic sorrow. It was an afflicting exhibition of human infirmity. What can be more unchristian-like than such indecorous grief? Is not He who gave us life and liberty to number our days? Are we to make ourselves greater than God, and to reverse his just decrees? How different to this is the language and spirit of Job,—"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Job i. 21.

There is a stormy, wild, and frantic grief,
That madly rushes on the heart distress'd;
That seeks not pity, hopes not for relief;
Refuses comfort, and despises rest.
When fierce affection claims a right to rave,
And wild and clamorous desires are given,
That fain would tear the body from the grave,
And pluck the spirit from its home in heaven.

This is a sad state of things, and better it is to humble ourselves under our afflictions than thus to increase them by our unreasonable grief.

The case of a christian widower with two children, supplies us with a strong contrast to the foregoing manifestation of infirmity. The loss of his wife was a heavy loss; and when his first-born followed, he clung with an intensity of affection to his remaining treasure. His surviving child was smitten down by sickness, and for a time life and death trembled in the scale. His trial was severe, for his child died, but his faith failed not. His frame was worn with anxiety, his face pallid with painful emotion, and the sharp arrow of affliction was deeply embedded in his heart; yet not a murmur fell from his lips; but on the contrary, resignation and acquiescence to the will of his heavenly Father were meekly manifested in his words and his deeds.

There is a blessed grief that all transcends;
That knows too well how much has passed away,
Of happiness and bliss; yet meekly bends
And bows submissive o'er its kindred clay;
Chastened and humbled by the trial past,
The bleeding bosom heaves a conscious sig
But Faith is seen to smile amid the blast,
And rebel thoughts and idol passions die.

That such as live only for this world, and no christian hope either for themselves or children, should be overwhelmed with affli under bereavements, can hardly be cause of der; but followers of the Redeemer, though may lament the loss of those dear to them, c sorrow without hope, without denying their tian profession. He that can say, "I know my Redeemer liveth, and that he shall sta the latter day upon the earth; and though my skin worms destroy this body, yet in my shall I see God;" "God will redeem my soul the power of the grave;" and "I know wh have believed, and am persuaded that he is al keep that which I have committed unto against that day," should be ever ready, wi inordinate grief to give up his friends, his c ren, his wife, and himself, into the hands faithful Creator and Redeemer.

Christian! the loss of children may be an the thorns in thy pathway through the world though they may wound thee, yet look unt Lord, and he shall give thee not only patien endure them, but also the strong consolation, hope, and faith, and peace, and heavenly joy

Fatal Peep into Mount Vesuvius.

Some Germans of good family, on a recen casion, had toiled to the summit of Mount Vi vius, and after resting themselves on that sub rous bed, they descended the steep incline to mouth of the crater. There was little smoke day, and the scientific gentlemen began to into danger without being aware of it. guides having had quite enough of soft ashes hard work in the ascent, sat down on the u rim of the crater, not feeling inclined for r exertion. So many people had gone to peep this chimney of the infernal regions, day day, without an accident, that these lazy gu preferred some sour wine and a slice or tw lemon sprinkled over with salt, a very com comestible amongst the lower orders of Nea tans, and a little siesta, to look after the souls bodies of those entrusted to them. One of most adventurous of the Germans, finding he c bear the little sulphur which seemed emitted the crater, resolved to penetrate further; scarcely had he placed his foot upon an appare solid projection, than the whole crumbled ben him, and he was precipitated at least one hund feet. The interior of the crater seems as so the exterior, for the first words heard from unfortunate man were that "he was not hu In vain he tried to extricate himself; what he grasped mouldered in his hand. He could regain his feet—of this his companions al were informed.

They seemed to have become more stup than the unfortunate victim; for instead of patching the guide to the Observatory of Hermitage for ropes or assistance of some k they stood listening to their friend below, gave them the idea of going elsewhere than w they remained useless and spell-bound. The everything in Naples, but what is required; at the Observatory, although ropes must be alw in request, and at least, a precautionary uti yet none could be obtained either there or at Hermitage; and the guides were obliged to g Resina for that which ought always to be at h In the meantime the sulphur began to ope upon the poor fellow in the crater, and he

f gradually sinking, not only in strength, position. With a wonderful self-command x leave of his friends, being perfectly cer- should not survive the natural dilatory f Neapolitans. For two long hours did he e, when his voice got feebler. Perhaps as slow degrees slid deeper into the crater, radually vanished—until the voice was en- ost. An occasional groan was heard, until ne expiration of the above time when all ent. The body was many hours after res- y a guide, who descended two hundred feet he found it. Of course, it was perfectly —the sulphur had suffocated the poor

For "The Friend."

Discrimination in Charity.

proper aid of the poor was one of the first , which claimed the attention of our religious r. Imprisonment of the heads of families, or traint of their property, which was often away by merciless and lawless men, ren- t indispensable that those who were at liberty d the means, should relieve the wants of

No doubt they were soon convinced that age would be taken of this excellent chris- stem of taking care of their own poor, which en maintained by Friends, up to the pre- me. It might in some instances weaken a feeling of independence, and induce idle- nd finally the entire neglect of personal o procure their own subsistence. With re- to the different dispositions, Stephen Crisp following judicious advice :—

concerning practical charity, ye know it is ied by liberality; where liberality ceaseth, waxes cold, yea, so far ceases; where there ontribution, there is no distribution; where e is sparing, the other is sparing; therefore ry one nourish charity in the root, that is, liberal mind, a heart that looks upon the ace that is given him, as really bestowed im as much for the support of charity, as support of his own body. Where people this mind, they will have a care of keeping ay of God's part; for he hath in all ages in singular manner, espoused the cause of the he widow and fatherless, and hath often d by his prophets and ministers, a special upon rich men that had this world's goods, ey should look to it that they were faithful ls of what they possessed, and that they be found in good works, and might not suf- ir hearts so to cleave to uncertain riches, eglect the service God hath given them the of this life for, in a testimony for his name, ommunicate of them to those that were in ty. Concerning the necessities of the poor, s great need of wisdom when ye meet to- about that affair, for the worthiness or un- ness of persons is to be considered in this. ill find some that God hath made poor, and hat have made themselves poor, which must e their several considerations, in which you to labour to be unanimous, and not one to en up with an affection to one person more nother; but every one to love every one in iversal spirit, and then to deal out that love outward manifestations thereof, accord- the measure that the Lord in his wis- working in you, shall measure forth to

hose who, by sickness, lameness, age or im- y, are brought into poverty by the hand of ence, are your peculiar care, and objects l out to you, to bestow your charity upon, them the Lord calls for it; for as the earth is the Lord's, and the fulness thereof, he hath, by his sovereign power, commanded in every dispensation, that a part of what we enjoy from him, should be thus employed. The Israelites were not to reap the corners of their fields, nor to gather the gleanings of the corn nor vintage; it was for the poor. In the time of the gospel, they were to lay by on the first day of the week, a part of what God had blessed them with, for the relief of those that were in necessity; nay, they did not confine themselves in their charity, to their own meetings, but had a universal eye through the whole church of Christ, and upon extraordinary occasions, sent their benevolence to relieve the saints at Jerusalem, in a time of need, and all that keep in the guidance of the same universal spirit, will make it their business to be found in the same practice of charity and good works. To do good and to communicate, saith the apostle, forget not; so they that forget not this christian duty, will find out the poor's part in the corners and gleanings of the profits of their trades and merchandizing; and in the distribution of it, will have a regard to comfort such, who are by the Divine providence of God, put out of a capacity of enjoying those outward comforts of health, and strength, and plenty which others enjoy. For while they are partakers of the same faith, and walk in the way of righteousness with you, submitting themselves patiently to the dispensation of God's providence towards them, they are of your household, and under your care, both to visit and to relieve as members of the one body, of which Christ Jesus is head; and he that giveth to such poor, lendeth to the Lord, and he will repay it.

"But there is another sort of poor, who make themselves poor through their sloth and carelessness, and sometimes by their wilfulness; being heady and high-minded, and taking things in hand that are more than they can manage, and make a flourish for a season, and then through their own neglect, are plunged down into great poverty. These are a sort which the primitive churches began to be troubled with in the early days of the gospel, for the apostle took notice of some that would not work at all, and sharply reproved them, and said, they that would not work should not eat. These are commonly *a sort of busy-bodies, and meddlers with other's matters, while they neglect their own*, and run into a worse way than the unbelievers, while they profess to be believers, yet do not take a due care for those of their own household. The charity that is proper to such, is to give them admonition and reproof, and to convince them of their sloth and negligence; and if they submit to your reproof, and are willing to amend, then care ought to be taken to help them into a way and means to support themselves; and sometimes by a little help in this kind, some have been reclaimed from the snares of their soul's enemy. But if they will not receive your wholesome counsel and admonition, but kick at it, either in their words or actions, Friends will be clear of such in the sight of God; for it is unreasonable in them to expect you should feed them that will not be advised by you, because they break the obligation of society by their disorderly walking; for our communion doth not stand only in frequenting meetings, and hearing Truth preached; but in answering the blessed principle of Truth in life and conversation; and therein both the rich and the poor have fellowship one with another."

Curious Experiment in Botany.

In Sicily there grows a wild grass, which when ripe, at the end of summer, is gathered by the peasantry, tied in bundles, and set on fire; not, however, to be consumed, but for a mere scorching. The flame flies rapidly through the light husks and beard of the plant, and leaves the seeds slightly roasted, in which state they are eaten with considerable relish by numbers of the rural population. What the Sicilians do with their grass might be done with other grasses, and in other countries, were it not that the seeds generally are too small to repay the trouble of producing them for food. If all were but as large as those of the maize, or even wheat and barley, we should hear but few complaints of dear bread. Instances, indeed, are on record of grass-seeds having been largely eaten in times of scarcity, and with the desired effect of sustaining life, for all are more or less floury.

The botanical name of the Sicilian grass above mentioned is *Ægilops*, or goat's eye—the Greeks having believed it to be a remedy for a disease that appears in one corner of the eye. There are three or four species growing all around the Mediterranean, as well as in the islands, chiefly in the hot, dry, sandy plains near the sea. They flourish even on the scorched volcanic soils, in strange contrast to the prevalent aridity, showing the vital principle to be in them unusually energetic, and proof against extremes of heat. Moreover, the *Ægilops ovata*, as though sporting with its powers, shoots out another species, the *Triticoides*, or wheat-like, from one and the same root; not by artificial cultivation, be it understood, but spontaneously. Clearly, these goat-eyes are remarkable plants, and as we shall see presently, they have been experimented on with remarkable results.

M. Fabre, an enlightened agriculturist, of Agde, in the South of France, considering these grasses to belong to the cerealia, began a series of careful experiments on the *Ægilops ovata*, with a view to ascertain what effect would be produced upon it by cultivation. A plot of ground, sheltered by high walls, and sufficiently distant from the fields of grass and other gramina, was prepared, and in this he sowed a few seeds in 1838. The plants grew from twenty to twenty-four inches high, and ripened by the middle of July in the following year; and though with but few fertile spikelets, the yield was in the proportion of *five* to *one*. Here was already a difference, best understood when we remember that in its wild state the *Ægilops* seldom grows higher than from six to nine inches with curved stalks, bearing a small flat rudimentary ear containing one or two grains. The stalks are extremely brittle, and when fully ripe the ears turn black and fall off, like the leaves from a tree. In these latter respects, M. Fabre's crop of 1839 retained its original habit, for the ears were deciduous, and the stalks broke easily; but we see a marked difference in height, and in amount of produce. The seeds were again sown; and in 1840 the spikelets were more numerous, scarcely an ear without two seeds, and these more floury than before, approaching the character of wheat. In 1841, the resemblance to wheat was still more observable; the ears, which were less flat, had from two to three grains, and the awns or beard had almost disappeared. In the next year the plants stood still, being slightly attacked by rust; the number of grains, however, was not diminished. But in 1843 the delay was made up: the stalks grew three feet high, and stronger than in any previous season; the ears could not be easily broken off; the grains were plump: and one of the plants yielded 380 for 1; another, 450 for 1. In 1844, every ear was full, and the grains not so densely coated as before; and in 1845, M. Fabre considered the transformation into wheat (*triticum*) complete: all the plants were true representatives of cultivated wheat.

Here, then, in seven years, we have a change effected by artificial means, which may be regarded as one of the most extraordinary phenomena of cultivation. The brief account we have given the history of the experiments, shows by what a gradual process a wild and comparatively useless grass was converted into one of our most valuable cereals: and more than this, the question as to the origin of wheat may now be considered as settled. Botanists have long repeated the statements, that our cultivated wheat once grew wild in Sicily, Babylonia and Persia; and here we have the explanation. No need now to assume the existence of a distinct variety; and already the first scientific agriculturists of France have come to the conclusion, that cultivated wheat, *tritica*, are only races of *Ægilops*.

Since 1845, M. Fabre has sown the seed, obtained with so much care, in an open field among vineyards by the roadside, and with a return of six or eight fold. The stems are straight and strong; the ears are round and beardless; the grains very floury; and in no single instance has there been any return to the form of the original *Ægilops ovata*. After this, who shall say what may or may not be effected by cultivation? The bearded wheat of Egypt is known to lose its beard when cultivated in England; and in some places the country people have a notion that our own wheat is changed into rye-grass in wet summers. This may be an error; but one thing is certain, that the more wheat is treated as a biennial, the better is the result.—*Chamber's Journal.*

For "The Friend."

Robert Widders was several times stripped of much that was within the reach of the spoilers. But as his sufferings and troubles exceeded those of many others, so also did his christian constancy and valour. Well, might he be called one of the valiants of God's Israel. The nobility, the zeal, the courage, and the resignation of his spirit to the will of God, which in his greatest exercises fully demonstrated his love to the Truth, says T. Camm, hath often affected my spirit; for I never saw him in the least dejected nor concerned, when his cattle, corn and household goods were by wholesale swept away. But he was one that knew well for what he suffered, who enjoyed the sweetness of an eternal reward, in heavenly treasure an hundredfold here, together with the evidence of a crown in eternity. Thus, R. W. had learned to be cheerful and content in the want, as in the abounding of those outward things with which he had been largely endowed, and could, like upright Job, bless God who gave, and who permitted them to be taken away. Frequently, when conversing respecting other Friend's trials, he would say, "It is well with all those that suffer for the cause of Truth; they are blessed; they enjoy peace. There is nothing that hath come, but there hath been need for it, and a service in it; for all our sufferings work together for our good, and the glory of God, and the remainder of wrath will be restrained." During the illness which immediately preceded his death, he was resigned to the will of God, and dwelt on the Lord's mercies to his church, saying, in the language of the prophet: "The Lord shall comfort Zion; he will comfort all her waste places; he will make her wilderness like Eden, and her desert as the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody." At another time, in allusion to his own blessed experience, he remarked, "The work of righteousness is peace, and the effect of righteousness, quietness and assurance forever." He would frequently observe, that "his heart was filled with the love of God, and that there was nothing between him and the Lord;" adding, "Thou hast taught me the way of life, and makest me full of joy with thy countenance." Thus his thoughts centred on an enduring inheritance, having fought the good fight, and kept the faith, he could resign the world, its sorrows, persecutions, and joys; and rejoicing in the unclouded prospect which opened before him, say, "Mine eye beholds Jerusalem, a quiet habitation."

For "The Friend."

Early Anti-Slavery Advocates.

RALPH SANDIFORD.

(Continued from page 110.)

Previously to writing the book, Ralph, in his labours with those who held slaves, suffered himself at times to get into the very spirit which has characterized some opposers of slavery in the present day. He bitterly denounced the oppressors. It would appear, indeed, that his deep feeling on this subject had produced partial insanity. He says that he became so darkened in his "understanding that all seemed lost unto me, being swallowed up in it through the violence of the tempest, that the elements which should have been subject, prevailed over me, which put nature out of course, to the defacing of the whole body, that I was as a sign unto you because thereof. Then, as though the rod was on my own back, I suffered with them [the slaves] in the natural body, in which I would vindicate them in such language as proceeded from the exasperation of oppression." His course herein, he says, "I am not about to vindicate, but to acknowledge my infirmities under the provocation, and the Lord's mercies in my deliverance. He knows whereof we are made, and remembers that we are but dust. Though I was as swallowed up in desperation, yet he caused the sea to be still; that I might sing of my deliverances from Egypt's bondage and darkness, and my preservation through the sea."

He apologises in an address to "select Friends," ministers and elders in the Society of Friends, because he had not obtained the concurrence of the meeting with his book, and says that if he could have had it, "it would have been joy" to him. After showing that some who had been begotten into that faith which gives victory over the spots of the world, had so departed from it as to see no harm in slavery, nor even in selling slaves at vendues like beasts, he adds, "It were better we had never known the truth, than afterwards to charge sin on it, as though it admitted such practices." "I leave it to God, the Judge of all, before whom, and the whole host of heaven, the truth thereof will be manifested; and in the interim I have eased my spirit in as soft a stile as I could."

Ralph Sandiford, although not a correct writer, is a strong one, and many passages containing gospel truths in language of considerable beauty, may be found in his book. A part of his preface abridged we will here add, not for its elegance of expression, but for its truthfulness and argument.

"Our Friend, George Fox, in a sermon taken in short-hand as it was preached at a Monthly Meeting in Barbadoes, in the beginning of time, when many were convinced that had slaves, advised them to use them well, to bring them up in the fear and knowledge of God, and after a reasonable service to set them free. This was far from encouraging them to buy more. If they had gone back again into that trade, what had their convincement done for them, but to bring them into greater judgment for their disobedience. Before Friends were a people, many of them were valiant men with the sword, for which they were had in great esteem amongst men, because they [illegible] the nation's deliverance from the oppress[illegible] priests, physicians and lawyers. The one [illegible] a trade of the soul, the next of the body, a[illegible] other of the property. Our Friend, George[illegible] was called forth by the Lord to minister, [illegible] the wisdom of man, for in-that he was unle[illegible] but in the openings of Truth, which mani[illegible] wherein all these were out of the way, an[illegible] by the universal grace all might be resto[illegible] their services, both for the good of soul and [illegible] This caused these worthies to lay down [illegible] swords as unfit for carrying on so great a [illegible] which must be done by a higher power. I[illegible] power they went forth, having the sword [illegible] spirit, which gave them victory over princip[illegible] and powers, and spiritual wickedness in [illegible] places. While Friends stood here, test[illegible] against everything high and lifted up, as ine[illegible] tent with this glorious day, then did the [illegible] prosper,—large meetings were settled herei[illegible] flourished. But in time this dark trade cre[illegible] in amongst us, to the very ministry, because [illegible] profit by it, hath spread over others like a le[illegible] to the grief of the honest-hearted, who are [illegible] strained to sojourn in Mesech, or dwell i[illegible] tents of Kedar, the habitation of blood." A[illegible] we fall short and lay waste the ancient testin[illegible] which was, and is for the bringing down al[illegible] pression and violence, that instead thereof [illegible] lasting righteousness may be established?"

It is probable that Ralph intends to descril[illegible] own state, when he says that slavery tole[illegible] amongst professors of the Truth, had "burc[illegible] the upright, and offended tender seeking [illegible] causing them to dwell alone from all soc[illegible] where this practice is indulged, lest they sh[illegible] have fellowship with that, which contradicts [illegible] gospel of Christ." To the oppressed he [illegible] writes, "In that love that cements the whole [illegible] tion, and beareth all things, I would advis[illegible] brethren, whether Indian, Moor, or tawny sl[illegible] to submit with patience to what our Lord has [illegible] mitted in this world, believing that there i[illegible] eternal region which swallows up this, wherei[illegible] will vindicate his justice. Therefore, for his [illegible] who suffered for us, in whom we may be fre[illegible] deed, and over the heads of our oppressors, [illegible] over our present suffering [let us] cheerfully [illegible] our little time here, fulfil our daily task, and [illegible] the love of those we are under in the land of [illegible] captivity. This will prevent evil words amc[illegible] us, and severity and cruelty towards us."

After expressing his disapprobation of ta[illegible] man's life as a punishment for stealing, and [illegible] gesting that making thieves labour for a livelih[illegible] would be more to the purpose, he goes on to r[illegible] that the mercy of the Most High is manif[illegible] even to the inferior creatures. He quotes [illegible] texts enjoining assistance to be given even to [illegible] enemy's ox or ass, and adds, "Perhaps thou [illegible] say, 'Doth God take care for oxen?' Yes, ve[illegible] the law hath guarded against the hard-hea[illegible] Jews, that it tenderly regards the very birc[illegible] the air. If thou find one of their nests, the [illegible] should not be taken with the young. Though [illegible] of them should be sold for a farthing, yet [illegible] without the Father, unto whom every hair of [illegible] head is numbered. If I abuse one of them, [illegible] it not groan to its Creator, who made it of [illegible] good pleasure, and everything that hath bre[illegible] gives him praise? When he was entreated [illegible] Nineveh, the seat of violence, he had a regar[illegible] the cattle. When Balaam in his anger smote [illegible] ass with a staff, the Lord opened the mouth of [illegible] ass to reprove the wrathful prophet, who cov[illegible] the gain, which the righteous Seed cannot live [illegible] or submit to. A good man, saith Solomo[illegible]

ful to his beast. The beast serves us, and d we not be ungrateful for their service if we not due care of them? The nature and spirit nan may be known by his government over the ior creatures, which the Lord created for his , and the accommodation of man. And should re, in love and thankfulness to him that made , and in gratitude for their service, take care they have food and rest, and what else is con- nt for them? Not only for profit, but from nciple of justice. Should I receive benefits them, and yet be so barbarous as to deny what is necessary, then certainly I have yed from the righteous law of God written on eart. If I should kill or torment any of s creatures, only to satisfy my will, I act un- y, show the tormentor [the devil] to be my er, and the same measure will be mete to me . The creature made not itself, nor was it ed in vain. Neither should we oppress the ion, by coveting to winter more creatures we have provided sufficiently for. Would be doing as we would be done by. Were we g a voyage to sea, would we not lay in store ne worst weather and the longest time? In duty the very bee and ant are instruction to and shall we want wisdom, or neglect to pro- for the creatures under our charge, when our est is bound up therein? Neither should we e their beauty, by cutting off their ears, or r ornaments, which God has given them, ac- ng to his law in nature, for defence from and weather. We go to the very Indies for and umbrellas which are for the same service ." * * * "As man comes to be restored ugh Christ, he acts in that nature which can- exert itself, otherwise than in pure love and erness toward all the creation of God. Were ome to this innocent life, of doing as we would one by throughout all the creation, we could inculcate any principles in our children, that eed from the wrathful nature; then should we h more enjoy ourselves, and they would easily ubdued by love, which governs without a d. The very dumb creatures have a sense of nd are governed by such in peace, not finding er to raise the wrathful nature in them."

alph Sandiford appears to greater advantage is writings, than his more celebrated contem- ry, Benjamin Lay. He evidently writes un- greater care, that he does not violate the t of love and kindness, whilst advocating the ciples of justice, mercy and love. There is cely one page in all his book, which does not ain sound principles of morals, and pure doc- al truth, well worthy to be kept in remem- nce, from generation to generation.

ne more quotation we will give. After stating he that would propagate the gospel by human e, destroys it, he adds, "Let us wait for access he throne of Grace, that we may have admit- ce to the balance of the sanctuary, to weigh e things. Put in thy lordliness and riches, tes founded on oppression, though thou hast t a town with blood, and established a city iniquity, and couldst put in the glory of the le world which passeth away, and then see if ill answer to the loss of eternal riches to thy l, which cost the blood of thy Redeemer. Un- the sense of this, am I thus drawn forth to e. If it should please the Lord, I might be of vice but to one soul, I should be sufficiently mpensed for my thus exposing myself to the sures of men for this labour of love. Groans supplications have been offered up unto the d, night and day, that this trade, with the le train of iniquity attending it, might be pt out of all churches that make mention of thy name. That the knowledge of thee, O Lord, might spread over the Universe,—whom to know is life eternal. That thy gospel may be preached in the true property of it, to the drawing in of souls unto thee. That the light of the moon may be as the sun, and the light of the sun as seven days. That all oppression and violence, that has hindered the progress of thy Truth, may be cen- tred with the author thereof to the pit that is bottomless."

(To be continued.)

From "Frazer's Magazine"

New Metals.

It is not wonderful that the labours of the miner and of the metallurgist have at all times been linked with superstitious associations in the minds of men. The one pursuing his search in the depths of the earth, in darkness and uncertainty, only ministers to the demands of the other for a perpetual supply of those strange stony masses out of which the living metal is drawn; and before chemistry had explained every change which the ore underwent, from its first appearance on the dressing-floor to its fabrication in the hand of the artisan, where, in all the range of art, were trans- formations to be found so complete, mysterious, and astonishing as these? Let any one stand be- fore a blast furnace,—let him wonder at the amount of mingled ore and limetsone and coal that are poured into it by the wagon-load in a constant stream sixty feet above his head, and let him watch the perpetual overflow of *slag*, a veritable lava, which slowly emerges from the bottom of the fur- nace at his side,—and let him await the moment when the rough moulds are ready, and the chan- nel cleared, and the arm of the foreman is bared to give the final blow that is to pierce the wall of clay that supports the molten metal within;— then let him stand by as the luminous flood of iron pours down, true to the channel cut for it, yet as it were resenting the restraint, and momentarily flinging from its surface a myriad stars of fire, un- til it flows tranquilly into each trough impressed in the sand for its reception, and lies in a series of furrows to cool into its well known form of "pig" iron. And this process has been repeated each day without one day's intermission, for it may be thirty years, from that one furnace; and the flames have risen for that period from its mouth, render- ing the midnight air of some wild mountain land of Wales lurid for many a mile, or may have helped to show to the nightly traveller the horrors of that "black country" above Birmingham, from which every earnest visitor will come away with such dark foreboding and such troubled thoughts on the great social problems which it must suggest. How wonderful a process is this by which the con- stant stream of iron into the commerce of the world is maintained in its perpetual flow! Com- pare the lump of heavy clay, or the mass of red or brown dull earthy rock, or of bright iron-gray stone which form the various varieties of iron ore, with the metal that emerges from them; pound, sift, do what you will, with the ore, scrutinize it with the microscope, it is still a stone, no particle of metal can you find there. Examine the metal on the other hand; it has nothing of the earthy in it. Resonant, and bright, and flexible, and strong; whence come these newly gotten powers? They do not reside in the ore, but seem impressed upon its transfigured substance by the will of the opera- tor:—now as "soft-iron," pure and malleable, tough, infusible, bending without fracture, fibrous, and capable of being welded bit to bit, like seal- ing wax, at a sufficient temperature:—now as "cast iron," less pure in its chemical nature from containing carbon (the chemist's charcoal) as a constituent, brittle, sharp in its outline, crystal- line in its structure, readily melted and cast in moulds, breaking but never bending,—how oppo- site are its characters,—yet we may see it again, in the form of steel, assuming nearly all these cha- racters, or surrendering any one of them once more at a moment's notice. For now it shall exhibit in the most exalted degree, brittleness or tough- ness, a brittleness unbending or an elasticity un- rivalled, a hardness adamantine or a softness which yields like brass to the engraver, according as the cunning workman shall impose the one or the other "temper" on its docile substance. And so iron becomes the ready servant that is to work out the vast demands of commerce: it is now the main- spring of our time-pieces and the exquisitely deli- cate regulator of their every vibration; it is no less the sinew and the bone of the iron horse, and the rein that guides him; the skeleton of the bridge with its untiring span, and of the ship whose keel can never strain; at once the impeller and the im- pelled of the automaton machinery by which com- merce moves.

Let us consider another metallurgic process. A furnace is constructed to throw all its heat by reverberation on a mass of lead, and as the metal melts, a current of air is made to play on its sur- face. Soon that surface becomes covered with a molten floating liquid, which flows off from it con- tinually, and will flow so long as any lead remains. The last portions of the lead however are preserved for the silver they contain; the rest has all disap- peared. This floating dross into which the air has converted the lead, hardens as it cools, and forms then a beautiful yellow-orange, unmetallic, highly- crystalline, soft, solid substance—*litharge*. It is the "oxide of lead." It is the air that here, re- versing the dictum of Anaximenes, is the destroy- er. Its oxygen has combined with the melted metal. It needs not to melt iron to produce an analogous effect. If the bar of refined iron be but left in neglect to the rude influences of the weath- er, to air and moisture, it will soon be seen that the metal, with all its stern qualities, is like man himself, dependent on certain conditions and cir- cumstances, which must be ever supplied and pre- served around it, or the bright shall tarnish, the strong fret away into weakness, and the lustrous and the elastic, the stern to labour and the patient to endure, shall suffer corrosion, and become a dull insipid earth, a mere heap of rust. Yet from this earth, this oxide of iron, no less than from the dross of lead, the metal may be again recovered. The earth or calx is in either instance formed by a union of the metal with the oxygen of the air, and any substance with a stronger tendency to com- bine with that oxygen will free the metal of it, and the iron or the lead may be restored to their me- tallic form of existence. Carbon, that is coal or charcoal, effects this, and the operation is similar in result whether it be performed in the blast-fur- nace whose weekly product is above a hundred tons of iron, or in the reverberatory furnace wherein lead is reduced to the form in which we use it.

It was this singular conversion of a metal into an earthy calx, and this inversion of the phenom- enon by the reconversion of the earth into the metal, that incited the alchemist to perpetual ex- periments, from the days of Geber to those of Beecher. Was there in fact anything contradic tory or absurd in the belief that the crucibles of Albert the Great, of Raymond Lulle, or of Arnold, had yielded gold when gold had been absent as an ingredient from the conditions of the experiment? Did not a mere calx, when mixed with charcoal, yield lead? Did not the very metal of silver, Luna herself, emerge from ores in which no silver could be seen? nay, did not even the Saturnine

ores—did not the stones which yielded lead, yield, too, their small quota of this queenly silver? If Luna could thus emerge from the region of Saturn—if the ores of copper when mingled with calamine produced not copper, the Venus of the metal-firmament, but brass,—if bronze sprang from the conjunction of Venus and Jupiter, and the copper and the tin lost each their characters in the bronze they formed, why should not the addition of some subtle redder mercury give to tin the properties of gold, or teach the alchemist to transmute the dross of Saturn or the charms of Venus into the glories of Sol, the golden metal-king?

(To be concluded.)

Report of the Managers of the Howard Institution, for the Reformation of Discharged Female Prisoners.

The members of "The Female Prison Association of Friends," having felt the need for a number of years, of a suitable asylum or shelter, for such discharged female prisoners as really wished to reform their lives, but who, being destitute of respectable relatives or friends, were induced to return to their former evil haunts and wicked companions, and thus, drawn deeper and deeper into the vortex of iniquity, found themselves again and again the tenants of the dreary cell.

Accordingly after due deliberation thereupon by those interested in the prisoners' welfare, and several individuals having kindly offered to assist in furnishing the requisite means to carry out the design, it was concluded to try the experiment for one year; accordingly a house was rented for the sum of $275 per annum, situate on Spring Garden street below Twelfth; the services of Mary Murray were engaged as matron, and the Institution opened on the 1st day of Ninth mo., (September,) 1853. This location not being very desirable on some accounts, it was thought best to select a more retired situation, and accordingly in the Third month, (March,) following, another house was taken (our present location) situate on Poplar street, four doors west of Sixteenth street, at a rent of $300 per annum, and the inmates removed thither with as little delay as possible.

Our plan is, to board and clothe for a term of from three to six months, and not usually less than two months, such discharged female prisoners, as may seem from time to time, to the Committee, to be sincerely desirous of amending their lives, and by endeavoring to surround them with the right influences, preparing the way, by this short period of probation, a little to test their desires for a return to respectability, and an honest calling,—or, as it may be termed, a stepping stone between a prison and virtuous life.

Since the opening of the Institution, in the Ninth month, 1853, fifty women have been admitted; of this number, situations in the country have been procured for nineteen, from most of whose employers, we have received at different times, satisfactory accounts; as also occasional letters, expressive of much gratitude from the objects of our care and solicitude themselves; and although we feel to have nothing to boast of, being well assured, that "except the Lord build the house, they labour in vain that build it;" yet are we at times cheered and encouraged to hope, by the industry and general good conduct of the inmates of "the Howard Institution," that the care and labour bestowed upon them, will not be wholly in vain.

The women are chiefly employed in plain sewing and quilting, which they execute generally in a creditable manner, under the superintendence of our Assistant Matron, Catharine Horn, who also devotes a portion of the evenings to instructing them in reading and writing.

Our Matron, Mary Murray, continues to discharge her duties with fidelity, and we believe has the best welfare of these poor erring ones much at heart.

To those kind friends, through whose liberality we have been enabled to commence and carry out this Institution to the present time, we would respectfully appeal, and ask them (as well as other benevolent disposed individuals,) if the concern shall be suffered to languish, or whether it is likely, the requisite means will be placed at the disposal of the Managers, so as enable them still to continue its benefits.

Contributions either in money, clothing, provisions or articles of furniture, will be thankfully received at the Institution, Poplar street, four doors west of Sixteenth, or by our Treasurer, Sarah E. Wistar, No. 133 Filbert street.

If thou receivest an injury from any man, remember there are two things in it, viz., the sin of him who does it, and the suffering which is inflicted on thyself. The sin is against the will of God, and it greatly displeases Him though he permits it. But the suffering which thou art called to endure, is not in opposition to his will. But on the contrary, he wills it for thy good. Wherefore thou oughtest to receive it as from His hand.—*Molinos.*

A correspondent of the Providence Journal, writing from Rome, says:

"The government allows several pounds of snuff a year to each priest, and so the habit of snuff-taking is as common among them as is the habit of tobacco-chewing among Americans. I have repeatedly seen a priest take a pinch of snuff as he was kneeling before the altar, and offer it also to the one by his side. I have seen in the elegant church of St. Eustache in Paris, and often in the churches of Rome, before a congregation of polite people, a priest, as he was about to commence his discourse from the pulpit, fill his nose with large quantities of snuff. And last, I have seen the Pope, before the high altar of St. Peter, take snuff as the host was about to be raised by the officiating priest! This might shock the propriety of some among us, but in Europe it is a thing so common as not to excite any surprise."

THE FRIEND.

SECOND MONTH 2, 1856.

In the last number but one we quoted from the "Life of J. J. Gurney," the charge which his biographer makes against those Friends who have borne testimony against some parts of his writings, evidently intended to apply to those who were instrumental in preparing the "Appeal for the Ancient Doctrines," and consequently to the Yearly Meetings which sanctioned and issued it. Often as this charge of unfairness and misconstruction has been preferred, we are not aware that any one has attempted to show that the passages quoted as unsound are not fairly taken, that the meaning attached to them by those objecting to their import is not correct, or that the contest exhibits them in a different point of view from that in which they are presented.

Every one can read and examine for himself whether they do not fully convey the meaning attributed to them in the "Appeal," and whether the views declared in it to be unsound, are not those which the author, *at the time*, was desirous to inculcate; and likewise, whether those views are not incompatible with the faith of the religious Society of Friends, as set forth by its approved writers, in the quotations from their works pl in juxtaposition with the former. Such an ir tigation, uninfluenced by the prejudice of p spirit, and unawed by the fear of man, cannot think, result otherwise than in bringing home conviction, whether it is acknowledged or that the words of the "Appeal" are true wher says, "the passages here brought together, tain sentiments in many respects at variance those held by our ancient Friends, and als professed by our religious Society." "Brief marks on Impartiality in the interpretation Scripture," published in this country (fro copy sent from England) in order to sh how far Friends had departed from their origi faith, was written by J. J. G., for the expr purpose of proving that certain views, or as characterizes one of the most important ticles of our faith, "peculiar notions" prou gated by primitive Friends, whom he designa as "certain persons under our name," are sound; and, at the same time, to inculcate own, as he no doubt believed, more corr exposition of doctrine. It is an elaborate tempt to show unsoundness in certain import points insisted on by G. Fox, Robt. Barclay, J Phipps, and we may say the whole body of t early Friends, and to point out the dangerous co sequences resulting, as he supposed, from th adoption. These alleged errors of the ea Friends are ascribed by him to a misunderstandi of certain Scripture texts, and to what his biog pher, we suppose, would style, "an unhapp mistaken process of reasoning;" and views, su as the Society has never approved, are given corrections, or as the doctrines which J. J. G. b lieved to be in accordance with Scripture.

Now we ask any sincere, candid member of o religious Society who is acquainted with its fait whether these supposed corrections are not imp tant departures from that faith? and does t reading of this production, "in the spirit in whi it was written, and with that simplicity of pu pose in which alone the truth can be perceiv and apprehended," furnish, as the biographer a serts, "a sufficient answer to the charge" whic has been brought against it? Are the doctrin promulgated by such men as those whose nam we have mentioned,—who were the apostles Quakerism, and whose attainments in the scho of Christ placed them far above the range of mer biblical criticism,—and which doctrines have ev been maintained as portions of the faith of our r ligious Society, to be thus attacked by a membe be his station what it may, and the Church to b debarred from publicly rebutting the attack, an defending its faith and its faithful servants? an is it right and proper that the efforts made fo this purpose should be stigmatized as springin from ignorance and prejudice, and as "productiv of consequences which the lover of truth coul not fail to deplore"?

Look again at the other points brought int view from his other works, and see if there is no indisputable evidence accompanying the extract given in relation thereto, that it was the intentio and desire of the author when penning the portio of his works from which they are taken, to urg opinions, which the Society of Friends has a ways repudiated. The various quotations mad upon the cardinal doctrine of a universal savin light communicated to all mankind, show a grea want of clearness in this important particular, an exemplify the natural consequence of unduly ex alting the Scriptures, in practically diminishin the importance and necessity of the immediat guidance of the Holy Spirit, independent of thos precious records. We need not particularize th

ent points, for upon all that are alluded to
he "Appeal," we feel confident no fair
nce can be adduced of any thing having
omitted or added which would give any
meaning to the parts quoted than that
n they convey as they stand thus isolated;
re are unwilling to believe that any candid
d, knowing what the faith is that he pro-
s, will deny that "they contain sentiments in
respects at variance with those held by our
nt Friends, and always professed by our re-
is Society." The truth of this is so apparent
the biographer, notwithstanding his grave
unfounded charge, is obliged to admit it,
gh in so doing he employs the softened phrase
ere being passages "open to misconception,
which, especially when isolated and detached
the context, may be, perhaps justly, liable
ne exception."

t it is said to be "by an unhappily mistaken
ss of reasoning and criticism that an attempt
been made, with a zeal worthy of a better
, to prove that he (J. J. G.) was opposed to
great principles of Spiritual Christianity
h have ever distinguished the Society of
nds." The statement here made of the object
d at by those who have felt bound to bear
mony against the unsound views of this pro-
vriter, and which led to the preparation and
g of the "Appeal," is as erroneous as the
which would prompt an individual to ad-
e such a sentiment involving a charge against
arge Yearly Meetings is uncharitable, and may
ot say self-sufficient. While in the discharge
religious duty, it was found necessary to point
many of the dangerous errors contained in the
s, and to strive to prevent them from becom-
rafted on the faith of the Society, nothing is
respecting *the author* being "opposed to those
principles of Spiritual Christianity." He
declared his faith himself in the works he had
orth, and they left him to be judged by them,
ng, while they testified against parts of those
s which were unsound, that, "in various
s Christian doctrine is supported on Scriptu-
round." How far their labours are the result
"unhappily mistaken process of reasoning
riticism," remains yet to be shown. Surely
ne who is capable of appreciating the effects
life of godliness and devotion to the cause of
st, will believe it was from such a process of
ning and criticism that so many of the pillars
he Church militant, who within a few years
been gathered into the Church triumphant,
led to bear public testimony against those
s, to call on their fellow members to rally
rst principles and earnestly contend for
ancient faith of the Society; nor is it
e supposed that the concern of Ohio and
adelphia Yearly Meetings could have sprung
a source so shallow, when, after speak-
of the necessity "for all those who are
ous of seeing the waste places built up and
former paths restored, to put shoulder to
lder, and labour harmoniously in the great
of our day," they declare "it is from a fer-
desire to be found thus engaged in the Lord's
, and from *no wish to cast censure upon indi-
als*, that we have felt ourselves constrained to
e the preceding exposition."

ith the evidence afforded by the "Appeal,"
his own admission, it is difficult to understand
the biographer could allege that the same
se which has been pursued with the writings
J. G., "applied to the writings of the early
nds, to those of the first reformers, or even to
Holy Scriptures themselves, would be produc-
of consequences which the lover of truth
could not fail to deplore." Such an assertion, so far as it relates to the writings of our early Friends, must, we apprehend, have been used either without due consideration of its import, or from ignorance of those writings, for it certainly has no foundation in truth. As regards the writings of the first reformers, it is true that the same course would exhibit many similar discrepancies between their views and the more pure and spiritual doctrines of our religious Society, and R. Barclay, in his apology, has taken extracts from the works of those worthy men, in the same manner as the extracts from the works of J. J. G. are taken in the "Appeal," and in the same way shown that they convey sentiments incompatible with pure christianity; but we should suppose no true Friend would imagine his course "productive of consequences which the lover of truth could not fail to deplore."

The "Life of J. J. Gurney," carefully as it has been compiled so as to exclude every thing which was thought might not exhibit him as a consistent Friend, affords an insight into his character, that we think explains the inconsistencies to be found in his writings. It shows him to have been a man of amiable disposition, of generous impulses, and an expansive benevolence, with a mind of medium powers, well cultivated by a collegiate education, but lacking originality, and peculiarly impressible by surrounding influences. Early training and associations imprinted on his mind the doctrines of the National Church in reference to the plan and means of salvation, and his continued social intercourse with members of that denomination in his family circle, and with many occupying conspicuous stations as its ministers, as well as with others differing from it mainly in their views on church government, together with his course of reading and study, kept up, if it did not strengthen those impressions; so that no subsequent change in his religious views and feelings went deep enough to obliterate them in all the points where they differ from the more simple and spiritual profession of Friends. His disquisitions on divine things bear marks of their uncertain origin, and hence his Quakerism, which he says, because of their defects he would not define "as the system so elaborately wrought out by a Barclay, or as the doctrines and maxims of a Penn, or as the deep and refined views of a Penington," naturally succumbs, again and again, to his original and long practised habits of thought and reasoning.

The men whose definition of Quakerism he rejects, had also been early trained in views differing widely from those they afterwards promulgated, but in the thorough change wrought in them, comparable to breaking up the fountains of the great deep, *all* old things were done away, and their faith, begotten and perfected through the immediate operation of the Holy Spirit in the heart, was complete in all its parts, without inconsistency or contradiction, and in strict accordance with the Holy Scriptures.

The efforts of the biographer and others, to pass the works of J J. G. down to posterity with the reputation of being true expositions of Quakerism, imply a determination to sustain his doctrines, be the consequences what they may. But we trust they will yet pause and consider what incalculable mischief and distress have been brought upon the Society everywhere by the promulgation of the doctrines adverse to its faith. None can fully estimate the suffering it has produced,—Friends arrayed one against another; on the one side to support a man of high social position and popular influence, on the other to guard the Society from being carried off from its original ground by a conscientious effort to resist and reject the doctrinal errors he has published to the world. Confidence in one another has thus been greatly impaired, sincere love and fellowship very much broken up, and the unity of the Spirit in which the strength of a religious society mainly consists, seems to be regarded by too many as hardly needful to be sought for. What benefit ever has or ever can accrue to the Society of Friends from attempts to modify or reform its principles or its church organization? They have been established in the wisdom of Christ, and all such attempts have proved vain from the days of Perot and Keith, of Wilkinson and Story, to the present time. The restless or superficial, who may have been beguiled into such schemes, have been separated from their best friends, and landed in darkness and difficulty. True Quakers hold no other religious principles than those preached by our blessed Lord and his apostles. The early Friends were enlightened by the Holy Spirit to understand those principles, to promulgate and practise them, and those who strive to lay them waste, must fall away from the life and preserving power of Truth, and become involved in confusion. But we believe there are yet many living members of the Church of Christ scattered throughout the Society every where, who will be kept by his power earnestly wrestling for his blessing on themselves and on it, and enabled to bring forth fruit to his praise and to the maintenance of a pure faith and the restoration of right order amongst us.

The Managers of the "Home for the Moral Reform of destitute Coloured Children," acknowledge the receipt of ten dollars from a Friend in Colerain, Ohio, at least so post-marked, bearing date Eleventh month 24, 1855. And also five dollars for the same object, from a few Friends, "some of it from the children," in the neighbourhood of Harrisonville, Harrison Co., Ohio, enclosed in a note dated First mo. 26, 1856, which donations are very acceptable.

SUMMARY OF EVENTS.

EUROPE.—News from Liverpool to First mo. 12th. The English funds continued to decline. Consols on the 11th were quoted at 86¼ a 86⅝. The Bank returns for the week were unsatisfactory. The monthly returns of the Bank of France were also unfavourable. The decrease in the bullion in the Bank of England, was £283,000, and that of the Bank of France had diminished £772,000 in the month. Cotton had declined from ⅛ to ¼d. with sales of 44,000 bales during the week. Flour was in better demand, and prices had advanced 1s. per bbl. The range was from 42s. to 44s.

The War.—Advices from the Crimea state that the Russians have increased their fortifications over Inkermann, and have unmasked new batteries on the left of the Chernaya. No injury was received by the ships of war in the late storm. The threatened destruction of the celebrated docks of Sebastopol has commenced. One of them was demolished by the French engineers on the 22d of Twelfth month; its destruction was fully accomplished, the blast having reduced the massive fabric into a ruined and confused heap of stones. The remaining four docks are to share the same fate, as soon as the needful mining operations can be completed. These docks were constructed by the Russian government at immense cost. A part of the Russian troops in the Crimea had been ordered to reinforce Gen. Mourarieff in Asia. The Turkish army under Omar Pacha remained in Redoubt Kale shut up there by the winter and the Russians. His army was not well supplied with provisions. The Council of War at Constantinople was directing all its efforts to the defence of Erzeroum and Trebizonde. The railway from Moscow to St. Petersburg is to be protected by redoubts placed at intervals along the line. Each redoubt is to be occupied by a battalion of militia, who are to be responsible for the line within their limits, to the extent of guarding it against any surprise by the enemy. The price of saltpetre has risen exceedingly in Russia. Richard Cobden has published a new peace pamphlet. The popular feel-

ing in England continued to be warlike. It is said to be less so in France. A despatch from Berlin of the 10th says, that "England has taken a very high tone towards the Prussian government, threatening to blockade the Prussian ports. The cabinet is becoming alarmed, and strong efforts will be made to induce Russia to accede to the terms proposed." The alliance between Spain and Great Britain and France, has been formally consummated, Spain binding herself to send into the field from ten to twenty thousand men in the spring, and her interests, particularly Cuba, to be protected by France and England.

DENMARK.—Denmark has announced her continued neutrality, and disavows any connection with the Swedish alliance. The Sound Dues Conference, which was to have opened at Copenhagen on the 2d, has been indefinitely postponed. The government is said to be much embarrassed as to the course to be pursued towards the flag of the United States, on its first attempting to pass duty free after the expiration of the present treaty.

JAPAN.—The treaty with this country is attended with some difficulties, the American ship masters and the Japanese authorities not understanding its provisions alike. It is stated that a fleet of twelve American whalers recently visited Simoda, in anticipation of receiving supplies. The report is, that they were treated very unkindly, and a determination was made by the Japanese from some cause, not to furnish them with any. The Americans then took what they wanted, and paid in dollars at their fair weight. It is said that guns had been fired, and Japanese killed. The Friend of China of Eleventh mo. 12th, has the following:—"We learn by the Tartar, that the day after the Japanese convention (British) was ratified at Nagasaki, Admiral Sterling was aided by the commissioner to give his advice on the best course to be pursued towards the Americans, who, it was said, with nine vessels at Simoda, were breaking the peace in the most outrageous manner. The Admiral is reported to have recommended concession to the American demands, provided they were in any way reasonable."

HAYTI.—Recent advices confirm the report of the complete defeat of the Emperor Faustin, in his expedition against the eastern side of the Island. His army was totally routed with the loss of many of his best officers, all his munitions of war, and the Emperor's military chest containing the funds for the war. Faustin's place of refuge was unknown, and Gen. Santander had offered a reward of 10,000 doubloons for his head.

CENTRAL AMERICA.—A recent arrival from Truxillo, Honduras, brings a report that General Cabana, the former President, who had lately joined Gen. Walker, was on the frontier with 400 Americans and 1000 native troops, for the purpose of wresting the country from Guardiola. It was supposed he would succeed. The natives generally were favourably disposed to Walker whose forces were receiving accessions by every steamer.

UNITED STATES.—*Congress.*—During the last week the voting for Speaker continued in the House of Representatives, with no better results than heretofore. Richardson having declined being any longer a candidate, the democratic vote has been transferred to James L. Orr, of S. C. Fuller also withdrew, but a number of his friends continued to vote for him. On the 26th, the following resolution was adopted by a vote of 108 to 93. Resolved, That, in the opinion of this House, the repeal of the Missouri Compromise of 1820, prohibiting slavery north of latitude 36 deg. 30 min., was an example of useless and factious agitation of the slavery question, unwise and unjust to the American people. Another resolution declaring that the restriction contained in the Missouri Compromise ought to be restored, was adopted by a vote of 101 to 100. On the 28th, a resolution for the election of Speaker by a plurality vote, was again offered. It was laid on the table by a vote of 106 to 100.

Kansas.—On the 24th ult., the President sent a special message to Congress on the affairs of Kansas. In the Senate it was referred to the Committee on Territories. In the House it was read and laid on the table. The proceedings of the Free State party in the territory are denounced in the message as revolutionary and disorganizing, and Gov. Reeder is censured severely for his negligence and mal-administration. The President considers that the peace not only of Kansas, but of the Union, is seriously threatened. He says, if the opposition to the constitutional authorities of Kansas takes the form of an organized resistance, it will lead to treasonable insurrection, and must be suppressed by the Federal Government. He concludes by saying, that if the inhabitants of Kansas shall desire a State formation, and be of sufficient numbers, the proper course would be a convention of delegates to prepare a constitution, and recommends the enactment of a law to that effect, in order for its admission into the Union in a lawful and proper manner, and a special appropriation be made to defray any expenses which may become requisite in the execution of the laws, or in maintaining public order in that territory. He does not allude to the well-known fact, that this trouble has all grown out of the repeal of the Missouri Compromise.

Pennsylvania.—The Judiciary Committee of the House of Representatives have made a written report affirming the right of citizens of the south to transit through Pennsylvania with their slaves. A minority report denying such right, was also presented. A bill has been introduced into the House, providing that the action for damages commenced by Passmore Williamson against Judge Kane, shall be removed from the Court of Delaware County to the Supreme Court of Pennsylvania sitting at Nisi Prius, in and for Philadelphia. The bill repealing the Restraining Liquor Law of last session, has passed by a vote of 69 to 25. The bill has gone to the Senate, and been referred to its Committee on Vice and Immorality. The general expectation is, that a majority of the members of that body are disinclined to repeal the existing law, without first devising a substitute for it. The supplement to the charter of the Philadelphia and Baltimore Central Railroad Company, authorizes them to borrow $1,500,000, to construct and equip their road at seven per cent. interest, and issue bonds therefor, secured upon that part of the road located in Pennsylvania.

Philadelphia.—Mortality last week, 207; of small-pox, 22. The total receipts into the city treasury during the year 1855, amounted to $5,174,969. Large as this sum is it was insufficient for the demands upon the treasury, and the finances of the city are greatly embarrassed. The Delaware river is closed by ice. The ice houses upon the Schuylkill have been filled with ice, a foot in thickness.

New York.—Mortality last week, 375. The harbour and the North and East Rivers are filled with huge masses of ice. The communication between the ocean or New Jersey is kept up by powerful ice boats and steam tugs.

Miscellaneous.—Senator from Mississippi. — Jefferson Davis, now Secretary of War, has been elected to the U. S. Senate.

Cost of Fences in the United States.—Burknap, a well-known agricultural writer, in speaking of the cost of construction and repair of the common fences which separate the fields from each other, and from the highways, says:—"No man dreams that when compared with the outlay for those unpretending monuments of art, cities and our towns, with all their wealth, are left far behind." All the specie in the country would probably go but a little way in paying for the needful fencing.

Deep Snow.—A great quantity of snow has recently fallen in the western part of New York. It is thought to average, throughout the State, from two to four feet. In Chautauque county the snow is said to be three feet on a level, and in Lewis county about four and a half feet.

Revolution in Monte Video.—A revolution broke out in Monte Video on the 25th of Eleventh month, and for four days that city was the scene of a war. Between 90 and 100 persons were killed, and a much larger number wounded. On the 29th, order was restored, and 123 persons belonging to the revolutionary party, embarked for Buenos Ayres.

The Hong Kong Affair.—The arrest of Capt. Nichols, of the American ship Reindeer, by the British authorities, appears to have warmly excited the American residents at that place. Capt. Nichols did not pay the fine imposed upon him. It was paid by one of the owners of the Reindeer, against the wishes of the captain and the United States Consul.

The Sugar Crop in Texas, this season, has been unusually large. The crop in Brazoria county is estimated at $500,000.

The Weather at Niagara.—An ice bridge, above Niagara Falls, connecting with Goat Island and Canada Shore, has been safely travelled by pedestrains the past week. Such a thing has not happened before for 25 years.

The Legislature of New York, has passed a law that no religious or benevolent society shall receive any bequest or devise, the annual income of which is over $10,000, and it must have been made at least two months before the death of the testator. In no case shall the bequest be more than one fourth of the estate.

Heavy Damage by Ice.—The destruction of pine timber in North and South Carolina, by the accumulation of ice on the trees, has been very great. The papers of that section speak of it as causing a very heavy lo property.

The Boot and Shoe Trade, in Essex county, Mass., ploys 15,105 males and 19,395 females. The numb pairs made annually, is 21,540,000.

Wrecks at Key West in 1855.—Eighty vessels v wrecked on the Forida Reefs, or arrived at Key We distress last year. The vessels and cargoes were va at $2,844,000. The total expenses were small, o to the well directed exertions of the wreckers; t amounted to $89,415; salvage, $100,495; loss, $4 300.

Expulsion of a Newspaper Correspondent.—Russell, Crimean correspondent of the London Times, who given such vivid pictures of the condition of the a in that quarter, has been mobbed and driven out of Crimea, by the soldiers, for speaking of the debauch and drunkenness which prevail in the English Cam

A Profitable Voyage.—A few months since a ship ed from New York for Australia, with a cargo mo of flour. It cost in New York about $10 per bbl., was sold immediately on arrival, for $25. The s ship went from thence to Calcutta, took in a carg saltpetre, &c., for New York. The net profits of voyage were about $110,000.

RECEIPTS.

Received from S. Hobson, agt., O., for Thos. Emm $2, vol. 29; from John Curtis, Cin., O., $2, vol. from Asa Raley, O., $3, to 52, vol. 28; from J. Ki agt., N. Y., for J. Leffingwell, $2, vol. 29, for A. Ki $2, for B. Fra; from C. Bracken, agt., O., for J. Wri and Saml. Russel, $2 each, vol. 29; from Richard H per A. Dirkin, Eng., 10s., vol. 29.

FRIENDS' BOARDING-SCHOOL AT WEST-TOW

The Winter Session of the School will close on Sixt day, the 4th of Fourth month, and the Summer Sessi will commence on Second-day, the 12th of Fifth mon next.

Those members of Philadelphia Yearly Meeting, w intend sending children to the school for the summ session, will please make application for their admissi on or before the 1st of Third month, to Joseph Sno don, Superintendent at the school, or to Joseph Sc tergood, Treasurer, No. 84 Arch street, Philadelph The parents of those children now in the school, w also please notify the Superintendent whether they w to return next session.

West-town, First mo. 28th, 1856.

The Original and Present State of Man. By Joseph Phip

A new Stereotype Edition of this work is now co pleted, and for sale at Friends' Book Store, 84 A street.

Friends' Boarding-School for Indian Children, at Tunessassah.

Two women Friends are wanted at this Institution assist in the family.

Also, a man Friend to aid in carrying out the co cern for the improvement of the Indians.

Application may be made to JOSEPH ELKINTON
377 S. Second stre
THOMAS EVANS,
Philad., Eleventh mo. 1st, 1855. 180 Arch stre

WEST-TOWN BOARDING SCHOOL.

Wanted, a Teacher of the Classical Department in t Institution.

Application may be made to either of the undersign members of the Committee.

SAMUEL HILLES, Wilmington, Del.
THOMAS EVANS, } Philada.
SAMUEL BETTLE, Jr. }

DIED, on the 13th ult., at his residence, Wilmingto Del., in the 74th year of his age, EDWARD TATNALL, esteemed member and elder of Wilmington Month Meeting.

——, at his residence in Burlington, New Jersey, the 24th ult., MAYBERRY MCVAUGH, in the 79th year his age.

——, at his residence in Fallsington, Bucks Coun Pa., on the 24th ult., JOHN FLETCHER, formerly of t city, in the 79th year of his age.

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tage to any part of Pennsylvania, for three months
d in advance, three and a quarter cents; to any
f the United States, for three months, if paid in
ce, six and a-half cents.

For "The Friend."

triped Gopher, or Prairie Ground Squirrel of Wisconsin.

is little creature closely resembles our com-
ground squirrel, being of nearly the same size,
ke it striped on the back, though with more
s, and these alternating with rows of round

It belongs to the same genus of marmot
els, the Spermophilus, which includes the
e Dog of the west.

is animal is described and figured by Audu-
nd Bachman, in their great work on the
rupeds of North America.

he traveller on our western prairies," say
"withdraws his attention from the bellow-
buffalo herd that is scampering over the
es, to fix his eyes on a lively little creature
quisite beauty seated on a diminutive mound
mouth of its burrow, which seems by its
pings and scoldings, to warn away the in-
r on its peaceful domains. On a near ap-
h, it darts into its hole; but although con-
l from view, and out of the reach of danger,
ngue, like that of other scolds of a more in-
nt race, is not idle; it still continues to vent
sentment against its unwelcome visitor by a
and harsh repetition of the word—'Seek—
"

ere is a great similarity in the habits of the
is spermophili that compose the interesting
to which the present species belongs.
live principally on the open prairies, mak-
eir burrows in the earth, and feed on roots
eeds of various kinds, which they carry in
pouches to their dark retreats under ground.
species frequently takes up its residence
he fields and gardens of the settlers, and in
ighbourhood of Fort Union and other places,
epresented as particularly destructive to the
ns. We found the leopard-spermophile quite
ant near Fort Union, on the Upper Missouri.
burrows were made in a sandy, gravelly soil;
were never deep or inclined downwards, but
orizontally within about a foot of the surface
earth. Two of them which were captives,
various nuts and grains, but chiefly on corn
nd ground nuts.

ese accomplished naturalists do not appear to
been aware of the most remarkable traits in
naracter of this little creature.

e Patent-office Report for 1853 contains a
ir on the Striped Gopher, by Dr. P. R. Koy,
cine.

says, it is found abundantly throughout most
e ravines and oak openings in Wisconsin and Northern Illinois, and in many parts of Iowa.

"For the last seven or eight years, I have made the habits of this interesting little animal a special study. Some years since, a lad announced to me that he had brought me a pair of striped gophers, two deer mice, and some two or three meadow mice, all of which he had in a box together. He had also two flying squirrels, tied up in a sack. On opening the box, to my surprise, and the boys' great disappointment, we found no mice. It was impossible for them to have escaped; what had become of them? On a closer examination we found a part of the skins of the mice. The gophers had dined on them! Here, there was something new. I then put the gophers and the flying squirrels into one cage, and in less than two hours, I found that they too had been massacred, and their brains eaten out by the blood-thirsty little gophers.

"This accidental circumstance led me with renewed interest to experiment and closely watch the habits of this much abused friend of the agriculturist. This striped spermophile is decidedly the most carnivorous hibernating rodent of which I have any knowledge. When a squirrel or other small animal is put into a cage with one of these, it will in a moment be all animation and activity, darting at the intruder, inflicting a wound, and flying back with such rapidity as to leave but little chance for defence. As soon as it has disabled its antagonist, it seizes it by the back of the neck, and kills it. During these combats, the gopher utters a low snarling growl, and emits a musteline odour. After killing their prey, they remove the upper part of the skull, suck the blood, and eat out the brains. The carcass is then devoured as occasion requires; but if an abundant supply is at hand, they only eat the brains, resembling in this respect the weasel. So strong is their appetite for flesh, that the female will kill and eat her own offspring if animal food cannot otherwise be obtained.

"Our little animals lay up no winter store of provisions, but retire to their burrows by the first of November, and there remain perfectly torpid until the frost is quite out of the ground in the spring. The adult animals utter a shrill chatter when alarmed, and glide through the grass with such celerity as to elude pursuit. They feed upon wheat, rye, oats, barley and Indian corn, but prefer grasshoppers and mice to either, and not unfrequently eat snakes and young birds. They never eat any kind of roots, fruits nor green vegetables; never cut down, nor gnaw young trees. The only injury I know them to do the farmers, is pulling out a little newly planted corn in the spring, and for this one offence they are condemned without mercy, without inquiring whether they do not subserve some useful purpose in the economy of nature which more than compensates for the damage done to the corn crop. I am satisfied that when the case of 'benefits versus injuries' is properly investigated, the agricultural interests will promptly decide that the 'striped spermophile' is an advantage to the country, and deserving protection rather than destruction from the hands of the farmers. They keep in check the meadow mice and other small quadrupeds. Ground squirrels cannot inhabit the same locality. I have one case in point. Mr. Taws, an energetic and intelligent farmer of this county, (Racine), bid up a liberal premium for all striped gophers killed on his premises; and so successful were his efforts to exterminate them, that in one or two years, not one was to be found on his farm, where they were formerly abundant; but, as the gopher diminished, the meadow mice increased, and in two or three years he found his farm infested with these to such an extent as to be highly injurious. His stocks of grain and hay were cut and greatly damaged; his fruit trees girdled and barked; his potatoes eaten in the hill, &c. Mr. Taws was unable to account for the circumstance of his farm being the only one in the neighbourhood, where the mice were at all troublesome. However, when I acquainted him with the habits of the striped gophers, he was no longer in doubt as to the true cause. He went home, and forbade a gopher being killed on his premises, and invited back as friends, what he had before persecuted as enemies; and now on his farm the mice are rapidly diminishing, and will soon be harmless."

Epistle of George Fox.

Dear Friends and Brethren,—Who are turned from darkness to light, and from the power of Satan to God, who are believers in the light, which is the life in Christ, and are become children of the light and of the day;—who are grafted into Christ, the second Adam, the Lord from heaven, and are gathered in the name of Jesus, in whom ye have salvation, and not in any other name under the whole heaven. For Christ Jesus saith, "Where two or three are gathered together in my name, there am I in the midst of them." Matt. xviii. 20. So you being gathered in the name of Jesus, he is in the midst of you, a Saviour, a Mediator, a Prophet, a Shepherd, a Bishop, a Leader, a Counsellor, the Captain of your salvation, who bruises the serpent's head, and destroys the devil and his works. Therefore, brethren in Christ Jesus, exhort one another daily, while it is called to-day, lest any of you be hardened through the deceitfulness of sin. For you are made partakers of Christ, if ye hold fast the beginning of your confidence steadfast to the end. Heb. iii. 14. Therefore, hear Christ's voice, for he is in the midst of you, a teacher. Take heed lest there be in any of you an evil heart of unbelief, in departing from the living God, as there is in too many in this day of provocation and temptation. While it is to-day, hear his voice, and let us consider one another to provoke unto love and to good works. Let us hold fast the profession of our faith without wavering, (for he is faithful that hath promised and hath called you,) not forsaking the assembling of ourselves together, as the manner of some is; (mark,) as the manner of some is, that did and do forsake the assembling of themselves together, but exhorting one another: and so much the more as you see the day of light appearing. For, if we sin wilfully, after we have received the knowledge of the truth, there remains no more sacrifice for sins; but a certain fearful looking for of judgment and fiery indignation, which shall de-

vour the adversaries. Heb. x. And therefore it is good not to forsake the assembling of ourselves together, but exhort one another daily; for Christ is in the midst of his people a teacher and a prophet, who saith, "Learn of me the way, the truth, and the life." We being many, are one body in Christ, gathered in his name, and every one members one of another. Having then gifts differing according to the grace that is given us, whether they be prophecy, let us prophesy according to the proportion of faith; and let those that minister, wait on their ministry; those that be teachers, on their teaching, and he that exhorteth on exhortation; he that giveth, let him do it with simplicity; and he that ruleth with diligence; and he that showeth mercy, is to do it with cheerfulness. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one towards another with brotherly love; in honour preferring one another. Rejoice in hope; be patient in tribulations; be not overcome with evil, but overcome evil with good; and if it be possible, as much as lieth in you, live peaceably with all men. Rom. xii. This is and was the practice of the church of Christ. And now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. I myself, also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, and are able also to admonish one another. Rom. xv., 13, 14. Here the church of Christ, in which he was in the midst, a teacher and the head of the church, were and are able, through him, to admonish one another. Let the peace of God rule in your hearts, to which ye are also called into one body, to wit, of Christ. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another, &c. Col. iii. Whatsoever ye do in word or deed, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by him: and above all things put on charity, which is the bond of perfectness. The apostle said to Timothy, "Be not thou ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel, according to the power of God, who hath saved us, and called us with an holy calling; not according to our works, but according to his own purpose and grace, which was given to us in Christ Jesus before the world began." 2 Tim. i., 8, 9. It concerns every one not to be ashamed of the testimony of our Lord, who hath called them by his grace; and not to be ashamed of any of Christ's prisoners, and afflicted ones for Christ's and his gospel's sake, who abolishes death, and brings life and immortality to light through his gospel; you that believe in the light, know it. Peter saith, in his general epistle to the church of Christ, "As every man" (mark, every man) "hath received the gift, so minister the same one to another as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God, not of men; if any man minister, let him do it of the ability which God gives; not of the ability of men's arts and sciences, that God in all things may be glorified through Jesus Christ," &c. For these gifts and graces come from Jesus, into the hearts of the members of his church, whom he is in the midst of. And if any man suffer as a Christian, let him not be ashamed; but let him glorify God, &c. Every true Christian hath the presence of Christ, who hath all power in heaven and in earth given him, to support him with his power, light and life. Christ saith to his believers, "Beware of men, for they will deliver you up to the councils, and they will scourge you in the synagogues, and you shall be brought before governors and kings for my name's sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in the same hour what ye shall speak; for it is not you that speak, but the Spirit of your Father that speaketh in you. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. The disciple is not above his master, nor the servant above his lord: it is enough for the disciple that he be as his master, and the servant as his lord: for if they have called the master of the house Belzebub, what will they do to his servant. Fear not them which kill the body, but are not able to kill the soul, &c. A sparrow shall not fall to the ground without your heavenly Father, &c. The hairs of your head are all numbered; ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father who is in heaven; but whosoever shall deny me before men, him will I also deny before my Father who is in heaven. And whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed," &c. Matt. x. And again Christ saith, "Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of himself also shall the Son of man be ashamed, when he comes in the glory of his Father with his holy angels." Mark, viii. 38. And Christ saith to his disciples, "He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me. He that receiveth a prophet, in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man, in the name of a righteous man, shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Matt. x., 40–42. Here ye may see how Christ encourages his disciples, and them that receive them. And John saith, "Among the chief rulers of the Jews, many believed on Christ; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue." John, xii., 42. Too many such believers there are now-a-days, who dare not confess Christ, lest they should lose the favour of men. But Christ encouraged the faithful disciples, and told them they would put them out of their synagogues; yea, that the time should come, that whosoever killed them would think they did God service: and "these things," said he, "will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them." John, xvi. 2–4. Here ye may see what Christ told his disciples should come to pass to them. And Saul, before he was converted, compelled the Christians to blaspheme, and made havoc of the church of Christ. Acts, v., iii., and xxii., and xxv. And did not the beast in the Revelations compel both small and great to worship him and his image? And did not all worship it, but they who had their names written in the Lamb's book of life? Did not Nebuchadnezzar set up an image, sixty cubits high, and six cubits broad? And did not he cause a herald to cry aloud, "It is commanded that all people, nations and languages fall down and worship the golden image that Nebuchadnezzar hath set up: and whoso falleth not down and worshipeth, shall the same hour be cast into the midst of the fiery furnace?" And were not Shadrach, Meshach and Abed-nego cast into the furnace? Dan. iii. But God delivered them. Therefore, it is good to be faithful to God, and his worship in spirit and in truth. The Jews agreed, that if any man should confess Christ, he should be out of their synagogue. John, ix. 22. So it for Christ's sake they were excommunicated or their synagogues. But as it is written, "Beh I lay in Zion a stumbling stone and a roc offence, and whoso believes on him, shall not ashamed. So, Christ is a stumbling stone a rock of offence to all the unbelievers, in the which is the life in Christ, whether they be Jc Christians or Gentiles. The Jews believed Ch was to come, from the Scriptures; and the Cl tians believe he is come by the Scriptures; do not believe in the light, as Christ comma and so do not become children of light. Th fore, ye that are believers in the light, and become children of light, walk in Christ, way, life and salvation.

G. F.

Kingston, the Fifth mo., 1683.

From "Frazer's Magazine"

New Metals.

(Concluded from page 166.)

But the alchemist passed from the earth, lea to an age of less inflated hopes and of a sou philosophy—an age that had learned something the failures of the past—this metallurgic blem for its heritage. To those who have le to linger over the gradual dawnings of hu knowledge in past time, who have felt a del in tracing the growth of some single idea in mind of man through all its doubts, misappre sions, aspirations, rebuffs, successes, on to final triumph—to these, that will ever be interesting history which tells of the prog of the first grand idea of chemical philoso the idea of the individuality, so to say, of the ments; of the elemental character of the met of the non-elemental, the compound character the combinations of these with the vital elem the oxygen of the air. To them the erron dream of Stahl, "the phlogistic theory," will co with it an unceasing interest, albeit that the lance of Lavoisier banished that theory from laboratory, and showed its fundamental error proving that the calx, or earth, weighed more the metal which it yielded— weighed more precise amount which was the exact weight of ygen gas that the metal had taken from the and fixed in solid combination with itself to this earthy oxide. He taught that the m might be won from this its earthy calx or ox but only by some stronger *affinity* than the met own for the oxygen the earth contained. Car has this stronger affinity, and hence the flo molten iron from the vast furnace in which oxide meets in fiery contest with the coal that fe its flames, meets it only to surrender to that its oxygen, and to set the iron free to enter on life of constant labour and trial in the servic man.

This doctrine, then, of the compound natur the metal-yielding earths or oxides, and of elemental character of the metals and of the ygen they contained, was the grand doctrin Lavoisier, and resolved the difficulty of which alchemists, and at last after them, the phlog chemists, had sought in vain for the solu through so many centuries. But chemistry k of other earths besides these that yielded me when heated with charcoal—earths to all int like these, notwithstanding that they had resi all efforts to extract metals from them.

Of these other earths there were several bes magnesia, lime, and the earth of clay, alumina; nearly akin to them, though more easily disso in water, and therefore lacking one of the pr nent characteristics of an earth, comparative solubility, were the alkalies, potash and soda.

ed therefore after Lavoisier's time no great ndity in the chemist who should assert that s a fair object of search, and that there was ground for hope that some means should be d, some more potent affinity than even that of n should be discovered, by the agency of h these earths too should yield up bright s under the torturing inquisition of crucible furnace. Lavoisier himself had proclaimed before, and almost in Lavoisier's time it was ined by some sanguine experimentalists in gary that the anticipation had been realized. hat realization was not yet ripe for accomment, and time had to bring in other ideas and men to contribute to the development of it. ani and Volta (the greatest name perhaps in istory of physics) had introduced a new force e experimentalist. By its agency the coml nature of water—already proved by the rious men whose names now figure in the er controversy"—received a new significance e decomposition which the voltaic pile effected under the hands of Nicholson and Carlisle, e year 1800. They found the oxygen given the positive, the hydrogen at the negative, the water being gradually separated by the c agency into its component elements, oxygen ydrogen Davy, who soon afterwards apd on the scene, saw at a glance the vast reto be developed by this divellent action of attery upon chemical compounds. There is e who cannot feel a sympathizing pleasure as agines the young Davy with the wires of his ous battery brought into contact through the m of the alkali potash, until that moment omposed, and sees him watching a beautiful menon. Little globules of a brilliant metal ually are presenting themselves at the negavire, and lingering for a moment to show him true metallic character, then cease to shine, ecome again converted into the potash out ich they sprung, too powerfully assailed by idizing air, of which the corrosive action is rong for a metal of such eager affinities to in its presence. Davy soon contrived means tering his new-born metal, and exhibiting he world under the name of potassium ; and soon yielded its sodium to the pole of his ic voltaic pile. Both of them are metals to be preserved must be retained out of t with the air; metals, the latter white as and as lustrous, the former with something tint of tin or platinum : both lighter than and therefore floating on it, but also instanisly decomposing it to absorb its oxygen, isappear in it themselves as potash or as

decompose magnesia, lime (calx,) baryta; xygen and the metals " magnesium," "cal-" and "barium," respectively, was but a of the few hours requisite to plan the expe-t. And thus an antagonistic force had been whereby to invert, as it were, the com- force of chemical affinity, so that now

" With rod reversed,
backward mutterings of dissevering power,"

aster of this new necromancy freed from l of these earths beautiful metals, till then

"In stony fetters fixed and motionless."

some of the earths refused the solicitations n Davy's voltaic magic. Among these was a very remarkable kind, named by the chemumina, from its occurence as one of the inents in alum. In the sapphire and ruby traordinary body yields only to the diamond dness, while it far surpasses it as a gem in the beauty if not in the variety of its colour-suite. As the lux-sapphire it rivals the diamond itself in colourless purity and exquisite lustre. As the ruby, it demands a higher price than it, when above a few carats in weight; as the sapphire, there is no stone with which it can be confounded, when of the true azure blue; while as Oriental-topaz, Oriental-emerald,-aquamarine,-peridot,-amethyst, it surpasses in beauty of colour and lustre, and far surpasses in value, the several gems from which it thus condescends to borrow its names. In all of these the alumina is pure, and crystallized in perfect transparency, the colours being due to minutest traces of other metallic oxides, such as iron, chrome, or manganese. Then again, in its less brilliant forms, as corundum and as emery powder, its uses are almost the same as those of the indomitable diamond dust : while in its softer moods, combined with water, it helps to form the plastic element of clay ; and at one moment is seen assuming shapes and wearing tints, as vase and bowl that give it more than the value of sapphire or ruby ; at another, ministering in every shape to satisfy the wants of man.

From the nature of this earth it was difficult to bring it within the sphere of action of the battery. But Davy recognized in his new metal, potassium, a substance whose avidity for oxygen might be utilized for the decomposition of the refractory earth which he could not subdue by his voltaic wires. And so he heated alumina white hot, and passed his new metal in the form of a metallic gas over it, and obtained thereby small globules of a metal which had its source in the alumina employed. This new member of the metal family, *aluminium*, he did not, however, succeed in effectually isolating, and he could not therefore announce its properties. Later it was produced by Wöhler by an analogous but better process, but then not in sufficient quantity, nor in advantageous form, for investigating its physical characters. He obtained it as a powder, and in this finely divided form it is very difficult to ascertain the properties which a metal may assume when fused into a solid mass. Even lead, when in fine division, will burn spontaneously in the air, and it is therefore not to be wondered at that in the pulverulent aluminium of Wöhler that chemist did not recognize those remarkable characteristics which have thrown so much interest round the bars of this metal that have been produced by M. Deville, and exhibited so recently in Paris. Wöhler, indeed, had himself, previously to M. Deville, formed the metal in fused globules. But the method adopted by M. Deville, though in principle similar, was superior in details to Wöhler's process. The metal, as thus obtained, possesses most curious and unexpected properties. Tin-white in color, it is unaffected by the air, and is less disposed to tarnish than silver itself. It is unattacked by any ordinary acid, except muriatic acid, which, and the alkalies, seem to be its only natural chemical enemies. It is very malleable, and when rolled and hammered becomes as hard as iron, a most invaluable property, possessed by no other metal in use. It is an admirable conductor of electricity, and slightly magnetic, like iron. It melts at a lower temperature than silver, so that it possesses all the most valuable properties required of a metal by the artisan. But its most singular property is its lightness. In this respect it stands above all other bodies of the metallic class that are in use. The lightest of these is zinc, which is seven times heavier than water; iron is nearly eight times, silver is ten and a half times, and gold nearly twenty times heavier than water, whereas aluminium is little more than twice and a half as heavy as that fluid, and consequently about a quarter of the weight of silver. An ounce therefore of this metal will go as far as four ounces of silver, or eight of gold. Its price per ounce is, however, at present that of gold, and hence about four times as dear, bulk for bulk, as silver. Doubtless neither commerce nor chemistry will rest till aluminium can be used for household no less than for philosophical purposes, and doubtless also for what may prove a most important application of it, the formation of light, hard, useful, and beautiful alloys with other metals. A bell formed of it would possess singular novelty. Its ring is the sharp clear note of glass, not the fuller tone of metal; one's fancy already anticipates the music in which some instrument whose vibrations shall ring from aluminium bars shall take its part.

Another metal not less curious than aluminium has followed in its wake. The emerald and the beryl are varieties of the same mineral, rivalling all except perhaps the sapphire family in beauty as gems. These contain an earth called by the Greek-derived name of *glucina*, from the sweetness of its salts. The metal of this earth had also been isolated by Wöhler, but its properties are first described by M. Debray, a pupil of M. Deville. It appears as a beautiful white metal, nearly as unalterable as aluminium itself, but with the curious property of being one-fifth lighter, its specific gravity being twice that of water. Lime has also now surrendered its constituent metal, calcium, in pure form, and it proves to be yellow like gold, but unfortunately as evanescent as it is beautiful. The action of the air alone is sufficient to corrode it into its natural calx, the well known earth, lime.

It is curious to see science thus working out, in its own way, and by lights of its own kindling, problems after the solution of which the alchemist groped in darkness, whose obscurity he increased and perpetuated, because he would retain for himself alone and for "the adepts," not for the world, the riches which he sought.

Like the miner, and unlike the metallurgist with whom we commenced, the alchemist delved in dark recesses after gold. He handled indeed metallic ores, but he touched not the living metal. It was only when that ore was brought to the light and into the furnace, that it assumed the real metallic shape; only when the fire of truth has tried it, and the advancement, intellectual no less than material, of the human race is the object to be won, is the transmutation of ignorance into knowledge effected, only then is the superstition of the miner corrected by the higher knowledge of the experienced and sagacious metallurgist.

The transmutations wrought by modern chemistry are as great in character, and, however different in kind, are far more important and useful in their result, than all that alchemy ever dreamed of; they are not the less complete because their character has been so correctly explained.

Selected.

The Cross.

Happy that child, whom the Heavenly Father so *hedges in*, as not to suffer him to escape from beneath his chastening hand. There is no greater mark that God accounts us his children, than that he not only inflicts tribulation but that he supports us under it and walks with us through it. What we have to fear is not the cross, but that we should not sufficiently esteem its uses; or want grace to profit by it, and to reap the whole rich harvest which the harrow was intended to prepare. Amongst all the miseries incident to man, I know of no object more deplorable, or which calls for deeper commiseration, than that of professed dis-

ciples of Christ, on whom the cross is indeed laid, but who are ignorant of its value. Persons who smart under its rigour, but who do not feed on its unction, who sink beneath its weight, but do not enrich themselves with the gold with which it is inlaid; who, viewing it with *carnal* eyes, see neither the hand that inflicts, or the uses it is sent to work out. The Apostle Paul only once and by constraint, alludes to his abundant revelations; but he discourses with us throughout the whole of his Epistles, of his bonds, his labours, and his persecutions; and he seems to esteem himself more favoured in having been called to chains and to dungeons for the name of Christ, than in having been wrapt in the third heaven.

Selected.

"GIVE TO HIM THAT ASKETH THEE."

Oh, stay not thy hand when the winter winds rude,
Blow cold through the dwelling of want and despair,
To ask if misfortune has come to the good,
Or if folly has wrought the wreck that is there.

When the heart-stricken wanderer asks thee for bread,
In suffering he bows to necessity's laws;
When the wife moans in sadness—the children unfed,
The cup must be bitter—Oh! ask not the cause.

When the Saviour of men raised his finger to heal,
Did he ask if the sufferer were Gentile or Jew?
When thousands were fed with the bountiful meal,
Did he give it alone to the faithful and few?

Oh, scan not too closely the frailties of those,
Whose bosoms may bleed on a cold winter's day,
But give to the friendless, who tells thee his woes,
And "from him who would borrow, oh! turn not away."

Selected.

REFLECTIONS IN A SICK CHAMBER.

Cast down, but not destroyed! I bless the hand,
My Father's hand, which strengthens while it strikes,
And should the furnace rage with sevenfold heat,
My Father's even there! Mighty the waves,
But mightier He alone, who calms the storm,
Dark and mysterious is the pilgrim's way,
But lo! the Sun of Righteousness shines forth,
And cheers my soul with healing in his beams.
I know the voice that call'd me from the world,
And in the chamber of affliction taught
Eternal truths, on which I love to dwell.
The school of suffering is the school of light.
'Tis here I learn to trample on the world,
And justly estimate all earthly good.

For "The Friend."

Early Anti-Slavery Advocates.

RALPH SANDIFORD.

(Continued from page 165.)

Ralph's book was printed at the new printing-office of Franklin & Merideth; but as it might prove an unpopular work, the printers' names were not attached to the first edition. It merely says, at the foot of the title page, "Printed for the Author, Anno 1729." R. V. says, "When his book came out, a copy of it reached the hand of the Chief Justice of the province, who threatened him with severe penalties, if he permitted it to be circulated." After a careful reading of the work, it is difficult for me to conceive, what legal ground for prosecution any one could find in it. No one is assailed individually. The author strikes at a prevailing practice, and no one in the ranks, has more to bear than his neighbours. Why David Lloyd, then Chief Justice, the fierce advocate of the political rights, and freedom of the subject, whose love for the liberty and the interests of the settler, led him often to do injustice to the Proprietary, should have sought to suppress this honest expression of the feeling and judgment of a free citizen, we can scarcely imagine. Perhaps, if he ever used any efforts in the case, it was before he had seen and read the book. We know not, that any obstruction was thrown in its circulation, whilst in Keimer's Paper, the "Pennsylvania Gazette," it was advertised for sale.

Ralph Sandiford having prospered in his worldly affairs, was now ready to retire from business. He intended to settle himself as a farmer, but was desirous of first visiting his near relatives in England. His stock of goods, however, were not easily disposed of in a summary manner. On the 14th of Sixth month, 1729, a few months after the publication of the first edition of his book, he puts this advertisement into the Pennsylvania Gazette.

"Ralph Sandiford, shopkeeper, over against the court-house in Philadelphia, intends for England in two months, therefore desires all persons indebted to him to come and discharge the same, to prevent the expense of legal prosecutions. *Also, any persons who have any demands on him, are desired to come and receive the same. In the mean time he is for selling off his shop and household goods either by wholesale or retail, which consists of bedding, and pewter, and other necessaries.* Also looking-glasses of most sizes, and bottles of all sizes from gallons to half gills. Also, good wine, rum, sugar, molasses, salt, and most sorts of fruit, and grocery, and drugs for dying. *Also, if any person will take the whole, may have two months' credit on good security.*

RALPH SANDIFORD.

N. B.—I take New Castle money for all sorts of English goods, and will sell remnants cheap."

Not even the temptation of getting rid of New Castle money, could induce people to buy all Ralph's stock. His shop over against the court-house, continued open another year, and there he vended his books. Sometime in 1730, he printed a second edition. The first edition was intended, it seems, principally for sale—the second for gratuitous distribution. About the close of 1730, he appears to have paid his long contemplated visit to England. His business was not entirely settled, and he appointed Matthias Aspden, the father of that Matthias, the division of whose great estate has so much occupied the legal world in this country for the last twenty years, as his attorney. The following advertisement first appears in the Gazette, bearing date from the 15th to 22d of Tenth month, 1730.

"Ralph Sandiford being bound for England, hath printed a second impression of his Negro Treatise, to be distributed by him *gratis*, or by Matthias Aspden his attorney; unto whom all persons indebted to him are desired to pay the same with speed, to prevent charge to themselves. And whereas some persons would not apply for his books gratis, the printer having leave from the author, has them ready for sale at 12*d.* apiece, at the new printing office, near the market."

Franklin would never have undertaken thus publicly to sell the book, if he thought there had been any danger of trouble or legal prosecution for it. Of Ralph's visit to England, we have no information; but in 1731, he removed to a farm he owned, nine miles north of Philadelphia, on the road leading to Bustleton. He still retained a stock of merchandize, and probably kept a store on his estate.

Here he resided the remainder of his life. In the year 1732, he was several times visited by Benjamin Lay, who, having removed to Philadelphia, was anxious to see one who had had the courage publicly to attack slavery, in a slaveholding community. Ralph had many an animated contest in words with the slaveholders, and his mind became at times unsettled through the violence of his feelings. Yet he was generally in a condition to attend to his own business, and manifested much shrewdness in his transactions. He was hospitable to all, and was disposed generous assist, whilst wisely counselling the poor.

But he had his troubles, independently of testimony against slavery. To carry on his ness without slaves, it was necessary to have men, and in Pennsylvania, in those days, the men were principally "redemptioners." Th persons, who, to pay for their passage across Atlantic, were sold for a term of years. held one such,—we know not how many In the Pennsylvania Gazette, Seventh mo. 18 26th, 1732, we find the following lively as truly characteristic advertisement from his pe

"Run away from Ralph Sandiford, a ser man named John King. Sometimes he writes name John Landman King. He is marked I. K. on one of his thumbs, with gunpowder. is a weaver by trade, short in stature, but fat well set, and when he moves his mouth, he h dimple in his cheek. He has short curled h hair, and had on an ozembrigs shirt, vest, breeches, and a brown coat. He is a Devonsh man, and has taken with him a gray mare, m ed with a half penny cut on the left ear; als silver spoon marked C. H. Whoever secures said servant so that he may be had again, shall h forty shillings reward, and reasonable charges by RALPH SANDIFORD."

Towards the close of 1732, he became m more unwell. Benj. Lay says, "that through affliction about slavekeeping, and infirmity of bo he fell into a sort of delirium." It was par insanity, which at times he was much relie from. During one of his sane seasons, finding end apparently approaching, he drew up or tated a new will. It thus commences,—"B remembered that I, Ralph Sandiford, of Lov Dublin, in the county of Philadelphia, mercha being sick of body, but of sound mind and me ry, praised be the Lord, do make this my last and testament, in the manner following: Fi I commit my soul into the hands of Almighty G my Maker, hoping through the meritorious de and passion of Jesus Christ, my only Saviour Redeemer, to be everlastingly saved; also I co mit my body to the earth, to be therein decen buried at the discretion of my executors, here after nominated." He then proceeds to distrib the property he had accumulated, which was c siderable. Ten pounds to the men's, and pounds to the women's Monthly Meeting Friends in Philadelphia. Three pounds to Eli beth Whartenby, a valuable ministering Friend moderate circumstances, and three pounds to W liam and Esther Clare. Esther was also a labou in the gospel of Christ Jesus, of an eminent and in full unity with her own religious Socie After many small legacies including one to e of his two brothers, James and Thomas, he queaths to his housekeeper, Mary Peace, a estate in one of his farms, while he gives her ever the housings thereof, and the goods in shop. To his late servant, Susanna Morris, gives a life estate in his farm at Cheltonham. the death of Mary Peace and Susanna Morris, two farms were to be sold, and the proceeds to paid to his three sisters, or to their heirs.

He executed the will on the 7th of First mon (March,) 1732–3, appointing William Clare Matthias Aspden executors. As his body we ened, he was preserved in quiet composure, was enabled calmly to wait for his release fr suffering.

The impression left on the mind, after read the various documents relative to Ralph Sandif including his book, is, on the whole, pleas We feel no doubt that he was a real christ philanthropist, who endeavoured honestly to

he believed was his duty. Through human ness, the stirring of a quick temper, and a sometimes a little unstrung, he, without , made some mistakes, yet there is an under- nt of sweetness to be found everywhere gh his writings, even where a little of the of bitterness, seems to float on the surface. e doubt not but that, when on the 28th of hird month following the execution of his his heavenly Father released him from the of time, his close was peace.

(To be continued.)

ular of the Bible Association of Friends in America.

again calling the attention of Auxiliaries to nnual Queries to be answered previous to general meeting of the Association in the th month, the Corresponding Committee l press upon Friends who have been engaged e distribution of the Holy Scriptures, the im- nce of furnishing full and accurate answers the Queries, and of forwarding their reports *nably* to the Depository.

may be recollected that in making donations xiliaries, the board are guided in deciding number of Bibles and Testaments shall be to each, by the information given in its re- Hence those Auxiliaries that do not report ne, are liable to be left out in the distribu-

ecific directions should be given in every how boxes should be marked and forwarded; *their receipt should always be promptly ac- ledged.*

ddress John Richardson, No. 50 North Fourth t, Philadelphia.

THOMAS KIMBER,
CHARLES YARNALL,
SAMUEL BETTLE, JR.,
Committee of Correspondence.

lada., Second mo., 1856.

QUERIES.

What number of families or individuals have been itously furnished with the Holy Scriptures by the iary during the past year?
What number of Bibles and Testaments have been by the Auxiliary within the past year?
How many members, male and female, are there ging to the Auxiliary?
What number of families of Friends reside within mits?
Are there any *families* of Friends within your limits upplied with a copy of the Holy Scriptures in good type, and on fair paper; if so, how many?
How many *members* of our Society, capable of read- he Bible, do not own such a copy of the Holy Scrip- ?
How many Bibles and Testaments may probably sposed of by sale within your limits?
Is the income of the Auxiliary sufficient to supply within its limits who are not duly furnished with oly Scriptures?
What number of Bibles and Testaments would it ecessary for the Bible Association to furnish gratu- ly, to enable the Auxiliary to supply each family?
What number would be required in order to fur- each member of our religious Society, capable of ng, who is destitute of a copy, and unable to pur- e it?
How many Bibles and Testaments are now on ?

For "The Friend."

n looking over the transactions of the New k State Agricultural Society for 1853, I find the first *premium* of twelve dollars for the farm was awarded by the Committee of the yne County Society to Job Travis of Galen, a of colour.

His farm contains eighty-five acres, of which -five are under cultivation. He bought his for thirty-three dollars per acre only six years since, during which time, with limited means, and his own personal and well-directed industry, he has repaired and improved his dwelling, making it convenient, and, in all respects, well adapted to his wants and tasty in appearance; built one barn, thirty-six by forty-eight; tool-house and horse barn, thirty by forty, with stone wall basement under both, in which he has well-arranged stalls and shed for stock, and where the manure is kept sheltered until put on the land. Water for stock is conveniently situated in his barn-yard, brought from a field of higher ground, in pipes, where the head of the fountain is obtained from under drains made of stone, upon a once cold, wet side hill, where there is now wheat growing, with the appearance of a naturally warm, dry soil, well adapted to the growth of grain or grass.

"Many other places on this farm, once mire holes, are reclaimed in the same exemplary manner, where good crops are now growing of corn and wheat, all appearing to be no other than fields clear of stone and stumps, and of the most fertile dry soil, which artificial appearance, so desirable, is the work of the commendable industry of the owner; many rods of these stone under drains are made, where the stone that once cumbered the ground, obstructing cultivation and making an unsightly appearance, are now doing the kind office of draining and warming the land, causing it to produce crops that will repay the outlay.

"Here were growing twenty-five acres of wheat that for uniform growth and all the most promising appearances, was most gratifying; all on ground ploughed after the middle of August, and but once. One nineteen and a half acre lot, for an experiment, had been temporarily divided, pasturing sheep upon one part and cattle upon another, and showing a very perceptible appearance in the wheat in favour of the sheep pasture over that portion pastured by cattle. Such experiments upon any branch of agriculture should be more frequent by all practical farmers, the result of which, being made public, could have none but a profitable tendency.

After once ploughing for wheat the land is fitted for seed with the harrow and cultivator, and the seed put in with the drill. The last crop from the above-named lot was over thirty bushels per acre, which is about a fair average yield on his farm.

"His corn field was clean, his corn standing even and in very straight rows, looking thrifty, worked with a cultivator, and the surface kept level as possible; the plough rejected, because it cuts the corn roots, uncovers the long manure, and turns up the undecayed sod. His yield of corn is annually from fifty-five to sixty bushels per acre.

"He has eight horses, including his teams, one valuable matched pair, which took the first premium at the county fair, in 1852. His cattle consist of four cows and a few head of young stock, some native and some Durham. He has sixty sheep of good quality, and some fifteen to twenty porkers of various sizes, all in thriving condition and well cared for, with seeming close attention to have no stock but best quality that will prove most profitable."

This example is a very remarkable one, and should incite industrious people of colour to settle in neighbourhoods where industry and good conduct will be rewarded with success, and the respect and kind feelings of their white neighbours.

Our strength may be spent on outward objects, even such as are of a public and praiseworthy character. "Strangers have devoured his strength, and he knew it not."

For "The Friend."

Boarding School for Indian Children.

My attention has been turned to the following circular issued on behalf of the Indian Committee, and setting forth the pressing want of help at the Boarding School. This Institution, I learn, is doing good service for the Indian children, who are making satisfactory advancement in learning under the care of the teacher, while the care and government exercised over them, both in school and in the family, are producing a favourable effect on their characters and training them for future usefulness.

Probably there is no other mode in which so great an amount of benefit could be conferred on this much injured and down-trodden people, as by extending to their children the advantages of a good education, imbuing their minds with correct moral and religious principles, and inuring them to industry and domestic economy.

It is painful to think that a school so well conducted and calculated to confer such lasting benefits is likely to be broken up, as I learn must be the case, unless early assistance is obtained. A man to assist on the farm and have the care of the boys out of school, and two women to aid in the domestic department, I understand are wanted. It is much to be desired that the situation and wants of this very interesting concern might claim the serious attention of Friends generally; and I cannot but think, if this were the case, some would find it their duty, under the influence of christian love, to lay aside selfish considerations, and devote themselves for a time at least, to this work of benevolence.

When we consider the comforts and ease we enjoy, growing in no inconsiderable degree, out of the possession of lands which once belonged to these children of theforest;—the kindness they showed to our forefathers when they were few and weak, and the liberality with which they supplied their wants, surely there is a debt of gratitude due from us to them; and now that they have become a feeble and helpless remnant, we are loudly called upon to fulfil the golden rule, of doing to them as we should wish them to do to us, were our conditions reversed.

I hope the circular will be carefully read and considered.

Philadelphia, First month 1st, 1856.

DEAR FRIEND:—The Committee for the gradual civilization and improvement of the Indian Natives, wish to call the attention of Friends to the present condition and wants of the Boarding School for Indian children under their care.

The Farm is contiguous to the Indian Reservation, on the Alleghany River, in Cattaraugus County, New York, about 16 miles from Little Valley Station, on the New York and Erie Rail Road, and 9 miles from the town of Randolph.

The building for the accommodation of the family is large and commodious, and the School House is adjacent to it. The present number of boarders is 17, and there are applications for the admission of five others. Several day scholars also attend. The children make satisfactory progress in their learning; and when we consider how little they have been accustomed to restraint before coming to school, their conduct, both in and out of the school, is commendable. They generally rise about five o'clock in the morning, and breakfast at six. Some of the girls then assist in milking, while others are engaged in the domestic employments of the house. The larger boys assist some in the Farm work, while the smaller ones cut and carry in the wood for fires, and also bring a supply of water for the house from the well. The girls knit and sew; several have made bed quilts;

and under the careful instruction of the women Friends in the family, they make considerable progress in these and other useful branches of housekeeping.

At half past eight o'clock school commences, and continues until half past eleven; when the bell rings for dinner; school opens again at about one, and continues until four o'clock, when the domestic duties are again entered upon. A short evening school is held during the winter.

The children go to their meals and to bed, in a quiet and orderly manner; at table, they sit still until all are helped, and conduct themselves like the inmates of other well regulated families. The Holy Scriptures are frequently read to them, and meetings for Divine Worship are held on First and Fifth days in the week, in which the scholars conduct themselves in an orderly and often in a serious manner. One of the girls about 13 years of age, has recently written a letter to one of the Committee, in which she mentions that about three years ago, she did not know how to spell, and now she reads in the Testament, Select Reader, and other books—learns Geography and Grammar, and is pretty well advanced in Arithmetic. Her letter, which is interesting and intelligent, is written in a fair hand and accurately spelled. This case furnishes satisfactory evidence, that the minds of the Aborigines are capable of much improvement.

The committee believe that the mode now pursued of educating the children *in the family*, where they may be properly disciplined and trained in habits of cleanliness and industry, as well as the knowledge of Housewifery and Agriculture, while their moral and religious education may be closely attended to, promises to confer lasting benefits on the Indians. It is our opinion also, that the school is now as efficiently and satisfactorily organized as at any former period. It is greatly to be regretted, that the requisite help for conducting it should be wanting. Two of the female Friends now there expect very shortly to leave, and unless their places can be supplied soon, the school will probably have to be closed. A man Friend is also wanted to aid in the school, and in conducting the farm, and to have the oversight and care of the boys when not in school.

We respectfully request that thou wilt make known in thy neighbourhood the wants of the Committee, as well as the above information concerning the condition and usefulness of the Institution, and encourage such Friends as may be suitable to make early application to the Committee.

On behalf of the Committee,

JOSEPH ELKINTON,
THOMAS EVANS.

For "The Friend."

Trust in the Lord and do Good.

In reading the history of the children of Israel contained in the Scriptures of the Old Testament, the long suffering kindness, and superintending care of Divine Providence over a people whom he had chosen for great purposes, is conspicuous, notwithstanding their constant disposition to violate his law, and forget his power, marvellously displayed for their benefit. It also furnishes evidence of the different effects which the example of righteous and wicked rulers had upon the people at large. Judges and elders, who kept their allegiance to the Most High, had a powerful influence to deter the people from committing idolatry. When they obeyed his commands, and worshipped him, his blessing rested upon them, and he defended them from the inroads of nations, whose idols he had commanded them not to bow down to, nor were they to take their sons or daughters in marriage, lest they should be drawn away from the worship of the living God. It is said that "Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord, that he had done for Israel." These were men of experience in the dealings of the Lord with his people, and their hearts were bound to keep the law and the testimonies, and the Israelitish church prospered under their administration. But after the death of Joshua, and "all that generation were gathered unto their fathers, there arose another generation after them which knew not the Lord, nor yet the works which he had done for Israel. And the children of Israel did evil in the sight of the Lord, and served Baalim. They forsook the Lord God *of their fathers* which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger." "And he delivered them into the hands of spoilers that spoiled them, and *sold them into the hands of their enemies* round about, so that they could *not any longer stand before their enemies*." Here the consequences of obeying the divine law are strongly contrasted with the results of disobedience in following the example of those who served not the Lord. These things were written for their instruction and warning, and also for ours, that we may see the condition which rebellion against the Almighty will land us in by mixing with them that serve not God, and joining in with their unholy spirit and practices.

After the form of their government was changed, those kings who feared and served the Lord, were made a blessing to the people. They were instrumental in delivering them from bondage to their enemies, into which they had been reduced by their wickedness under the reign of corrupt princes, and while they adhered to the worship of the God of their fathers, they were preserved in peace and safety. When they were invaded by other nations, righteous kings put their trust in his omnipotent arm for deliverance. Asa, king of Judah, had an army of nearly six hundred thousand "mighty men of valour," and yet when he went out against the Ethiopean army, he "cried unto the Lord his God, and said, Lord it is nothing with thee to help, with many or with *them that have no power*. Help us, O Lord our God, for *we rest on thee*, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee." "So the Lord smote the Ethiopeans before Asa and before Judah, and the Ethiopeans fled." "And the Spirit of God came upon Azariah, the son of Oded, and he went out to meet Asa, and said unto him, "Hear ye me, Asa, and all Judah and Benjamin. The *Lord is with you while ye be with him*, and *if ye seek him* he will be found of you, but *if ye forsake him he will forsake you*." After recounting the vexations in which Judah had been involved by departing from the true God, he said, upon their deliverance, "Be ye strong therefore, and let not your hands be weak, for your work shall be rewarded." And having seen the display of the Lord's power for their help, "they entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul," and there was no more war unto the five and thirtieth year of the reign of Asa. In the thirty-sixth year, Baasha, king of Israel, came up against Judah, and Asa sent the *treasures of the Lord's house* to Benhadad, king of Syria, to hire him to break league with Baasha; and Benhadad sent an army against the cities of Israel, which induced Baasha to withdraw from his purposes against Judah. Here Asa let go his confidence in the Lord and placed it upon man; and He, the seer, came and said to him, "because thou hast relied on the king of Syria, and *not relied on the Lord thy God*, therefore is the host of the king of Syria escaped out of thy hand. Were not the Ethiopians and Lubims a huge host, and very many chariots and horsemen? Yet *because thou didst rely on the Lord*, he delivered them into thy hand. For the eyes of the Lord run to and fro throughout the whole earth, to show himself *strong in the behalf of those whose heart is perfect towards him*. Herein hast thou done foolishly; therefore from henceforth thou shalt have wars." Losing his trust in Divine protection, he became angry with the seer for his plain rebuke, put him in prison, and began to oppress the people; he also came diseased in his feet to a great degree, yet in his did not seek the Lord in his disease; a sad reverse in the character of a king who had been signally favoured of the Most High.

Jehoshaphat, his son, succeeded him in the kingdom, and "walked in the first ways of his father David, and sought not unto Baalim, but sought to the Lord God of his father, and walked in his commandments, and not after the doings of Israel. Therefore the Lord established the kingdom in his hands, and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance." An error which he committed in joining Ahab against the Syrians, would probably have cost him his life, had not the Lord delivered him when he cried out, moving those who surrounded him to depart from him; an instance of the mercy of the Almighty to those who love him, even though through too easy compliance with the solicitations of ungodly persons, they have been unwarily drawn into an alliance for a time contrary to his will, for which he was reproved by Jehu, son of Hanani. After this the king went out through the people from Beersheba unto mount Ephraim, and "*brought them back unto the Lord God of their fathers.*" He set judges in the land, and said to them, "Take heed what ye do, for ye *judge not for man*, but for the Lord, who is with you in the judgment. Wherefore, now let the fear of the Lord be upon you; take heed and do it; for there is no iniquity with the Lord our God, nor *respect of persons nor taking of gifts*." When righteous men are placed as rulers and judges their principles and actions strengthen the hands of upright people, and encourage them to promote righteousness in the land. Every one who has read history must have observed that the reign of virtuous kings furnishes a peculiar sensation of delight, while the abominations attending the reign of wicked men produce feelings of sadness and horror. The Divine blessing rests upon one, but is withdrawn often, in great measure, from the other.

At a future period of his reign, Jehoshaphat was told that a great multitude was coming against him, and he feared and *set himself to seek the Lord*. He proclaimed a fast throughout Judah, and the people assembled *to ask help of the Lord*; and the king stood in the congregation and prayed unto the Lord, and said, "O our God, we have no might against this great company that come against us, *neither know we what to do; but our eyes are upon thee*." The advantage of calling upon the Lord, and placing his confidence in his mercy and power, was soon manifest. For the Spirit of the Lord came upon Jahaziel and he said: "Hearken ye, thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude, for the battle is not yours but God's. To-morrow go ye down against them; behold they come up by the cliff of Ziz, and ye shall find them at the end of the brook, before the wilderness

1. Ye *shall not need to fight in this battle;* ourselves, *stand ye still,* and see the salvation o Lord with you, O Judah and Jerusalem: ot nor be dismayed; to-morrow go out against , for the Lord will be with you. And *Jehosat bowed his head with his face to the ground."* as they went forth early in the morning, the said to the people, "Believe in the Lord God, so shall ye be established, believe his ets, so shall ye prosper." And he appointed rs "that should praise *the beauty of holiness* ey went out before the army, and to say, *se the Lord, for his mercy endureth forever."* ad of drawing their swords and attacking the y, they began to sing and to praise the Lord osts, *in whom they had put their trust,* and foes rose up and destroyed one another, so when Judah came towards the watch-tower in wilderness, they looked to the multitude, and dead bodies had fallen, and none escaped. ll the fear of God was on all the kingdoms of countries, when they had heard that the fought against the enemies of Israel." Thus they delivered by putting their trust in the alone, keeping his commandments, and reng the idolatrous practices of other nations. le Judah and Benjamin served God, they cered, and were defended in a miraculous ner; but when they forsook him and served m, the Lord gave them over into bondage reat distress.

For "The Friend."

Meteorites.

he essay on meteorites, just published in "The iend," is one of considerable scientific interest, t gives an unsatisfactory solution of the origin ese strange visitors. If the writer would again up his pen, and treat the plausibility of her theory respecting them, it might gratify who have perused the article.

he idea of their being formed of materials ing in the earth's atmosphere, is justly set aside ing without foundation. The probability of being of lunar origin, cannot be determined out precise mathematical calculations. The ates of Laplace and others who have favoured theory, are perhaps wanting in some material —the projectile force of the volcanoes of the n. The power produced by the expansion of s, is tremendous, so much so, that did we not ive its effects, it would be taxing our credulito much, to ask us to believe it. But when re told of a force sufficient to throw a mass of , weighing perhaps tons, from the surface of hoon beyond the influence of its attraction, mind is lost in bewilderment. This essay s no pretensions to the skill which can deine the exact equipose of the wheeling globes traverse the depths of space; and if conjecs here thrown out should be far from the truth, aps a more scientific pen will correct them. fter making due allowance for the diminished r of gravitation at the moon, it seems pro- e that a projectile must fly at least 40,000 y thousand) miles from its surface, before it d be left free to move off in space.

force that would produce such an effect would kely to have rent the whole globe to fragments; we might have expected instead of our soli- moon, an array of smaller satellites, of various ced dimensions, down to the smallest star le to the eye.

erhaps the moon may at one time have so exed and the larger parts again united; but here re lost in conjecture.

nother source from whence these foreign bo- may have been derived, is one where there has apparently been such a disruption, as that suggested in the case of the moon. The asteroids which have been traced, now number about 30. It is most probable that an explosion that could dissever a mighty globe into so many distinct bodies, each retaining a continuous orbit, would at the same time send off innumerable smaller fragments, that would lose the counterpoise, by which the original planet was kept in its course. These fragments would wander in space for indefinite periods, gradually deviating from their accustomed path, and it is quite within the range of probability, that individuals of them should from time to time alight on the earth. If the essayest can throw any further light upon this last theory he may bring his article to a more fitting conclusion.

For "The Friend."

I have long been a reader of "The Friend," and can say its columns often afford me both instruction and encouragement. In perusing the 18th number, I was struck with the extract from the journal of Thomas Wilson given in a communication dated from Canada West. The sentiment expressed by that worthy Friend in the conference with G. Keith and his followers in Philadelphia, is well worthy for Friends every where to bear in mind, where he says "that if he (G. Keith,) and his company were sound in faith and doctrine and men of God, they should have kept up their testimony for the Lord in the meeting, and if there must have been a separation, such unsound men or persons would have gone away from Friends as those did formerly, of whom John said "They went out from us because they were not of us, for if they had been of us, they would no doubt have continued with us; but they went out that they might be made manifest that they were not all of us."

Thomas Wilson and James Dickinson were true yoke-fellows, being men entirely devoted to the cause and honour of their Divine Master, who had bestowed on them extraordinary gifts, which they exercised for the consolation and edification of the church, and though dead, they yet speak in the above to those who, zealous for the law and the testimony, may in this day of peculiar trial, appear in many places to be very few among many. May such maintain their integrity, not shrinking from the accompanying suffering and "keep up their testimony for the Lord *in the meeting.*"

THE FRIEND.

SECOND MONTH 9, 1856.

The winter of 1855–6 will be a memorable one, on account of the severity and long continuance of the cold. From all parts of our widely extended country, the intelligence represents the average low state of the thermometer to have been unprecedented for many years. In our own State, within one hundred and fifty miles of Philadelphia, the mercury has sunk as low as 28° below zero; in the neighbourhood of the city, it has been from 10° to 19° below zero. The ice in the Ohio river is said to be fifteen inches in thickness; at St. Louis, situate on the Mississippi, twenty miles below the mouth of the Missouri, the river has been so firmly bridged by ice that teams have been passing over it for weeks. Even the Brazos river in Texas has been so firmly frozen over, that it would bear cattle and horses, and at Charleston, S. C., they have been storing ice for summer use, gathered from ponds in the neighbourhood. It is said that in Florida the frost has killed all the orange-trees.

A writer in the "North American" gives the following comparative table of the temperature of the First month, from the mean of two daily observations—one, at about half an hour after sunrise; the other, at about eleven o'clock at night:—

1837	23.84	1847	31.06
1838	32.59	1848	34.62
1839	28.06	1849	26.90
1840	22.74	1850	33.35
1841	30.72	1851	32.70
1842	33.38	1852	24.53
1843	36.06	1853	30.24
1844	24.80	1854	30.00
1845	35.21	1855	31.78
1846	31.13	1856	20.66

The average of these mean calculations being 29.72.

From the above, it will be seen that the month just passed, has been the coldest First month, in Philadelphia, within the last twenty years.

The thermometer from which these observations have been registered, hangs out of doors, with a northern exposure, in the neighbourhood of Penn Square. The same thermometer has been used, and in the same situation, during the whole of the time.

The coldest mornings in the past month were the 9th, being 5 degrees below zero; and the 10th, being 2 degrees below zero.

Although owing to more constant employment, and the emigration of a considerable number of the poor and more industrious class from the city, there has so far been less suffering than occurred last winter, yet there is no little now, and the continuation of severe cold, and the almost entire suspension of employment connected with navigation, must press very heavily upon very many, so that it behoves all among us, who have the means, to be prompt in seeking out and rendering assistance to the destitute. Out door relief is now very much withheld by the Guardians of the Poor, and unless some general effort to supply food and fuel is made, we fear there will be much distress and suffering from want.

Green's Court Soup House.

The long continued cold weather, and the suspension of business in consequence of the closing of navigation, have caused an unusual demand for soup and bread at the above-named establishment, while the high prices of flour, meat, rice and other articles used, greatly increase the expenses of the society. Depending for the means of carrying on its operations, on the voluntary contributions of the benevolent, the Society is desirous of calling attention to the subject, and donations in money or any of the above-named articles, will be gratefully received by Jeremiah Hacker, Treasurer, 144 S. Fourth street, or Thos. Evans, 180 Arch street.

SUMMARY OF EVENTS.

EUROPE.—The steamship Arabia brought Liverpool dates to 19th ult. The most important news relates to the acceptance of the terms of peace proposed to Russia by the Austrian Cabinet. The first announcement was made from Vienna by telegraph to the London Times, in the following words: "Russia accepts the allied propositions unconditionally. This is authentic." This despatch caused great sensation in England. The funds rose three per cent.; cotton advanced, and breadstuffs declined. A subsequent despatch from the British Minister at Vienna, states that the Russian Government had simply agreed to enter into negotiations upon the basis proposed. Whether these negotiations will result in peace, of course will depend upon the dispositions of the parties. They are all no doubt tired of the war.

The War.—Numerous ambuscades of Cossacks were distributed around the allied camp in the Crimea, but vigilance prevented many stragglers being captured. Several additional explosions had been made in the Sebastopol docks, and they were nearly destroyed. France and England each reserve one of the gates by which they were enclosed, as a trophy. A party of

French wearing white coats to prevent their being seen in the snow, advanced by night and surprised Baidar. They bayoneted the outposts, and retreated when the Russian reserves came up. General Mouravieff was advancing in Asia; as the latest dates his advanced posts were within three hours' march of Erzeroum. The Turkish Government has published an account of the fall of Kars tending to throw the responsibility of the disaster on Omar Pacha; he on the other hand blames the Turkish Ministry for withdrawing the needful supplies. Omar had tendered his resignation, but the Sultan refused to accept it. The forces under his command have been directed to protect Erzeroum; part of them had arrived at Trebizond.

GREAT BRITAIN.—Palmerston's Ministry was gaining adherents in Parliament. The President's Message was variously commented on by the press, but the general opinion was favourable. It was considered moderate in tone, yet expressing the President's views with dignity and precision. No one expected a rupture between the two countries. A treaty has been made with Japan, opening to British commerce the ports of Nagasaka and Hakodadi—the same as to the Americans. Consols had advanced to 89¼ a 89⅞, with a steady market. All the European stocks have participated in this advance. The Liverpool cotton market was active at an advance of ⅛ to ¼*d*. Sales of the week, 58,700 bales. Flour had fallen 1*s*. per bbl.

FRANCE.—The Minister of Finance states in his report, that the financial condition of the country is excellent, but he expresses the hope that the Emperor will postpone expenditure on all enterprises, except those of urgency. The Council of War continued in session at Paris. There had been a discussion respecting the withdrawal of the allied forces from the Crimea. It was opposed by the Admirals, as it would take six months to remove the material of the last campaign.

PORTUGAL. — Heavy rains and a freshet in the Douro had occasioned great damage.

AUSTRIA.—The Emperor has signed a decree relating to Protestants. It is said to be liberal in most of its provisions. The marriage of Catholic priests converted to Protestantism, is however forbidden.

PERSIA.—The Persian official journal announces that the Persian government is determined to maintain neutrality.

UNITED STATES.—*Funds in the Treasury.*—The U. S. Treasurer reports that the net amount in the Treasury, subject to draft, on the 28th of First month, was $24,081,550.

Minister to England.—It is understood that George M. Dallas will succeed James Buchanan in that post, and that Buchanan will remain in London until the arrival of his successor.

Congress.—On the 2d inst., the House of Representatives resolved by a vote of 113 to 104, that the Speaker might be elected by a plurality vote. Orr then unconditionally withdrew as the Democratic candidate, thereby being a probability that Aiken, of S. C., would command the votes of the democrats and a considerable portion of the "Americans." Three preliminary votes were taken, and then the final ballot which resulted as follows—Banks, 103; Aiken, 100; Fuller, 6; Campbell, 4; Wells, 1. Clingman, of N. C., subsequently offered a resolution that by reason of the adoption of the plurality rule, and the votes taken under it, Nathaniel P. Banks has been duly chosen Speaker, and is hereby so declared, which was adopted, 156 to 39. The Speaker was then qualified, and made the usual address. On the 4th, the Speaker administered the oath to support the Constitution of the United States to the members. A Committee was appointed to wait upon the Senate, and inform that body that a quorum of the House had assembled and elected a Speaker, and that the House was now ready to proceed to business. The usual Committee was appointed to wait upon the President in conjunction with one from the Senate, and inform him that the two Houses were ready to receive any communication he may be pleased to make.

California.—The two steamers which arrived at New York last week, brought over a million and a half in gold, and San Francisco dates to First mo. 5th. The weather throughout California had been unusually cold. Ice had formed in San Francisco and Sacramento, about half an inch in thickness, and much snow had fallen in the mountain regions. There was plenty of water at the mines, and the miners were busy washing out. The Legislature was to meet at Sacramento on the 7th. The claim of the Catholic church to the Mission buildings, the graveyards, orchards and vineyards attached to them in the twenty-one old Missions of California, had been confirmed by the United States Land Commissioner. Its claim for one square league of land in each mission, on account of the Christian Indians, was rejected. A severe shock of an earthquake was felt in San Francisco on the 24 ult. The loss by fires in the State during the year 1855, is estimated at over $2,000,000. The number of legal executions during the year, was 9, all for murder. There were also 48 executions by Lynch law, for murder, theft, &c. The cases of homicide numbered about 550. During 1855, the passengers arriving by sea at San Francisco, were 31,759, and those departing were 22,898. The gold exported during the year, as shown by the Custom House books, was $45,182,631. Some millions in addition were doubtless taken by returning passengers. During the year, there were 267 marriages in San Francisco; 72 applications for divorce, and 41 divorces granted. Imported merchandise generally was steadily declining in price. *The Panama Railroad* was in fine working condition, and its business constantly increasing. A train of eight cars came across on the 17th ult., loaded with silver. The amount, $1,800,000 was en route for England.

Philadelphia.—Mortality last week, 240; of small-pox, 25. The average temperature of the First month taken at sunrise and at 11 P. M., in the western part of the city, was 29.06. A similar record kept for fifteen years, shows that the last month was the coldest in that period. The next coldest was the First month, 1837, in which the average was 23.84. During the year 1855, 38,657 persons were arrested by the regular police force of the city. Of these, 10,470 were white natives of the United States; 2281 were coloured persons; 21,830 Irish; 2452 Germans; 1281 English and the remainder foreigners of various nations. The great majority of the arrests were for drunkeness and the crimes resulting from intemperance. The funded debt of the city amounts to $16,781,470, and there are outstanding warrants against the treasury, to the amount of $1,536,599. Of the funded debt, $8,650,000 are railroad loans, for which the city holds stocks to a corresponding amount.

Cincinnati.—On the 4th, the thermometer stood at 18° below zero. The ice on the Ohio was 18 inches thick.

New York.—Mortality last week, 335.

Miscellaneous.—The Ice Barrier.—Communication between Baltimore and Norfolk is entirely suspended by the ice in the harbour. Annapolis roads is free of ice, and is the only open harbour in the whole bay.

The Cold.—The present severe weather has prevailed all over the United States, even to the extreme south. On the Upper Brazos, Texas, the thermometer was below zero, and cattle were dying from the effects of the cold.

Frightful Tragedy.—On the night of the 27th ult., a number of slaves attempted to escape from Kentucky, and crossed upon the ice to the Ohio shore. They were pursued, and the place in Cincinnati where some of them were secreted, was discovered. One woman finding escape impossible, attempted to cut the throats of her three children, and so far succeeded as to kill one of them, and wounded the others severely. Six of the fugitives were apprehended; eight others effected their escape.

Mortality in London.—During the last quarter of the year 1855, there were 13,840 deaths from all causes in London. Of these, 3835 were from consumption and other diseases of the lungs.

New Orleans.—A company has been organized in New Orleans to build a ship canal from the Mississippi river at that city to Lake Bergne, by which vessels from the Gulf of Mexico may be enabled to reach the harbour without having to be piloted and towed all the way from the Delta. It is confidently expected that the whole sum required to construct the work, can be speedily raised.

The Emperor Faustin.—Advices from Cape Haytien to the 10th ult., state that the Emperor had returned to the capital from his unsuccessful expedition against the Dominicans, and that he was recruiting for another army to resume his operations.

A Cold Month.—According to the record kept at the Pennsylvania Hospital, the First month, 1856, was the coldest in the last thirty years, and 8° below the average temperature of the month during that period. The highest temperature during the month, was 40°; the lowest 5° below zero. At Paoli, the mean temperature of the month was 20°. On the 9th, the lowest of the thermometer was 10° below zero, and the highest 4° below.

A Bear Killed in a Town.—On the 16th ult., a large bear entered the town of Whitby in Canada West; he was soon attacked by men and dogs, and killed. Many of these animals have been seen in the neighbourhood, having been forced from their winter quarters by cold and hunger.

Volcanic Explosions in Arkansas.—Dry Creek Mountain, Arkansas, is said to be in a state of eruption sending forth smoke at the top, which at night has a r glare, visible for miles around.

The Price of Slaves.—At a recent sale in Halifax (ty, Va., one negro man brought $1410, and an $1425, both of whom were resold the same day advance of $50 each. These were considered ordinary field hands. A woman and two small chi brought over $1500.

The Tea Plant in Brazil.—The tea plant is said very successfully cultivated in Brazil, and will soo come an important article of South American comm In the province of San Paulo, the best quality now mands about 40 cents per pound wholesale, and poorer quality about 20 cents.

Settlers in Nebraska.—The Nebraska Legislature adopted a resolution requesting Governor Izard to ceed to Washington, and use his influence in ob ing the passage of a bill granting 160 acres of la actual settlers in that territory.

RECEIPTS.

Received from Jesse Hall, agt., O., for John W. S and J. Binns, jr., $2 each, vol. 29, for E. Sidwell, to 52, vol. 29; from J. Haines, agt., Pa., for J. McC $2, vol. 28, for Aaron McCarty, C. Ellwood and thony Kilmer, $2 each, vol. 29; from Nathan Li $2, vol. 29.

The Annual Meeting of the Auxiliary Bible Asso tion of Friends of Philadelphia Quarterly Meeting, be held at the Arch street Meeting-house, on Sec day evening, the 11th of Second month, at 7½ o'c The members of the Auxiliary and Friends intere in the distribution of the Holy Scriptures, are par larly invited to attend.

T. E. Bewley, Secreta

FRIENDS' BOARDING-SCHOOL AT WEST-TO

The Winter Session of the School will close on Si day, the 4th of Fourth month, and the Summer Se will commence on Second-day, the 12th of Fifth m next.

Those members of Philadelphia Yearly Meeting, intend sending children to the school for the sum session, will please make application for their admis on or before the 1st of Third month, to Joseph Sh don, Superintendent at the school, or to Joseph S tergood, Treasurer, No. 84 Arch street, Philadel The parents of those children now in the school, also please notify the Superintendent whether the to return next session.

West-town, First mo. 28th, 1856.

The Original and Present State of Man. By Joseph Pl

A new Stereotype Edition of this work is now pleted, and for sale at Friends' Book Store, 84 street.

Friends' Boarding-School for Indian Children, a Tunessassah.

Two women Friends are wanted at this Institutio assist in the family.

Also, a man Friend to aid in carrying out the cern for the improvement of the Indians.

Application may be made to Joseph Elkinto 377 S. Second st Thomas Evans, Philad., Eleventh mo. 1st, 1855. 180 Arch st

WEST-TOWN BOARDING SCHOOL.

Wanted, a Teacher of the Classical Department in Institution.

Application may be made to either of the undersig members of the Committee.

Samuel Hilles, Wilmington, Del
Thomas Evans, } Philada.
Samuel Bettle, Jr. }

Died, on the 29th of the Eighth month, 1855, in 60th year of her age, Rebecca, wife of Anthony Kilm member of Elkland Particular and Muncy Mo Meeting. She bore a lingering and painful sick with patience and resignation; her sufferings con ing until a few hours of the close of life; but sh parted without sigh or groan, leaving her affl friends a consoling evidence, that through the mer her Redeemer, all was well with her.

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Selected for "The Friend."

Freedom in China, Personal and Political.

The Chinese, submissive as they are to authority always find means of expressing their opinion, of bestowing praise or blame on their Mandarins. A very powerful organ of public opinion placard, and this is everywhere made use of the dexterity of long practice. When it is ed to criticise a government, to call a Mandarin to order, and show him that the people are intented with him, the placards are lively, cal, cutting, and full of sharp and witty sal- the Roman pasquinade was not to be compared to them. They are posted in all the streets, specially on the doors of the tribunal where Mandarin lives, who is to be held up to public diction. Crowds assemble round them; they ad aloud in a declamatory tone, while a thou- comments, more pitiless and severe than the are poured forth on all sides, amidst shouts ghter.

metimes, instead of the vehicle of opposition, omes a sort of national reward to those Mandarins who have made themselves popular. Their is replaced by pompous eulogy, and the idol people is likened to all the most famous holy ages of antiquity. The Chinese, however, ed much better in blame than praise, and their ds are much happier in insult than in eulogy. hinese are not in the habit of bowing beneath d of their master, so unresistingly as is ima- It may indeed be said, and it is to their , that they are in general submissive to authobut when it becomes too tyrannical, or merely olent, they sometimes rise up with irresistiergy, and bend it to their will.

ile traversing one of the western provinces, e day reached a town of the third class, named *Fang*, where we found the whole population mmotion, and wearing a very unaccustomed . We learned that the cause was as follows: ndarin had been named governor of the town, om the inhabitants did not approve. It was , that in the district he had just left, his istration had been arbitrary and tyrannical, hat the people had suffered much from his ice and extortion. The news of his nomino Ping-fang, therefore, excited general in- tion, which showed itself at first in the most t satirical placards. A deputation of the citizens set off for the capital of the province, sent to the Viceroy a humble petition to have n the poor people of Ping-fang, and not to hem a tiger, who would eat them up, instead ther and mother to take care of them. The petition was refused, and the Mandarin ordered to set off to take possession of his post on the following day.

The deputies returned, bringing this sad news to their fellow-citizens. The town was plunged into consternation, but did not confine itself to idle lamentations. The principal people assembled, and held a grand council, to which all the most influential citizens were invited. It was decided that the new governor should not be permitted to install himself, and that he should be civilly ejected from the town. The Mandarin arrived at the expected time, accompanied by a numerous suite, and, contrary to expectation, he encountered not the smallest sign of opposition on his way. Every one knelt at his approach, and paid homage to his dignity. He was convinced, therefore, that his fears of a bad reception were chimerical, and that all would go well. Scarcely had he entered the tribunal, however, before he had had time even to drink a cup of tea, it was announced to him that the chief citizens of the town requested an audience. He hastened to grant it, under the impression that they came to offer their congratulations on his safe arrival. The deputation prostrated themselves, according to the rites, before their new prefect; then one of them stepping forward, announced to him, with exquisite politeness, that they came in the name of the town, to request that he would set off directly to return whence he came, for they would have none of him. The prefect, thus rudely disenchanted, endeavoured at first to soothe, and then to intimidate the rebellious citizens, but all in vain; he found himself as the Chinese say, "only a paper tiger." The spokesman very calmly told him that they had not come there to discuss the matter; that the thing was settled, and they had made up their minds that he should not sleep in the town. In order to leave him in no doubt as to their real intentions, he added that a palanquin waited before the door, and that the town would pay his travelling expenses, besides providing a brilliant escort to conduct him safely to the capital of the province. It would have been impossible to turn any one out more politely. The prefect still endeavoured to raise objections; but a great crowd had gathered around the house, uttering cries of a far from flattering or reassuring nature, and he saw that it would be imprudent further to resist. He yielded, therefore, to his destiny, and signified his willingness to comply with their demand. With much respect and ceremony, he was shown to the door, where a handsome palanquin was in waiting, and requested to step in. The cavalcade immediately set off, still accompanied by the chief men of the town. On reaching their destination, they went straight to the viceroy's palace. The chief representative of Ping-fang presented the prefect to the viceroy, saying: "The citizens of Ping-fang restore to you this magistrate; as for this one, they will not have him at any price. Behold the humble petition of your children." Speaking thus, he handed to the viceroy a long roll of red paper, containing a petition signed with the names of all the most important people of Ping-fang.

The viceroy, with some appearance of dissatisfaction, took the roll, read it attentively, and then told the deputies that their arguments were advanced on reasonable grounds, and should be attended to; that they might return home quietly, and announce to their fellow citizens that they should soon have a prefect to suit them.

When we reached Ping-fang, the deputies had just returned, bearing intelligence of the perfect success of their bold measure. Such incidents are not unfrequent in the Chincse Empire. It often happens that energetic and persevering popular demonstrations oppose the evil administration of the Mandarins, and force the government to yield to public opinion. It is a great mistake to fancy the Chinese hemmed in by arbitrary laws, and quailing under a despotic power, which rules all their actions, and dictates all their proceedings. Though an absolute monarchy, moderated, indeed, by the influence of the educated classes, the people enjoy beneath it much more liberty than is generally supposed, and possess many privileges which we might vainly seek in some countries, boasting a liberal constitution. It has been written, and commonly believed, in Europe, that the Chinese are forced to follow the trade of their fathers; that no one can change the place of his abode without the permission of the Mandarins; in short, that they are subject to a host of restrictions, repulsive to the feelings of the European. We do not know what has given rise to these prejudices, for it is very certain that throughout the empire, each man follows the profession that suits him best, or none at all, without the government interfering in the least. Every man is free to please himself, to become an artisan, doctor, schoolmaster, agriculturist, or tradesman, without having need of a license or permission of any kind. As regards travelling, nowhere can there exist greater freedom and independence of motion; each citizen may wander about among the eighteen provinces, and settle where he pleases, undisturbed by any public functionary. No one interferes with the traveller, who is sure never to encounter a *gendarme* demanding his passport.

There is a law existing, which enjoins the Chinese to remain within the limits of the empire, and not to go vagabondizing among foreigners, acquiring bad habits, and destroying the fruit of their good education; but the numerous emigrations of Chinese to the English, Dutch and Spanish colonies as well as to California, prove that this regulation is not very strictly enforced. It is written in the Statute Book like many others equally disregarded. The liberty to traverse the various parts of the country unobstructed, is almost indispensable to those people, continually as they are engaged in commercial operations. Of course, the least impediment to free motion would check the great system of commerce, which is the life and soul of this vast empire.

The freedom of association is as necessary to the Chinese as that of locomotion, and they possess it as completely. With the exception of the secret societies aiming at the overthrow of the Mantchou dynasty, all societies are allowed, and the Chinese have a remarkable aptitude for forming them. There are societies for all trades and professions; robbers and beggars even have their associations; nobody stands alone in his sphere.

It sometimes happens that the citizens unite to watch over the observance of the laws in places where the authorities are too weak or too negligent to maintain order. We have ourselves witnessed efforts of this kind which were attended with very satisfactory results.—*Huc's Journey through China.*

For "The Friend."

Of making many books, the preacher says, there is no end; and while new works are written, they will probably be read. It is, however, certain that a man's life does not consist in the abundance that he knows, any more than in the abundance of his possessions. In the pursuit of useful knowledge, it is important to remember that there is one collection of ancient books, written under the revelation and authority of the Holy Spirit, of more value to us than all the rest besides. There is some danger of being so devoted to modern works, as to obliterate almost the recollection of the Holy Scriptures, or to abate the taste for them, so that they will be seldom read, or in so hasty and indifferent a manner, as to derive little benefit from them. They are however, a treasure, the value of which we cannot fully estimate; and the more men and women possess of spiritual practical religion, the more highly do they esteem them where they have access to them, and love to read and maintain their precepts and testimonics, through the aid of the Holy Spirit. On the contrary, where they are neglected and seldom read, we may fear that the love of religion and the work of salvation, are also much overlooked and disregarded; for the truly enlightened and obedient soul will be drawn to use all the helps and means within his reach which a gracious Creator has provided to advance the work of salvation. They were written for our learning that we, through patience and comfort of the Scriptures, might have hope. They are profitable for doctrine, for reproof, for correction and instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works, and are able to make wisc unto salvation through faith which is in Christ Jesus. Take care of lightly esteeming them, and setting them at naught.

Ancient Embankment of the Thames.—The embankment of the Thames, a most gigantic work, was, although we have no particular account, executed, or at least directed, by the Romans. Few of the thousands who enter the Thames think that the great stream on which vessels of the largest size are afloat, is in fact an artificial canal, raised in many places considerably above the level of the surrounding country. It is a wonderful work, and it is singular that we should have no record of its first execution. The artificial bank of the river extends, either on one side of the river or the other, almost from the Nore to Richmond in Surrey, and some judgment may be formed of its magnitude by the difficulty of repairing a breach made by a high and violent tide at Dagenham, in Essex. On this occasion (1707) a breach was made in this bank of the river of one hundred yards wide, and nearly twenty feet deep, by which alarming accident one thousand acres of rich land in Dagenham level were overflowed, and nearly one hundred and twenty acres of land washed into the Thames, forming a sand bank a mile in length, that extended over one-half of the channel. After several unsuccessful attempts, Capt. Perry, who had been employed in similar works by the Czar Peter, in Russia, at an enormous expense, and with much difficulty, completed a wall. It is difficult to estimate the advantages of the Thames embankment. After that was completed, many districts would be gradually gained from the waters; and Thorney Island, (the site of Westminster Abbey,) a small place, partly covered with scrubby bushes, and on which, at an early period, a hermit established his cell, extended in various directions. Southwark also increased; but then Lambeth, Vauxhall, and Battersea, now occupied by so many thousands, were under water, as was the greater portion of the land from Wandsworth to Woolwich, to Dartford, to Gravesend, and to Sheerness; and from the north range from Poplar to the Isle of Dogs. Scores of miles of that waste are now covered by multitudes, or converted into rich pastures or corn-fields.—*London Builder.*

For "The Friend."

Richard Jordan died in the year 1826, a few months before the adherents of Elias Hicks separated from the Society of Friends. In the course of his confinement, he several times mentioned his firm conviction at that solemn period, "that painful as is the present state of things amongst us to the true disciples of the Lamb, it would be made the means of purifying the Society of much of its dross—that such as stood faithful in their allegiance to Christ, would be deepened by it in the life of religion, and some of them would live to see the Society in a far better state than it now is. He had seen, he said, that the Lord would take the cause into his own hand, and none should be able to hinder him—that he would choose his own instruments, and those of this Society who had been highly favoured, but who had turned their backs, and forsaken him, would be cast out, and others brought in, who would stand for the honour of his great name, and for his cause on the earth." On the 18th of the Ninth month, a Friend being with him, he made some instructive observations on the situation of the Society, and with much tenderness of feeling mourned over the young and inexperienced, who were deluded by the fair pretences of some who were considered leaders of the people, and whom they had been accustomed to look up to as examples and instructors in the church, while these were taking advantage of the influence they had obtained to inculcate their pernicious principles, and infuse into the unsuspecting minds of their hearers, the poison of unbelief. For these unwary youth, thus exposed to the artifice of designing men, he manifested commiseration and sympathy. But he said he believed the time was coming, and perhaps was not far distant, when these false teachers would be fully exposed.

There were many, he remarked, who went under the name of Friends, that had never been convinced of, nor yielded obedience to the principles and doctrines of the Society, but had made a mere empty profession; and it was no marvel if such as these were carried off with the unsound notions which were now promulgated. He believed it had been permitted, in order to manifest such as these. As a Society, we were very impure, and needed much sifting to make us as we should be. But he was firm in the faith, *that the ancient doctrines and principles of the Society*, as set forth in the Holy Scriptures, *must and would prevail over all opposition*—that all those who were building on Jesus Christ, would be preserved amid all the storms and commotions which now agitate the Society, and that *it would yet arise and shine* in more of its ancient beauty, than many now living have ever seen it; adding, "I may not live to see it, but there are some of you that will."

"Great was the anxiety he evinced, that the friends of Christ and his holy cause might stand firm in a patient, persevering testimony *against every innovation, whether in doctrine or in discipline;* and by the steadfastness of their faith, the purity of their lives, and *the meekness and humility of their spirits*, evince that while they not strive *to carry party views and schemes*, felt themselves constrained by a sense of relig duty, *earnestly to contend for the faith once vered to the saints.*"

It is now nearly thirty years since the dea this eminent minister and servant of Jesus Cl and many trials and deep afflictions have bee dured, and a large number of faithful men women have been removed from within our ety, to an everlasting and glorious reward. its faith and principles are unchanged, th they have been assailed on the opposite hand, the prediction that they will prevail over all o sition, we believe, will be fulfilled. Many been swept away by the love of the world, at spirit of unbelief in departing from the living and fearful has been the condition in which have been landed. But the foundation, the l of ages, remains to be sure, and we hope the solid ground for the persuasion that very m are built, and building upon it. To the unsl bering Shepherd of the sheep, his cause, the vation of souls, is as precious as ever it was; the powerful convictions of his Spirit are ext ing to sons and daughters. Why are ye so f ful, O ye of little faith, that he will desert cause, and those whom he designs should be al and lambs of his fold and pasture. Let us stantly look to him to renew and increase our f and in the warming influences of the love of strive to cheer and encourage one another likewise, to wait upon him with our loins gir and lights burning, every one seeking to k his will, and in his strength to do it; and t the Society will arise and shine in its anc brightness, to the comfort of those who wait the consolation of Israel. This beloved and voted Christian closed one of his powerful t monies in this city, with this invitation, "C on, fellow soldiers; come on; the Lamb and followers will have the victory."

The London Post-Office.—The following in esting particulars, gathered from an article in last number of *Putnam's Magazine*, entitled "London Post-Office," will give some idea of the chinery by which this immense establishment is in motion. To the outside spectator little is seen except a plain, substantial stone building, s 400 feet by 130, supported by Ionic pillars, having a large hall for the accommodation of public; but it is one of the busiest places in great emporium, and the individual at its head under his direction an army of 20,000 pers There are employed in London 1385 letter carri for the accommodation of many of whom are vided rooms in the Post-Office building, wh they sort and arrange their letters. There 739 clerks, stampers, sorters, and sub-sorters gaged in the reception, delivery, and despatc the mails, which are so arranged that all let leave London, no matter in what direction, at same hours—nine in the morning, and nine in evening. Men on foot, on horseback, and in ca are constantly engaged, during the day, in coll ing letters from the various sub-offices; and induce publishers of newspapers to get their pa ready early in the day, mail carts are sent to t houses at certain hours to transport their pa to the central office. Each letter goes thro from ten to fourteen processes, and the won is, how 500 men can handle 200,000 with so li confusion and so few mistakes. A spectato always astonished at the rapidity with which letters are made to pass under the stamp. active stamper will stamp and count from seve eight thousand an hour.

For "The Friend."

Friendly Caution to the Young.

e of the sad consequences of the declension first principles, in some prominent members r religious society, and the promulgation of disaffection, is the perplexity and unsettle-, into which it is leading the inquiring minds r young people—who seeing those to whom have been accustomed to look for examples, ing, or lightly esteeming some of those dis-ve doctrines and precepts, which have long surely believed and earnestly contended for , are it is to be feared often found lightly ssing them in their social intercourse, to their ldetriment. While feeling tenderly for them, of whom seem wandering as sheep without pherd, and in danger of being scattered as in k and cloudy day, we would affectionately en-them, to pause and consider the fearful res-ility they may be incurring, by giving ex-on to skeptical thoughts on any doctrine of in which they have been educated—for how-light a thing it may appear to them in the f their youth and inexperience, the day may when such indiscretion may be to them the e of the most bitter and poignant reflections: may be brought to regard with astonish-and perhaps remorse, the levity and presump-rith which they meddled with sacred things, ven spake evil of dignities, and for all they were instrumental in disseminating the seeds soundness and schism.

fore venturing so thoughtlessly on things gh for them, may they apply to themselves uery, "Have I the evidence in myself, ving so done the will of God that I may of the doctrine? have I experienced that h in the blessed truth, through submission cross of my Redeemer, whereby I have at-to the stature of a strong man in him." y have not been so disciplined and clothed the heavenly armor, they will find it safe-retreat from the ground of controversy, and ard sacredly in their own hearts their and misgivings, looking to the Lord alone for nd direction, rather than darkening counsel rds without knowledge, among their juvenile ates, who have no more discernment than elves. It has always been one of the de-f the enemy of truth, to array against the of its holy principles, the inconsistent ex-s of many who profess to support them: ch instances are only evidences of human falli-the truth will stand though all men forsake it.

sympathizing with those who are stum-nd perplexed by these examples, we would ask whether they are themselves competent in all cases? perhaps some whom they may er as poor exemplifications of its efficacy may wed through the medium of prejudice; there e something distasteful to their nice ideas nement and propriety, which may veil their rom beholding them in their true character stian disciples. We may remember that the apostle Paul said of himself, that his bodily ce was weak and his speech contemptible, e him some of these, though unattractive in manners, may be as the savour of life unto life ir fellow believers, and be workmen well ap-l of their divine Master.

ough we would not plead for a mere hereditr traditional faith, yet if our dear young s would examine in an earnest, candid spirit, cords of our early friends, and carefully ob-the manner of their being enlightened to see nderstand these holy principles, and with undeviating integrity they were enabled to rt them through deep suffering and persecution, from the time of their convincement of their divine origin, until the end of their days, and how the vital energy of these principles has been gradually infused as a leaven beyond the limits of our society, they might be made to acknowledge their preciousness, and grow careful of making them the subjects of trivial discussion, and they might also be enabled to perceive, that in proportion as they are undervalued, or departed from, a spirit of compromise with the world and its false maxims gains ground.

May they then beware of "taking their flight in the winter season;" may they wait patiently to hear the voice of the true Shepherd, least they suffer themselves to be carried away from the fold, as many have been, with but a very superficial examination of the course they were taking, and of the ground they were leaving; willing captives of the seductive allurements of a profession of religion, which promised so many of the gratifications of this life as well as the hope of life eternal.

We doubt not, that many among other denominations of Christians are members of the true church, seeking to be the humble followers of their heavenly Master; for we know that he is no respecter of persons, and such is his love and mercy towards his creature man, that he condescends to our different estates, and often blesses the means used in his service, by the sincere in heart, to their comfort and strength, according to the light they have received; but to those who have really prized, and enjoyed our more spiritual and unincumbered manner of worship, and our comparative freedom from the wearisome fashions and customs of the world, the forms and typical ordinances and observances of other professions would be intolerably burdensome, and very much impede their spiritual progress; and to change our simple, scriptural faith for them, would indeed be like returning to the beggerly elements. Therefore we can hardly believe that such as go from us to them, have ever been deeply grounded in our faith and doctrines, or have known much, if any thing, of true vital heart-changing religion.

Shells.—Many shells naturally possess so fine a polish that no preparation is considered necessary for placing them in the cabinet. In general, however, it happens that when shells become dry, they lose much of their natural lustre. This may be very easily restored by washing them with a little water, in which a small portion of gum arabic has been dissolved, or with the white of an egg. There are many shells of a very plain appearance on the outside, by reason of a dull epidermis, a skin with which they are covered. This is removed by steeping the shells in warm water and then rubbing it off with a brush. When the epidermis is thick, it will be found necessary to mingle with the water a small portion of nitric acid, which, by dissolving part of the shell, destroys the adhesion. This last agent must be employed with great caution, since it destroys the lustre on every part exposed to its influence. The fine surface must be polished with leather, assisted with tripoli, but in many cases where even those are ineffectual, the file and the pumice-stone may be employed to rub off the coarse external layers, that the concealed beauties may be disclosed. When this is done, the labour and care, though great, have a reward proportionate.

The Wonders of Chemistry.—The strides which the science of chemistry has made the last few years cannot be otherwise than surprising to those unaccustomed to reading the scientific papers. Candles resembling the finest wax are now made from coal, and from the peat bogs of Ireland. Beautiful white paper is made from straw and pine shavings. Water can be frozen in a red hot crucible. Gutta percha and India rubber can be made as hard as steel. The offal of the streets and the washings of coal gas re-appear carefully preserved in a lady's smelling-bottle, or are used by her to flavour blanc manges for her friends. Marble, which rivals the finest Egyptian, is manufactured by a chemical process. Copper and iron have been detected in the blood of human beings. The action of nitric and sulphuric acid on cotton produces a substances more destructive than gunpowder. Diamonds and pearls are made by a chemical process.—*Farm and Shop.*

Epistle of George Fox.

As it was a time of great persecution, and we understood that in most counties, Friends were under great sufferings, either by imprisonments or spoiling of goods, or both, a concern was weightily upon me lest any Friends that were sufferers, especially such as were traders and dealers in the world, should hazard the losing of other men's goods or estates through their sufferings. Wherefore as the thing opened in me, I drew up an epistle of caution to Friends in that case, which I communicated to the Yearly Meeting, and from thence it was sent forth among Friends throughout the nation; a copy of which here follows:—

"Dear Friends and Brethren, in the Lord Jesus Christ, who is your only sanctuary in this day of storm and persecution, spoiling of goods and imprisonments! Let every one's eye be unto him, who has all power in heaven and in earth given unto him; so that none can touch a hair of your head, nor you, nor anything ye have, except it be permitted or suffered, in this day, to try his people, whether their minds be with the Lord, or in outward things. Dear Friends, take care that all your offerings be free, and of your own, that has cost you something; so that ye may not offer of that which is another man's, or that which ye are entrusted withal, and not your own, or fatherless' or widow's estate; but all such things settle and establish in their places. You may remember many years ago, in a time of great persecution, divers Friends who were traders, shop-keepers, and others, had the concerns of widows and fatherless, and other people's estates in their hands. And when a great suffering, persecution and spoiling of goods came upon Friends, especial care was taken that all might offer up to the Lord in their sufferings what was really their own, and not any other people's estates or goods which they had in their hands, and that they might not offer up another body's, but that which they had bought and paid for, or were able to pay for. Afterwards several letters came out of the country to the meeting at London, from Friends that had goods of the shop-keepers at London upon credit, which they had not paid for; who wrote to their creditors whom they had their goods of, entreating them to take their goods again. And some Friends came to London themselves, and treated with their creditors, letting them understand 'that they lay liable to have all that they had taken from them,' and told them 'they would not have any man to suffer by them: neither would they by suffering, offer up anything but what was really their own, or what they were able to pay for.' Upon which several took their goods again. This wrought a very good savour in the hearts of many people, when they saw such a righteous, just and honest principle in Friends, that would not make any suffer for their testimony: but what they did suffer for the testimony of Jesus should be really and truly their own, not other people's. In this they owed nothing to any but love. So, in this

every man and woman stands in the free offering, a free people, whether it be spiritual or temporal, which is their own, and in that they wrong no man, neither inwardly nor outwardly, Ornan said unto David, 'I give thee the thrashing floor, &c., and the oxen for burnt offerings, and the thrashing instruments for wood, and the wheat for the meat offering; I give it all.' But King David said unto Ornan, 'Nay, but I will verily buy it for the full price; for I will not take that which is thine for the Lord, nor offer burnt-offerings without cost.' 1 Chron. xxi. 22, &c. So it should be his own, and so should it be every man's that offers. You may see here that David would not accept of another man's gift for an offering to the Lord; he would not offer up that which cost him nothing, but what should be really his own. Psal. cxii. 5: 'A good man will guide his affairs with discretion.'

Let this be read in your Monthly and Quarterly Men's and Women's Meetings. G. F.

London, the 2d of the Fourth mo., 1683.

For "The Friend."

Early Anti-Slavery Advocates.

(Continued from page 173.)

BENJAMIN LAY.*

In preparing an account of this eccentric philanthropist, some difficulty has arisen from a desire to do justice to his motives, whilst setting forth conduct, unjustifiable and contentious. He had, without doubt, a ready wit, a quick apprehension of things, and an aptitude in laying hold of good illustrations of his meaning; but his mind was not well balanced. His appreciation of the spirit of the gospel, and of the various duties it called for from the disciple of Christ, was clear, but his feelings were warm, and influenced his actions more than his judgment, and if his views found not quick entrance into others, his zeal kindled into fierceness and sometimes into frenzy.

He was born in Essex, England, according to the Colchester records, in the year 1681. His parents were in membership with Friends, and he was brought up in the attendance of the meetings of our religious Society, and instructed in the spiritual nature of the gospel dispensation. From his own account, he received but little education in his youth, yet from his fondness for introducing Latin quotations in his writings, we may safely conclude that in his after life, he made himself somewhat acquainted with that language.

His biographer informs us, that when quite young, he was placed with a glove-maker as an apprentice, with whom he continued for a time; but long before his maturity, he left his master. Whether this was by mutual consent, we know not, but it probably grew out of the infirmity of his own temper. He then went to reside on a farm, "in the tenure of his brother." From his own account, his brother employed him to keep his sheep. This was an innocent and healthy occupation, and he thought it "a very beautiful and comely sight to see the pretty lambs and their dams quietly and sweetly feeding together." This was probably in 1697. He was not satisfied with his condition, and soon afterwards went to sea. According to his own statement, he was for eighteen months on board a large vessel of 400 tons burden, which sailed to Scanderoon, in Turkey. This was in and about the year 1701. Among the crew there were four men, who had been seventeen years slaves in Turkey, and who gave him an account of their servitude. Either from these men or from others in the ship, he had an account about the same time of the atrocious manner in which the slave vessels obtained their living cargoes on the coast of Africa.

These accounts were stored up in his memory, and afterwards made use of, although at that time they do not appear to have awakened any particular feeling against the African slave trade. Whilst the vessel was at Scanderoon, he is supposed to have travelled through Syria, for he in his later years often stated, "that he had visited the memorable spot, where the Saviour of the world conversed with the woman of Samaria, and had refreshed himself by a draught of water from Jacob's well." He continued a sea-faring life, at first, he says, as a "common sailor," afterwards, it is probable, in some other capacity, until about the year 1710. He had probably laid by some property, and soon after his leaving the sea, he married Sarah ——, of Rochester, in Kent. His residence was at this time, or soon afterwards, in London, where it is believed he was engaged in storekeeping. Benjamin Lay appears to have been, in the common concerns of life, very exemplary, one who felt keenly for the sufferings of others, and a consistent member of the Society of Friends. His wife, too, was a minister of the gospel, well approved and beloved for her work's sake.

After the accession of George the First, which took place on the 20th of the Eighth month, 1714, Benjamin Lay, who had a strong testimony against worldly minded priests and men preaching for gain, obtained admittance to the king, and presented him with a copy of Milton's pamphlet, entitled "Considerations touching the likeliest means to remove hirelings out of the church."

In the year 1717,* he was disowned from the Society of Friends, by Devonshire house Monthly Meeting, in London. We have, in this country, no means of ascertaining the charge against him; but it has been generally supposed, that it grew out of his violence in the party debates of that day. They had fierce whig and tory disputes, the supporters of the Guelphs, and of the Stuarts. To which party B. L. belonged, of course we know not, nor how his zeal for either should have brought him into conflict with Friends.

In 1718, he had with his wife removed to Barbadoes, and entered into mercantile business there. From the cruelty he saw inflicted on the slaves in that island, he was that year convinced, he says, of the "hellish practice of slave keeping." Of his residence in this island, he wrote, Eighth mo., 1736, "When I lived in Barbadoes about eighteen years ago, where we had much business in trading, the poor blacks would come to our shop and store, hunger-starved; almost ready to perish with hunger and sickness. Great numbers of them would come to trade with us, for they seemed to love and admire us, we being pretty much alike in stature and other ways. My dear wife would often be giving them something for the mouth, which was very engaging, you that read this may be sure, in their deplorable condition. Oh! my soul mourns in contemplating their miserable, forlorn, wretched state and condition that mine eyes beheld them in there. And it is the same now, and will remain except the great Almighty Being, either immediately or instrumentally, shall be pleased to put a stop to it; for they are yearly by ship-loads poured in upon, and received by the people, many thousands in one y as is thought, up and down America."

He goes on to say that his wife, who was a der-hearted woman, was often giving the sl the spoiled biscuit, and the meat and fish, wh in that warm country was soon tainted. She deavoured to give to those who needed it n yet he says all wanted, "except here and the favourite slave, one of an hundred or thous maybe kept for their glory and pride, to wait them, amongst their proud, lazy, dainty, tyra cal, gluttonous, drunken visitors." After feed those in the house, his servants would take throw some into the streets, and the negroes wo run and scramble fiercely for a share, half spoi as it was. Benjamin says, "I never saw a pa of hounds more eager about a dead carcass th they were." These scenes took place on the f day of the week, when the negroes were at libe from farm work.

The outward person of Benjamin Lay was v peculiar. "He was," says R. Vaux, "only f feet seven inches in height; his head was large proportion to his body; the features of his f were remarkable, and boldly delineated, and countenance was grave and benign. He hunch-backed, with a projecting chest, below wh his body became much contracted. His legs w so slender, as to appear almost unequal to purpose of supporting him, diminutive as frame was, in comparison with the ordinary of the human stature. A habit he had contract of standing in a twisted position, with one he resting upon his left hip, added to the effect p duced by a large white beard that for many ye had not been shaved, contributed to render h figure perfectly unique. It is singular, that wife very much resembled him in size, havin crooked back like her husband."

The similarity of their persons, and their uni acts of kindness to them, made the slaves rejo to see them together. Benjamin says, "We w so very much alike; [they] would lift up th hands with admiration, and say, 'That little backa man,' for so they call white people, 'go all o world, see for that backarar woman for hi self.'"

Although Benjamin Lay would never hold slave, and although he was, he says, "sor grieved to see and hear the inexpressible cruel torture and misery, these poor wretches were are put to," yet he felt the spirit of slavery, a the associations around him influencing his c duct in some things. He says, "For want dwelling near enough to the blessed Truth, I w leavened too much into the nature of the peo there, which are masters and mistresses of slave He goes on to show how the spirit manifested it in him. The negroes would come to his shop great droves, as having laid, as he supposed scheme to rob him. They would all be impati to be served, and, whilst he was busy, would st whatever they could lay their hands on. For t when he caught them at it, he sometimes g them stripes.

His wife seeing the danger they were in of ing leavened into the very nature of the inhal ants, pride and oppression, was willing and de rous to leave the island, and Benjamin ad "Indeed, so was I."

Among the things conspiring to make th anxious to leave Barbadoes, were two examples notable cruelty One witnessed by his wife. T other was the case of a black slave whose mas always whipped him on Second-day morning. at last declared he would bear it no longer, hung himself on a First-day evening.

(To be continued.)

* On comparing the facts which I had gathered from ancient records respecting B. Lay, with the biographical sketch of him prepared by the late Roberts Vaux, I found many discrepancies, particularly as respects dates. Traditional gossip often leads astray.

* I take the year of disownment from R. Vaux. A certificate he brought from Colchester to America, in 1732, states that the occasion of offence was given "to Devonshire house Meeting."

For "The Friend."

feel disposed to pen a few lines for the en-
agement of those, wherever their lot may be
who are bowed down in consideration of the
state, into which our beloved Society has fallen.
is truly a mournful time with many of these
cised ones, and were it not, that, at seasons,
re permitted to feel and believe, that His
asting arm is underneath, to sustain and sup-
all who put their trust in him, such as feel
sorely tried, would be pressed down beyond
ure; but blessed be the name of the Lord,
as promised to be with even the two or three
ever they may be, if gathered in his name,
h is his power. May we, then, be truly con-
ed to feel this power to be the motive to, and
authority for, all action, either as relates to
elves individually, or in regard to any part we
take in matters concerning the church; re-
bering that those who served the Lord form-
were "troubled on every side, yet not dis-
ed; perplexed, but not in despair; persecuted,
not forsaken; cast down, but not destroyed."
efore take courage, for no new thing has hap-
d; but the tribulated path is the same in
h all who have gone before, have had to walk
e cumbered with the shackles of mortality,
who, we fully believe, are now enjoying the
ence of the Lord, and singing praises, high
es to his worthy name forevermore.
lthough the sensible presence of him whom
esire to serve and follow, may, for a long
, be withholden, let us endeavour to walk by
, patiently abiding his time; and most as-
lly as faithfulness is adhered to, in his own
he will fulfil his promise unto those who seek
with the whole heart, for "he hath not said
the seed of Jacob, Seek ye me in vain:"
hath extended the invitation, "Come unto
all ye that labour and are heavy laden, and I
give you rest. Take my yoke upon you, and
of me; for I am meek and lowly in heart:
ye shall find rest unto your souls." There-
be not cast down beyond measure, for I be-
many times the adversary of our soul's peace
an entrance in this way, when he has been
l while presenting himself as "a roaring lion,
ng whom he may devour."
t it behooves all that would live godly in
st Jesus, to be on the watch, both for the in-
tions of the Captain of our soul's salvation, as
hat he would have us to do, as well as seek-
or his aid to discern the twinings of our arch-
y, who promises great things unto all that
follow him But we may remember, he is
red to have been a liar from the beginning,
he is so yet: therefore, under whatsoever
formation he may endeavour to entice, be
through the assistance of "Him, who was
r foiled in battle," to say, "Get thee behind
Satan, thou art an offence unto me: for thou
rest not the things that be of God, but those
be of men." If he was permitted to insinuate
elf with his counsel into the immediate pre-
e of our blessed Lord, it shows the great ne-
y for us to be on the watch at all times;
at I say unto you, I say unto all, watch."
ns, therefore, strive to be on our guard that
nter not into temptation.

o, Second mo., 1856.

ne Colour of Copper.—Our copper is all of a
ppearance, but is this the natural colour of the
l? Like diamonds, may it not have a variety
lours, such as "red and white." In China
is plenty of white copper; this has generally
believed to be as pure a metal as the red. A
spondent of the London Mining Journal, how-
ever, throws some more light on this matter than has been possessed hitherto. He states, that when raised in the mine, in a particular district of China, the ore from which it is made is of a red colour, but by a peculiar method of treating it in smelting, and the addition of 1¼ per cent. of tin, it becomes white. The metal is common in China; is of a beautiful fine grain, and harder than red copper; this, no doubt, is due to the admixture of tin.

Selected.

THE SLEET.

Awake, awake, the sun is up; awake and sally forth,
We've had a rain of jewelry from out the frozen north;
The earth is robed in dazzling white, each tree is hung with gems,
And diamonds in ten thousand shapes are hanging from their stems.

Each bush and every humble shrub, with precious stones is strung,
And all the purest, brightest things, by handsful round are flung;
The em'rald, and the amethyst! the topazes! behold!
And here and there, a ruby red, is sparkling in the cold.

The chrysolite and jasper see, and that bright sardine stone,
The holy Patmos prophet saw, upon the heavenly throne.
Here all the gold of Ophir shines, with all Golconda's store,
And who could ever number up the countless myriads more?

The holly in its darkest green, with crimson fruit looks gay,
Enchased in solid silver too, how rich is its display!
In green and gold the shaggy pine seems almost in a blaze,
With all the sun's reflected light, yet softened to the gaze.

The cedar! O, thou favoured tree! in Scripture it is told,
They laid thee in the house of God, and cover'd thee with gold!
But great as was King Solomon, he, nor the house he made,
Were dressed in such magnificence as thou hast here displayed!

The beech tree stands in rich array of long and shining threads,
Its brittle boughs all bending low to earth their drooping heads,
And now and then some broken limb, comes crashing from on high,
And showering down a world of gems that sparkle as they fly.

The lofty oak, the hundred limb'd Briareus of the trees!
Spreads out his pond'rous icy arms loud crackling in the breeze,
And as the roused up lion shakes the dew-drops from his mane,
So does the woodland monarch shake his crystals o'er the plain.

But time would fail to tell of all that bright and starry host,
The north wind brings to witch the world from out the realms of frost;
The meanest thing—the most deformed—the dry and sapless bough,
The bramble wade, the rugged thorn, are pure and spotless now.

Ye counsellers of earth! come forth, ye princes who have gold,*
Your diadems, ye kings! bring here the jewelled crowns ye hold;
Come woman in thine ornaments, in all their costly sheen,
And let them be the loveliest ones that ever graced a queen.

This grass that's under foot, this weed with branching arms,
Thus glistening in the morning sun, bath fifty-fold their charms;

Then cast your baubles vile away, and bend in solemn thought,
To Him who has this gorgeous scene from storm and tempest wrought.

Yet this fair pageant soon must fade before the breath of noon;
And by the fiat from on high, your wealth shall fade as soon.
O! lay not worthless riches up, which "moth and rust" assail,
But those which at the judgment day, through Christ, will then avail.

What, though the sun so soon must melt this frost-work and its forms,
He speaks them into life again, who rides amid the storms;
So, in the twinkling of an eye, at his last trumpet dread,
With bodies fashioned gloriously, shall we rise from the dead.

The sun goes up his destined way—how few do heed my calls!
In tears the vision melts away, the baseless fabric falls;
I, too, could shed some tears, alas! that this sweet scene is passed,
For scenes as sweet, it brings to mind, which fled away as fast. *St. Leger Landon Carter.*

* Job, chapter iii.

Geological Survey of New Jersey.

We find in the Newark Daily Advertiser a very long abstract of the voluminous reports of the Geological Survey of the State of New Jersey, from which we obtain the following facts. The working force of the department consists of one superintendent and geologist, W. Kitchell, one topographical engineer, E. L. Viele; one assistant geologist, George H. Cook; one chemist, H. Wurtz; one paleontologist, James H. Hall; and from twenty to thirty assistants engaged in the field operations. The geological department of the survey is in a condition to be completed and reported upon finally by counties, as rapidly as the topographical maps are finished, but since the termination of the field labours, on the 1st of Twelfth month, there has not been time to arrange the materials for a report. About three thousand specimens have been collected for the State and county cabinets, and are ready for arrangement. Some of the maps are in progress of engraving, and cuts have been made from original drafts. The expenses of the department last year were $17,918 61, and the estimate for the ensuing year is $25,000, included in which is $5000 for drafting and engraving. This will be sufficient to prepare the maps and cuts for at least three or four counties, in addition to the progress of the field work throughout the greater part of the State, and the superintendent recommends that arrangements be made for the disposal of the work, gratuitously or by sale, to place it in the hands of the people.

The topographical department has been engaged in making a complete and accurate physical map of every county in the State, exhibiting all the features of its surface. From it we learn that the exact area of the State is 7,750–93 square miles, or 4,960, 595–20 acres, of which aggregate 1,767,-991 acres are improved, leaving a residue of 3,192,-604–20 acres of unimproved land. The total value of the farm land is $120,137,511. The Blue Mountain, which is the most elevated range in the State, is thirty-five miles in length, and has an average height of 1400 feet. At the Delaware Water Gap it is half a mile wide and fifteen hundred feet high. The Highlands of New York extend into New Jersey in a succession of parallel ridges, in which lie several large and beautiful lakes. There also are the sources of the Raritan and Passaic rivers. South of a line drawn from Amboy to Trenton, the State is almost a level plain, forming a striking contrast to the northern part;

and the streams there are so sluggish that in many places they resemble a succession of swamps and ponds. The total length of the completed railroads, in the state is 504 miles. Reconnoisances have been made at Paterson, Trenton and Newark, to locate standard meridian lines, and some of the monuments have been prepared. It is expected to designate such lines in the spring in every county, as a guide for local surveyors. The southern division of the state is remarkable for its entire lack of rock formations. Three marl beds are described in the report, and those are shown to be the best fertilizers which possess the most phosphoric acid. The first and lowest marl bed has been traced from the sea shore, across Monmouth and Burlington counties, to Burlington, and across Gloucester and Salem counties to near the Delaware river. The second bed has been traced across Monmouth, Ocean, Burlington, Camden, Gloucester, and Salem counties, and the third from Squankum, across Ocean and Burlington counties, to Clementon, in Camden county, beyond which no trace of it is found. At Woodbridge, Middlesex county, great quantities of pipe clay are dug, and some fire clay. In the potter's clay, at South Amboy, a single tree has been followed up for ninety-three feet, having a diameter of five feet at the large end. In some places the clay is white, with a faint buff hue, and is used for making satin faced paper hangings. Shell marl is found in several places and in it specimens of shells identical with those now growing in Delaware bay and the ocean. On Stoe creek, in Cumberland and Salem counties, oyster shells are found at considerable depth, and fossil shells and bones are abundant. The Cape May diamond is described as probably a water worn quartz crystal. Agates are not uncommon there. Last spring the skull of a Mastodon was dug up in a meadow near Pemberton, Burlington county, and other bones have been found near it. The sea coast of the state wears away rapidly in consequence of the continued settling or subsidence of the land. Professor Cook is confident that the shore is now settling at the rate of about two feet in a hundred years. At Cape Island on the Atlantic shore a full mile has been worn in since the Revolution. The sand beaches on the coast are drifting inward every year. One beach has moved fully one hundred yards during the last twenty years. At the mouth of Dennis' Creek, and for several miles along the bay shore in Cape May county, the marsh wears away at the rate of a rod in two years. Egg Island, the western point of Maurice River Cove, which in the year 1694 covered three hundred acres, now contains at low water from a half to three fourths of an acre, and at high water it is submerged. At Town Bank the solid gravel wears away at the rate of about a foot a year, and water covers the ground where houses once stood.

For "The Friend."

Cold Weather in Iowa.

We take the following extract from a letter received from a correspondent, dated Iowa, Second mo., 1st, 1856. "Among the unnumbered blessings of a gracious and merciful Providence we in this land have been favoured with one too little prized, and for which therefore but little gratitude is felt by many, who are enjoying it, that is, good health, which has been general here for a length of time past. So far, we have had a remarkable winter for this latitude,—both the severity and continuance of cold weather Since the 21st of the Twelfth month, there has not been a day in which the mercury rose to 32° Fahrenheit, at the time in which I take my notes, which are just before sunrise and between 12 M. and 1 P. M. For seven teen days the mercury has been below zero in the morning, and for seven, below at noon. Our coldest weather was in the First month, as fol lows:—7th of the month, morning, 19° below zero—noon, 12° below zero; 8th, morning, 25° below zero—noon, 18° below zero; 9th, morning, 26° below zero—noon, 8° below zero. It was 20° below zero on the morning of the 10th, but rose to 2° above by noon. About five inches of snow fell the 29th of Twelfth month, at which time there was on the ground, say one inch; it has snowed from half an inch to an inch at different times since; but last First day, the 27th ult., there fell about four inches more.

For "The Friend."

"Them that honour me, I will honour."

As this is the season when many of our young friends are tempted to collect into large companies, I have been led to reflect on the subject as one of serious importance; and if I could present it in a different light than that they have hitherto viewed it, or if only one precious mind should be strengthened to withstand the temptation, it will be enough. Many, no doubt will be ready to answer, we are social beings, and that it is an innocent way of spending a few hours; what evil is there in it? So we were intended to be social beings, yet those who are endeavouring to walk circumspectly redeeming the time, take a very different view of it. For if we meditate on the solemn language of the apostle, "That if the righteous scarcely be saved, where shall the ungodly and sinner appear?" that if those who are watchful, keeping the fear of the Lord always before them, and honouring Him in all their movements in humility and abasedness of self; if these only are accepted, where shall those appear who live as they list, passing their days in the enjoyment of those things that perish with the using? For such as we sow, such shall we reap; if we sow to the spirit, everlasting life; but if to the flesh, we shall reap corruption. And who of us would not wish to enjoy everlasting life and be partakers of the pleasures at the Father's right hand? But how can we hope to obtain them, if we are indulging in that which gratifies the carnal mind: if we are in conduct saying "we will eat our own bread, and wear our own apparel," and unwilling to acknowledge Him in all our ways; or in action cannot adopt the solemn appeal, "Thou, Lord, secst me." And in returning form these large gatherings, do you feel that sweet peace that would be the reward of well spent time, but contrawise do you not lie down in sorrow, and does not confusion cover you?

Ah, then, my beloved young friends, towards whom we are looking for a succession of standard bearers to uphold the precious testimonies so dearly purchased by our worthy predecessors, did you take into view the shortness and uncertainty of life and the importance of improving every gift and talent to the honour and glory of the great Giver, and the awfulness of being summoned unprepared to appear before Him who said to those who did not minister unto him "Depart from me, I know you not," I believe you would not be found employing your precious time and talents in any thing that was not comparable to laying up treasure in Heaven.

THE FRIEND.

SECOND MONTH 16, 1856.

Our readers may recollect that in the course of the proceedings had before Judge Kane, of the U. S. District Court in Philadelphia, relative t coloured woman and her children claimed by J Wheeler, the Judge took occasion to express opinion that there was no law of this State i fering with the right of slaveholders to carry slaves into and through it, or prejudicing t title of ownership by their so doing; and that right of transit through free States was secure the law of nations, &c. Some of the membe the political party in Pennsylvania, with w the Judge is understood to be identified, not s fied with the mere expression of a judicial o ion, are desirous to have a law passed by our l lature securing to slave owners the right to b their slaves into and through the State; and cordingly a petition has been presented in Houses at Harrisburg, praying for the enactm of such a law. The majority of the Judic Committee of the House of Representatives m a report, in which they declare that this right transit through Pennsylvania is already sect to the citizens of the slaveholding States, by law of nations and the Federal Constitution; that no statute of this State affects to disturb right. The grounds upon which this declara affects to be founded, are the flimsiest assumpti we can now recollect to have seen recorded in report of a legislative committee, and there hardly be said to be a show of argument from beginning to the end of the report. We give report of the minority of the committee in f and from it our readers will gather the poi assumed by the majority.

"The undersigned, members of the Judici Committee, being unable to concur with the jority of said committee in the views and pri ples set forth in their able and learned report, the petition of Col. Joseph Paxton, of Catawi praying the Legislature 'to enact a law secur to the citizens of slave holding States, who m pass through this Commonwealth, or transien sojourn therein, with their slaves, all the rig of property in said slaves guaranteed to them the laws of any other State, and making it a pe offence to attempt by word or deed to decoy, or any manner to alienate the said slaves from th said owners, against the said owners' will,' f that it is due to themselves, as well as to people of this Commonwealth, that they sho set forth the grounds of their dissent. We not concur with the majority, 'that the ri of transit through Pennsylvania, with their slav is already secured to the citizens of the slave ho ing States, by the law of nations and the Fede Constitution, and that no statute of this St affects to disturb it.' Neither can we yi our assent to the reasoning and doctrines ge rally laid down in the report of the majori We do not propose to advance any views in c flict with the vested rights of the slave-holdi States, to impugn the compromises of the Con tution, or to enter into any of the vexed questi growing out of Congressional legislation on subject of slavery; much less do we intend to c cuss the great moral and political evils of slave from which this Commonwealth has been happ exempted by the humane and enlightened legis tion of the past, gradually removing this pernici institution by a cautious and progressive series acts, from the soil of Pennsylvania. We shall c fine our remarks to the points in which we di from the majority.

"1st. We hold that slavery is exclusively local institution, and that it is not recognized the law of nature, the common law, or the c law. Such is the opinion of the ablest writers jurisprudence. Blackstone in his Commentari vol. 1, p. 42, says, 'upon the law of nature

aw of revelation depend all human law; that say, no human law should be suffered to con ct these. The law of England abhors and not endure the existence of slavery within nation. A slave or negro, the instant he lands ngland, becomes free.' 'When a slave comes in the exclusive jurisdiction of England he is to be a slave, because the law of England ively and notoriously prohibits and forbids xistence of such a relation between man and ' This was admitted and so expressed by Webster, as Secretary of State, in his corres- ence with Lord Ashburton, in the Creole case. ster's works, vol. 5, p. 315. The civil law the same view of slavery, and declares it to gainst the rights of nature. Inst. Lib. 1, tit. c. 2. Vatel's Law of Nations, book 2, chap. When our forefathers migrated to this country brought with them the common law of and, and it has become the basis of all our

2d. We hold it to be equally clear that the of slave-holders to pass through or sojourn is State, with their slaves, is not conceded by aw of nations. We have already shown that om is the birthright and the natural condition an. Story, in his Conflict of Laws, sec. 104, : 'Personal disqualifications not arising from aw of nature, but from the customary or posi- law of a foreign country, especially such as of a penal nature, are not generally regarded ther countries, where the like disqualifica- do not exist. They are strictly terri- l. So the state of slavery will not be re- ized in any country whose institutions and y prohibit slavery.' The law of slavery *invitum*, and when a slave gets out of the ory where it prevails, and out of the power s master, and gets under the protection of an- power, without any wrongful act done by the giving that protection, the right of the mas- which is founded on the municipal law of the cular place only, does not continue. 'The of a slave being taken to a country where ry or involuntary servitude is not tolerated, tes on the condition of the slave, and pro- s immediate emancipation.' 16 Louisiana 489; 7 Louisiana Rep. 172. Slavery exists by virtue of the laws of the state where it is ioned; and if the slave escape from such state free state, he is free, according to the princi- of the common law, and re-capture in a free is authorized only by the Constitution and f Congress. There is no general principle in aw of nations which requires such surrender s vs. Vansant, 2 M'Lean, 596. By the law tions no state is bound to recognize slavery other state, 16 Peters, R. 539, or the state very, as to foreign slaves found within its orial dominions, when it is in opposition to its policy and institutions, in favour of the sub- of other nations. The state of slavery is ed to be a mere municipal regulation, founded and limited to the range of territorial laws. eters, 611. And it is well settled with re- to their municipal regulations, that the al States of this Union are to each other gn. 2 Wash. 298. It appears, therefore, by the law of nations the slave holder would no right to pass through our state with his s; nor is he entitled to exercise that right by comity of nations. For it appears to be as well as settled, that that which is called *as, inter communitates*, comity between states tions, cannot prevail in any case where it es the law of our country, the law of nature e law of God. Forbes vs. Cochran, 2 Barn. ess. 463. It has been clearly shown by the above authorites that slavery is against the law of nations, and we shall presently show that it is also against the laws of Pennsylvania.

"3d. Is there such a right recognized in the Constitution of the United States? The clause of the Constitution cited by the majority of the committee, under which this alleged right of transit with slaves is claimed, is Article 1st, sec. 8, part 3: 'Congress shall have power to regulate commerce with foreign nations, and among the several States, and with the Indian tribes;' and Article 4, sec. 2: 'The citizens of each State shall be entitled to all the privileges and immunities of citizens of the several States.'

"Chief Justice Marshall, in the case of Gibbons vs. Ogden, 9 Wheaton, 195, in construing Article 1, sect. 8, p. 3, of the Constitution, and the power of Congress to regulate commerce between the States, says; 'The genius and character of the whole Government seems to be, that its action is to be applied to all the external concerns of the nation, and to those internal concerns which affect the States generally, but not to those which are completely within a particular State, and which do not affect other States, and with which it is not necessary to interfere, for the purpose of executing some of the general powers of the Government. The complete internal commerce of a State, then, may be considered as reserved to the State itself.' It has been clearly shown that slavery is local, and purely the creature of municipal regulation; that it is looked upon with disfavour, and is not recognized by the common law, the law of nations, or the law of nature. This clause of the Constitution gives Congress the right to regulate commerce; and if the construction put upon it in the report of the majority be correct, then Congress has the right to regulate commerce in slaves between the States, and the buying and selling of men in our public markets. This is certainly a novel and extraordinary construction of this clause of the Constitution. On what authority it is based, we are not informed, as none is cited. That the master's claim to the service of his slave, and to a species of property in him, has been recognized by our courts and judicial tribunals, cannot be denied; but that right is essentially different from his right of property in inanimate things and domestic animals. His right to the former depends on arbitrary, local law, and is in violation of man's natural rights; but his property in the latter is acknowledged by the laws of nature and the laws of God. The laws that regard slavery as property, are local, and only apply so far as such laws can operate. Such laws do not make them personal property generally. 18 Pickens' Rep. 216. The 4th Article, sec. 2d, of the Constitution, is believed to be still wider from the mark, and to have no more reference to slavery than to the power to make war. But it secures to citizens of each State the right of ingress, egress and regres sinto the several States of this Union; and while there, the same immunities, under the laws of the State, that citizens of the same State enjoy under the laws thereof.

"But the citizen does not carry with him, the laws of his domicil, into a sister State. The moment he crosses the line of Virginia into this State, he is under the laws of Pennsylvania and not the laws of Virginia. See 4 Johns. C., 430, 2 Kent's Com., 258. And if he brings his slaves with him, the moment they cross the line they are free. But it has been decided that the 2d section, Article 4th, of the Constitution of the United States does not extend to the case of a slave voluntarily carried by his master into another State, and left there under the protection of a law declaring him free. Butler vs. Hopper, 1 W. C. R., 499. There is nothing in the letter or the spirit of the Constitution that will justify the right claimed under it, nor has the Supreme Court of the United States, nor even our State courts, so far as we have been able to ascertain, ever given it such a construction. By the act of this Commonwealth, passed 1st March, 1780, for the gradual abolition of slavery, it is provided that all negroes, mulattoes and others born within this State, after the passage of the act, should be free. By the act of 3rd March, 1847, section 7, so much of the act of the 1st March, 1780, as authorizes the masters or owners of slaves to bring and retain such slaves within this Commonwealth for the period of six months in involuntary servitude, or for any period of time whatever, be and the same is hereby repealed. It has been decided that a slave brought into this State, since the passage of the act 3d March, 1847, is *ipso facto* free. Pierce's case decided in Common Pleas, Philadelphia, in 1848. The rule of the common law of England, in regard to slavery before the Revolution, became the common law of Pennsylvania, except so far as modified by the Constitution of the United States The fugitives were free the moment they touched the soil of Pennsylvania; all the incidents, accompaniments and attributes of bondage fell from around them. Kauffman vs. Oliver, 10 Barr, 517.

"If this right of transit with slaves is incorporated in the Constitution itself, then all State laws prohibiting the introduction of slaves would be unconstitutional, and consequently void. But several of the States of this Union have enacted just such laws, and they have been passed upon by the Supreme Court of the United States, and their validity has never been doubted. Slaves brought into the State of Maryland in violation of the laws of that State, are declared to be free. Rhodes vs. Bell, 2 How. Rep. 405. 16 Peters' R. 611. Thomas vs. Generis, 16 Louisiana Rep. 488. 5 Leigh, 615. 10 Leigh, 697. 9 Gill. & Johns. 19. 11 Louisiana Rep. 500. 10 How. Rep. 87.

"The right to pursue and recapture fugitive slaves escaping from their masters into a free State, is not raised by the petition referred to the committee, and has not been noticed in this report. The seventh section of the act of March 3, 1847, having expressly repealed the provisions of the act of March 1, 1780, authorizing the masters or owners of slaves to bring and retain such slaves within this Commonwealth while temporarily sojourning here, and said act never having been pronounced unconstitutional by any federal tribunal, the undersigned do not deem it expedient, on any ground, to disturb it. We are satisfied that the abrogation of this section of the act of 1847 would lead to sectional discord and domestic disturbances, and that our friendly relations with the citizens of the southern States, as well as our own peace and tranquillity, will best be maintained by the denial of the prayer of the petitioner.

"D. Phelps,
"E. Joy Morris,
"S. P. M'Calmont."

SUMMARY OF EVENTS.

EUROPE.—The new steamship Persia arrived at New York on the 9th inst., with European news to First mo. 26th. The Pacific which sailed from Liverpool on the 23d ult., had not arrived on the 11th inst. The Persia brings intelligence of further progress towards peace. Orders had been transmitted from St. Petersburg to the Russian army in the Crimea, to suspend hostilities until the result of the approaching negotiations should be known. It was not expected that the united agreement to negotiate, would be signed by all the parties until the

2d or 3d inst. It was presumed that an armistice would then be agreed upon. No place had been fixed for the meeting of the Conference. Count Nesselrode has addressed the representatives of Russia in foreign Courts, declaring that Russia has made concessions with a view to the re-establishment of peace, out of deference to the representations of friendly powers, and not because the interests of Russia call for the conclusion of that peace. Count Orloff and Baron de Brunow are spoken of as the Russian plenipotentiaries to the approaching Congress.

The Crimea.—The army news presents no new features, and is without interest. The weather had been extremely cold.

Asia Minor.—Advices from Trebizond to Twelfth mo. 29th, state that the cold was excessive, and that the ice and snow rendered communication with Erzeroum dangerous and difficult. The Turkish army in the latter city anxiously awaited the arrival of the troops from Trebizond. Omar Pacha was still at Redoubt Kale.

RUSSIA.—The government has ordered a further issue of paper money. The national debt of Russia amounts to 1,158,918,000 silver roubles. In 1844 it was 833,024,000 roubles. Advices, via Norway, mention that since the Allies raised the blockade of the White Sea, Tenth mo. 9th, between 300 and 400 vessels with full freights have entered the port of Archangel. The fortifications of that place had been much augmented, and there were being built six frigates and twenty screw steam gunboats. The weather had been open. The acceptance of the Austrian propositions had been published officially in St. Petersburg.

GREAT BRITAIN.—The favourable indications regarding peace, have caused a further advance in the funds, both English and Continental. Consols were quoted at 90½ a 90⅝. The cotton market was firm, and prices had advanced ⅛d. Breadstuffs were dull at former quotations. A number of marine disasters had occurred; among the vessels lost were the Sebago and Mary Green, of New York; the Independence, of Bath; and the Meteor, of Boston. The steamship Belgique came near foundering at sea, having sprung aleak 700 miles west of the Lizards, and it was only by the united exertions of the passengers and crew, that she was kept afloat until reaching Southampton, when she was found to have 6 feet of water in her hold. One of her boilers had also burned out. The Horizon, a new American ship, sailed from Liverpool on the 16th, for New Orleans, and on the 18th struck on the Arklow Bank, and became a total wreck. Parliament was to assemble on the 31st ult. It was the Queen's intention to open the session in person. Lord Palmerston had issued a circular to the members of the House of Commons, understood to be favourable to his government, stating that business of great importance would be brought before Parliament as soon as it assembled, and urging the members addressed to be present at the opening of the session.

SICILY.—A systematic attempt is being made to extend the cultivation of cotton in this island. It is said to grow well; the yearly produce is now about 4,200,000 pounds, with much unoccupied land suited for its culture.

PORTUGAL.—Torrents of rain continued to fall, causing much distress, especially along the banks of rivers. Several shocks of earthquakes had occurred, but no serious damage had been occasioned by them.

UNITED STATES. — *The Mint.* — During the year 1855, the entire amounts received at the U. S. Mint and branches, were in gold $58,862,922; in silver $5,711,-448. The total coinage for the year reached $56,312,-733.

The Banks.—The whole number of banks and branches throughout the United States, at the close of 1855, was 1273, having a nominal capital of $335,611,990; a circulation of $177,157,412, and specie on hand, $60,072,-830.

Nicaraguan Affairs.—Recent despatches from J. H. Wheeler, U. S. Minister to Nicaragua, represent Walker's military force to consist of 1200 men, and he says, Nicaragua will succeed in effecting an union of all the Central American States. He also defends his course in recognizing the new government. Parker H. French has again made formal application to be received as Minister from Nicaragua, but the Secretary of State declined to recognize him on the same grounds as cited in reply to his former application.

Congress.—William Cullom, of Tennessee, has been chosen Clerk of the House of Representatives, by a vote of 126 to 87. He was a member of the last Congress, and earnestly opposed the repeal of the Missouri Compromise. Adam J. Glossbrenner, Sergeant-at-arms to the last Congress, was re-elected, and the posts of Doorkeeper and Postmaster were filled by new appointments. The Senate confirmed the nomination of G. M. Dallas as Minister to England, without opposition. Several Senators have made speeches on the Central American question, all sustaining the American view of the Treaty with England on that subject.

The Ohio River.—The Board of Trade of Pittsburg have adopted resolutions suggesting that those connected with the commercial interests of both the Atlantic borders and the great Central Valley, meet in convention at Cincinnati, on the 1st of Fifth month next, to decide upon measures for the improvement of the Ohio river.

The Florida Indians.—Since the attack upon Lieut. Hartsuff's party, another small company of U. S. troops engaged in cutting wood, were surprised by the Indians, and five of their number were killed.

Pennsylvania Legislature.—In the House the joint resolution instructing our Senators, &c., to vote for the repeal of the Nebraska-Kansas act, after debate, was indefinitely postponed, yeas 34, nays 31. The Judiciary Committee reported adversely upon the bill changing the venue in the case of Passmore Williamson vs. Kane, from Delaware county to Philadelphia. Great numbers of petitions for the repeal of the Restraining Liquor Law of last session, have been presented, and also numerous remonstrances against the repeal. Among the latter was one signed by five thousand four hundred and twenty-six women of Philadelphia.

Pennsylvania Railroad.—The income of this road during the last year, amounted to $3,538,333. The cost of conducting the business including State tax on tonnage, was $1,709,056, leaving the profits of the year, $1,829,-277. The Pennsylvania Railroad Company has offered to purchase the main line of the State improvements for $7,500,000, payable monthly in distant instalments, the debt to bear interest at the rate of 5 per cent.

Kansas.—Late intelligence from Kansas states that no election was held in that territory at the period fixed, on account of apprehensions of another invasion from Missouri. Serious trouble was anticipated, and the people of the territory were preparing for a struggle.

New York.—Mortality last week, 377. The shipments of specie for the week, amounted to $421,111.

Philadelphia.—Mortality last week, 201; of smallpox, 22.

Miscellaneous.—Toleration in Russia.—In Russia, where the Greek Church is the State religion, Roman Catholics, Lutherans and Calvinists may hold the highest offices in the State. Nesselrode is a member of the Church of England.

Costly Pears.—A quantity of the Winter Virgalieu, or Columbian Virgalieu pears, have recently been sold in the New York market for $30 and $33 the barrel, or at the rate of 12½ cents each, for the best single specimens.

Novel Sleigh Ride.—The Chicago (Ill.) Journal of the 28th ult., says that Price, of the firm of Price & Fisher, of that city, arrived on that day from Green Bay, in a light sleigh drawn by a single dog. He averaged thirty miles a day on the journey.

Inroads of the Ocean.—The New Jersey Geological Report shows that the Atlantic is steadily and rather rapidly encroaching upon the land on its coast. In some places the advance has been a full mile since the Revolution.

The Texas Debt Bill, so long in suspense, has finally passed both branches of the Legislature, and received the Governor's approval, Texas thus accepting the act of Congress on the subject.

The Cholera in Porto Rico, continued to progress up to the 12th ult. The total number of cases reported was about 11,000, and 4500 deaths.

Vesuvius.—Letters from Naples state that some important change in the volcano was expected. A new crater had been opened, and the summit of the principal one had been flattened, and otherwise changed in form. Excursions to the mountain were considered extremely dangerous.

Mauna Loa.—A letter from Honolulu, of Twelfth mo. 4th, states that serious fears were entertained that the immense stream of lava flowing from the volcano, would occasion the destruction of Hilo. Its course was directly towards Byron's bay and the town, and only eight miles distant.

Rome.—The official census of 1855 shows a total population of 177,461, including 5081 priests, monks, nuns, &c.

Progress in Egypt.—Alexandria and Cairo now communicate with each other by railway and electric telegraph. By the former the distance is eight hours.

Successful Cultivation of Prunes.—Prunes have been very successfully cultivated in Pennsylvania. Among the Economists, in Beaver county, they have been grafted on plums.

Foreign Immigration.—During the year 1855, the New York Commissioners of Immigration "relieved, forwarded, and provided employment" for 172,336 destitute and diseased alien immigrants. It would from their report, that most of the immigrants la at New York, required assistance.

A Long Line of Railroad.—The Portland "Stat Maine" says that by the end of this year there will continous line of railway from the Atlantic Ocea Portland to Iowa City, a distance of 1436 miles.

British Railroads.—In the United Kingdom, ther 8240 miles of railroad, the cost of which, stock, &c cluded, amounted to £291,903,000, being at the ra £35,325 per mile. The total receipts of all the r during 1855, were £21,123,315. The net income is about 3½ per cent. upon the cost. The receipts in were £1,701,460, larger than in 1854.

The Cold.—In Lancaster county, Pa., the average perature of the First month, taken at 6 A. M. daily, 14.64°; the highest was 32° on the 13th; the lo 12° below zero on the 9th. The newspapers re many instances of persons having perished with cold, some of them occurring as far south as Louisi

RECEIPTS.

Received from Z. Hampton, agt., Io., for C. Gregg, vol. 29; from John A. Potter, N. Y., $2, vol. 29, an R. W. Wright, Thos. Bowerman, Wm. McKeel, A. Mel Chas. Wood, Jarvis Wooden, $2 each, vol. 29, for S Hoag, $1, to 26, vol. 29; from G. F. Read, for R. Chu ill, N. C., $2, vol. 29; from David Stanton, O., $ 26, vol. 29.

THE WESTERN SOUP SOCIETY.

We are requested to call the attention of the reade "The Friend" to the fact that the funds of this valu Institution are nearly exhausted, owing to the unusu severe weather, and increased demand for soup bread among the poor. The managers would be grat for further contributions to their funds, which ma sent to WILLIAM BIDDLE, Cor. of Eleventh and Arch s

M. C. COPE, No. 286 Filbert street,
M. L. DAWSON, N. E. Cor. of Seventh & Walnut
SAMUEL L. BAILY, No. 252 Chesnut street.

WANTED.

A situation is desired by a young man, a Friend, has some knowledge of business, and can write a g hand. He is willing to make himself generally us to his employer, and has some knowledge of the lu business, not so particular about the compensatio to obtain suitable employment. City preferred.

Inquire at Friends' Bookstore, No. 84 Arch st.

FRIENDS' BOARDING-SCHOOL AT WEST-TOW

The Winter Session of the School will close on Si day, the 4th of Fourth month, and the Summer Ses will commence on Second-day, the 12th of Fifth mo next.

Those members of Philadelphia Yearly Meeting, w intend sending children to the school for the sum session, will please make application for their admis on or before the 1st of Third month, to Joseph Sn don, Superintendent at the school, or to Joseph S tergood, Treasurer, No. 84 Arch street, Philadelp The parents of those children now in the school, also please notify the Superintendent whether they to return next session.

West-town, First mo. 28th, 1856.

Friends' Boarding-School for Indian Children, at Tunessassah.

Two women Friends are wanted at this Institutio assist in the family.

Also, a man Friend to aid in carrying out the c cern for the improvement of the Indians.

Application may be made to JOSEPH ELKINTO 377 S. Second str THOMAS EVANS, Philad., Eleventh mo. 1st, 1855. 180 Arch str

WEST-TOWN BOARDING SCHOOL.

Wanted, a Teacher of the Classical Department in Institution.

Application may be made to either of the undersig members of the Committee.

SAMUEL HILLES, Wilmington, Del.
THOMAS EVANS, } Philada.
SAMUEL BETTLE, Jr. }

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tage to any part of Pennsylvania, for three months d in advance, three and a quarter cents; to any of the United States, for three months, if paid in nce, six and a-half cents.

From the New York Tribune.

The Great Volcanic Eruption.

Hilo, Hawaii, October 18, 1855.

d you ever hear of Hawaii? It is a grain of in the wide Pacific. It is the apex of a tain whose base is covered by those deep wa- not yet sounded by the mariner's plummet. a heap of basaltic rocks, thrown up in fusion immeasurable depths below. It is the top chimney leading down to the burning bowels e earth. It is one of the safety-valves of our t, through which escape the steam and gases h might shatter our mundane abode. It is a on the bosom of the ocean. It is an oasis in derness of waters—an emerald bower which ms and enchants the restless pilgrim. It is le landscape in which are combined the beau-, the lovely, the charming, the picturesque, romantic, the inimitable, the wild, the grand, lofty, the sublime, the awful, the terrific. ghing landscapes, merry rills, dashing cas-s, waving forests, smoking scoria, frowning pices, mural battlements, "cloud-capped ntains," and thundering volcanoes all cluster , and all are encircled by "the deep blue sea," fringed with snowy foam. Hawaii is a prize which mighty nations have struggled, and over h they now watch with jealous interest. And e—it is a field where Christianity and civiliza- have begun to shed their genial beams—a l plucked from the hand of Satan to adorn the em of Immanuel. But to the point. We pro- to give you a brief sketch of one of the most derful volcanic eruptions ever witnessed on planet. You are aware that we have a *per-ent* volcano—Kilauea—some thirty miles from . This is a vast pit about ten miles in cir-, and varying in depth from 600 to 1200 feet. hin this cauldron the fires are always burning, etimes sluggishly, then again with fearful ve-ence, while the ebon floor of the crater is raised dreds of feet by upheaving forces and succes- overflowings, and again depressed by lateral subterranean disgorgements. For several ths past this crater has been intensely active. may have read the published account of our d eruptions of 1840, '43, and '52, beside sc-l minor ones. All these were wonders of a tling kind. But an eruption is now in pro-s which eclipses all these. Its seat is near the mit of Mauna Loa (Long Mountain) 12,000 above sea-level. Kilauea is only 4000 feet , and is 35 miles from the present eruption. altitude of Mauna Loa is nearly 14,000 feet.

It is a vast volcanic dome, composed of slag, scoria, pumice, and other earthy matter, thrown up from the bowels of the earth in an igneous state, and heaped in wild and jagged masses to its present height. And still the process of disgorgement goes on, and still the Plutonic bull rises, and from his lanced heart a gory stream gushes forth. On the evening of the 11th of August, a point of light was seen on the mountain, which, in a short time, rose and spread and flooded those high altitudes with a glowing radiance. An immense valve had opened, out of which rushed floods of igneous fusion, and poured down the mountain sides in dazzling brightness. Down, *down* the fiery current rolled—diving into caves, rending their mineral roofs—exploding vast boulders—melting the rocks—startling the wild bull, the rough goat, and the mountain bird with its awful detonations—lighting up the heavens with a lurid glare, and sending off its gyrating and convolving clouds of black, dun, white, blue, purple, and scarlet, on the wings of every wind. Steam, smoke, and deadly gases filled the atmosphere, and the sight "was like devouring fire on the top of the mount." For sixty-eight days this fearful furnace has been in full blast, and still the fountain is not exhausted. The main stream, including all its windings, we estimate at sixty miles long, with an average breadth of three miles. Lateral streams shoot off at all angles from the main trunk, and sometimes the great stream separates into several channels, which again unite, thus forming many islands down the side and at the base of the mountain. The depth may vary from 3 to 300 feet. On the plains at the base of the mountain it spreads and forms lakes and seas of five, six, or eight miles in breadth. The superficial area now covered with the smouldering masses may be 115,200 acres. Its cubic measurement we will not attempt, nor will we weigh its ponderous masses. The great fire-pump still works with awful force at its high fountain, and the molten river rushes madly down toward Hilo. Its terminus is in a dense forest in the rear, and here, at the distance of some ten miles, it is gnawing down ancient trees, consuming all vegetable life, filling ravines, eating up the soil, drinking the streams, blasting the rocks, winding among the hills, or heaving them from their bases, leveling ridges, overcoming all obstructions, grading its own iron way, and moving in sullen progress upon us. Our atmosphere is loaded with dingy smoke and mineral gases, through which the sun's rays struggle with a yellow and sickly light, and all nature seems shrouded as in funeral drapery. Never was Hilo so hushed, so inquiring, so thoughtful. Many keep vigils the livelong night, and during the day plan modes of conveyance and places of deposit for the little earthly substance they have collected. And still the fiery ruin lingers in the woods, and still we hope and pray that the breath which kindled will extinguish it—that a high behest from the *Eternal Throne* will say, "*Hitherto—and no further.*" In an air-line the seat of eruption is about forty-five miles from Hilo, but so tortuous is the route, that one has to travel sixty-five or seventy miles to reach it. Between the port of Hilo and the mountain a dense forest some thirty miles wide interposes. This forest is so filled and entangled with tropical jungle as to be impenetrable by man except on condition of cutting and beating his way step by step, often at the rate of one or two miles a day. Wild streams of water from the mountains do, however, tear their way through the woods, bringing with them, in times of freshet, trees, shrubs, vines, leaves, rubbish, and earth, leaving a channel of hard, basaltic rocks. Such a channel is, in a dry time, the best track through the forest. On the 2d inst., a —— McCully (of Yale), with myself and four natives, started for the scene and the source of the present eruption. Taking the channel of a stream which enters Hilo Bay, as our path, we advanced with much toil through the dense jungle along its banks, and rested at night at the roots of an ancient tree—having made about twelve miles. The next day we made about twelve miles more, for the most part in the rocky bed of the stream, the water being low. Volcanic smoke filled the forest, and charred leaves came floating on the breeze and falling into the wild channel we were threading. At night, when the shades gathered over these deep solitudes, unbroken save by the bellowing of the mountain bull, the barking of the wild dog, the grunt of the forest boar, the wing and the note of the restless bird, the chirping of the insect, the falling of a time-worn tree, the gurgling of the rill, and the wild roar of the cataract, we made our little bed of ferns under the trunk of a prostrate tree, and here, for the first time, we found that the molten stream had passed us in the jungle on our left, and was now many miles below us on its way to Hilo. But we would not retreat, and as the jungle was nearly impenetrable in the direction of the stream, we pursued our upward way in the bed of the river till half past one P. M. on the third day, when we found ourselves out of the forest, and on the high plateau at the base of the mountain. I cannot stop to describe the beautiful, the romantic, the wild, the wonderful, in the banks, the narrows, the widenings, the rocks, the rapids, the cascades, the basins, the caves, and natural bridges of this solitary stream. Nor can I speak of the velvet mosses, the modest creepers, the rich festoons, the sweet wild flowers, the gigantic ferns, the ancient forests, and all the tropical glories which are mirrored in its limpid waters. We needed an artist and a naturalist to fix the glowing panorama, to paint the flora and catch the fauna of these romantic solitudes. When we emerged from the upper skirts of the woods, a dense fog obstructed our view of all distant objects, so that we could not see the summit-fires, nor trace the molten stream down the slope of the mountain. We encamped early in a vast cave; but during the night the stars came out, and the volcanic fires played brilliantly from their high source, down the mountain sides, over the scorified plains, and far down in the forest toward Hilo.

Early in the morning (Friday, the 5th) we left our cavern, and at half past seven A. M. were on that black and smouldering stream for which we had been searching for more than three days. Almost as far as the eye could reach these regions had been flooded with seas of fusion—now, for the

most part, hardened, but still smoking and crackling with heat and escaping gases.

We passed several miles up the left verge of the stream, and finding a narrow, well-solidified place, we crossed over to the right verge—our passage occupying an hour and a quarter. We now ascended rapidly along the right bank of the stream, sometimes upon it, and again skirting it, according to the facility of travelling or the directness of its course. The stream is very tortuous, making ample detours and sudden zigzags, so that we saved much by cutting off bends or following the bases of the triangles described in its course. All this day we came to no open fire. The first overflowings had stiffened and solidified in contact with the atmosphere, forming a broad ebon pall. Under this self-made counterpane the continuous stream had formed a vast duct; and in this subterranean pyroduct it now flows like oil, at the depth of from twenty to one hundred feet, unexposed to the stiffening action of the air. At night we slept on the higher regions of the mountain, beyond the line of vegetation, with the slag for our pillow, the heavens for our canopy, the stars for our watch-fires, and Israel's Shepherd for our guardian. We were astir early on Saturday morning, climbing over indescribable hills, cones, ridges, and masses of hot and smoking debris and scoria, scattered wild and wide over those Plutonic regions. We soon came to a line of jagged cones, with open orifices of from twenty to one hundred feet in diameter, standing over the molten river, and furnishing vents for its steam and gases.

We approached the vents with awe, and, looking down their fiery throats, we heard the infernal surgings, and saw the mad rushings of the great molten stream, fused to a white heat. The angle of descent is from 3° to 25°, and we judged the velocity to be forty miles an hour. The maddening stream seemed to be hurrying on, as if on swift commission from the Eternal to execute a work of wrath and desolation in the realms below. Upward and onward we went—climbing ridge after ridge, parched with thirst, panting in a rare atmosphere, blinded by smoke, almost scathed by heat and excoriated by sulphurous gases. All the rest of the way we saw frequent openings to the fiery canal, upon whose arched ceiling we walked for miles, with the fearful stream rushing madly beneath our feet. At 1 P. M. we found ourselves at the terminal crater, and standing on its craggy and smoking crest. This was the high fountain of eruption—the great chimney whose throat goes down immeasurable depths into those fearful realms where man's eye never penetrated, and where he cannot look and live. For nearly five days we had struggled to gain this point; and now we were here—specks, atoms in creation — obscured by smoke, startled by infernal hissings, confounded, stunned, amid these wild wonders, these awful displays of power which had scattered such a tempest of fiery hail, and raised such a raging sea of molten rocks on these everlasting hills. The grandeur, the sublimity, the terror of the scene were unutterable. A vast chasm had opened horizontally on the top of the mountain, and along this yawning fissure stood a series of elongated, jagged, and burning cones, about one hundred feet high, rent through their larger diameter, and throwing up dense columns of blue and white smoke, which covered the mountain's summit, rolled in fleecy masses down its sides, and spread out like the wings of chaos over unmeasured regions. Still no fire could be seen in this fountain-crater. We could feel it everywhere, and we could see and hear its escaping gases; but the throats of the cones were clogged with hot masses of cinders, pumice and ashes, with cracks, crevices, &c., for the escaping smoke. The fusion had long since found vent in a lateral, subterranean duct, several hundred feet below the rim of the crater, and in this covered way it flows off until it makes its appearance, as described, some two miles down the side of the mountain.

After a satisfactory survey of the terminal crater, and of the vast floods of ignition on the summit of the mountain, we descended a few miles down the eastern slope, and took our lodgings among the rocks, without wood, and with only a few spoonsful of water. Unwittingly we passed the last watering place early on Friday morning, and, having only a quart in our canteen, this was our whole allowance till 9 A. M. on Monday. We were reduced to a single spoonful each (six of us), and this only at our meals. In this high and rocky nest we spent the Sabbath, having a full view of the fires from the high furnace above to the terminus of the stream, as it ate its way, like a fiery serpent, through the forest and jungle far below. On Monday we decamped early, and laid our course for old Kilauea. At noon we were befogged, lost our way, and encamped at 1 P. M. On Tuesday we found our track and reached Kilauea. On Wednesday we explored, took measurements, collected specimens, &c., and on Thursday reached home, having been absent ten days.

Oct. 23.—It is now seventy-three days since the great mountain eruption commenced, and still its vigour is not abated. Had we found the incandescent stream flowing into the sea on our return from the mount, we had not been disappointed. Nothing but the great distance, the tortuous course of the stream, and the many obstructions in the route, could have prevented it from reaching the sea in one week. Down the side of the mountain proper, say twenty-five miles, it flows with terrible swiftness. At the base of the mount it flows over a plain of scoriform matter, cooled when agitated like the ocean in a tempest, and presenting a foaming surface of hills, valleys, cones, pits, ridges, gorges, caverns, &c., of some ten miles broad. Here the molten stream struggles, expanding, contracting, dividing, struggling to overcome obstructions, filling up vast basins, &c., and thus pushing sluggishly on to its third stage. This is that broad and dense forest already spoken of, extending from the plains at the base of the mountain, to within a few miles of the shores of Hilo. Here the fiery stream has found its greatest obstructions.

Through this forest the slope is very gradual—say 3°; while, in addition to hills, ridges, gorges, basins, etc., it meets hundreds of enormous trees, and dives into swamps of mud, pools of water, and wet jungles, which act as a prompt damper. Here, also, it finds a deep soil, which it must convert into ashes and igneous matter. Often, therefore, it does not progress an eighth of a mile a day in the woods, and thus our town has been more than once saved from devouring fire. In 1852 an igneous river approached with ten miles of us. That caused much solicitude, but this more, as the amount disgorged is greater, and the stream heads more directly for our town and harbour. One week brought the fearful stream from the mountain summit into the woods, or half way to the shore. In this forest it has been incessantly at work for sixty-six days, and yet the petrifying head of this Medusa does not emerge from the lower skirts of the jungle. We therefore begin to feel that the threatened ruin may be averted, and that the igneous current may spend its force in the forest, and thus open a future highway to the mountains

Should the stream continue to flow for days more, I propose to make a second ex tion—not as the first, to the high terminal tain, but to the terminus, or end of the strea it eats its sullen way in the jungle, revealed by its clouds of smoke by day and its baleft by night. This can be done only by cu through the entangled forest, step by step, we meet the fiery dragon in his own hidden way. Many a time have I thus approache incandescent stream and dipped up its gl fusion.

The foregoing is a glance at the facts conn with our present eruption, and our rapid to the mountain. Taking into account the dur of the flow, the length and breadth of the st and the amount of igneous matter disgorge say nothing of its present approach to our to it is the greatest eruption I have witnessed d my twenty years' residence at Hilo.

From Old Humphrey's Port

Old Humphrey at Hastings.

Bear with an old man's prattle, for his heart
Beats lovingly for thee and all mankind.

"Stands Hastings where it did?" said I, t to be cheerful, as I hobbled along with diffic supported by two porters from the railway t vehicle engaged to carry me to my place of nation; but no, it would not do. I was too n subdued and exhausted by my transit from mart of all the earth," to be cheerful. I had carried, on account of extreme weakness, from cab at the London Bridge station to the car that was to bear me onward; and some feared I should sink by the way, and never reach H ings. It pleased the Father of mercies th should be otherwise.

But, if not cheerful, I was at least grateful I was not unmindful that in all my prece visits to this delightful locality, the sea and breezes had gathered round me with healin their wings, and I was sanguine enough to and trust that I should again be benefited wi like result. I looked around with a thankful h to the great Giver of all good; and with ki feelings for my fellow passengers, as well as the porters bustling about me, and the driver his horse waiting for my accommodation. moved onward in an open carriage, the fi gentle breeze much revived me, and familiar jects presented themselves. Two of the t wind-mills, near the West Hill, were at work; old castle, in ruin, reminded me, that, like own, the best of its days were passed. The was rolling along its sparkling billows, as it wont to do thousands of years ago; bathing chines stood on the shore, their wheels part and partly out of the water. The Marine Pa was peopled with visitors; the great dial, hang over High street, pointed to a quarter-past fi the magnolia, for such I take it to be, cove the front of the house of Earl Waldegrave, adorned with magnificent flowers. All things peared as I had before seen them, only that old man, the knitter of night-caps, who fo many years had occupied a corner of the entra of the London road, was no longer an inhabi of the world.

For the first few days of my sojourn at H ings, I could not go from one room to anot even with help, without difficulty; but now, w a stick and a friendly arm, I can walk a hund yards, and perhaps two hundred. This is to a source of great enjoyment and thankfulness, it has suggested a thought to me, that would

me much satisfaction, if it could be rendered ical; and I see no good reason why it should

hat is the use of our *feeling*, grateful, unless mbody our emotions in useful or benevolent n? Deeds of love to man are the very soul anksgiving to God. When Simon Peter de- d that he loved the Saviour, the latter re- ed some proof of his assertion: "Feed my p;" and "Feed my lambs."

he number of visitors to Hastings is great, and not unreasonable thence to conclude that the er part of them must derive health or plea- from their temporary residence. For this are or ought to be grateful; why not, then, e manifest their gratitude by some act of kind- to a place that has so largely contributed to benefit? Some opulent visitors have the s of doing good on a large scale, while most s can do it only on a small one. It is not, ver, the amount, but the motive of the giver, ennobles the gift. Hastings has charities e funds are low; schools that require sup- ; poor fishermen, who, from shipwreck, want ccess, and other causes, suffer much; and and poor people standing in need of assist- . Now, if every grateful visitor, in a spirit nankfulness, would do ever so little in the of philanthropy, the aggregate would be very derable. Were a moiety only of those in the lists of visitors, that appear in the newspa- to act upon this suggestion, what a desirable sion it would prove to the cause of humanity, what a noble number of good Samaritans t thereby pour oil and wine into the wounds e afflicted!

is said, that on the overland passage across desert to India, there is a tree covered with nents of dress, and other articles, hung there ilgrims and travellers, to show their gratitude he protection and safety vouchsafed them; in Roman Catholic countries it is a common g for such as profess to have been cured by cles to leave behind them their crutches or r manifestations of past infirmity, by way of kfulness. Let us not, then, be outdone by omedans and fanatics; but as Christian peo- show our thankfulness in a christian man-

one of my walks in the Hackney Fields, lon, before my illness, I found a poor beetle y pathway, on his back, vainly struggling and ing to recover his feet. "Friend Sable-coat," I, playfully, "the proverb has it, that 'a friend eed is a friend indeed,' and I have arrived in time, it seems, to verify the adage; but as art really down, there will be no harm in my ting by thy fall:" so taking out my glass, I tively examined his curious formation; after h I gently laid across him a blade of grass, h enabled him once more to get on his legs, hide himself in a hole in the ground. Whe- he thanked me, or not, I cannot say, not ving the way in which such creatures express thanks; but I felt quite certain, whether I increased his happiness or not, I had added little to my own.

ow, in Hastings, there are human beetles on backs, or in other words, cases of distress h need assistance. Gentle reader, let me be- you to act upon my suggestion. I wish nei- to apportion the stream of your benevolence, to direct the express channel through which ould flow, but only to urge you to do some- , be it much or little, of a useful or charita- character; not ostentatiously, but modestly; if your name remain unknown, so much the er; should you be at a loss how to proceed, not knowing suitable objects for your sympathy, influential and well known benevolent persons would most, if not all of them, doubtless, willingly and faithfully assist in the dispo-al of your bounty.

While we offer to God thanksgiving for our abundant harvest, and pray that the sword may be scabbarded, and the pestilence stayed, let us be neither unmindful of our own particular blessings, nor ungrateful for them. In penning this paper, I have three objects in view. First, kindly to reprove a spirit of repining in which too many indulge; next to call out thankfulness in the heart, and lastly, to move the hand to gentle deeds of charity.

Having just forged a fable in my mental smithy, on the subject of discontent, I will with it close my present remarks.

A well shaped horse-shoe, as it hung against the wall in a blacksmith's shop, bitterly complained of the ill-usage to which it had been subjected. "No one," said the shoe in a whining tone, "has endured the fiery trials through which I have passed, without any respite being allowed me. The hard-hearted sledge hammer and anvil were my enemies, and between the two I was cruelly treated, and found no pity. I was beaten by them unmercifully, and the blows I received at their hands, would have killed an ox; as I said before no one has endured the fiery trials through which I have passed."

"Hold your foolish tongue," said a plow-share, which had been sent to be repaired, "unless you can talk more wisely. Both you and I have been greatly benefited by the ordeal through which we have passed, and are valued highly by those who once might have despised us. Once we were useless pieces of iron; but now you are a useful horse-shoe, and I am a respectable plow-share."

Thus seasonably admonished, the horse-shoe became silent, and was never afterwards heard to complain.

We seldom commit a greater error than that of repining at our trials and afflictions, for our heavenly Father often renders these the medium of his greatest mercies. "No chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them, which are exercised thereby." The complaining horse-shoe, though a fiction in the fable, is a fact when applied to mankind; for multitudes of repiners have become dumb, when experience has proved the value of their bitterest trials. Fear the Lord, love him, and trust him, and then—

> If properly improved, thy grief, and pains,
> And heaviest losses, all will turn to gains;
> Hope, peace and joy from trouble will arise,
> To bless thee, and prepare thee for the skies.

How to Keep Harness.—Observing the good condition and fine appearance of the harness of — Baker, proprietor of the most extensive livery establishment in Rochester, New York, we requested him to impart to us, for publication, the mode by which so desirable an object was achieved. In compliance therewith, he stated the course adopted as the best and most economical, after twenty years experience in a business which required considerable attention to tackling apparatus. His process of oiling and washing harness is substantially as follows:—Take neats foot oil and ivory or patent black—the latter well pulverized, or to be made so before using. Mix thoroughly, adding the black until the oil is well coloured or quite black. In cool weather the oil should be warmed somewhat before mixing. With a sponge apply a light coat of the mixture—only what the leather will readily absorb, unless the harness is very dry, in which case a heavier coating may be necessary. After the harness is dry—which will be in from two hours to a half or whole day, depending upon the weather and previous condition of the leather—wash thoroughly with soap suds. In making the suds use good castile soap and cold rain water. Warm water should never be used on harness leather. Apply the suds with a sponge. Rub off with buckskin. This will give your harness a nice glossy surface, and the leather will retain a good colour and continue pliable for months. If it becomes soiled with mud or sweat, an application of soap and water, as above directed, (without oiling) will be sufficient to give it a bright appearance. Two applications of this oil and black mixture a year (or once every six months,) will be sufficient to keep the harness as ordinarily used, in good order. It may be necessary for livery men, and others who use harness constantly, to apply the oil oftener—but, in most cases, two oilings a year, and washing with suds when soiled will keep a harness in good trim for sight and service. This process will pay a large dividend in extra service and durability, to say nothing of improved appearance. — Baker assures us that the same, or a very similar application, is just the thing for carriage tops which are made of top leather. The only difference in treatment is, that less oil should be used, or rather a lighter coating applied; and it should be washed off before drying in, top leather being thin and much more penetrable than harness. Of course, this mixture would not answer for enamelled leather, of which some carriage tops are constructed.—*Exchange Paper.*

Selected.

Diversity of Inspiration.

Whoever, says Dr. Cumming, was the evangelist, the Spirit was the teacher; whatever was the form or the size of the trumpet, it was the breath of God that sounded through it. All the peculiarities of Matthew, of Mark, of Luke, of John, of Peter, and of Paul, are retained, and may be traced and contrasted in reading their works, and yet they all spoke as they were moved by the Holy Ghost. Some have said, that if the Bible had been written as a beautiful essay, it would have been far more satisfactory to the minds of the educated, and no less instructive to the unenlightened. I think not. It would have been a dull book, and a dry book; it would have made a far feebler impression upon the hearts of the bulk of mankind. But by using men of every cast and turn of mind and thought, and pouring through these as channels, the truth of God—by not destroying John, but inspiring him; by not extinguishing Peter, but speaking through him—we have God's truth in all the various idiosyncrasies of men—in all the formulas of human speech; the same in nature, and distinguished by manifestations only; so that there is no peculiarity of taste, or temperament, or talent, or character that will not find something in the [Holy Scriptures,] suited to it, and calculated to instruct the soul of him that reads it. Let us bless God for the Bible, then as it is. Be assured, that the more you study it, the more you will love it; and they that know that book best will have the deepest and most indelible impression that God is its author, and truth is its matter, and eternal joy its issue.

A Pointed Reply.—One of the most pointed and remarkable replies on record, is that given by a Protestant gentleman, to some one who had repeated in his hearing the hackneyed sarcasm, that between the churches of England and Rome there was but a wall of paper. "True," said he, "*but the whole Bible is printed on it.*"

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

CALEB PUSEY.

(Continued from page 157.)

George Keith, in 1702 and 1703, was very troublesome in some places in America, amongst Friends, coming to their meeting-houses, and undertaking to speak and act with authority, as though he had Queen Anne's permission or direction to impose himself when and where he pleased. These actions and his writings against the Truth caused Caleb Pusey again to take up his pen, and in the year 1703 he came forth with "Proteus Ecclesiasticus, or George Keith varied in fundamentals, acknowledged by himself to be such, and proved an apostate, from his own definition; arguments, and reasons, contrary to his often repeated false pretensions, whereby he hath laboured to deceive the people, telling them he is not varied from any *fundamental principle*, nor *any principle* of the Christian faith, ever since he first came among the Quakers. With remarks on Daniel Leed's abusive almanac for the year 1703, by way of postscript. "Thou which teachest another, teachest thou not thyself." "A double-minded man is unstable in all his ways!"

We cannot undertake to give a synopsis of this book, which undertakes to set George Keith right in many points of fact, as well as to prove him wrong and very changeable in various important doctrines. We will give but one quotation. In page 24 of this book, after having set forth some of the doctrinal absurdities of George, who speaks of the righteous as having two burying-places, one outward and the other mystical, and that the mystic burying-place was "mysteriously figured by the burying place that Abraham purchased, where none but those who have 400 virtues, shall be buried;" he adds, "This is the man, that would be accounted the great corrector of errors in other men; but as for himself, he is, strange confidence, always sound in fundamentals. Monstrum, horrendum! This is the man on whom Doctor Bray, in his printed letter, prodigally squanders this epithet, viz., 'The excellent Mr. Keith.' Telling the world how the field is sown here in Pennsylvania, &c., by him. But O! what a miserable crop must needs be expected from such confused miscellaneous seed, since where the wind is sown, the whirlwind only is reaped. The increase or crop of this seed, may probably well deserve thrashing; but it is scarce worthy of grinding."

The palpable contradictions proven on George, in respect to doctrine, and his frequent pervertion of fact, as well as assertion of falsehood, stung him to the quick. He was afraid to let it pass unanswered, and he accordingly came forth with a pretended reply, entitled "The spirit of railing Shimei and of Baal's four hundred lying prophets entered into Caleb Pusey and his Quaker brethren in Pennsylvania, who approve him." This book contains much personal abuse, many reiterated perversions of fact, and a studied avoidance of the arguments in the "Proteus," which he could not answer.

Caleb Pusey was soon in print again, with "George Keith, once more, brought to the test, and proved a prevaricator." In this, Caleb not only uses convincing arguments to show that George was in error, but he introduces the testimony of credible witnesses to prove that he had been guilty of open falsehood, and perversion of truth. This book, as far as I have been able to discover, closed the public controversy between them. George soon returned to England, where he sank into obscurity, and experienced, there is good reason to believe, not only the reproofs of conscience, but the contempt of his fellow-citizens for the part he had acted towards his old friends, the Quakers. Caleb Pusey, in 1705, answered an attack of that fiercely fuile apostate from Quakerism, Francis Bugg, and, in 1706, once more came before the public, in reply to a fresh attack of Daniel Leeds. For several years he regularly repelled the false assertions made by Daniel, in his almanac. About the year 1705, "Talbot," a clergyman of the Church of England, gave notice of a meeting he intended to hold with the Quakers, to prove the charges made by Bugg, against them. The challenge was quickly answered in a half sheet, entitled "False News from Gath." Of this Caleb Pusey is understood to have been the author. After 1706, we find no traces of Caleb as a controversialist. He, however, was not idle: beside looking after his mill, attending to his civil duties, and many appointments in religious Society, he found time to record many facts relative to the early settlement of Pennsylvania, and his notes proved of essential service to Robert Proud, when he was preparing his History of Pennsylvania.

Caleb Pusey was often appointed by the Yearly Meeting, to prepare epistles, and indeed he was employed in most of the important services of Society. At what time he was appointed an elder, we do not know, but he attended the Yearly Meeting of Ministers in 1716, that being the first time that any elders sat in that body. He was a champion of civil and religious rights, an advocate for the abolition of slavery, and a firm friend of the Indians.

Of his character his memorial says, "He was a worthy elder in the church, being endowed with a good natural capacity, sound in judgment, and zealous in maintaining the cause of Truth against contrary and contending spirits. His constancy in attending meetings for worship and discipline, was remarkable and worthy of imitation. Much might be said of his zeal and integrity for truth, which he retained to the last; but, for brevity's sake, let it suffice, that he was a just man, therefore let him be had in remembrance."

A few years before his death, he gave up his mill, and removed to Marlborough, where his son-in-law, that honest old minister of the gospel, John Smith, resided. Here, honoured and beloved, he spent the remainder of his days, except when absent in the attendance of his religious meetings. His diligence in the fulfilment of his various duties continued unabated.

In the Twelfth month, 1726, he was taken ill, and for six days his distemper was heavy upon him. He, however, was preserved sensible to the last. During the progress of the disease, in the sensible evidence afforded him that the work of his day had, through the mercy of the Lord Jesus Christ, been accepted, and that nothing remained for him to do; he signified to his sorrowing family, that it was "a brave thing, to be prepared for death." The morning before he died, his son-in-law John Smith, inquired of him, how he was. His answer was, that "the time was near come that he must leave the world." John then said, "Father, I hope that is no surprise to thee." He answered, "No, no." After this he spoke little, that could be understood, only the expression of a living desire, well becoming a father in Truth, whose labours of love for the church were about closing, "That Friends might keep their meetings in uprightness."

His decease took place on the 25th day of the Twelfth month, 1726, he being in the seventy-sixth year of his age. The interment took place in Friends' burial-ground at London Grove.

(To be continued.)

Selecte

BARON VON CANITZ'S HYMN.

Come, my soul, thou must be waking—
Now is breakiag
O'er the earth another day.
Come to Him who made this splendour,
See thou render
All thy feeble powers can pay.

From the stars thy course be learning;
Dimly burning
'Neath the sun their light grows pale;
So let all that sense delighted
While benighted
From God's presence fade and fail.

Lo! how all of breath partaking,
Gladly waking,
Hail the sun's enlivening light!
Plants whose life mere sap doth nourish,
Rise and flourish,
When He breaks the shades of night.

Thou too hail the light returning—
Ready burning
Be the incense of thy powers;—
For the night is safely eaded;
God hath tended
With his care thy helpless hours.

Pray that he may prosper ever
Each endeavour
When thine aim is good and true;
But that He may ever thwart thee,
And convert thee,
When thou evil wouldst pursue.

Think that He thy ways beholdeth—
He unfoldeth
Every fault that lurks within;
Every stain of shame gloss'd over
Can discover,
And discern each deed of sin.

Fetter'd to the fleeting hours,
All our powers,
Vain and brief, are borne away;
Time, my soul, thy ship is steering,
Onward veering,
To the gulf of death a prey.

May'st thou then on life's last morrow,
Free from sorrow,
Pass away in slumber sweet;
And released from death's dark sadness,
Rise in gladness,
That far brighter Sun to greet.

Only God's free gifts abuse not,
His light refuse not,
But still his Spirit's voice obey;
Soon shall joy thy brow be wreathing,
Splendour breathing,
Fairer than the fairest day.

If aught of care this morn oppress thee,
To Him address thee,
Who, like the sun, is good to all;
He gilds the mountain tops, the while
His gracious smile
Will on the humblest valley fall.

Round the gifts his bounty show'rs,
Walls and tow'rs
Girt with flames thy God shall rear;
Angel legions to defend thee
Shall attend thee,
Hosts whom Satan's self shall fear.

Arnold's Christian Lif

American Wool.—The statement has been p
mulgated far and wide that American wool is u
to give that beautiful finish required for broadcl
of the best quality. It has been stated that
wools were longer in the staple than the fore
kinds, and were excellent for making strong wa
but did not possess the necessary felting property
quisite for fine cloth, and for this reason a li
foreign wool was necessary. H. C. Merriam
the last number of the Country Gentleman, s
ters all such assertions to the winds, and pro
conclusively that American wool surpasses all
eign wools for its felting properties, and for mak

ful broadcloth, light or heavy. He states merican grown wool and fine wool from Saxve been tested, and the palm awarded to the . The finest Saxony wool obtained from ary contained only 2,400 serrations to the hile wool obtained from samples of Ameri-ocks contained 2,552 serrations to the inch.

From "The Leisure Hour."

Showers of Frogs and Toads.

sudden appearance of myriads of young or toads, immediately after violent storms of n places where none were previously observs from the earliest times attracted attention, d to various speculations. Some have sup- and the belief is still largely entertained, ey descend in a shower from the sky; and cory has gained the more acceptance because s of trustworthiness have strenuously affirm- t they have themselves witnessed the phe non. Among ancient writers traces of this occur in Aristotle, Athenæus, and Ælian; among the moderns we may adduce the d Gesner, with many others of high reputa-

me naturalists have imagined the possibility generation or development of these little es in the sky; but others, while fully admit- he precipitous fall of hosts of young frogs, believe that they were developed aloft, but hey had been caught up by a whirlwind pass- ver some extensive morass, and afterwards itated to the ground. Cardan entertained ea that these frogs are the result of a sort of aneous generation; and Pison thought that id not fall in their true form as frogs from y, but that they were suddenly produced by rtilizing action of the rain upon the clods of arth. He evidently doubted the "frog- r," and sought for a satisfactory theory. n's and Pison's views need not, in the pre- ay, any attempt at refutation; but the theory hese little frogs are raised up by whirlwinds, terspouts ascending with a gyratory motion, nly requires examination. Here we shall o certain communications made to the "Aca- des Sciences," in Paris, in order to show the nd the deductions to be derived from them. the 13th of October, 1834, M. le colonel ier stated that in the month of the preceding st he saw, in the department of the Seine and a portion of the road covered with an in- rable quantity of little toads about as large French bean, although a quarter of an hour e he had not seen one in the same spot. In terval a heavy deluge of rain had fallen, and M. Marmier came to the conclusion that ad fallen from the same cloud which poured e water. But observe, M. Marmier did not is "toad fall;" he only *supposed* it to have place.

October 20th, at the *Séance*, or scientific ng a communication was received from M. r, in support of M. Marmier's opinion. It is tatement of an occurrence which he had ssed in his youth. A tempest was advancing he little town of Ham, in the department of omme, where he then resided. He watch- s threatening progress, when all at once the fell in torrents. He then saw the Place Ville covered with small toads. Astonished eir appearance, he stretched out his hand, received the shock of many of these ani-

The courtyard of the mansion was equally ning, and he saw them fall upon a slated roof ebound thence on the pavement. Afterwards eral migration of these creatures to the ad- t streams took place, a few bruised stragglers only remaining. "Whatever," adds M. Peltier, "may be the difficulty in explaining the transport of these reptiles, I do not the less insist on the fact, which from the surprise it caused me has left a profound impression on my memory." The celebrated M. Arago remarked that the author of this communication was too well known by his scientific labours for it to be supposed that he had carelessly observed the circumstances of the fact which he narrates.

At the same meeting, M. Duméril produced a communication of a similar nature from a lady of high attainments, and one of a family of great scientific eminence. "I was driving with my husband," she remarked, "in the park of the Château d'Orgnois, near Senlis, which we inhabited. It was then about midday, when the thunder growled deeply, and all on a sudden the day was obscured by an enormous black cloud. We immediately hastened along the road to the château, from which we were then at a considerable distance. A thunderbolt of extraordinary force burst the cloud which poured upon us a torrent of toads mixed with a little rain."

On the 28th of October, a communication to the scientific meeting was received from M. Huard, to the effect that as he proceeded to church at Jouy, in the mouth of June, accompanied by some friends, the party was overtaken by a storm, during the continuance of which he saw toads fall from the sky, and received them upon his umbrella. The ground for a considerable space was covered with a prodigious quantity of little toads, which hopped about in all directions. At the same meeting M. Gayet holding an official station under the minister of commerce, stated in a letter that, in the summer of 1794, being one of a body of 150 men cantoned in the village of Lalain, the party was overtaken, about three o'clock in the afternoon, by a sudden fall of rain, in such abundance, that the men, to escape being drenched, were obliged to resort for shelter to a large cave. But what was their surprise when they beheld falling on the ground about them a considerable number of toads, of the size of a hazel-nut. M. Gayet, disbelieving that these little reptiles fell with the rain, stretched out a pocket-handkerchief, assisted by one of the men, as high as they could hold it up; in a very short time it received a number of the toads, many of which were yet in a tadpole state.

M. Duparque, at the same meeting, made the following communication. On a Sunday in August, 1804, after many weeks of drought and heat, and after a stifling morning, a storm burst over the village of Frémard, near Amiens. He was then in company with the *curè* of the parish. In traversing the small close which separates the church from the parsonage-house they were both drenched; but, as he adds, "what surprised me most was to receive upon my person a number of little *frogs*. 'It rains *toads*,' said the venerable *curè*, remarking my astonishment; 'but this is not the first time that I have seen the like.' A great number of these reptiles were leaping on the ground; and on gaining the parsonage-house, we found the floor inundated with water and frogs, for the window facing the storm had been left open. The ground was paved with close brick-work, so that the animals could not have emerged from the earth; while (seeing that the bottom of the window frame was about two feet and a half from the ground) they could not have gained entrance from the outside by leaping. Moreover, the room was separated from the entrance-hall by a large dining-room, having two windows wide open, but *not opposed* to the direction of the rain, which therefore they did not enter; consequently neither water nor frogs were there found. I say *frogs*, for from the green colour of the back, the whiteness of the under surface, and the length of the hind quarters, it was easy to recognise them."

We might here multiply similar statements; but we will now turn to Roësel, a learned naturalist, whose personal observations on the subject in question are worth attention. After commenting on the asserted "frog and toad-showers," he says: "Now it happened to myself that, whilst taking a walk in the country, a sudden storm came on, and I hastened to a wood close by, to seek shelter under a beech. I felt something which fell upon my head, and at the same time I perceived that the earth all around me was covered with little frogs. I thought for the instant that these animals had fallen with the rain. In order to assure myself of the truth, I examined my hat and found that the slight shock I had experienced was produced by the end of a dry branch which remained upon it. The sun having re-appeared, I pursued my way, observing as I went a multitude of little frogs, which, in order to escape from the heat of the sun, soon disappeared altogether. I could not conceive how so great a number of animals could possibly appear and disappear so suddenly; but I satisfied myself by my research that all had placed themselves for shelter under stones and the tufts of herbage."

Here we think we have a clue to the mystery. Let the following particulars be taken into consideration:—First, the time of the year in which these presumed showers of frogs make their appearance corresponds with the season in which they put off their tadpole condition, and scatter themselves often in myriads over the fields, and the lanes and roads adjacent to the waters in which they were bred. Secondly, in June, July, and August, especially on the continent, there is often a continuance of drought and a burning sun. The earth is cracked and fissured in every direction; the herbage bends languidly; and under this, and in these fissures or chinks, or under clods and stones, the little reptiles crouch concealed, in order to escape the sun's rays. But let a sudden storm of rain come on, and instantly the ground seems alive with them. Refreshed and invigorated, they hop about in every direction, and either regain their native waters, or return to their lurking-places. Thirdly, a genial shower without a storm produces the same phenomenon as was observed by M. Duméril, once in the environs of Amiens, and at another time in the marsh-lands near Marbella, in Spain. In the latter instance, the reptiles were little *tree-frogs*, with which the dress of the observer was covered.

It is thus that we account for the phenomena. The reptiles are not showered down along with the rain-drops, but are called forth from their concealment by the rain.

What, then, are we to say with regard to the testimony of persons of integrity, who declare that they have witnessed these frog or toad showers? Can we discredit them? Let it be remembered that the storm or heavy shower is always described as sudden, local, and soon over; the air having been previously dry, the wind calm, the heat great; but no whirlwind is described which may be supposed capable of drawing up the animals and keeping them in aërial suspension. It is a sudden thunderstorm, produced by electrical changes in the upper currents of the atmosphere. Besides, how happens it that the frogs falling from so great an elevation are not all dashed to pieces by the shock? A frog thrown from the top of St. Paul's and alighting even on tolerably soft ground, would not hop about with much alacrity the next mo ment. What then would be the result of its fall

ing into a market-place paved with boulder stones, or upon the slates of a roof? How then, we repeat, are we to reconcile this with the testimony of intelligent and trustworthy persons, who assert that they have witnessed the phenomenon? We answer, that they have been misled by deceptive appearances; that the shocks they felt were probably caused by heavy rain drops; and that if they received these reptiles on their clothes, etc., it was not from the skies, but from the overhanging banks, bushes, or trees around them.

Correct observation is an art requiring practice and a certain tact which all do not possess. Hence the story of the barnicle-goose produced from a certain kind of sea-shell, as has been asserted by many very learned men, who have declared themselves eye-witnesses of the whole process. Thus is it that the want of this aptitude for judging correctly has led to many errors. Among undisciplined minds there is a vagueness in noting facts, appearances, or occurrences, the result being a rash and illogical deduction. "It is strange," says Dumèril, "to find in our day such a prejudice remaining amongst men of general good information, who go so far as to say that they have themselves seen these showers of frogs." We do not think so. Men of good general information are not always without their weak points, and having formed, however hastily, an opinion, are apt to cling to it with a tenacity which no efforts of reasoning can overcome.

For "The Friend."

While Catharine Evans and Sarah Cheevers were imprisoned in the Inquisition at Malta, they were frequently threatened with punishment for refusing to comply with the orders of the Friars. On one occasion a monk told Catharine she should be whipped, quartered and burnt that night, and her companion, too. She told him she did not fear; the Lord was on their side; and he had no power, but what he received, and if he did not use it to the end the Lord gave it to him, the Lord would judge him. At these words they were struck dumb, and went away. These sufferers for the Truth looked for little else than to be put to death, expecting for several weeks they should be led to the stake; but they were fully resigned, and given up to what the Lord might permit. Some who came to see them, would pity them for not turning Catholics; but others showed their hatred, by crying that they must be burnt; calling out, "Fuoco, fuoco," (fire, fire.) When for many days together, they were in expectation of being burned, Catharine had a dream, in which she saw a large room, and a great wood fire in the fire-place, and by it a person sitting in a chair, in the form of a servant, whom she took to be the Eternal Son of God. She also saw a lovely babe, sitting in a hollow chair over the fire, having on no clothes, but a little fine linen about the upper part of the body, and the fire flaming around it, while the infant was playing and appearing very happy. She would then have taken it up, for fear of its being burned, but he that sat in the chair, bid her let it alone. Turning around, she saw an angel, and then he that sat in the chair, bid her take the child, which she did, and found it had no harm. Awaking, she related the dream to Sarah, and desired her not to fear, since the heavenly host thus followed them.

In a letter to a friend, Catharine says, "The time is too little for me to disclose the twentieth part of the terrible trials; but whensoever we were brought upon any trial, the Lord did take away all fear from us, and multiplied our strength, and gave us power and boldness to plead for the truth of the Lord Jesus, and wisdom of words to stop the mouths of the gainsayers. Then they would say we had not the true faith, but we had all virtues. Dearly beloved, pray for us that we fall not, nor fail, whereby our enemies may have any advantage to rejoice and say, we served a god that could not save us, and called upon a god that could not deliver us; as if we were like them, to call upon stocks, stones, pictures and painted walls, and dead things that cannot hear, see, nor speak. Tell all our dear friends, fathers and elders, the pillars of the spiritual building, with the rest of our Christian brethren, that we do desire their prayers, for we have need of them."

The apostles of the Lord Jesus desired the brethren to pray for them; and so these devoted ministers of the same gospel, notwithstanding the evidence granted them of divine support in the hour of close trial, were at other times made sensible of their weakness, and their need of the fervent prayers of the righteous. If any are so strong and confident in their own attainments, as not to be sensible of the importance and necessity of the travail of their brethren and sisters for their support and preservation in the Truth, it is a pretty certain sign that they have become exalted above it, are losing, if they have not already lost true christian humility, and are in great danger of falling away. When people are sensible of their own frailty, and properly clothed with the fear of the Lord, they will have a low estimate of themselves and their experiences, and will be led to desire the help of their brethren and their prayers for their safe standing. They cannot lightly esteem the religious concern and services of their brethren, while they see themselves in the true light, and the dangers that surround them. The church of Christ is composed of living members, bound together in the fellowship of suffering and tender sympathy, as well as in love one to another, which qualifies them to weep with them that weep, and to rejoice with them that rejoice, when their Lord and Master reigns.

For "The Friend."

Separations.

I am quite of the mind that the sentiment expressed by Thomas Wilson, in the conference with G. Keith and his followers in Philadelphia, "is well worthy for friends every where to bear in mind, where he says, that if he, and his company were sound in faith and doctrine, and men of God, they should have kept up their testimony for the Lord *in the meeting;* and if there must have been a separation, such unsound men or persons, would have gone away from Friends, as those did formerly, of whom John said, 'They went out from us, because they were not of us,'" &c. This language was no doubt used by Thomas Wilson, in right authority on that occasion. But is it not equally worthy for Friends to remember, that what has been rightly spoken, at one time, and on one occasion, may not be the most suitable counsel, at another time, and under different circumstances.

When our early Friends were awakened to a sense of their own situation, as individuals, and saw the corruptions among the several religious denominations, with whom many of them had associated under profession of worship, they did not find their peace to consist in bearing or "keeping up their testimony for the Lord in the meetings to which they belonged" in the midst of the confusion, by which they were surrounded, but they felt drawn in spirit to "come out from among them," and to meet together with those who, like themselves, embraced the truth in the love and simplicity of it.

So likewise in this day of degeneracy, when there has been a going back towards that, out of which, our early Friends were drawn by an Almighty hand, and felt bound in spirit to come out of, may there not be circumstances under the peace, the safety, and even the very ex as a religious body, of those who are awake a sense of the corruptions in society—may in their meeting together, separate and apar those who have so gone back? and then ir ing up their testimony for the truth, where not be overborne and trodden down?

It is remarked by Robert Barclay, in hi logy, 10th Proposition, "It is the life of ch ity taking place in the heart, that makes a ch and so it is, a number of such, being alive, together in the life of christianity, that church of Christ: and it is all those that ar alive and quickened, considered together, tha the catholic church of Christ: therefore wh life ceaseth in one, then, that one ceaseth christian: and all power, virtue, and aut which he had as a christian, ceaseth with i

And as it is of one, so of many, yea, of a church: for seeing nothing makes a man t christian, but the life of christianity, inv ruling in the heart, so nothing makes a but the gathering of several true christian one body. Now, when all these members lo life, there the church ceaseth to be, though still uphold the form, and retain the name.

Maryland, Second mo. 10th, 1856.

For "The Fr

West-town Boarding-School.

It must be a pleasant circumstance to t rents and the friends of the children plu West-town School, that they have enjoyed uninterrupted health so far, through the p session, a favour which calls for gratitude Heavenly Protector. The caretakers are much labour and anxiety when health prevail the scholars have the advantage of a conti prosecution of their studies, by which they up one with another and the classes are unbi The ground being covered with snow has furn the pupils ample opportunity for healthful ex with their sleds, during the intervals betwee hours for study; which has probably contribu their vigour of body and mind. The mercury ha as low as from six to nineteen degrees below and frequently but few degrees above it, so the winter since the first of the year has mostly very cold.

A general repair throughout the school h ing, which has been in use nearly fifty years, has contributed greatly to the defen the inmates from the cold of the exterior a phere, particularly the putting in of new wi sash throughout the house. The exchan camphene for gas light relieves the officers the disagreeable business of trimming lamps obviates the danger from that inflammable while the gas affords a far superior light, duced into every apartment where it is ne Notwithstanding the coldness of the weathe supply of gas has been regular, except for a part of one evening, which shows the close tion paid to the wants of the school. Even commodation to promote the comfort and hea the pupils, which can reasonably be expect such an establishment, is provided and looke ter by the interested superintendent and mi We believe few such institutions will furnish real comfort, and carry out more effectually, West-town School, the object of a guarded e tion in the different branches of learning pro to be taught there. The vivacity and univ cheerfulness of the scholars of both sexes, an general observance of the rules, afford the that the benefits of a boarding school educatio in good measure attained.

ile engaged in the pursuit of learning, it is portant that sound religious principles should ulcated by reading the Holy Scriptures, and ritings of our experienced members, and ued by a consistent example on the part of retakers. Perhaps no external means ope- nore effectually to implant correct thought, ent and action, than the circumspect de- nt and conversation, and the kind, affection- entions of those, with whom children con- r mingle. They adopt very commonly the rs, and imbibe the sentiments of their ma- iends sooner or later, if these persist invia- in the path that leads to life, and thereby hat they regard christian purity and perfec- the highest and most desirable attainment. in this path alone that the immortal spirit preparing to fill up while here, the sphere fulness which the Great Creator designs it

neeting for divine worship, composed of 250 en of both sexes, sitting in a serious, becom- osture, is a beautiful sight, and must often e the minds of their governors and tutors ffectionate solicitude for their real welfare, e may safely believe that He who said, r the little children to come unto me and them not," is faithful to watch over them, n them of evil, to draw them with the cords e to himself, and as they give up to his in- ons to enamour them with the Truth, the f great price, and gradually enlarge their with the knowledge of the mysteries and ories of his gospel. To be in any degree nental in preparing children to become mem- the church of Christ here on earth, to be a the Lamb's army, and in their turn to be ved by him in gathering the next rising tion into the same church; is the highest r here, and will be crowned in the world to with joy unspeakable and full of glory. that be wise shall shine as the brightness firmament, and they that turn many to ousness, as the stars for ever and ever."

THE FRIEND.

SECOND MONTH 23, 1856.

have given place in the columns of the pre- umber to a communication from an unknown pondent upon "separations" in our religious ; in which the query is put, whether "there ot be circumstances under which "separation e necessary" for the peace, safety, and even ry existence as a religious body of those who wakened to a sense of the corruptions in so ? We cannot unite with some of the views ted in the essay, believing as we do that the ents expressed by Thomas Wilson on the t, and which are quoted approvingly in it, phatically true, and applicable not only to rcumstances under which they were origi- called forth, but also to those of the pre- me.

re certainly is no analogy between the set- p or first organization of the Society of ls, and the separations or divisions among embers within the Society as established.

early Friends had been educated in or in membership with some one or other of arious religious sects of their day, all of were, both in profession and practice, far be- e standard of doctrine and conduct held up New Testament: and when those early con- vere "awakened to a sense of their own situ- as individuals, and saw the corruptions of the several religious denominations," and also the purity and spirituality of the gospel dispensation, they rightly withdrew from religious communion with all others; and being brought by the Lord into fellowship one with another, under the authority of his Holy Spirit, they associated themselves together as a new society, not under the name or profession of any of those denominations from which they had separated, as Episcopalians, Presbyterians, Baptists, &c. but under the new name of Friends. For this new Society, whose faith was "primitive christianity revived," the Great Head of the church was pleased to institute a church government and discipline consistent with the pure principles and testimonies given to it to maintain; and from that time to the present, it has been as much the duty of the members to support the one as the other. In proof of this, we find that from the beginning, faithful Friends, who, as T. Wilson says, "kept up their testimony for the Lord in their meetings," have always laboured with those members who, under whatever plea put forth, have violated the discipline, or withdrawn themselves from the organization and authority set up in the Society; and where meetings have disregarded the order, or set at naught the discipline, it has always introduced their well-concerned members, and often others, into difficulty and suffering, as in the case of New England, prior to 1845, and others which have occurred in the Society; while on the other hand, hundreds of those who went off in the Hicksite schism, were disowned, not upon the charge of unsoundness in faith, but "for attending meetings set up contrary to the order and discipline of our religious Society."

A principle that admits of a portion of the members "meeting together separate and apart" whenever they may believe that another portion of their fellow members are "going back towards that out of which our early Friends were drawn," once sanctioned by the Society, would soon break up all our meetings and destroy its existence. The separatists in Ohio alleged in substance that they were obliged to take the course they did in order to maintain "their testimony for the truth where it will not be over-borne or trodden down."

The quotation from R. Barclay is taken from where he is demonstrating that the gift of gospel ministry is not transmitted by succession through an impure channel, or false church, and not to inculcate the idea that real Christians are not to be in church membership with any, who fall below the standard of true Christianity. His description of the church of Christ is most true; but as that church is made up of living members from among all denominations, so we have no account of any denomination or visible church composed of such members only. Of the twelve apostles one was a traitor, and in the primitive christian church, there were those whom the apostle pronounced carnal, "Whereas there is among you envying, and strife and divisions, are ye not carnal and walk as men:" these were addressed by him as members of the church at Corinth, but they could hardly be considered as members of the mystical body of Christ, and the apostle failed not to labour with them to bring them to a sense of their error, but did not advise their fellow members to separate from them. The spirit in which he laboured, and the estimation in which he was held, is shown, when in pleading with some who appear to have been exalted in imagination, respecting their own standing and attainment, he says, "Now ye are full; now ye are rich; ye have reigned as kings without us, and I would to God ye did reign, that we also might reign with you. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised." "*Being defamed, we entreat:* we are made as the filth of the earth, and are as the offscouring of all things unto this day."

It is true, as Barclay says, that where *all* the "members lose this life, there the church ceaseth to be, though they still uphold the form and retain the name;" but we may be greatly deceived in supposing such a state of things to exist, for he also well observes, the true church "may not be observed even by some that are members of it, yet may there notwithstanding many belong to it;" as when Elias complained that he was left alone; God answered unto him, "I have, reserved to myself seven thousand men who have not bowed their knees to the image of Baal;" whence the apostle argues the being of a remnant in his day."

We believe that what we want in order to bring us back to a healthy condition is individual faithfulness, and a willingness to suffer patiently for the blessed cause, though, while doing so, we may be esteemed, as the apostle was, by those who are full and rich and reign as kings, to be fools, and despicable, and as the offscouring of all things; then, to use again the language of Thomas Wilson, being sound in faith and doctrine we would keep up our testimony for the Lord in our meetings, and if there must be a separation, unsound men or persons would go away from Friends as those did formerly of whom John said, "they went out from us because they were not of us."

SUMMARY OF EVENTS.

EUROPE.—The steamship Canada which left Liverpool on the 2d inst., arrived at Halifax on the 17th. She brought no intelligence of the missing steamer Pacific, which sailed from Liverpool on the 23d ult. The despatches of the Russian government completing and confirming the telegraphic announcement of the acceptance of Austria's propositions, were received at Vienna on the 23d ult., and a courier immediately conveyed them to Paris and London. A memorandum embodying the propositions, had been signed at Vienna, and sent to Paris and London. The signing of the preliminaries, prior to the opening of the Conference, only awaited the arrival of the Turkish Plenipotentiary. Baron Brunow and Count Orloff are the Russian Plenipotentiaries. Ld. Clarendon represents England; Count Buol, Austria; Waleroski, France; Dervish Pacha, Turkey; and the Marquis D'Azeglio, Sardinia. It was reported that the Conference would meet in Paris on the 17th inst. It is stated that Prussia refuses to agree to the conditions exacted by the Allies preliminary to her admission into the Peace Conferences, and that consequently she will be excluded from the Conference, but be invited to sign the final deed of settlement. The London Morning Advertiser has the following announcement:—"We regret to hear that at an interview which Lord Clarendon and Mr. Buchanan had together at the foreign office on Tuesday, very angry words passed between them, relative to the Central American question." Letters from the Baltic speak of mild weather, and the partial opening of navigation. The ice was breaking up. No events of moment had occurred in the Crimea. *Liverpool Market.*—the sales of cotton for the week had reached 85,000 bales at an advance of $\frac{1}{8}d$. Flour and grain had considerably declined. Prices were irregular, and the market dull. Western Canal flour was quoted at 37*s*.; Ohio, 40*s*. The London money market was more stringent. Consols, 90$\frac{1}{4}$ a 90$\frac{3}{8}$. The British Parliament was opened by the Queen in person, on the 31st ult. The Earl of Derby said that he considered the Royal speech as very bare, cold and meagre. He conceived that the government had violated a law of the United States, in the attempt to enlist men, and hoped an apology would be offered such as could be received. The Earl of Clarendon defended the government, but asserted the whole difficulty was capable of a peaceful solution, and no slight was meant by not mentioning America in the speech from the throne.

MEXICO.—At the latest dates, anarchy and confusion prevailed throughout the country, and the party opposed to the new government, was in a state of insurrection. Puebla had fallen into their hands, but the insurgent forces under Uraga had been defeated by the government troops.

UNITED STATES.—*Congress.*—The Annual Report

of the Superintendent of the Coast Survey, was laid before the Senate. Weller, of Cal., introduced a bill providing for an overland mail, from some point on the Mississippi river, to San Francisco. The Committee on the Judiciary has been instructed to consider the expediency of the appointment of a commission to revise the public statutes so as to reduce them to one connected text, and render their language plain to all. Sumner presented the resolution of the Massachusetts Legislature, complaining of the unconstitutionality of the Fugitive Slave Law, and calling on the President to take effectual measures to protect the sovereign people against outrages in Kansas. The subject of reducing the charges for ocean postage, has been referred to the Post Office Committee. In the House, the President's Annual Message and accompanying documents were referred to the Committee of the Whole on the State of the Union. A similar reference, after debate, was given to the Special Message on the state of affairs in Kansas.

Kansas Affairs.—On the 11th, the President issued a proclamation in which, after reciting some of the dangers impending over the territory, he calls on the citizens, both of the adjoining and distant States, to abstain from intermeddling in its local concerns, admonishing them that its organic laws are to be executed, and that illegal interference will incur condign punishment. In several of the Southern States, large companies of armed men, officered and disciplined, were preparing to go to Kansas, and a formidable invasion from Missouri was expected, as soon as the spring opened. The leaders of the Free State party in Kansas, have called urgently upon their friends in the Northern States for assistance. On the 14th, Governor Shannon arrived at Washington, and, after consultation with the Executive, left on the 16th on his return to the scene of difficulty. A despatch from Washington states that the U. S. troops at Fort Leavenworth and Fort Riley, 1200 in number, have been placed at his disposal, if a resort to extreme measures becomes needful. A. H. Reeder has presented a memorial to the House of Representatives, contesting the seat of J. S. Whitfield as delegate from Kansas. It states that the pretended election of Whitfield was absolutely void, and that he was elected by non-residents and other illegal votes.

New York.—Mortality last week, 377. The foreign imports entered since first mo. 1st, 1856, amounted on the 14th inst., to $25,983,965. The exports during the same period, to $8,716,205. There were, a few days since, about one hundred and fifty vessels over due, many of them passenger ships. On the 16th, the steamer Quaker City, of the New York and Savannah line, sailed for Liverpool with the mails, in place of the missing steamer Pacific. She took only seven passengers and little or no cargo.

Philadelphia.—Mortality last week, 254. There were 32 deaths from consumption, 16 from scarlet fever, and 20 from small-pox and varioloid.

California, dates to the 21st ult. The mines continued to yield their regular supply, which is estimated at about four and a half millions per month. Considerable rain had fallen within two weeks, much to the satisfaction of the farmers, who had been unable to plough for want of sufficient moisture. Preparations were making for sowing an unusual amount of wheat. The accounts from Oregon state that more fighting had taken place with the Indians at Walla-Walla; the U. S. troops engaged lost 23 men, killed and wounded; the Indians, it is supposed, a much larger number. An extensive coal range had been discovered on the coast of California.

The Isthmus.—Affairs in Nicaragua were quiet. The Walker government had recalled Parker H. French, and suspended diplomatic relations with J. H. Wheeler, the U. S. Minister, in consequence of the refusal to receive French by the U. S. government.

The Weather.—We place a few more items on record, showing the unusual severity of the winter. At Buffalo, N. Y., on the 13th inst., the thermometer stood at 13° below zero, a violent gale had been blowing for the previous 48 hours. The railroads were blocked with snow, and no trains had arrived for two days. At Oswego, N. Y., the fall of snow in the early part of the month, was so great that no stores were opened, or newspapers published for three days. The streets in many parts of the city, were impassable, the snow lying from four to ten and twenty feet in depth, and in some places the drifts were thirty feet deep. The average depth in the roads, was from six to eight feet. On the 14th, at Baltimore, the thermometer was 7° below zero. A late New York paper says, "The ice, which has so long blockaded the entrance to Long Island Sound, has cut off all our regular water communication with Boston, both by steamers and sailing vessels. In consequence, the business of our manufacturing commission merchants is seriously incommoded, as they are entirely unable to procure their supplies from the factories. Their stocks on hand have run down to a very low point, and some of them have now no goods at all to sell." On the 13th, the thermometer was 20° below zero, at Pittsburg. The last mail from Salt Lake reported the snow, fifteen feet deep on the plains. The westward bound mail was unable to proceed, and had returned to the frontiers. The most intense cold has been experienced in Minnesota. At Fort Snelling, the temperature for some days ranged from 27° to 33° below zero. One soldier had been frozen to death, and others had suffered severely. About four weeks ago, a pair of horses, with an open sleigh, came up to the door of a tavern on the prairie, in the southern part of Minnesota, from the direction of St. Paul, and the landlord, on going out, found the bodies of five men frozen stiff in the sleigh. At Pembina, in lat. 49°, the temperature had fallen to 52° below zero. Many horses and cattle had perished from the cold.

Miscellaneous.—Slavery Question in the U. S. Supreme Court.—The U. S. Supreme Court has, before it, a case from Missouri, involving—first, the right of citizens of slaveholding States to carry their slaves into non-slaveholding States for a temporary sojourn there, without the loss of their right of property in such slaves; and, third, the constitutionality of the Missouri compromise, as involved in the question of the right of Congress to legislate with reference to slavery in the United States territories.

Wild Rice in Minnesota.—The wild rice of the swamps in Minnesota, has produced an abundant crop this year, and upon this myriads of ducks and geese fatted until the water froze up. The Indians also made great use of wild rice. It has been sown in Connecticut, and produces well.

Slavery.—A bill declaring that any will, freeing slaves, shall be null and void, so far as the manumission is concerned, has passed the Senate of the State of Georgia.

Fejee Islands.—The U. S. sloop of war John Adams, in the Seventh month last, went to these Islands, to inquire into some alleged cruelties committed by the natives on American seamen, and to demand indemnity for the plunder of American vessels. The demand not being complied with, the John Adams burnt five of their towns. It is stated that the Islanders then submitted, and that Americans residing on the Islands, are considered safe.

Senator from Maryland.—On the 14th inst., Anthony Kennedy, "American," was elected U. S. Senator for six years, from Third mo. 4th, 1857.

Destruction of a Light House.—The light-house at Pengoteague, was swept away on the night of the 2d inst., together with three men, who were in it at the time.

Delaware River.—The river was measured last week from the slip at Vine street, to the wharf at Cooper's Creek, and found to be 2858 feet wide at that point.

Shipwrecks.—A letter from Capt. Freeman, of bark Yarmouth, Boston, dated Gibraltar, January 12th, says, that there were nineteen vessels, including two American ships, ashore in Gibraltar Bay, twenty-five between Cadiz and Cape Trafalgar, and one hundred between Cape de Gat and Cadiz. The number of lives lost was reported to be five hundred. Capt. Freeman's vessel went ashore in Gibraltar Bay, in the gale of the 8th ult., her keel was forced out, she was broken amidships, and would undoubtedly be condemned.

Vessels at the Principal Seaports.—There were, on the 9th instant, in port at New York, 713 vessels; at Boston, 143; at Philadelphia, 68; and at Baltimore, 92; and on the 1st instant, at Charleston, 65; at Savannah, 50; at Mobile, 85; and at New Orleans, 298 vessels.

Grain and Flour Receipts.—The receipts of Canadian grain at Oswego, N. Y., for 1855, were 9,459,172 bushels against 5,592,423 for the previous year. The receipts of Canadian flour in 1855, were 224,643 barrels, against 167,267 barrels in 1854.

The Progress of Chicago.—In 1840, its population was 4479; in 1845, 12,088; in 1850, 28,260; and in 1855; 82,028. Last year more than two and a half millions of dollars were expended in building.

A Costly Building.—The cost of the new State House in Columbus, Ohio, is said to have been $1,583,886.

Rumored Safety of the Pacific.—It is stated (doubtfully) on the strength of private despatches received by the Canada, that the Pacific is safe, having put back into the river Shannon, in Ireland.

RECEIPTS.

Received from Rachel Hoag, per G. C. C., N. Y., $2, vol. 29; from S. T. House, Pa., per C. J. A., $2, vol. 29; from R. K. Williams, Va., $2, to 18, vol. 30; from H. Knowles, agt., N. Y., for Jos. Collins, $2, vol. 29. Jesse Kirk and Elisha Kirk, O., $2 each, vol. 29.

THE WESTERN SOUP SOCIETY.

We are requested to call the attention of the rea "The Friend" to the fact that the funds of this s Institution are nearly exhausted, owing to the unu severe weather, and increased demand for sou bread among the poor. The managers would be g for further contributions to their funds, which r sent to William Biddle, Cor. of Eleventh and Arch s

M. C. Cope, No. 286 Filbert street,
M. L. Dawson, N. E. Cor. of Seventh & Wal
Samuel L. Baily, No. 252 Chesnut street.

WANTED.

A situation is desired by a young man, a Frien has some knowledge of business, and can write hand. He is willing to make himself generally to his employer, and has some knowledge of the b business, not so particular about the compensat to obtain suitable employment. City preferred.

Inquire at Friends' Bookstore, No. 84 Arch st.

FRIENDS' BOARDING-SCHOOL AT WEST-TO

The Winter Session of the School will close on t day, the 4th of Fourth month, and the Summer S will commence on Second-day, the 12th of Fifth next.

Those members of Philadelphia Yearly Meeting intend sending children to the school for the su session, will please make application for their adm on or before the 1st of Third month, to Joseph S don, Superintendent at the school, or to Joseph tergood, Treasurer, No. 84 Arch street, Philade The parents of those children now in the schoo also please notify the Superintendent whether th to return next session.

West-town, First mo. 28th, 1856.

Friends' Boarding-School for Indian Children, Tunessassah.

Two women Friends are wanted at this Institut assist in the family.

Also, a man Friend to aid in carrying out the cern for the improvement of the Indians.

Application may be made to Joseph Elkins 377 S. Second s Thomas Evans

Philad., Eleventh mo. 1st, 1855. 180 Arch s

WEST-TOWN BOARDING SCHOOL.

Wanted, a Teacher of the Classical Department i Institution.

Application may be made to either of the undersi members of the Committee.

Samuel Hilles, Wilmington, Del
Thomas Evans, } Philada.
Samuel Bettle, Jr. }

Died, at his residence in Smyrna, N. Y., in the year of his age, John W. Knowles; a member of Sc Particular and Monthly Meeting. Although resid a considerable distance from the place of meetin he was a diligent attender thereat, and was an ex of plainness and simplicity, being a consistent bel in the doctrines and testimonies of Friends. He the many trials meted out to him with much fort and resignation, and they tended to turn his mi the fountain of all good, and to deepen him in spi things. His disease caused him much suffering, v he bore with patience and resignation, saying th had endeavoured to examine closely how it stood him, and that he found very little in his way. In sion to the difficulties existing in the Society, h marked that Friends had great need to be en divested of self, in order to be qualified to judg specting them. He quietly passed away, and, th the mercy and redemption of Christ Jesus, ha doubt not, entered into rest.

——, on the 15th ult., Elizabeth Price, of Chester, Pa., in the 58th year of her age; a memb Birmingham Monthly Meeting of Friends.

——, on the 10th inst., at the residence of his ther, near Salem, N. Jersey, J. R. C. Sheppard, i 23d year of his age.

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age to any part of Pennsylvania, for three months in advance, three and a quarter cents; to any the United States, for three months, if paid in e, six and a-half cents.

For "The Friend."

Maury's Wind and Current Charts.

ury's "Wind and Current Charts," which already accomplished so much for the imnent of commerce and navigation, were proonly a very few years since. The plan was, ect the experience of numerous navigators, ting the winds, currents, storms and calms ey had encountered or observed in different f the ocean, and at different seasons of the Then, by marking down on a map the of their several vessels, with the winds, ts, &c., encountered by each, we would have t which would be a valuable guide for future tors, giving them the results of the comexperience of all whose tracks were thus l out. This chart might be so constructed how at a glance from what quarter the mawould *probably* find the wind to prevail in rt of the sea for any month, and the *degree* probability, also the set and velocity of the ts, the variation of the needle, &c.

rhaps it might be the first voyage of a young tor to the given port, when his own personal nce of the winds to be expected, and the ts to be encountered by the way, would it- blank. If so, there would be the wind rrent chart. It would spread out before ie tracks of a thousand vessels that had d him on the same voyage, wherever it be, and that, too, at the same season of the

"Thus the young mariner, instead of his way along until the lights of experiould come to him by the slow teachings of rest of all schools, would here find, at once, had already the experience of a thousand ors to guide him on his voyage. He might, re, set out upon his first voyage with as onfidence in his knowledge as to the winds rrents he might expect to meet with, as he himself had already been that way a d times before."

hile the young ship-master would be placed oting with the oldest sea-captains in this , the aged might see in these charts also vages made in their young days spread out them. There, on the chart, was the ship's her track, the year; and, by the colour and of the line,* the month might be told.

time of year in every part of the vessel's course, ted, by drawing the line representing her track ent colours for the different seasons—black for green for spring, red for summer, and blue for and by using a continuous line (——) for the first month of each season, a broken line (— — —) for the second, and a dotted line (- - - - - -) for the third. Thus the Twelfth month, being the first winter month, is represented by a continuous black line; the Fourth month (the second spring month) by a broken green line; the Eighth month (the last month of summer) by a dotted red line; the Ninth month by a continuous blue line, and so on.

There, on that day, in that latitude and longitude, these charts would remind the old sailor that he had encountered a terrible gale of wind; there, that he had been beset with calms; how here, with fair winds and a smooth sea, he had made a glorious run: here, he had first encountered the trades; and there lost them. At this place, he had met with a 'hawsing current;' here, the winds were squally with rain; and there, it was he had been beset with fogs; here, with thunder storms

"Such a chart could not fail to commend itself to intelligent ship-masters, and such a chart was constructed for them. They took it to sea; they tried it, and to their surprise and delight they found that, with the knowledge it afforded, the remote corners of the earth were brought closer together, in some instances by many days' sail. The passage hence to the equator alone, was shortened ten days." The average time from the United States to California, was reduced from 183 to 135 days; and the average passage from England to Australia, from 124 to 97 days.

It has been estimated that this system of research and the charts resulting from it, will occasion an annual saving in the commerce of this country with California, South America, China, and the East Indies, on the outward passages alone, of two and a quarter millions of dollars; that when the system is extended to the Indian Ocean, it will produce an annual saving to British commerce of one or two million dollars in those waters alone, and in all seas, of ten millions.

As illustrating the favourable opinion of *practical* navigators, respecting the labours of Lieut. Maury, we extract the following from a communication published in the N. York Commercial Advertiser, of the 30th of last month. The writer signs himself "An Old Salt," and says he has seen "many a gallant ship riding smoothly at anchor in her destined harbour, whose commander has acknowledged in terms of unqualified praise, the assistance he has received from the elegant and correct charts, the handiwork of Lieutenant Maury, of the National Observatory at Washington. Wherever our flag floats there Maury's charts are to be found in the racks of our merchant marine, and he who knows the backwardness of our *merchant* captains to receive as truth anything emanating from the United States or any other navy, knows well that no higher tribute can be paid to that gentleman.

"Let any one, having even a remote idea of the trackless ocean, look upon one of these charts and see there the courses of hundreds of ships marked out, their speed, directions of the winds at all seasons of the year, and how distinguishable all these tracks are from one another by their different colours and characters, and he will understand how the least educated of our merchant captains may comprehend them and apply them to his daily course. Has a ship made a certain voyage, which a mariner proposes to sail upon, in a remarkably quick time in a certain month? these charts have that voyage clearly marked out and the mariner has nought to do but pursue that track. My quickest voyage around the world was in last year, by the help of such a chart, and on arriving home it grieved me to find that the country was about to be deprived of the services of a man,* than whom, in my opinion, none has accomplished the fiftieth part as much in the same period.

"In conclusion I may safely say that my voyage was shortened thirty days by his diligent research, and that hundreds of merchant captains may be found who will join with me in expressing the hope that he may be replaced to continue those useful labours that, even though in their comparative infancy, yet have furnished such eminently advantageous sailing directions."

When the intention of constructing the "Wind and Current Charts" was announced, and mariners were invited to furnish the requisite information, "there was a flight up into the garrets, and a ransacking of time-honoured sea-chests in all the maritime communities of the country for old logbooks and sea-journals;" and it was from data gleaned from such records that the first charts were compiled. All the tracks that could thus be collected at the time, were projected, "and one was surprised to see how they cut up and divided the ocean off into great turnpike-looking thoroughfares." There was the road to China and to Australia, around the Cape of Good Hope; it and the road to South America, and that to the Pacific around Cape Horn, "were one and the same until the navigator had crossed the equator into the South Atlantic. Here, there was, in this great highway, a fork to the right," leading to Rio Janeiro and other ports of Brazil. "A little farther on you came to another on the left: it was the road by which the Cape of Good Hope was to be doubled." It struck off into the broad Atlantic almost directly east, while the right hand road continued on southward, nearly in its former course until it doubled Cape Horn. "There was no finger-board or other visible sign to guide the way-farer, but, nevertheless, all turned off at the same place."†

"This outward road to India and the gold fields of Australia, was a crooked one, but the road home from the Cape was straight; for the winds along it were fresh and fair. But the outward-bound route from the United States especially, was most curious. It seemed, on the chart, to be as well beaten, and almost as well defined, as any Indian trail through the wilderness. First, it struck

* According to the Advertiser, their correspondent is under a wrong impression: the services of the projector of the "Wind and Current Charts" are to be retained by the government, and "he is reappointed exclusively to that very duty for which he has shown himself so eminently qualified, and in the prosecution of which he has achieved such just fame for himself and his country."

† The author, of course, speaks here comparatively. These "turnpike-looking thoroughfares" were in places one or two hundred miles in width, though in other parts of the ocean much narrower—and the turning points varied in proportion.

across the Atlantic until it reached the Cape de Verd Islands on the other side; then it took a turn, and came back on this side again," nearly to the coast of Brazil. "Here, there was another turn, and another recrossing of the broad ocean, striking this time for the Cape of Good Hope."

Thus the great highway from the United States to the Indian Ocean and the East, nearly crossed the Atlantic three times, while the homeward route crossed it but once, the latter passing indeed within a few hundred miles of St. Roque, but avoiding entirely the great western sweep to the coast of Southern Brazil, and the eastern detour to the Cape de Verd Islands. "All the vessels that sailed went by one road, and returned by the other. Now and then, there was a sort of a country cross-road, that was frequented by robbers and bad men as they passed on their voyage from *Africa* to the *West Indies* and back. But all the rest of the ocean on the wayside, and to the distance of hundreds of miles on either hand, was blank, and seemed as untravelled, and as much out of the way of the haunts of civilized man, as are the solitudes of the wilderness that lie broad off from the emigrants' trail to Oregon. Such was the old route.

"Who were the engineers that laid out these highways upon the sea, and why did traders never try short cuts across the blank spaces? There was neither rock, nor shoal, nor hidden danger of any sort to prevent; why did not traders, therefore, seek to cut off these elbows in the great thoroughfares, and, instead of crossing the Atlantic three times on their way to the Cape of Good Hope, cross it only once, as they did, coming home?"

In answer to this question, it was found that the early navigators, from Europe to the east, upon reaching the vicinity of the Cape de Verd Islands, and approaching the equator, were driven over by the winds towards the coast of Brazil. Thus, was the route to the Cape of Good Hope first laid out; and "as one traveller in the wilderness follows in the trail of another, so did the trader on the high seas follow in the wake of those who led the way." And so, when the first voyages were undertaken from the United States to the East Indies, it was thought most prudent to join the regular route from Europe to the Cape as early as practicable, and they aimed to fall in with it about the Cape de Verd Islands. There was also a tradition of dangerous currents north of St. Roque, sweeping to the westward, along the north coast of Brazil; and each navigator preferred to sail along the route written down in the books, and to follow in the wake of his predecessors, rather than risk untried paths. The investigations projected by Lieut. Maury, have proved that the currents just alluded to are scarcely worth the name, at least that little or no danger is to be apprehended from them; and accordingly mariners now speak of them as the "bugbear of St. Roque."

When the first "Wind and Current Charts" were published, the attention of navigators was called to the blank spaces; and the importance of more extensive and more accurate observations than the old sea-journals contained, was urged upon them. They were told that any ship-master, who would send to the National Observatory at Washington, regularly, at the end of every cruise, an abstract log of his voyage, containing accurate observations of the winds, currents, &c., encountered, would receive in return a copy of the Charts and Sailing Directions.

"The quick, practical mind of the American ship-master took hold of the proposition at once." "So in a little while, there were more than a thousand navigators engaged day and night, and in all parts of the ocean, in making and recording observations according to a uniform plan, and in furthering this attempt to increase our knowledge as to the winds and currents of the sea, and other phenomena that relate to its safe navigation and physical geography." "Important results soon followed, and great discoveries were made. These attracted the attention of the commercial world, and did not escape the notice of philosophers everywhere." "All who use the sea, were equally interested in the undertaking. The government of the United States, so considering the matter, proposed a uniform system of observations at sea, and invited all the maritime states of Christendom to a conference upon the subject.

"This conference, consisting of representatives from France, England, and Russia, from Sweden and Norway, Holland, Denmark, Belgium, Portugal, and the United States, met in Brussels, August 23, 1853, and recommended a plan of observations, which should be followed on board the vessels of all friendly nations, and especially of those there present in the persons of their representatives. Prussia, Spain, the free city of Hamburg, the republics of Bremen and Chili, and the empires of Austria and Brazil, have since offered their co-operation also in the same plan.

"Thus the sea has been brought regularly within the domains of philosophical research, and crowded with observers. In peace and in war, these observations are to be carried on; and, in case any of the vessels, on board of which they are conducted, may be captured, the abstract log—as the journal which contains these observations is called—is to be held sacred."

"Rarely before has there been such a sublime spectacle presented to the scientific world: all nations agreeing to unite and co-operate in carrying out one system of philosophical research with regard to the sea. Though they may be enemies in all else, here they are to be friends. Every ship that navigates the high seas with these charts and blank abstract logs on board, may henceforth be regarded as a floating observatory, a temple of science. The instruments used by every co-operating vessel, are to be compared with standards that are common to all; so that an observation that is made anywhere and in any ship, may be referred to and compared with all similar observations, by all other ships, in all other parts of the world.

"But these meteorological observations which this extensive and admirable system includes, will relate only to the sea. It is a pity. The plan should include the land also, and be universal. It is now proposed to have another and general meteorological Congress; and the initiatory steps, by way of counsel, for calling it together, have been taken, both in England and on the continent. It is to be hoped that this country will not fail to co-operate in such a humane, wise, and noble undertaking. It involves a study of the laws which regulate the atmosphere, and a careful investigation of all its phenomena."

This system of research as applied to the ocean, has already developed many interesting facts and principles, and has given rise to what may almost be considered a new branch of science, which Humboldt has called THE PHYSICAL GEOGRAPHY OF THE SEA. Under this term is included, according to Lieut. Maury, "a philosophical account of the winds and currents of the sea; of the circulation of the atmosphere and ocean; of the temperature and depth of the sea; of the wonders that are hidden in its depths; and of the phenomena that display themselves at its surface." It is from Maury's work on this new and fruitful subject, published about a year since, that the present article is chiefly compiled, and we propose occasionally to make further selections fr interesting volume. The author says that has been "to present the gleanings from th field in a manner that may be interesting structive to all—whether old or young, as afloat—who desire a closer look into 'the w of the great deep,' or a better knowledge its winds, its adaptations, or its physica graphy." His style is for the most part agr and at times quite pleasing; but it is diffuse, more especially in the frequent rep of the same ideas. We may, therefore, in t posed selections, occasionally omit a word or or make some slight verbal change, not in by the quotation marks; for which liberti general acknowledgment may suffice. L

From Old Humphrey's Pe

A Leaf from the Book of affliction.

The closer we connect our earthly objec our heavenly hopes, the greater will l peace; and the clearer we discern the hand heavenly Father in our daily concerns, th shall we reverence him, love him, and live glory.

But not only as the general fountain of al ness should we regard God as the bestower o gifts which more directly come from him, as intellect, or knowledge of ourselves as sinn pentance, faith, peace, and joy; but also lesser benefits we receive from our fellow cre for the hearts of all are in his holy hands, moves them according to his will. A habit tributing the kind offices of those around marily to God's goodness, will not lesse thankfulness to those through whom we r them.

"God moves in a mysterious way
His wonders to perform,"

And employs different agents. By an an comforts Hagar; by a raven supplies the w Elijah; sends a man of God to benefit the of Zarephath, and a captive Hebrew maide Naaman, the Syrian, may be healed.

I want, if I can, in an humble, earnes grateful spirit, to impress the mind of my r by a recent instance in my own experience, advantage of connecting earthly and he things; and of acknowledging God's goodn the kind attentions and friendly offices of dear to us.

It sometimes happened that during my w ings in the vast, the silent, and solitary str the Highlands of Scotland, some years ago, reduced to great straits by wearines, hunge thirst, the recollection of which is still vi my memory. While noting down these re scenes of an impressive character come back me, where the eagle and ptarmigan haun towering crags, black cattle spread over the wild deer roam the forest, and black cock moorfowl abound on the heaths and hills. and then a kilted Highlander tending his fishing, or crossing a river in a boat, impa added interest to the surrounding objects. Ben Maedhui, Ben Gloe and Ben Nevis, als before me, with big Benmor, gigantic Sheh bulky Ben Cruachan, and storm riven Ben Loch Tunmel, Loch Rannoch and lonely Lydock, appear to be visible with the dark ing pass of Killicrankie, and that glen of shut up by its craggy barriers, gloomy Gl in which the clan Macdonald were murdere

Well, though I had much to enjoy, I ha as before intimated, at times something to re for high mountains are not ascended, and ex straths and swamps traversed without t

ours together I was wet to the skin, and deep in the watery bogs. On two or three se occasions, when spent with toil, sick at with hunger, and feverish with burning I found at the little inns I came to, such expected and an abundant supply of com- in the shape of dry clothes and good cheer, led forth my surprise and thankfulness. g the things, however, which afforded me lar relief and pleasure, were the cool and ble jams and jellies that were set before me hirable profusion. Whether this arose from hausted and feverish state, or whether these ves and sweetmeats were really superior to ng of the kind I had ever before tasted, I say; but the enjoyment they afforded me reat, and left a lasting impression on my y.

an early stage of my present illness, which had reason to believe would be unto death, ght as I lay in bed in pain, greatly subdued, rely afflicted with unassuagable thirst, the embrance of these Scotch preserves came ne so forcibly, as to produce a morbid and ssible wish, once more, to taste them. Hav- ne kind Caledonian friends, whose faces I yet saw, residing in an old Hall, and doubt- t that they were provided with the dainties dently longed for, I caused a letter to be sed to them making known my desire. No was this done, than I regretted the step by me, thinking it might be regarded as a e request, and too familiar a liberty; it was, er, too late to correct my supposed error.

ut the time that I expected the letter to its destination at "Powder Hall," a loud rap at my own door announced the arrival of a bearing a white wicker hamper, which, on opened, was found to contain a liberal sup- jams and jellies of varied kinds, and of the t quality. I feasted my eyes with the d pots of preserves ranged side by side. they were, strawberry, raspberry, red cur- gooseberry, marmalade, and a pretty little jujube. For my kind friends to send them was a favour of which I was very sensible; dispatch them with such promptitude, and, marvellous alacrity, was an attention that affected me. A near relation of the old hall, residing with them, as though she must e way or other have a share in the sending friendly hamper, forwarded me a neat and l flower stand, worked in leather, or gutta ; and, soon after the hamper's arrival, in- was made, at the request of the worthy head family himself, whether the preserves ar- without injury, evidently with the view of ng an accident, had any occurred, to pre- isappointment on my part.

think not, reader, that the kindness of my was limited to the sweetmeats; they sent o a book, suitable to my state of affliction, r with sweet letters, from time to time, of wn; and hymns, the reading of which often d me at even-tide. The letters were not of commonplace communications, too fre- y written to sick people, wherein serious- d solemnity are put on for the occasion, xts of holy Scriptures are ostentatiously d to the eye, rather than lovingly com- d to the heart; but chastened, mature, and nced epistles of christian piety, setting aithfully solemn scriptural truths, as well nises of divine consolation, showing, with ire to minister to the comfort of the perish- dy, a yet greater anxiety for the welfare of dying soul.

e, then, was the link uniting earthly with heavenly things, and pressing on my considera- tion the goodness of God, even in the lesser events of life. I was just in the frame of mind to enable me to get good from book and letters. Again, I say, that the closer we connect our earthly objects with our heavenly hopes, the greater will be our peace; and the clearer we discern the hand of our heavenly Father in our daily concerns, the more shall we reverence him, love him, and live to his glory.

O, the unspeakable consolation of the presence of God in seasons of affliction! Well, may we pray that "the peace of God which passeth all understanding," may "keep" our "hearts and minds in the knowledge and love of God, and of his Son, Jesus Christ our Lord." In such seasons, with an humble, broken, contrite, and grateful spirit, we call to mind our mercies, and our language is, "Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving- kindness, and tender mercies." Psa. ciii. 1-4.

The kindness of our friends may be regarded as a brook by the way, to comfort us in our pilgrim course; whose stream becomes the more refresh- ing when we believe that the fountain whence it flows, is the love of our heavenly Father, who gave his Son to die for sinners; and it is no trifling alleviation to know, in the midst of our afflictions, that they proceed from the same Almighty source of goodness and mercy, and are sent for our advan- tage. Whether, then, we enjoy or suffer, "the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost," should be the subject of our daily thoughts; thus uniting our passing interests with our everlasting expec- tations.

Help me, O Lord, in all my infirmities; forgive all my transgressions; and abundantly increase my love and knowledge of him, whom to know is eternal life.

My grovelling spirit, in thy mercy raise;
Let holy objects to my heart be given,
That faith may mingled be with prayer and praise,
And all my earthly ends with hopes of heaven.
Lord, let me see thy hand thro' life and death,
Where'er abroad my wandering feet may rove;
And humbly serve thee till my latest breath,
And love thee with an everlasting love.

For "The Friend."

"A Night Scene in London."

[Under this heading the editor of "Household Words" describes what he one night witnessed outside of the White-chapel workhouse:]

On the 5th of Eleventh mo., last I, the conduc- tor of the journal, accompanied by a friend well known to the public accidentally strayed into Whitechapel. It was a miserable evening, very dark, very muddy, and raining hard.—There are many woful sights in that part of London, and it has been well known to me in most of its aspects for many years. We had forgotten the mud and rain in slowly walking along and looking about us, when we found ourselves, at eight o'clock, before the workhouse. Crouched against the wall of the work-house, in the dark street, on the muddy pavement-stones, with the rain running upon them, were five bundles of rags They were motionless, and had no resemblance to the human form. Five great beehives covered with rags— five dead bodies taken out of graves, tied neck and heels, and covered with rags—would have looked like those five bundles upon which the rain rained down in the public street.

"What is this?" said my companion; "what is this?"

"Some miserable people shut out of the casual ward, I think," said I.

[The writer then describes his inquiries in the workhouse. He found that the women were shut out simply because the house was full.]

We went to the ragged bundle nearest the work- house door, and I touched it. The rags began to be stirred slowly within, and by little and little a head was unshrouded—the head of a young woman of three or four and twenty, as I should judge, gaunt with want, and foul with dirt, but not natu- rally ugly.

"Tell us," said I, stooping down, "why are you lying here?"

"Because I can't get into the workhouse."

She spoke in a faint, dull way, and had no curi- osity or interest left. She looked dreamily at the black sky and the falling rain, but never looked at me or my companion.

"Were you here last night?"

"Yes; all last night, and the night afore too."

"Do you know any of these others?"

"I know her next but one; she was here last night, and she told she come out of Essex. I don't know no more of her,"

"You were here all last night, but you have not been here all day?"

"No; not all day."

"Where have you been all day?"

"About the streets."

"What have you had to eat?"

"Nothing."

"Come," said I, "think a little. You are tired and have been asleep, and do not quite consider what you are saying to us. You have had some- thing to eat to day. Come! think of it."

"No, I haven't Nothing but such bits as I could pick up about the market. Why, look at me!"

She bared her neck, and I covered it up again.

"If you had a shilling to get some supper and a lodging, should you know where to get it?"

"Yes, I could do that."

"For God's sake get it, then."

I put the money into her hand, and she feebly rose and went away. She never thanked me, never looked at me, melted away into the miser- able night, in the strangest manner I ever saw. I have seen many strange things, but not one that has left a deeper impression on my memory than the dull impassive way in which that worn out heap of misery took that piece of money and was lost. One by one I spoke to all the five. In every one interest and curiosity were as extinct as in the first. They were all dull and languid. No one made any profession or complaint, no one cared to look at me, no one thanked me. When I came to the third, I suppose she saw that my companion and I glanced, with a new horrow upon us, at the last two, who had dropped against each other in their sleep, and were lying like broken images. She said she believed they were young sisters.— These were the only words that were originated among the five.

Increasing the Size of Flowers.—A horticultur- ist of the suburbs of Versailles, in studying the physiology of the vegetable kingdom, conceived the idea that the smallness of certain plants—the vi- let, for example—was owing to an atmospheric pressure too great for their delicate organs. Hav- ing fixed this idea in his mind, the florist conceived the notion of putting his idea into practice. Pro- viding himself with a small balloon, rendered suffi- ciently tight to prevent the escape of any gas, he launched it into the air, having attached to it a

silken cord twelve hundred metres long. Instead of a car, the balloon sustained a flower-pot of Parma violets. This experiment has been going on about two months with the most wonderful results, in the shape of violets as large as Bengal roses. It is expected that the above experiment may be turned to some account.

For "The Friend."

Early Anti-Slavery Advocates.

BENJAMIN LAY.

(Continued from page 180.)

The residence of Benjamin and Sarah Lay in the Island of Barbadoes, could not have exceeded one or two years. They then sold out their stock of goods, and returned to London, where they were residing in 1722, in which year Sarah paid a religious visit to Friends in Ireland. We have little account of what Benjamin did for some years. But we gather that his testimony against slavery was growing deeper, and more energetic. He remembered the scenes of suffering he had witnessed, and pecuniary gain and the influence of a slaveholding society, no longer tended to blind the moral eye, or blunt the tender susceptibility of nature.

In the year 1727, George the Second was crowned king of England, and Benjamin believed it would be right to do in his case, as he had done for his predecessor. In waiting on the king with a copy of Milton's pamphlet, he was admitted to an interview with the queen also. At what time he left London we do not know, but he had become reconciled to his Friends there, and was a member in unity. In 1730, he was with his family living in Colchester, his native town. For some cause or other, he was again involved in difficulty with the Society of Friends, and it appears this time to have been with the Two Weeks' meeting at Colchester. In 1731, he determined to remove to Pennsylvania. Although "under dealing," and not having made "satisfaction" to Friends for the cause of offence he had given, he attended Colchester Monthly Meeting towards the close of that year, and requested a certificate of membership for himself and wife to Friends in America. It appears that he was not a member of that meeting, yet on the 4th of the Twelfth month, a certificate was granted him, addressed "to Friends and Brethren in Pennsylvania, Philadelphia, or wheresoever these may come." The certificate states his offence to Devonshire House meeting, and mentions that he had given that meeting satisfaction, and adds "that he had of late behaved himself as becometh the Truth." His wife is noticed as a minister and serviceable Friend. This certificate was evidently granted without due consideration.

With this certificate they took passage for Philadelphia, in the ship Elizabeth & Dorothy, commanded by Captain John Reeves, which brought news from London, to the 9th of Second month, 1732, and reached her destination on the 8th or 9th of the Fourth month. Sarah attended the Seventh-day Morning Meeting on the 10th, and her services appear to have been acceptable to Friends. On the 30th, Benjamin attended Philadelphia Monthly Meeting, and produced their certificate, which was read and returned to him, he stating they had not determined where to fix their abode. On the 28th of Fifth month, he produced the certificate again to the Monthly Meeting with information, that he intended to settle in the city of Philadelphia, whereupon the reception of the certificate was noted on the minutes. Soon after Benjamin Lay had sailed for America, it was spread abroad in England, that he had taken a certificate of membership with him. Anxious that Friends in America should not be imposed on, the Friends at the Quarterly Meeting at Colchester, held on the 12th of the Fourth mo., 1732, made a minute, setting forth the irregularity of the proceeding in the case, and shortly after the Two Weeks Meeting at Colchester, prepared an epistle on the same subject, both of which were forwarded to the Monthly Meeting of Philadelphia. These documents show conclusively that he was not in unity with Friends, and that they did not consider him entitled to a certificate of membership. It is possible that Benjamin Lay had a portion of that spirit which does not like to make concessions. Earnest, enthusiastic, and liable from constitutional excitement to go wrong, he probably found it no easy matter to confess himself in error. He may have thought, that professing the principles of Friends, living an exemplary life, and being permitted, for want of the strict enforcement of the discipline, to attend the sittings of Colchester Monthly Meeting, they might send him away as a member to any meeting, within the verge of which he should settle. When the Monthly Meeting of Philadelphia received the communications from Colchester, showing the irregularity of the certificate granted, it appears to have been perplexed to decide what to do. No notice was taken at first on minute, and a private correspondence with Friends of England on the subject, took place. They esteemed Sarah Lay, and they did not wish to shut up her way amongst them. So the matter rested for some time, Benjamin taking no steps to be reconciled to his Friends in England, and continuing to reside in Philadelphia. Whatever may have been the kind of store kept by Benjamin Lay in Colchester, he was a bookseller in Philadelphia, and advertised in the Eighth and Ninth months of 1732, a large collection of books. Among those enumerated, we find large and small Bibles, Testaments, psalters, primers, horn-books, book of Martyrs, Josephus and Eusebeus' Church Histories, the doctrinal works of Penn, Barclay, Fox, Burrough, Howgill, Whitehead, and he adds most ancient Friends' writings, Sewell's History, History of England, Juri-divino, Seneca, and Epictetus, books of Arithmetic, Mathematics, Astronomy, Trigonometry, Whiston's Euclid, &c. "Also, a parcel of wool or worsted combs and wool cards, with other English goods, near Andrew Bradford's, in Second street, Philadelphia."

In the meantime, Benjamin Lay's testimony against slavery, and his vehement zeal in the matter, was violently on the increase. In the ship in which he came from England, were sailors, who had been in the Guinea trade, and they, when drunk, gave such horrible details of the abuse inflicted on the negroes, as fastened to the trade a more awful and bestial character, than Benjamin had ever imagined belonged to it. When he reached Pennsylvania, and found many Friends engaged in slaveholding,—the importing had previously been forbidden by discipline—his excitement against them knew no bounds. He found the writings of some against slavery, circulating amongst Friends, and doubtless those of William Southeby and John Farmer were among them, along with those of William Burling, of Long Island, and Ralph Sandiford, of Upper Dublin, Philadelphia County. Ralph Sandiford had published his "Brief Examination of the Practice of the Times," a sharp reproof of slavery, in 1729, and was in a poor state of health, his mind being diseased, and his bodily strength declining. Benjamin Lay was delighted with the writings of Sandiford, and visited him on his death bed several times.

Benjamin Lay, at this time, was so much absorbed by the subject of slavery, that he introduced it on all occasions, and of course he soon met with position. He grew tired of the city, when found the members of the Society whose pr ples he venerated, were, by holding slaves, nected with a system, which he considered i tably associated with robbery and outrage. purchased a few acres of ground, about six n north of Philadelphia, within the limits of Ab ton Monthly Meeting. He probably occupied of 1732 and 1733, in preparing this for his h planting an orchard, and having a cottage b which is said to have resembled a cave. H ther planted walnut trees near by the house erected the house near some already growing. removal probably took place in the year 1 On the 9th of the First month, 1734, he cam Philadelphia Monthly Meeting, and having formed the Friends assembled, that he and family had removed to settle at Abington, quested a certificate of membership to that Mo ly Meeting Anthony Morris and John Br hurst were appointed to make the usual inqui concerning him. It was now necessary to ac the information received from England. At next Monthly Meeting, the Friends appointe his request, reported that there was an obst tion to granting a certificate, and mentione the meeting the communications received f Colchester Quarterly and Two Weeks Meeti The papers were read, and after consideration meeting informed Benjamin that he could hav certificate from them until the obstruction removed. In other words until he had bee reconciled to his Friends in England, where had been a member, and obtain a regular c ficate from thence. This they recommended to do, but the advice was not acceptable, and rejected it.

In the year 1734, Colchester Two Weeks' M ing sent a certificate for Sarah Lay, which accepted in Philadephia. Her husband was much irritated at this separating man and wife he called it. Near the close of 1735, Sarah was released by death from her many afflicti amongst which no doubt the undue zeal of husband, and his contentious opposition to m valuable Friends must be enumerated. The Select Meeting she attended was the 6th of Tenth month, that year. We will here sub a brief memorial of her, issued by Abing Monthly Meeting.

"About the latter end of 1735, died Sarah late wife of Benjamin Lay, of Abington. was born in Rochester, in the county of Kent Old England, about the year 1677, and was vinced of the principles of Truth in her you years. She had a gift in the ministry besto on her, in which she was serviceable; and tr led in that service, with the concurrence of Friends, in her native land, and in Scotland Ireland; as also to some adjacent parts of continent. Her service therein was accepte Aged about 58 years; a minister, about 23. was buried at Abington."

(To be continued.)

The Raining Tree.—The island of Fierro is of the most considerable of the Canaries, ar conceive the name to be given it upon this acco that its soil, not affording as much as one dro fresh water, seems to be iron. There is in island neither river nor rivulet, nor well, spring, save that only towards the seaside t are some wells, but they lie at such a dist from the city that the inhabitants can make no thereof. But the great Preserver and Susta of all, remedies this inconvenience in a way s

tinary that man will be forced to acknowledge
ie gives in this an undeniable demonstration
wonderful goodness. For in the midst there
ree which is the only one of the kind, inas-
as it has no resemblance to any of those
n to us in Europe. The leaves are long and
w, and continue in constant verdure, winter
ummer, and the branches are covered with
d which is never dispelled, but resolving into
isture, causes to fall from its leaves a very
water, and in such abundance that the cis-
which are placed at the foot of the tree to
re it, are never empty, but contain enough to
y both man and beast.

Selected.

UNCLE ISHAM.

e Episcopal Recorder says:—The following very
iful lines were handed to us, as written by a lady
rth Carolina, on the death of an aged negro ser-
They are well worthy of study, both from their
sic merit, and from the manner in which they
op some of the least observed, but most important
es of the relations on which they touch.

ess is left to love us here—the good old man is
gone;
till he points us to the Rock he loved to rest upon;
ess to warn us what to do, and what to leave un-
done;
till he animates our souls the Christian's race to
run.

ugh years he loved to labour, as a happy child
loves play—
ved the garden, loved the corn, and loved the new
mown hay;
ade a pet of everything by Nature's bounty given;
oked on Nature as herself the work and gift of
heaven.

ugh years we saw him daily fed by his old household
band—
ead stooped low to meet the cup in loving child-
hood's hand,
by this utter helplessness we saw him sorely tried,
owed in sweet humility before the Crucified.

aw him robed in holiness—we saw him filled with
love
all who dwell beneath the skies—for him who
reigns above;
how his soul was feasting on the bread of life
Divine!
drinking of the blessed cup that flows with hea-
venly wine.

aw him silent, fearing still to speak the holy name;
when the Spirit bade him spread abroad the Sa-
viour's fame,
aw his withered arms upraised, we heard his ear-
nest prayer,
every soul upon the earth his Saviour's grace
might share.

eard his gospel messages—we heard his glorious
Psalm
rans! praises evermore to God and to the Lamb!
in his silent ecstasies we saw the tear-drop stand,
ose dim eyes he could not reach with his poor
palsied hand.

God hath wiped those tears away, that hand hath
power to hold
waving palm of victory, the thrilling harp of gold;
brow that looked all meekness here, now wears a
radiant crown
t evermore before the throne of glory boweth down!

miss him when we seem to tread the narrow path
alone—
miss his fitly spoken words, we miss their touching
tone
every chord within his breast was so attuned by
miss the music of his voice as we would miss a
dove.

miss him when a blessing comes, we wish with him
to share,
when a fiery trial comes, we miss his fervent
prayer;
But Saviour! when we draw towards Thee, his words
salute our ear:—
"We cannot get too near the Lord—we cannot get too
near!"

So like some sweet confiding child, he loved on Thee
to rest,
With thy own robe of righteousness so folded round his
breast,
That even Death's dread arrow, fell as hurtless by thy
side,
We think of him as one who lives, and not as one who
died.

And when before the mercy-seat we sometimes dare to
kneel,
So poor in spirit, that the sense of want is all we feel,
Thy quickening Spirit bids us ask: Dear Saviour, let
us be
Still more like him—for then, we shall be more and
more like Thee!

Martyred Blind Boy.

In the reign of "Bloody Mary," of England, when the good Bishop Hooper was about to be burned to death, a blind boy, by much importunity, prevailed on the guard to bring him to the bishop. This boy had lately suffered imprisonment in Gloucester, for confessing the truth. After the bishop had examined him concerning his faith and the cause of his imprisonment, he looked on him steadfastly, tears standing in his eyes, and said, "Ah, poor boy, God hath taken from thee thy outward sight, for what reason he best knoweth: but he hath endued thy soul with the eye of knowledge and faith. God give thee grace continually to pray unto him, that thou lose not that sight; for thou shouldest then be blind both in body and soul."

The boy's name was Thomas Dowry. How often or how long he had endured imprisonment for the truth's sake, is not known; but on his final examination he was brought before Dr. Williams, Chancellor of Gloucester, sitting judicially with the register of the diocese in the consistory, near the south door of the cathedral church, who administered the usual articles, chiefly urging that on transubstantiation, and saying—

"Dost thou not believe that after the words of consecration spoken by the priest, there remaineth the very real body of Christ in the sacrament of the altar?"

"No," answered the blind boy, "that I do not."

"Then," said the chancellor, "thou art an heretic, and shalt be burned. But who taught you this heresy?"

"You, Master Chancellor."

"Where, I pray thee?"

"Even in yonder place," replied the boy, turning and pointing with his hand towards where the pulpit stood. The chancellor again inquired—

"When did I teach thee so?"

Dowry answered, "When you preached there (naming a day) a sermon to all men as well as to me, upon the sacrament. You said the sacrament was to be received spiritually, by faith, and not carnally and really, as the papists have heretofore taught."

The shameless apostate answered—

"Then do as I have done, and thou shalt live, as I do, and escape burning."

The blind boy said—

"Though you can so easily dispense with yourself, and mock God, the world, and your conscience, yet will I not do so."

"Then God have mercy upon thee" rejoined the chancellor; "for I will read the condemnation sentence against thee."

"God's will be fulfilled!" answered the young martyr.

Hereupon the register, being moved with the scene, stood up, and said to the chancellor—

"Fie, for shame, man! will you read the sentence against him and condemn yourself? Away, away, and substitute some other to give sentence and judgment."

"No, register," said the fearfully hardened man, "I will obey the law, and give sentence myself according to mine office."

He did so; delivered him to the secular power, who on the very same day led the blind boy to the place of execution at Gloucester, together with one Thomas Croker, a poor bricklayer, condemned also for the like testimony of the truth; when both, in one fire, most constantly and joyfully yielded their souls into the hand of the Lord Jesus.—*English Martyrology.*

Selected.

First month, 1820. Daniel Wheeler says, "We often wonder how you are going on in England, whether you are sharing in any degree our cold winter. I sometimes think yours must have been more severe than for several years past, as the wind has been between north and east for the greater part of the last three months. I cannot possibly describe what we have had to encounter here; the Russians say, there has not been so severe a winter since the year 1800. It came upon us all at once; in the beginning of the Tenth month, we could not get the plough into the ground, and we were shortly driven off altogether. The quantity of snow is great, and where it has drifted, it is very deep indeed, and the frost has been intense. This night we have twenty degrees, and it has been as low as thirty-one degrees by Reaumer's scale, 37° below zero, Fahr. I was in the city of Petersburgh, on the coldest day, and did not suffer, though when I shut my eyes, perhaps, for half a minute, it was difficult to open them again. At one time our prospect was very gloomy, as the children seemed as if they could not bear it. We have abundance of wolves, which are drawn by the severity of the weather, nearer than usual to the abodes of men. The intense cold sometimes drives them mad; six cases have occurred within our knowledge of people being bitten by wolves in this state—four of which proved fatal, and in the other two, the parties recovered, having had the parts cut out, and the wound seared with a hot iron. One man had his face torn by a wolf, close by our house, but he succeeded in killing it; we all saw it, and a terrible animal it is to encounter. This man, though he submitted to the operation, subsequently fell a victim to hydrophobia. When the frost is very great, the smaller birds fall to the ground; I have several times seen this. Though the wolf prowls round our habitation by night, we are favoured to be quiet and peaceful within, and to partake of many consolations."

"After some cold rainy weather, winter commences, which freezes over parts of the Lake Ladoga; these are soon broken up by the wind, when the ice comes down in large flakes, and blocks up the gulf of Finland and the Neva. Shortly after this, the winter comes in reality, and fixes the ice, often, in a very rough state, just as it has been hurried down by the current—many of the flakes lying one upon another. Often the whole becomes solid in forty-eight hours; after which roads are levelled over the rough ice at those places, where the pontoon bridges and ferries have been, which are marked out by fir-trees set up in the ice. These crossings frequently remain passable until the Fourth month; for although the snow melts off the land three weeks earlier, yet the river remains frozen, owing to the frosty nights; the roads are sometimes dusty before the ice breaks up in the river."

For "The Friend."

The Importance of being able to withstand Ridicule.

It is a most desirable attainment to be able on all occasions to offer a successful resistance to the shafts of ridicule. It would be well therefore to endeavour to learn in early life by what means we can arm ourselves with sufficient courage and firmness to secure our integrity and our principles, as well from the witling's sneer, as from the barefaced attacks of open ridicule; for we can no more properly exercise our reason under the constant fear of ridicule, than we can enjoy life under the harassing dread of impending death.

If we consider it right to differ in judgment or in practice from our associates, or from the world at large, in any important point of morals or religion, let us do so seriously, deliberately and steadfastly, as though we were conscious of carrying souls of our own within our bosoms, without being dishcartened by the bantering of the witling, and without being turned aside from any honest purpose, by all the ridicule that can be brought to play upon us.

What does it matter, if we are laughed at as whimsical, when we have the assurance within ourselves, that we are under the guidance of principle? or why should we be dismayed when we are ridiculed as hypocritical, when we have God for our witness, that we are honestly endeavouring to do that which is right? We may be accounted awkward and uncouth in our manners, when measured by the world's standard of fashion or refinement; but if an honest, sincere soul continues to wrestle within us, we will in the end attain to, and be judged by a higher law than satire ever compassed.

Let us then rest assured, that a steady, consistent adherence to true principles, a just moderation in our language and demeanour, and a christian firmness in the performance of those things which right reason and our consciences approve, are the most likely means we can devise for converting thoughtless witticism into sincere respect; and for enabling us to grow in wisdom and virtue, and in favour both with God and man.

Selected.

Chinese Physicians.

In China, the physicians are at the same time apothecaries, and sell to their patients the remedies they prescribe; but although these two professions are intimately connected with one another, and in themselves by no means incompatible, there are some objections to their being exercised by the same individual. Some abuses may easily enter into the exercise of functions that support each other so completely—as, for instance, human frailty considered, the physicians may yield to the temptation of prescribing costly remedies, or even sometimes of prolonging the malady for the purpose of procuring more considerable profits for his friend, the apothecary. The prodigious quantity of drugs that enter into the composition of Chinese medicines has indeed always appeared to us rather surprising; and yet we would not venture to say that the circumstance is not to be accounted for from the fact we have mentioned, of their being prescribed and sold by the same person.

The fear of being fleeced by the doctor has given rise to a curious custom, quite in accordance with Chinese manners. The physician and the patient usually enter into an earnest discussion concerning the value and price of the medicines ordered. The other members of the family, too, take part in this odd sort of bargaining; they ask the doctor to prescribe common, cheap drugs, and they examine the prescription, and strike out such as are too expensive. Possibly, the effect of the medicine may be thereby rendered slow or doubtful, but they will put up with that, and run the risk. They always hope, too, that the alteration will not be of much consequence, and that it will be pretty much the same in the end. In fact, the great recommendation of Chinese practice is, that one prescription is about as good as another, and that whether you absorb a little more or less of their black beverages will probably make very little difference. The physician, after having haggled for a long time, generally ends by abating something of the price of his merchandize, for the simple reason that if he did not, the patient would go to another shop.

Very surprising and very *Chinese* scenes, however, sometimes occur with reference to these cases. When the physician-apothecary has said his last word, and declared positively that to obtain the cure it is indispensably necessary to make use of this or that remedy, a family council is held, actually in the presence of the sick person, in which the question of life or death is coolly put, and frequently arguments brought forward to show that, considering the advanced age of the patient, or the hopeless nature of the malady, it may be better not to incur a useless expense, but quietly to allow things to take their course. After having closely calculated what it will cost to buy these possibly useless medicines, it is not uncommon, for the sick man himself to take the initiative, and decide that it will be much better to reserve the money to buy a fine coffin, since one must die sooner or later, and it is well worth while to give perhaps a short remnant of life in order to have a handsome funeral. With this sweet and consoling prospect in view, they send away the doctor, and—the sitting being prolonged—send for the undertaker. Such are the thoughts and cares that occupy the mind of a Chinese in the presence of death.—*Huc's Journey through China.*

Selected.

Dealing With Offenders.

Many under our profession for want of due attention, and a perfect resignation to the Divine Teacher, have in some things manifested a deviation from the purity of our religious principles, and these deviations having crept in amongst us by little and little, and increasing from less to greater, have been so far unnoticed, that some living in them have been active in putting discipline in practice with relation to others whose conduct hath *appeared* more dishonourable in the world.

The discipline of the church of Christ, standeth in that which is pure; it is the wisdom from above which gives authority to discipline; and the weightiness thereof standeth not in any outward circumstances, but in the authority of Christ who is the author of it; and where any walk after the flesh, and not according to the purity of Truth, and at the same time are active in putting discipline in practice, *a veil is gradually drawn over the purity of the discipline*, and over that holiness of life which Christ leads those into, "in whom the love of God is verily perfected." When we labour in true love with offenders, and they remain obstinate, it sometimes is necessary to proceed as far as our Lord directed; "Let him be to thee as an heathen man or a publican." Now, when such are disowned, and they who *act therein* feel Christ made unto them wisdom, and are preserved in His meek, restoring spirit, there is no just cause of offence ministered to any; but when such who are active in dealing with offenders, indulge themselves in things which are contrary to the purity of Truth, and yet judge others whose conduct appears more dishonourable than theirs, *here the pure authe of discipline ceaseth* as to such offenders, a *temptation is laid in their way to wrangle contend.* "Judge not," said our Lord, "tha be not judged." Now, this forbidding allude *man's* judgment, and points out the necessit our humbly attending to that sanctifying pc under which the faithful experience the Lor be "a spirit of judgment to them." And a feel his Holy Spirit to mortify the deeds of body in us, and can say, "It is no more I that but Christ that liveth in me," *here right* judgn is known. And while Divine love prevails in hearts and *self in us* is brought under judgmer preparation is felt to labour in a right manner offenders; but if we abide not in *this* love, outward performance in dealing with others, generates into formality; for "this is the lov God that we keep his commandments."

J. Woolman

About Milk.—Cream cannot rise through a g depth of milk. If, therefore, milk is desired t tain its cream for a time, it should be put into a d narrow dish; and if it be desired to free it most c pletely of cream, it should be poured into a br flat dish, not much exceeding one inch in de The evolution of cream is facilitated by a rise, retarded by a depression of temperature. At usual temperature of the dairy—50 degrees of F renheit—all the cream will probably rise in hours; but at 70 degrees it will rise in perhaps l that time; and when the milk is kept near the fr ing point, the cream will rise very slowly, beca it becomes solidified.

In wet and cold weather the milk is less rich t in dry and warm, and on this account more ch is obtained in cold than in warm, though not in th dery weather. The season has its effects milk, in spring, is supposed to be the best for dri ing, hence it would be the best for calves; in s mer it is best suited for cheese; and in autu the butter keeping better than that of sum —the cows less frequently milked, give ric milk, and consequently more butter. The mo ing's milk is richer than the evening's. The drawn milk of each milking, at all times and s sons, is richer than the first drawn, which is poorest.

Males and Females in the U. S.—The late c sus revcals some very curious facts:—

The remarkable equality in the number of m and females, which is said to exist in the wo is strikingly illustrated in a table of the num of each sex, of which the particular States of their tivities have been ascertained. The male tota 6,546,753; the female, 6,558,136, which gi the latter about 11,000 majority in an aggreg of 13,000,00. But in the total population of United States, the number of females is about twenty fifth less than that of the malcs.

These figures apply only to the whites. Am the free coloured population a greater differe is observable. Of 400,000 of the latter, the Sts of whose nativities have been ascertained, th are nearly 20,000 more females than males.

With regard to the slave population, the nu bers of each sex are even more closely equal th those of the whites. The total of males is 1,6(525: and of females 1,701,778 showing a dif ence of only 700 in an aggregate of 3,000,000

This remarkable equality of numbers in a n sure necessitates a similar equality in regard ages, and conclusively settles the question t women, as general thing, are not younger t men.

Falsehoods of Exaggeration.

sides the falsehoods which people designedly , there is a kind which springs from negli- e, hastiness, or a warm imagination. Dr. iel Johnson was of opinion that most lying s from indifference about the truth, rather from a wish to deceive. People are not iently anxious to be correct; they say any g that comes uppermost, or what they think please, without reflecting whether it be strictly or not. It is a common error of tradesmen, a desire to please, or worse reasons, to pro- to have work done at a particular time when are not sure of their ability to do so, or know ively that they are not able.

any persons also, either from heedlessness, or en, say what they think will create surprise, out supposing that they are doing any harm. aps there is some truth in what they say, but so much magnified or exaggerated, with the of exciting wonder, that it has the character effect of falsehood. Such people are in t of using the words "vast, immense, grand, ndid, magnificent, superb, tremendous," and rs of that nature, when words of a more simple ning should be employed.

Father," said a boy one day, "I saw an im- se number of dogs—five hundred, I am sure the street, last night!" "Surely, not so y?" said his father. "Well, there were one ired, I'm quite sure." "It could not be," the father; "I don't think there are a hun- dogs in the village" "Well, sir, it could be less than ten: this I am quite certain of." vill not believe you even saw ten," said the r; "for you spoke as confidently of seeing hundred as of seeing this smaller number. have contradicted yourself twice already, and I cannot believe you." "Well, sir," said disconcerted boy, "I saw at least our Dash another one."

his is an example of erroneous reporting igh eagerness to make out a wonderful case. the same reason, an uneducated man, who had in the West Indies, hearing some one speak e sun rising at midsummer about four in the ning, said, "Oh, that is nothing to what he in Jamaica. I have seen him rise there be- n two and three!" This man did not know that was impossible, and that we must go to- l the poles, and not toward the tropics, in or- to see the sun rise very early.

is common, too, to hear people say that they not been so warm in all their lives; that some s gown is the prettiest they ever saw; or that never were so happy as at — Smith's party; n it is obvious that they are alleging what is ly impossible for them to be quite sure of ttle real respect for truth, and desire to follow all times, aided by a little reflection on the ning of the words we are about to utter, would us from falsehoods of this kind.

here is yet another species of falsehood, which ists in saying one thing but meaning another; ought to be at all times avoided the same as ive lying. Persons who resort to this mean tice think that, because they do not lie in the ls they use, they do not commit any actual sin or e. But this is a mere delusion. The lie is mitted by the attempt to convey a false or ng meaning for the purpose of misleading; such a mode of speaking is therefore both de- ful and sinful.

n the whole business of the world, truth is of t importance. We should not only observe it very thing relating to ourselves and our neigh- s, but we should seek to ascertain it, and hold by it, in all things. If we study history, we should endeavour to get the books of best authority. If we cultivate science, we should make sure that we receive nothing which is not satisfactorily proved. Nothing but good testimony can prove the truth of an event; and nothing but experiment, and a careful observation of facts, can prove the truth of any thing in science. We should allow no opinion to rest in our minds unless we are certain, and have taken pains to make ourselves conscientiously certain, that it is right, and not founded in error. Every wrong opinion, or supposition of what is false, tends to do harm in the world; while every thing we know for truth, and every opinion and sentiment that we know to be rightly founded, tends to the good of mankind.—*Chambers.*

Epistle of George Fox.

Next day a fresh exercise came upon me with respect to these unruly and disorderly spirits that were gone out from us, and were labouring to draw others after them into a false liberty. In the sense I had of the hurt and mischief these might do, where they were given way to, I was moved to write a few lines to warn Friends of them, as follows:

All Friends,—Keep in the tender life of the Lamb, over that unruly, puffed up, and swelling spirit, whose work is for strife, contention, and division, under a pretence of conscience, and drawing into looseness, and false liberty, dangerous to the welfare of youth. They that do encourage them, will be guilty of their destruction, and set up a sturdy will, instead of conscience, in their rage and passion; which will quench the universal Spirit in themselves, and in every man and woman: and so that Spirit shall not have liberty in themselves, nor in others, thus they shut up the kingdom of heaven in themselves, and also in others. So a loose spirit getting up under a pretence of liberty of conscience, or a stubborn will making a professing of the words of Truth in a form without power, all looseness and vileness will be sheltered and covered under this pretence, which is for eternal judgment; for that doth dishonour God. Therefore, keep to the tender Spirit of God in all humility, that in it you may know that ye are all members of one another, and all have an office in the church of Christ. All these living members know one another in the Spirit and not in the flesh. So here is no man ruling over the woman, as Adam did over Eve, in the fall; but Christ the spiritual man, among and over spiritual members, which are edified in the heavenly love that is shed in their heart from God, where all strife ceases.

J. F.

Hertford, the 11th of the Fifth month, 1678.

Singular Recovery—A few days since, in conversation with Capt. Alexander Scott, one of the pioneers in the steamboat business of the West, he gave us the following facts, which illustrate the adage that "truth is stranger than fiction." In November, 1827, he was descending the Mississippi in command of the steamer America, laden with a valuable cargo of tobacco, lead, and furs—the latter article alone worth $80,000. When near Plumb Point the steamer struck a snag, and sunk in deep water. The furs were for the most part recovered, but the boat with the rest of her cargo was abandoned and a total loss. Years passed, and the remembrance of the America's fate had faded from the recollections of all, except, perhaps, that venerable individual, "the oldest inhabitant." It is well known that the current of the Mississippi frequently changes, so that what was once the channel of that noble stream, afterwards became *terra firma*, susceptible of cultivation. This was the case with the site of the America's wreck. The channel near Plumb Point became an island, on which, for eight years, luxuriant crops of Indian corn were raised; but recently the wayward current of the Father of Waters took another turn, and commenced washing away the earthy formation, until the America was again exposed to the light of day. The lead in her hull, it is supposed, will be all recovered in good condition; the tobacco, it is fair to presume, will be slightly the worse for wet. She was sunk on the 17th of November, 1827, and consequently was imbedded for twenty-eight years.—*Pittsburg Post.*

"Resign and deny thyself wholly; for though true self-denial is harsh at the beginning it is easy in the middle, and becomes most sweet in the end."—*Molinos.*

Vanilla—The vanilla, so much prized for its delicious flavour is the product of a vine which grows to the top of the loftiest trees. Its leaves somewhat resemble those of the grape, the flowers are red and yellow, and when they fall off are succeeded by the pods, which grow in clusters like our ordinary beans; green at first, they change to yellow, and finally to dark brown. To be preserved, they are gathered when yellow, and put in heaps for a few days to ferment. They are afterward placed in the sun to dry, flattened by the hand, and carefully rubbed with cocoanut oil, and then packed in dry plantain leaves, so as to confine their powerful aromatic odour. The vanilla bean is the article used to scent snuff, flavour ice creams, jellies, &c. The plant grows in Central America and other hot countries.

The Eleventh Commandment.—At the annual exhibition of the Grammar schools of Boston, Edward Everett closed an admirable speech with the following anecdote:

The celebrated Archbishop Usher was, in his younger days, wrecked on the coast of Ireland, at a place where his person and character were alike unknown. Stripped of every thing, he wandered to the house of a dignitary of the church, in search of shelter and relief, craving assistance as a brother clergyman. The dignitary, struck with his squalid appearance after the wreck, distrusted his tale and doubted his character, and said that, so far from being a clergyman, he did not believe he could tell how many commandments there were. "I can at once satisfy you," said the Archbishop, "that I am not the ignorant imposter you take me for. There are eleven commandments." This answer confirmed the dignitary in his suspicions, and he replied with a sneer, "Indeed, there are but ten commandments in my Bible; tell me the eleventh and I will relieve you." "Here it is," said the Archbishop; "A new commandment I give unto you, that ye love one another."

The loss of our Steamships.—An interesting article in *Hunt's Merchants' Magazine* recalls events, which, at their occurrence, we thought would never be forgotten, but which, nevertheless, have passed away from the public mind. A few hearts, wounded by the deadly catastrophe, bear their ineffaceable marks, but how soon others have forgotten all!

Since 1853, twelve steamships, lost at sea, have cost 1250 human lives, and $7,250,000 of property.

The Independence sunk with 120 lives in the Pacific, and the Tennessee and the St. Louis followed, total wrecks. The Humboldt and the San-Francisco were wrecked in the Atlantic in the same year. The Franklin, City of Philadelphia,

and Yankee Blade fell in the catalogue of 1854. The City of Glasgow, with 480 lives, and the Arctic, with hundreds more precious lives, were the crowning catastrophies of that year.

In 1855, we have the sinking of the North Carolina, and the stranding of the Golden Age; which last, however, was saved and repaired. In these vessels there were 7,000 lives jeopardized, and $11,000,000 of property.

In some of these cases an irresistible power, against which no skill or foresight could be expected to guard, controlled the event; but a close examination shows not only that in a majority of instances the accident might have been averted; but that with the resources which prudent owners and officers might easily provide, the calamity might have been repaired. The waves and the winds have had some victims, but haste and improvidence have had still more.—*D. News.*

THE FRIEND.

THIRD MONTH 1, 1856.

The facts and observations relative to the "Wind and Current Chart," published in the present number, will we think, interest our readers, and so great is the benefit arising from the extended series of meteorological observations carried on in all parts of the aqueous globe, that it is proposed to extend the system to the land as well as the sea, so that agriculture may be benefited by the scientific discoveries made thereby, in the same manner as maritime affairs.

Lieutenant Maury suggests that farmers should be engaged in various sections of the different States, to co-operate in prosecuting a regular and systematic method of meteorological observations, and to transmit their accounts to Washington at stated periods, where a competent agent should be employed by the general Government to arrange the facts and observations for publication. The plan is simple, and can be readily carried out by enlisting a sufficient number of intelligent agriculturists, and having them supplied with uniform tables to be filled up with the result of observations made at different points in the twenty four hours, and we cannot doubt that the deductions from the cumulative facts would be highly instructive and practically useful. Lieut. Maury seems to have no doubt of the plan succeeding. In a letter to a friend he says:—

"As for giving the scheme a trial, and carrying it into a demonstration far enough to show what a systematic plan of observations will do for the advancement of agricultural meteorology, and for the benefit of farmers and planters, I'll answer for the observations, if government will pledge the means for their discussion and publication. I'll go further, and promise that the observations shall be furnished to the government for such a purpose *without cost.* You know the materials for the 'Wind and Current Charts' were all furnished gratuitously, and that, without asking government for a single cent, we have literally covered the ocean with floating observatories, and converted every ship that sails into a temple of science. Not only government, but nations and people have united with me, and are assisting to carry out a system of meteorological research for the sea. As much may be done for the land, if the planters and farmers of the United States will only second the effort, and tell their Representatives in Congress that they want as much done by the government for agricultural and sanatary meteorology as it has *permitted* to be done at sea for the benefit of commerce and navigation. By the saving of time on the voyage, and the lessening of the dangers by the way, these interests, it has been computed, both in this country and in England, have been benefited to the extent of millions annually. Some of these benefits have inured also to agriculture, not only by giving an opportunity to the farmer to get markets beyond the sea cheaper, and enabling ships to fetch and carry for him at lower figures, but by bringing within reach markets which before were inaccessible by reason of the great length *in time* of the voyage."

SUMMARY OF EVENTS.

EUROPE.—The steamship Asia arrived at New York on the 24th ult., with European dates to the 9th. The Atlantic which left Liverpool on the 6th, arrived also on the 24th. The Atlantic met strong westerly gales for ten days in succession, and was for three days in large fields of ice. Nothing is known yet of the fate of the steamship Pacific, which sailed from Liverpool on the 23d of First mo. Her passengers were 45 in number. The protocol for the preliminary Congress at Paris, had been signed, and it is reported that the Emperors of Russia and Austria will visit Paris during the Conferences. An armistice from land operations only, will probably be agreed upon. The Journal des Debats has a long and laboured editorial to prove that up to the present point, the interests of France and England are identical, but that the continuance of the war, either on the Baltic or in Asia, would only subserve the private interests of England. The British government has sent, by the Asia, presents of plate, medals, &c., for the officers and crew of Dr. Kane's Expedition. Letters from Hamburg, dated the 3d ult., state that eleven cargoes of sulphur, three of saltpetre, and two of lead, had arrived there during the week, destined for Russia. Some of the vessels were English. A severe storm occurred on the British coast on the night of the 7th ult., attended with many disasters to shipping. The tone of the British press, in reference to the matters in dispute with the United States, is unfriendly, and tends to keep up excitement, but there seems no reason to doubt that the government is peaceably inclined and disposed to remove all the causes of difference. The Liverpool cotton market has slightly declined for middling qualities; the other grades were unchanged. The sales of the week were 58,000 bales. A further decline in breadstuffs had taken place. Red wheat was quoted at 9*s.* 6*d.*, and white, 10*s.* 9*d.* per 70 lbs. Western Canal flour, 34*s.* Southern, 36*s.* to 37*s.* Corn was dull, with a downward tendency. The London money market was more stringent. Consols, 91 to 91⅜.

INDIA.—Bombay dates to First mo. 2d, state that the Santhal insurrection had been suppressed; quiet reigned throughout India. Great Britain is about to seize the Kingdom of Oude; to allow its king a pension of half a million of dollars; to reduce its army from 80,000 men to 15,000, and to appoint the English General, Outrane, Governor of the country. The country thus summarily annexed, contains about twenty-four thousand square miles; is mostly level with a highly fertile soil, and contains a population of nearly three millions.

UNITED STATES. — *Immigration for 1855.* — The number of immigrants arriving from foreign countries for the year 1855, was 230,476, of whom 140,000 were males. Of the whole number, 166,562 arrived at New York.

Congress.—But little business has yet been done in either the Senate or the House. The latter body has elected as Chaplain Daniel Waldo, of New York. He was a revolutionary soldier, and is in the 94th year of his age. The principal subjects of discussion in Congress, are the Central American question, in the Senate, and Kansas affairs, in the House. From the documents laid before Congress by the President, it appears that his interference to prevent the apprehended invasion from Missouri, had been earnestly invoked by the leaders of the Free State party in Kansas, and that they have demanded that the U. S. troops in their vicinity should be instructed to protect them from it. Later advices from the territory are more pacific, and it was hoped the Missouri borderers would be restrained. Governor Shannon was instructed to notify them that their invasion would be resisted by the U. S. troops, and also to inform the Free State party in Kansas, that any insurrectionary movement on their part will be met in the same way.

Philadelphia.—Mortality last week, 193. At a census of the Almshouse taken a few days since, it was found there were 2392 inmates; at the same time last year there were 2639. The whole number receiving out door relief, was 2567, of whom 1312 were Americans and 1255 foreigners. Some experiments were made last week to ascertain the effect of powder in breaking up the ice in the Delaware, which was still about twelve inches thick. It was tried sunk below the ice in canisters in various quantities from one pound to forty, and exploded by galvanism. But little effect was produced, the openings resulting being quite small, and not accompanied with any extensive fractures of the ice.

The Restraining Law.—The Pennsylvania Senate has passed a bill substituting a stringent license law for that of last session. On its final passage, the vo 19 to 11. The bill has been referred to a selec mittee by the House of Representatives.

Miscellaneous.—An Old Newspaper.—The olde nal in Holland, the Haarlem Courant, on the 8 attained the respectable age of two hundred year upwards of one hundred years this journal ha uninterruptedly in the possession of the family present publishers, Johannes Enschede & Co.

Lake Michigan Frozen Over.—The Chicago (Il mocrat says:—"It is asserted that Lake Michi frozen completely over from one side to the other. if a fact, has never occurred before in the mem the oldest inhabitant. With the best glasses, fr ther side of the lake the clear water cannot be se

Profits of City Railroads.—The Sixth Avenu Railroad, New York, has just made its annual r showing a net profit of $68,818, or about nine pe on the capital stock of $750,000.

Pardon of Indians.—The President of the U States has pardoned the five Indians held in co ment at Fort Leavenworth, charged with the mur the mail party near Fort Laramie last year. men were delivered up by their tribe to General H for confinement and trial.

Fremont's Claim.—Col. Fremont's warrant fo Mariposa tract of land in California, has at last signed by the Land Commissioner.

Slavery in the Supreme Court.—The opinion o U. S. Supreme Court in the slave case, which inv the Missouri Compromise, &c., will not be delivere til the Court reassembles in the Fourth month.

Freshet in the Ohio.—On the 23d, a freshet comm in the Ohio, breaking up the ice opposite Cincin and causing great destruction among the steam and other vessels. Seven steamboats were sun gether with many flat boats and barges.

The Grain Market.—Late foreign news has depr and unsettled prices. On the 25th, the quotations as follows: *Baltimore*—Yellow corn, 54 cts. to 57 wheat, $1.55. Howard street flour was held at $ buyers offering $6.25; no sales. *Philadelphia.*—He ask 60 cts. for new yellow corn, but only 50 c offered; flour for shipping is held at $7.00, but h offer only $6.75. *New York.*—Sales of 2500 barr $7, for State; $8, for Ohio; and $8.81, for Sout No sales of wheat. Sales of 16,000 bushels of n corn at 75 cts.

Death of Paskiewitch.—This celebrated Russian G ral died at Warsaw on the 1st ult. He was in his year, and had filled the office of Viceroy of Polan some time previous.

RECEIPTS.

Received from Elijah Haworth, O., $2, vol. 28 Jordan Ballard, $2, vol. 29, for Jos. Burgess, $1, vol. 29; from Mark Willits, agt., O., $2, vol. 29, an Jas. M'Grew, F. M'Grew, A. M'Grail, John Hoyle, je each, vol. 29; from Asa Garretson, agt., O., for Bailey, $2, vol. 29, for Jas. Gibbons, $2, to 20, vol. from H. and E. Hedley, N. Y., $2, to 25, vol. 30.

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tage to any part of Pennsylvania, for three months id in advance, three and a quarter cents; to any f the United States, for three months, if paid in ce, six and a-half cents.

For "The Friend."

correspondent in Washington county, Ohio, has cheered us by his approving remarks rela- to "The Friend," to which he has been a sub- er about seventeen years, requesting the re- ication of the following narrative taken from a to work by M. Howitt, we willingly comply. peared in one of the early volumes of this nal.—EDITORS.

Martha and Mary.

was when the persecution of the people called kers had, for a short season, somewhat abated gour, and they ventured to attend their reli- s assemblies without fear of injury to their llies in the meantime, that Walter Pixley and ife, a staid and respectable couple belonging hat despised community, rode eleven miles to e county town of Stafford, to be present at a ding, at which that apostle-like young man, ard Burrough, was to preach, leaving their daughter Martha under the care of an aged an, who was, at that time, their sole female estic.

Martha was a grave child, though but seven s of age: her young mind had taken its tone h both of her parents. She had been born in ason of persecution, had been cradled, as it e, in anxiety and sorrow; and as she grew enough to comprehend the circumstances that ounded her, she saw her parents constantly d with apprehension for the safety of their s and property. She had heard them talk over r grievances, spoiling of goods, the maimings, whippings, and the horrible sufferings of their ecuted brethren, persecuted even to the death; heard of little children enduring, with the stead- ness of early martyrs, imprisonments and pains, ch would overcome even the strong man; till, ke the ordinary child of her years, her counte- ce habitually wore a look of gravity, and her rt bled at the least thought of suffering or ow.

Martha's home was in a country place, sur- nded by fields—a pleasant quiet valley, the rimonial heritage of her father. It was harvest e, and in the course of the morning the old rant went out with the reapers' dinners, leav- little Martha to amuse herself in her usual et way. She had not been long alone, before eggar-woman presented herself with a young ld in her arms. Martha knew that it was her ther's custom to relieve distress in whatever pe it presented itself, and the story the woman d, whether false or true, touched her to the soul; she gave her, therefore, the dinner which had been set aside for herself, and compassionated her in words of the truest sympathy; and when the child in the woman's arms wept, her heart yearned towards it. Strange it may be to all, but so it was, for our story is true, when the beggar-woman saw the affection with which little Martha regarded the child, she proposed to sell it to her, and Martha, innocent of all guile, readily accepted the proposal. All her little hoard of money was produced, the bargain was struck, and the two parted perfectly satisfied with the transaction. The child was beautiful in its form and features; and Martha sat down with it upon her knee, and lavished upon it all the endearing tenderness which her most affectionate nature suggested.

In a short time the child fell asleep; and as she sat gazing upon it, a half-defined fear stole into her mind, that perhaps she had done wrong in taking upon her this charge unknown to her parents, that perhaps they would be displeased. She rose up in haste and looked from door and window for the beggar-woman, but neither across the fields, nor down the valley, nor upon the distant highways, was she to be seen; and then she was afraid, and thought to hide the child. She made it a comfortable warm bed with a blanket, in a large press, and kissing its sleeping eyes, and wishing that she had no fear, she left it to its repose, and began with great anxiety to look out for the return of her parents. To the old domestic she said not one word of what she had done.

After two hours, all which time the child had slept soundly, Walter Pixley and his wife returned. The good mother, who was accustomed to help in all the domestic business, employed herself in preparing the early afternoon meal, and Martha sat down with her parents to partake of it. While Walter Pixley and his wife were in the midst of their review of the events of the morning —of Edward Burrough's extraordinary sermon, and of the concourse to whom it was addressed, they were startled by what seemed to them the cry of a child. Martha's heart beat quick, and her sweet face grew suddenly pale, but her parents were not observing her. The good man stopped in the middle of a sentence, and both he and his wife turned their heads towards the part of the house whence the sound proceeded, listened for a second or two, and then, all being again still, without remarking upon what they supposed was fancy, they went on again with their conversation. Again a cry louder and more determined was heard, and again they paused. "Surely," said the wife, "that *is* the voice of a young child."

The critical moment was now come—concealment was no longer possible; and Martha's affection mastering her fear, as the infant continued to cry, she darted from the table and exclaimed, "Yes, yes, it is my child!" and the next moment was heard audibly soothing her little charge, in the chamber above, with all the tenderness of the fondest mother.

M. Pixley was soon at her daughter's side, full of the most inconceivable astonishment, and demanded from her whence the child had come, or how it had been consigned to her charge. Martha related the story with perfect honesty. The old domestic was then summoned, but she knew nothing of the affair. They were not long deliberations that followed. The family could not conscientiously burden themselves with another dependent, and one especially who had no natural claim upon them, in these perilous and anxious times, when they could not even insure security for themselves; and besides this, how did they know but this very circumstance might be made, in some way or other, a cause of offence or of persecution—for the world looked with jealous and suspicious eyes upon the poor Quakers. Father Pixley, therefore, soon determined what he had to do in the afternoon—to make the circumstances known at the next village; to inquire after the woman, who, no doubt, had been seen either before or after parting with the child; and also to state the whole affair to the nearest justice of the peace.

Within an hour, therefore, after the discovery of the child, the good man might be seen making known his strange news at the different places of resort in the village, and inquiring from all if such a person as the little girl had described the woman to be, had been seen by any; but, to his chagrin and amazement, no one could give him information—such a person had evidently not been there. He next hastened to the justice's. It was now evening, and Walter Pixley was informed that his worship very rarely transacted any business after dinner, and that especially "he would not with a Quaker." Walter, however, was not easily to be put by; he felt his business was important, and, by help of a gratuity to the servant, he gained admittance.

The justice was engaged over his wine, and he received Walter Pixley very gruffly, and in the end threatened him with a committal to jail for his pains. The poor Quaker had been in jail the whole of the preceding winter, and he remembered too wofully the horror of that dungeon to bring upon himself willingly a second incarceration. It was of no use seeking for help at the hands of the justice; therefore he urged his business no further, and returned quietly to his own house.

Against the will, therefore, of the elder Pixleys, the child was established with them; and it was not long before the father and mother as cordially adopted it as their little daughter had done from the first beholding it. "For who knows," argued the good Walter Pixley, "but the child may be designed for some great work, and therefore removed thus singularly from the ways of evil for our teaching and bringing up? Let us not gainsay or counteract the ways of Providence." This reasoning abundantly satisfied the pious minds of the good Friends, and the little stranger was regularly installed a member of the family by the kindred name of Mary.

At the time little Mary was first received under this hospitable roof, she might be about six months old, a child of uncommon beauty; nor, as the months advanced into years, was the promise of her infancy disappointed. She was, in disposition and tone of mind, the very reverse of her grave and gentle sister, as Martha was now considered; she was bold and full of mirth; full of such unbroken buoyancy of heart as made the

sober mother Pixley half suspect that she must have come of some race of wild people. Certain it was, the subdued and grave spirit of the Pixleys never influenced her; and as Martha grew up into womanhood, and the quietness and sobriety of her younger years matured into fixed principle, she embraced with a firm mind the peculiar tenets in which she had been brought up, and would have stood to the death for the maintenance of them. Mary also advanced past the years of girlhood, but still remained the gay, glad, bold-spirited being that she had ever been. She revered all the members of the persecuted body to whom her friends belonged, and would have suffered fearlessly for their sakes; still their principles and practices she never would adopt. Her beautiful person was adorned, as far as she had opportunity, in the prevailing fashion of the times; and she often grieved the sober minds of every member of the family, by carolling forth "profane songs," as mother Pixley called them; while how she became acquainted with them remained for ever a mystery. Often did the conscientious mind of father Pixley question with himself, whether it was quite right to maintain so light a maiden under his roof; but then the affectionate being, who had no friends save them in the world, had so entwined herself round the hearts of all the household, that the good man banished the idea as inhuman, and never ventured to give it utterance. Martha and her mother, meantime, strove to win over this bright young creature to their own views, and for a few moments she would settle her beautiful face to a solemn expression, try to subdue what her friends called "her airy imagination," and attend the preaching of some eminent Friend. But it would not do—the true character burst forth through all—Mary was again all wit and laughter, and though her friends reproved, they loved her, and forgave all.

On the accession of James II., which is the period at which our little narrative is now arrived, persecution raged again with greater violence than ever; and the Pixleys, along with seventeen other Friends, both men and women, were dragged from their meeting-house by a brutal soldiery, under the command of the justice we have before mentioned, to the dungeon-like county jail, in the depth of winter. The hardships they endured were so dreadful that it is painful to relate them. They were kept many days without food, and allowed neither fire nor candle; their prison was damp and cold, and they were furnished with straw only for their beds; they were also forbidden to see their friends, who might have procured them some of the necessaries of life; nor were they allowed to represent, by letter, their case to any influential man of the county, who might have interested himself in their behalf. And to all this was added the brutality of a cruel jailer, who heaped upon them all the ignominy he could devise. In these dreadful circumstances lay the gentle Martha Pixley and her parents. Mary, not having accompanied them to their place of worship, did not share their fate.

Poor mother Pixley's health had long been declining, and this confinement reduced her so low that in a few days her life was despaired of:—still, no medical aid could be procured, and the cloaks and coats of many of her suffering companions were given up to furnish covering for her miserable bed.

(Concluded next week.)

The Largest Nursery in America.—The nurseries in the vicinity of Rochester, N. Y., are the most extensive on the continent. From only a few acres in extent, as they existed fifteen or twenty years since, the nurseries within ten miles of the city now cover at least one thousand densely planted acres. The cost and annual product of these nurseries may be reckoned with some degree of accuracy by taking as the basis of calculation the estimates of several intelligent nurserymen of that place—that a *well managed* acre would yield, as an average, from two to three hundred dollars—the expense varying from fifty to seventy-five per cent. of this amount. It would, of course, be greatly controlled by the kind of trees raised, the proportion of ornamentals, &c, but still more by the judgment, energy and skill exercised by the manager—for under the direction of some the cost exceeds the profits, and the business consequently soon comes to an end.

From Old Humphrey's Portfolio.

Hallelujah.

There are some words that require others to make them intelligible; some are perfect in themselves. Some have but little force and meaning when they are understood; others are full of power and significancy—of this latter kind is the word hallelujah! or Praise ye the Lord!

But hallelujah is not only a word, but a sentence and a song. Does the lowliest sinner, melted with a sense of the grace and mercy of his redeeming Lord, attempt to give utterance to thankfulness of his heart? His language is hallelujah. Does the highest archangel desire to magnify the name of him that sitteth on the throne of heaven? a hallelujah bursts from his lips, resounding through the mansions of the skies. Hallelujah is the language of sinners and saints, men and angels, earth and heaven, "Praise ye the Lord; O, give thanks unto the Lord; for he is good; for his mercy endureth forever." Psa. cvi. 1. Hallelujah is thanksgiving, praise and exultation. Fill the heart with hallelujahs, and it will give glory to God in the highest, and manifest good will to men. It has been said that it would be no bad method to find out the lawfulness or unlawfulness of our pleasures, and the spiritual or worldly state of our affections were we to ask ourselves this question in the midst of every enjoyment, "Can we put up a hearty hallelujah at the end of it?"

When we regard ourselves and our Almighty Maker—when we look at our lowliness and his loftiness, our weakness and his power, our folly and his wisdom, our exceeding sinfulness and his unsullied holiness, well may we lie down in the dust; and when from the dust he lifts us up—when from the dung-hill he raises us to be princes, can we do less than offer him our reiterated hallelujahs!

Let earth and heaven his righteous praise resound,
And endless hallelujahs echo round.

The young should praise the Lord for their youth, and for the hopeful prospect that is before them of health and length of days. The old should praise the Lord for their years, and for all the benefits bestowed on them in their past pilgrimage. Those who have neglected to call on the Lord, have cause to thank him for his forbearance in allowing them time for repentance. And such as have been taught that the Lord is gracious, and full of compassion, even to the pardoning of their sins, being justified through faith in the Son of God, and sanctified by his Spirit, should be loud in their thanksgiving: so that the young and the old, the awakened and the unconverted, have reason to mingle together their hallelujahs.

Hallelujah is the aspiration of a spirit longing to manifest its grateful emotions, and to glorify the High and Lofty One that inhabiteth eternity. The incense of praise is an acceptable offering to him, and Christians should be ready at all to raise a real "*Non-Nobis*," a true and h "Not unto us, O Lord, not unto us, but unt name give glory, for thy mercy, and for thy t sake." When the kingdoms of this world be the kingdoms of the Lord, praise will be th versal language. The people will rejoice in th giving,

And countless millions, join the sacred song,
And hallelujahs burst from every tongue.

Do you love the Lord? Where are you lelujahs? Do you praise him for your con mercies, for the faculties of your body, soul spirit, renewed as they are day by day?—fo food, water, and the light and warmth of th glowing in the skies? Do you praise hin spiritual blessings, a mercy-seat, the mea grace, and the hope of glory through the atc sacrifice of Jesus Christ? The love to God has no hallelujah, may well be doubted, an hallelujah that has no love to the Lord, is a dow, a deception, a mockery. The grateful will speak, and so long as there are pardoned ners in the world, so long will ardent hallelu ascend to the skies.

There are different kinds of hallelujahs, the loud and triumphant shout, "The Lord Omnipotent reigneth," to the lowest whis praise. Nay, there are inaudible hallelujahs heard by the ears of men, but clear and inte ble to him who receiveth the sighing of the soner, who knoweth the desires of the heart, by whom a book of remembrance has been wr for such as fear the Lord, and think upon name. The lowest thanksgiving of the low repentant sinner, will be accepted at that heav throne,

"Where pure devotion meets with equal grace,
Wrapp'd in the simple strains of human prais
Or bursting from the seraph's lip of fire."

It is a good thing to give thanks unto the L and to sing praises unto the name of the High. Day after day ascend psalms, and hy and spiritual songs to the heavenly throne. cannot truly praise God without feeling tha have something to praise him for; nor can know ourselves, without knowing that we to praise him for everything.

Reader! the [holy Scriptures] tell us, that time is short; that there is but a step betwee and death, and that we shall all stand before judgment-seat of Christ. Man, dead in trespas and sins, was lost, and none but an Almi Saviour could have redeemed him. The sacr offered up on the cross demands not the ser of the lips only, but the humble acknowledgn of the spirit, not the hetacombs of the altar, the hallelujahs of the heart. Have you sorro for sin? Have you fled to the only sure re from eternal wrath? If not, clouds and dark are around you, and death, everlasting death, in your path. Give no sleep to your eyes, slumber to your eyelids, till the danger is the battle fought, and the victory obtained thro Christ; for then will you indeed greatly rejo and then will you raise your hallelujah.

Hark! there are tidings of great joy. A som has been paid for sin; a Saviour has suff for sinners. There is a crown of righteous laid up for those who love the Lord. Are yo new creature in Christ? Has faith in his ator blood been given you, and a holy determina to live in him and in all things to do his will? and are you rejoicing in the hope of ete life? Then the language of your lip and hear and will be, nay it must be Hallelujah! "Pr ye the Lord. Praise God in his sanctuary: pr

in the firmament of his power. Praise him his mighty acts; praise him according to his llent greatness. Let everything that hath th praise the Lord. Praise ye the Lord!" cl. 1, 2, 6. Hallelujah!

For "The Friend."

Japanese Gulf-Stream.—Lieut. Bent, of the S. Navy, recently read a paper before the Geological and Historical Society, New York, in ch he showed, from the records kept by the an expedition, that there is also in the Pacific River of the Ocean," flowing to the northward eastward along the coast of Asia, correspondin every essential particular with the Gulf am of the Atlantic. There is an increased perature of both the air and water the moment oceanic stream of that region is entered, but edominant thermal change in the water, which ost invariably continues superior in temperato that of the air, until leaving the stream n. It is caused by the great equatorial curof the Pacific. Along the coast of Formosa trength and character are as decidedly marks those of the Gulf Stream on the Florida coast. greatest velocity is in the Gulf of Yeddo, where eighty miles per day. Its average velocity is 30 to 40 miles per day. Lieut. B. attributes mild climate of Japan and California to the ific stream, and said the Gulf Stream has not ilar influence upon our coast, because the current flowing South intervenes between it the shore.

Tunnels.—The United States has 67 tunnels on ls and railways, the longest of which is about mile.

England has 48 canal tunnels, of an aggregate gth of 40 miles, the longest being over three es, on the Huddersfield Canal. She has also railway tunnels, 49 of which amount to 33 s, the longest being three miles.

The longest tunnel is one in the district of emnitz, in Hungary. Its length is variously ed at from 10½ to 11½ miles. It is used to in an extensive series of mines, and also for the sportation, of ore on railway cars.

In France there are 56 tunnels on railways, and n canals, 36 of which are an aggregate of 45.4 es. The largest of small size is 7.45 miles, and t of large dimensions 3.5 miles. The Rouen Havre Road has 8 tunnels; Paris and Lyons 8.

On the German railways are 10 tunnels.

In Sardinia there is a tunnel two miles long, ough Mt. Giovi, on the Genoa and Turin Rail-y. On this road, in 25 miles through the Appe-es, are 9 tunnels.

For "The Friend."

The following extract, is from a letter of the e Martha T. Sharp, of Salem, N. J., a much eemed and consistent member of the Presbyian Society of that place; she died in the 17th ar of her age. The letter was addressed to an rly friend and schoolmate, and appears to have oduced a very deep and lasting impression.

R.

"I take it for granted you are interested in *my* airs. Are you not, dear Mary? I can imagine ur silent assent. I will carry the question still far-er, and ask, will you please to be interested in I am going to say, and weigh it carefully be-re you throw it aside perhaps for ever?

"You ask me about dancing; and perhaps you, ll think me too strict when I tell you, that *as a hristian*, I cannot approve of it. It is perfectly onsistent with the character and aims of those ho profess to live only for this world. But for those who, having 'cast away the works of darkness,' are *pressing forward* 'to the mark for the prize of the high calling of God in Christ Jesus,' to countenance and *enjoy* it, is wrong, decidedly wrong. I do not speak of the 'charm of so light and graceful an amusement,' I suppose, in itself considered, and as an exercise, there is probably no harm in it. But could a Christian go from prayer to a dance? Or could he return from it and with a peaceful and happy heart, bow before Him who is of pure eyes, and cannot look upon sin but with abhorence? Ah? my Mary, think of it in this light. Do not parley at the positive amount of harm it contains. But reflect upon the high calling of a Christian, Think of the glorious home to which he is hastening, and for which he is preparing; of the Saviour, the saints and angels with whom he is to live eternally; and answer me conscientiously, does this amusement advance him one step in his life of preparation? Does it make him any more meet for the kingdom of heaven? Does it not rather lead him away from God, and fix his affections on this world? Oh! how anxiously do I wish you to think as I do! you are not happy, and it grieves me to find it so. The tears that are in my eyes now, are not the first that I have shed for you, and the prayer with which I have written this letter, is one of a thousand of the same character. Your *only* happiness is in novels and company! Oh! do seek for a better kind. Go, I beseech you, to your heavenly Father; confess your sins: say, 'Lord, if thou wilt, thou canst make me clean.' Give him your whole heart: renounce every sin, taking up every duty: solemnly dedicate yourself to God, and Oh! may the God of grace help you to keep his laws! The Saviour is waiting to be gracious. Can you, will you, refuse to accept his proffered mercy? I am distressed for you. Do, Oh! please do, give yourself to the Saviour. If you will only do this, you will experience that peace which passeth all understanding." M. T. S.

Locomotives.—When locomotives were first built, they weighed less than five tons. This was in 1828; since then passengers and freight have increased, car after car has been supplied for their accommodation, and ton after ton has been added to the weight of the engine, in order to enable it to move the additional burden imposed upon it, until those of the largest class upon the English roads have attained to the enormous weight of 32 tons, and in the United States to between 20 and 30 tons. The first locomotive performed 28 miles an hour. They now perform from 40 to 80 miles. This increase shows a rapid improvement. The first locomotive cost $3000. The St. Clair, belonging to the Hudson River Railroad, cost $12,500. The first locomotive used in the United States, was the "John Bull," on the Albany and Schenectady Railroad. This engine is now at the Albany Nail Factory, where it is kept as a curiosity.

Epistle of George Fox.

Dear Friends,—Let the holy Seed of life reign over death and the unholy seed in you all; that in the holy Seed of the kingdom, ye may all feel the everlasting holy peace with God, through Christ Jesus your Saviour, and sit down in Him, your life and glorious rest, the holy rock and foundation, that standeth sure over all from everlasting to everlasting, in whom all the fulness of blessedness is, so that ye may glory in Him that liveth for evermore, Amen! who is your eternal joy, life and happiness; through whom you have peace with God. This holy Seed bruiseth the head of the serpent, and will outlive all his wrath and rage, malice and envy, who was before he and it were, and remains when he and it are gone into the fire that burns with brimstone. The Seed, Christ, will reign; and so will ye, as ye do live and walk in him, sit down in him, and build up one another in the love of God. G. F.

Hertford, the 10th of the Fifth month, 1678.

Selected.

ONLY WAITING.

A very aged man in an almshouse, was asked what he was doing now. He replied, "Only waiting."

Only waiting till the shadows
Are a little longer grown;
Only waiting till the glimmer
Of the day's last beam is flown;
Till the night of earth is faded
From the heart, once full of day;
Till the stars of heaven are breaking
Thro' the twilight soft and gray.

Only waiting till the reapers
Have the last sheaf gathered home;
For the summer time is faded,
And the autumn winds have come.
Quickly, reapers! gather quickly
The last ripe hours of my heart,
For the bloom of life is withered,
And I hasten to depart.

Only waiting, till the angels
Open wide the mystic gate
By whose side I long have lingered,
Weary, poor, and desolate.
Even now I hear the footsteps,
And their voices far away;
If they call me, I am waiting,
Only waiting to obey.

Only waiting till the shadows
Are a little longer grown;
Only waiting till the glimmer
Of the day's last beam is flown,
Then from out the gathering darkness
Holy, deathless stars shall rise,
By whose light my soul shall gladly
Tread its pathway to the skies.

Selected.

THE WORTH OF HOURS.

Believe not that your inner eye
Can ever in just measure try
The worth of hours as they go by:

For every man's weak self, alas!
Makes him to see them while they pass,
As through a dim or tinted glass:

But if in earnest care you would
Mete out to each its part of good,
Trust rather to your *after mood*.

Those surely are not fairly spent,
That leave our spirits bowed and bent
In sad unrest, and ill content:

And more—though free from *seeming* harm,
We rest from toil of mind or arm,
Or slow retire from pleasure's charm—

If then a painful sense comes on
Of something wholly lost and gone,
Vainly enjoyed or vainly done—

Of something from our being's chain
Broke off, nor to be link'd again
By all mere memory can retain—

Upon our hearts this truth may rise—
Nothing that altogether dies
Suffices man's just destinies:

So should we live that every hour
May die as dies the natural flower
A self-reviving thing of power;

That every thought and every deed
May hold within itself the seed
Of future good and future meed.

Esteeming sorrow, whose employ
Is to develope, not destroy,
Far better than a barren joy. *Milnes.*

"The times may look dark to sense, but faith says it shall be well with the righteous."

For "The Friend."

Early Anti-Slavery Advocates.

BENJAMIN LAY.

(Continued from page 196.)

Of the personal habits of this indefatigable labourer for the slave, we are informed that he practised temperance and frugality. His drink was milk or water, and his other food was altogether vegetable. He spun tow, and of this, woven into cloth of its natural colour, his clothes were made. He would not eat flesh, because he did not think it right that animal life should be sacrificed, to satisfy the appetite of man. Neither was he willing to partake of, or make use of anything that had been raised by slaves, or in the preparation of which their labour had been employed. After spending so much time in tilling the ground, in spinning tow, or such other employment as he deemed necessary to ensure him the small amount of food and raiment sufficient for his slender wants, he dedicated the rest to the crusade he was carrying on against all unrighteousness and cruelty. He was often in Philadelphia, labouring particularly amongst Friends. Robert Jordan, a valuable minister of that day, was one of the objects of his most earnest attacks, not only because he was a practised minister of the gospel, and yet did not denounce all communion with slaveholders, but because some of the communications from Colchester respecting the irregularity of the certificate for B. L. and wife, were addressed to him. Benjamin thought that Robert and some others had procured the separate certificate for his wife, and in so doing, had a mind to separate them.

The violence of his feelings towards those he thought concerned in this matter, is manifested on several occasions; he says, "I shall leave them to the great Judge of heaven and earth. If he be pleased to forgive them, I hope I shall, *in time*." Benjamin had now taken upon himself to preach in meetings for worship, and to intrude into meetings for discipline, so that at last at the Quarterly Meetings held at Burlington, Philadelphia, Concord, and some other places, they were obliged to have doorkeepers specially appointed to keep him out. His zeal against a dead, lifeless ministry, was very great, and his remarks thereon are striking. If he had had as correct an appreciation of his own offerings of the kind as he had of others, his friends would have had less trouble with him. He says, "It seems as if some of our ministers, I was going to say many, have forgot the great benefit of silent meetings, if ever they rightly knew it, they are so restless in them, and must be hammering and hammering. The noise of the workman's tool was not to be heard in building the outward temple, and much less the inward, which is the work of God himself. Oh, that the Lord would be pleased to put a hook into the nose of this Leviathan! But if the words be never so sound and orthodox, without life they are but as chaff; and what is the chaff to the wheat? Why, truly, Friends, you know the chaff is for the beasts, but the blessed wheat, with which our heavenly Father feeds his babes, is for the children of the kingdom, New Jerusalem, the church of the living God. What said the blessed Jesus, 'He that is not with me, is against me, and he that gathereth not with me, scattereth abroad.' As if he had said, Let his or her words be ever so excellent. Many worthy Friends have been burdened with this scattering spirit for many years, especially its profaning, if not blaspheming, the sacred name, in prayer. When our meetings, on First-days or others, are a little settled in silence, and the children of the kingdom, in their heavenly places, and their Father begins to feed them, up stands, it may be a cracked trumpet, with an uncertain sound; or peradventure an old broken cistern, with a little thick muddy stinking water at bottom, kept in for the meeting, and there thrown out among the children, when in truth, it is hardly fit for swine."

Benjamin wrote with much severity, and yet we cannot doubt but that he thought he should do good. He probably was not at all conscious how much animal heat and excitement mingled with, and added intensity to the real christian testimony he had to bear against slavery. After some sharp language written, Seventh mo. 5th, 1736, against slave keepers, he adds, "I can truly say with great sincerity; I write these things, not to offend, but to inform, caution, and advise them that are concerned, to pray to the Lord for wisdom and strength of faith, to quit their hands of them before it is too late; a day of vengeance will come." "O! that my soul could find some relief for the distress that it hath been in, at times, for seventeen years and more, on this sad account. But if Friends will not hear, O believe me, mine eyes shall weep sore in secret." "A glorious and precious thing, indeed, is true unity; but I know no stronger bulwark the devil has against it, in the church of Christ, than slave keeping." In connection with unity, he quotes from a forcible writer the following pithy sentiment. "Where the truth of God suffers, there unity is schism, church government is tyranny, and the church is a rout."

In the same month, he says, "My joy and the crown of all my sweet delights in this world, I can truly say, is the true unity with my brethren, which are in God the Father, and he in them, ever reigning in his own blessed kingdom, body, house, tabernacle, New Jerusalem, or tent—synonymous terms. While Israel abode here, no divination could prevail, or enchantment against them. But when Israel, our dear friends, went out of their tent to look at, and long after the pleasures, pride, profit and friendship of this world, then they came to be snared with this cursed sin, negro-trading, as well as some other." He then goes on to describe from the accounts given him by those who had been engaged in negro-stealing on the African coast, the manner in which they obtained their cargoes. After stealing all they can catch, with their boat's crews by the sea side, and in the rivers, they, he adds, "find out some old negroes that they have been used to trade with, which will bring off in canoes, their wives, or children, or their neighbours' wives and children if they can catch them in the woods, or anywhere else, to sell to our brave Christians. O brave! give 30s. for a negro, and sell him for £30 or £40, 50 or 60, 70, 80, 90, £100 or more. Who would but be a trader in slaves and souls of men, although he go to hell for it!"

In the year 1729, at the suggestion of Chester Quarterly Meeting, the Yearly Meeting directed the several Quarterly Meetings to consider and report whether Friends ought not to be restricted by discipline from purchasing slaves, as they already were from importing them. In 1730, Philadelphia Quarter referred the matter to the decision of the Yearly Meeting, which they expected would review and consider the minutes formerly made against slavery. Bucks Quarter leaves "it to the Yearly Meeting to determine as in the wisdom of Truth shall be seen meet." Burlington, after seriously and deliberately weighing the matter, give it as their opinion, "that as it is not agreeable to our discipline to be actually concerned in importing of them into these countries in order to make slaves of them, so consequently it cannot be agreeable to buy them, when imported, because that has a manifest tendency to encourage the importation of them. Yet it is the des this meeting, that no restriction extend fu than by advice and counsel, not censure." donfield says, "The extract of last Yearly ing minutes concerning importing negroes, buying them after they are imported, being sidered by us, the sense of this meeting is, one ought to be restricted as well as the oth Shrewsbury says of the buying of negroes th is its sense, "that the practice is wrong; th fore desire that Friends may be restricted fo future."

The Yearly Meeting of this year strength by the reports from the Quarterly Meetings cided "that Friends ought to be very cautio making any such purchases for the future, i ing disagreeable to the sense of this meet And this meeting recommends it to the care o several Monthly Meetings, to see that such may be, or are likely to be found in that prac may be admonished and cautioned how they of therein." This had been done before Benja Lay came to America, and whatever effect his lent language had on the community in gen it manifestly had little other tendency that to tate many persons in the Society of Friends, ag whom it was aimed. After this minute of ad no person of religious standing in the Societ Friends, would be likely to purchase a slave, doing which would subject them to censure.

The ministers against whom Benjamin shooting his shafts, some of them held slaves, others had offended him by cautioning and proving him for his violent and eccentric att on those who had not then seen it proper to m mit theirs. He could not believe that any of t ministers could preach from a right author even though he found it very difficult to disc anything wrong in what they said. He say them, "And all this while preach, as their te Friends do; who cannot touch with that si practice to gain the whole world; profess the s pure truth, gospel, unction, annointing, urim thummim, measure of the spirit, pretend they h received the same manifestation and dispensa to preach as their innocent Friends, brethren sisters have. And really to give them their they come very near them in words, for wh and some others can see, for we have observed t strictly as is our duty upon Truth's account, w suffers so much by them, and their sinful pract as well as their oppressed and greatly afflic brethren and sisters. I say these nocents [g ty ones], come very near the innocents in wo except here and there, they do stretch and str rest, part, pervert, misconstrue, and misap scripture to serve their covetous ends, or to jus the practice, or to extenuate the crime."

Benjamin's violent language against those did not see exactly as he did, gave some colou reason to a remark, he tells us, Robert Jor made to him, "that he loved the negroes be than he did his Friends." He says, Robert told him that he had occasioned the death of wife, and he was a persecutor of the church. Robert said the first, it was merely in allusio the effect which his violence, and nervous exc bility had produced upon her. As to the however righteous his zeal against slavery mi be, he was in no wise justifiable in disturbing quiet of places of worship, and in intruding h self into meetings for discipline, when he k that he did not stand as a member in unity.

It appears from Benjamin Lay's statement t he opened in the Monthly, Quarterly and Yea Meeting, the state in which he was placed, demanded that the letter from Colchester conc ing him, should be read, and a letter or two wh

d himself received from some there. He that when he insisted on having the letters the meetings insisted that if read, he should leave the matter to the meetings to decide. did not satisfy him.

(To be continued.)

thing but an Insect.—A French naturalist several years in examining the structure single insect, and left the work unfinished. o body of an insect about an inch in length, er naturalist enumerated 306 plates compos- he structure of the outer envelope; 464 les for putting them in motion; 24 pairs rves, and 48 pairs of breathing organs. The er of lenses in the eye of a common fly is seven thousand: of the dragon fly, twelve and; of the butterfly, seventeen thousand. single wing of a butterfly have been found 00 scales. The house-fly's wing has a power 0 strokes in a second, which can propel it 35 while the speed of a race horse is but 90 feet nd. So thin are the wings of many insects 50,000 placed over each other would only be rter of an inch thick and yet thin as they are, is double.

Manufacture of Horn Combs.

t few of our readers are aware, perhaps, of mount of labour required to manufacture horn s, and the kind of material from which they rought. The butcher, after killing a steer, s the hide to the tanner or those who purchase im, and from them the comb maker obtains orns and hoofs, paying so much a hundred hem. In this city, Ed. Warner, G. G. Mil- Wm. Severns, Henry Rittenhouse and one or others are engaged quite extensively in business, and the following mode is adopt- make beautiful combs from crooked horns unsightly hoofs:—The horns, when taken e factory, have the tips sawed off, which tips old to the umbrella and cane manufacturers. e comb to be made is a back one, for children, orn is sawed spirally, by hand; if straight e, the horn is cut from end to end, after which are placed in cold water to soak, and after re- ing there for some time, are removed and ed with steel scrapers. The pressman then s them in hand, and after boiling them in water erm oil, places them in a press composed of iron s, heated with charcoal and when the horns attened, they are cut with shears into the pro- size for combs.

rom this room they go into the manufacturing rtment, and after being soaked again, are ed down to the proper thickness for twinning tting the teeth. The machine for cutting eeth is exceedingly ingenious and complicated. horn is placed upon a moderately heated bed r the tooth cutter, and at each pressing down e lever the piece of horn is cut into two combs. y are then taken out and pulled apart while m, and placed in the hands of the maker, who ls them or shapes the teeth, after which they o the finisher, who smooths them by rubbing surface with powdered brick, obtained from h, England.

fter being carefully washed, the stainer takes n in hand, and with a chemical preparation, s them according to his own fancy, which spots brought out after the comb has been placed in ye made of Nicaragua wood. The dye having most powerful effect on the part chemically pre- ed, the comb is made to assume somewhat the earance of tortoise shell. The combs are then ced in the sun, and after being thoroughly dried polished. The combs are not yet ready for sale, as they have to pass through the hands of the bender, who after heating them on an iron plate, ties them upon a block, fashioned into the shape desirable for the comb to assume. They are then placed into the hands of girls who give them the finishing touch by oiling and wiping them carefully, when they are passed to the hands of the packer, who puts them in packages for the market.

The sole of the hoof is cut out and manufactured into pocket and puff combs, and the upper part of the hoof, after going through the same process as the horn, is turned into combs of various kinds. The clippings from the horns, and hoofs are sold to the burners, who manufacture them into potash and Prussian blue.

Notwithstanding many of the combs are sold as low as eight cents per dozen each one has to pass through nine or ten distinct processes and new hands, each time, before they are ready for the market, and it is only owing to the rapidity with which they are made that any profit can be realized upon the manufacture.—*Ledger.*

For "The Friend."

Consequences of Slavery.

It is unpleasant to spread upon the pages of "The Friend," such tragic acts as a mother destroying her children under any circumstances. But the evidence which the following account gives of the natural love of liberty in the poor slave, the dread of a life of cruel vassalage and indignity, in which the man and woman of colour are held in our Southern states, lead us to believe that every event which may increase a horror for the dreadful system should be published on the house-top. We are shocked at the use of such means to release a child from future hopeless servitude, and altogether disapprove of the use of fire arms, either to procure or to defend liberty. Citizens of the free States who have no direct intercourse with slavery, should be frequently apprised of its debasing influence upon the master and his menial. The profits of dealing in slave produce, the desire to obtain southern help to secure a full proportion of the honours and gains of office in government, may blind the Northern man to the gross iniquity of slave-holding, and hence the need of constantly keeping the subject before his view.

"*A mother murdering her child rather than see it in Slavery.*—In the Cincinnati papers we find the full particulars of the arrest of the fugitive slaves.

"About ten o'clock on Sunday, a party of eight slaves, two men, two women, and four children, belonging to Archibald K. Gaines and John Marshall, of Richwood Station, Boone county, Kentucky, about 16 miles from Covington, escaped from their owners. Three of the party are father, mother and son, whose names are Simon, Mary and Robert, the others are Margaret, wife, of Robert, and her four children. The three first are the property of Marshall, and the others of Gaines. They took a sleigh and two horses belonging to — Marshall, and drove to the river bank, opposite the foot of Western Row, where they left them standing in the road, and crossed over to the city on the ice. They were missed a few hours after their flight, and — Gaines, springing on a horse, followed in pursuit. He proceeded to the office of U. S. Commissioner John L. Pendry, and, procuring the necessary warrants, with U. S. Deputy Marshal Ellis, and a large body of assistants, went at once to the place where his fugitives were concealed. It is as well here to state that Kite had been formerly owned in the neighbourhood of Richwood Station, and was purchased from bondage by his father. On reaching the house, Major Murphy, a neighbour of Gaines, and who was acquainted with Kite, called on him to open the door, and said that resistance would be useless. This Kite agreed he would do, but delayed so long that the officers attempted to force it open, when a window was suddenly thrown up, and one of the negro men, Robert, presented a pistol and fired. The ball wounded — Patterson, a resident of the Fourth ward, who had been deputised to assist in the arrest. A second party of officers came up, and the doors were forced open, and after a short but desperate resistance the slaves were secured, but not until Robert had fired three times, but without effect. After the conflict was over, a bloody and melancholy spectacle presented itself. One of the slave children was discovered lying on the floor with its head nearly severed from its body; two others, boys, aged about four or five years, were bleeding from wounds in the neck and head, and an infant in the arms of Margaret had its head much swollen, and was bleeding freely at the nose. The officers state that Simon and Mary, the eldest of the party, made no resistance, but that Margaret and Robert fought with the ferocity of tigers, and that during the affray she struck her infant son on the head with a fire-shovel, in the opinion of many, with the intention of taking its life.

"During a conversation with Margaret, she stated to us that she was eating breakfast in company with the other fugitives when she heard some one cry out, "They are coming, they are coming." They sprang up in alarm, but before they had time to fly, their captors burst in upon them. She fought with all the strength with which she was capable, and cannot tell how her child was killed and the others wounded, but only knows that the death and the wounding occurred during the affray. This is her story, but it is evident that the bloody tragedy was perpetrated while the officers were seeking admittance, and she is said to have acknowledged the fact of killing her child and wounding the others during the excitement incident to the arrest.

"The captives, as soon as arrested, were placed in express wagons, and driven to the office of the U. S. Marshal, on Fourth street, between Main and Walnut, followed by a large crowd of excited people. On reaching the Marshal's office, the wounds of the children were examined, when it was found that one of them had received a flesh wound on the neck, about three inches in length, but barely penetrating the skin—the other a scalp wound about the same length. They are but little hurt, and yesterday afternoon were playing about the Marshal's office, apparently unconcerned. On questioning the little fellows, they said that some one in the house threw them down and tried to kill them, but they either did not know, or would not reveal who it was. The slaves, on reaching the Marshal's office, seated themselves around the stove with dejected countenances, and preserved a moody silence, answering all questions propounded to them in monosyllables or refusing to answer them at all.

"The slaves were then taken down stairs to the street door, when a wild and excited scene presented itself—the sidewalks and the middle of the street were thronged with people, and a couple of coaches were at the door in order to convey the captives to the Station House. The slaves were guarded by a strong posse of officers, and as they made their appearance in the street, it was evident that there was a strong sympathy in their favour. When they were led to the carriage doors, there were loud cries of "drive on," "don't take them."

The slaves claim that they have all been on this side of the river frequently by the consent of their masters.—*Ledger.*

"*The Slave case at Cincinnati.*—On Fifth day last, United States Commissioner Pendry, at Cincinnati, ordered the fugitive slaves recently arrested there, to be brought before him that he might announce his decision. The Sheriff in whose custody they were, refused to deliver up the adults, he holding them upon the charge of murder. The Commissioner then adjourned his Court until Third day next. His decision is understood to be adverse to the claims of the slaves to their freedom. A habeas corpus has also been issued by the State Court to obtain possession of the slave children, held in custody by the United States Marshal. Writs have also been issued against the Sheriff to show cause why the adult slaves should not be returned to the custody of the United States Marshal. These writs were made returnable on Seventh day."

The last account states that the slaves were sent back to Kentucky under a strong guard—and that much excitement was created by it.

Another Escape of Slaves.—There seems to be a determination to make — Gaines, the citizen of Boone county, Ky., who claims four of the present party of fugitives, realize the fact that negroes can run away. We learn from good authority that four more of his slaves escaped from his plantation last night, and, as yet, their whereabouts has not been discovered. It is supposed, however, that they are still in Kentucky, under the protection of an agent of the U. G. R. R. In fact it is quite certain they have not yet crossed the river. The party consists of two women, a man and small child. Out of eleven slaves — Gaines has now but three, and, to judge from late events, there is no telling how long he can rely on their services. He is now, and has been for several days, in the city, attending to the present prosecution.—*Cin. Times.*

Family Affection.—It is an interesting fact, that the word *piety* among the old Romans, meant family affection, whether on the part of children or parents, or of brothers and sisters towards each other. And so the word seems to be used in the only case where it is used in the New Testament, 1 Tim. v. 4, where speaking of "children and nephews," the apostle, says "Let them learn first to show *piety* at home, and to requite their parents; for that is good and acceptable before God."

Wetting Bricks.—Very few people, or even builders, are aware of the advantage of wetting bricks before laying them; or if they are aware of it, they do not even think of practising it, for of the many houses now in progress in this city, there are very few in which wet brick are used. A wall twelve inches thick, built of good mortar, with bricks well soaked, is stronger in every respect than one sixteen inches thick, built dry. The reason of this is, that if the bricks are saturated with water, they will not abstract from the mortar the moisture which is necessary to its crystalization; and, on the contrary, they will unite chemically with the mortar, and become solid as a rock. On the other hand, if the bricks are put up dry, they immediately take all the moisture from the mortar, leaving it too dry to harden, and the consequence is, that when a building of this description is taken down or tumbles down of its own accord, the mortar from it is like so much sand.—*Scientific American.*

Forgiveness.—Two persons being very much at variance, referred their quarrel to a third person. Each accused the other, and both declared himself to be without blame. The umpire heard them very patiently, and then said, "My judgment is this: Let the innocent forgive the guilty."

For "The Friend."

Visitations of Divine Love.

One of the most important religious concerns to the church, is the training of the rising generation in the way of righteousness. While it is proper to indulge them in useful and healthful recreation, those who have overcome the snares and the natural propensities to evil, to which youth is incident, should watch over and restrain them as far as is in their power from everything that would lead into temptation, and strive to win them to the love of the Saviour and his religion. They may have strong wills often set towards worldly allurements, but their hearts are also capable of being softened by Divine love, and when they prove the unsatisfying nature of creaturely indulgence, and are brought under the convicting power of the Lord's spirit, they may be wrought upon to crave a better condition, and for strength to forsake everything that has separated them from the love of their heavenly Father.

Christopher Taylor kept a boarding-school at Waltham Abbey, in England, for Friends' children, which gained a good reputation in the Society. His instructions and religious influence combined with those of his wife and their assistants, appear to have been eminently blessed to the young people, under their care. In a narrative published by him in 1679, entitled "A testimony to the Lord's power and blessed appearance among children," he gives an account of an extraordinary visitation of heavenly love to the pupils in the school, from which the following, addressed to his brother, is extracted. He says, "Sitting towards evening with the family and children, in all about fifty, the Lord's sweet, tender, heart-breaking power, was with us in a shower of love, mercy and gentleness, which caused abundance of tears and great gladness; like to the love of a most tender father, in forgiveness and submission, especially to such who had been most stubborn; and the mild and gentle were under the sense of the same power, in pure love and sweet tenderness. The whole meeting was, I may truly say, so filled with divine comfort, that the heavenly flame drowned all sorrow at that time, and conquered all sense of terror and judgment, nothing but love and mercy appearing and overcoming all, that it was wonderful to behold the great gravity and sense of the children in the exercise. And now I may say that there is not one who hath been of the worst temper and disposition, but in pleading with them about their condition, hath been broken into a sensible acknowledgment with weeping eyes, so far hath the blessed power of the living God appeared in this place; a day much longed for, glory to the Lord forever: and certainly the living God will bestow more of his blessings upon us, by still pouring forth of his heavenly Spirit and of his glory, as we are tender before him.

So, dear brother, admire with us the excellency of God's pure love, and pray with us that we may all be kept in the sweet and humble acknowledgment of his most tender mercies. O that we may never give the least occasion, whereby the Lord may withdraw the sense of such great love and mercy from us. If I could tell thee, I would, how full of sweet melody my soul is at present, from the sense of his pure goodness, and how full of joy, and gladness and heavenly praises. O feel what my soul can admire, but what my tongue is unable to utter."

It is true that it is not in man's power to command such administrations of love, and of the heart tendering power of Truth, but were parents and others fervently concerned for the children's growth in grace, instead of neglecting their true interest, or wishing to render them acceptable to a proud and ostentatious world, they would fest their religious desires in a strict adher the humble life of a self-denying Christi structing them to mind the intimations of in their own hearts, and restraining them i fondness for show, and the company of tho are enemies to the cross of Christ. Altho is the Lord only who can give the blessin the increase to the prayers and the labours ligious parents, yet there are duties whicl owe to children, and which should comme quite an early period, that cannot be disre with impunity, but which, if faithfully disch release the parent from responsibility, and n blessed to the present and future happin their offspring. Young people have a meas the same Holy Spirit given to them to guide in the way of holiness, which visited the pa and for the neglect of which they will be ac able. No earthly gratification can counterb the loss of that peace given as the reward o dience. The applause and honours of a vain sink into nothing, before the honour that from God only, and which truly dignifies the ble follower of Christ, and qualifies him to f place in Christ's church on earth, and to b an inhabitant of the glorious city, which not the light of the sun or of the moon, to in it; for the glory of God doth lighten it the Lamb is the light thereof, and the nati them that are saved, do walk in the light th

When one of the days of those heavenly v tions may shine upon young people, we know But it would be the joy of the Lord's childr witness a general breaking forth of the day-s from on high, humbling the spirits of the young people, and bowing them to take the of their Redeemer upon them. Ann Dym describing the state of her mind at an early p of life, says, "My beloved parents were often cerned to advise and reprove me, and to giv good counsel; which, although to appearan had little or no effect at the time, has undoub been blessed to me; for which I now desire humbly thankful to the great Dispenser o good. His witness, placed in the secret o heart, even in those my very young years often striving with me, so that at seasons made sincerely desirous of altering my course as often the enemy prevailed by dissuading m can remember many a hard struggle in my te mind, even when I scarcely knew what it m Thus did my heavenly Parent condescend to me by the inshinings of his good Spirit, alth I knew him not. Oh, wonderful condescen indeed! My soul now bows in reverent grati for these his unmerited favours."

For a time she resisted these heavenly calls gave way to a levity of disposition, which opp her entering into that narrow path, which in m had been clearly opened to her view, as the one that led to peace. But it pleased the mighty still to follow her with his reproofs. T was a long and severe conflict between the co tions of Divine grace, and the strong propens of the natural will, yet it was joyfully evide some who felt an interest in her religious wel that the pure principle of light and life was dually rising into dominion in her soul. T she was prepared for the important work of ministry, her first appearance in which service about the twenty-fifth year of her age; and as time to time, she submitted to the humbling er of the cross of Christ, she became an able acceptable minister of the gospel. What an speakable blessing to her that she was finally vailed with to give up all and enter into the L vineyard, and labour in his cause. Her death

udden, in the prime of life, having two para-strokes in ten days, the last of which almost diately terminated her existence here below.

The Republic of Liberia.

the philanthropist and Christian this new n on the African coast is deeply interesting. nhabitants of Liberia are strictly a reli- people. Various American Missionary So- are endeavouring to disseminate truth and ousness among the inhabitants. The Me- t Episcopal church stands first in point of nd effort. Its Conference consists of twenty inisters, all of whom are coloured. They er 1301 members, of whom 116 are natives; nday schools with 839 scholars, of whom 50 tives; 20 week day schools with 513 scho- 7 native schools with 127 scholars: They erected a seminary building in Monrovia, at of $10,000, which is now affording instruc- o youth in the higher departments of science terature. The Baptist Missionary Conven- ns 15 churches with a native and colonist ership of 787,020 coloured missionaries, 7 rs, 4 native assistants, 13 day schools and upils. The (old school) Presbyterian Board sions have 2 ordained ministers, 3 churches, embers and 3 Sunday schools. They have l day schools for natives and colonists. A or one at Monrovia contains about 70 pupils, at the same place is the Alexander High l, a classical institution. The mission of the opal Church was commenced in 1836 at Cape s. It has now extended itself to the three nent sea-port towns of the Republic: Monro- assa, and Sinou. Among the colonists it has 4 l ministers, 4 common schools and 1 high , 5 teachers and 150 scholars. A large stone h is built at Cape Palmas, while a brick one hed at the flourishing station of Clay-Ash on the St. Paul's river. At Cape Palmas an orphan asylum. Heretofore the chief of this denomination has been directed to tive population. Among the Grebo tribe, ering 25,000, are 5 stations—whose lan- having been reduced to writing; the gospel ached to them. There are 15 native teachers, ained native ministers and about 100 native en in the boarding schools of the mission. societies are operating, but their success as as been limited. The experience of these ns confirms the growing conviction that if 0 millions of Africa are to be raised from gradation in which they are at present, this e mainly through influences resulting from put forth by its own sons and daughters, ave themselves been prepared for the pur- Little, directly, can be accomplished by from other lands; as most of those who attempted to labour, have fallen early mar- their zeal. Liberia, with its republican nment, there can be no question, is destined ert a benign impression on the rest of the ent. By its government and laws, its ls and churches, its trade and commerce, a influence will go forth from it which shall o raise Africa to a higher position among ations than she has for ages enjoyed. Thus ourse of progress and human elevation will be ded farther and farther into the interior, its itants raised from idolatry and superstition, s riches made available to the world.—*Led-*

vice.—Advice, says Coleridge, is like snow softer it falls the longer it dwells upon, and eeper it sinks into the mind.

Mary Capper to R. & E. C.

Warwick, First mo. 25th, 1828.

My kind friends,—On all occasions I witness your prompt exertions and affectionate desires to serve and gratify me. What shall I render for the continuation of mercies which I consider as flowing from a far purer source than any good in me. I wrestle in the spirit of prayer, that a thankful heart may crown every blessing so graciously bestowed. The details respecting our late endeared friend have been perused with no common feelings, the thoughts of my heart have been night and day occupied on the solemn subject. O! that ten thousand times ten thousand may be gathered to the standard of the Christian faith, the faith in which this, our highly favoured friend, lived and died; in the glorious hope of salvation through Christ Jesus who shed his blood for sinners! To see how a Christian can die is a privilege; but to die the death of a Christian, clothed with the light and life of our Mediator and Advocate with the Father, O how glorious!

Friend's Library.

The Largest Steamer Afloat.—The Persia, a new steamship, belonging to the Cunard line, is to leave Liverpool to-day, (the 26th,) for Boston. She is built of iron, by Napier & Sons, of Govan, on the Clyde, and as an effort has been made by her distinguished builders to excel any American steamship afloat, large anticipations of her speed are entertained. On her trial trip she ran two hundred and three miles in ten hours and forty three minutes, or nineteen miles an hour. She probably had a light draft at the time, but great speed is expected from her when coaled, freighted, &c. The Persia far exceeds in length, strength, tonnage, and steam power, the Great Britain or the Himalaya, exceeding also by twelve hundred tons the internal capacity of the largest of the present Cunard liners. Her length from figure-head to taffrail, is 390 feet; length in the water, 360 feet; breadth of hull, 45 feet; breadth over all, 71 feet; depth, 32 feet; burthen, 3,600 tons; diameter of paddle-wheels, 40 feet. According to the strict governmental (British) rule of admeasurement, her power is equal to that of nine hundred horses; according to the plan laid down in the Earl of Hardwicke's bill, her power is equal to that of twelve hundred horses; and according to Watt's old-established rule of 33,000 pounds to the horse, she is expected to work up to the pitch of between four and five thousand horses. "The weight of the iron in the Persia, when launched, was 2,200 tons. When the engines are on board, and fully loaded, the weight of the immense mass will be 5,400 tons, at which time she will draw twenty-three feet of water. Her coal cellars are constructed to receive 1400 tons of coal—an ample supply to carry her on her voyage across the Atlantic as fast as she can burn them. She has also accommodations for about twelve hundred tons measurement of goods."

This mighty fabric, so beautiful as a whole, is made up of innumerable pieces of ponderous metal, welded, jointed and riveted into each other. The framing of the ship is very heavy. The space between each frame is only ten inches, and the powerful frames are themselves ten inches deep, with double angle irons (knees) at the outer and inner edges. The bow is constructed in a manner at once peculiar, and affording the greatest possible strength to this important part of the ship. The framing is so placed to the stern, that the effect is that, in the case of collision with other ships, or with rocks or icebergs, the strain would fall upon the very strongest material within the structure, and the Persia would have a good chance of safety and successful resistance, while ordinary vessels would, indeed, be in great peril. She is not clinker-built, as some ships have been constructed of late. The plates, or outer planking of the ship, so to speak, are laid alternately, so that one adds strength to the other, and they form a whole of wonderful compactness and solidity. The keel-plates are 11-16ths of an inch in thickness; at the bottom of the ship, the plates 15-16ths of an inch in thickness; from this section to the load water line, they are ¾ of an inch, and above this they are 11-15ths of an inch in thickness. The plates round the gunwale are 7-8ths of an inch in thickness.

"The Persia has seven water-tight compartments. The goods are to be stowed in two of these divisions, each about 90 feet long, by 16 in breadth, and 20 feet in height. These goods-stores, or rather tanks, are placed in the centre line of the ship, with the coal cellars or bunkers on each side of them. At the same time, the vessel is so constructed, as to have, in reality, a double bottom under these goods-chambers, so that, if the outer were beat in or injured, the inner would, in all likelihood, protect the cargo dry and intact. The chambers are perfectly water-tight; and, in the event of accident to the hull, these tanks would of themselves float the ship. The liner has two engines and eight large tubular boilers and two funnels, and her machinery in general, first-class. The firing space for the boilers is placed in the fore-and-aft line, instead of across the ship, as is usually the case with smaller vessels."

Conversation.—He who sedulously listens, pointedly asks, calmly speaks, cooly answers, and ceases when he has no more to say to the point, evinces most common sense and promptness of character, and shows that he is fitted for business, and likely to succeed in it.

THE FRIEND.

THIRD MONTH 8, 1856.

There is an evident disposition on the part of some of the politicians among us, as well as with those in the government of Great Britain, to magnify the points of dispute existing between the two countries, and to inflame the passions of the people against each other; if not with the intent of urging them into actual warfare, at least to bring each into a threatening attitude, so as to claim credit for standing forward for the "honour" of their respective nation, and finally for extricating it from the dread alternative of war. This is a dangerous game. Judging of the causes for disagreement by the expositions given of them by those in authority on each side of the Atlantic, we are yet unwilling to believe that they can be regarded even by those citizens of either country who justify war, of such importance in themselves, or so linked with governmental policy, as to justify the two countries entering into deadly strife. Surely, in the present enlightened day, these United States and Great Britain can determine the meaning of a treaty, and adjust the requisite acknowledgments due for such a violation of municipal law or infringement of national sovereignty, as has been perpetrated in the enlistments complained of, without resorting to arms and seeking to destroy each other. Such a course would become only idiots or maniacs. We are glad to observe that some of the more moderate on both sides, are presenting this momentous subject in its true light, and using their influence to allay excitement, and prepare the way for a peaceful so-

lution of the questions. The last advices from England in reference to it are of a more pacific tone, and at Washington, several members, both of the Senate and the House, have expressed a confident belief that the whole matter can be readily settled by negociation. We trust that the force of public sentiment will be directed in such way, as will curb the unchristian efforts of those who are striving "to prepare the hearts of the people for war," and oblige the two governments to preserve unbroken their present position of amity and peace.

SUMMARY OF EVENTS.

EUROPE.—The steamship America brings Liverpool dates to Second mo. 16th. No tidings of the missing steamship Pacific had reached Liverpool when the America sailed, but some of the passengers report having seen a steamship on the 19th, when three days out from Liverpool, with a signal of distress flying, and apparently heading for the English Channel. This vessel may possibly have been the Pacific. The steamer Ericson arrived at Southampton on the 14th, having in tow the Dutch brig Anna Maria, which she found in distress, with a valuable cargo on board. It is announced that the Liverpool and Philadelphia line of steamers will resume their trips next month.

The Peace Congress.—The Conferences were expected to open on the 18th, but the non-arrival of Count Buol and Ali Pacha would probably postpone the meeting until the 21st ult. Lord Clarendon was to leave London on the 16th, for Paris. Ali Pacha had set out from Constantinople, and Count Buol was daily expected. The Russian Plenipotentiary had arrived at Paris. The London Advertiser says that Austria and France both desired that Prussia should be represented in the Congress, but Lord Palmerston absolutely insisted on her exclusion. The London Times has an editorial, which betrays anxiety as to England's success in the approaching negotiations. The Vienna correspondent of the Times asserts that there is an understanding between France and Austria, and that England will be outvoted in the Conference if she insists upon the disarming of the Eastern coast of the Black Sea.

The Crimea.—The Allies have exploded the last of the docks at Sebastopol. The Russians kept up a fire from the north side. Five English regiments were preparing to return to England. The French army received the peace news with much dissatisfaction. It caused considerable excitement in the Russian army, and the preparations which were being made for an attack on a division of the French, were discontinued, the orders being countermanded. Advices from Trebizond state that the Russians had evacuated part of Turkish Armenia, and had retired to Erivan.

SPAIN.—The Carlists are still active. Count Montmolens was negotiating a Carlist loan in Holland and Germany.

SARDINIA.—The Government needs more money, and the Senate has voted a loan of thirty millions.

AUSTRIA.—The conduct of the Italian Bishops in taking undue advantage of the Concordat, has given rise to new negotiations with the Pope.

GREAT BRITAIN.—The Chancellor of the Exchequer has notified capitalists to meet Lord Palmerston and himself on the 18th, to hear the proposed terms of a new loan, which it is supposed will amount to £20,000,000. Andrew Jackson & Son, corn merchants of Glasgow, have failed; liabilities, £70,000. A debate on American affairs occurred in the House of Commons on the 15th ult. Roebuck contended that under the circumstances the government of the United States was justified in requiring the recall of the British Minister, and that the apology which the British government had tendered, was a delusion upon the House and the country. *The Cotton Market.*—Sales of the week, 92,000 bales at an advance, ranging from ½ to ¼*d*. The flour market was dull with a decline of 6*d*. Corn also had declined. The London money market was very stringent. Consols had declined to 90¾ a 90¾.

MEXICO.—The latest accounts from this distracted country, represent the revolutionists who wish to establish an *empire*, as making progress. They have possession of Puebla. The Fortress of San Juan declared in their favour, but afterwards surrendered.

UNITED STATES.—*Nomination for the Presidency.*—The American National Convention, recently in session in Philadelphia, nominated Millard Fillmore, of New York, for the office of President, and Andrew J. Donelson, of Tennessee, for Vice President of the U. States.

The Dispute with England.—The President has communicated to Congress the documents and correspondence between this country and Great Britain, with reference to the violation of our neutrality laws by British agents, showing the British Government manifestly in the wrong. The American Minister in England is said to have declared his opinion that all the matters in dispute would soon be amicably adjusted.

Congress.—The Committee on Territories has reported to the House of Representatives a bill authorizing the people of Oregon to form a State government, preparatory to admission into the Union. Another bill has been reported from the same committee annulling the acts of the Legislative Assembly of Kansas, which require certain oaths, including one to support the fugitive slave law, to be taken by the public officers of that territory. The House has appointed a special committee in relation to the railroad between the Atlantic and Pacific. The Senate has passed a bill to authorize the Secretary of the Treasury to permit the owner of any vessel to change the name of the same, on the presentation of sufficient reasons. The discussion of the Central American question, and the difficulty with England, has occupied much time in this body.

California.—The steamship Illinois arrived at New York on the 27th ult., from Aspinwall, with the California mails of Second mo. 5th, 283 passengers and $1,140,208 in gold. Much rain had fallen in California, and the agricultural prospects were favourable. The Legislature was so divided as to be unable to elect a U. S. Senator. Sanders and Hammond, both formerly collectors at San Francisco, have been indicted for embezzling the funds. No fighting had taken place in Oregon since the sailing of the last steamer. The Limotour claim has been confirmed by the United States Land Commission. The claim covers 15,000 acres of land in and near San Francisco, estimated to be worth six millions. It will be carried to the Supreme Court. The steamer Belle had exploded her boilers near Sacramento, killing thirty persons, and totally destroying the boat.

New York.—The assessed valuation of real and personal property in this city, amounts to over five hundred and twenty-nine millions of dollars. The real estate market is said to be active, and prices very high. The steamer Atlantic sailed on the 1st for Liverpool. Among her passengers was G. M. Dallas, the newly appointed Minister to England. He was accompanied by his family.

Philadelphia.—Mortality last week, 212, of which from small-pox, 14; scarlet fever, 16. On the 1st inst., a channel through the ice was opened, and many vessels were released from their long detention.

Miscellaneous.—The Missing Steamer.—The Pacific is insured for $600,000, half in this country, and half in Europe; the freight money is insured for $40,000 more. Her cargo was valued at more than $1,500,000, most of which was insured, a great part in the United States.

The Western Rivers.—The ice broke up at St. Louis on the 28th ult., sinking two steamboats, and damaging many. On the 29th, the navigation of the Ohio had been resumed from Cincinnati down; the river seemed to be about breaking up at Wheeling and above.

The Fugitive Slaves at Cincinnati.—It was finally decided in this case, that the fugitives should be given up to the U. S. marshal, and by him returned to their owners. They were conveyed across the river, without disturbance or opposition.

Prohibition.—The Committee of the New York Assembly to whom the subject was referred, has reported a bill to repeal the Prohibitory Law of last session.

Imprisonment for Debt.—A man, named Dupre, died in the Queen's Bench prison, London, on the 6th ult., after an incarceration of *forty-four years* for debt.

The Annual Production of Crude Iron, throughout the world, is estimated at 6,000,000 tons. Of this Great Britain produces 3,000,000, France 750,000, Prussia 300,000, Austria 250,000, Belgium 200,000, Russia 200,000, Sweden 150,000, the lesser German States 100,000, the United States 750,000, and other countries 300,000.

The Width of the Delaware, opposite Marcus Hook, Pa., was accurately measured, a few days ago, by a civil engineer, and found to be, from bank to bank, two miles, less one hundred and four yards. At Chester, it is only one mile and a quarter wide.

The Width of the Mississippi, at St. Louis, Mo., is 1900 feet at the narrowest point. The deepest water is 60 feet.

Senator from Ohio.—The Legislature of this State has elected B. F. Wade U. S. Senator for six years, from Third mo. 4th, 1856.

Shipwreck.—The ship Great Duke, of Boston, from New Orleans, for Liverpool, was wrecked on the 6th ult. The captain and twenty-nine men were drowned.

A Slaver Destroyed.—The brig Chatsworth, of New York, was chased by the British ship of war Hecate the 1st of the present year. She was run ashore on African coast, and deserted by her crew, and afterwa destroyed by her captors.

Population of St. Louis.—According to a census taken, the population is 121,829; in 1850, it was 860.

WEST-TOWN BOARDING-SCHOOL.

The Winter Session of the School will close on 11th of Fourth month, and *not on the 4th, as was o neously stated in the late notice.*

The Summer Session will commence on Second-d the 12th of Fifth month.

Application for admission must be made to Jos Snowdon, Superintendent at the school, or to Jos Scattergood, Treasurer, No. 84 Arch street, Philad phia.

West-town, Third mo. 3d, 1856.

"A concise account of the Religious Society of Frie commonly called Quakers, embracing a sketch of th christian doctrines and practices."—pp. 136.

This little book is designed to present to inquir both within and without the pale of the Society, a e densed view of the principles and testimonies of Frie It contains a sketch of the rise, organization and cipline of the Society, of its belief in the fundame doctrines of Christianity, its views on worship, mi try, prayer, war, oaths, public fasts, slavery, trade business, simplicity of apparel, the plain language disuse of compliments, names of the months and day the week, moderation and plainness in living, amu ments, reading and music.

It is for sale at Friends' Bookstore, 84 Arch st and Uriah Hunt & Sons, No. 44 N. Fourth street.

RECEIPTS.

Received from Joel Evans, agt., Pa., for Jos. Ev Isaac C. Evans, L. T. King, N. S. Yarnall, John G. E $2 each, for vol. 29; from Henry Knowles, agt., S N. Y., $36, for Benj. Boss, Benj. R. Knowles, S. Cal Robt. Knowles, J. Peckham, D. Peckham, D. N more, Geo. W. Brown, John Hopkins, C. A. Wes Jas. Cooper, J. Carpenter, H. A. Knowles, M., Abm Knowles, M., Saml. Bowerman, M., $2 each, vol. 29, for John W. Knowles, N. Y., $4, vols. 28 and 29, for Collins, N. Y., $2, vol. 30.

WANTED.

A suitable Friend and wife, to superintend the sch and manage the farm belonging to Adrian Quart Meeting, Michigan. Apply to Richard Harkness, Adr or Samuel Satterthwaite, Tecumsey, Mich.

Friends' Boarding-School for Indian Children, a Tunessassah.

A man Friend is wanted to aid in carrying out concern for the improvement of the Indians.

Application may be made to JOSEPH ELKINTO 377 S. Second st THOMAS EVANS, Philad., Eleventh mo. 1st, 1855. 180 Arch st

WEST-TOWN BOARDING SCHOOL.

Wanted, a Teacher of the Classical Department in Institution.

Application may be made to either of the undersig members of the Committee.

SAMUEL HILLES, Wilmington, Del.
THOMAS EVANS, } Philada.
SAMUEL BETTLE, Jr. }

DIED, 27th of Tenth month, 1855, at the residen her brother in East Marlborough, REBECCA WINDL the 80th year of her age; a member of Kennet Mon Meeting.

——, on the 1st of Twelfth month, 1855, in th year of her age, ANN BENNETT; a member of Ke Monthly Meeting.

——, on the 8th ult., at her residence in Salem, MARY ALLEN, in the 75th year of her age; a memb Salem Monthly Meeting.

——, in this city, on the 22d ult., JANE SWAGE the 90th year of her age; a member of the North District Monthly Meeting.

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THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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PHILADELPHIA.

tage to any part of Pennsylvania, for three months d in advance, three and a quarter cents; to any of the United States, for three months, if paid in ce, six and a-half cents.

For "The Friend."

Martha and Mary.

(Concluded from page 202.)

hen the news came to Mary of the committal r friends to jail, the distress of her mind ex- ed itself in a burst of uncontrollable indigna- and then, asking counsel of no one, she r on her hat and cloak, and taking with her d man who lived in the family as a labourer, urried to the justice's; and as she did not r with any mark of the despised Quaker, r in dress or manner, she soon obtained ad- nce. The magistrate was somewhat startled e sudden apparition of so fair and young a en, and demanded her pleasure with unwont- urtesy, seating her in the chair beside him, removing from his head the laced hat which as wearing at her entrance. Mary made her nd for the liberation of her friends, the Qua-

The justice stared, as if doubting his senses, allied her on the strangeness of her request, ging upon the Quakers, all those absurd and trous things which were alleged against them ose days. Mary, nothing abashed, denied charge as false, and demanded, if not the ation of her friends, at least the amelioration eir sufferings. As Mary pleaded, the justice angry, and at length the full violence of his er broke forth, and the high-spirited girl, more indignant than terrified, rushed from resence.

hat was next to be done? She ordered her ttendant to saddle the horses, and mounting and bidding him follow on the other, she set the county town. There she found great bers of Friends surrounding the prison with ets of provisions, bedding, warm clothing, fuel, begging for admittance to their perish- brethren. Little children, too, there were, ing for their imprisoned parents, and offering little all to the jailer, so that they might be itted to share their captivity. Mary made way through this melancholy crowd, peremp- y demanded access to the jailer, and was ad- ed; her garb, unlike that of the persecuted kers, obtaining for her this favour, as at the e of the justice. But here again her errand rred her further success; the jailer would her allow her to see her friends, nor would he ey a message to them. Mary could have wept nger and vexation, and from intense sympathy the grief she had witnessed outside the walls, she did not; she retorted upon the jailer the rity of his manner, and bidding him look to consequences, folded her cloak round her, and walked forth again into the circle of Friends who surrounded the gate. The jailer laughed as he drew the heavy bolts after her, and bade her do her worst.

Among the Friends collected in the street before the prison, Mary heard that William Penn, who had just returned from his new settlement in America, was now in London. As soon as she heard this, she determined upon her plan of conduct. She knew his influence with the king, who, when Duke of York, had induced his brother, Charles II., to bestow on him that tract of land, called Pennsylvania. To him, therefore, she determined to go, and pray him to represent to the king the deplorable sufferings of Friends in those parts.

When her old attendant heard of her meditated journey, he looked upon her as almost insane. To him the project was appalling. It would require many days to reach London, and who must take charge of the farm in his absence, seeing his worthy master was in prison? And then, too, though he had been willing to attend her as far as the next town, would it be right for a young maiden and an old man to endanger their lives by so long and so strange a journey?

Mary was uninfluenced by his reasoning, nor was she to be daunted by his fears. "If," she said, "he would not accompany her, she would go alone." She bade him, therefore, to have her horse saddled by break of day, and retired to her own apartment, to prepare for the journey.

"Of a surety," said the old man to himself, "she is a wilful young thing."

In the morning, however, she found not only her horse prepared, but the old man and his also; for, wilful as she was, the old man loved her; and though he could not conjecture the object of so strange a journey, "he would," he said, "go with her to the end of the world."

Mary had ventured to make use of the stores in Walter Pixley's coffers, for she considered the lives of her friends were at stake. She was therefore sufficiently supplied with money for their journey.

For this time the wild gaiety of Mary's spirits was gone, but instead, was a strong energy and determination of character, which supported her above fatigue, or the apprehension of danger; and day after day, from town to town, in the depth of winter, did she and her attendant journey onward They had no intercourse with travellers on the road, nor did they make known to any one the object of their journey.

When she arrived in London, she went straight to the house where William Penn had his temporary residence, and without introduction, apology, or circumlocution, laid before that great and good man the sad condition of her suffering friends. She then made him acquainted with her own private history, her obligations to the family of the worthy Walter Pixley, and the anxiety she now felt for the life of her who had been as a mother unto her.

William Penn heard her with evident emotion, and promised to do all that lay in his power for her benefactors; though he assured her she had overrated his influence with the king. He then desired Mary to take up her abode under his roof; and bidding an attendant call in his mistress, he gave her into the hands of his fair and gentle wife, briefly relating to her upon what errand the young maiden had come.

When Mary found her mission thus far so happily accomplished, and the door shut upon herself and her kind hostess, the overstrained energy of her spirit for a moment relaxed, and she wept like a feeble child. The fair wife of William Penn understood her feelings, soothed her with sympathy, and encouraged her to open her heart freely. Never had Mary seen goodness so graceful and attractive as in the high-minded and gentle being before her. Her very soul blessed her as she spoke; she could not doubt but that all would be well; and with her heart comforted, assured, and filled with gratitude, it seemed as if a new life had been given to her.

The next day William Penn obtained an audience of the king, and so wrought upon him by the story of the heroic young creature under his roof, and the sufferings of her friends, that he desired she might be brought before him, and receive from his own hands the order for their enlargement.

Mary was accordingly arrayed in the best garments her scanty wardrobe permitted, by the elegant and gentle hands of Gulielma Penn, who surveyed her beautiful face and figure with admiration, and then kissed her and blessed her, as an affectionate mother might bless a beloved daughter.

Leaning upon the arm of her protector, she was conducted through a great chamber of lords and ladies, assembled for the occasion, into the presence of his majesty. Mary's heart beat violently, and her companion, drawing her arm from his, presented her to his sovereign, who graciously bade her speak her wishes without fear. Reassured by the kindness of the king's manner, almost forgetting the presence in which she stood, for what seemed to her the greater importance of her errand, she made her petition gracefully and well. She related all she had told William Penn of the great kindness of the Pixleys to her, and her otherwise desolate condition; she told of their domestic virtues, of their piety, and their firm loyalty; and, lastly, of their wretched condition in the jail, with that of many others; and of the cruelty of the justice and the jailer: and then, almost unconsciously falling on her knees, she prayed so eloquently that they might be released, that the king turned aside to wipe away a tear before he put forth his hand to raise her.

The petition was granted. The king himself put into her hands the order for their release, and then praying God might bless her, and taking leave of William Penn very kindly, passed out of the presence-chamber. Many of the lords accompanied the king, but the rest closing around the almost terrified maiden, overwhelmed her with compliments. William Penn, who saw her confusion, apologised for her with all the grace of a courtier, and extricating her from the admiring company, conveyed her, like a being walking in a dream, to his own house.

Not a moment was lost in sending down by express the order for the Friends' enlargement, and together with that, a dismissal from his office for

the jailer. Rest was now absolutely necessary for Mary after these extraordinary exertions; William Penn detained her, therefore, a few days under his roof, and then conveyed her himself in his own comfortable carriage to the house of her friends. It is impossible to describe the joy which her return afforded, and which was not a little increased by the presence of her illustrious companion.

The troubles and persecutions of the Pixleys here came to an end, for they went over to Pennsylvania with its distinguished founder, on his return, and became noted among the most worthy and influential of the settlers there. Mary, however, returned to England, being affluently married; and I myself, several years ago, was possessed of a piece of needlework said to have been of her doing.

For "The Friend."

Ocean Routes and Ocean Races.

"O, 'Tis a thought sublime, that man—
Himself so mean 'mid things so vast—can force
A path upon the waste, can find a way
Where all is trackless, and compel the winds
To lend their untam'd wings, and bear him on
To distant climes."

The grand object of the researches connected with the Wind and Current Charts, is, as was explained in our last, the improvement of navigation, reducing both the time and the danger of oceanic passages. By patiently and laboriously sifting the numerous sea-journals sent to the National Observatory, Lieut. Maury has ascertained the set of the currents and the prevailing winds for a great part of the ocean. It is these that control the mariner in his course, and to know how to make the most of them, is the perfection of navigation. This is evidently no easy thing to accomplish, and it is rendered still more complex than at first sight might appear, by the fact that the regions of the different prevailing winds, the calm belts that stretch across the ocean several hundred miles wide, and the currents of the sea, do all change their position more or less with the different seasons of the year. When therefore a vessel sets sail for a distant port, her captain—furnished with the "Wind and Current Charts," and with the latest edition of the accompanying "*Sailing Directions*"—has this interesting problem to solve. What route shall I pursue in order to encounter the most favourable winds, to be the least baffled by calms, and be drifted as little as possible from my course by currents? The "*Sailing Directions*" point out the general course of the principal routes, but much depends on the skill of the navigator in carrying out these directions, and applying them to the peculiar circumstances in which his vessel may be placed.

"When one looks seaward from the shore," says Maury, "and sees a ship disappear in the horizon on a voyage to India, or the Antipodes, perhaps, the chances of another ship, sailing with the same destination the next day, or the next week, coming up and speaking with her on the 'pathless ocean,' would, to most minds, seem slender indeed. Yet the truth is, the winds and the currents are now becoming so well understood, that the navigator, like the backwoodsman in the wilderness, is enabled literally 'to blaze his way' across the ocean; not, indeed, upon trees, as in the wilderness, but upon the wings of the wind. The results of scientific inquiry have so taught him how to use these invisible couriers, that they, with the calm belts of the air, serve as sign boards to indicate to him the turnings, and forks, and crossings by the way.

"Let a ship sail from New York to California, and the next week let a faster one follow after: they will cross each other's path many times, and are almost sure to see each other by the way." As an illustration of this, our author mentions the case of the "Archer" and the "Flying Cloud," on their voyage to California some two years since. They were both fine clipper ships, and were ably commanded. The "Archer" left New York nine days in advance of the other, and following the new route indicated by the charts, crossed the calms of Cancer, and the dashed along through the north-east trades to the equator. "The 'Cloud' followed after, crossing the equator upon the trail of Thomas, of the 'Archer.' Off Cape Horn she came up with him, spoke him, handed him the latest New York dates, and invited him to dine on board of the 'Cloud,' which invitation, says he of the 'Archer,' 'I was reluctantly compelled to decline.'

"The 'Flying Cloud' finally ranged ahead, made her adieus, and disappeared among the clouds that lowered upon the western horizon. She reached her port a week or more in advance of her Cape consort. Though sighting no land from Cape Horn Horn until they gained the offing of San Francisco—some eight thousand miles—the tracks of the two vessels were so nearly the same, that being projected on a chart they would appear almost as one."

The route from the Atlantic States to California, is the great race course of the ocean: it is fifteen thousand miles in length. "Here the modern clipper ship has been sent, guided by the lights of science, to contend with the elements, to outstrip steam, and astonish the world." The trials of speed on this course do not involve the overtasking of the strength and endurance of man or beast; there is no heating of steam-boilers to the verge of explosion; no idle, or worse than idle, multitudes are drawn from their business and their duties to witness the exciting scene; and last not least, we trust no wagers are staked on the result, or if they are in any cases, it is not as an incentive to the contest. A remarkably quick passage performed by a clipper ship, gains her a reputation that enables her to command for future voyages higher rates of freight than her slower rivals. This, then, is the great stimulus to the competition for speed on the routes to California, to Australia and the East Indies. Whenever, therefore, one of these fast ships sets sail on any of these routes, it is the aim of her captain and owners that she shall make at least a quick passage, and if practicable, the quickest on record. But when three or four first-class clippers sail within a few weeks of each other for the same distant port, the competition becomes more interesting and exciting, as in the following instance related in the "Physical Geography of the Sea."

"It was in the autumn of 1852, when navigators were beginning fully to reap the benefits of the researches with regard to the winds and currents, and other facts connected therewith, that four splendid new clipper ships put to sea, from New York, bound for California. They were ably commanded, and, as they passed the bar at Sandy Hook, one by one, and at various intervals of time, they presented really a most magnificent spectacle. Like steeds that know their riders, they were handled with the most exquisite skill and judgment, and in such hands they bounded out, upon the 'glad waters' most gracefully. Each being put upon her mettle from the start, was driven under the seaman's whip and spur, at full speed over a course that would take them three long months to run."

The names of these ships and their masters, and the dates of their departure from New York, were as follows:

The Wild Pigeon, Capt. Putnam, sailed T
month 12th.

The John Gilpin, Capt. Doane, sailed T
month 29th.

The Flying Fish, Capt. Nickels, sailed Ele
month 1st.

The Trade Wind, Capt. Webber, sailed
venth month 14th.

"It was the season for the best passages.
one was provided with the *Wind and Cu
Charts*. Each one had evidently studied
attentively; and each one was resolved to
the most of them and do his best.

"Wild Pigeon led the other two out of
York, the one by seventeen, the other by tw
days. But the winds seem to have been ag
her from the start. As soon as she had taker
departure, she fell into a streak of baffling w
and then into a gale, which she contended
for a week, making but little progress. She
had a time of it in crossing the horse latitu
By this term, it should be premised, sailors
those regions of the ocean lying near the trop
Cancer, where they are almost certain to en
ter calms or very light winds. A similar b
calms extends across the ocean near the trop
Capricorn, and another near the equator, th
mostly a few degrees north of it. This lat
known as the "Doldrums." Between the
belt of Cancer and the "Doldrums," is the re
of the *north-east trades*, where the winds blo
most continually towards the south-west. S
of the "Doldrums," and extending to the
belt of Capricorn, is the region of the *s
east trades*. The position of these calm belts
trade wind regions, changes with the seaso
the year, moving towards the north during
summer, and towards the south during the wi
so that they are the furthest north in autumn,
the furthest south in spring.

The Wild Pigeon was nineteen days in reac
the parallel of 26° north, having logged thi
of them as days of calms and baffling w
"Thence she had a fine run to the equator,
ing it between 33° and 34° west longitude
thirty-second day out. She was unavoidably fo
to cross it so far west, for only two days b
she crossed the parallel of 5° north in 30°
excellent position." The longitude of Cape
Roque is about 35° west, latitude 4½° south,
the set of both winds and currents there, is
ally towards the west or north-west. Hence,
sels crossing the equator further west than 3
31 degrees, are liable to be carried too far
ward to clear the Cape. The old rule was, n
cross the line west of 23°, but Maury's resear
have shown that a detour so far to the east, i
tirely unnecessary, and involves a great lo
time.

In three days after crossing the line, the Pi
cleared Cape St. Roque, which shows that
made the best of her untoward westward posi

"So far," says Maury, "chances had turne
against the Pigeon, in spite of the skill displ
by Putnam as a navigator; for the Gilpin and
Fish came booming along, not under better
agement, indeed, but with fairer courses b
them. In this stretch they gained upon h
the Gilpin seven, and the Fish ten days,"
clearing St. Roque on the same day, and but
days after the Pigeon had cleared it.

"Evidently the Fish was most confident
she had the heels of her competitors; she felt
strength from the start, and was proud of it.
dashed down southwardly from Sandy Hook,
ing occasionally at the charts; but, feeling st
in her sweep of wing, and trusting confident
the judgment of her master, she kept, on

nge, two hundred miles to leeward of the right
k. Rejoicing in her many noble and fine qua-
s, she crowded on her canvass to its utmost
tch, trusting quite as much to her heels as to
charts, and performed the extraordinary feat
rossing, the sixteenth day out from New York,
parallel of 5° north. The next day she was
south of 4° north, and in the Doldrums, lon-
de 34° west.

Now her heels became paralyzed, for Fortune
as to have deserted her awhile—at least her
er, as the winds failed him, feared so; they
him his motive power, they were fickle, and
as helplessly baffled by them. The bugbear
north-west current off Cape St. Roque, began
om up in his imagination, and to look alarm-
then the dread of falling to the leeward
e upon him: chances seemed to conspire
ist him, and the mere possibility of finding
fine ship back-strapped filled the mind of
els with evil forebodings, and shook his faith
s guide. He doubted the Charts, and com-
ed *the* mistake of the passage.

The *Sailing Directions* had cautioned the
gator, again and again, not to attempt to fan
g to the eastward in the equatorial Doldrums,
by so doing, he would himself engage in a
less strife with baffling airs, sometimes re-
ced in their weakness by westerly currents.
the wind had failed, and so too, the smart
ain of the Flying Fish evidently thought, had
Sailing Directions. They advise the naviga-
in all such cases, to dash right across this
streak, stand boldly on, take advantage of
s in the wind, and, by this device, make east-
nough to clear the land. So, forgetting that
Charts are founded on the experience of great
bers who had gone before him, Nickels being
ted, turned a deaf ear to the caution, and
away three whole days and more, of most
ous time, dallying in the Doldrums. He
t four days about the parallel of 3° north, and
hip left the Doldrums after this waste of time,
ly upon the same meridian at which she en-
l them.

She was still in longitude 34°, the current
ing her back just as fast as she could fan east.
r so great a loss, her very clever master, doubt-
his own judgment, became sensible of his
. Leaving the spell-bound calms behind him,
e he had undergone such trials, he wrote in his
as follows: 'I now regret that, after making
ne a run to 5° north, I did not dash on, and
k my way to windward to the northward of
Roque, as I have experienced little or no wes-
set since passing the equator, while three or
days have been lost in working to the east-
l, between the latitude of 5° and 3° north,
nst a strong westerly set;' and he might have
d, 'with little or no wind.' In three days
this, he was clear of St. Roque. Just five
before him, the barque 'Hazard,' bound for
had passed exactly in the same place, and
ed two days on the Fish, by cutting straight
ss the Doldrums, as the *Sailing Directions*
sed him to do.

But notwithstanding this loss of three days
he Fish, who so regretted it, and who after-
ls so handsomely retrieved it," she was, on the
of Eleventh month, as far south as the Gil-
her competitor, who had left New York three
before her. "They were then both in the
llel of 5° south, the Gilpin being thirty-seven
s to the eastward, and of course in a better
tion, for the Fish had yet to take advantage
lants, and stand off shore to clear the land.
y had not seen each other.

The Charts showed the Gilpin now to be in the best position, and the subsequent events proved the Charts to be right; for thence to 53° south, the Gilpin gained on the Pigeon two days, and the Pigeon on the Fish one." The Fish, therefore, was now again three days behind the Gilpin—the same as when she left New York; but by dashing through the Straits of Le Maire, she regained these three days, and the two vessels arrived off Cape Horn together. The Pigeon had reached this turning point ten days before them, but the treacherous winds again deserting her, she had spent all this time contending with calms and western gales, and making but little progress, while her more favoured pursuers "were coming up with fine winds and flowing sheets. They finally overtook her, bringing along with them propitious gales, when all three swept past the Cape," and turned their course northward. The Fish and Pigeon crossed the parallel of 51° south, on the other side of "The Horn," both on the same day, the Gilpin one day later. The Fish was the furthest east.

"The Pigeon was now, according to the Charts, in the best position, the Gilpin next, and the Fish last; but all were doing well.

"From this parallel to the south-east trades of the Pacific, the prevailing winds are from the north-west. The position of the Fish, therefore, did not seem as good as the others, because she had not sufficient sea-room in case of an obstinate north-west gale."

But the winds favoured her. On the 30th of Twelfth month, "the three ships crossed the parallel of 35° south, the Fish recognizing the Pigeon, while the Pigeon saw only a 'clipper ship,' for she could not conceive how the ship in sight could possibly be the Flying Fish, as that vessel was not to leave New York for some three weeks after she did. The Gilpin was only thirty or forty miles off at the same time.

"The race was now wing and wing. With fair winds and an open sea, the competitors had now a clear stretch to the equator of two thousand five hundred miles." The Flying Fish led the way, but the Wild Pigeon pressed hard after her. They both reached the equator on the 13th of First month, "the Fish leading just twenty-five miles in latitude, and crossing in 112° 17' west longitude; the Pigeon, forty miles farther to the east. At this time the John Gilpin had dropped two hundred and sixty miles astern, and had sagged off several degrees to the westward.

"Here Putnam, of the Pigeon, again displayed his tact as a navigator, and again the fickle winds deceived him: the belt of north-east trades had yet to be passed. By crossing where she did, she would have an opportunity of making a fair wind of them, without being much to the west of her port when she should lose them. Moreover, it was exactly one year since she had passed this way before; she then crossed in 109°, and had a capital run thence of seventeen days to San Francisco.

"Why should she not cross here again? She saw that the 4th edition of *Sailing Directions*, which she had on board, did not discountenance it, and her own experience approved it. Could she have imagined that in consequence of this difference of forty miles in the crossing of the equator, and of the two hours' time behind her competitor, she would fall into a streak of wind, which would enable the Fish to lead her into port one whole week?

"But by this time, 'John Gilpin' had got his mettle up again. He crossed the line in 116°—exactly two days after the other two—and made a glorious run of fifteen days thence to the pilot grounds of San Francisco." The Trade Wind crossed the line in 112°, twenty-three days after the Gilpin—having been just one week longer on the passage thus far. She had a good run thence of sixteen days to San Francisco.

"The 'Flying Fish' beat: she made the passage in 92 days and 4 hours from port to anchor; the Gilpin, in 93 days and 20 hours from port to pilot; the Wild Pigeon was 118 days. The Trade Wind followed, with 102 days, having taken fire, and burned for eight hours on the way.

"The result of this race may be taken as an illustration as to how well navigators are now brought to understand the winds and currents of the sea. Here are three ships sailing on different days, bound over a trackless waste of ocean for some fifteen thousand miles or more, and depending alone on the fickle winds of heaven, as they are called, to waft them along; yet, like travellers on the land, bound upon the same journey, they pass and repass, fall in with and recognize each other by the way; and what perhaps is still more remarkable, is the fact that these ships should each, throughout that great distance, and under the wonderful vicissitudes of climates, winds and currents which they encountered, have been so skilfully navigated, that, in looking back at their management, now that what is past is before me, I do not find a single occasion, except the one already mentioned, on which they could have been better handled."

LLN.

Children.—It is a mistake to think that children love the parents less who maintain a proper authority over them. On the contrary, they respect them more. It is a cruel and unnatural selfishness that indulges children in a foolish and hurtful way. Parents are guides and counsellors to their children. As a guide in a foreign land, they undertake to pilot them safely through the shoals and quicksands of inexperience. If the guide allows his followers all the liberty they please; if, because they dislike the constraint of the narrow path of safety, he allows them to stray into holes and precipices that destroy them, to slake their thirst in brooks that poison them, to loiter in woods full of wild beasts or deadly herbs, can he be called a sure guide?

And is it not the same with our children? They are as yet only in the preface, or as it were, in the first chapter of the book of life. We have nearly finished it, or are far advanced. We must open the pages for these younger minds. If children see that their parents act from principle—that they do not find fault without reason—that they do not punish because personal offence is given, but because the thing in itself is wrong—if they see that while they are resolutely but affectionately refused what is not good for them, there is a willingness to oblige them in all innocent matters—they will soon appreciate such conduct.

If no attention is paid to the rational wishes—if no allowance is made for youthful spirits—if they are dealt with in a hard and unsympathising manner—the proud spirit will rebel, and the meek spirit be broken. Our stooping to amuse them, our condescending to make ourselves one in their plays and pleasures at suitable times, will lead them to know that it is not because we will not, but because we cannot attend to them, that at other times we refuse to do so. A pert or improper way of speaking ought never to be allowed. Clever children are very apt to be pert, and, if too much admired for it, and laughed at, become eccentric and disagreeable.

It is often very difficult to check our own amusements, but their future welfare should be regarded more than our present entertainment. It should never be forgotten that they are tender plants com-

mitted to our fostering care—that every thoughtless word or careless neglect may destroy a germ of immortality—"that foolishness is bound up in the heart of a child"—and that we must ever, like watchful husbandmen, be on our guard against it.

It is indeed little we can do in our strength, but if we are conscientious performers of our part—if we earnestly commend them in faith and prayer to the fostering care of their Father in Heaven—to the tender love of Him, the Angel of whose presence goes before them, and who carries these lambs in his bosom—we may then go on our way rejoicing—for "He will never leave nor forsake those who trust in Him."

For "The Friend."

Early Anti-Slavery Advocates.

BENJAMIN LAY.

(Continued from page 205.)

The following is written in a gentler strain than usual for him:—"Ninth month, 1736, as I sat in Concord meeting-house, it was their Quarterly Meeting; I may say it was a sweet and comfortable time to me; it came into and arose in my mind in the love of Truth, that if our slavekeepers had been, or now would be faithful to God, and would bring up their negroes to some learning, reading, and writing, and endeavour to the utmost of their power in the sweet love of Truth, to instruct and teach them the principles of Truth and righteousness, and learn them some honest trade or employment, and then set them free; and all the time they are teaching them, let them know that they intend to let them go free in a very reasonable time, and that our religious principle will not allow of such severity, as to keep them in everlasting bondage and slavery; this might beget such love and tenderness in them toward their masters or mistresses, and to the blessed Truth, for their sakes, that it might be a means to convince some of them. And should they come to receive the pure Truth, in the love of it; as, blessed be the Lord, many of us have, and in that sweet love, which is constraining, come under a concern and necessity, to go and visit their brethren of their own colour, and country, and language, and preach the gospel of eternal salvation unto them, from sin and captivity, both of body and soul, this would be a glorious work, indeed, and well worth our Friends' pains, charge and time, that they might spend about it; and the best compensation to God and man, as I think, that they can possibly make, for being so long in a practice that has so much wickedness attending of it continually."

On the 27th of Ninth month, 1736, he comments on these words of the beloved disciple:—"If you walk in the light as he is in the light, ye shall have fellowship one with another, and the blood of Jesus Christ shall cleanse you from all sin." After speaking of those who "are clean, being cleansed by the light, by the life of the Lamb, who follow him through many tribulations," he says, "These—these blessed ones, have a right to the tree of life, to the pure river of life, to eat and drink as much as their vessels can hold at times, and sometimes it is running over and flowing out to them that are in the outward court, that is trodden by the Gentiles in this our age, if happily they might be entreated and prevailed with, if possible, by tasting some drops as it were without, to turn into their own souls, and wait there to be cleansed, that the fruition, the pure river, clear as crystal, might run there freely and sweetly, without interruption. If the little touches, the earnest of this heavenly river be so sweet and precious, as to be sure it is, beyond all worldly things; what must the ever-flowing fountain be, which springs continually in holy souls in eternal life? O, let the inhabitants of the tree, the river, the rock, sing aloud for joy, from henceforth forevermore; so be it! Glory, glory, endless to the All in all, saith my soul at times."

The eccentric actions of Benjamin Lay can hardly be accounted for in any other way, than by supposing him to have laboured under partial insanity. His zeal against slavery, against drinking tea, and smoking tobacco, was exhibited in a variety of ways, more or less manifesting aberrations of intellect. His imposition on Friends in their meetings for worship and discipline, by preaching and other actions, and his refusing to take the advice of the elders and other concerned persons, at last occasioned the Monthly Meeting of Philadelphia to issue this public testimony against him, at the meeting, held Sixth mo. 26th, 1737.

"Whereas Benjamin Lay, late of this city, a person frequenting our religious meetings, and pretending to be of us, on his arrival here, produced a certificate from Friends of the Monthly Meeting of Colchester, in that part of Great Britain, called England, which soon after, by an epistle from Friends of the Two Weeks' Meeting of Colchester, appeared, and by a minute of their Quarterly Meeting, we were informed, was irregularly obtained, and for that the said Benjamin did not properly belong to the said Monthly Meeting, and at the time of his application for the certificate, aforesaid, had been under dealing for his disorderly conduct, and had given Friends there no satisfaction. Whereupon he was advised by Friends here to endeavour to be reconciled to the meeting to which he properly belonged, and thereby entitle himself to their certificate, until which they were of opinion he ought not to be received as a member of this meeting. Yet the said Benjamin hath not only declined so to do, but in a disorderly manner, and against the mind of Friends hath taken upon himself to preach amongst us. We have, therefore, thought fit to give public notice, that we do not esteem the said Benjamin Lay to be a member of our religious community, but a disorderly and obstinate person, one who slights the advice of Friends, imposes on them in his preaching, and that disregards the peace of the church."

Believing that it would be right for him to fast forty days as his divine Master had on one occasion, Benjamin Lay commenced on the 17th of the Twelfth month, 1737. On the 22d, he thus writes at Abington.

"This morning early, after five days' and nights' fasting, I was considering the many calumnies which the world or people of the world have cast upon the saints and servants of the living God, my very dear, true, and faithful Friends in Christ, called Quakers, as if they kept slaves, or encouraged and connived at it for their interest, favour, or affection, or some base sinister end. But it is a mere slander, for they abhor the practice, and dare not touch with it, as verily believing it to be one of the grossest sins and iniquities, with all concomitants, in the whole world."

He admits that some leaders amongst the Quakers were connected with the abomination of slavery, but adds, "They were not all Israel, who were called Israel, Rom. Some were apostates, vagabonds and imposters, and they were some of the worst enemies, the very worst, the Hebrews had, and procured their ruin, overthrow and utter destruction." "And so it was amongst the primitive Christians, about the time of the 'ten persecutions,' when they got a little ease from the heathen tyrants, the apostate Christians went to the same devilish work of murthering and butchering the true Christians about their creeds, keep of Easter and other idols, and about the clause one substance and two substances, as if the e nal Being could be divided. Especially a Constantine, the Roman Emperor, was conver to the christian faith. In his zeal he gave large donations and revenues to the church tha is recorded, the same day there was a voice he from heaven, crying aloud, 'This day is poi poured into the church!' This the event s verified. By an ancient observation, 'Religi brought forth wealth, and the daughter devou the mother.' It is the very same now."

On the 25th, he walked to Philadelphia, visited Benjamin Franklin. The effect that fi ing had upon him, is singular, if the remark the philosopher is correct, that Lay's breath become so acrid as very much to affect his ey Notwithstanding this condition of his breath, thus wrote whilst in Philadelphia, concerning health. "This being the ninth day of my fa ing, having taken nothing but a draught of spr water several times a day, and am as well in hea as ever since I came to Pennsylvania, which [will be] six years this spring; it lies on my m to say something concerning extortion in pay or receiving interest for money, which I have be under exercise about a considerable time. I co be heartily glad that our Friends as a society wo wholly set it aside, although I have someth considerable upon interest myself, and nothi else to live on but the labour of my hands, weakly in body, and pretty well in years, be near sixty."

Having returned to Abington, he the next c wrote, "being the tenth day of my fasting," express his disapprobation of the dogma, th Christ was in heaven in a carnal body of fle After this he probably could not use his pen, strength failing. It is said that when unable leave his bed, he had a large loaf of bread plac before him, on which his eyes were often fixe "Benjamin," he would occasionally ejaculate dibly, "thou seest it, but thou shalt not eat i The advice of his friends on this, as well as oth matters, had no effect on Benjamin Lay. He w used to decide his line of duty for himself, and perform it as far as his strength and ability en bled him, no matter who opposed him, by arg ment or entreaty. When he had fasted th weeks, his faculties so failed that the memory his determined fast left him, and his watch friends perceiving this, gave him suitable fo He gradually regained his strength, and, as far we know, never again attempted an extended fa

(To be continued.)

Rats.—The rat is one of the most interesti animals on the globe. In Europe, he marks h torical eras—different hordes of invaders brou their peculiar rat in their train. Europe has s the rats of the Goths, the Vandals and the Hu Europe now has its Norman rat, and its Tar rat, and the great rat of the Parisian sewer is recent date and Muscovite origin.

The brown rat, otherwise known as the Norm rat, has established itself all over the wor by the commerce of civilized times—it h had possession of France for the last six or sev centuries; but within the last it has found its m ter in the Muscovite and Tartar rat, called in Pe the rat of Mountfaucon. These new rats, p viously unknown to Europe, descended from t heights of the great central plateau of Asia, fr which the Hun and Mongol horseman descend who spread right and left, and took possession Rome on the one hand and Pekin on the other.

The establishment of the Muscovite rat in Fran

menced with the extirpation of the brown or
nan rat—that rat has almost disappeared, and
und only in the cabinets of the curious collec-
—while the Muscovite rat is daily increasing
ize, ferocity and courage. The Russian rat
urs the dog, the cat, and attacks the child
p. The corpse of a man, is a dainty for this
t, and it always commences by eating out the

Its tooth is most venomous; and the author
whom we derive most of this article, states
he has known of ten cases of amputation of
leg, necessitated by the bite of this rat.
he cat turns tail upon this rat, in its most fero-
s state. A good rat terrier is the best destroyer,
fortunately rats are ratophagus, eat one ano-
, fight duels, indulge in broils and intense
s, and grand destructive battles. Were it
rwise, they would make this world an unplea-
place for man to live in. We should have to
our way, and not frequently, like the Arch-
op of Mayence, should be dragged from our
at midnight, by an army of rats, and devour-
pon the spot.
he rat is the emblem of misery, murder, and
ne—a cannibal and a robber—devoted to the
ciple of war spoliation. Will it ever disap-
?—*Hartford Courant.*

From "The Leisure Hour."

The Value of a Worm.

mong the works of God there is nothing con-
ptible, nothing even insignificant: that which
as so is only in consequence of our limited
lties; the more inquisitively we look at nature
more occasion shall we have to exclaim with
dsworth:—

"Pride,
Howe'er disguised in its own majesty,
Is littleness; and he who feels contempt
For any living thing, hath faculties
Which he has never used."

have no better illustration of the importance
parently insignificant things than in the worm.
/hoever beholds the creature delving and wind-
through the mould, probably has thought how
ss a place it occupies in the scale of creation;
yet, what will our readers who are unacquainted
the fact think, when we assure them that
common earth-worm is at once shovel, plough,
ow, and manure? Of all that soil which is the
est and most adapted for the gardener's pur-
, there is scarcely any which has not passed
ugh the intestines of the worm, and the earthy
s which are seen lying about after its burrow-
, are little patches of rich mould which have
ved an extraordinary nutrition from the cause
ave mentioned. Mrs. Somerville, in her "Phy-
Geography," mentions it as probable that of
finer vegetable mould there is not a particle
h has not been prepared by this wonderful
e labourer.

is only recently that science has devoted
h attention to this interesting subject; but
fact to which we have alluded was placed be-
d dispute some years ago by Charles Darwin,
paper on the formation of mould, read
re the Geological Society of London. The
s performed by each individual worm may
n so insignificant as to place almost in doubt
possibility of an achievement so considerable;
this idea is refuted by the immense number
arth-worms constantly ploughing their way,
especially when driven by dry weather, to a
iderable depth below the surface. It is satis-
orily ascertained that no plough could reach so
as the worm, in many instances; and Mr.
win remarks that it would sometimes be much
e consistent to speak of animal mould rather than vegetable. It is both amusing and beautiful to contemplate how, by the agency of this little creature, nature buries stones, pebbles, and the rough earth which was too near the surface. Many of these, covered by the castings of worms, lie waiting for the disintegration and separation into finer particles, which in the course of some few seasons they may undergo, then in their turn to pass through the bowels of the worm and return to the surface as useful soil. Thus nature constantly operates around us without our being aware of it. How many persons have ungratefully supposed that these little creatures were to be regarded as a pest and nuisance. The farmer, the grazier, and the gardener, have beheld them without suspecting that they were an important fellow-workman; the farmer and grazier especially deriving benefit from them, since they work in fields where the spade cannot penetrate.

William Kirby slightly alludes to them in his Bridgewater Treatise on the "Wisdom of God in the Creation of Animals;" but since this volume was written, the earth-worm, as well as the whole class of worms to which it belongs, namely, the Annelida, has undergone a very lengthy and popular examination by Dr. Williams, who has published the result of his observations in a paper of some hundred and twenty pages in the report of the British Association for 1851. That paper unfolds in a remarkable degree the exquisite contrivance of nature in her most unobserved works, or, rather, let us say, the wonderful wisdom of God in the most unobserved of his creatures. The very name by which this class is distinguished by naturalists, the Annelida, is given to it from an early perception of the marvellous contrivance of its rings; for if the reader observes it, which he may verily easily do either by watching its movements in the mould, or placing it before his eyes on a table, he will see that its coil of blood-red rings are marked very plainly, and he will further notice, too, how all these assist it in the act of moving. The grace of the snake and the serpent has often been referred to; the proud beauty of that creature, so shunned by man, has been repeatedly made a subject of comment; but the beauty of the worm, to an eye capable of perceiving it, is no less remarkable; and although we would not place the serpent or the snake beyond the circle of the useful purposes of creation, yet the impression made upon the mind by the worm in this particular is much more interesting. We have watched it, industrious little peasant! hard-working little ploughman! as it has moved on, swiftly shooting its way through the soil, and we have wondered that it has not been a theme for poets. Its movements surely illustrate the poetry of motion; and indeed one of our later poets, Walter Savage Landor, has made the worm the subject of his song. The following lines are as just as they are beautiful in homage, of the subject of our paper:—

"First-born of all creation yet unsung,
I call thee not to listen to my lay;
For well I know thou turnest a deaf ear,
Indifferent to the sweetest of complaints,
Sweetest and most importunate. The voice
Which would awaken, and which almost can
The sleeping dead, thou rearest up against,
And no more heedest thou the wreck below;
Yet art thou gentle, and for due reward,
Because thou art so humble in thy ways,
Thou hast survived the giants of waste worlds,
Giants whom chaos left unborn behind,
And earth with fierce abhorrence at first sight
Shook from her bosom, some on burning sands,
Others on icy mountains far apart;
Mammoth and mammoth's archetype, and coil
Of serpent cable long, and ponderous mail
Of lizard, to whom crocodile was dwarf.
Wrong, too, hath oft been done thee. I have watch'd
The nightingale, that most inquisitive
Of plumed powers, send forth a sidelong glance
From the low hazel on the smooth footpath,
Attracted by a glimmering tortuous thread
Of silver left there when the dew had dried,
And dart on one of thine, that one of hers
Might play with it. Alas! the young will play
Reckless of leaving pain and death behind.
I, too, (but early from such sin forebore)
Have fasten'd on my book beside the stream
Of shady Arrow, or the broad mill-pond,
Thy writhing race. Thou wilt more patiently
Await my hour—more quietly pursue
Thy destined prey legitimate.

FIRST-BORN

I call'd thee at the opening of my song;
Last of creation I will call thee now.
What fiery meteors have we seen transcend
Our firmament, and mighty was their power
To leave a solitude and stench behind.
The vulture may have revell'd upon men;
Upon the vulture's self thou revellest.
Princes may hold high festivals; for thee
Chiefly they hold it. Every dish removed,
Thou comest in the silence of the night,
Takest thy place, thy train insinuatest
Into the breast, lappest that wrinkled heart
Stone-cold within, and with fresh appetite
Again art ready for a like carouse."

There is another remarkable feature in the worm. No organs of sense have been discovered, and yet it is all sensation; it sees without eyes, hears without ears, as truly as it walks without feet: it is a constant marvel. Like the human hand, it unites in itself the most opposite and various faculties: by the sense of touch it seems to supersede the necessity for other faculties. In all the contrivances connected with its formation, it seems evident enough that nothing has been omitted conducive to its happiness; it bounds to and fro with a merriment of motion which assures us that it is capable of enjoyment in its little circle of sensation and small world of action. Those who have anatomized it, speak of the exquisiteness of its mechanism; with rapture they laud the muscular feats of the Annelida as wonderfully distinguished by their complexity and harmony; and yet it is allowed to pass long without a chronicler and a historian, though no single creature in the whole compass of creation more illustrates the marvellous excellency of divine arrangement, or the dependency of man for his happiness upon the meanest of God's creatures.

Such were some of our reflections the other day, while wielding the spade in our garden; and then we very naturally turned from the worm to other characters in the scale of moral creation slighted like the worm, fulfilling a round of lowly duties unnoticed and unperceived. How many there are in society, the delvers, the diggers, and ploughmen, nay, even the unseen philosophers, who work silently and obscurely in the dark beneath the mould, but who have the same value attaching to them which, as we have seen, attaches to the worm—preparing the soil in which others are to place the seed—exploring the dark and the unsightly, and bringing it out into the light, that others may cause beauty and bloom to hang their brightness over it. Let us, in moral conditions, recur to the often uttered but never sufficiently felt truth, that nothing useful is mean or contemptible. How much soever the employment seems to stamp with contempt, let us constantly remember that not employment, but motive and object, are the foundations of real dignity; nay, that sometimes workers may be engaged in really dignified employment, important in itself and its results, although they may be entirely ignorant of the magnificence of the foundation they are preparing. The humblest action, it is pleasing to remember, is dignified, if done to the glory of God.

For "The Friend."

The Half-way Place.

Young persons generally, set out in life with flattering prospects of success in all their undertakings; but a few fleeting years are generally sufficient to convince them, "that disappointment is the lot of man," and that they must, from past experience learn more accurately to estimate for the future. Those who continue to persevere through difficulties, not suffering disappointments nor adversities to slacken their efforts to obtain the desired ends are generally successful, may it not be said, either as respects temporal or spiritual attainments. Are there not many who set forward in early life, with good intentions, and as they may think, with fixed resolutions, to lead an upright, godly life, and may have been favoured to overcome many of the enemies of their soul's peace, and been willing to make some sacrifices, but have stopped here; taking up their rest at the half way place? May it be the query of each of us, who are in the younger or middle walks of life, is this my present resting place? am I lured from the christian's path, into some of the by-ways and crooked windings of an earthly mind? Let us pause and consider. Are there not some sacrifices yet required of us, some besetting sin yet lurking within or about us, which causes the Divine light to be in great measure veiled from us? David said, "I will not offer unto the Lord my God an offering of that which costeth me nothing." He knew that an offering which cost nothing, would be worth nothing; that a lame offering, God would not accept. We also know it; why then deceive ourselves, and tempt God? Annanias and Sapphira aimed to make some sacrifice, but were not willing to offer all up: this is surely a notable warning for any of us, who are refusing to give up what we are persuaded is called for at our hands. What a band there is amongst us, approaching the meridan of life, endowed with talents, bright talents, which should be occupied to the honour of Him who gave them; but of some there is grounds to fear, that they will be buried in the earth. Could we be induced to place a proper estimate on those things which are not seen, except with the eye of faith, but are eternal, a less value would attach in our minds to those perishing things which will soon pass away forever. Why are we not wise, why do we not consider our latter end, why, after properly pursuing our journey for a time do we take our rest at the half way place? May we seek for help to be raised out of this polluted rest, and give all up, to become the humble followers of Christ. Will any thing short of this avail us in a day that is coming,—a day which none of us know how near it may be at hand,—when if we have not already obtained it, we would give the whole world were it at our command for peace of mind. I trust a secret breathing for help and strength has been begotten in the hearts of many amongst us, that the broken down walls in our midst may be rebuilt, the preparation for which must commence at home; we must be hewed and squared, and fitted, before the Master will use us. It would be in vain for man as man, with all his skill and ingenuity, rightly to set about the work, for whatsoever is not according to the will and direction of the Master Builder, he can and will frustate. May it therefore be the watchful care of the members of the Militant Church, not to put a hand even to steady the tottering ark, without the Master's bidding, and at the some time be ready and willing to do or to suffer in whatever way will most advance his righteous cause and the honour of him who is Head over all things to his church and people.

Ohio, Second mo., 1856.

The Snow.—The snow was proverbially called the "poor farmer's manure" before scientific analysis had shown that it contained a larger per centage of ammonia than rain. The snow serves as a protecting mantle to the tender herbage and the roots of all plants against the fierce blasts and cold of winter. An examination of snow in Siberia showed that when the temperature of the air was seventy-two degrees below zero the temperature of the snow a little below the surface was twenty-nine degrees above zero, over one hundred degrees difference. The snow keeps the earth just below its surface in a condition to take on chemical changes which would not happen if the earth were bare and frozen to a great depth. The snow prevents exhalations from the earth, and is a powerful absorbent, retaining and returning to the earth gases arising from vegetable and animal decomposition. The snow, though it falls heavily at the door of the poor and brings death and starvation to the fowls of the air and beasts of the field, is yet of incalculable benefit, in a climate like ours, and especially at this time, when the deep springs of the earth were failing and the mill streams were refusing their motive powers to the craving appetites of man. If, during the last month, the clouds had dropped rain instead of snow we might have pumped and bored the earth in vain for water; but, with a foot of snow upon the earth and many feet upon the mountains, the hum of the mill stones and the harsh notes of the saw will soon and long testify to its beneficence. Bridges, earth works, and the fruits of engineering skill and toil may be swept away, but man will still rejoice in the general good and adore the benevolence of Him who orders all things aright. The snow is a great purifier of the atmosphere. The absorbent power of capillary action of snow is like that of a sponge or charcoal. Immediately after snow has fallen, melt it in a clean vessel and taste it, and you will find immediately evidences of its impurity. Try some a day or two old and it becomes nauseous, especially in cities. Snow water makes the mouth harsh and dry. It has the same effect upon the skin, and upon the hands and feet produces the painful malady of chilblains. The following easy experiment illustrates beautifully the absorbent property of snow: Take a lump of snow (a piece of snow crust answers well) of three or four inches in length and hold it in the flame of a lamp; not a drop of water will fall from the snow, but the water as fast as formed, will penetrate or be drawn up into the mass of snow by capillary attraction. It is by virtue of this attraction that the snow purifies the atmosphere by absorbing and retaining its noxious and noisome gases and odors.

The Coal trade for the year 1855.—The Pottsville Miners' Journal publishes its annual tables of the coal operations in the Schuykill region, from which we copy some interesting tables. The total amount of coal of all kinds sent to market from the Schuykill, Lehigh, Wyoming, and the semi-anthracite and bituminous regions during the year was 7,587,502 tons, an increase of 684,004 tons over the amount the previous year. There has been an increase from every region engaged in mining during the year—the largest from the Pittston, Wilkesbarre and Nanticoke portion of the Wyoming Coal region, lying below Scranton and the Lackawanna region. The Schuykill region is prepared to increase its production 300,000 tons this year, should there be that demand for it, which it is believed will be so, in consequence of the fall of provisions and the increased impetus given thereby to the manufacturing interests. The Lehigh region is prepared to furnish a considerable increase this year, as well as the Scranton region with the new branch of their road completed l ing to New York. Both these roads now open coal regions directly to New York city. The oming region will also have a new outlet with completion of the North Branch Canal, and improvement of the White Haven Railroad l ing from Wilkesbarre to the Lehigh. The Sha kin region has also another outlet *via* the S bury and Erie Rail-road leading to Williams and from thence into the interior of New Y The number of engines used for mining purp in Schuykill county is 315, with an aggreg power of 10,653 horses. The number of mile railroad in the county is 430. The numbe locomotives running on the lateral railroads is independent of those on the Reading Railro —*Ledger.*

For "The Friend

On the Value of Religion.

Those who possess the soul-sustaining power Religion will experience it to be a safe anchor the mind, when it may at times feel almost ov whelmed by the waves of affliction, oft permit to attend us in this world; which may be co pared to a stormy sea, wherein there are m shoals, against which it is the duty of all to gua in order to prevent being shipwrecked there and thereby miss an entrance into a blissful harbo a never-ending eternity; to gain which, the H Pilot must be sought and followed, even Him w leadeth in ways that we have not known, and structeth us to know that he is our guide. St need not be afraid, though difficulties and dang assail them on every side. As each one is willi to look to the Lord of life and glory for His rection and his protecting care, and as they willing to follow Him in the strait and narrow w which He has been pleased to cast up, for all th who are really and truly his disciples, he w assuredly bestow on such in the time of great need, that Wisdom which will direct aright; a will enable those who put their trust in Him, a fully obey him in what he requires, to discover many hidden snares laid by the enemy of all rig eousness, to deceive and draw away from Him w is ready to save all that in sincerity give th hearts to him and follow him as the Captain their soul's salvation.

May those who peruse these lines and who m realize that they have not partaken of those pureje which true religion gives; be willing, ere it be late, to seek that heavenly treasure; the "pearl great price," which is of more value than any the alluring unsatisfying pleasures this world c bestow; for those joys which appertain to t possessors of true religion are enduring and w never pass away.

When the rays of this world's prosperity around us and there are no clouds of earthly s row to mar our outward enjoyments we may f secure in them and be tempted to take up our r in temporal gratification, but we should remem that it has been recorded in Holy Writ; that this world we have no "continuing city."

Maryland, Second mo., 1856.

For "The Friend.

As the readers of the "Friend," in common w other "anti-belligerents" may have a choice occasionally meeting with an article of a pac character from the other side of the Atlantic would suggest whether the tone and temper of following extract (from the London Athenæu does not so ably contrast with many fierce often intentionally irritating essays on the "V topic," as to render it an acceptable article for columns.

War with the United States! The idea of h a war is incredible. If there be in the cata-ue of mortal calamities a "worse than Civil War," such a conflict as might arise between Ame- and England. A civil war has generally some s in reason. Some grand principle is at stake. sword is drawn in defence of freedom—in de-e of property—in defence of religion. As in own civil war, a certain degree of romance, of valry, and of intellectual activity, often springs n the conflict and flourishes after its close—the ssom and the fruit of a splendid and deadly con-. But a war against America would have no gle redeeming point. There is not—and there er ought to be—any real ground of quarrel h the United States. The interests of the two tries are identical. Their moral principles the same. They have neither a language to rate nor a religion to estrange them. The e blood flows in the veins of their people. y have a common history—a common literature common tradition. They possess the same le. They read the same Shakspeare and the e Milton. Blake conquered and Cromwell d for both. They have an equal interest in eigh, in Vane, and in Penn. Nay, their pre- state is as inseparable as their past. They live by the light of the same old Saxon laws. y still drink at the same intellectual fountains, rdless whether the springs lie on the eastern he western shores of the Atlantic. Irving, ant, Bancroft, Hawthorne, Longfellow are ad-ed with as warm an affection in England, as are ckeray, Tennyson, Dickens, Jerrold, in Ame- A war between America and England would war of brothers—a war of friend against friend. ould be a war against the affinities of race, nst the unity of religion, against the inter-nges of trade. It would be a war in favour of barism, piracy, restriction—a war against the nties of Nature, the enterprises of genius, the nces of civilization. Such a war would bring ow into every Anglo-Saxon home in Europe America, and a feeling of shame and humilia- into every Anglo-Saxon heart, in whatever rter of the globe it beats.

We say nothing about material interests. They or much, but the moral interests far outweigh n. The interchange of thought is more im-ant than the interchange of cotton. And for t are we threatened with an interruption of our dly relations with our American kindred? Is principle at issue? Are our liberties threat-l—is our property unsafe? Not in the least ree. Only three slight and miserable causes quarrel appear—a dispute about the construc-of a treaty regarding that interesting savage, King of Mosquito,—a dispute about some tched sandbanks lying off Balize—and a dis-e about the attempt to enlist troops for the nea. The first two are quite insignificant. We ht as well go to war about the sovereignty of Pie Island. We may be right, or we may be ng in our interpretation; the Americans think re wrong. There is much to be said on both s; and we all know that when private persons gree about trifles, a courteous and conciliatory soon removes the cause of quarrel. About third point—the attempt to enlist in the Re-lician territory—we are unquestionably in the ng. In neither case is our honour engaged, in her case does any principle, which ought to be ntained, stand behind the formal terms of the greement—thus presenting a true ground of rrel, as in the Russian war, which the genius he nation can seize and accept. Our statesmen ht—and must—find in the resources of diplo-y a means of satisfying all interests without an insane appeal to the sword. Where we are clearly wrong, we should at once and fully admit our error, making whatever reparation is fairly due. It is said the Washington Cabinet requires the withdrawal of Crampton. Surely this is no extreme or revolutionary request. Personal unpopularity has always been considered a sufficient reason for requiring the withdrawal of an ambassador. We could give a hundred instances in which sovereign powers have exercised this right. Under such circumstances withdrawal does not imply censure. It merely implies that the personal relations of the ruler and the minister have become such as to impede the transaction of public business. We were wrong in attempting to recruit within the Union. Crampton was the instrument of the wrong. He has thereby rendered himself an object of suspicion at Washington. His withdrawal, therefore, at the request of the American Cabinet, would be in accordance with usage, and would be a sure pledge of the sincerity of our acknowledgment of the original error. Strong nations can afford to be graceful in their concessions.

"The other points are less clear. Yet, if a proper spirit of conciliation presides at the discussion, we have no reason to fear a permanent disagreement. We have a right to expect that our diplomatists and public writers will approach the discussion in a pacific mood. Above all things, we deprecate a menacing tone. We cannot read without indignation the elaborate display of our naval and military powers which some of our journals have thought proper to make. Every Englishman feels that he would not be put down by such a parade; and we must not forget that our descendants in America are just as haughty as ourselves. They have our blood, our passions, our acute sense of personal honour. Against ourselves the threat of force is the one argument that is sure, under all circumstances, to fail. Nor will the Americans be cowed by a menace of the Baltic fleet. We must argue our point as if no fleets were in existence, and take our stand on the ground of history and reason."

THE FRIEND.

THIRD MONTH 15, 1856.

In our last number, we gave an account of the murder of a child by its mother, in order to prevent it being carried back into slavery; the following extract exhibits slavery in a different phase, demonstrating the deadening, debasing effect it has in very many instances on those who are the active agents in maintaining the direful system, and in carrying it into effect. The account originally appeared in "The Cincinnati Commercial," and is confirmed by an inhabitant of the town where the dreadful deed was enacted, who signs himself "Aberdeen," fearing, we suppose, some violence, should he become known. It needs no comment. The writer says:—

"Sir: I cut the following extract from The Cincinnati Commercial, which is the very first public notice that has been taken in any form of the awful tragedy that was enacted here—neither of the papers published in this city having given the slightest account of the matter, believing, doubtless, that so small an affair as burning a slave to death by way of a Thanksgiving frolic is not worth publishing:

"'We are informed that on the Kentucky Thanksgiving Day a couple of young men of Maysville, whose family connections are described as of the 'highest respectability,' were on a drunken spree at the Parker House in that place, and protracting their frolic until a very late hour, after all the household had retired to bed, attempted to arouse the barkeeper to procure more liquor, and failing in this, and succeding in finding a yellow man, one of the waiters, asleep, they concluded to *set fire to him in order to awaken him!* With this view they took a camphene lamp, and pouring the fluid over his whiskers, ignited it, and the poor fellow's neck and head became instantly wrapped in an intense blaze, which continued until the fluid was consumed. The sufferings of the victim were dreadful in the extreme. No refinement of torture could have produced more excruciating misery. But, strange to say, death did not release him from torment until after the lapse of two weeks. The poor creature was the slave of Ball, keeper of the Parker House, who says, as our informant tells us, that no human suffering could exceed that of his boy during the fortnight that he lived after the burning. The young men, 'respectably connected,' whose drunkenness resulted in this horror, are said to allege that they burned the negro by accident—that when holding the lamp to his face they managed to break it and spill the fiery fluid upon him. The young men are *rich*. They have agreed to pay Ball $1,200 for the loss of his servant. Our informant says that no one in Maysville speaks of this transaction without a shudder of horror, but that no movement has been made toward a legal investigation of the matter, and that the 'high position' of the parties implicated will overawe any such movement. We ask the citizens of Maysville, in the name of their honour, if these things can be true?'

"The facts set forth in The Commercial are true, and are put in the mildest form, for it was a deliberate act of torture; flagitious beyond all precedent, ending in death after two weeks of suffering on the part of the victim; albeit the parties were on a drunken frolic, and, as the world goes, were quite 'respectable.' No examination of the circumstances had taken place, nor will there be any; the money of the friends of the parties, together with the official relative of one of them, being amply sufficient to protect them.

"They carry their heads as high as if nothing had happened, and talk about the amount they had to pay the owner of the slave as rather expensive, considering it was done for a bit of fun!

"Is not this a creditable state of things, and is it not one more powerful illustration of the beauties of slavery? Can't you get some of your Northern 'Divines' to preach in favour of the system from this text?"

Maysville, Jan. 1856.

SUMMARY OF EVENTS.

EUROPE.—The steamship Africa arrived at New York on the 8th inst., bringing Liverpool dates to Second mo. 23d. She brings no tidings of the missing steamship Pacific, which may now be given up as lost. The Pacific's officers and crew numbered 141; her passengers were 45 in number, making in all 186 persons on board. It was supposed the Peace Conference would open on the 25th ult. Great anxiety was felt as to the result, but it was generally supposed a peace would be concluded, such being the desire of the French government. The editors of the newspapers in Paris are ordered to write no more respecting war or peace while the Conference is in session. Letters from St. Petersburgh and Warsaw, in the German papers, give details of the preparations in progress for the continuance of the war, and state that on no point has the former energy of the military department been abated. The health of the armies in the Crimea is said to be remarkably good. The French engineers have effected the complete destruction of Fort Nicholas in South Sebastopol. About 120,000 pounds of powder was employed in its destruction. The Russians kept up a desultory fire from the north side, which caused the Allies but little injury.

GREAT BRITAIN.—The government has negotiated a new loan of £5,000,000. It was all taken by the Rothschilds at a rate equivalent to 90 for three per cent. consols. John Sadlier, M. P., had committed suicide. He appears to have been guilty of frauds and forgeries to an immense amount, perhaps, a million of pounds. His crimes are said to exhibit a combination of boldness, ingenuity, versatility and tact, almost without a parallel. *Liverpool Market.*—Sales of cotton for the week, 50,870 bales; prices had declined from 1-16 to ⅛d. Business in Manchester was dull. Breadstuffs were in better demand, and prices had improved. Philadelphia and Baltimore flour had advanced from 1s. to 2s. / Indian corn was also advancing in price. Consols, 90½ to 91.

UNITED STATES.—*The Pacific Whaling Fleet.*—Whitney's Whalemen's List, published at Honolulu, Sandwich Islands, Twelfth mo. 31st, says that the average season's catch of "right whales" to each ship has been 1022 barrels of oil and 11,110 lbs. of bone, and

the grand total taken by the fleet this season, as reported, is 226,626 bbls. whale oil, and 2,443,230 lbs. of bone. Other vessels have obtained furs, ivory and skins, and whales have never been so numerous in the North Pacific as this season.

Immigration to Texas.—Immigration continues to pour into Texas in a steady stream. It was recently stated that at one time five thousand slaves were on the road, together with long trains of wagons and numerous families.

Congress.—The Senate has passed a bill for the construction of ten sloops of war at an estimated cost of $5,070,000. The present bill appropriates $2,000,000 towards that object. Another bill has been reported making appropriations for fortifications and other works of defence. The Committee on Elections in the House of Representatives having made a report, presenting their reasons for renewing their demands for authority to send for persons and papers in the Kansas contested election case; the subject has been earnestly discussed in the House. The indications are, that Whitfield will be allowed to retain his seat. The Senate bill for the construction of ten sloops of war, was referred to the Committee on Naval Affairs. A bill to prevent the introduction into the United States of foreign criminals, paupers, lunatics and insane persons, has been referred to the Committee on Foreign Affairs.

Cincinnati.—The total value of exports from this city in 1823, was estimated at $855,900; in 1855, at $60,000,000. The pork trade amounts to about fourteen millions annually. The total number of steamboats employed on the Ohio and Mississippi rivers in 1823, was 80. In 1855 there arrived at this port 2915 different boats, and this embraced, perhaps, only two-thirds of the steamers employed on the Western waters.

New Orleans.—The City Treasurer, Col. Garland, is reported to be a defaulter, to the amount of $200,000. He attempted to escape, but was overtaken and committed to prison, to answer the charge. Two persons charged with being his accomplices, have also been lodged in prison.

St. Martinsville, La.—On the 17th ult., a fire broke out in this town, which soon spread to a large and handsome block of stores. In one of these, about 40 kegs of gunpowder were stored, which exploded, scattering ruin and destruction around. Thirteen persons were instantly killed, and up to last accounts, seventeen bodies had been found, and several others were missing. The loss of property is supposed to reach $200,000, very little of which is thought to be insured.

Philadelphia.—Mortality last week, 206. The persons convicted, last term of the Quarter Sessions, for selling liquor on the first day of the week, have each been sentenced to a fine of $50, and thirty days' imprisonment. The parties implicated were some of the principal tavern keepers in the city. The spring trade has fully commenced, and the "jobbing houses" seem to be full of business.

Destruction of Cotton Mills.—The Essex Cotton mill at Newburyport was destroyed by fire on the 6th inst. Loss, $90,000. The factory of Charles Kelly, in the twenty-fourth ward, Philadelphia, was burnt on the 7th. Loss, $130,000.

The Weather.—In the middle and northern States, there are as yet no indications of spring. On the 10th inst., the thermometer in exposed situations fell at Philadelphia to zero. In Boston it stood at zero. At the White River Junction, 26° below. In the vicinity of Albany, from zero to 7° below.

New York.—Mortality last week, 394, of which 98 were from consumption and other diseases of the lungs. The shipments of specie for the week, amounted to $1,204,746.

Slavery Items.—The Governor of Ohio has made a requisition upon the Governor of Kentucky for the return of the slave woman, who recently killed one of her children in Cincinnati, and who was returned to slavery by the U. S. Commissioner.

According to the Cleveland Ledger, more than two hundred and fifty slaves escaped from Virginia and Kentucky, during the Second month, 1856.

Miscellaneous.—*Indians in Texas.*—Returns from the Indian Agencies in Texas, show that the State contains 20,000 Camanches and Kioways, 3000 Arickarees, 800 Waccos, Towacanoes and Keechies, 500 Lipans, 400 Mescalegros, 960 Wichitas, and Apaches, Cadoes and other tribes in numbers not estimated, but mostly small.

Large Supplies of Sugar.—A Cincinnati paper of the 5th says, "Yesterday and the day before, there were twenty-one arrivals of steamboats at this port from New Orleans, bringing 10,000 tons of groceries, among which are 5000 hhds. sugar, and 10,000 barrels molasses."

The Fugitive Slave Law.—The Cincinnati Gazette states that, during the late slave trials in that city, four hundred persons were sworn in as special or deputy marshals, and that the aggregate sum allowed them for their services, amounts to $22,400.

The Death Penalty.—A bill giving to Judges of Superior Courts the power to commute the punishment for capital offences from death to imprisonment for life in the Penitentiary, should the jury recommend the prisoner to the mercy of the Court, has passed the House of Representatives of Georgia, by a majority of 72 to 25.

Kansas.—The Savannah Republican intimates that several companies of emigrants from that State are about proceeding to Kansas, but says that few, if any of them, are slaveholders, and that no slaves accompany them. The Republican doubts if even the votes of these men can be relied on, and mentions the case of a party of nine who went last year from one of the upper counties of Georgia, eight of whom afterwards voted with the Free State men.

The Czar and the Pope.—The latest advices from Rome confirm the report that the Emperor of Russia is doing all in his power to conciliate the Papal Government, by affording facilities for the establishment in Russia of the Roman Catholic worship.

Liberation of Slaves.—The New Orleans Commercial Bulletin tells us that cases of the voluntary emancipation of slaves are continually occurring in the Courts of that city, and that the slaves thus liberated, in almost every case, fully vindicate the good policy of their emancipation. The Bulletin observes: "Many of these slaves thus set free, become the owners of property, and some of them even rich; and, singular as it may appear, many of them become in turn slaveholders themselves."

Steel Pen Manufacturing.—At a recent trial in Paris, between a steel pen dealer of that city, and Hinks & Wells, the manufacturers, of Birmingham, it was stated that in the whole world there are but fourteen manufacturers of steel pens, and that nine of them are at Birmingham, four at Boulogne-sur-Mer, and one at Paris.

China Manufactory.—The recently established porcelain manufactory at Gloucester, N. J., near Philadelphia, is said to be in successful operation, producing wares which compare favourably with those imported from Europe.

Prohibition in Canada.—Resolutions favouring the enactment of a Prohibitory Liquor Law, have been lost in the Assembly by one majority. A stringent license law was subsequently passed by a large majority.

Weather in Florida.—Florida papers speak of the delightful spring weather, many of the earlier leaved trees being already clothed in living green. The Alligator Advertiser says, "The cropping season is fast approaching, and our planters are getting ready for it. We saw a field of corn planted two weeks ago."

A Large Animal.—A Russo-Chinese hog weighing 1400 pounds, was recently exhibited at Cincinnati; he was raised in Clinton county, Ohio.

Another Asteroid.—The 39th asteriod was discovered, on the 8th ult., by Chaconac, of the Paris Observatory.

Dr. Kane's Charts.—The British Board of Admiralty have notified our government, that they have accepted Dr. Kane's Charts, thus preferring them to the works of all his predecessors on the coasts of Greenland.

Colonization Fund.—The House of Representatives of Georgia has passed an act that the tax now imposed in that State upon free persons of colour, shall be set apart as a fund to be applied to transporting this class of people voluntarily beyond the limits of the United States, and those so disposed may voluntarily return to servitude.

France Buying Steamships.—A late English paper says, "On Saturday the purchase was made of the General Screw Steam Shipping Company, of the Jason, Indiana, Golden Fleece, Calcutta, Argo, Queen of the South, Hydaspes, and Lady Jocelyn—amounting, we hear, to nearly £500,000.

A Singular Exportation.—A vessel lately left San Francisco for China, having as a part of her cargo one hundred and seven coffins, containing the bodies of dead Chinese. This is explained in this way: Chinese speculators hire large bodies of men in China to work in the mines of California. The bodies of those who die there are taken back, to prove to those from whom they were hired that their services were at an end.

RECEIPTS.

Received from Sl. B. Smith, agt., O., $2, vol. 29, for Paul Seers, $3, to 26, vol. 29; from A. E. Winn, $2, vol. 28, for B. Ellyson, $2, to 29, vol. 30; from Sl. Leeds, B., N. J., $2, vol. 27; from Wm. Thorne, per Sl. C., Canada W., $2, to 27, vol. 30; from Chas. Perry, agt., R. I., for N. S. Babcock, $2, vol. 29.

FRIENDS' ASYLUM.

A stated annual meeting of "The Contributors t Asylum for the Relief of Persons deprived of the u their Reason," will be held on Fourth-day, the 19 Third month, 1856, at 3 o'clock, P. M., at Arch s meeting-house, Philadelphia.

WILLIAM BETTLE, Cle

CORRECTION.

In the article on "The Republic of Liberia," la lum of page 207, in the last number, an error of n bers occurs. It should read "membership of 7 20 coloured missionaries," &c.

WEST-TOWN BOARDING-SCHOOL.

The Winter Session of the School will close on 11th of Fourth month, and *not on the 4th, as was e neously stated in the late notice.*

The Summer Session will commence on Second- the 12th of Fifth month.

Application for admission must be made to Jos Snowdon, Superintendent at the school, or to Jos Scattergood, Treasurer, No. 84 Arch street, Phila phia.

West-town, Third mo. 3d, 1856.

"A concise account of the Religious Society of Frie commonly called Quakers, embracing a sketch of t christian doctrines and practices."—pp. 136.

This little book is designed to present to inquir both within and without the pale of the Society, a c densed view of the principles and testimonies of Frie It contains a sketch of the rise, organization and c cipline of the Society, of its belief in the fundamec doctrines of Christianity, its views on worship, mir try, prayer, war, oaths, public fasts, slavery, trade s business, simplicity of apparel, the plain language s disuse of compliments, names of the months and day the week, moderation and plainness in living, amu ments, reading and music.

It is for sale at Friends' Bookstore, 84 Arch str and Uriah Hunt & Sons, No. 44 N. Fourth street.

WANTED.

A suitable Friend and wife, to superintend the sch and manage the farm belonging to Adrian Quarte Meeting, Michigan. Apply to Richard Harkness, Adri or Samuel Satterthwaite, Tecumsey, Mich.

Friends' Boarding-School for Indian Children, at Tunessassah.

A man Friend is wanted to aid in carrying out concern for the improvement of the Indians.

Application may be made to JOSEPH ELKINTON 377 S. Second str THOMAS EVANS, Philad., Eleventh mo. 1st, 1855. 180 Arch str

WEST-TOWN BOARDING SCHOOL.

Wanted, a Teacher of the Classical Department in t Institution.

Application may be made to either of the undersign members of the Committee.

SAMUEL HILLES, Wilmington, Del.
THOMAS EVANS,
SAMUEL BETTLE, Jr. } Philada.

DIED, on the 11th of Twelfth month last, aged abo thirty-seven years, PHEBE A. Cox; a member of Hi donfield Monthly and Particular Meeting. Having deavoured to do her day's work in the day time, to ha her lamp trimmed, and light burning, we trust she w found waiting the coming of her Lord.

——, in the town of Sheboygan Falls, on the mo ing of the 15th ult., JONAS SMITH, aged nearly 66 yea He was born in Bucks county, Pa., in the year 1790, a some thirty-five years ago emigrated to Lewis coun in Northern New York. In 1845, he removed to W consin, and was one of the early settlers of Sheboyg Falls, and witnessed nearly all the settlement and d velopment of the new and interesting county of Sheb gan. He was a consistent member of the religious s ciety of Friends, and much attached by education a conviction, to their distinguishing doctrines, and fo of worship.

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stage to any part of Pennsylvania, for three months d in advance, three and a quarter cents; to any of the United States, for three months, if paid in nce, six and a-half cents.

From the Athenæum.

iam Penn: an Historical Biography.—y Hepworth Dixon. A new edition, with a ply to T. B. Macaulay's Charges against Penn, apman and Hall.

e shall abstain from expressing any opinion controversy between H. Dixon and T. B. ulay. But as many of our readers look to our ns exclusively for a record of literary facts, hall present a few extracts from the defence un against T. B. Macaulay's accusations. We present these without comment, and leave eader free to draw his own conclusions. Of e, the reader will understand that our exs offer only a small part of the defence, and they do not here follow their natural sequence e "reply."

MR. DIXON'S STATEMENT.

ith the first impression of this memoir I issued apter on Mr. Macaulay's charges against n. I called it an extra chapter, and placed it e end of my volume, having no desire to see m a permanent part of the work. The more rtant organs of critical opinion received the ace of Penn as conclusive; and I had reason fer that Mr. Macaulay acquiesced in the non verdict. The Edinburgh Review, the n of his party, and the defender of his fame, ed that the most serious charge against Penn, disproved by evidence. My object, therefore, riting the extra chapter, appeared to have gained. In the belief that Mr. Macaulay d withdraw his accusation as an error, when pular edition of Wm. Penn was passing through press, I withdrew the extra chapter from the ic eye, promising merely to reproduce it in roper place—the appendix to a literary edi-

This abstinence is no longer just towards public. A character like that of Penn, is a d inheritance. Mr. Macaulay has *not* with- n his charges. In the 11th edition of the ory of England, bearing the date of 1856, n still appears as the Pardon Broker, who ac- d an infamous commission from the maids of ur—as the agent employed to seduce Kiffin—ideavouring to persuade the Prince of Orange upport the Declaration of Indulgence—as a of the Jesuits—and as trying to corrupt the ws of Magdalen. Not a word is withdrawn. harge is softened. All proof of mistake is looked. In the 3d and 4th vols. of the His- of England, the same principle of incessant sation prevails. Every reference to Penn is accompanied by an epithet. His conduct is spoken of as "scandalous"—his life "as unfavourable to moral purity"—his word as a "falsehood." Yet, from first to last, not *one fact* inconsistent with the highest character and the purest principle, is proved against Penn.

PENN ACCUSED OF FALSEHOOD.

"Did Penn excuse himself to the council with a falsehood?" Mr. Macaulay writes:—

"Among the letters which the Government had intercepted, was one from James to Penn. That letter, indeed, was not legal evidence to prove that the person to whom it was addressed, had been guilty of high treason; but it raised suspicions, which are now known to have been well founded. Penn was brought before the Privy council, and interrogated. He said very truly, that he could not prevent people from writing to him, and that he was not accountable for what they might write to him. He acknowledged that he was bound to the late king by ties of gratitude and affection, which no change of fortune could dissolve. 'I should be glad to do him any service in his private affairs; but I owe a sacred duty to my country, and therefore I never was so wicked as ever to think of endeavouring to bring him back.' This was a falsehood."

Mr. Macaulay quotes Gerard Croese. Croese is a poor authority. He knew little of his subject, and was unscrupulous in his use of facts. But such as he is, he does not afford a ground for Mr. Macaulay's accusation. Croese reports one part of Penn's speech, which is of importance. Penn told the council the reason why he was grateful to James personally, and yet could not desire to see him back as king. *He had never been able to agree with him in State affairs.* Why does Mr. Macaulay suppress this passage? In a few words it explains the relations of king and Quaker. Penn felt towards James as a ward ought to feel towards a guardian; but there is the amplest evidence that he was opposed to his political and religious views. Van Citters wrote:—"Penn has had a long interview with the king, and has, he thinks, shown to the king, that Parliament will never consent to a revocation of the Test Act and the penal laws, and that he will never get a Parliament to his mind, so long as he rejects moderate counsels, and refuses to drive away from his presence, (or, at least until he refuses to listen to,) the immoderate Jesuits and other Papists, who surround him daily, and whose advice he now follows." Clarendon says in his diary, that Penn "laboured to thwart the Jesuitical influence that predominated." Johnstone says expressly, that Penn was against the order, commanding the Declaration to be read in the churches. Penn advised the king to release the bishops; and he pleaded for a general amnestry to the exiles. He counselled James to submit to the will of his people, and be content with a toleration of his religion. Most of all he advised the king against relying on the Catholic king of France, in preference to the good sense and high spirit of his own countrymen. As Van Citters says:—"He has advised the king, so long as his affairs at home are so changeable, and remain so uncertain, above all things to be cautious in his connexion with France lest the country should be discontented." The truth is, James regarded Penn as a young fellow of very good parts and very odd opinions. He thought him a dreamer; and he allowed him a freedom of speech and remonstrance such as few men have ever exercised in a king's closet, *because* he entered that closet as a private friend, not as a public man. Though James himself was always glad to see the son of his old comrade, the admiral, James's ministers treated him as a foe, and James's foes treated him as a friend. As a public man, Penn was the friend of Algernon Sidney and John Locke; and the supporters of Monmouth set him down in their secret lists as favourable to their cause. How in the face of all this evidence that while James was on the throne, Penn *did* oppose his policy in speech, in writing, and in thought—can this simple statement before the council, that he respected James personally, yet did not wish to see him restored as king; be termed "a falsehood?"

"VERY LIKE A LIE."

Did Penn tell Lord Sidney something very like a lie, and confirm it by something very like an oath? Mr. Macaulay writes, "Sidney received from him a strange communication. Penn begged for an interview, but insisted on a promise that he should be suffered to return unmolested to his hiding place. Sidney obtained the royal permission to make an appointment on these terms. Penn came to the rendezvous, and spoke at length in his own defence. He declared that he was a faithful subject of king William and queen Mary, and that if he knew of any design against them, he would discover it. Departing from his yea and nay, he protested as in the presence of God, that he knew of no plot, and that he did not believe there was any plot, unless the ambitious projects of the French Government might be called plots. Sidney, amazed probably by hearing a person, who had such an abhorrence of lies, that he would not use the common forms of civility, and such an abhorrence of oaths, that he would not kiss the book in a court of justice, tell something very like a lie, and confirm it by something very like an oath, asked how, if there were no plot, the letters and minutes found on Ashton were to be explained? This question Penn evaded."

"I entreat Mr. Macaulay to re-read Lord Sidney's letters, the sole authority for his statements. There is no mention in it of any 'hiding place.' Sidney says, 'I found him as he used to be, not at all disguised, but in the same clothes and the same humour I have formerly seen him in." Sidney never hints that he was "amazed" at Penn's words. Sidney never suggests that he thought Penn was telling anything "very like a lie." Sidney evidently believes Penn's words. Mr. Macaulay declares that "he (Penn) assured Sidney that the most formidable enemies of the government were the discontented whigs." Sidney's letter never names the discontented whigs. Sidney does not say that he asked how the letters and minutes which had been found on Ashton, were to be explained." Mr. Macaulay makes Penn say, very nonsensically, "The Jacobites are not

dangerous." Sidney makes him say something very sensible and very true; that some of those who came over with William, and some of those who were the first to join him, "were *more* dangerous than the Jacobites." Mr. Macaulay's 3d and 4th volumes are an elaborate vindication of the truth of Penn's statement."

"PENN, NOT A JACOBITE."

"A Jacobite was not necessarily a rogue. Many of the best men in England were Jacobites. The most pious and learned men in the church, the most independent of the country gentlemen, were Jacobites. But Penn was not a Jacobite; he did not share the king's views; although gratitude and early association attached him personally to king James. King James was William Penn's guardian. The old admiral had written to the Duke of York from his dying bed, to solicit good offices for his son; and the Duke had cheered the dying sailor with an assurance, that he undertook the office of guardian and protector of the youth. James had fulfilled his pledge. He had helped Penn out of the tower, and more than once had interfered to protect his co-religionists. He had conveyed to him his American province, and had supported his title to that property against all claimants. As Penn told the deputies of Magdalen College, the questions which had made him so intimate with James, were such as affected his property, not his religion. All that is odd in the correspondence of king James and William Penn becomes clear, when it is remembered that the aged king and the young Quaker stood in the relation of guardian and ward; a fact which Mr. Macaulay has forgotten."

PENN ON INVASION OF ENGLAND.

"As to the charge of doing his best to bring a foreign army into the heart of his country, Mr. Macaulay prefers the charge, and cites an ambassador, Avaux, as witness. The moment his witness enters the court, his case fails. Avaux never says that Penn did his best to bring a foreign army into the heart of his country; he never suggests any such idea. Attention to dates and minute facts, is of consequence when dealing with extremely loose assertions. Mr. Macaulay says, "Penn wrote to inform James." Avaux never says the letter was written to James. It may have been an ordinary letter to a private friend. Penn had property in Ireland, and many of his friends lived in that country. Mr. Macaulay says, Avaux thought Penn's letter so important that he sent a translation of it to Louis. Avaux sent no translation of it to Louis. At most he only embodied a few lines in a budget of news from England and Scotland. Mr. Macaulay places the passages cited above in his narrative of the year 1690, after the capture of Charlemont. But Penn's letter was written in the previous year. Avaux's despatch is dated June 5th, 1689; and Penn's letter, (to whomsoever it was addressed,) must have been written in an earlier month, as the means of communicating with Ireland were very irregular—probably in April, before the king and queen were crowned, and in the first excitement of the revolution. The date may help to explain the supposed contents of the letter; and considering the relation of the two men, and the phrenzy, it will probably appear to most readers remarkably cold and neutral. Avaux nowhere represents Penn as desirous to see foreign troops in England. Avaux makes Penn say, "The Prince of Orange begins to be disgusted with the English." At the same date, Mr. Macaulay says the same thing. Avaux makes Penn say, 'the aspect of affairs is changing fast, as is usual with the English." Mr. Macaulay says the same thing: "The ill humour of the clergy and the army could not but be noticed by the most heedless * * *; but the discontent was not confined to the black coats and the red coats. The enthusiasm had greatly abated before the close of February. The public was as it always is during the cold fits which follow its hot fits, dissatisfied with itself, dissatisfied with those who had lately been its favourites." Avaux makes Penn say, the health of William is bad. Mr. Macaulay says the same thing: "His constitutional asthma made rapid progress. His physicians pronounced it impossible for him to live to the end of the year." So far it is possible that Avaux may be following Penn. The next sentence in the budget of news cannot come from the same source as it refers to Scotland:—"A mist is gathering in the north of the two kingdoms where the king has many enemies, which causes great anxiety to the partisans of the Prince of Orange; these being wealthy, begin to fear that their fate will be decided by the sword, which they have been above all things anxious to avoid. They apprehend an invasion from France and Ireland; in which case the king would have more friends than ever. Commerce is ruined not so much by the Turks as by the fear of a war with France, and even by our own fleet." Yet whoever wrote these words, wrote no more than Mr. Macaulay repeats under the same dates, and at a length unmanageable in quotation. The facts stated were true. James *had* a great many friends in the north, and the loyalists clung to his family for three generations. The men who were the first to join William on his arrival in England—Danby, Russel, Shrewsbury, Marlborough, Godolphin—*were* afraid of a restoration by force. They expected an invasion from France and Ireland, and they dreaded such an event as the signal of their own overthrow. Mr. Macaulay asserts that Penn convinced "the old tyrant," that he "could only recover his dominions sword in hand." Avaux says no such thing. He says that the "letters from Scotland and England" have produced a good effect—putting first, the Scottish news, which, the reader will see, was very warlike and hopeful. There is nothing in that part of Avaux's budget, which can possibly have been taken from Penn's correspondence, to induce such a conviction in the mind of James. Such seems to have been the opinion of Louis himself, who, in his reply to Avaux's budget of news, treats the news from England, as of no importance, but pays a particular attention to the news from Scotland."

The foregoing are quoted merely as examples of the way in which Mr. Macaulay's accusations are met. Every assertion is sustained by an authority, and the originals are cited in the notes. More than this we abstain from saying.

A Watch-Word.

Selected.

Without holiness no man shall see the Lord.

The most direct and powerful means of promoting the Saviour's kingdom, is the vigorous cultivation of our own growth in grace. There is a great tendency among Christians to look too much away from themselves, and think that they are to do good to their fellow-men by bustling efforts, bearing directly upon them, without the light of a high and consistent and unsullied example of holiness. "Ye are the salt of the earth," said our Saviour, and the very expressive metaphor seems to imply, that Christianity is to influence mankind, not so much by its outward and open triumphs in the world, as by silent and unseen, and yet most powerful operations of its principles in the hearts and lives of its professors. We are all far more willing to watch one another, th watch ourselves. It is easier and more plea to see the faults of others than our own. there is unquestionably such a fault as t ing our thoughts too exclusively to ourselv but such cases are rare. The mass of Christi especially in this busy age, are far more incl to be watchful over all their neighbours than themselves; and especially to see the badnes heart, and the base ingratitude exhibited by ot whilst they overlook their own. The best wa spread religion, is to exemplify it. The Chris armor consists of the Christian graces, and with these that victories really valuable, are t won. It is easier, with hearts such as ours give money, to exhort, or to write good advic others, than to come and humble ourselves, crucify the flesh, with its affections and lusts, then you wish to do anything effectual for Saviour, *look within*. Labour first, and most stantly, with your own heart, so that the ligh pure religion may beam in beauty and gentle there. The world around will see and feel power; many will be led by it to the foun which has purified you; they will follow example; they will imbibe your spirit; and t while coming nearer and nearer to the Sav yourself, you will, in the most effectual man extend his kingdom.

The fertility of Kansas.—Sterling G. Cato, Territorial Judge, in a recent letter to his brot of Enfalta, Ala., says:

"The people here are quiet and orderly, sl and intelligent; a little rough in manners, warm hearts and cordial. This is as fine a cou as any on the face of the earth, and the profit its productions would far exceed those of the co fields of the South. All kinds of grain, gr clover, and hemp yield a rich product. I have doubt but that slave labour would yield in he corn and grain at least from thirty to forty dol per acre annually. I have seen no poor land all seems to me richer than the best Chattaboo bottom, and most of it is just such land as in adjoining Missouri counties is now selling at two to fifty dollars an acre. Corn is now selling twenty cents per bushel, and the product estima at one hundred bushels an acre: and hemp crop tons per hand) at $140 per ton, and you see at o how labour is more productive here than at the so

"It is impossible to give an adequate idea of beauty and fertility of the soil and country; gr rally rolling, without a great deal of timber, as I understand, abounding in coal for fires, stone for building and fencing; good wells of wa can be obtained anywhere, besides frequent stre running through the prairies."

"Be pitiful, be courteous."—1 Peter, iii. 5.

How many hearts are continually bleeding, fr wounds inflicted by incivility and rudeness. should be careful to avoid this; for religion gi no man release from the courtesies of life. In private intercourse with our brethren, we sho be anxious to give no offence. If we feel it duty at any time, as we may, and ought to ex postulate with a brother on the impropriety of conduct, we should be cautious to abstain from appearance of what is impertinently, officiously offensively blunt. Reproof, or even expostulat is rarely palatable, even when administered w the sweetness of christian kindness; but it wormwood and gall when mingled up with mor ness and severity. We must never think of ing the part of a reprover, till we have put humility as a garment, and taken up the law kindness in our lips.—*J. A. James.*

From the Christian Advocate and Journal.

The Cinchona Tree.

h those lofty regions, the Andes of South Ame-
, are found some of the richest productions of
whole world. Here are the mines of quick-
r, tin, gold, and silver, with rubies, precious
es, and diamonds; and here too are found drugs
valuable woods, and especially the Cinchona
, from which is extracted the celebrated *Qui-*
. The gathering of this bark is free to all.
t from the trunk "*Tabla*" is the best; the
arque," or larger branches, is of second qua-
; while the "*Canulo,*" or upper and smaller
s, is the poorest.

workman can cut two quintals a day which,
d and ready for market, yields one quintal, or
hundred pounds. At the stump of the tree
woodman will dispose of his bark at $8 or $10
quintal. It is a strange law of the country
all the Cinchona bark gathered in Bolivia
first be sold to chartered companies, who mo-
lize the traffic. The article has to be carried
ss the Andes, and delivered at La Paz or
abamba, where the banks are established for
urchase. $60 are paid per quintal for the
quality, $35 for the second and poorest.
n the government imposes a tax of $25 per
tal on the best, and $18 for the other qualities,
ch the banks have to pay.

he bark is packed in bales, weighing 150 pounds
, and covered with raw-hide: two of these
e a mule-load across the Cordilleras to the port
Arica, on the Pacific. This journey consumes
days from La Paz, the bank paying $12 for a
e load; so that the bark landed at this port
s the purchasers $89 for a quintal.

t Arica, the usual price of the Cinchona is
s $50 to $150 the quintal, depending altogether
n the foreign demand. Shipped and conveyed
nd Cape Horn, the chemists of our own country
of Europe manufacture it into Quinine, and,
ded, the valuable powder is re-shipped, and
again at Arica, in its new, concentrated form,
he apothecaries. Purchasers carry it into the
rior for sale, where it is esteemed a specific
he treatment and cure of certain fevers? and
Cinchona woodman pays, where he stripped
tree, for a single ounce of *Quinine*, the same
e he sold one quintal of the bark from which
made.

h all civilized countries the use of Quinine has
me common, and 10,000 pounds are supposed
e a small estimate of the quantity annually
umed. The bank at La Paz has received 14,-
quintals per annum; and the government of
via, by a public decree, forbid the gathering
he bark for two years, from January, 1852,
1854. We have imported from Europe into
United States as much as $200,000 worth of
bate of quinine in a single year.

he Arricos have hard work, even with their
ted mules, to reach the Pacific, carrying heavy
s of Cinchona, having to ascend and cross two
ges of the Cordilleras. Here the article finds
chasers for shipment.

Jesuit's bark," as the Cinchona was formerly
d, has been known a long while for its medi-
l qualities, but was never gathered into quan-
s until 1849. In 1851 the bank to purchase
bark was established at Cochabamba. The
ers in La Paz not liking this movement of a
nd company or monopoly in the trade, the
ves bark was first to have its quality determined,
n the La Paz bank pronounced it bad, in op-
tion to the opinion of the merchants of Lima
Valparaiso. A shrewd, cunning merchant of
abamba requested his agent in La Paz to send
a quintal of their bark, which had passed the inspection of the bank there. This was unpacked, and made up in the Cochabamba fashion, and sent back, when the bank declared their own article not to be good. The case was forthwith laid before the government, a new company granted, and its bank established, in 1851, at Cochabamba.

The Cinchona trees of Bolivia are found in a lonely, uninhabited region on the east side of the Andes, 10,000 feet above the ocean, forming a sort of belt along the sides of the mountains, and stretching from half way down to their feet. They present a beautiful leaf which is clearly distinguished from the other foliage, and are in location about 22 deg. south latitude, and 10 deg. north latitude. In Bolivia it is thought that the Cinchona forests are giving out. The only way to save the valuable tree is to take the bark off in strips, and not cut it down; then it would have the chance of a new coating. This method would do more to save the Cinchona than all the royal edicts forbidding its destruction. When once cut down it requires the time of a man's life for a young shoot to reach full size. A truly valuable tree, planted in mercy to man by our bountiful Creator. Great care and protection, wherever it grows, should be given to its preservation.

As before stated, the forests are open to all, and the getting Cinchona is thought to be more profitable than mining. This region of Bolivia has its rainy season, and many woodmen sacrifice their lives from sickness, caused by remaining in the forests after this period. Thus they perish, while seeking fortunes, in obtaining the very article that saves myriads from the grave. It is a singular fact that the native Indian population pay little attention to this traffic; and it is said there is a bark found in the province of Matto Grasso, which they prefer, and use in cases of fever and ague. They consider it a specific, a certain cure for the disease, but not yet known as an article of trade.

By whom the medicinal qualities of this tree were first discovered is not known. Humboldt states that the Jesuit missionaries probably earliest became acquainted with them, and derived much wealth from its sale. In 1640 the Spaniards introduced the Jesuits' bark into Europe.

On the quickness with which the bark is dried depends its price. Hence the green bundles are despatched as rapidly as possible from the forests to some open place, for the full action of the sun. A few hours' dew turns it black, and will lessen its value one-half.

Travellers heretofore have known but little of those lofty South American forests where the Cinchona grows, and we are chiefly indebted to Lieut. Herndon, of the United States army, for our present knowledge on the subject. It is contained in his Report to Congress on the Exploration of the River Amazon, an arduous journey, which he has recently and successfully accomplished by order of our government. G. P. D.

The Clove, October, 1855.

Gypsum as a manure.—Experience seems to have established, in reference to the use of plaster, the following conclusions: It has little or no effect in a marine atmosphere, or upon low and moist lands: it is peculiarly adapted to light warm soils; when used upon tilled ground, it should be plowed in, or mingled with the earth by the harrow or hoe; it may, however, be strewed upon corn, potatoes or beans, immediately after hoeing; its effects are much more decided upon tilled land, when the turf or dressing of manure has been plowed in; when a clover crop has been turned under, the fertilizing influence of that crop is much enhanced by an application of plaster immediately preceding the plowing.

Selected.

Natural Affection.

Natural affection needs a careful examination; operating upon us in a soft manner, it kindles desires of love and tenderness, and there is danger of taking it for something higher. To me, it appears an instinct like that which inferior creatures have: each of them, we see, by the ties of nature, love self best; that which is a part of self, they love by the same tie or instinct. In them it in some measure, does the offices of reason, by which among other things, they watchfully keep, and orderly feed their helpless offspring. Thus, natural affection appears to be a branch of self-love, good in the animal race, in us likewise, *with proper limitations*, but otherwise is productive of evil, by exciting desires to promote some, by means prejudicial to others. Our blessed Saviour seems to give a check to this irregular fondness in nature, and at the same time a precedent for us: "Who is my mother, and who are my brethren?" thereby intimating, that the earthly ties of relationship, are, comparatively inconsiderable to such, who through a steady course of obedience, have come to the happy experience of the Spirit of God bearing witness with their spirits, that they are His children. "And he stretched forth his hands towards his disciples, and said, Behold my mother and my brethern: For whosoever shall do the will of my Father who is in heaven" (arrives at the more noble part of true relationship) "the same is my brother, and sister, and mother." This doctrine agrees well with a state truly complete, where love necessarily operates according to the agreeableness of things on principles unalterable, and in themselves perfect. If endeavouring to have my children eminent amongst men after my death, be that which no reasons grounded on those principles can be be brought to support; then to be temperate in my pursuit after gain, and to keep always within the bounds of those principles, is an indispensable duty, and to depart from it a dark unfruitful toil. In our present condition, to love our children is needful; but except this love proceeds from the true heavenly principle which sees beyond earthly treasures, it will rather be injurious than of any real advantage to them: where the fountain is corrupt, the streams must necessarily be impure.—*J. Woolman.*

Scaling Turtles.—The tortoise shell of commerce is merely the scales that cover the bony shield of the turtle. These scales are 13 in number, varying from an eighth to a quarter of an inch in thickness. A large turtle will furnish about eight pounds. To detach this shell from the living animal is a cruel process, which it made my flesh creep to witness. The fishers do not kill the turtle; did they do so, they in a few years would exterminate them. When the turtle is caught they fasten him, and cover his back with dry leaves or grass, to which they set fire. The heat causes the plates to separate at their joints. A large knife is then carefully inserted horizontally beneath them, and the laminæ lifted from the back, care being taken not to injure the shell by too much heat, nor to force it off until the heat has fully prepared it for separation. Many turtles die under this cruel operation, but instances are numerous in which they have been caught a second time, with the outer coating reproduced; but in such cases, instead of 13 pieces, it is a single piece.—*Brad's Adventures on the Mosquito Shore.*

The business in which we cannot ask the protection and assistance of God, cannot be an innocent pursuit; the amusement for which we dare not thank him, cannot be an innocent pleasure.

For "The Friend."

Early Anti-Slavery Advocates.

BENJAMIN LAY.

(Continued from page 212.)

The Yearly Meeting held at Philadelphia, in the Seventh month, 1737, by minute, repeats its "advice and caution against encouraging the importation of negroes, by buying them after imported, and recommends it to the several Quarterly Meetings belonging to this meeting, not only to be careful in the verge of their respective meetings in this particular, but to return an account thereof to the next Yearly Meeting." In accordance with this direction, the next year it was presented with reports on the subject. Philadelphia Quarter does not find "that many, if any, Friends are chargeable with breach of the Yearly Meeting direction." Chester, "that Friends, in the verge of their respective meetings, have been careful to observe" 'the advice and caution of last Yearly Meeting.'" Burlington finds Friends within their limits "mostly clear." Gloucester and Salem also report mostly clear. Shrewsbury states its belief that "there has been but a very few, if any, bought amongst us for some years." Great satisfaction was expressed by many honest Friends at the Yearly Meeting to find that the subordinate meetings could give such clear reports, and the subject was again sent down to Quarterly and Monthly Meetings to continue their care on this subject. This was all very well to those who were disposed to be thankful for every step of the Yearly Meeting in the right direction, however small, but it did not satisfy Benjamin Lay, so long as Friends who bought slaves, or imported them, were not immediately disowned. He would have had all disowned, who still retained their slaves, if they did not evidence that they were, by education, preparing them to be set free.

The Yearly Meeting this year, (1738), was held at Burlington. Thither our eccentric philanthropist went to carry out a whim which he had conceived, and which he thought might make an impression on the company assembled. He was there over First and Second-day, and on Third day morning, Seventh mo. 19th, he enacted the scene according to his intention. He had procured a bladder, full of a red fluid—some accounts say blood, others that it was poke-berry juice. This bladder he placed in the cover of a large book, from which the leaves had been taken, and a hole made through one side. Roberts Vaux's account says, "He then put on a military coat, and belted a small sword by his side. Over the whole of this dress he threw his great coat, which was made in the most simple manner, and secured it upon himself with a single button. Thus equipped, he entered the meeting-house, and placed himself in a conspicuous situation from which he addressed the audience in substance, as follows.

"Oh, all you, negro masters, who are contentedly holding your fellow-creatures in a state of slavery during life, well knowing the cruel sufferings these innocent captives undergo in their state of bondage, both in these North American colonies, and in the West India Islands; you must know they are not made slaves by any direct law, but are held by an arbitrary and self-interested custom, in which you participate. And especially you who profess *to do unto all men, as ye would they should do unto you*, and yet in direct opposition to every principle of reason, humanity, and religion, you are forcibly retaining your fellow men from one generation to another, in a state of unconditional servitude; you might as well throw off the plain coat as I do," [here he loosed the button, and the great coat falling behind him, his warlike appearance was exhibited to his astonished audience,] and proceeded, "It would be as justifiable in the sight of the Almighty, who beholds and respects all nations and colours of men with an equal regard, if you should thrust a sword through their hearts as I do through this book." He then drew his sword, and pierced the bladder, sprinkling its contents over those who sat near him. The above speech does not appear to be in the style of Benjamin Lay's writings, nor such as in the excitement of the moment he would be likely to use. John Forman, a minister of the last century, who appears to have been present at the Yearly Meeting in 1738, says that when he thrust his sword into the bladder, he declared that "so the sword would be sheathed in the bowels of the nation, if they did not leave off oppressing the negroes."

I have in my possession a paper, describing the scene, evidently in the handwriting of John Kinsey, the clerk of the Yearly Meeting, written on the day when it occurred. If the account had been completed, no other would have been necessary. It bears date Seventh month 19th, 1738, and runs thus,—

"One Benjamin Lay, a little whimsical fellow, having wrote a book against keeping of negroes, highly reflecting on Friends for so doing, this day appeared in the Yearly Meeting, and with his back to the gallery fronting the people, with a sword, or tuck in his hand stood, fixed like a statue the whole time. When the meeting broke up, he threw off his coat, and with a loud voice signified that so those who wore plain coats, and kept slaves, should be served. He then took the book,* already prepared with a hole made through it, and as was supposed, a bladder containing blood placed against the hole. Through the book and bladder, [he thrust his sword,] and made the blood sprinkle about, declaring that it was by such cruel practices the negroes were brought from their own country, &c., [inquire the words.] He had been there some days, and during the whole time, declared his food was acorns and peaches only."

The attention of the Yearly Meeting being drawn to Benjamin Lay and his book, John Kinsey was directed to draw up an advertisement for insertion in the newspapers, exonerating the Society of Friends from any responsibility relative to his book or actions. In pursuance of the directions given, John Kinsey had the following inserted for a few weeks in the "American Weekly Mercury" and the "Pennsylvania Gazette."

"It is now some months since a book was published in this city with the title of 'All slaveholders Apostates,' in the preface to which are these words, viz. 'These things following are so far from offending or grieving my very dear Friends called Quakers, who love the Truth more than all, that it is by their request, and desire that they are made public.' From which paragraph it is not improbable some readers may be persuaded to believe the author was one of the people called Quakers, and that his book had been printed at their request, especially were they to be altogether silent on the occasion. Therefore, they have thought fit, and hereby do give public notice, that the book aforesaid contains gross abuse, not only against some of their members in particular, but against the whole Society; that the author is not of their religious community; that they disapprove of his conduct, the composition and printing of his book; and, therefore, are not to be accountable for its contents.

By order of the Yearly Meeting, &c.,
JOHN KINSEY, Clerk."

His eccentricity was not confined to acts, bearing testimony against slavery. John Forman used to relate what he saw Benjamin do, by way, as he supposed, of a testimony against smoking toba He came into a meeting for worship, during holding of the Yearly Meeting, with three l tobacco pipes stuck in his bosom, and took a on the steps between the galleries where the and women ministers and elders sat. When thought the meeting was about over, he rose dashed one pipe among the men ministers, among the women ministers, and the third am the congregation assembled. It does not ap that he said anything, but by the act merely w ed to imply that they were men and women o classes, guilty of the sin of smoking.

Beside this testimony against smoking, he another against drinking tea. This probably a from an idea, that tea was a luxury, causing expenditure of much money, and producing li good. His wife had been probably a tea drink and when Benjamin thought it necessary to b a public testimony against the practice, he had tea service to begin with. Taking the cups to market-place in Philadelphia, he commenced bre ing them to pieces. A number of boys gathe round, and one, a stout youth, stepping beh the light little man, adroitly slipped his head tween his legs, and suddenly rising, lifted him and carried him off, whilst the other boys sa the balance of the tea-set from destruction, taking them away.

(To be continued.)

* Probably, a copy of his own.

Selected.

It is our comfort while we are obnoxious to many accidents of life, that we are under the c of one who directs contingencies, and has in hands the management of everything that is ca ble of annoying or offending us; who knows assistance we stand in need of, and is always re to bestow it on those who ask it of him. The tural homage which such a creature bears to infinitely wise and good a Being, is a firm relia on him for the blessings and conveniences of l and an habitual trust in him for deliverance ou all such dangers and difficulties as may befal The man who always lives in this disposition mind, has not the same dark and melancholy vie of human nature, as he who considers himself strictedly from this relation to the Supreme Bei At the same time that he reflects upon his o weakness and imperfection, he comforts him with the contemplation of those divine attribu which are employed for his safety and welfi He finds his want of foresight made up by Omniscience of Him who is his support. He not sensible of his own want of strength, when knows that his Helper is almighty. In short, person who has a firm trust on the Supreme Bei is powerful in His power, wise by His wisdo happy by His happiness. He reaps the benefit every divine attribute, and loses his own insi ciency, in the fulness of infinite perfection.—*Addison.*

Cost of books among the Ancients.—What immense reduction has been made in the price books by the invention of the art of printing. is recorded of Plato, that although his pater inheritance was small, he bought three books Phylolaus the Pythagorean for ten thousand narii nearly $1500. We are also informed t Aristotle bought a few books belonging to Sp cippus the philosopher, for three attic talent sum equivalent to about $2,800. St Jerome, a ruined himself by purchasing the works of Orig

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"Always remember that you are in the mi of temptations and never more so than when n pleased with outward objects and intercourse.'

The *Novel*, strictly so called, is substantially moral. Of the class, *as a whole*, it is easy to ve that their tendency is not *good*. They are er the handmaids of vital godliness; and even h of them as claim to be the pleaders of mora- , miserably fail of their object, and *often* stul- or destroy the special virtue which they pre- d to exalt and protect. * * They uniformly e false impressions and views of life, and com- sion their devourers into this plain matter-of- world, to be victims of disappointment or ctacles of indecision. They help to make and eep *thousands* among the silliest and most less of mankind and womankind. They con- ne, for the most ignoble of ends, hours and years precious time, never to be redeemed. They are proper and peculiar food of worldly minds, and ecule the plain and wholesome nourishment ich soberminedness requires. They are sad lers to the fervency of devotion * * There er was an eminently pious man a novel reader. *Selected from "The Narrative of A. M. Macfar- e of Scotland."*

Epistle of George Fox.

My dear Friends,—Keep your first love in the th, power, and Seed of life in Christ Jesus; for s last night, as I was lying in my bed at Amster- n, I had a great travail in the holy Seed of life peace, and my spirit was troubled with that rit of strife and separation. I saw it was a troying spirit, and did speak not only to get over Seed, but to destroy it, and to cat out the minds he people from it by strife and contention; and, ler pretence of standing for the ancient truth, work is to root it out, and destroy the appear- e of it, to set up itself. It is a creeping spirit, king whom it can get into; and what it cannot itself, it stirreth up others to do, and setteth ir spirits afloat with the dark wisdom to des- y the simple. This spirit is managed by the nce of the air, and leadeth some to do things ich they would have been ashamed to have done nen, which doth unman them; and they would have suffered them, if they had kept to the der principle of God, which leadeth to peace. s a despising, back-biting, secret, whispering rit, a sower of dissension, and a taker of advan- e of all prejudiced spirits, that are disobedient their first principle, and love of truth, and 'etteth into hatred; so it begetteth all into that rit, whose work is to destroy both the good hin and the good order without. Nay, it would t could, destroy the government of Christ, and order of the gospel to set up its own will and rit, which is not of God; and, under pretence crying down man, is setting up man and gather- into a separation of disobedient men, who float ve their conditions. This spirit which neither eth in the truth, nor its order, but opposeth m that do, I cannot express it, as I see it and work, whose end will be accordingly. There- e, Friends, I am to warn you all that have not t your simplicity, not to touch it, nor to have y unity with it, lest you be defiled, and lose your rnal estate, and everlasting portion; and that r inward man, which is after God, may be pre- ved, and Christ may reign in all your hearts. will be very hard for those that are joined with m, ever to come down to truth in themselves, see their own conditions, and to have that spirit strife and contention (which eateth as a canker) ought down in them; which is carnal and slay- the tender babe which was once begotten in mselves. The Philistine is got up in them, t stoppeth the wells and springs, maketh a great stle, and is crying up men, and pleading for them, tead of Christ. So, Friends, strive not with them, but let those take them that cry them up. Keep you to the Lord Jesus Christ, with his light, that cometh from him, that he may be your Lord; and ye in him may be all in unity, in one light, life, power, and dominion in Christ your head. The God of peace, and power preserve you all in Christ Jesus, your Saviour; and out of and from that mischievous spirit which is idle and slothful, as to the work of the power, and Spirit, and light of God, and Christ. Its very act worketh strife and disturbance against the peace of the Church of Christ. It thinks, in its wilfulness, stubbornness, and unruliness, to set up itself, and in that to have peace; but destruction will be the end of it, and it is sealed for the fire and eternal judgment. Therefore let Christ, the Seed, be the head and crown of every one of you, that nothing may be between you and the Lord God. Be not deceived with vain, feigned or rough words; for Satan is transforming himself as an angel of light to deceive; but God's foundation standeth sure, and God knoweth who are his, and will preserve them upon the rock and foundation of life, in his peaceable truth and habitation, that in the same they may grow. Keep out of strife and contention with it, after ye have borne your testimony in the Lord's power and truth against it, then keep in the truth; for it hath a life in scribbling, strife, and jangling, because it would enlarge itself, and bring others into its misery with the airy power, and would get power over the good, disjoin people from it, and so commit rapes upon the simplicity by its subtility. But I do believe the Lord will defend his people, though he may try them and exercise them with this spirit for a time, as he hath done in days past, in other vessels it hath made use of, as it doth of these now, who have a more seeming fair outside, but foul, rough and rugged enough, within, against the Seed of Christ as ever were the Pharisees to destroy it. They, under a pretence of preaching Christ, are destroyers and crucifiers of him, and killers of the just, not only in themselves, but are endeavouring with all their might, to destroy it in others, where it is born. Pharoah and Herod slay the young Jesus in the spirit, as the old did. I feel it worrying them. That is got up to be king, which knew not suffering Joseph. But God will plague him, and the Seed will have more rest, and be better entertained in Egypt than under Herod, into whom old Pharoah's spirit is entered. He that hath an ear to hear, let him hear; and an eye to see, let him see, how this spirit hath transformed in all ages against the just and righteous; but mark, what hath been its end? The Seed reigneth, glory to the Lord God over all for ever! His truth spreadeth, and Friends here are in unity and peace and of good report, answering the good, or that of God in people. My desires are, that all God's people may do the same in all places, that the Lord may be glorified in their bringing forth much fruit that is heavenly and spiritual.

Amen. G. F.

Amsterdam, the 25th of the Seventh mo., 1677.

The Largest Mill in the World.—The largest and most comprehensive mill in the world is the Pacific, at Lawrence, Mass. The floor surface of this immense structure is 16 acres. The largest mill in England is 11½ acres. There are now in operation 40,000 cotton spindles and 10,000 worsted spindles; and these are to be increased to 80,000 and 20,000 respectively. There are 1200 looms in operation, to be increased to 2,400. These, with 2000 persons produce 300,000 pieces of cloth per annum—one half de laines. The weekly consumption of cotton is 20,000 pounds, or 1,500,000 pounds per annum, and 500,000 pounds of wool. Once a month, the two thousand persons assemble at the cashier's office, where he pays out $50,000 to them for wages, appropriating to each one the exact amount she has earned.

Selected.

WE WOULD SEE JESUS.

We would see Jesus—for the shadows lengthen,
Across the little landscape of our life—
We would see Jesus—our weak faith to strengthen
For the last weariness—the final strife.

We would see Jesus—for life's hand hath rested,
With its dark touch upon both heart and brow;
And tho' our souls have many a billow breasted,
We see them rising in the distance now.

We would see Jesus—other lights are paling—
Which for long years we have rejoiced to see—
The blessings of our pilgrimage are failing—
We would not mourn them, for we go to thee.

We would see Jesus—yet the Spirit lingers,
Round the dear objects it has loved so long;
And earth from earth will scarce unclose her fingers,
Our love to Thee, makes not that love less strong.

We would see Jesus—sense is all too blinding,
And heaven appears too dim—too far away;
We would see thee to gain a sweet reminding
That Thou hast promised, our great debt to pay.

We would see Jesus—this is all we're needing,
Strength, joy and willingness, come with the light,
We would see Jesus, dying, risen, pleading,
Then welcome day, forever farewell—night.

Collieries on fire.—There are now four collieries on fire in various parts of the coal region. The first is at Coal Castle, the second at Tamaqua, the third at Beaver Meadow, and the fourth on the Mill Creek, between St. Clair and Port Carbon, in a colliery which belongs to Wallace and Rothermell, which has been unworkable for the last three weeks, though we are informed that the fire has been smouldering there for several years, and as yet, we believe, no steps have been taken to extinguish it—neither has any attempt been made, as far as we can learn, to extinguish the fire at Beaver Meadow. At Coal Castle, the "Burning Jugular," has for many years attracted attention and afforded paragraphs for the papers. The fire still smoulders in its vast caverns, beneath the Broad Mountain, but its progress is evidently slow, as the small quantity of atmospheric air that can penetrate through the thick strata of earth and ashes which cover it is not enough to support combustion; neither can it penetrate beneath the water-level, and its ravages have been and still are confined in a western direction. If the Jugular unites with the Mammoth, as it undoubtedly does, there may be reason to suppose that it will, in time, if not subdued or cut off, communicate with it—but the danger cannot be great, since the coal in that direction has been generally extracted above water-level.

There is every prospect of extinguishing the fire in the Tamaqua vein, notwithstanding public opinion to the contrary. The former unsuccessful attempt does not by any means render future attempts abortive. On the contrary, the result of the first trial was such as to warrant new efforts to extinguish it, and so complete are they now that there seems to be no chance for a second failure. The mode made use of by R. A. Maingy, which is the same as that used for the same purpose, with invariable success in the mines of Great Britain, will extinguish the most extensive fire, if properly brought in contact with it, as effectually as if the burning mass was plunged into the Pacific. The gas will be ejected into the burning mine, for two or three weeks longer, until the ignited body is entirely enveloped and saturated with it, and then the locality of the fire will be allowed to remain for two or three months, completely enclosed and

isolated from the atmosphere before being again opened. The damage sustained by the burning of the coal will be very small. The fire having fortunately originated in an old pillar, many hundreds of yards from the main body of coal above water level, and the cost of extinguishing it will be, for the object to be attained, comparatively trifling.—*Pottsville Miners' Journal.*

For "The Friend."

Happy Prospects.

No doubt all my readers know how exhilarating is a pleasant prospect; my young readers especially, and we have all been young, though years or sickness may now have worn off the enthusiasm of youth. For myself, I try to have always some pleasant prospect before me to stimulate me to industry, and to throw its sunlight over the hill-country through which life's pathway lies. Many a time when one or another care or thing to be done has weighed heavily upon me, I have laid some simple cheering plan to occupy the earliest leisure, and it would surprise me how quickly that leisure would come; and if the plan proved but an air-castle, who shall say the air-castle did no good? And even now when the spring shall open upon us, and the earth shall blossom, with the blue and gold of the skies, I have in prospect a long talked of journey, and the present is shaping itself accordingly, and listlessness and discouragement are dispelled by its hopeful rays.

But listlessness, and discouragement and disappointment, though neither easy nor agreeable, are among the trifling ills of life. There are great and heavy ones, to which no social plans are commensurate, which the "hope set before us" alone can brighten. And it was of the journey we have all to take, that I was thinking as I took up my pen—a journey so great and so wonderful that I marvel, it is not always in our thoughts. Its termination will open the eyes of the blind, give hearing to the deaf, and speech to the dumb. It will unfold the deepest mysteries; it will teach the sum of truth. If we are prepared for it, it will reveal to us such beauty and glory as even our hearts have not conceived; it will make all pain to cease, bring all doubt to an end, show to us the reason and the cause of all things!

There need be no fear of disappointment respecting this journey, therefore, my friends, let us keep it ever in view. How little will all other prospects seem with this glorious one kept constantly before us! How much of our thoughts will it occupy, and how diligently will we work that we may be ready by the time. And if we find that do all we can, we cannot of ourselves make ready for this journey, and we have a friend, who, we know, is willing and waiting to help us, how gladly and gratefully will we accept His aid! The Son of the King of that wonderful country to which our journey tends, will be to us such a friend. He will give to us the robe of His righteousness if we will deny ourselves, and let fall our own. He will clothe us with humility if we will cast off pride. He will give us the shield of faith, if we will renounce unbelief. He will gird on us the whole armor of God if we will throw down the armor of the creature. If we resist the promptings of our evil passions, by Him our feet will be shod with the preparation of the gospel of peace; and from Him we will receive for an helmet, the hope of salvation!

Thus equipped for the journey to joys unseen and full of glory, how great would be our solicitude lest contact with the world and the things of the world, should tarnish the fitting apparel granted us, to appear before the Sovereign of that glorious land. How we would shrink lest the pleasures of time should leave a stain, how rejoice if trial and crosses brighten our armor! How insignificant would be our temporal disappointments with this transcendant prospect before us! How cheerfully we could bear; how hopefully labour with an eye to this recompense of reward!

But without this sufficient attire, the glorious prospect and all the peace and contentment—all the hope and confidence and joy it bestows—must give place to doubt and dismay—to an uneasy consciousness present with us, that we are busy about, we know not what, that we are making friends with a thief and a robber, that all is vanity and vexation of spirit. And the prospect before us must be a fearful looking for of judgment and fiery indignation!

May we then work diligently with fear and trembling to gain possession of these faultless garments, have them in *daily wear*, and watch and pray lest an enemy steal them from us. Then assuredly we will be enabled in everything to "give thanks," to "rejoice in the Lord always," and in *all* trials and afflictions to look forward, believing they are but for a moment, and will work out for us a far more exceeding and eternal weight of glory!

F——, H——, Pa.

For "The Friend."

"My Light is gone Out."

This was the solemn and impressive language of one, who a few moments afterwards fell back in his chair and suddenly expired. The thread of his life was suddenly snapped, the poor frail tenement of clay returned to the earth from whence it came, and the immortal soul to God who gave it, there to receive the recompense of reward for the deeds done in the body. He was a man who had sought the honours and treasures of this world, and had not sought in vain. In seriously considering this circumstance and the solemn lesson it is calculated to impress upon our minds, I have remembered the language of our blessed Saviour, "What is a man profited, if he shall gain the *whole world*, and lose his own soul, or what shall a man give in exchange for his soul?" I well remember an old man, with whom I was intimately acquainted when a child, whose all-absorbing concern was, how he could make and save money, and when reminded of the uncertainty of time, and the awfulness of an endless eternity, he used to reply, that he hoped, just before his end, he would be enabled to commit his soul to the keeping of Jesus and he believed it would be well with him. And thus, day after day, and season after season, rolled away, until in advanced age, he was brought down upon a sick bed; here he lingered about five weeks, mostly wandering in his mind, and near the solemn close, instead of imploring the mercy and forgiveness of our blessed Redeemer, his last words were—*an awful curse.* Though young at the time, my thoughts still turn at seasons to the remembrance of the solemn considerations awakened in my heart, by his sorrowful end.

How many of us up and down, even in our favoured Society are practically putting off the great work of our soul's everlasting salvation, for a death-bed opportunity; are in effect saying, by and by, "at a more convenient season," we will prepare for these things. Let us remember it is emphatically declared, "my spirit shall not always strive with man;" and if we are resolved to go on pursuing the pleasures and treasures of this transitory world, and neglecting or putting off the all important concerns of our future welfare, "In a day when we look not for him," our master may call for us, saying, "Steward, give an account of thy stewardship, for thou mayst be no longer steward."

Then perhaps the language may be applicab
us, which was addressed to the rich man form
who had laid up "much goods for many yea
"Thou fool! this night thy soul shall be requ
of thee, then whose shall those things be, w
those hast provided?" What then would be
situation at that awful hour, no tongue, may
quately express. But if we may be favoure
experience our days' work going forward in
day time, happy shall it be for us in the great
of account, toward which we are all fast hasten

The Immensity of the Universe.—As a pro
what a vast book the visible heavens are, and
of the diligence of the student, man, in turning
its leaves, Dr. Nichol, in his work describing
magnitude of Lord Ross' telescope, says
Lord Ross had looked into space a distance s
conceivable, that light, which travels at the
of 200,000 miles in one second, would requi
period of 250,000,000 of solar years each
containing about 32,000,000 of seconds, to
the intervening gulf between this earth and the
motest point to which the telescope has reac
How utterly unable is the mind to grasp e
a fraction of this immense period. To conc
the passing events of a hundred thousand y
only, is an impossibility, to say nothing of mill
and hundreds of millions of years.

Mummies.—The mummies of Egypt are so
times quarried by the Arabs for fuel, and, whet
those of the Pharaohs, their wives, their priest
their slaves, are split open and chopped up
the same indifference as so many pine logs.
gums and balsams used in embalming them h
made them a good substitute for bituminous c
and thus the very means employed to preserve t
have become the active agents for their dissipati

For "The Friend

Faith and Trust in the Lord.

In 1670, the British Parliament passed an
against seditious conventicles, designed to prev
Friends from holding their religious meetings, s
jecting them where five persons or more were
sent, to a fine of five shillings each, and two
pounds for a preacher, which the company w
liable to pay if the preacher had not the prop
to be distrained, or did not reside in the pl
Persecution followed the passing of the act to a v
severe degree. Many Friends were beaten w
swords and pikes and muskets, so that their bl
ran to the ground; and the informers were
eager in hunting their prey, that they repor
meetings where there were none. At Droitw
John Cartwright came to a Friend's house,
sitting down to supper prayed before they
which was heard by an informer, the room be
next to the street. He thereupon went imm
ately and informed that there was a meeting
that house, and obtained a warrant to distr
the goods, and when he came riding with them
the evening, he fell from his horse and broke
neck, thereby getting his death instead of the p
which he hunted after. Such a state of deprav
and blindness to the rights of religious persc
among a people having the opportunities of c
cation and possessing talents of a high grade
almost incredible. The principles and the sp
of the gospel have surely exerted a powerful
fluence since that period, as no such law could
enacted or enforced at this day, either in Gr
Britain or in this country. We often dwell u
the great wickedness and the want of truth,
justice and sincerity, conspicuously prevalent e
among many professing christians, besides the inf
lity in which hundreds are lost to all sense of the

religion; but we have need to be on our guard
just the insinuations of a false spirit, tempting
o believe that Satan will finally prevail, so as to
waste the kingdom of Christ in the earth. That
devil is permitted to use great power and to
ate divisions in church and state, by which he
ks to weaken the hands of righteous men, there
be no doubt. He is also striving to destroy
ir faith in the mercy and goodness of the Lord
ovah, and in the certainty that his power is
r all the powers of darkness, and that he will
nifest it to the exaltation of the kingdom of his
r Son, and to the unspeakable consolation of his
ldren, who mourn over the wickedness that is
the world.

t is one of the peculiar artifices of the evil one,
ile he lulls many into ease and indifference
but the cause of religion, to magnify in the view
onest souls, the trials and dangers of the day
which they live, tempting them to cast away
shield of faith, wherewith they have often
nched his fiery darts, that he may thereby pre-
l upon them to throw down their armor, and
ggle onward no longer. This is a powerfully
tting temptation, and particularly upon those
o have often proved in their prime, the com-
sionate regard of the Great Captain of salvation,
ivering them out of the hand of their cruel
my, and enabling them to put him to flight;
who, in the decline of their natural vigour of
ly and mind, and for their humiliation, experi-
e at times the spring of divine life seemingly to
m almost dried up, and are encompassed with
rs, that they shall be entirely deserted. In this
e they cannot always see the goodliness of the
ts of Jacob and the tabernacles of Israel, com-
able to the glory of Lebanon and the excellency
Carmel and Sharon, but conclude that in the pre-
t state of the church, the gold has become dim
t the fine gold so changed, that there are few
who steadily uphold the ark of the Lord's tes-
onies, and the order of the gospel, and that
se precious testimonies are in danger of falling
the ground.

But how much better for each one to keep his
turned to the Holy One of Israel, praying to
ve it afresh anointed to see his own condition;
at the Lord calls him to leave undone and to
and humbly and fervently asking Him for
ength to perform his will. When a host com-
sed the city in order to take the prophet, Elisha's
vant said, "Alas, my master, how shall we do?
d he answered, fear not, for they that be with
are more than they that be with them. And
sha prayed and said, Lord, I pray thee, open
eyes, that he may see. And the Lord opened
eyes of the young man; and he saw and behold
mountain was full of horses and chariots of fire
nd about Elisha. And when they came down
him, Elisha prayed unto the Lord and said,
ite this people, I pray thee, with blindness, and
smote them with blindness, according to the
rd of Elisha;" and thus their evil purpose was
eated. The Lord's hand is not shortened; nor
angel of his presence withdrawn from his
rch, and he can as easily defend it, as he de-
ered the prophet from his enemies at that day.
e need more of the faith, and the patience, and
steadfast obedience of the saints. For want
keeping the word of the Lord's patience, and
during the emptying, reducing dispensations of
inscrutable wisdom, many are not furnished
h the supplies of living faith which they would
erwise be favoured with. But where the Lord's
pensations are rightly abode under, he that
unds to heal again, renews the faith of his chil-
n, enables them *to trust in Him in whom is
rlasting strength*, and then he casts up the way
for them to walk in, and anoints them with
the unction from the Holy One, by which he
afresh qualifies them for his work.

George Fox was remarkable for sympathy with his suffering brethren, and from living experience, could testify to the power of the Grace of God to support and carry through, and give the victory over all temptation, and the afflictions to be endured for the Church. In the year 1655, he addressed them in this wise: "My dear Friends, in the power of the everlasting God which comprehends the power of darkness, and all the temptations in it, in that power of God dwell; which will keep and bring you to the Word which was in the beginning; which will keep you up to the life, and to feed upon the same over the power of darkness. In that ye will find strength, and feel dominion and life, and that will let you see over the tempter; and into that the tempter cannot come; for the power and truth, he is out of. In that life dwell, in which ye will know dominion. Therefore, let your faith be in the power, and over the weakness and temptations, and look not out at them; but look in the light and power of God, at the Lord's strength, which will be made perfect in your weakest state. Look at the Grace of God in all temptations, to bring your salvation, which is your teacher to teach you. When ye do look or hearken to the temptations, ye go from your teacher, the Grace of God, and so are darkened. The Grace of God is sufficient in all temptations, to lead out of them, and to keep over them."

Another epistle "to Friends to keep in the life, out of janglings," says, "Friends, stand faithful to your measures of the gift of God, which cometh from Him, who was before the world was made, that ye may stand over the world, and all the betraying spirits in it, that nothing may reign but life in you all. And keep out of janglings and parties, in that which is able to keep you above them all to God; and in that all wait. And the bustlings of the world keep out of, *in the covenant of peace with God.*

THE FRIEND.

THIRD MONTH 22, 1856.

We have received three communications on "Separations" in our religious Society; one from Maryland and one from N. England advocating them under certain circumstances, and one from Ohio disapproving of them as a means for maintaining or promoting the truth. The discussion of the subject in "The Friend," being unlikely to promote harmony, it is deemed better that it should not be continued. We mention this, that the writers may not think their productions treated with disrespect.

We insert on another page a review of the new edition of Hepworth Dixon's Life of William Penn, from the London Athenæum.

It is an account of the manner in which he meets the charges against William Penn, in the new volumes of Macaulay's History of England. Our readers, we think, will agree with us in thinking the refutation complete, as far as it goes. We shall insert the whole refutation, as soon as we receive the volume.

The London Leader, a well conducted weekly paper of the same politics with Macaulay, in noticing the work of Dixon, observes,—

"In this argument, Mr. Dixon has the advantage over Mr. Macaulay. He has concentrated his attention upon Penn. Mr. Macaulay has studied events and men in groups. Mr. Macaulay allows his rhetoric to escape his facts; Mr. Dixon tests every statement by a close and penetrating analysis. It would have been fortunate, had historians of every age been watched by critics as vigilant and as largely informed. We think that Mr. Macaulay is bound to modify his assertions, or to vindicate them by additional evidence. At the same time he may have judged from impressions produced by a multiplicity of the flying satires of the day, and as Mr. Dixon will acknowledge, it is impossible by an exact reference to justify an impression. From the facts that appear, however, and from the inferences they permit, the general case against Penn has failed.

"Mr. Dixon's biography of Penn occupies a permanent place in the library of historical memoirs. It has passed out of the courts of criticism. We have, therefore, restricted our notice to the mere preface, which deals with new aspects of an old topic. The narrative itself is a master-piece, pictorial, bright, and written with as much integrity as eloquence, and will increase in popularity, as the study of English personal history becomes more general."

SUMMARY OF EVENTS.

EUROPE.—The steamship Arabia brought Liverpool dates to the 1st inst. The Arabia encountered no ice on the passage.

The Peace Congress.—Three sessions of the Congress have been held in Paris, but the proceedings have not been suffered to transpire. The first meeting was held on the 25th ult., at which Count Walewski, the French Plenipotentiary, presided. After exchanging credentials, a written guarantee was signed by the members not to divulge the proceedings until the Conference closed its sessions. An armistice has been decided on, to continue until the end of the present month, which is, however, not to affect the blockade of the Baltic ports. Orders have been forwarded to the Allied Generals respecting the armistice. It is stated that Napoleon has intimated to the Generals and Admirals in Paris, that they probably will not be required to return to the Crimea. Leave of absence is now freely given to the officers on duty in the Crimea. The Allies are about to destroy the sunken ships in the harbour of Sebastopol by dropping heavy shells designed to explode beneath the water. Vienna advices state that Ismal Pacha succeeds Omar in the Asiatic command. Omar recently demanded from the Porte the appointment of Minister of War, and on his refusal resigned.

RUSSIA.—The Government has directed the immediate issue of treasury notes, amounting to 21,000,000 roubles. Large amounts of specie have been recently forwarded across the Prussian frontiers into St. Petersburg. Three thousand men were employed day and night in the construction of a triple row of piles across the Gulf of Finland, six miles from Cronstadt, behind which is the Russian steam fleet, consisting of 18 ships, 14 corvettes and 70 gunboats.

GREAT BRITAIN.—The latest intelligence from India states that the kingdom of Oude has been formally annexed to the British dominions. On the 27th ult., the Lord Mayor of London assembled a party at the Mansion House to meet the American Minister, prior to his return to the United States. Buchanan was not present, having been invited on the same day to dine with the Queen. The Lord Mayor made a speech, regretting Buchanan's absence, as the reception he would have met with from the representatives of the leading interests of England would have proved to him the absence of all unfriendly feelings with regard to America, and that the interests of commerce, peace, civilization and humanity were too powerful to permit a collision between the two countries. Similar feelings were expressed by other speakers, including Cobden and Earl Elgin.

Liverpool Market.—Cotton was unchanged in price; the sales of the week were 66,000 bales. Breadstuffs have declined. Philadelphia and Baltimore flour was quoted at 36*s.* a 37*s.* Western Canal, 34*s.* a 36*s.* Consols, 91¾ a 91¾.

JAPAN.—On the 14th ult., the schooner Page arrived at San Francisco, from Hakodadi, (Japan) whence she sailed First mo. 6th. On the 11th of Eleventh mo. last, at 10 o'clock, P. M., a violent earthquake occurred at Jeddo, which is reported to have destroyed 100,000 dwellings, 54 temples, and 30,000 of the inhabitants.

The horrors of the scene were increased by fires breaking out in thirty different parts of the city. The earth is said to have opened and closed over thousands of buildings with their occupants. The shock was severe at Simoda. The Japanese treaty with the French was not yet concluded. There had been 78 arrivals of ships at Hakodadi, since the port was opened to foreigners. The Bay of Hakodadi was covered with ice on the 2d of First mo., and the snow was three feet in depth in and around the town on the 6th of First mo. The Page brought a miscellaneous cargo from Japan, which, it was believed, would find a good market in San Francisco.

MEXICO.—The Mexican Congress met on the 17th ult., with eighty members in attendance. The opposition to the government of President Comonfort appeared to be subsiding. Revolts which had broken out at various points, had been quelled, and the whole country was undisturbed, except in Puebla. The priests are severely censured for their support of the revolutionists, who are endeavouring to throw Mexico again into anarchy. The pretext is, that the present government is inimical to the church.

NICARAGUA.—Walker is reported to have seized all the boats of the Nicaragua Transit Company. He has also annulled their charter, and granted a charter to a new company. His Commissioner to the Republic of Costa Rica was rejected by that Government. Guatemala and the other Central American States have formed an alliance, offensive and defensive, against the Nicaraguan Walker government, and were making ready to expel the invaders.

UNITED STATES.—*Congress.*—In both Houses the Kansas question has been discussed with much earnestness. A bill for the improvement of the Ohio river has been referred in the House of Representatives to a Select Committee A bill establishing a uniform rule of naturalization, and repealing the present laws, has been referred to the Committee on the Judiciary. A bill to remit and refund the duty on railroad iron, has been referred to the Committee of Ways and Means.

New Hampshire.—The Americans and Republicans carried the State at the election last week. They elected a majority in both branches of the Legislature.

Kansas.—The Free State officers elected under the new State organization in Kansas, were sworn in at Topeka on the 4th. In order to avoid any difficulty with the Federal Government, the Legislature will merely meet and elect two United States Senators to complete their representation in Congress, and then desist from further proceedings until the State is admitted.

New Orleans.—On the 7th, the lower cotton press was destroyed by fire with most of its contents. Loss, $180,000.

California.—On the 15th ult., the people of San Francisco were alarmed by an earthquake of considerable violence. It occurred at 5.23 in the morning when most of the inhabitants were asleep, but they were generally roused from their slumbers, and great numbers of them rushed into the streets in extreme terror. The vibration was from N. E. to S. W., and the first movement of the earth was very sudden, causing the buildings to sway to and fro heavily; afterwards the vibrations were short and rapid. They were attended with a report resembling the discharge of distant artillery, but the noise was continuous, consisting of a deep, low rumbling sound. The walls and plastering of many houses were cracked, and in some instances the latter fell off, but no buildings were thrown down, or even seriously injured. At San Jose the shock was quite severe, but it does not appear to have been felt over the State generally. Six persons had been heavily fined in San Francisco for keeping gambling-houses. Much surprise and indignation were felt in consequence of the appointment of a professional gambler, named McDuffie, to the post of U. S. Marshal for the Northern District of California. It was presumed the President must have been imposed upon by false representations. About thirty lives were lost by the explosion of the steamer Belle, in the Sacramento river on the 5th inst. The miners were said to be doing well. The melting of the snows on the mountain tops furnished them with the requisite supply of water for washing out. Captain Zerman and the party of Expeditionists who sailed from here in the Archibald Gracie and R. Adams to Lower California, have been captured by Gov. Blancarte, and sent to Mazatlan. The California farmers had nearly done sowing their wheat.

Virginia.—The House of Delegates of Virginia last week, having declared, in a preamble, that the Fugitive Slave Law is a nullity in the Northern States; as a fair deduction from the assumed case, they also declare that it is the duty of the Federal Government to make full compensation to the owner for the loss resulting from the escape of slaves into free territory.

New York.—Mortality last week, 434. The Chief of Police states the whole number of arrests for vagrancy and drunkenness for the last six months to be 25,091, being a large increase upon the previous six months. Houses are said to be in great request, and rents have advanced 30 per cent. from last year.

Philadelphia.—Mortality last week, 230. The expenditures on account of the public schools for the year ending Tenth mo. 1st, 1855, were $520,786. The number of pupils instructed in them, was 54,813—28,150 boys and 26,661 girls. The number of teachers was 935, of whom 854 were females. The city tax for the present year has been fixed at $1.90 on every hundred dollars assessed. Last year it was $1.50. One of the persons convicted of a violation of the law prohibiting the sale of liquors on the first day of the week, having brought the case before the Supreme Court, that tribunal has given its decision fully sustaining the law in question, and affirming its validity.

Frightful Disaster.—On the evening of the 15th inst., between eight and nine o'clock, the steam ferry boat New Jersey left Walnut street wharf for Camden, with passengers estimated at from 75 to 100 in number, most of whom were residents of Camden. The boat attempted to make the usual passage through the Wind-mill island canal, but this was found to be impracticable on account of the ice. It was then backed out and turned northward so as to cross the bar above the island. When nearly opposite Arch street, the boat was discovered to be on fire below deck, near the smoke stack. An attempt was then made to get to Arch street wharf, which was nearly successful, but the flames had progressed so rapidly, raging around the pilot house and the engine, that both engineer and pilot were driven from their posts before the wharf was quite reached. The boat being now unmanageable, was carried out by the flood tide, and drifted helplessly up the river, until burned to the water's edge. In order to escape the flames, most of the passengers threw themselves into the river—many of these were drowned; others were picked up by boats, or saved themselves by swimming to the shore or to vessels in the harbour. Some were burned to death. It is probable that about fifty persons of both sexes perished by this mournful catastrophe.

Miscellaneous.—Indemnity.—The Legislature of Kentucky at its recent session enacted a law making all the cities and towns of the State responsible to the owners, for property destroyed by mobs.

Railroad Disaster.—On the 10th inst., a terrible accident occurred on the Seaboard and Roanoke Railroad, near Margarettsville, and 16 miles from Weldon, N. C. At a point where the road is carried over tressel work, thirty feet high, the engine ran off, followed by the whole train. The cars immediately took fire, and were entirely consumed with a great quantity of valuable freight. Four persons perished in the flames, and a number of others were much injured.

Steamboat Collision.—On the 8th, a collision took place on the Ohio river, between the steamboats Henry Lewis and E. Howard, which caused the former to sink in three minutes, in twenty feet water. The H. Lewis had a full cargo for New Orleans. About twenty persons were drowned. Among the passengers were four of the Cincinnati fugitive slaves, including Margaret and her infant child. The slaves were on their way to Arkansas. The child was drowned, and the others saved. The wretched mother exhibited no other feeling than joy at the loss of her child.

The Population of Pittsburg, and the seven or eight boroughs which surround it, is set down at the present time at 122,620, being an increase of 55 per cent. in less than six years.

The First Ship Load.—Ship Vanguard has arrived at London with a cargo of rice, from Madagascar, being the first importation of the kind direct from that island.

Georgia Gold.—The editor of the Savannah News recently saw two nuggets of gold from the Parks Mine, in Columbia county, Ga. One of these masses of solid and pure gold weighs 1400, and the other 1031 dwts.

RECEIPTS.

Received from Asa Garretson, agt., O., for B. Michener, $4, vols. 28 and 29; from M. Atwater, N. Y., for Mary Brownell, $1, to 27, vol. 29, for E. T. Weaver, $3, to 27, vol. 29; from C. Bracken, agt., O., for J. Hirst, Abm. Packer, $2 each, vol. 29, for Saml. Fisher, $2, to 23, vol. 30, for Isaac Mitchel, $4, vols. 28 and 29; from Lewis Forsythe, Del., $2, to 23, vol. 30.

TRACT ASSOCIATION.

The annual meeting of the Tract Association of Friends, will be held in the Committee-room on Arch street, at 8 o'clock of the evening of the 26th instant. Those interested in the object of the Association invited to attend.

NATHAN KI
Philad., Third mo. 19th, 1855. Clerk.

WEST-TOWN BOARDING-SCHOOL.

The Winter Session of the School will close on 11th of Fourth month, and *not on the 4th, as was neously stated in the late notice.*

The Summer Session will commence on Second the 12th of Fifth month.

Application for admission must be made to Jo Snowdon, Superintendent at the school, or to Jo Scattergood, Treasurer, No. 84 Arch street, Phila phia.

West-town, Third mo. 3d, 1856.

"A concise account of the Religious Society of Frie commonly called Quakers, embracing a sketch of t christian doctrines and practices."—pp. 136.

This little book is designed to present to inquir both within and without the pale of the Society, a c densed view of the principles and testimonies of Frie It contains a sketch of the rise, organization and cipline of the Society, of its belief in the fundame doctrines of Christianity, its views on worship, mi try, prayer, war, oaths, public fasts, slavery, trade business, simplicity of apparel, the plain language disuse of compliments, names of the months and day the week, moderation and plainness in living, amu ments, reading and music.

It is for sale at Friends' Bookstore, 84 Arch str and Uriah Hunt & Sons, No. 44 N. Fourth street.

WANTED.

A suitable Friend and wife, to superintend the sch and manage the farm belonging to Adrian Quarte Meeting, Michigan. Apply to Richard Harkness, Adri or Samuel Satterthwaite, Tecumsey, Mich.

Friends' Boarding-School for Indian Children, at Tunessassah.

A man Friend is wanted to aid in carrying out concern for the improvement of the Indians.

Application may be made to JOSEPH ELKINTON
377 S. Second str
THOMAS EVANS,
Philad., Eleventh mo. 1st, 1855. 180 Arch str

DIED, at his residence in Stanford, Dutchess cou N. Y., the 27th of Eleventh month last, STEPHEN UR in the 74th year of his age. He was a member of St ford Monthly Meeting, and an upright faithful elder many years. He was one of the first to detect and plore the unsoundness of Elias Hicks, and in subseq years, when writings were circulated in the Socie calling in question the soundness of some of the d trinal views of our worthy ancient Friends, he w equally vigilant and discriminating, and bore a decid testimony against them; expressing near his close, t it was a great comfort to him *then*, that he had inva ably done so. His end was peaceful, and his frien have the comforting assurance, that the Master wh he endeavoured to serve, seeing his day's work w finished, has in great mercy gathered him to his ev lasting reward.

——, at Someston, Belmont county, Ohio, 22d of Fi mo. last, after an illness of three weeks, EDMUND G BINS, son of Joseph and Peninah Gibbins, aged thirte years. Whilst in health, he spent most of his leis time in reading "Piety Promoted" and other books o similar character. When brought to a bed of sickne he was anxiously concerned for the future, and wh informed that it was not probable he would recover, was much affected, and expressed a desire to live, t said if it was the Lord's will, he was resigned. He c served, "I have been too light and airy, but it is a gr satisfaction that I have been preserved from using p fane language," and expressed a desire, should l "dear Lord spare" him, to be more diligent in the tendance of meetings. He was repeatedly engaged supplication, and a short time before his close, he ba those around him affectionately farewell, saying he w willing to die, and there was nothing in the way. articulation became too indistinct, for all that he sa to be understood, but the closing sentence was audib "O Lord, receive my spirit, blessed and adored be t name forever and forevermore. Amen."

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From Chambers's Journal.

w the Woods and Forests affect the Rain.

me few years ago, a note of alarm was sounded the injurious consequences of cutting down ts. Something that Humboldt had written quoted as a warning to those who would per- n disregarding the teachings of such experi- as was then available. By felling the trees e slopes and summits of mountains, said the an philosopher, two calamities are prepared oming generations; namely, scarcity of fuel carcity of water. And he assigned as a rea- hat by the great evaporation from leaves, an nt of moisture is diffused through the atmo- e, which, wafted by winds, waters wide dis- of country. Moreover, woods shelter the d beneath, and materially retard the evapo- of the water that falls as rain; consequently, rings are kept flowing, rivers do not dry up, he lowland cultivator can always depend on istant hills for the means of irrigating his

e question once started, became of too much tance to be slighted—great interests were ed in it. Most people remembered to have something about the prodigious waste of r by enterprising Yankees in their advance West; but at the same time a notion pre- that to clear the land was a public and pri- enefit. And now and then a grumble went und of the papers about the mismanagement Woods and Forests; but this was a new f the matter. Could it be true that the ts of civilization were in such a dilemma? cut down the forests, we deprive ourselves l and water; if we do not cut them down, all we obtain corn-fields?

ts were called for, and were from time to ublished in the scientific journals. The re- ns concerning forests that prevailed on the ent, were shown to have reference to the which had been signalized. The British ation had a report on the subject at their h meeting in 1851, embodying a large t of highly valuable information.

ar as this information goes, it confirms the thrown out by Humboldt. It is interesting e respects than those immediately concern- we hope to show before finishing our article. alley of Aragua, in South America, affords rkable example of increase and decrease of rresponding with increase and decrease of

'It is completely enclosed by high ranges giving rise to various streams and rivulets, the waters of which form a lake at the extreme end of the valley. The lake has no exit, and its superfluous waters are carried off by evaporation. Between 1555, when it was described by Oviedo, and 1800, when it was visited by Humboldt, the lake had sunk five or six feet, and had receded several miles from its former shores; the portion of the basin thus left dry appearing the most fertile land in the neighbourhood. These effects were ascribed by the eminent traveller to the destruction of the trees on the mountain. When the war of liberation broke out, agriculture was neglected, and the wood from the hills being no longer required by human industry, a great jungle began to prevail over all. The result was, that within twenty years, not only had the lake ceased to subside, but began once more to rise and threaten the country with general inundation.' Other cases precisely similar might be cited; but we take one in which there were means for measuring the alterations. At Marmato, a mining district amid dense forests in the province of Popayan, a decrease of the streams that drove the stamping-mills was observed, proportionate to the clearing of the woods. The mills served as gauges, and gave pretty accurate measures of the diminution, which went on to such an extent that, at the end of two years, there was an anxious cry: What shall we do for water? The defect was the more unaccountable, as the fall of rain had not diminished. The clearing, though sufficient to cause a local disturbance, had not affected the general climate. By way of experiment, the cutting down of the woods was stopped: and gradually the rivers resumed their former flow. In the tropics, this result would naturally be produced more rapidly than in northerly latitudes: the quick-growing vegetation sheltered the soil, checked evaporation, and the surface-water, retarded in its flow, found its way slowly and steadily to the beds of the streams.

The same thing has been noticed around Rio Janeiro: the terrible droughts which at times afflict the Cape de Verd Islands are attributed to loss of wood; and in Madeira, a change of climate has been observed since the island was first discovered, from the same cause. There is less humidity than formerly. The Socorridos, the largest river, was at one time deep enough to float timber to the sea; while now, except in occasional floods, it is a mere rivulet, scarcely discernible in its loose stony bed. The soil of Madeira is so light and porous, that it speedily suffers from deprivation of moisture. The fact was early noticed, and a law was passed forbidding the cutting down of trees near a spring or source of a stream; but as Portuguese laws are too often disobeyed, the evil has gone on increasing. The foliage is of a nature to favour a large deposit of dew; so large, indeed, as to keep the ground underneath constantly moist. Thus, the trees become condensers between the atmosphere and the earth. The well-known trees on Ferro, one of the Canaries, present undoubted evidence as to the condensing function. They are always wrapped in a cloud, from which they so rapidly and effectually draw off the moisture, that a continuous stream flows down the stem into reservoirs made to receive it. They are perennial fountains for the inhabitants, who prize them highly.

Every one has heard of the destruction of trees in the Spice Islands by the Dutch, who, to increase the value of their monopoly, cut down nearly all the spice-bearing woods, and thereby converted the islands into deserts: even now, those once luxuriant ocean-ringed oases have not recovered from the effects of such wicked waste. At Penang, the Chinese settlers make such reckless havoc in the clearings, that the English governor has prohibited any further cutting down of trees on the hill-slopes. These slopes are too steep for permanent cultivation, and the Chinaman was content to get one crop from the virgin soil, and then clear another spot; but this short-sighted process is happily checked. Besides the effect on the climate, the trees preserve the soil on the abrupt declivities from being washed away. To come to Europe: springs that once flowed in the highlands of Greece, have disappeared since the trees were cut down that formerly sheltered them. 'In Switzerland,' says Dr. Balfour, 'it has been perfectly ascertained, that rivulets formerly full have shrunk or dried up coincidently with the denudation of the mountains, and that they have once more returned to their former size on the woods being restored.' It appears to be certain that the planting of trees on the slopes of the French Alps has prevented the occurrence of the 'torrential floods' that once devastated the lower valleys. We may add, but without attaching any importance to it, that Pliny mentions the occurrence of contrary instances, where, by the cutting down of trees, the water that had nourished their roots bubbled up to the surface in springs. Cassander's troops, he remarks, were struck by those outbursts while felling timber for their intrenchments on the Balkans.

Another consideration presents itself: besides the dearth of fuel and water, consequent on the decrease of forests, there are the danger and destruction from torrents and floods that follow as a natural consequence. As Humboldt says: 'The beds of the rivers, remaining dry during a part of the year, are converted into torrents whenever great rains fall on the heights. The sward and moss disappearing with the brushwood from the sides of the mountain, the waters falling in rain are no longer impeded in their course; and instead of slowly augmenting the level of the rivers by progressive filtration, they furrow during heavy showers the sides of the hills, bear down the loosened soil, and form those sudden inundations that devastate the country.'

Clearly, civilization and nature do not always go hand in hand in the promotion of social interests, as we may see in our own highly cultivated country. Forests we have none to speak of; but improved drainage is attended at times with consequences such as are mentioned above. The rain-water, instead of lingering on the fields and in the ditches, now runs off so rapidly that the rivers cannot discharge quickly enough, and the consequence is an inundation. In some places, there are ten floods now for one formerly. The farmers on the levels of the eastern counties of England can tell of how many times their hay has been drowned in the course of a single season. But to return to the

forests. In St. Helena, the quantity of wood has been considerably increased of late years by planting; and, as careful observation shows, the quantity of rain has increased—almost doubled since the great Napoleon was a prisoner at Longwood. And now the destructive floods, which used to follow every storm, have entirely ceased. In 1849, there had not been one for nine years; nor have we heard of any since. In the neighbouring island of Ascension, as the report states, 'a beautiful spring, situated at the foot of a woody mountain, was observed to diminish in flow as the trees were cut down, and to vanish altogether when the wood disappeared. After a few years, during which no water flowed, the mountain became wooded again; the stream began to run, and, as the vegetation increased, resumed its former volume.'

We have abundant evidence of a similar kind from India—a country where the phenomena occur on the grandest scale. The average yearly rainfall along the shores of Hindostan is from sixty to eighty inches; but in the interior, at elevations 2000 to 4500 feet above the sea, it amounts to 200 inches. On the great plateau, however, and in places scant of trees, the fall is not more than from ten to thirty-five inches. The change is not gradual, but sudden: of little wood, you may safely predicate little rain. Humboldt mentions the great plain he travelled over between the Andes and the Orinoco, as extremely arid and desert-like, though, according to the early settlers, it was once well watered and sprinkled with forests.

Scarce as wood is in some parts of India, it is so abundant in others, that any recommendation in favour of economy is treated with a laugh. Protect the forests, indeed! Let us take a glance at what goes on in the magnificent teak-forests of Tenasserim and Malabar. The Parsee merchants go with the wood-cutters, and chop down spars of from five to nine inches diameter, and seventy-five feet long, without regard to the future condition of the woods, and with so little regard to the demand, that one observer saw hundreds of these spars rotting on the beach. In the Canara forests, the jungle-people 'girdle' the largest, as the Americans call it, and set fire to the rest; and then, without stirring the soil, sow millet or castor-oil among the blackened stumps; and after taking one or two crops, repeat the process in another spot. Thousands on thousands of acres have been destroyed in this way. 'Far as the eye can reach,' says Superintendent Onslow, 'not a tree is to be seen. It may be supposed,' he continues, 'that clearing the forest would make the country more healthy; and so it would, if the clearing were more permanent: but the forest is now destroyed only to be replaced by a thick jungle of rank vegetation, still more unhealthy,' as it impedes the circulation of the air. In some of the clearings, it was found that scores of sandal-trees had been destroyed, worth from five to fifteen rupees apiece, and gamboge-trees innumerable. The more intelligent among the natives of this Mulnaad (rain-country) complain of want of rain: the fall is not of the same amount as formerly.

'To give you some idea of the waste of valuable and ornamental timber in this country,' says Captain Harvey, in one of his letters, 'I will just mention what I discovered at Hyderabad. I was in want of light-coloured wood for picture-frames, and applied to the regimental contractor. What was my surprise to find that every third or fourth log in his great store of firewood was most beautiful satin-wood of large size! Only imagine the victuals of a whole regiment, not to say of a large community, being cooked with satin-wood!' Look also at what took place on the demand arising for gutta-percha as an article of commerce. Two hundred weights of this useful product were exported from Singapore in 1844; but such was the increase, that in three and a half years from that time, not fewer than 270,000 trees were felled for the sake of their sap, without a single effort being made to replace them.

According to Dr. Cleghorn, the natives were thinking of abandoning a tract about fifty miles from Coimbatoor, which had lost its rain through the loss of trees. Dr. Gibson, who travelled through part of the Bombay presidency, after an absence of fifteen years, saw great changes for the worse, and from the same cause. A similar change has been noticed in the Neilgherry Hills. The proprietor of a coffee-plantation near Bangalore, 'when clearing fresh ground which was watered by an excellent spring, was warned by the natives not to clear away the trees in the immediate neighbourhood of his spring; he disregarded their warning, cut down the trees, and lost his stream of water.' Such instances are numerous, as also those of clearing ravines for cultivation causing the disappearance of the brooks that once flowed refreshingly through them. From Afghanistan to the Burmese frontier, the phenomena have been observed as cause and effect.

Such an accumulation of facts forced itself on the attention of the authorities in India, and a system, on a small scale, has been commenced for restoring, at great labour and expense, what has so long been wasted. So far the results are satisfactory. The plantations formed along the line of the Jumna Canal very soon paid their expenses, and become every year more valuable. The natives have fallen in with the plan of establishing large mangrove gardens, and improve the trees with good grafts supplied by the government. —— Tucker, one of the European residents, has placed a gold medal at the disposal of the Horticultural and Agricultural Society of India, to be given to the planter of the greatest number of trees in the Agra presidency. In some places, regular plantations of teak are commenced as fast as the full-grown trees are cut down. These measures once taken, the consequences could hardly be other than beneficial in a country where wood is the universal fuel, and the consumers are numbered by hundreds of millions. The very thinnings repay more than the cost of management.

It thus happens that the recommendations of the committee of the British Association for 'careful maintenance, for the 'establishment of nurseries,' the checking of waste, and the planting of woods on 'tracts unsuited for culture,' have been to some extent anticipated. But much remains to be done before the true balance between physical and social requirements will be maintained. The alarming deficiency of rain around Bombay during the last monsoon is attributed to the destruction of the forests.

And in another point of view the preservation of trees becomes of importance—namely, as regards shade. In hot climates, the 'boundless contiguity' of the leafy canopy is appreciated with a feeling to which we of the temperate zone are strangers. In the past ages of India, this thing was cared for. One instance will suffice. During the reign of Akbar, direction was given 'that on both sides of the canal down to Hissar, trees of every description, both for shade and blossom, be planted, so as to make it like the canal under the tree in paradise; and that the sweet flavour of the rare fruits may reach the mouth of every one, and that from those luxuries a voice may go forth to travellers, calling them to rest in the cities where their every want will be supplied.'

Before concluding, we must just mention that an attempt has been made to throw further light on the question by direct experiment. The part
lars, supplied by M. Belgrand, are publishe
the *Annuaire* of the Meteorological Society
France for 1853, and give the results of tw
years' observation in the hilly parts of the P
basin. The author shows that the nature of
soil, as to permeability, has to be taken into acco
as well as the nature of the vegetation. Res
obtained in our climates would not be strictly a
logous with those of the tropics, where the le
never fall, unless the experiments were mad
some of the great European fir-forests, which
tain their resinous foliage all throughout the y

Selected

Truth-telling.

The man who would speak the truth, n
know what he troweth. To do that, he must h
an uncorrupted judgment. By this is not m
the most perfect judgment, or even the most
one but one which, however it may be biassed, is
bought—is still a judgment. But some peop
judgments are so entirely gained over by van
selfishness, passion, or inflated prejudices
fancies long indulged in; or they have the h
of looking at everything so carelessly, that they
nothing truly. They cannot interpret the w
of reality. And this is the saddest form of ly
"the lie that sinketh in," as Bacon says, wh
becomes part of the character, and goes on ea
the rest away.

To speak the truth, a man must not only h
that martial courage which goes out with so
of drum and trumpet, to do and suffer *great* thi
but that domestic courage which compels him
utter *small-sounding* truths, in spite of present
convenience and outraged sensitiveness or sen
lity. He must not be in any respect a slav
self-interest. Often it seems as if but a little
representation would gain a great good for us:
perhaps, we have only to conceal some trif
thing, which, if told, might hinder unreasona
as we think, a profitable bargain. The *true* t
takes care to tell, notwithstanding.

When we think that truth interferes at one t
or another with all a man's likings, and dislik
and wishes, we must admit, that it is the r
comprehensive and varied form of self-de
Truth-telling in its highest sense requires a t
balanced mind. Much exaggeration, perhaps
most, is occasioned by an impatient and e
moved temperament, which longs to convey its
vivid impressions to other minds, and seek
complying, to gain the full measure of their
pathy. But a true man does not think what
hearers are feeling, but what he is saying.
true people are kindred. There is a family
ness throughout them.

* * It is often extremely difficult in the m
things in this world to act truly and kindly
but therein lies one of the greatest trials of a
that his sincerity should have kindness in it,
his kindness truth.

Truth in business.—The more truth you
get into any business, the better. Let the c
side know the defects of yours; let them k
how you are to be satisfied; let there be as
to be found out as possible, (I should say noth
and if your business be an honest one, it wi
best tended in this way. The talking, bargain
and delaying that would thus be needless,
little that would then have to be done over a
the anxiety that would be put aside, would,
in a worldly way be "great gain." It is not,
haps, too much to say, that the third part of
men's lives is wasted by the effect, direct o
direct, of falsehoods. Each man should lo
his own truthfulness, and keep that up, ev

risk of saying, or doing something which may urned to ill account by others. Mere conceal- it is in most cases a mischief. A wise man ld be sorry that his fellows should think bet- of him than he deserves.

Potato Seed.—A quantity of potato seed has y been procured, by the agricultural branch of Patent Office, from Germany, with the view of primenting in the United States with different ties of this so important agricultural staple. curious fact, not generally known, connected the production of potatoes from seed balls is, no two stems will possess precisely the same ities, yet many of the tubers will appear so h alike that, when mixed together, they can- be distinguished by the eye, though it may en that one variety will be four times as pro- as the other, or may be much better in other ects. The tubers raised from the seeds of the ball are also prodigiously diversified in regard olor, being pink, black, red, white, green, yel- &c.; and as to shape, are round, nobbed and d in all proportions; as to size, some of them g no larger the first year than peas, while rs exceed the size of a pullet's eggs; as to liness" some of them completing their growth uly, while others will not put forth their blos- until October; as to productiveness, some t more than two hundred to one, while others give only three or four fold; as to spreading r the ground, some running out to a great nce, others growing quite near to the stem, descending deep into the earth, while others rise to the surface; as to quality, some will ugh and watery, some dry and mealy, some pleasing to the taste, while others will not alatable; as to the stems, some will carry a le rod, others an immense profusion of them, being very luxurious, while others will be fish. In short, as is very remarkable, no sort nnexion will be found to exist between any e peculiarities of the two specimens.—*Wash- on Star.*

Historical Society.

t the meeting on Second-day night, Charles ons presiding:

Francis Fisher called the attention of the ety to the renewal of Macaulay's attacks on iam Penn, in his later volumes. He had d to find a retraction or apology in them for calumnious attacks of the first, after their full absolute disproval; but being disappointed in he felt it his duty to protest on his own part, and part of the Society, against the malignant hos- of the most popular historian of the day. undertook to prove from internal evidence, and Macaulay's own authorities, how utterly e and impossible were the later charges nst the honour and veracity of our great der and lawgiver. J. F. Fisher stated that we expect to receive shortly from H. Dixon, who had access to full materials, a complete refuta-

One of the points Macaulay makes is that n, in his last days, was forsaken by the Society of nds. In answer to this, J. F. Fisher read the wing hitherto unprinted memorial.

testimony of Friends in Pennsylvania concern- their deceased friend and Governor, W. Penn. e find ourselves under obligation and con- both in duty and affection, to give this mark ur love and the honourable regard we bear to nemory of our late worthy Governor and well ved friend Wm. Penn, though it may not be part to attempt so ample and general a testi- y as seems justly called for. By his early incement of the blessed truth, his noble re- signation thereunto, his steadfastness therein, and great services to the church of Christ, as well by incessant labours in word and doctrine (made more extensive by the many excellent writings he hath published) as his valiant sufferings for purity of worship, and the testimony he had received, which, to him, might be the greater trial and conflict, his birth and station in the world placing him more in the notice of those of high rank amongst men than was commonly ye lot of many others of our worthy elders. Neither can it, we presume, be forgotten how, when it pleased the Lord to give some ease to his people, this our dear friend employed the interest he then had with success, and devoted his time and purse to serve not only his friends in their religious liberties, but them and others distressed, or any wanting favour even to ye neglect of his own just interest. But these memorials we leave to be made by those of our worthy elders in Great Britain, who have more instances and greater knowledge of those his traits, services and labours, than many of us can be presumed to be so fully acquainted with.

Yet it becomes us particularly to say, that as he was our Governor he merited from us love and true honour; and we cannot but have the same regard to his memory, when we consider the blessings and ease we have enjoyed under his government, and are rightly sensible of his care, affection and regard always shewn with anxious concern for the safety and prosperity of the people, who many of them, removed from comfortable livings to be adventurers with him, not so much with views of better acquisitions or greater riches, but with the laudable prospect of a retired quiet habitation for themselves and posterity, and the promotion of truth and virtue in the earth.

And as his love was great, and endeavours constant for the happiness of his friends, countrymen and fellow subjects, so was his great tenderness, justice and love towards the Indians, from first to last always conspicuous and remarkable. Here we cannot but gratefully and humbly acknowledge to the gracious God of all our mercies, the wonderful preservation of this colony from such injuries and barbarous depredations as have befallen most others; and add, that we believe the same love wherewith the Lord had so fully and effectually operated on the heart of this our worthy friend was the chief and durable motive of that his affection and kind behaviour towards those people; and was the cause, as he was made a means, of this our peace and preservation; so that his name remains precious even amongst the heathens.

More might be truly said of him, as he was ye Proprietary and Governor of this province, and we now find it our duty (incited thereto by the love of our Heavenly Father in our souls,) to add a few lines concerning him, as he was our worthy Elder, friend and brother in the blessed truth; many of us having been often comforted, edified and solaced with him in the enjoyment thereof. As was his testimony, so was his conversation, edifying and lovely, administering grace and knowledge. His behaviour was sweet and engaging, and his condescension great; even to the weakest and meanest, affable and of easy access; tender of every person and thing that had simplicity of truth or honesty for a foundation.

It was our comfort to understand that, after all his various troubles, trials and afflictions, when in an advanced age, infirmity of body, and a distemper which affected his memory in most other things which befel him, yet the love of God remained with him, and his sense thereof was frequently strong and evident, and, we doubt not, the blessing of the Almighty was his Omega.

So that we have assured hope, those afflictions being put off with his mortal body, immortality is given him by our Lord Jesus, and as he faithfully bore ye cross, the crown (which was his hope and long since in his eye) is his possession; and his soul received into that bliss prepared and appointed for the righteous.

Signed at the time of our general meeting, held in Philadelphia, the 16th First mo., 1718–9 by

Richard Hill,	Pentecost Teague,
Thomas Masters,	Edmond Orpwood,
William Carter,	Jona'th Cocksbaw,
John Goodson,	Evan Owen,
Wm. Hudson,	Edward Jones,
Robert Jones,	Cadwalceder Evan,
Benj. Mendenhall,	Wm. Routledge,
Rees Thomas,	Willoby Warder,
David Brintnall,	Nicholas Waln,
Nath. Stanbury,	Anthony Morris,
Robert David,	Caleb Pusey,
Owen Roberts,	Jos. Kirkbridge,
Francis Daniel Pastorius,	David Lloyd,
Denis Conners,	John Salkild,
Peter Shoemaker,	Thos. Lightfoot,
Randall Malin,	Wm. Baldwin,
Jona't Dickinson,	Wm. Lawrence,
Issac Norris,	Edward Rees,
John Wright,	Thos. Griffith,
Sam'l Preston,	Richard Townsend,
Hugh Durborrow,	Rowland Ellis,
Adam Harker,	Joseph Mather,
Ralph Jackson,	Richard Warder,
Christ'n Blackburn,	John Moore.

Charles Gibbons, in further illustration of the justice of J. F. Fisher's remarks, that the authorities cited by Macaulay did not always sustain him, referred to one of his statements respecting what he calls a dogma of George Fox, that "a Christian was bound to face death itself rather than to touch his hat to the greatest of mankind." "When Fox was challenged to produce any scriptural authority for this dogma," says Macaulay, "he cited the passage in which it was written that Shadrach, Meshech, and Abednego were thrown into the fiery furnace with their hats on; and if his own narrative may be trusted, the Chief Justice of England was altogether unable to answer this *argument*, except by crying out 'take him away, jailor!'" For this statement, Macaulay cites Fox's Journal, page 166.

C. Gibbons said that the very authority on which Macaulay relies, convicts him of the grossest prevarication. When Fox and his friends were taken into court, they stood with their hats on, and the journal cited by Macaulay narrates that "Judge Glyn, a Welshman, then Chief Justice of England, said to the jailor, 'What be these you have brought here into the court?' 'Prisoners, my Lord,' said he. 'Why do you not put off your hats?' said the judge to us. We said nothing. 'Put off your hats,' said the judge again. Still we said nothing. Then said the judge, 'The Court commands you to put off your hats.' Then I spake and said, 'Where did ever any magistrate, king or judge, from Moses to Daniel, command any to put off their hats, when they came before them in their courts, either amongst the Jews, (the people of God,) or amongst the Heathen? *And if the law of England doth command any such thing, show me that law either written or printed.*' The judge grew very angry and said, 'I do not carry my law books on my back.' 'But,' said I, '*Tell me where it is printed in any statute book, that I may read it.*' Then said the judge, 'Take him away, prevaricator! I will ferk him.' So they took us away, and put us among the thieves. Presently after, he called to the jailor, 'Bring them up again. Come,' said he, '*where had they hats from Moses to Daniel?* Come, answer me; I have you fast

now.' I replied 'Thou mayest read in third of Daniel that the three children were cast into the fiery furnace by Nebuchadnezzar's command, with *their coats, their hose, and their hats on.*' This plain instance stopped him; so that, not having anything else to the point, he cried again, 'Take them away, jailor.'"

The Chief Justice was entirely worsted in the encounter; but Macaulay seems to consider that a historian may suppress the truth whenever it conflicts with his own prejudices, or suits his own purposes to do so.

Epistle of George Fox.

Friends,—You that keep your habitations in the truth, that is over all, see that it is the same spirit that leads the backsliders and apostates now, from the spiritual fellowship and unity of God's people, and the church of Christ, that led Adam and Eve from God, and the Jews from God and his law, to rebel against his Spirit. This spirit is the same that was in the world, which got into the Jews, when they were gone from the Spirit of God; and then they turned against God, and his prophets, and against Christ and his apostles. This spirit led them to be as bad as Pilate or worse. The enmity or adversary got within them, against the truth, and them that walked in it, and the Spirit of the Lord; so that they killed and destroyed the Just. This was the spirit of the devil, the destroyer, who sought not only to destroy the truth, but the order of it, and them that walked in it, when true Christianity was planted among the possessors of the light, grace, and truth, and the holy gospel faith and Spirit, who enjoyed Christ in their hearts. But when some began to err from the Spirit and faith, to hate the light, disobey the gospel, turn the grace of God into wantonness, walk despitefully against the Spirit of grace, turn from the Truth, crucify to themselves Christ afresh, and put him to open shame; these were they that let in the spirit of the world; who held the form of godliness, but denied the power thereof; and troubled the churches in the apostles' days; when the spirit of Satan had got into such, they were more troublesome to the church than the open persecutors that were without; these got into the assemblies to deceive the hearts of the simple, having the good words, fair speeches, and sheep's clothing. Paul, Peter, John, Jude and James had much to do with such, to keep them from troubling the church of Christ; for they are out of the life, power and Spirit; therefore, the apostles of Christ exhorted the saints to keep to the Word of life within; to the anointing, to the grace, truth and Holy Spirit in their hearts. This foul spirit will profess all the Scriptures in words; but by the Spirit of God, which is holy, this spirit is tried, and its fruits. So the apostates went from the power and Spirit of God, and turned against the prophets and the martyrs of Jesus; and became the whore, whose cup all nations drank of. The dragon with his tail threw down many of the stars, and would have devoured the woman with his flood; but the woman, the true church, was preserved; for the gates of hell cannot prevail against her; and then the dragon made war with her seed. So the dragon, the whore, the beast, and false prophets, all made war against the Lamb and the saints; but the Lamb and the saints will overcome them all, and will have the victory. And now the everlasting gospel is preached again to all nations, tongues and peoples; and many are gathered into the gospel, the power of God, are turned to the light which is the life in Christ, are grafted into him, and are come to walk in the order of the new covenant of light and life, in the gospel of peace and salvation. The same spirit that opposed the apostles and churches in their days, opposes now; yea, it is the same that opposed Christ, and disdained him that disdaineth God's servants now. The same that opposed the prophets, and rebelled against Moses, opposes and rebels against God's servants and people now. It is the same dark, blind, disobedient, faithless, wilful, jealous spirit, that persecutes, some with the hands, others with the tongue. It is the same spirit of enmity, the adversary and destroyer, that tempted Adam and Eve to disobey God, and deceived them; which deceived the Jews, and tempted them, and deceived all those that went from the church, in the apostles' days. And it is the same spirit that is now going about, sometimes like a roaring lion, sometimes like a twining serpent to tempt, to deceive, and to devour, in those who have fair speeches, good words, and sheep's clothing, in a form of godliness, and under pretence of light and liberty, but who deny the power thereof, and inwardly are ravening wolves; and if it were possible, they would deceive the very elect. But the elect are in the covenant of light and life, and in the power of God over them, and in Christ who will grind them to pieces; and will slay all his enemies with his spiritual sword, who will not have him to rule over or in them.

In Christ, all his people have rest and peace, who is their sanctuary over all storms and tempests. In Christ the sanctuary, no deceiver nor destroyer can come; for he is a place of sweet rest and safety. Hallelujah! praise the Lord for his sanctuary. Amen. G. F.

London, 1681.

Volcanic Explosions in Arkansas.

The Little Rock Gazette has the annexed interesting letter from a correspondent in Johnson county, Ark., dated Clarksville, January 5:

On the 3d day of December last a singular noise was heard here. It has been differently described by those who heard it, as like a blast in a well, the explosion of a meteor, or a single distant clap of thunder. So far as ascertained, nearer the centre, or place of explosion, there was a rumbling and a sensible vibration of the earth.

Much speculation was had as to its cause. It was not probable that it was thunder, for it was mid-winter and the sky was clear; nor blasting in a well, for people do not work in wells in the wet and wintry season. Upon inquiry we found that the explosion had been heard as far as Fort Gibson, and generally in a circle whose diameter is two hundred miles, and expected to find some notice of it in the papers of your city. The other day, Col. Logan, of Scott county, visited our city, and gave us an apparent solution of the mystery.

It appears from his statement that Wm. Gipson, while bear hunting on Christmas day, attempted to cross Dry Creek mountain, situated in T. 5 N., R. 26 W., but found the mountain to be on fire. Gipson describes it as sending forth smoke at the top, which at night has a ruddy glare and is visible for miles. For several acres around, the leaves appear to have withered on the trees during the summer. The ground is heated, and on the sides of the mountain are numerous fissures, through which hot vapour is constantly escaping. Gipson says that the steam or vapour was so hot as to be painful to the hand when held over it. He was so much alarmed that he did not venture far up the mountain side, nor did he state that there was a crater, or discharge of lava, &c. However, Col. Logan has promised to visit the volcano, which is within five miles of his residence, as soon as he arrives at home, and write to me a full and particular account thereof, which I will orward to you.

But the knowing ones here say, that the noise or explosion on the 3d of December last, did not p ceed from the volcano in Scott county, but fr an eruption in this county, at a spot on the sou side of the river, below Pittsburg, and not far fro the residence of Col. Hardwicke. A place h been lately found there, where the earth h bursted or broken up, throwing out huge mass of rock, earth, &c.

This latter supposition agrees with the suppos direction of the noise from this place. They s that this volcano in Scott county has been in an i cipient stage for eighteen months past; that t fact of Gipson stating that the leaves on the tre appeared to have withered during the summer, an the roots of the trees appeared being gradual destroyed by the subterranean heat, antedate th day of the explosion heard lately. In further sup port of their opinion, they cite the fact that a eruption took place some ten years ago in th county, near the Newton county line, in T. 12. N R. 23 W. It occured during the night, threw u huge boulders of rock weighing several tons, we heard at a great distance, and, in fact, was a sma local earthquake. So, too, some fifteen years ag a tremendous explosion was heard in Yell an Johnson counties, the cause remaining unknow until a short time thereafter, when a hunter cros ing the Magazine Mountain found where it had bee rent asunder—absolutely split in two, leaving cleft or fissure varying from two or three feet as many inches in width.

Selected.

I have lying before me a sermon very recentl delivered in one of our large cities, and printe only for private circulation. I will borrow it closing paragraph:—"My hearers, be cautione against such abuses. Let us bridle our tongues Let us put a check upon our curiosity. 'Do you own business.' Next to your own, be careful o your neighbour's reputation. Be slow to believ aught against him. Give no credence to flyin reports. Reject unfounded insinuations. Pay n attention to rumours that go about like orphans i the world, or foundlings whom none dare own Remember, 'that what everybodysays must b true,' is a sophism worthy of the father of lies As matters stand, everybody's word is worth no body's taking. If you hear against your will, de mand proof of what you hear. Let not the scarcity of truth be atoned for by the abundance of affidavits Keep truth on your side. Speak evil of no man If your neighbour injures you, tell him his fault alone. If he wish it, forgive him. Be no busy body. Hate tale-bearing. O, if all would d thus!—would their not be a millennium? Bu poor, weak, perverse human nature! wicked an inexcusable, as well as human! Alas my hearers!" —*Late Paper.*

When we are shaken with an uncommon, un expected stroke in our experience, we are like the needle in the compass-book, greatly agitated, and it will take some time before we settle so as to be able to traverse truly; but by centering in a state of quietness and acquiescence to the Divine will we shall feel the influence of the heavenly attraction, and our spirits will be directed in the right line of duty, to our own and the Master's praise. —*T. Neale.*

I have sometimes thought, it is not a hard thing to follow Truth when it is exalted, and triumphs over all and reigns in glory; then many will speak well of it; but when it comes to suffer, be buffeted, mocked and reviled, then comes the trial of our love, and we see many who are not willing or able to bear these things.—*Deborah Bell.*

Selected.

SEEING A SUN-DIAL IN A GRAVE-YARD.

Gray dial-stone, I fain would know,
What motive placed thee here,
Where darkly opes the frequent grave,
And rests the frequent bier;
Ah! bootless creeps the dusky shade,
Slow o'er thy figured plain:
When mortal life has passed away,
Time counts his hours in vain.

As sweep the clouds o'er ocean's breast,
When shrieks the wintry wind,
So doubtful thoughts, gray dial-stone,
Come sweeping o'er my mind.
I think of what could place thee here,
Of those beneath thee laid;
And ponder if thou wer't not raised
In mockery o'er the dead.

Nay, men, when on life's stage they fret,
May mock their fellow-men;
In sooth, their soberest freaks afford
Rare food for mockery then.
But ah! when passed their brief sojourn,
When heaven's dread doom is said,
Beats there the human heart could pour
Light mockeries o'er the dead?

The fiend unblest, who still to harm
Directs his felon power,
May ope the book of grace to him
Whose day of grace is o'er;
But never sure could mortal man
Whate'er his age or clime,
Thus raise, in mockery o'er the dead,
The stone that measures time.

Gray dial-stone, I fain would know
What motive placed thee here,
Where sadness heaves the frequent sigh,
And drops the frequent tear.
Like thy carved plain, gray dial-stone,
Grief's weary mourners be;
Dark sorrow metes out time to them,
Dark shade marks time on thee.

I know it now: wer't thou not placed
To catch the eye of him
To whom, through glistening tears, earth's gauds
Worthless appear, and dim?
We think of time, when time has fled,
The friend our tears deplore;
The God whom pride-swollen hearts deny,
Grief-humbled hearts adore.

Gray stone, o'er thee the lazy night
Passes untold away;
Nor were it thine at noon to teach,
If failed the solar ray.
In death's dark night, gray dial-stone,
Cease all the works of man;
In life, if heaven withhold its aid,
Bootless these works, and vain.

Gray dial-stone while yet thy shade
Points out those hours are mine,—
While yet at early morn I rise,
And rest at day's decline,—
Would that the sun that formed thine,
His bright rays beamed on me
That I, wise for the final day,
Might measure time like thee!

Hugh Miller.

It seems to be a reigning error among some, duce all religion into benevolence, and all be ence into alms-giving. The wide and com- ensive idea of christian charity is compressed he slender compass of a little pecuniary re- This species of benevolence is indeed a t gem among the ornaments of a Christian; y no means furnishes all the jewels of a crown, derives its lustre from the associated ra- e of every christian grace."—*H. More.*

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e, asking Diogenes, how he might order him- best? he said, "By reproving those things in lf which thou blamest in others." And, on demanded, what was hardest? answered, "To ourselves, to whom we are partial."

For "The Friend."

Early Anti-Slavery Advocates.

BENJAMIN LAY.

(Concluded from page 220.)

The following address to ministers has no date to it.

"Abington, between 11 and 12, after a good meeting at Oxford, where were 6 males and 4 contra.

"Dear Friends,—I remember, about 40 years ago I kept my elder brother's sheep, and the pretty lambs and their dams would be quietly, sweetly, and prettily feeding together,—a very beautiful and comely sight to see. But if a stranger, my Friends, the stranger, came near with his dog, (the dog sucks the blood, which is the life of the sheep,) and if this dog fell a barking, yawling, or howling, among the sheep and the pretty dear lambs, immediately they left their feeding, and ran for their dear lives. So, they would be scattered, and scattered, although there was or might be a great flock of them together. Sometimes, I must confess, I have been a little careless and sleepy like some other shepherds, and then the sheep would go wandering about over hedge and ditch, and get into my neighbour's corn and do mischief; and then it was very hard for me to get them out of the corn, and into order again. Sometimes it would cost me many tears. Sometimes, if the sheep and lambs were not gathered before night, in the dark the dog would come and bite many of them, and suck their blood, and some he would kill. So that would be a grief to the owner, and a reproach to the shepherd.

"So, my very dear Friends, you that are the right true shepherds, that love the sheep more than all things in this world, you can very easily make an application, for it is your life and delight to take care of your father's sheep and his lambs especially, and are grieved when the dog, the blood-sucker, does but bark, and hinder them from feeding. I know what I write, blessed be the name of the good and great Shepherd, forevermore; who laid down his life for his sheep and lambs.

"My dear, faithful Friends, you are much esteemed by me, and your unity in the Father in his kingdom, which is his church, is much more desired by me than all things in this world, I can truly say. It has been much in my mind for a considerable time, to lay before you my concern for having some of our ancient worthy Friends' epistles of warning, reproof, caution and advice to ministers, collected and reprinted; apprehending it may be of some service to have a collection of such as I have mentioned." B. L.

Among Benjamin Lay's sincere friends, and one to whom he gave the right hand of unity, was John Cadwallader, a minister of the gospel, residing at Horsham. Benjamin wrote many letters to John, some of which have been printed. We give some extracts from one, on the ministry.

"Dear John,—This morning, as I was in my garden pulling up some weeds, it came in my mind what was objected against me lately, by one that ministers amongst us, N. A., [Nicholas Austin,] and hath for near twenty years; that I was for setting up some ministers, and pulling down others. Dear Friend, I must confess I do not approve of a false minister, much less to set him up, neither would I pull down the true * * * *. If one should ask any Friend, even a false minister himself, if we might at any time receive or do aught to encourage a false minister, or approve, join and unite with him in prayer or in his testimony, he would answer in the negative. * * But then, says he, who shall be judge? Why, truly, I may say if we have no judgment in our goings and doings, we are in a very poor dark condition, as false ministers and prodigals would have us, that we might receive such husks as they have to feed swine withal. The true children in the true kingdom cannot feed on such chaff. If they offer to receive it by conniving at or seemingly approving of, or joining with such swinecherds, they will be in danger of being choked. * * * If any one offers to prove or make manifest [to the false ministers] their pretension to preaching is all deceit and cheat, and that their seeming seed-corn is nothing but chaff and husk, their peace flies away at once. This I have often seen in England, here, and elsewhere. * * * * There are some others amongst us, I am well satisfied, that have been favoured with a part and a portion, and a good portion, too of the ministry, with the saints and faithful ones, and have reigned with them in the firmament of God's power, and I would to God that they did so reign still! But alas! alas! some of these are fallen, not from words, but from life, and that is all in all. The dragon's tail hath prevailed, drawn them down to the earth—they smell and savour of it, who were once fresh and lively, feeding in the green pastures. They loved to sit in silence in meetings—silent as a flock of sheep and lambs in a field, sweetly feeding, without noise of words. But alas! some of these are grown restless and uneasy in sitting in silence, but must and will be hammering and tampering, especially, if they feel but a little tickling of some former or old experience, or a drop of wine in their old bottle, undigested and unrefined, thick and muddy, the bottle not being very clean. Having a strong opinion of their own performances, and a rich conceit of the great good they do and have done; to work they go, with noise of words, and oftentimes no sense. Then comes forth the tongue of the Egyptian sea, and the language of Ashdod is heard, and the linsey-woolsey garment is seen, and the plowing is managed with the ox and the ass joined together. Poor plowing with beasts so ill-matched, so unequal in their nature and stature; one drawing one way, and another another way. Then the field is sown with two sorts of seed, may be a little good, and a great deal of bad. I wish these plowers and sowers would stand still a little, and look over the field they have plowed and sown, and behold the produce of their labours.

"Those that go forth with sparks of their own kindling, shall lie down in sorrow. Oh, that these would wait for the still small voice, that would direct them aright, when and what to speak to the people, and when to be silent; and not go forth in the hurry and bluster of their own spirits in their own time; but wait the Lord's time, not in the fire, nor the wind, nor the earthquake, where the pure Truth is not known, nor its voice heard."

On one occasion, when the ground was covered with a deep snow, Benjamin Lay, on a meeting-day, stationed himself by the gateway into the meeting-house yard, with his right leg and foot bare to the snow and frost. When reasoned with for exposing himself to the danger of sickness or disease in so doing, he promptly replied to some who held slaves, "Ah! you pretend compassion for me, but you do not feel for the poor slaves in your fields, who go all winter half clad." In thus acting, he probably had some one whom he wished particularly to rebuke.

One of his neighbours who held slaves, had often been laboured with by him, in fruitless endeavours to convince him of the iniquity of the practice. Failing in argument, he one day undertook to give a practical evidence of one of the evils belonging to the system of slavery. His neighbour had an interesting son, of about six years of age. This child, Benjamin, met at a distance from his home, and with kindness led him to his

habitation, where he contrived so to amuse the boy that he kept within his house all day. Towards evening, seeing the parents of the boy coming towards his house, evidently in deep distress, he went to meet them. To his inquiries they answered, "Oh, Benjamin, Benjamin! our child is gone; he has been missing all day." To this he replied, "your child is safe in my house, and you may now conceive of the sorrow you inflict upon the parents of the negro girl you hold in slavery, for she was torn from them by avarice."

Roberts Vaux narrates, that a person whom he calls "Governor Penn" in the text, and Richard Penn in a note, with Benjamin Franklin and some others, induced by curiosity, paid Benjamin a visit, before he had removed from his cave house. According to this narrative, Lay received his distinguished visitors with politeness, and after some interesting conversation with them, had his table set for dinner. It was plentifully provided with vegetables and fruits, and of these he invited his guests to partake. His language was more bluntly honest than would have been agreeable from any one else than a humourist; but from him, nothing of course would give offence. He said, "This is not the kind of fare you have at home, but it is good enough for you or me—and such as it is, you are welcome to eat of it." If this interview took place before the death of his wife, as it appears in the narrative we have been quoting, the visitor must have been either Thomas or John Penn; Richard was not then in America.

Lay continued his labours in the anti-slavery cause, arguing, distributing pamphlets, contending in season, and out of season, with all who came in the way. He intruded into other places of worship, beside those of Friends, and was often carried out of them. He was naturally a shrewd man, and was of a ready wit, and thus those who disputed with him, were often more than matched. When Captain M'Pherson, the privateersman, undertook to make diversion for a company riding with him, at the expense of Lay, who was walking into Philadelphia, he singularly failed. "Sir, your humble servant," cried M'Pherson. "If thou art my servant, clean my shoes," retorted Lay. Taken a little aback, the captain then inquired if he could tell him the direct road to heaven. "Do justly, love mercy, and walk humbly with thy God," was the prompt and appropriate answer. Mortified, and doubtless conscience-stricken, the man of rapine and blood rode on, feeling that he had met with a public rebuke which he dare not resent, and that his attempt to raise a merriment at the expense of the humble philanthropist, had but opened the way to his own mortification.

B. Lay would not willingly partake with those who kept slaves. On one occasion, finding a slave in attendance at a house where he was invited to breakfast, he said to the master, "I will not share with thee the fruits of thy unrighteousness;" and immediately departed. He was charitable to those he thought truly deserving, who, by disease or some other dispensation of Providence, were reduced to need assistance, but he had no compassion nor patience with professed beggars. He said, "Any one who is able to go abroad and beg, can earn four pence a day, and that is enough to keep a person above want or dependence in this country." On one occasion, having ascertained that a poor woman needed and deserved relief, he gave his informant some money, saying, "Lay this out for her, but don't let it be known where it came from."

His residence, towards the close of his life, was at the farm of John Phipps, near Abington Meeting-house. Here he enlarged a natural excavation in a bank, until he had made an apartment for reading and retirement. The room is said to have been neatly ornamented with evergreens, and to have contained a well selected library of nearly two hundred volumes. Among other sources of innocent amusement to him, was the preparation of hives for bees, and the watching the habits and labour of those industrious and sagacious insects. He had a large community of them about him, their dwellings extending more than one hundred feet in a continued line. Honey was one of his articles of food.

Concerned members in the religious Society of Friends, had been, from year to year, calling the attention of their fellow members to the subject of slavery, and various steps had been taken to prevent either the importation, selling or buying of slaves. In the year 1758, the Yearly Meeting was prepared to direct that if any one should vindicate slavery, or be concerned in importing, selling or purchasing slaves, they should be considered no longer in unity, and should be prevented from sitting in meetings for discipline, and from subscribing to the funds of the Society. After the Yearly Meeting which took place in the Ninth month, was over, a friend of Benjamin Lay's visited him, and told him of the conclusion Friends had came to. On hearing it, the heart of the weak and feeble old man was filled with pious gratitude and joy. He rose from his chair, and exclaimed, "Thanksgiving and praise be rendered unto the Lord God." He added after a pause, "I can now die in peace."

In the following First month, Benjamin Lay was taken sick whilst from home, and was conveyed to the house of his friend, Joshua Morris. Finding that his close was approaching, he made some distribution of his property, giving forty pounds to the Society of Friends at Abington, for the education of their poor children. He closed his earthly career on the 3d of Second month, 1759,—about two weeks from his first attack.

The character of Benjamin Lay possesses less attraction to my mind than that of Ralph Sandiford. There was more roughness and asperity in it, but not more strength. His arguments are no stronger, even where his denunciations are far more severe, yet he probably, in the overruling Providence of the Almighty, had his use in opening the eyes of some to the enormity of slavery. How much more good he might have effected, had he been always clothed with a gospel spirit in his labours of intended benevolence, we cannot say. One thing we know—his fierceness raised up the spirit of enmity in many, and caused his own path to be unnecessarily rugged. His eccentricities, without doubt, often were the product of insanity, and therefore furnish no proper cause for censure.

Roses propagated by cuttings of the roots.—A writer in the Horticultural Cabinet says: Having been advised to try the experiment of raising rose trees by taking cuttings of the roots, I did so, and found it to succeed admirably. The mode was as follows: The first week in March, I took some of the long, thick, fleshy looking roots of my English, French, Moss and Perpetual roses, and cut them into pieces about three inches long. I then smoothed the surface of a border in front of a peach wall; upon this I laid the roots flat, at about six inches apart; when the roots were placed, I covered them with fine sifted earth, half an inch deep, gently beaten into the cuttings. I then laid four inches more of loamy soil, well enriched, giving the whole a good watering, and when dry, smoothed the surface over with the back of the spade. By the middle of May, every cutting had sent one, and some two strong shoots, and on examination, I found the soil I had covered the cuttings with to be fil with a mass of fine roots. I have anxiously wate the bed, as being in a sunning situation, I fou it got more dry, more especially so, from the l being raised from the old suface of the border would have been better to have sunk it, so as fina to have it even with the surroundings.

The following, which was received several we ago, was mislaid, or it would have been earlier tended to.—*Ed.*

For "The Friend

I should be glad to see published in the colum of "The Friend," Joseph Pike's advice to children on the subject of marriage, but, m particularly, what he says in regard to the duty children to their parents, and parents to their ch dren.*

To be "put in remembrance of things that already know;" has a tendency sometimes "to s up the pure mind by way of remembrance:" O, how I have desired we may individually be w ing to search ourselves, search our own houses our own children, and see if there be *any tha* the Lord's controversy is against. "Let Ephra alone, he hath joined himself to idols." "Ephrai hath mixed himself among the people; Ephra is a cake not turned." "Strangers have devour his strength, and he knoweth it not." Hosea, 8, 9.

May this not be applicable to us as a people, even as individuals; but, may we "gather up t loins of our minds;" "watch and be sober, for t end of all things is at hand." 1 Peter, iv. 7.

Twelfth month, 1855.

"As I have had occasion to mention marriage, is in my mind to add something upon that hea for the instruction and information of you my ch dren, or others, into whose hands this may co it being the matter of the greatest importanc a man's whole life. Marriage is a divine insti tion, and our Lord and Saviour Jesus Christ m in relation thereto, "What God hath joined t gether let not man put asunder," Mark, x. So, the true joining in marriage, is of the Lo and his mind should be sought therein, so far we are capable of knowing it; and though in su undertakings, we are not to expect a miracle confirm it; yet the children of the Lord, walki in his light, having the eye of their mind sing unto him, for his counsel in their choice, and wi sincere desire to know his mind therein, I do firm believe, his holy and divine providence will ha a share in this great and most important affair, a then the choice and joining will have the Lor approbation. But, alas! too many, even amo our Society, for want of first seeking the Lor counsel, by waiting in his light, to be directed him, have, on the contrary, made either outwa beauty, a great portion, or worldly interest t very first object of their choice, by which they ha grievously missed their way, and rendered the future lives uncomfortable. To speak more pa ticularly from my own experience, I can in tru say, I earnestly desired to know the Lord's mi therein; and if I could have known that he ga not his approbation to my choice, I verily believ though in the greatest cross to my own mind, should have declined the prosecution of my inte tion. And therefore, for some time I waited wi a single mind upon the Lord, and with sincere d sires in my soul, to be guided as he should dire me; that if my intentions were not consistent wi his divine will, they might be frustrated some w or other. And in my thus waiting in the ligh

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* See Friends' Library, vol. ii., page 353.

ound in the end great clearness and satisfaction mind to proceed; and it was attended with sev- l signal evidences for my confirmation, that my ice was pleasing to the Lord. * * * "It is very plain that too many unduly covet and e lawful as well as unlawful things. Christ spared the kingdom of heaven to a marriage per, to which many were invited, but none came; y made excuses, one went to his farm, another his merchandize, oxen, &c., and a third had rried a wife; these were all lawful things, and d in their due time and place. But Christ d them, He that loveth father or mother, wife children, brothers or sisters, yea, and his own , also, more than him, were not worthy of him, ther can be his disciple, and that he, who taketh up his cross and followeth him was not worthy him; adding, "He that findeth his life," that in the inordinate love of those things, "shall e it; and he that loseth his life," that is, in ying himself of the inordinate love of these ngs, "shall find it." Matt. x. 37 to 39. Thus plainly appears, that those who were invited to e marriage supper, loved those lawful things, as ms, lands, merchandize, oxen, and wives, more n the Lord, and could not lose their life in the sent enjoyment of them, for the Lord's and the gdom's sake. Thus, a person of moral charac- , who loves father or mother, wife or children, use or lands inordinately, they having too much m in his heart, there is little room left for rist, his life being more in them than it ought be. And if he cannot take up Christ's cross the excessive love of these lawful things, he rtainly loves them more than Christ, and is not rthy of him, neither can he be his disciple. ad let this be an infallible sign or mark to all ose, who say they love God above all, to try emselves by. Most certain it is, that whoever es or delights in anything beyond due bounds, it be ever so good or lawful, sets up an idol in s heart, and worships it, without being a pro- ssed outward idolater, and this is confirmed by cripture, which says, that covetousness is idolatry. y the above we may explain what Paul meant, But this I say, brethren, the time is short; it maineth, that both they that have wives, be as ough they had none; and they that weep, as ough they wept not, and they that rejoice, as ough they rejoiced not; they that buy, as though ey possessed not; and they that use this world, not abusing it; for the fashion of this world sseth away," 1 Cor. vii. 29. In this frame of ind it is, that the lawful things of this world may loved and used in free and single resignation the mind and will of God, and then Christ, our earest Lord, will be loved, served and delighted more than all.

(Concluded next week.)

Verd Antique Marble.—Probably but few of our aders are aware that Vermont is now furnishing eautiful and perfect specimens of what has been ound only among the ruins of ancient Greece and Rome, and known to us as *Verd Antique Marble.* A quarry of this rare and elegant marble was dis- overed, some three years ago, at Roxbury, near Northfield, Vt., on the line of the Vermont Central Railroad. A company was formed and incorporated to work the quarry, or quarries, and are now tak- ng out large blocks, of almost any desirable size, f perfectly sound and beautifully variegated green nd white marble.

This marble has been subjected to chemical and ther tests, to determine its quality and fitness to esist heat and cold, dampness and exposure, and as, thus far, stood these tests triumphantly. It s said to be like, and quite equal to the admired remains of ancient verd antique marble, found in the ruins of Grecian and Roman temples. A quantity of it has been ordered for Washington, to be used in the extension of the capitol. The committee having in charge the Franklin Monument, which is to be erected in Boston after visiting the quarry at Roxbury, have decided to use this marble in the pedestal of that monument. It is easily sawed and chiselled, takes a fine polish, and is adapted to various ornamental uses.—*Bost. Trav.*

For "The Friend."

A Call to the Young.

Oh that the beloved youth of our Society would willingly bow their necks to the yoke of Christ, then would they find it to be easy, and his burden light, and also find rest to their souls. Be entreated by one who loves you and earnestly desires your everlasting welfare, to give diligence to make your calling and election sure. Let not the world nor the things of it, steal your affections from Christ, but let it be the travail of your souls that obedience may keep pace with knowledge. If you are but willing to bear the cross you will be enabled to see with sufficient clearness a way cast up for you to walk in. Though thousands may fall at your side and ten thousands at your right hand; if you are but rightly engaged to listen to and yield obedience to his still small voice in the secret of your hearts, which is sufficient to guide you into all truth, there shall no evil befall you. This is indeed a day of treading down and perplexity, yet this power is the same yesterday, to day and forever. May you look to him in the hour of trial and temptation that shall come upon all flesh to try them that dwell upon the earth, and not look at the frailty and weakness of those that should have stood as way-marks in our society. If our brethern or sisters through unwatchfulness, worldly-mindedness, or disobedience, have turned aside, either to the right hand, or the left, does it not behove us to strive with increasing earnestness to stand upon the watch. If we fall, the fault will be our own. He still waiteth to be gracious.

You, my dear young friends, who have stumbled at the cross, and are wandering far from your Heavenly Father's house seeking pleasure in the gratification of your own sinful lusts, I would most tenderly warn you of your danger, and plead with you to return. Oh, hearken to the voice of his love whilst the day of merciful visitation is still extended. Though you may be in the bloom of youth, you know not how quickly you may be summoned to appear before Him, whose mercies you have slighted, and from whom no action can be hid, to receive the reward of the deeds done in the body. Return, return: the fountain is still open for sin and for uncleanness; you know not when may be the last offer of his love and mercy. *Turn* to him who in his adorable condescension still pleads with you in order to bring you home to himself. As you prize the welfare of your immortal souls, reject no longer the offers of his love and mercy; no longer wander in a thirsty land, but arise and go to the Father and say, I have sinned against heaven and before thee, and am no more worthy to be called thy son, make me as one of thy hired servants. Surely, if you are but willing thus to humble yourselves before him, he will receive you into the arms of his love, and you shall taste his goodness and be satisfied.

Ohio, Third month, 1856.

The study of *Natural History* is within the reach of every one; and he who is engaged in it is presented at every step in its progress, with something capable of awakening pleasing emotions. The whole earth is to him a vast museum in which are crowded beautiful and sublime objects, animate and inanimate, in an almost endless variety, all combining to amuse the understanding and gladden the heart. This search into nature produces also a highly beneficial influence on the understanding. Mathematics do not more effectually strengthen and discipline the judgment. By a continual analysis, comparison, and generalization of things, the study of natural history teaches the art of thinking clearly and accurately, and of reasoning with precision and force, with a much less degree of weariness, than that which usually accompanies the study of simple quantities and mere abstract forms.—*Ocean Flowers and their teachings.*

Those hours are not lost that are spent in cementing affection. For a friend is above gold, precious as the stores of the mind.—*Tupper.*

THE FRIEND.

THIRD MONTH 29, 1856.

The afflicting calamity which occurred on the Delaware river opposite our city two weeks ago, is probably by this time familiar to most of our readers. In the "Summary of Events" given in our last number, the burning of the ferry steamboat New Jersey was mentioned, and the great loss of life attending it. It is now ascertained that the whole number who perished was sixty-one, most of whom were citizens of Camden, N. J. This awful event has brought mourning into many families, and for a little while it spread a gloom over our whole community; but the impression, vivid as it seemed at first, is gradually giving place to those of every-day life, and probably its startling thrill of horror together with its loud admonition, will soon be obliterated from the memory of the greater part of those who have felt them. And yet there are some considerations connected with it, that do not attach to the many steamboat and railroad accidents which of latter years have become so common. To how few of the many hundreds who are passing and repassing from one side of our river to the other, has the thought of danger to life in the transit, ever before occurred. It could hardly have been believed that in a passage which is generally performed in from seven to ten minutes, across a stream running between two cities, and so covered with craft of various kinds, a steamboat could take fire, and burn to the water's edge, and three-score human beings perish in the flames, or in the water. It is so easy for the mind to conceive much more than the body can perform, that had the idea of fire occurring on board one of these boats presented, almost every one would have imagined various modes of escape easily commanded, and almost certain of success; and yet the sad reality forces the conviction upon us, how utterly unavailing all human efforts to ward off the stroke of death may prove, even when put forth under circumstances presupposed as most favourable to a propitious result.

It is so common to hold up such occurrences as exemplifying the uncertainty of life and all human state, that we are not disposed to dwell thus upon it, nevertheless all should be willing to ponder it and the great truth that it inculcates, long and deeply enough to strengthen the moral discipline of the mind, and promote an increase of watchfulness and virtue. Most of us know the things of time change and shrink to their real value, when severe sickness has brought us to the borders of the grave, and death seems close at hand, and this awful calamity, in which many of us feel as if we might have been involved, may readily be so vividly brought home to us, as in

some measure to produce the same effect as a severe attack of disease, and thus lead us to estimate more correctly the responsibility of our position, and the intrinsic value of the things we are pursuing. Surely, the sense of how speedily the scene of life may close upon us, should bring home the importance of being prepared to close it well.

The sudden termination of the lives of so many, under circumstances similar to those to which the most of them had been exposed, every day perhaps, for a long time, is calculated to remind us all of our dependence on the protecting care of our Almighty Father; and the unceasing mercy which He extends to us in our every-day walk through life; guarding us by his providence from the impending stroke of death, and thus lengthening out the period of probation and preparation for the awful realities of eternity. We can thus more fully realize the value of each moment as it passes away, and the importance of so improving it as to be ready for the great change, let it come when or how it may; remembering the debt of gratitude we owe, that we cannot depend upon a future which may not be granted to us, and that with all our diligence we shall not have more than sufficient time to make our election sure.

SUMMARY OF EVENTS.

EUROPE.—News from Liverpool to the 8th inst.

The Peace Conference.—The fifth meeting of the Plenipotentiaries was held on the 6th inst., but nothing has been permitted to transpire respecting their proceedings. The general impression was, that they were progressing favourably.

The War.—The Russians are sending troops in considerable numbers to Finland. They are also concentrating a large force around St. Petersburg, and strengthening the barriers near Cronstadt. Admiral Watson has sailed from Kiel. He has ordered the fleet to assemble off Maer Island, to renew the blockade of the Russian ports. Orders have been received at Marseilles, for the conveyance of 10,000 infantry and a battery of artillery to the Crimea, to replace the troops returned home. Delegates of the two belligerent armies met on the 29th of Second month, to concert measures for carrying out the armistice. The Paris Moniteur, of the 7th, contains the Imperial decree calling into active service 140,000 young soldiers of the class of 1855. In the Emperor's speech to the Senate at the opening of the session, he expressed the hope that peace would be the result of the pending negotiations, but said that France must be prepared for either peace or war.

TURKEY.—One hundred millions of piastres in new paper money have been issued by the government. There was much disunion in the divan on the subject.

FRANCE.—A bill has been prepared for lending $4,000,000 sterling to the Credit Foncier, to be applied to the improvement of agriculture.

GREAT BRITAIN.—Additional insurance had been effected on the steamship Pacific at Liverpool, at 80 per cent. There was an increase last year in the shipments, from the United Kingdom, of plain and printed calicoes, of 226,107,872 yards, over those of 1854.

The Markets.—The sales of cotton at Liverpool for the week reached 64,000 bales; the quotations were not changed. Breadstuffs had further declined. Western Canal flour, 31*s.* a 32*s.*; Philadelphia and Baltimore, 34*s.* a 35*s.*; Ohio, 36*s.*; red wheat, 9*s.* 6*d.*; white, 10*s.* 6*d.* per 70 lbs. The London money market continued stringent. The rate of discount was 6 a 7 per cent. Consols, 91¾.

CHINA.—Hong Kong dates to First mo. 15th, had been received in England. At Macao, the greater portion of the Chinese town was destroyed by fire on the 4th and 5th of First mo. Upwards of a thousand houses are said to have been burned. The loss of property was more than $1,000,000. The Chinese rebellion appears to be again making head against the government. In Kwangsi, the rebels have entire possession of a part of the province. The province of Houan in the north, is also in a state of insurrection.

UNITED STATES.—*Congress.*—A new tariff bill has been reported in the Senate, which proposes, among other changes, to increase largely the number of articles on the free list, including the materials of manufactures. After a long and earnest debate, the House of Representatives has decided by a vote of 101 to 92, on the appointment of a committee of three of the members to be chosen by the Speaker, whose duty it shall be to proceed to Kansas, and inquire into and collect evidence in regard to the troubles in that territory, and particularly in regard to any fraud or force attempted or practised at the elections heretofore held. The Speaker appointed Campbell, of Ohio, Howard, of Michigan, and Oliver, of Missouri.

Kansas.—The Free State Legislature, in joint convention, had elected —— Reeder and —— Lane U. S. Senators. Each received 38 votes, out of 56 members present.

Utah.—The Mormons are taking measures preparatory to the admission of their territory into the Union. A general election was ordered to take place on the 16th of Second month, for the choice of delegates to a Constitutional Convention, which was to assemble at Great Salt Lake City on the 17th inst. This Convention was to be authorized to form and adopt a Constitution, to define boundaries, designate the name of the new State, and memorialize Congress in relation to its admission.

Pennsylvania.—The Committee on Banks in the House of Representatives, has made a written report against chartering any new Banks or Savings Institutions, or re-chartering old Banks which did not keep their notes at par in Philadelphia, and in favour of re-chartering all the well regulated old Banks, but restricting their circulation to notes of ten dollars as the lowest denomination. A bill has been introduced into the Legislature for the better security of life on board of ferry-boats.

Philadelphia.—Mortality last week, 198. As nearly as can be ascertained, *sixty-one persons* perished by the burning of the ferry-boat New Jersey, most of whom were residents in Camden. The investigations which have been made since the disaster, show that the boat had long been considered an unsafe one, and that it was unprovided with proper means of extinguishing fire. The City Commissioners report the number of taxable inhabitants in the twenty-four wards of the city, to be 94,731. The assessed valuation of real estate is $150,079,319. The assessed valuation is not more than two-thirds of the real value.

The Flour Manufacture.—Philadelphia contains twenty-eight mills, capable of grinding 14,000 bushels of wheat per day. The quantity of superfine flour made yearly, is nearly 900,000 barrels. Two additional mills are about being erected, which will increase the yearly manufacture to a million of barrels.

New York.—Mortality last week, 361. The steam propeller Arctic which left New York on the 11th of Second month, in search of the Pacific, returned on the 21st inst. to near Sandy Hook, and again put to sea. Nothing had been seen of the Pacific; no wreck nor trace of any kind was discovered during her cruise, between Long Island and lat. 37°. Some of the ships from Europe recently arrived, made very long passages. The Macaulay from Marseilles was 92 days at sea, and the Wisconsin from Havre, 71 days. The schooner Falmouth has been seized by the U. S. Marshal on suspicion of having been fitted out for the slave trade. She was going out of port when the seizure was made. The evidence furnished by her outfit, is said to be abundant and irresistible. It is believed that many vessels are fitted out at New York for this nefarious business, but they for the most part elude detection. The shipments of specie for the week ending the 22d inst., amounted to $856,281. The total, since First mo. 1st, to $3,643,837. On the 22d inst., sales of good white wheat were made at $1.81; red, $1.65.

Miscellaneous.—Restitution.—It is stated in Paris, that a demand is about to be made on the English government for the restitution of numerous archives, historical documents, and old manuscripts seized at Paris, in 1815, by Lord Wellington.

The Gipsies in Wallachia.—The General Assembly in Bucharest on the 7th ult., decided on the emancipation of the gipsies from Serfdom. The gipsy population in Wallachia is said to number 70,000.

Death of Biela.—The celebrated astronomer, Von Biela, died at Venice on the 19th ult., in his 74th year.

A New Test.—The Massachusetts Legislature has passed by the requisite two-thirds vote, one of the new amendments of the Constitution, which provides that any person who desires to exercise the right of suffrage, shall be able to read and write.

Emigrant Vessels.—The law passed last session of Congress, requiring the owner or consignee of passenger emigrant ships to pay $10 to the Board of Commissioners of Emigrants, for every passenger who shall die on the voyage, has, it is said, greatly reduced the mortality on shipboard.

Telegraphic Extension.—The Joint British, French and Sardinian Submarine Telegraph Company has completed its arrangements for continuing the line from coast of Africa, by way of Alexandria, Jerusalem mascus, &c., to Calcutta, whence it must ere lon extended to Melbourne, the British capital of Aust altogether a distance of 12,500 miles.

The Weather.—Up to last week, the roads all Canada, were nearly impassable on account of the drifts. On the Oswego and Syracuse (N. Y.) Rail the snow banks along the track were higher than tops of the cars. The Connecticut river was frozen nearly to its mouth, and was used as a highway betw Lynn and Hartford, 40 miles. On the 10th, the mometer at Bloomville, Delaware county, N. Y., st at 33° below zero.

Famine among the Indians.—The St. Paul Demo says that there is much suffering among the Indian Minnesota, especially among the Yanktons of the souri. They were not able to obtain the usual su of buffalo this winter, and they have had to suffer fi hunger, as well as extreme cold.

Florida Indians.—Complaints of their outrages tinue. It is stated that a band of them lately attac a white settlement, and killed four men, one wom and three children, at the same time burning th houses.

Shipwreck and Loss of Life.—The ship John Rutled from Liverpool for New York, with 120 passengers a crew of 25 men, was sunk on the 20th of Second m by collision with an iceberg. It is supposed all board have perished, except one man who was resc from a boat by a passing vessel.

RECEIPTS.

Received from T. and S. Stanley, O., $4, vols. 28 29; from W. C. Taber, Mass., $4.18, vols. 29 and and extra papers; from Joshua Macomber, N. Y., vol. 28.

WEST-TOWN SCHOOL.

The Committee charged with the oversight of th Institution, will meet in *Philadelphia*, on Sixth-day, t 11th of next month, at 7 o'clock, P. M.

The Committee on Instruction, and the Committee Admissions, meet on the same day—the former, 4 P. M., and the latter, at 5 P. M.

The semi-annual Examination of the Schools will o cur on Third, Fourth, and Fifth-days of the same wee in presence of the Visiting Committee.

THOMAS KIMBER, Clerk.

Philad., Third mo. 29th, 1856.

HAVERFORD SCHOOL ASSOCIATION.

The stated annual meeting of the Haverford Scho Association, will be held at Committee-room, Arch stree Meeting-house, on Second-day afternoon, at 4 o'clock Fifth mo. 12th, 1856. CHARLES ELLIS, Sec'ry.

A Stated Meeting of "The Association of Friends fo the Free Instruction of Adult Coloured Persons," wi be held on Fifth-day Evening, Fourth month 3d, 185 at 8 o'clock, in the third story room of Friends' Book store, No. 84 Arch street.

Members of the Association and others interested, wi please attend.

CHARLES J. ALLEN, Sec'y.

Friends' Boarding-School for Indian Children, at Tunessassah.

A man Friend is wanted to aid in carrying out th concern for the improvement of the Indians.

Application may be made to JOSEPH ELEINTON, 377 S. Second street
THOMAS EVANS,
Philad., Eleventh mo. 1st, 1855. 180 Arch street

MARRIED, On Fifth-day, the 28th ult., at Friends Meeting-house, Evesham, Burlington county, N. Jersey SAMUEL WOOLMAN and MARY H. ROBERTS, both of thi city.

DIED, on the 29th of Eleventh month, 1855, at he residence in Moorestown, N. J., NAOMI ROBERTS, widow of Isaac Roberts, in the 72d year of her age; an es teemed member of Chester Monthly Meeting.

——, on the morning of the 12th of First month, a the residence of Hannah Smedley, in Edgemont, Delaware county, RACHEL LAMBORN, of West Chester, in th 69th year of her age; a member of Birmingham Monthly Meeting.

THE FRIEND.

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stage to any part of Pennsylvania, for three months id in advance, three and a quarter cents; to any of the United States, for three months, if paid in nce, six and a-half cents.

Selected for "The Friend."

Memorial of William Rickman.

ur dear friend, William Rickman, was permitto see many days, attaining the 94th year of ge. He was a dedicated follower and servant esus Christ, and was, especially during the r part of his life, a diligent labourer in the 's vineyard.

hilst young, he was taken to America, and d as an apprentice at New York. Here he favoured with a precious sense of divine visin, and so far yielded to the converting power love of God as to become conspicuously de l to uphold the cause of truth, and to promote eaceable kingdom of the Redeemer. But, for of abiding in a state of humility, and in a hful dependence on the preserving influence e Holy Spirit, he was beguiled from that way ace into which his feet had been so mercifully d: and, by little and little, he became, gh disobedience to the divine law, despoiled s spiritual armour, and left defenceless, a prey e cruel adversary of souls, who betrayed him a long course of transgression and sin. In state of awful alienation from the fountain of he was not forgotten by him whose compass- fail not, but was at length brought under a sense of his undone condition: misery and ish of heart were his portion, and, for many hs, his distress was so great, that he had no of ever again being restored to the favour od. After a season, which he has described e of utter darkness and despair, his heart me, in some degree, broken and contrited; he was enabled to look upward in hope of forness: and continuing patiently to endure the ments of the Lord for sin, he was brought, gh the tender compassion of a gracious Sa-, to the enjoyment of that peace, to which his had been long a stranger. In commemoraof the mercy thus renewedly extended to him, equently, even until near the conclusion of engthened life, has been heard to extol and nify that grace which had wrought for him marvellous redemption; often repeating those ssions of the royal psalmist:—"He brought p out of an horrible pit, out of the miry clay, et my feet upon a rock, and established my gs. And he hath put a new song in my h, even praise unto our God."

e left America in 1785; in the year following to reside at Rochester, and was engaged as a er in a school. He was acknowledged as a ter in 1793. In 1788 he married Elizabeth nder, the daughter of the Friend whom he had succeeded in the school. In his frequent religious visits, she cheerfully gave him up to the service of his great Master, and peacefully departed this life in 1832, aged 73 years.

William Rickman was often led, by the drawing of gospel love, to visit his friends as a minister of Christ. In this character he was twice extensively engaged in Ireland, and once in America; he also visited the meetings of Friends, and frequently the families composing them, in many parts of England, Scotland, and the islands of Guernsey and Jersey; also those who profess our principles in France: and there is good reason to believe that these labours of love were generally acceptable and edifying.

He was a very diligent attender of our meetings for worship and discipline, even until a very short time previous to his decease, and when in so feeble a state of body, that his friends were apprehensive his strength would scarcely enable him to bear the exertion.

Though not of a robust constitution, he was favoured with good general health, and was remarkably preserved from the pains and infirmities which are the common attendants of old age; and for this blessing he frequently expressed his thankfulness. He was kind and charitable to the poor, a sympathising friend and counsellor; and he frequently visited those who were labouring under affliction either of body or mind.

As our dear friend drew towards the close of his long life, his concern for the prosperity of the church increased, and his love to his friends, and good-will to every one, flowed abundantly; so that we may, respecting him, adopt the language, "The path of the just is as the shining light that shineth more and more unto the perfect day."

In the early part of the year 1837, he was greatly reduced by an attack of illness, and to himself, as well as to those around him, it appeared improbable that his feeble frame would struggle through it. At this time, speaking of the uncertainty of his continuance here, he said, "I desire to be entirely resigned to the Divine will. I have nothing of my own to trust to: nothing but the mercy of God in Christ Jesus, who died for me and all mankind."

From this illness he recovered, though he never regained his former strength; and towards the summer of 1839, he began rapidly to decline.

To a relative who paid him a visit, he said, "I have been in a very low state, greatly tried and tossed for a long time; but this promise was brought to my remembrance—and O! the comfort it has been and is to me!—'O thou afflicted, tossed with tempest, and not comforted! behold, I will lay thy stones with fair colours, and thy foundations with sapphires,'"—"The Lord has been with me all my life long, from youth to old age, and he will not leave me, now that gray hairs are come upon me. My many sins of omission, and commission too, he hath forgiven them all. What a poor creature I have been!—nothing in myself—no, nothing: it is all of mercy, free grace and mercy."

For some months previous to his decease he was almost entirely confined to his bed, and his weakness was so great, that he often appeared to be nearly exhausted: there were, however, intervals when his spirit was so raised above the infirmities of the decaying tabernacle, that he appeared unable to finds words to express his sense of love and gratitude to his heavenly Father, for the many mercies of which he was made a partaker. On one occasion he said, "O, the love of God in Christ Jesus our Lord! it is inexpressible! O, his condescension to poor, weak, fallen man!—wonderful to think that the beloved Son of God should leave the bosom of the Father, and his glory in heaven; that he should take upon him our nature, and be made like us in all things, sin excepted!" He then recounted the principal circumstances in the life of our blessed Saviour, pausing at intervals, as if to dwell on the sacred theme, and intermingling occasionally prayer and praise. At another time he said, "I am passing away—nearly done with all below. This frail tabernacle will, ere long, become united to the dust! but if preserved unto the end, I believe that, through redeeming love and mercy, my soul will mount up as on eagles' wings, and will join that innumerable company of saints, and angels, and archangels, who surround the throne; there to unite with them in ascribing glory, thanksgiving, honour, and praise, to the Lord God and the Lamb forever and ever. Alleluia!"

The following morning, being asked how he had passed the night, he said, "O! so comfortable, so peaceful, so peaceful. The Saviour is very near, very precious. He has followed me all my life long, and in mercy borne with my backslidings. He was bruised for our iniquities, he was wounded for our transgressions. Oh! the love and mercy of the Lord to me; they are inexpressible! I am passing away so gently: my body will soon be in the silent grave; but I have faith to believe there is in me an immortal part, which will dwell forever in the presence of the Lord; and I believe, that through the mercy of God in Christ Jesus, my many short-comings and backslidings—my multiplied transgressions, are forgiven. Surely goodness and mercy have followed me all the days of my life—yes, all the days of my life. I do believe that a brighter day will dawn upon the church, and upon our Society. The knowledge of the Lord shall cover the earth, as the waters cover the sea. His kingdom shall be exalted, and his dominion be over all forever."

About two weeks before his death, he called one of his daughters to him, at an early hour of the morning, and said to this effect:—"What a refreshing sleep I have had! it has felt to me, as though my soul was in heaven. I seem to have heard the sound of angels and archangels. Thou knowest I have had a severe conflict, a low season, but it is very different now. What a favour!"

An evening or two preceding his final close, as his daughters were by his bed-side, he raised himself up, and said with a clear and audible voice, "Farewell in the Lord, and in the power of his might." He gradually became weaker, till he gently and calmly ceased to breathe, on the 29th of the Seventh month, 1839, in the 94th year of his age.

The Expedition for Camels.

The *Washington Star* says:—We have been favoured with a copy of a letter from Major Wayne, United States Army, the officer in charge of the expedition of this government to procure camels to be brought hither with a view of experimenting for their future employment in United States military transportation, especially on our great Western deserts. It is as follows:

Constantinople, Oct. 31st, 1855.

Sir—In accordance with my report of the 11th of October, Lieutenant Porter and myself left this for Balaklava the next day, the 12th, in the British transport steamer, the Imperador, and landed in the Crimea on the 17th. Calling on Major Ross, the Deputy Quartermaster General at Balaklava, and further to the front, on General Simpson, the commander of the British forces, we received from these gentleman kind welcome, and every facility for the prosecution of our duty was promptly afforded to us. I was further fortunate in receiving an introduction to Colonel McMurdo, in charge under the Quartermaster General, General Eyre, of the land transport service in the Crimea, and who, as Quartermaster General to General Napier in the expedition against Sinde, had used camels extensively for military purposes. He gave me much interesting information in relation to the military use of the camel, and from General Simpson, also, who had served in the same expedition under General Napier, we had additional accounts of the value of the animal, and of the favourable opinion entertained of it by the army for the services it was capable of rendering. The engagements of Colonel McMurdo were such that I could occupy but little of his time, and in consequence obtained from him only a few material facts without going into details. My thanks are due to him for the moments he devoted to me, pressed as he was with the many and various duties of his position.

We found in the Crimea both the Bactrian, two-humped camel, and the Arabian, or one-humped; but the latter alone seemed to be used for the purposes of military transportation. The former were found in the Crimea, at the commencement of the war; the latter were carried there since from Asia Minor. The former were but little thought of, the latter were highly esteemed; the only objections to them we heard of being the room they occupied in the narrow streets, and their frightening the horses. The two are very distinct species of the same genus; differing from each other as much, I should say, as the buffalo of our western prairie does from the common ox. Doubly humped, the Bactrain is a strongly built, powerful animal, standing not quite so high as the Arabian, of coarser and more shaggy coat, slower in motion, but capable of carrying immense burdens.

From the formation of its back (its two humps) there is a difficulty in adjusting to it a pack saddle, and without one there is always more or less perplexity in loading and securing the load. This I rather think is the principle source of objection to its use, though I believe the opinion advanced to us to be correct that it is not as serviceable an animal as the Arabian. Its use in the Crimea before the war we understand to be chiefly for draught, and on one occasion we saw two yoked to a Tartar wagon, as oxen are, but guided by rope reins. The result of our examination determined us not to procure one, as it would only complicate our experiment without producing such results as we anticipated from Arabian stock. At some future day, should the camel become domesticated with us, it may then be worth while to import a few males for crossing with the Arabian females, as it is said is done with advantage in Persia, the issue always taking after the mother—this is, being one humped. Sketches of the Bactrian camel were made by — Heap, which will convey very clear ideas of the animal and its difference from the Arabian.

Colonel McMurdo informed me, that in the expedition against Sinde, he had in service about twenty-five thousand camels, and that from his experience he esteemed them highly; so much so, that he had then at Sinope three thousand of them, in addition to the few now in use, in the Crimea, in readiness for the campaign next spring. The loads they will carry depend much, he said, upon the service in which they are employed—rapid movements naturally requiring light burdens—but their average loads, under favourable circumstances, he stated to be about six hundred pounds, and these they will carry easily, without pushing, twenty-five to thirty-miles a day. He mentioned the interesting fact, which I do not remember to have heard before, that during the expedition against Sinde, General Napier organized a most efficient corps of 1000 men, mounted upon 500 dromedaries—two men to each dromedary—the men sitting back to back, one facing the head, the other the tail, and both armed with rifles and sabres. The man facing the head was the animal's groom and driver, and the manner of using the corps was as follows:—Upon arriving at the scene of operations the dromedaries were made to kneel, in square, under charge of their five hundred drivers, forming, as it were, a base of operations, from which the other five hundred operated as infantry. As the advanced body moved, the square, or squares, if more than one was formed, if required, were also moved, and in case of extremity, the square offered a cover under which the one thousand men could find comparative shelter behind the animals, who were prevented from rising by a hobble on the fore leg, and use their rifles most effectively. This corps, Colonel McMurdo informed me, could be readily marched seventy miles in any direction in twelve hours, ($5\frac{2}{3}$ miles per hour,) and rendered throughout the campaign most efficient service

General Simpson stated that in the same campaign he found the camel so serviceable that he procured five or six for his personal use, and that with them he frequently went seventy miles between sunset and sunrise. To a direct question by Major Delafield, (whom we met in the Crimea,) whether he would not have preferred the best English horses to camels, could he have obtained them, the General answered no, that he would have preferred the camel, as packing his baggage upon them in light loads, he could move more quickly and continuously.

In relation to our visiting Persia, the inquiries we have made lead us to the conclusion that, though we might readily get there, our return, owing to the blocking up of the roads by snow, would be impossible until next spring. As this would detain us much beyond the time fixed for our return to the United States, and unnecessarily delay the experiments we are engaged in, we have reluctantly abandoned the journey, though we desired much to see the varieties of the Persian camel, and particularly the Leurbourek or dromedary artillery.

A journey into Persia, with the intention of returning immediately, must be commenced, we find, about May. Our course from this will be, I think, to Syria or Egypt, for dromedaries, and then back to Smyrna for burden camels, in the expectation of commencing our return home some time in February.

The inquiries in relation to dromedaries for the French army, reported in my letter of the 11th of October, produce no result. Very respectfully your obedient servant,

HENRY C. WAYNE,
Major United States Army.
Hon. Jefferson Davis, Sec'y of War.

Epistle of George Fox.

There were about this time several Friends in prison, for bearing testimony to the truth, to which I was moved to write a few lines, to comfort, strengthen and encourage them in their sufferings, having a true sense of their sufferings upon the spirit, sympathizing with them therein. That which I wrote was after this manner:—

My dear Friends,—Who are sufferers for the Lord Jesus' sake, and for the testimony of truth; the Lord God Almighty with his power uphold and support you in all your trials and sufferings, and give you patience and content in his will, that ye may stand valiant for Christ, and for truth upon the earth, over the persecuting and destroying spirit, which makes to suffer in Cain (who bruises his head,) in whom ye have the election and salvation. For his elect's sake, the Lord hath done much from the foundation of the world, as may be seen throughout the Scriptures of truth. They that touch them, touch the apple of God's eye; they are so tender to him; and therefore it is good for all God's suffering children to trust in the Lord, and to wait upon him: for they shall be as Mount Sion, that cannot be removed from Christ, their rock and salvation, who is the foundation of all the elect of God, of prophets and the apostles, and of God's people now, and to the end. Glory to the Lord and the Lamb over all! Remember my dear love to friends, and do not think the time long; for the time is in the Father's hand, his power. Therefore, keep the word of patience and exercise the gift; and the Lord strengthen you in your sufferings in his Holy Spirit of faith. Amen. G. F.

Swarthmore, the 5th of the Twelfth mo., 1678.

About Manure Sheds.—As a general thing we think we farmers do not attach sufficient importance to housing our manure. It ought to be done in every case, unless it be where we have large quantities of coarse litter, which needs to become decomposed in a measure, before it is applied to the soil. In this case it might be in an open yard, where it would be exposed to the falling rain and the atmospheric influences. But in every other case it no doubt pays largely to erect shelter, especially to protect the manure heap. A cou which I have seen practised where there has b no manure cellar is this:—Instead of throw the contents of the stable directly out of the d or window, to form an unsightly pile, take a wh barrow into the stable, and wheel the manure i the cow-shed—for it is taken for granted ev farmer has an establishment of this kind appen to his barn-yard—and then every day or two le down with the fork, and scatter over it suffici litter to make it comfortable for your stock. *Rural New Yorker.*

The mother of Wesley charged her son "Whatever weakens your reason, impairs the derness of your conscience, obscures your se of God, or takes off the relish of spiritual th —in short, whatever increases the strength authority of your body over your mind, that thin *sin* to you, however innocent it may be in itse

No earthly possessions—no mental endowme can supply the place of religion—because alone brings salvation to man.—*Marsh.*

For "The Friend."

t is no uncommon thing for licentious persons, others who have rejected the offers of Divine ce, to ridicule the very simple course of life, in ch the Saviour sometimes leads his followers. conscientious scruples which their Lord lays n them, in some instances designed especially umble their proud spirits, may not be under- d at times even by others of his disciples, and chfulness on their part is necessary to guard inst making the substance of religion to consist those outward things, and censuring their nds who are not led in those respects as they

At the same time it is needful their friends uld have the spirit of discernment, and charity keep them from lightly speaking of the pecu- scruples of honest and faithful ones to their ouragement, and lessening the cause of pure undefiled religion. Many have probably heard anecdote of two persons, intently conversing n the supposed scruples of certain individuals, hich some invidious remarks passed, deroga- y to their pretensions. A female minister sit- g by, unobserved by them, after hearing the idom of their observations, it is said, remarked k in weighing flour or other common articles, a iple would be easily overlooked; "but in the nce of the sanctuary, a scruple is a scruple."

On the other hand it is well to remember, that se who apprehend themselves called into great rees of self-denial in some outward things, e need to guard against the subtle deceptions the serpent, who may lead them to make con- nce of what the Lord has not required of them. different ages of the christian church, some who partially submitted to conviction, have run o great extremes. At Rotterdam, William Ca- was much distressed in meeting with certain ividuals, who had been convinced of Friends' ciples by his ministry, but who ran out into l notions, while under the name of Quakers, h in conversation and in writing. Sewell aks of such persons whom he knew; and he seen books they printed, in which, under pre- ce of plainness, not one capital letter was to be nd, even to the name of the authors. After y had gone into many extravagancies, it was to be wondered at, he remarks, that the ma- rates shut them up in Bedlam. J. Furnier, ir leader, lived as another Diogenes, using at fire a split stick instead of tongs, and in con- sation, he made it a piece of holiness to use the st blunt language he could think of, however urd or unsuitable it might be. Finally his ex- ses induced the orthodox Quakers to reject him. ell says that Dr. Galenus told him that this n coming to his door, and finding the doctor's oe on the post as usual, he scratched out h his knife the letters Dr., and when asked y he did so, pretended the authority of the rit for the act. He was a passionate man whom ends could not own, though he had translated ny of their books into the Dutch, and would undertake preaching. At length he assumed ther profession, and fell into a dissolute life. r early Friends must have had many difficul- s to endure on both hands; often none being re positive of the rectitude of their ways and nions, and unwilling to hear admonition, than se who have been thus misled and clouded. e place of preservation is humility, walking in fear of the Lord, and true self-denial, and a per respect for the judgment of others.

It is no easy thing for those who are collected ether for Divine worship, to say, as Abraham d to his servants when he arrived at the foot of mountain where he was ordered to sacrifice his son Isaac, "Stay here whilst I go up into yonder mountain to worship the Lord;"—to say to the hindering things of time, Stand aside; even though we may have pressed through many difficulties to get to the meeting.

Pearls and Pearl Making in China.

The following information respecting the method adopted by the Chinese, for facilitating and shaping the growth of the pearl in the pearl oyster, is communicated to the Journal of the London Society of Arts by Dr. Macgowan:

The practice of the art is confined to two conterminous villages near the district city Tehtsing, in the northern part of Chihkiang, in a silk producing region. In the mouth of May or June large quantities of the mussel (mytilus cygnus) are brought in baskets from the Tahu, a lake in Kiangsu, about 30 miles distant, the largest among the full grown being specially selected. As their health suffers on the journey they are allowed a few days respite in bamboo cages in water before being tortured for the gratification of human vanity, when they are taken out to receive the matrices. These are various in form and material, the most common being pellets made of mud taken from the bottom of water courses, dried, powdered with the juice of the camphor tree seeds, and formed into pills, which when dry, are fit for introduction into the unfortunate subject. Moulds which best exhibit the nacreous deposit are brought from Canton, and appeared to be made from the shell of the pearl oyster; the irregular fragments thus procured are triturated with sand in an iron mortar until they become smooth and globular. Another class of moulds consists of small images, generally of Buddha, in the usual sitting posture; or sometimes of fish. They are made of lead, cast very thin by pouring on a board having the impression. Pearls having these forms have excited much surprise since they first attracted the attention of foreigners a few years back.

The introduction of the pearl nuclei is an operation of considerable delicacy. The shell is gently opened with a spatula of mother of pearl, and the free portion of the mollusc is carefully separated from one surface of the shell with an iron probe; the foreign bodies are then successively introduced at the point of a bifurcated bamboo stick, and placed in two parallel rows upon the mantle or fleshy surface of the animal. A sufficient number having been placed on one side, the operation is repeated on the other. Stimulated by the irritating bodies, the suffering animal spasmodically presses against both sides of the testaceous skeleton, keeping the matrices in place. This being done, the mussels are deposited one by one in canals, or streams, or pools connected therewith, five or six inches apart, at depths of from two to five feet, in lots of from five to fifty thousand.

If taken up a few days after the introduction of the mould, these will be found to be attached to the shell by a membranous secretion which, at a later period, appears as if impregnated with calcareous matter; and, finally layers of nacre are deposited around each nucleus, the process being analogous to the formation of calculary concretions in animals of a higher development. A ridge of marl generally extends from one pearly tumor to another, connecting than all together.

About six times in the course of the season, several tubs of night-soil are thrown into the reservoir for the nourishment of the animal.

In November, the shells are carefully collected by the hand, the muscular portion removed, and the pearls detached by a sharp knife. If the basis of the pearl be of nacre it is not removed, but the earthen and metallic matrices are cut away, melted yellow rosin poured into the cavity, and the orifice artificially covered by a piece of mother-of-pearl. In this state, these more than semiorbicular pearly pellicles have much of the beauty and lustre of the solid gem, and are furnished at a rate so cheap, as to be procurable by all who care to possess them. They are generally purchased by jewellers and others, who set them in tiaras, circlets, and various ornaments of female attire. Those formed on the image of Buddha are finished in the same manner, and are used as ornaments and amulets on the caps of young children. A few shells are retained, with their adhering pearls, for sale to the curious or superstitious, specimens of which have, by this time, found their way into the principal public and private cabinets of Europe and America. They are generally about seven inches long and five broad, containing a double or triple row of pearls or images, as many as twenty-five of the former and sixteen of the latter to each valve. That the animal should survive the introduction of so many irritating bodies, and in such a brief period secrete a covering of nacre over them all, is certainly a striking physiological fact. Some naturalists, indeed have expressed strong doubts as to its possibility, supposing the pearls were made to adhere to the shell by some composition, but the examination of living specimens in different stages of growth, having both valves studded with pearls, has fully demonstrated its truth. A tinge of yellow is found over the whole inner surface of some shells, showing that the more recent secretion of nacre by the suffering animals was unnatural; the flesh of all, however, is eaten.

Above five thousand families are represented as being engaged in this singular branch of industry in the villages of Chungkwan, and Sian-changngan; they, however, mainly derive their support from cultivating the mulberry, and in rearing silkworms, and other agricultural occupations. Those who are not expert in the management of the shells lose 10 or 15 per cent. by deaths; others lose none in a whole season.—*From the Annual of Scientific Discovery for* 1856.

Action of the Cold on Railroad Machinery.—The cost of a heavy snow storm or very cold weather upon a long railroad is very considerable, not only in detentions, but by the action of the frost upon the machinery, in breakage, &c. Our roads in this quarter have all suffered more or less, lately, from this cause, but those further north have, we should think, a much more costly experience in the same way. The superintendent of the New York Erie work shops at Susquehanna reports the beginning of this week that he had never known so hard a week upon iron, in his life. It has been with great difficulty, and by working a large force of men several nights, that he could keep the road supplied with power. Something like a dozen locomotives were brought in disabled —some with pumps frozen up and bursted; some with side rods broken; some with cylinders bursted; but the greatest difficulty was in the broken tires of wheels. These are of the best wrought iron, over two inches thick, but they were not sufficient to withstand the difference of contraction between the cast iron centres and the wrought iron bands, upon a frozen road, where all elasticity was congealed to rocky solidity. The breakage of axles, wheels, rails, and in fact all the stationary or moving iron, has required a most untiring vigilance, and an extraordinary expense.

Sickness is intended to teach us what a vain thing the love of the world is,—what a vile thing sin is,—what a poor thing man is,—and what a precious thing an interest in Christ is.

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 1:8.)

HANNAH HILL.

Hannah Lloyd, daughter of Thomas and Mary Lloyd, was born at Dolabran, in North Wales, (the family sent of her paternal ancestors,) on the 21st of Seventh month, 1666. Her mother was the daughter of Gilbert Jones, of Welsh Poole. Hannah possessed many natural gifts and talents, and early in life submitting to the Lord's humbling and enlightening visitations, she became qualified for usefulness in the church of Christ. Her parents removed to America, when she was but sixteen years of age. Soon after their arrival, her pious mother being removed from them by death, the care of the younger members of the family, very much devolved upon Hannah. This sorrowful dispensation was doubtless attended with blessings to the young care-taker, who was thereby driven to seek wisdom of him, who dispenseth spiritual blessings, as well as enlargeth the natural gifts of those who wait on his teachings, and faithfully follow his leadings. The "memorial" of her says, "Her mind was earnestly engaged to seek the Lord for her portion, and her father's God for the lot of her inheritance. He was graciously pleased not only to favour her with the knowledge of himself, and the enjoyment of his living presence in the days of her youth, but also made her a singular instrument of good, and a blessing to her father's family. As she grew up into years, her conspicuous virtues joined with a courteous deportment justly gained the esteem and favour of most, if not all, with whom she conversed."

The residence of her father was for several years in New York, and there she became acquainted with John Delavall, a merchant of that city, a worthy man and religious, but one not convinced of the principles of Truth, as held by Friends. He became attached to her, and very earnestly sought to win her affections and her hand. His efforts were unavailing, until after some time, being convinced of the Truth through the gospel labours of Thomas Musgrave and Jonathan Tyler, he was received into the Society of Friends. "Her prudent conduct and pious resolution to maintain the principles she professed, without deviating therefrom in a matter of this importance," doubtless but endeared her the more to him, when he himself had learned to regard that principle as the safe guide and preserver of the Lord's children. Having, in sincerity of heart, embraced the Truth, he found that his way was opened with her, and in true love, and with the unity of their friends, they were married at the house of John Bowne, at Flushing, Third month 31st, 1686.

Her husband was soon called to the work of the ministry, and became eminent therein. He was, indeed, one of the worthies of that day, sound in the faith, faithful in the maintenance of the Truth, and living under its humbling, restraining influence in his walks amongst men, and in his family. About the early part of 1690, they removed to Philadelphia, where they continued to reside during the remainder of her days.

George Keith was at this time beginning to develop his new doctrine, and to put on airs of superiority over his old Friends. Thomas Lloyd was one of the principal objects of his attacks, as having more influence in the Society, more weight in the Truth, than George had. John Delavall was brought into collision with George, and although George admitted that John gave true Quaker doctrine, and true christian doctrine, yet that did not shield him from a portion of abuse.

The summer of 1693 appears to have been sickly in Philadelphia, and death made serious inroads into the family and family connections of Hannah Delavall. On the 10th of the Sixth month, her husband was taken from her, and six weeks after her only child. Between these most poignant bereavements, six other of her kindred deceased. Of her husband, she testified that "he never used to her an expression of anger, or the product of a disturbed mind." This was a season of deep affliction to Hannah, but her friends testify that throughout these trials, as well as many others which attended her earthly pilgrimage, "she proved herself a shining example of patience in tribulation, and a meek, humble, self-denying follower of Christ."

In the year 1694, Hannah Delavall lost a beloved father, the church an eminent pillar, and the commonwealth a useful citizen, in the removal of Thomas Lloyd to his everlasting reward. For the few following years, we lose sight of Hannah Delavall; only we are told that she was busily engaged in works of charity, making use of the income with which she was favoured, in benefiting the poor, and relieving their distresses.

In the Eighth month, 1700, Hannah Delavall was united in marriage to Richard Hill. He was born in Maryland, but as a merchant, had resided some time in London, where he was in the Sixth mo., 1699. From the Two Weeks' Meeting in that place, he brought a certificate of his clearness on account of marriage, to Philadelphia Monthly Meeting at the time of his obtaining liberty to proceed to accomplish his engagement with Hannah Delavall. He was a valuable man, of good natural ability, and of religious worth.

At what time she came forth in the ministry, we have no account; but in the year 1704, she is first mentioned in the meeting of ministers in Philadelphia, after which traces of her attendance of meetings were frequent. Her memorial says, "In her younger years she received a gift in the ministry, which she retained with faithfulness to the end; and though not large in her appearance, yet with great modesty and soundness of expression, 'Her doctrine dropped as the dew, and distilled as the small rain,' and was, therefore, truly acceptable. She travelled in the service of the gospel, to New England and divers other parts of this continent, and was also concerned for the good order and discipline of the church, having for a number of years, served in the station of clerk of the Women's Monthly, Quarterly and Yearly Meetings, wherein she gave satisfaction."

We need not trace this beloved Friend in her labours of love in the church militant. She was not one who travelled much from home, but there is abundant evidence of the great esteem in which she was held as a minister of the gospel, and a faithful and devoted servant of Christ. She was the first woman representative appointed to the General Meeting of Ministers, and it was six years before the practice thus set by Philadelphia Quarterly Meeting of Ministers, was followed by any other branch of this Yearly Meeting. The first appointment was in the First month, 1718.

Of her walk in private life, her memorial says, "In the affluent station wherein Divine providence had placed her, her benevolent disposition was conspicuous in administering to the necessities of the indigent, her charity not being limited to those of her own profession. She was a true servant of the church, and in the sense of the apostle's expressions, 'One that washed the saint's feet,' receiving with joy into her house, the ministers and messengers of the gospel, for whom her love was great. The low, the poor and the mean, were jects of her peculiar care."

During the latter part of her life, she was tended with bodily weakness, yet her love for everlasting Truth, and zeal for its support and crease on the earth, did not abate. She had perienced it to be a comfort to her own soul, seasons of affliction and trial, and she would t others also might, through obedience ther taste and see that the Lord is gracious. She tended the Quarterly Meeting of Ministers, h on the 4th of the Twelfth month, 1726. T same day it appears she was taken ill, and it s appeared that it was likely her dissolution was far distant. During her decline, she made m seasonable remarks, signifying her acquiesce with the Divine will, in the dispensations of providence to her, quoting the words of the ap tle, "No chastening for the present seemeth to joyous, but grievous; nevertheless, afterward yieldeth the peaceable fruit of righteousness u them, which are exercised thereby."

This was her own happy experience. After well spent life, in which she had witnessed ma exercising vicissitudes, she was enabled, thro the mercy of God in Christ Jesus, to exchange earthly existence, with its certain trials and certain joys, for a blessed immortality of abou ing felicity in heaven. Her death took place the 25th of Twelfth month, 1726, in the 6 year of her age. Her body was attended to grave by large number of Friends and others, meeting having first been held in the High str Meeting-house, in which divers living testimon were borne.

Thomas Chalkley, writing of the winter of 172 as a sickly time, says, "Among many that we taken away by death, were some few of my par cular friends, and first, dear Hannah Hill, who w a bright example of piety and charity; she w like a nursing mother to me in my afflictions, a her husband was more like a brother than one n related, whose generous entertainment I may n forget."

(To be continued.)

A Missouri Farm.

John Sigerson and Brother, of Missouri, have ch lenged the whole Union to produce a farm whi equals theirs in the variety and amount of produ tion, and extent of surface cultivated. Their far is situated seven miles south of St. Louis, and h been in cultivation less than ten years. It w thus described by a correspondent of the *St. Lou Democrat* several weeks since :—

"Statistics will better show its proportions th elaborate descriptions of scenery. Four hundr acres of pasture, grove, and lawn—one hundred ar fifty acres of meadow, eighty of wheat, sixty fi of oats and rye, corn and potatoes enough to su ply the numerous family and stock—nine miles Osage orange hedge, well trimmed, and much it large enough to turn cattle, adds much to th picturesque beauty of the rolling prairie, enclosin pastures, orchards, nurseries, flower-gardens, ar fields—a verdant net-work binding all togethe protecting and ornamenting at the same time There are two hundred acres of orchard just com ing into vigourous usefulness—eight thousan peach and apricot trees, and from present appea ances, some of them will give many a rich treat er the wintry winds sweep over us again. Pea apple, plum, and cherry, bear swift witness of th 'good time coming.'

"Twenty-five acres of strawberries have alread given our St. Louisians a foretaste of the future and dozens of men are now engaged replacing th old beds, and enlarging them by the acre. Thre

lred thousand grape cuttings have been set out spring, and most of them are doing well; forty sand evergreens in fine and fresh condition; hundred and ten thousand quince-trees are y for the budding of pears; twenty bushels of h stones, and seven bushels of apple-seeds have season been planted, and acres are covered the uprising life. A great variety of forest s are cultivated for the market, and it would be r, perhaps, to tell what the Sigersons have not, is indigenous to this climate, than to enume- what they have.

The substantial stone farm-house is surrounded large door-yard, which is reached from the e road by a serpentine road through a wooded n. A semicircle avenue, bordered by cedars, w-balls, and lilacs, leads to the door, where kind pitality and a farmer's welcome meet the num- s visitants that, through the summer months, ng the place to breathe the fragrant air, and riate for a brief hour in the beauty and flowers. terres of choice flowers, nurseries of roses, blos- in the sun by the half acre. Borders, walks, mer-houses, arbours, vines on every hand, in agnitude or magnificence that keep you all the le in wonder and admiration, form a whole that t be seen to be appreciated, and has seldom, if r, been surpassed. The whole stock of trees, ubs, vines, and evergreens, numbers two mil- s. (J. Sigerson says it is nearer three millions, he puts it down at two millions, lest the incred- is should be frightened by its vastness of num- and set the whole down as a fable.)

We spent two and a half hours riding through grounds, and examining the fields, pastures, nards, lawns, meadows, garden, shrubbery— ed down into the wells, examined the spring, stone-quarry, saw the fine Durhams, the good es, listened and laughed at the proud guttural r of Monsieur Shanghai, heard Madame Poland kle, and returned convinced that we have not n all, and that no one can truly realize the ex- of the farm, or its high state of culture, and labour and expense necessary to keep it in gress, that has not taken a ride through its ly drives, its bordered avenues, and hedged s."

From Old Humphrey's Portfolio.

The Old Man on the Ridgy Point.

ee, yonder the old man comes again, with his k, picking his way along the ferny, broken and of the High Downs. He is a stranger to place, and has perhaps come here for his health; walks about alone. I have met him on the h, where the billows fling their foam on the gles; in the solitary glen, and the retired lane, ays by himself, always musing. I saw him erday, and the day before, and the day before too; and I marked his thin gray hair, for the d was waving it, as I passed by. He looked n and thoughtful, but not melancholy. There that in the old man's face that set me think-

s he passed along the side of the Downs the time I saw him, the sun was setting beyond wind-mills, on the opposite hill; the old castle looked dark against the sky, and the fishers' fs lay motionless on the sea. The old man stood he Ridgy Point that commands a view of the val- and I thought he was looking at the setting-

he next time I saw him on the Downs, it was he same hour of eventide; but the sky was east, the wind had risen, the sea was rough, the fishing smacks were rudely tossed about he billows of the mighty deep. He stopped when he came to the Ridgy Point, and stood like a statue. I thought he was looking at the restless ocean.

Yesterday it was a little later when the old man came to his favourite spot, for the sun had set, and the ocean was hardly visible. Once more he took up his accustomed standing place, and fixed his eye intently, but I knew then that he could not be looking at the sea or the sun, "What can it be," thought I, "that draws him to the spot so constantly? What can it be on which he bends his eye so steadily?" When I walked near him, the truth flashed upon me at once.

For three evenings together, as I have already said, had the old man come to the same spot at nearly the same hour. He made no difference whether the sky were bright or gloomy, or whether the day were windy or calm. I wonder that he does not walk with the people on the parade, when the band plays; but no, he keeps to the High Downs.

In the valley below, and it may be about a furlong from the Ridgy Point, is a church with a grave-yard attached to it. The church is an ancient, gray, weather-stained building, that might almost pass for being a thousand years old. Both the tower and body of the antique edifice are roofed with red tiles, somewhat out of keeping certainly, but age, and moss, and revolving years, are beginning to make the tiles harmonize with the stone work. The church-yard is in two parts, with a row of large trees between them. It has hundreds of graves.* The old man was too much occupied to take any notice of me; he was looking at the grave-stones.

It might be that some friend of his was sleeping below one of the green hillocks or flat stones, and that the mouldering tenant of the tomb was rising in his remembrance. We do sometimes think affectionately of those who have been called away from the world, and especially if they have been very dear to us. Whether the old man was thinking thus, I cannot say.

Perhaps he was thinking that his own days were nearly numbered; and that there was "but a step between him and death." No doubt such thoughts do now and then come over the aged, with great power, and quite natural it is that it should be so; for what is our life? Truly, it is "a vapour that appeareth for a little time, and then vanisheth away." James, iv. 14.

An old man looking on a church-yard, must needs be enough to set him thinking of the past and the future. He sees how many have gone before him, and he feels how shortly he must follow them. Death may be as near the young as the old, though we are not apt to think so.

I should like to talk with the old man, and I will, if I can get a good opportunity, for there is nothing forbidding in his manner; but on the contrary, much that is kind and gentle. He is coming nearer now; but mark my words, he will turn off yet toward the church in the valley. The old man is thoughtful, as age ought to be; for

"Ill gray hairs become a jester."

See there, the old man has just come to the edge of the broken ground. I felt sure that he would make a pause; he is now standing on the Ridgy Point, almost as motionless as if made of stone, with his eyes fixed on the church-yard How I should like to know what is passing through his mind!

Though we can only guess at the old man's thoughts, we know well what are our own. The church-yard is before us, as well as before him; what then do we think of our latter end? Are we so living, that we may die the death of the righteous? Are we in time truly preparing for eternity?

* In this grave-yard have since been added the remains of Old Humphrey.

In the estimate of character look first for *grace*. Do not dis-esteem good people on account of their foibles or deficiencies in matters of little importance. Gold unpolished is far more valuable than the brightest brass. Never form unfavourable opinions of religious people hastily.—"Charity hopeth all things."

Mysteries in Nature.

Walk abroad, and behold the leafless tree. It asks thee, "Who ordained for me this quiet winter sleep, in which I can concentrate my powers and juices for fresh efforts in the summer?" The snow on the fields inquires of thee, "Who spread me out as a warm covering over the verdant seed, that the frost might not destroy it?" The frost itself asks thee, "Who was it ordered, that, when I lay hold on the water in brook, ditch, stream or lake, and partially transform it into crystal, they are obliged to part with all the warmth they possess, which passes into thy atmosphere, that I may not exceed the appointed decree, and destroy thee and all that has breath?" The sun in the firmament asks thee, "Who ordered it so wisely that, lest thou shouldst be consumed by my heat, I should, whilst warming the earth and the waters below, attract upwards the refreshing mist of the deep, and form over the earth the dripping arch of clouds?" The changing seasons, day and night, ask thee, "Who gave the dark planet which thou inhabitest the impulse to its wonderful revolution round the sun. Who ordered these revolutions in such an admirable suitability to all the need of the gigantic economy here below?" The rolling thunder asks thee from the heights above, "Who pervaded the firmament with those invisible electrophones, which always at the right time reanimate the torpid atmosphere which surrounds thee, and give it fresh elasticity?" The vegetation which grows and flourishes around thee in the great garden of nature asks thee, "Who imparted to our roots the impulse to bring forth seed, and enclosed in this seed the generating power, and the succession of our species?" And how many thousand similar phenomena ask the same question!

Tell me now: if all this was brought about by mere chance, how can you deny this chance the power of rational reflection? But the idea of a chance taking counsel with itself, is a contradiction and a mere absurdity. To the power which works, rules, and governs in the wide creation, can only be assigned the name of God. But listen farther; weigh the breath which proceeds out of thy mouth; after thou hast inhaled it, it becomes just so much heavier than the air around thee as is necessary, on being again exhaled, to make it sink down immediately and fructify the earth, and that which grows out of it. Rejoice that it is so; for know that the whole human family would soon inevitably wither away, and the earth become an immense charnel-house, if its inhabitants were compelled to inhale again, unmingled, the air which had once passed through the lungs. Measure the water which flows in the river and the brook. How fortunate that it is neither more compressed nor more fluid than thou findest it; for in the former case, it would mingle with elements, which would render it totally undrinkable; and, in the latter, it would forever separate the races of men from each other, for it could be neither sailed over, nor be fit to swim in. Examine the ground on

which thou walkest. Were it only a little firmer than it is, it would render the access of rain and dew to the roots of all vegetation so difficult, that the earth would soon become a barren waste, without bush or tree. Were it a little looser, it could no longer prevent the waters which stream from above, from gradually changing it into an all-absorbing morass.

From these few examples, to which thousands more might be added, you may infer that in the expansive economy of nature, not even the smallest thing could be altered without causing after destruction to the entire wondrous edifice. And shall these admirable arrangements which every where bear on their foreheads the impress of the most adorable wisdom, owe their origin to blind chance? What an innumerable multitude of fortunate throws must have been made? But how is it possible to think of chance where every thing testifies so obviously and sensibly to plain consideration and gracious provision? Men talk of the laws of nature, and we also speak of them and commend their wisdom. But who gave nature these laws? Laws always presuppose a lawgiver. Or wilt thou be like the man who, on inspecting a scientifically constructed machine, sought to find out the immediate cause of the revolution of all the wheels, and thought at last he had discovered it in one of the great wheels; instead of penetrating beyond them to the impelling steam-engine, and still farther to the machinist and inventor. Oh, what madness, to prefer explaining the so called laws of Nature as existing from all eternity, and repulsing the very natural question, "From whence have such laws derived their origin?" with the unsatisfactory reply, "That remains a mystery," rather than believe in a legislating, eternal, and infinite mind, exalted above these laws—a belief which is so unspeakably easy, and which so perfectly and satisfactorily solves the so-called mystery, that the Scriptures really do not go beyond the mark, when they reprove those who close their hearts against it, as fools and madmen."

For "The Friend."

Extract from the Life of Joseph Pike.

(Concluded from page 231.)

"Perhaps what I have said may by some be accounted a digression. I confess it is so, yet it may be instructive to you, my children, or to some others, in their progress heavenward, and indeed I find my mind drawn forth to make these digressions, as so many incentives to induce you to a right consideration of what steps you take, and that those you take may be consistent with the mind and will of God, that so in the end you may attain the crown of eternal life.

"This instance of my experience relating to marriage, may be accounted strange by such as have known little of the beginnings of the work of the Spirit upon their hearts; but what I have written, I have experimentally witnessed in this as well as in many other cases, that when the mind has been too much taken up, and agitated about lawful things, the tender Spirit of the Lord has brought trouble and condemnation upon me for it.

"When I was satisfied in my mind, as to the intended choice of my wife, I then felt bound in duty to acquaint my mother therewith for her consent, which she readily gave me. Then I acquainted her father, for his consent, which he likewise freely gave; upon which, I afterwards made suit to her, and in the end obtained hers, and the marriage was concluded to general satisfaction.

"And here also, I must leave some further counsel to you, my children and your children; that as you proceed in the fear of God in this most weighty affair of marriage, you will be directed to proceed regularly therein, according to Truth and right reason, and will make no application, nor receive any, until you have your parents' consent to proceed, who have both a divine and a natural right in your disposal. As it is irregular, so it is also unjust, where any do first apply to the young woman, and it hath often been attended with great trouble and disappointment, as dissent of parents, entanglements of affection, and many other inconveniences. * * * * I also believe, that most or all God's people, who at times have dominion in their minds, over lawful as well as unlawful things, have had, at other times, sufficient trials of their faith, patience, and love to their God, while he was pleased, as of old, to hide his face for a moment, and to suffer the enemy to tempt and buffet them, in order that they might see the frailty of their own nature; and, that, without his divine assistance, they are poor, weak, miserable creatures, and unable to perform anything, either in thought, word, or deed, acceptable to him; agreeably to the saying of our dear Lord and Saviour, Jesus Christ, to his disciples, "Without me ye can do nothing." In all times of weakness, temptation, and the Lord's withdrawings, we are patiently to wait on him, remembering, that no man, (not even the best of men,) by all his own strength, is able to help himself, or to do the least acceptable thing in His sight, nor preserve himself for one moment. It is man's duty to keep continually upon his guard, watching and praying against the enemy of his soul, until the Lord arise again, lest, as Christ said, we fall into temptation, from which none can be preserved, but by the Preserver of men, who is God, and our Holy Redeemer, the Lord Jesus Christ. * * * * *

"If parents rightly discharged their duty towards their children, it might go a great way, together with their own good examples, in making religious impressions upon them, as well as in influencing them to perform their duty towards their parents. But, through the failure of parents in both these respects, I believe thousands of children have been lost, out of which number I will not exclude many within the compass of our Society. Abraham, for his faithfulness, is called the Friend of God; and God gives this character of him, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Gen. xviii. 19. And Israel was repeatedly commanded, diligently to teach their children, and to tell their sons, sitting down, rising up, in the house, and on the way-side, to keep the law of the Lord and fear him all the days of their life. David instructed his son to keep the law of God; and we find, on the other hand, though Eli reproved his sons, yet, because he did not restrain them, the judgments of God came upon him. A father was to train up a child in the way he should go; he, who truly loved his children was to chasten them betimes; and to bring them up in the fear, nurture, and admonition of the Lord, and to have them in subjection with all gravity. It most plainly appears, how great, how absolute, and how indispensable a duty lies upon parents towards their children, in order to their instruction in the way and fear of the Lord, by commanding, instructing, correcting, restraining, admonishing and keeping them in subjection from their childhood—all in due measure, time, and place, as the different occasions may require. But, contrary hereunto, I have observed two sorts of parents, who, by their own ill management, and not keeping their authority over, and discharging their duties to their children as by divine obligation they are enjoined to do, have ruined them with regard to all that is good. The first are such, who though they may be mor their own lives and conversations, and are n examples to their children, yet, by their fo indulgence, falsely called love, have thereby the very means of their ruin. A child may b unfitly compared to a young growing twig, e bent at first, but as it increases in strength comes less pliable, and when it is a great tre unbendable; and thus, most children when y may, by the godly care of parents, be traine very much as the parent pleases; or else, to purpose, were the above precepts given? Ba evil and folly are naturally bound up in the h of a child, so, that evil nature, not being kept d or restrained by an indulgent parent, gradu grows stronger and stronger, and in the end comes past bending, and rules. Thus, I h with sorrow, seen some foolishly indulgent pare who were so blind as not to see faults in their dren, or if they did see them, through exces indulgence, would not restrain them, which in end has proved their ruin. No wonder the such parents should lose all authority over t children, as well as such children disregard t parents, for want of keeping them in due sub tion, as soon as they attain to any degree of un standing, which they will soon do, to discern t parents' fondness. And, when too late, those v parents begin to feel the smart of their own fo and yet, by reason of their blindness, can har even then see, that they have been the origi cause of it, for want of keeping their children due subjection; and some have cried out for vice, complaining their son is grown so disobedie they know not what to do. And yet I have kn when Friends have gone under a religious conc to such parents to give them advice, instead taking it well, as they ought to do, they have b so blind and stupid as to return undue reflectio and others again, who have taken it better, wo excuse themselves with the most plausible reas they could invent, saying, the child is wild a playful, and they do not like to correct it, as it l a weak constitution, &c. Now, in those cases is my judgment, that when such private admo tion has been without effect, it becomes the inc pensable duty of the church to interpose, by de ing with them more closely or openly; as the ample of such parents and children, is a hurt our youth, and a dishonour to our holy professi in general, and, as the wise man said, 'Foolishn is bound in the heart of a child, but the rod correction shall drive it far from him;' Prov. xx 15. So, foolish fondness being bound up in t heart of those parents, the rod of church discipli should be used, in order, if possible, to drive away.

"But notwithstanding all the care of godly p rents, it has happened that some will be di bedient; for we find that Samuel, a great a good man, had wicked sons, yet we do not read t he was blamed, no doubt because he did his du The difference lies here,—that, if parents do tru discharge their duty, the children's blood will f on their own heads; but on the contrary, if paren by their indulgence do contribute to it, the ch dren's blood may lie at their doors. * * *

"While writing the above, a mournful conside tion took possession of my mind, relating to t original cause, not only of the great wickedne which so much abounds in Christendom, but al of the too great defection in those of moral and r ligious lives, from the true life and inward pow of Christianity in their hearts; while, at the sa time, they mightily extol the Holy Scriptures wi many extraordinary epithets. Under this prospe it appeared very plain to me, as it has often do before, that this defection in both sorts proce

n the want of truly believing in, and being mediately led and guided by the Holy Spirit grace of God in their hearts, a measure and nifestation' of which (say the Scriptures) is ven to every man to profit withal;' which uld, if obeyed, make wicked men righteous, ral men better, and in the end make both true ristians at heart, and enjoyers of the life and ker of Christianity. It would take up a treatise rite at large upon the virtue and efficacy of s holy and divine principle of the Spirit of God, the salvation of mankind, through our Lord Saviour Jesus Christ, as abundantly testified n the Holy Scriptures, and also in many of our ends' writings. I refer particularly to the ks of our beloved brethren, William Penn and ert Barclay, especially to the latter, in the 4, 5th, and 6th propositions of his Apology, n Immediate Revelation, and the Universality the Light and Grace of Christ, where my reader find it very fully treated of."

THE FRIEND.

FOURTH MONTH 5, 1856.

We have on more than one occasion called at- tion to the continuance of the African slave de, under the protection of the American flag. hough this abominable traffic has been de- nced by all civilized nations, and our own has cted laws for its suppression; declaring it to be hony, and awarding the punishment of death for se convicted of being engaged in it, as princi- s, yet it admits of no doubt, that there are men our community, men too, passing for respectable izens,—who are covertly engaged in the trade, who take advantage of the laws allowing Ame- an consuls in foreign ports to furnish "Sea ers" to American captains professing to embark traffic on the coast of Africa, by which their sels are put under the protection of the flag of country, secured from search by the cruisers Great Britain, and generally enabled to escape h their freight of human beings to the markets l kept open for the sale of human flesh. Once n great while, one of these piratical vessels is tured by the armed cruisers of the United tes, and the miscreant captain and crew sent oe for trial; but when has there been an in- nce of any one of these desperadoes having fered the penalty for piracy.

We do not approve of taking the lives of those aged in this atrocious business, and probably mprisonment for life was substituted for the sent penalty, there might be less difficulty in uring its infliction; and yet, when convictions e taken place, and the guilty party has been tenced to imprisonment, we believe in every tance the culprit has been released by an Exe- ive pardon. In the case of the "Maria E. ith" mentioned in the extract which we give ow, it is probable there will be another oppor- ity for seeing with what alacrity and determi- ion the United States Courts and Government l vindicate the laws and the honour of the na- n. One notice of the seizure of the M. E. ith in Boston harbour, prior to her sailing for rica, in consequence of her design to engage in slave trade being suspected, says that she was *ased;* another says that she ran away from the rshal; but it is surprising that she was allowed escape from the revenue cutter when there s strong ground to believe she was designed for laver; which belief is now confirmed by her cap- e.

What kind of heart must that man have, who can ship a cargo of men and women, five hundred in number, pack them naked into the narrow limits of a schooner, starve and abuse them until nearly two-fifths sicken and die in their loathsome prison, and one fifth of the remainder sink under their accumulated tortures in a few hours after they are landed. Surely, persons who will engage in this murderous trade can lay no just claim to any of the ennobling feelings of men, still less to the character of Christians, and horror must finally overtake them.

While slavery exists among us, and thousands are partaking of its profits, there is a strong disposition to connive at its crimes, to give an indirect support to its cruel disregard of the rights and feelings of its suffering victims, and to care little and do less towards enforcing the laws against the foreign slave trade. Much is said in these free States, as they are called, against slavery and the slave trade, as it is carried on in the South and South-Western States; and yet every year, slavers are fitted out and sail from northern ports, owned or chartered by northern merchants, and sent to Africa to stimulate the ignorant heathen there to murder and robbery, in order to procure human beings who may be sold as "goods and chattels." In a conversation with an intelligent merchant of this city lately, he said there had been, within the last year, several vessels so fitted out and sent from Philadelphia, more from New York, and as many from Boston. Who can correctly estimate the untold misery inflicted on the hundreds of poor men, women and children, torn from their native country, and crowded into those vessels, there to be starved and almost suffocated, amid the filth and corrupted atmosphere of their densely packed holds, and many thrown overboard before death had terminated their agony. What can men look for, who are seeking to make themselves rich by a traffic which inflicts such dreadful misery and death on their fellow beings possessing immortal souls, but that a just God will answer them by terrible things in righteousness for their deeds of cruelty and wickedness.

CAPTURE OF AN AMERICAN SLAVER.

By the Emeu, we have Rio Janeiro dates to 14th Feb.

The American schooner Maria E. Smith had been captured by the Brazilian brig of war Olinda, while attempting to land 320 negroes, which she had brought from the coast of Africa.

The Olinda took the schooner into Bahia, where the commander and crew (all Americans) were ironed and locked up in jail. When the schooner left the coast of Africa, she had on board 500 blacks, but they were so closely packed on board, totally naked, and so badly fed during the voyage, that 180 died and were thrown overboard, and of those landed at Bahia, 64 died a few hours afterwards.

The survivors were immediately fed and clothed, and will be taken care of until their ultimate destination is resolved upon.

The Maria E. Smith, (or Mary Smith,) was formerly a packet, running between Boston and Halifax. She left Boston for the coast of Africa some time last autumn. Attempts were made to detain her on suspicion of her being a slaver, but she ran away from the Revenue Cutter, after she had been seized by the U. S. Marshal.

SUMMARY OF EVENTS.

EUROPE.—News from Liverpool to the 15th ult.

The steamship Atlantic, from New York, arrived out on the 12th. George M. Dallas, the American Minister, immediately proceeded to the Adelphi Hotel, where a deputation of the American Chamber of Commerce presented him a congratulatory address. The excitement in England respecting the difficulties with this country, had subsided.

The Peace Conference.—The meetings of this body continued, and it was the general impression, that the terms of peace were nearly adjusted, but nothing of a definite character was known; the injunction of secrecy having been strictly observed. Despatches from Berlin and Vienna state that Prussia had been invited to send representatives to the Conference, and that Baron Manteuffel would leave Berlin on the 14th for Paris, as Plenipotentiary, and Hatzfield, the Prussian Minister, at Paris, would act as second Plenipotentiary.

The War.—The Russian and Allied Generals had met and exchanged proposals for an armistice. The line of neutral ground limited by the Tchernaya, has been traced by the two armies. The Allies were making the ruin of South Sebastopol as complete as possible. On the 28th of Second month, the White Works were blown up. Seventeen Turkish Generals, prisoners to the Russian army, had been sent to Moscow. Advices from Kiel, dated Third mo. 14th, state that a despatch from the British Government had been received, requesting Admiral Watson not to engage in hostilities in the Baltic.

Financial Matters.—A financial crisis had occurred at Constantinople. The Minister of Finance had appealed to the merchants, and invited them to devise a remedy. A serious commercial crisis had also occurred in Norway. Twenty commercial houses had suspended in Bergen.

AUSTRIA.—A further reduction of the Austrian army had been announced. The river Danube had been re-opened, and Lloyd's steamers have recommenced running.

GREAT BRITAIN.—It is stated that Parliament will probably be dissolved early in the Fifth month. Lord Palmerston, in reply to questions propounded in Parliament, said the papers relating to the dispute with the United States respecting Central America, would be presented soon after the Easter recess; but he could not answer as to those relating to the enlistment difficulty, as no answer had been received to the last despatch. Admiral Napier had brought forward, in Parliament, a motion, inquiring into the management of the Baltic fleet, while under his command. He contended that he was sacrificed to cover Sir James Graham's incapacity. After debate the motion was withdrawn. The bullion in the Bank of England had increased £48,000. A dividend of ten per cent. for the year, had been declared on its stock. Consols had advanced to 92¼ and 92⅜.

Liverpool Markets.—Cotton was dull, and prices had slightly declined on some grades; sales of the week, 48,000 bales. There was an improved demand for breadstuffs, and prices were advancing. The quotations were for Western Canal flour, 31*s.* a 33*s.*; Ohio and Southern, from 35*s.* 6*d.* to 37*s.* Wheat had advanced 4*d.* to 6*d.* per 70 lbs.

MEXICO.—At the latest dates, Tamarez remained at Puebla where he is hemmed in by the Government forces. It is reported that he had made preparations to surrender, but that Comonfort had rejected the terms proposed by the besieged. The company, for the purpose of building a railroad from Vera Cruz to the city of Mexico, is progressing in its formation. Affairs at Vera Cruz were quiet.

BRAZIL.—Rio de Janeiro dates to First mo. 23d, have been received. The cholera, which had raged through the whole empire, was dying out in Amazonas, Para and Pernambuco. Its ravages at Piassabussu were terrible; 800 having died out of a population of 1000. In Penedo, containing 14,000, full 2500 perished. In the capital itself, 108 had already died, about 150 were attacked daily, and the deaths averaged 13 per diem.

UNITED STATES.—*Congress.*—In the Senate, the Committee on Post-offices was instructed to inquire into the expediency of discontinuing the franking privilege of members of Congress, and in lieu thereof allowing money payment of postage. The deficiency appropriation bill was variously amended and passed. The Free State Constitution of Kansas was presented by Senator Cass. The Committee on Military Affairs was instructed to inquire into the expediency of establishing one or more national foundries as recommended by the Secretary of War. The subject of the public printing was freely discussed, and the fact appeared to be admitted by Senators, that many hundred thousand dollars were wasted every year in useless printing. In the House, the Committee on the Judiciary was instructed to inquire whether the Kansas Investigating Committee have power to coerce the attendance of witnesses, and punish for contempt. Campbell, of Ohio, requesting to be excused from serving on that committee, Sherman was appointed in his place. A bill authorizing the President to cause the southern boundary line of Kansas to be defined and marked, was referred to the Committee on Territories. Lane, the delegate from Oregon, called the attention of the House to the perilous situation of the white settlers in that territory, in consequence of

the exterminating warfare carried on by the Indians, and demanded an appropriation of $300,000 to secure the services of the friendly Indians, in behalf of the whites. A bill for that purpose was referred to the Committee on Ways and Means. A resolution was passed, giving each new member of the House about $1200, worth of books; the grant amounts in the aggregate to $175,000.

California.—The steamship Illinois, from Aspinwall, with San Francisco dates to Third mo. 6th, arrived at New York on the 27th. The Illinois brought $1,260,000 in gold. The California Legislature had passed resolutions deprecating the election of Banks to the Speakership. A bill had been introduced into the Legislature creating three new States out of California. The steamer Columbia was to leave San Francisco in a few days, with General Wool and a body of troops for the Rogue river. Advices from Oregon state that the Indians were committing fresh depredations at the mouth of Rogue river. Twenty-four persons were killed by them on the 23d of Second mo. The Legislature of Oregon had addressed a memorial to the President, asking for the removal of Gen. Wool. The trial of F. A. Cohen for embezzling the funds of Adams & Co., was in progress, and excited much interest. The missing books of the firm had been recently washed ashore near San Francisco. The price of flour was from $8 to $9 per bbl.; hams, 15 cts., and lard, 19½ cts. per lb. Advices from Costa Rica state that Walker, the conqueror of Nicaragua, had threatened to attack and destroy Punta Arenas. The government had sent troops to defend the place.

Kansas.—Since the opening of the navigation, an active emigration has been going on from the slave States, the emigrants in numerous instances being accompanied by their slaves. A St. Louis paper states that almost every boat that has gone up the Missouri river this spring, has taken up slaves in larger or smaller numbers. The emigration from the free States had also been renewed.

Pennsylvania.—Both branches of the Legislature have passed a stringent License Law, and it has been signed by the Governor. The vote in the Senate was unanimous; in the House, 64 to 32. The Restraining Liquor Law of last session is repealed.

Philadelphia.—Mortality last week, 209. One of the strongest evidences of cold weather during the past winter, was discovered in a water pipe on Girard avenue, near Sixteenth street, a few days ago. The pipe was four inches in diameter, and buried four feet three inches below the grade of the street, in a gravel soil. When dug up, the bore was filled with solid ice. The water has been let into the Pennsylvania Canal, and thus a new impetus has been given to our already very active trade. The Pittsburg Post says that a large number of boats have already arrived and departed at that port with full freights. There is a great amount of produce at Pittsburg, awaiting shipment to the East. The Schuylkill Navigation is also open.

New York.—Mortality last week, 421, viz. adults, 158; children, 263. The exports of specie for the week, were only $158,706.

Miscellaneous.—*Trade at Pittsburg*, since the opening of navigation, has been unexampled in amount. The boats are taking in with all possible speed the immense piles of freight that lay upon the entire length of the levee—all bound for ports down the Ohio.

More Asteroids.—Leverrier states, in a letter to the French Minister of Public Instruction, that he is firmly persuaded that a great number of small planets are situated between Mars and Jupiter, and that before 1860 nearly 160 will certainly be discovered.

Railroad Consolidation.—The Pittsburg Post says the basis of an arrangement has been made by parties representing the several companies forming the line of railroad from Pittsburg to Chicago, via Crestline and Fort Wayne, to consolidate these roads into one company, to run in close connection with the Pennsylvania Railroad from Chicago to Philadelphia.

Prohibitory Liquor Laws.—The Court of Appeals of New York, on the same grounds as the Supreme Court of Massachusetts, has decided that the Prohibitory Liquor Law in its search and seizure clauses, is unconstitutional. It further declares that any prohibitory law which interferes with and affects property already in possession, is unconstitutional and void.

The Thames Tunnel.—According to the report read at the late annual meeting of the Company, the amount of tolls received for 1855, was £4,471 19s. 1d. The receipts are small, compared with the vast cost of the work; but it is said to be gradually progressing in value and in public estimation. It is paved throughout, and well lighted and ventilated.

Capture of a Slaver.—The schooner Maria E. Smith, which was seized in the harbour of Boston last summer, on suspicion of being fitted out for the slave trade, and was finally released, and sailed for Montevideo, has been captured and carried into Bahia, having attempted to land 320 negroes, brought from Africa. She embarked 500 on the coast, *but* 180 *died* during the voyage.

Emancipation.—By the will of the late James H. Terrall, who died at Charlottesville, Va., on the 18th ult., eighty or ninety very valuable negroes are emancipated, and ample provision made for their removal to Liberia, or to some one of the free States.

The Death Penalty.—The bill to re-establish capital punishment in Wisconsin, has been indefinitely postponed by the Legislature of that State.

Saltpetre in Tennessee.—A company has been formed in East Tennessee, for the purpose of manufacturing saltpetre from the nitrous earth found in that section of the State.

Prohibition in Nova Scotia.—The Maine Liquor Law has been passed by the Legislature of the Province. It is to go into effect immediately.

Foreign Coins.—The bill submitted in the United States Senate by Senator Hunter, the object of which is to dispense with the use of the depreciated foreign coins now in circulation, provides that all quarters, eighths, and sixteenths of the Spanish milled or Mexican dollar shall be received at all the offices of the United States at twenty, ten, and five cents, and made legal tenders for all sums not exceeding five dollars; and that these fractions of the dollar of foreign coin when received shall not again be paid out, but be re-coined.

The Shoe Trade.—During the year ending Sixth mo. 1st, 1855, there were made in the State of Massachusetts, 44,308,302 pairs of boots and shoes valued at $37,468,353, and giving employment to upwards of 75,000 persons.

Shipwrecks.—The Cunard steamer Curlew, from Halifax to Bermuda, ran on the North Breaker, off Bermuda, on the morning of the 18th, and sunk in three minutes. The mails were lost, and the steamer was completely wrecked. No lives were lost. On the 30th of First month, the Chilian war steamer Cazador left Talcahuano, having on board 358 persons, 86 of whom were soldiers, 4 officers, 148 women, 10 children, 14 passengers and 68 of a crew. A little before 8 P. M. of the same day, in a smooth sea, and making about nine knots, she ran upon a rock south of Maule, and immediately commenced sinking. An order was at once given to lower the boats, and in the attempt one was unfortunately upset. Only 44 of the 358 were saved, in which number was only one woman.

Reform in Turkey.—The last intelligence from Turkey announces the official promulgation of the long-promised decree, which abolishes all distinctions before the law, as between different races and religions, in the Sultan's dominions. Hereafter Greek, Servian, Moldavian, Bosnian, or Osmanli, if they are domiciled within the borders of Turkey, will stand on the same legal footing, will enjoy the same rights, and will have the same roads to public employment open to them.

RECEIPTS.

Received from Joshua Maule, agt., O., for Nathan Cook, Danl. Atkinson, Benjamin Bundy, $2 each, vol. 29; from Mead Atwater, agt., N. Y., for Hibbart Fuller, $2, vol. 29; from D. P. Griffith, agt., Pa., for Jonathan Sharpless, $2, vol. 28.

WEST-TOWN BOARDING-SCHOOL.

The Winter Session of the School will close on the 11th inst. The children who go to the city, will leave West Chester in the cars on the morning of that day, and arrive at the depot, near the corner of Eighteenth and Market streets, about half past 9 o'clock.

West-Town, Fourth mo. 1st, 1856.

WEST-TOWN SCHOOL.

The Committee charged with the oversight of this Institution, will meet *in Philadelphia*, on Sixth-day, the 11th of next month, at 7 o'clock, P. M.

The Committee on Instruction, and the Committee on Admissions, meet on the same day—the former, at 4 P. M., and the latter, at 5 P. M.

The semi-annual Examination of the Schools will occur on Third, Fourth, and Fifth-days of the same week, in presence of the Visiting Committee.

THOMAS KIMBER, Clerk.

Philad., Third mo. 29th, 1856.

A conveyance will be at West Chester on the arrival of the morning and afternoon cars on Second-day, the 7th inst., for the accommodation of the Visiting Committee.

HAVERFORD SCHOOL ASSOCIATION.

The stated annual meeting of the Haverford Sc Association, will be held at Committee-room, Arch s Meeting-house, on Second-day afternoon, at 4 o'c Fifth mo. 12th, 1856. CHARLES ELLIS, Sec'y

Friends' Boarding-School for Indian Children, Tunessassah.

A man Friend is wanted to aid in carrying out concern for the improvement of the Indians.

Application may be made to JOSEPH ELKINTO 377 S. Second st THOMAS EVANS, Philad., Eleventh mo. 1st, 1855. 180 Arch st

DIED, at her residence in Belmont county, Ohio, CHEL, widow of James Raley, in the 91st year of age; an esteemed member and elder of Concord Pa cular and Short Creek Monthly Meeting. She was of the first settlers in the State, and a member of first meeting of Friends established therein, and w firm believer in the doctrines and testimonies the Friends suffered so much to establish. She was he high esteem among her friends, not only for her up consistent walking through life, but more especially her soundness of judgment in religious matters. was a diligent attender of meetings whilst her ha permitted, and an example of silent reverent wo therein. Continuing green in old age, she manifeste deep concern for Friends in their present trying dis sation, saying there is much home work to do, be grieved at the too prevalent disposition to see the fa of others, and overlooking our own. Many can b witness to her liberality, she being ever ready to what she could to alleviate in sickness, or suffer other ways, saying she would rather do with less home, than not divide with those who needed, as it was certainly the intention of the great Giver. H time was lengthened out beyond her own anticipati yet she kept in view the great uncertainty of life, oft alluding to the subject, and appeared to be waiting t Divine summons. When taken sick a few days bef her death, she observed it was likely to be her last sic ness, but that did not grieve her. She patiently la her allotted portion of suffering, and quietly pass away, the 29th of Second month, 1856, being, we do not, gathered as a shock of corn fully ripe, into t mansions of rest and peace.

——, at the residence of her son-in-law, HANN HOWARD, daughter of the aforesaid R. Raley; a memb of Harrisville Particular and Short Creek Monthly Me ing, in Jefferson county, Ohio. This dear Friend w long be remembered for her unwearied attention to t sick and afflicted. She bore a protracted illness wi much christian patience, saying she had much to t thankful for. She remarked that she could see she a often missed her way, but hoped all would be forgiv her. She passed quietly away on the 9th of First m 1856, in the 66th year of her age, and we doubt n "our loss is her eternal gain."

——, on the morning of the 19th of Third month 1856, at the residence of her son John Butler, in Mahon ing county, Ohio, HANNAH BUTLER, in the 84th year her age; a member of Goshen Particular and Upp Springfield Monthly Meeting. She bore a suffering il ness of a little more than three days, with much com posure and resignation, several times saying, "I fe entirely resigned to the will of my heavenly Father At a time when released from much suffering, she d sired to see her grand-children whom she addresse separately, imparting suitable counsel, desiring them t be good children, and obedient to their parents, an then embracing them, bade them farewell, hoping the might meet in the world of happiness. For severa hours near the solemn close, she appeared frequentl engaged in supplication; but articulation being near prevented by her disease, what she uttered could t gathered only in broken sentences: yet those who wi nessed the solemn close, have, they believe, a well grounded hope, that through redeeming love and merc she has been admitted into the mansions of rest an peace.

——, on the 24th of Third month, 1856, BRULAH daughter of John and Elizabeth Butler, of Mahonin county, Ohio, in the 14th year of her age, after a suf fering illness of near five weeks, which she bore with patience and composure that encouraged her relatives and friends to believe that her end was peace.

——, on the 1st inst., MARY B., wife of Townsend Sharpless, in the 61st year of her age; a member o Philadelphia Monthly Meeting.

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From the Leisure Hour.

The Gum Trade.

um is one of those useful productions of na- which are furnished to man without any exer- of his own, except that of gathering the fruit ally supplied by a bountiful Providence. Its omic use is of great importance to the most zed nations, whilst its commerce affords a ue to the wildest sons of the desert. Gum is getable mucilage, exuding in small quantities the trunks of several trees, as any one may n the common cherry or plum tree. But the of commerce is produced in the wilds of ca and Arabia, the most arid regions of the d. The gum usually termed Arabic, comes a species of *mimosa*, or *acacia Arabica*, and amous in ancient times for its use in medicine n the dyer's art. It is said to be of highly tive qualities, so that caravans which have unexpectedly detained in the desert after all provisions were expended, have been sup- d by feeding upon the gum which formed of their merchandise. But this celebrated le is now surpassed in European commerce e gum *acacia* of Africa, which is not only nced in larger quantities, but is more muci- ous and gummy than the Asiatic species.

the reader examine a map of Africa, he will in the north-western part, a large region de- ted Sahara, or the Great Desert. It is an ense district of arid soil, chiefly consisting of driest sand. A few oases are scattered through barren country, possessed by tribes of Moors, alone inhabit this dreary region. The man- of these swarthy people correspond with their dwelling-place. They are capable of enduring hunger and thirst, as well as exposure to a ing heat, and are generally in the extremes of nence or gluttony, of exercise or indolence. subsist chiefly on the milk and flesh of their e, of which they possess large numbers. They n tents, covered with a strong cloth, woven thread spun by their women from the hair oats. Females of the wealthier class are ght up luxuriously, and are educated in ms of voluptuousness and of absolute submis- to their lords. They are regarded as beings ed for no other use than to minister to the s and pleasures of their husbands, whose s and caprices they must endeavour to humour promote. For instance, the Moor considers ulence to be synonymous with beauty, and a desideratum in the fair sex; and this is ht to be attained by all possible means, even at the risk of losing health and of becoming unable to walk without assistance.

The laborious kinds of employment are performed by slaves, male and female, who are generally procured by predatory incursions into the negro territories, which are undertaken on the slightest pretences of complaint, or without any excuse whatever. These slaves are treated in the harshest manner, being compelled to perform severe labour with a very scanty supply of food and covering. The kings or chiefs seem to have absolute power over the mass of the people, even to the taking away of life, though this is rarely done. In times of peace, the Moors engage in a little agriculture, but their delight is in plundering their weaker neighbours. This is more easily effected by their superiority in horsemanship. Their horses are generally very valuable, of excellent breed and surprising swiftness. They are exceedingly skilful in the management of their steeds, being able to stop them at full gallop, and to fire with accuracy whilst riding at utmost speed.

The Moorish tribes rove about, seeking pasturage for their herds and flocks; and when the scanty herbage of one place is eaten up, they move on to another, receding from the desert as the drought prevails. Their principal wealth consists in their camels, the milk of which is deemed very nutritious, and the flesh highly prized. Besides, these animals can subsist on a little, and are admirably formed by nature to be "ships of the desert." Of all other quadrupeds, only the antelope and ostrich are found in these arid regions; for their amazing speed enables them to reach the watering places, which are few and far between The lion, panther, elephant, and other wild beasts, range the immense forests which skirt the desert, and separate it from the rivers.

The tribes of Moors to whom the gum forests belong are the Fareshez, the Bracknez, and Darmanks. These occupy several oases in that part of the desert which is bounded on the south by the river Senegal, and on the west by the Atlantic ocean. The principal forests of gum trees are those called Sahel, El Fatack, and El Hiebar. The first produces the vereck or white gum, which is held in high estimation; the others yield nebuel, the red gum of commerce. The acacia which grows in the desert is of more stunted form and rugged appearance than that which flourishes by the river-side; for the banks of the Senegal are partially covered with a stratum of vegetable earth, where foliage abounds, but the gum trees of these places are not numerous. In the desert, the acacia seldom exceeds twenty feet in height and three feet in circumference; and it has that rugged and crooked form which is common to the herbage of this arid region, where the great drought and parching winds give a blighted and stunted appearance to all vegetable productions. The branches of the gum tree are thorny at the projections of the leaves, which are of a dirty green hue. The blossoms are short, and of a white colour.

In western Africa there are only two seasons in the year, the dry and the rainy. The duration of the rains slightly varies according to the latitude, being of longest continuance near to the equator. In Senegambia they last about two months, which are preceded and followed by a month of storms called tornadoes. During eight months of the year, the sun shines brilliantly in a cloudless atmosphere. October may be termed the drying month, a period fruitful in productions of the soil, and prolific of fevers and other dangerous diseases, since the atmosphere is then filled with miasmata from decomposed vegetable matter. At this time, the gum trees swell with moisture, and prepare for their harvest season. In November, the bark, which had been smooth and of a dark green colour, begins to crack in numberless places, and give out the gum. No help of man is required to make incisions in the stem, for nature performs the whole work. The hot wind of the desert begins to blow, drying up everything with such severity, that no vegetable matter can resist its influence. The tall grass of the plains now withers and becomes like straw; trees on the high grounds put on a wintry appearance, and would soon burn like fire-wood; and household furniture warps and cracks, so that drawers will not shut nor boxes lock. Even hard and well-seasoned wood cannot wholly resist the scorching influences of the *harmattan*. These effects are increased by clouds of fine sand, which are carried in the hot blasts and terrific whirlwinds which sweep over the country.

The gum issues from the cracks of the tree in different forms, but principally in drops, about the size of a partridge's egg. The juice adheres, as is well known, to the bark, where it quickly dries and is soon ready to be gathered. Though the gum has a dull appearance on the outside, it presents a beautiful clear and brilliant surface wherever it is broken, and if put into the mouth for a few moments becomes transparent as crystal. About a month is allowed for natural causes to accomplish the exuding process, when the trees are supposed to have completed their yield for the year. The Moors now prepare for the harvest. They quit their camps in the desert, leaving only the aged, infirm, and little children, with a few persons to take charge of the cattle which remain behind. A tumultuous assembly of horse and foot, men and cattle, women, and children, proceed in a promiscuous crowd to the forest belonging to the tribe. Here they form an encampment, in which they remain about six weeks whilst gathering the gum. Old and young engage in the work, stimulated by the chiefs and princes who overlook their labour. The gum is piled up in heaps until the whole is collected, when it is loaded on cattle brought for this purpose. The beasts of burden are the camel and ox; the former carrying four or five hundredweight, the latter about one and a half. The gum is stowed in large leathern sacks made of tanned ox hides, two of which are fastened together and slung over the backs of the cattle so as to balance.

The work proceeds slowly, as there is no fear of rain to interrupt it, and Africans seldom hurry in the performance of their tasks. Their field operations occupy but a short period of the year, and time is of little value in their eyes. At length, the harvest is completed, and the day for moving arrives. When the signal for departure has been given, the tents are struck, the cattle are laden

with baggage and merchandise, and the whole multitude set off in the same tumultuous manner as that in which they arrived. The princes and rich men are mounted on beautiful horses, or fleet dromedaries, gaily caparisoned. Their wives are seated on the best camels in a kind of basket covered with an awning, decked out with gorgeous colours. Cattle and goats necessary for provision by the way, are mixed up with the beasts of burden and crowds of foot-passengers, filling the air with a variety of discordant sounds. A choice band of armed men act as cavalry and mounted police, to defend the caravan, and preserve some kind of order amongst them.

In this manner the caravan proceeds to the annual gum fair, held on the banks of the Senegal, a considerable distance above Fort Louis, which is the principal settlement of the French on this river. This people commenced trading operations with Western Africa about the beginning of last century, and established themselves in the Senegal. Saint Louis is a small island, about four leagues above the bar at the mouth of the river. This bar or ridge of sand is a formidable obstruction to navigation, as it only allows small vessels to pass with safety. Once across this dangerous reef, such craft can easily sail to Podor, about 180 miles up the stream, and in the rainy season to Galam, which is five or six hundred miles higher. The French have small establishments at both of these places, and all the trade of the river, in so far as Europeans are concerned, is in their hands. The English pursue their commerce with this part of Western Africa through the Gambia, which is a better river for navigation; and their trade in gum is carried on at Portendie, a small settlement on the coast, a little above the Senegal; but this lucrative branch of commerce is chiefly in the hands of the French.

The lower part of the Senegal is bordered with immense forests, filled with wild beasts, monkeys, and parrots of various species. Higher up, the desert land reaches to the northern bank of the river, and here the great gum fair is held, at a place about half way up to Podor. It is one of the most desolate spots in the world, being a vast plain of moving sands, glistening with whiteness. This solitude extends as far as the eye can reach, unrelieved by any tree or plant. It is an ocean of sparkling sand. Here the French merchants await the arrival of the Moorish tribes. The din of their approach can be heard at a great distance over the dreary solitude. The noise grows louder and louder, till an immense cloud of dust betokens their arrival. And soon the barren plain is covered with men and beasts in teeming crowds, which it requires a long time to settle in anything like an orderly manner.

At length, when all things are ready, a cannon is fired as the signal for commencing business, and Franks and Moors try every artifice to make a good bargain. The Moorish princes fabricate all kinds of excuses for raising the price of the gum, and invent a hundred reasons for delaying the negotiations. Their procrastination and apparent apathy madden their more lively customers, who are sometimes obliged to yield under a threat of the gum being carried to Portendie and sold to the English. The French, in their turn, try to overreach the Moors, which they often do by enlarging the size of the *kantar* or measure by which the gum is sold. The Africans do not understand the principles of mensuration; and their customers have gradually increased the *kantar* from 500 to 2000 pounds.

The price of the gum is paid in pieces of Indian cotton cloth, or blue baft, which meets with a ready sale to the tribes of the interior. The merchants have tried to substitute articles of French manufacture for this eastern cloth; but the Moors cannot be tricked in this respect, as they instantly detect a spurious from a genuine article by the smell. The mode of barter is always disadvantageous to the Africans, who may understand the value of their own merchandise, and the price which it will fetch in an European market, but do not know the cost price of the goods which they receive in exchange. For instance, when they barter gold for iron, they may insist upon having the mint price for the precious metal; but they are duped by the European, who estimates his iron at four times its value, and thus obtains the gold at a fourth of its real worth. In this way, gum has been purchased in Africa as low as twopence the pound, whilst it has sold in Europe for fifteen or eightcenpence. In 1833, it was worth 75s. to 78s. per cwt. in England, or more than eightpence per lb. after payment of duty at 6s. per cwt. In 1843, garbled gum sold at from 87s. 6d. to 95s. per cwt., or about tenpence per lb. The English imports for three years ending 1842 amounted on an average to 17,715 cwts., or nearly two millions of pounds annually; whilst at the close of last century the whole quantity exported from Africa was about 600,000 lbs. annually. During the last wars, all the French settlements in Africa were taken by the English, who restored them at the making of peace, thus giving up a considerable privilege in the gum trade.

For "The Friend."

It was quite refreshing in reading the journal of that Ambassador for Christ, William Savery, to observe the love and gospel fellowship richly pervading the hearts of Friends in his day, when one hundred and forty of them met at New Castle on the occasion of his embarkation for England, with Samuel Emlen, Deborah Darby, Rebecca Young and two others. We can hardly suppose that jealousies and distrust of one another, then set at variance members who held the same religious principles, and advocated the same faith. Their views of the unity and sincere regard for each other which characterize the friends of Christ, could not have led them to dream of divisions in their beloved Society, designed by the Head of the church to be an example and model of the fruits of the Spirit of their Holy Redeemer. After holding a public meeting for the inhabitants in the Court House at New Castle, which was attended by one of the judges with several magistrates, lawyers, and towns people, in which the gospel of salvation was preached, they returned to the inn and after dining, the large room and balcony were furnished with seats. W. Savery says, "Friends who accompanied the voyagers hither then sat down, in number about one hundred and forty, and some of the towns people hearing of it, also came in. The great Lord of the family was evidently with us, and favoured us with a precious solemnity; under which our endeared Friends, D. Darby and R. Young, through the tendering influence of gospel love, were again qualified to water the plants of our Heavenly Father's planting, and affectionately to bid them farewell in the Lord. Two of the Friends who were going abroad in Truth's service, were also exercised in the expression of heart-felt concern for the preservation of themselves in the love and life of Truth, and also of their *long endeared brethren and sisters* whom they were about to leave. *Holy fellowship and gospel love* being refreshingly and encouragingly felt among us, we were once more *united in lifting up our hearts in prayer and praises;* committing *each other to the merciful* and all-wise disposal of the everlasting Shepherd. This prepared the way for many near and tender Friends and connections to pa the mutual experience of that love which is out dissimulation, and in which the world's ries are not privileged to rejoice. *May it continue and increase throughout all the chu of Christ."*

This was the heart-breathing prayer of tha voted minister of the Lord Jesus, whose life spirit were dedicated to promote the spread kingdom, in the world and in his own reli Society. He was one of the most conspic advocates for the doctrines of our Society, in reference to the divinity and the sufferin Him who declared, "By this shall all men k that ye are my disciples if ye have lo another," and also to the manifestation o Spirit in the heart, by which this love is abroad in it. To advocate sound principles a ingly, the love of Christ must abound in enabling us to bring forth the fruits of the go "There is no fear in love, but perfect casteth out fear, because fear hath torment. that feareth is not made perfect in love." "He loveth not his brother whom he hath seen, can he love God whom he hath not seen? this commandment have we from him, tha who loveth God, love his brother also." If love prevail in us it will lead us to seek the toration of those who have erred, and the incr of true gospel fellowship among brethren.

From Chambers's Journa

Pipes.

We are going to say a few words concer pipes, which have latterly thrust themselves ward for observation in a rather unusual sty this great city of London, and set our thou flowing all about and through them. The res we hope, will soon see that the subject is o no trifling importance, and that it has some in esting aspects.

We might begin our disquisition by remin him that he is himself nothing but a walking talking tubular machine; that from the hai his head to the pores of his toes, from his g aorta to his minutest capillaries, not forgetting alimentary canal with its subservient appara he is but a conglomerated system of pipe-wo We might show also, that in this he but resem the vegetable kingdom, which is nothing but stupendous concatenation and involution of tub structures. But we scorn to be prosy and giaristic under the pretence of being scientific, shall therefore leave all that for him to rumm up at his leisure, should he need the informat and feel the inclination to acquire it. The p we are going to look at shall be the pipes of m own manufacture, with which he has sough minister to his own necessities, convenience, pleasure, or to effect for the body social, as fa might be, what the wondrous organisms of na accomplish for the individual objects of her c

We may feel pretty sure that the first pipe t for an artificial purpose was not artificially constr ed. Whether it was the bone of an animal, or shaft of a bamboo, or a reed cut from the swam whether it was a rude musical-instrument, or ser some simple hydraulic purpose, it would serve useful end to inquire. That man took to blow wind-instruments, and dancing to their music, fore he learned to lead water through a pipe, see judging from the habits of savage tribes in our day, likely enough; but we will pass the sav era, and look in upon our progenitors, when ci ization and social usages had stimulated cont ance, and given birth to new necessities.

The applicability of pipes to the purpose of c veying water from some distant natural reser

he dwellings of man, must have been a very
y discovery; and if we do not find pipes of very
t antiquity among the remains of ancient cities,
ay be owing to the fact, that they were first
le of very perishable materials, and are no
er in existence. We know that the first pipes
l extensively for that purpose by our own
r-companies, were formed from the boughs
trunks of trees, hollowed out by means of au-
of different sizes, and fitting into one another
the joints of a flute. A source of childish in-
st, to us some forty odd years ago, was to wit-
the boring of these trees, which were mostly
, and to carry off the chips for a bonfire to ce-
ate one of the Duke's victories. When, as
often the case, the boles were not straight,
had to be bored at each end; and if the en-
perforation could not be completed that way,
impy kind of auger was rammed in as far as
ould go, and, being wedged into the required
tion to turn the corner, was worked round,
r the manner of a screw with a screw-driver,
l the passage was effected. These pipes were
riably laid down with the bark upon them,
h helped to preserve them from decay; they
e, from motives of safety, laid beneath the
-pavements, to escape pressure in the wagon-
; and, under favourable circumstances, they
ld last as long as the generation that laid them
n. They were frequently out of repair, however,
testified that condition by an impromptu foun-
in the footpath; but they were repaired in a few
utes by a handy fellow, who displaced a flag
h his pickaxe, turned up the earth with his
le, and medicated the wound in a moment by
ing in a peg with a hammer. These wooden
s answered their end very well, while they
d, in all those places where water was supplied
the works on the continuous system; but
re the intermittent plan was followed, as in
don, they were the source of endless nuisances
abominations. When the water was turned
and the air admitted, the damp wood grew
ldy, and rotted, and the next rush of water
ied the mildew and the rotten fibre into the
and cisterns of the inhabitants. Of this we
woful personal experience some years ago, on
Surrey side of the Thames. How many miles
he old wooden pipes yet continue to do duty
erground in the neighbourhood of London and
where, we will not undertake to say; but not
r long ago, in the neighbourhood of Deptford,
came upon the aforesaid handy Jack, armed
h his spade and pickaxe, hammer and pegs,
saw him disinter a leaky patient, apply the
nt styptic, and cover him up again, quite com-
ably—all in three minutes.

Pipes of earthenware are among the most fre-
nt memorials of ancient cities; and there is no
bt that they were in extensive use for the pur-
s of water conveyance among the Romans. It
been assumed, that because the conquerors of
world erected vast aqueducts, they not only
sed the hydrostatic paradox, but were ignorant
the principles of hydraulics altogether. We
't know what to say to that. It is true that
ne was supplied with water by nine aqueducts;
the water was led from them to the dwellings
the citizens by earthenware pipes, which, ac-
ling to Veginus, delivered not less than 26,-
,000 of gallons daily; and it is not easy to see
, with such a delivery to manage, and the ex-
ience they must necessarily derive from it, such
ople could have escaped a knowledge of the
s of fluids. In making use of earthenware
es, the ancients probably were impelled as much
economy as any other consideration; but they
ld not have selected a better medium for the
conveyance of water; and it is on all accounts to be regretted that we have not followed their example. The pipes of iron and lead, through which our water-supply reaches us, have been the source of infinite annoyances and bodily diseases, which we should have escaped by the use of earthenware. Our water-companies have, one and all, ignored them, on the ground of their presumed frailty and fragility; and yet we find them largely in use throughout France and Switzerland for the underground conveyance of water—one firm of manufacturers having supplied no less than 20,000 miles of earthenware piping to various corporations within the last fifteen years for this identical purpose. Our engineers contend that the 'hydraulic shock,' as they term the sudden rush of water into empty pipes, would shiver them to atoms; and so undoubtedly it would, as it does sometimes the strongest iron pipes, were the attempt made to use them under the system of intermittent supply; but the public health demands everywhere a constant supply, under which there need be no recurrence of the destructive hydraulic shock. We can certainly do in this respect what has long been done by our neighbours.

But though we use no earthenware pipes for the service to which they could be most advantageously applied, we yet manufacture them for other purposes, in quantities of which the unobservant public has not the remotest idea. Improvements in agriculture have brought them into demand for the drainage of land; and, buried beneath the grassy meadows and broad arable slopes of Britain, they lie in interminable reticulations, whose extent must be measured by tens of thousands of miles. Again, for thousands more, they lie along the margins of the iron road, to drain the rain-fall from the sleepers and keep the ballast dry. And again, sunk far underground in our populous cities, they pour the sewage of the dwelling into the main drain, or substitute the old brick culvert or the open ditch, sealing up the infectious effluvia that else would poison the air we breathe. They are of all sizes, from two inches in diameter, or less, to twenty, or more; they are manufactured by the simplest or the most elaborate means, from the mere turning of a handle and drying in the sun, to the careful casting in moulds and baking in the kiln; they are soft and porous, or hard and solid as a rock; they are impervious to air or water, or they are drilled in myriads of small holes for the percolation of the draining fluid. Fresh uses are discovered for them almost every day; and where their availability will end, no man at the present moment need attempt to divine.

In this iron age, it is the iron pipe that asserts its sovereignty over all the rest, and claims the most of our attention. Millions of capital, in the shape of iron pipes, lie buried not a yard below the feet of the pedestrian as he walks the streets of London. The water and the gas companies invariably pipe with iron, though both might use earthenware if they chose. There are between fifty and sixty miles of streets in London, exclusive of the new suburbs; and throughout their whole length lie, side by side, beneath the pavements, the huge iron mains of the gas and water companies. These mains are often doubled, trebled, and quadrupled, to meet the requirements of the district; and it is likely that the fifty miles of streets, added to the additional extent of suburb, contain not less than 300 miles of main pipes, averaging some ten inches in diameter. Add to these the monster pipes, a yard in diameter, many leagues of which are in the course of laying down, east, west, north, and south, of the metropolis, while we write, and some notion may be formed of the mass of iron buried for our convenience beneath the soil of this vast city. In a hundred other cities and towns in the realm, there is the same or a corresponding prodigality in the use of iron pipes; which, with our national predisposition for whatever is durable and substantial, we are continually pressing into service. The manufacture of these indispensable articles may be regarded as a modern species of industry; at any rate, it has grown up, within the memory of persons now living, from a comparatively insignificant trade to one of great extent and importance. The work employs a considerable number of hands; and, as the process of casting a large pipe is no trifling pastime, but a work of considerable responsibility, a class of men have to be employed upon whom reliance can be placed. Iron pipes were originally cast horizontally in moulds of sand, the preparation of which was a work of much time and care. They are now cast upright, in moulds sunk in the ground; and the labour attendant on the process is in some measure reduced.

(To be concluded next week.)

Epistle of George Fox.

Dear Friends and Brethren, to whom is my love in that which never changeth, but remains in glory, which is over all, the top and corner-stone. In this all have peace and life, as ye dwell in the blessed Seed, wherein all is blessed over that which brought the curse; where all shortness and narrowness of spirit, brittleness and peevishness are. Therefore keep the holy order of the gospel. Keep in this blessed Seed, where all may be preserved in temperance, patience, love, meekness, righteousness, holiness, and peace, in which the Lord may be seen amongst you, and no ways dishonoured, but glorified by you all. In all your meetings, in cities, towns, and countries, let righteousness flow among you, and the holy truth be uppermost, the pure Spirit your guide and leader, and the holy wisdom from above your orderer, which is gentle, and easy to be entreated. Keep in the religion that preserves from the spots of the world, which is pure and undefiled in God's sight. Keep in the pure and holy worship, in which the pure and holy God is worshipped, to wit, in the Spirit and in the truth, which the devil is out of, who is the author of all unholiness, and of that which dishonours God. Be tender of God's glory, of his honour, and of his blessed and holy name in which ye are gathered. All who profess the truth, see that ye walk in it, in righteousness, godliness and holiness; for "holiness becomes the house of God, the household of faith." And that which becomes God's house, God loves; for he loves righteousness,—the ornament which becomes his house and all his family. Therefore, see that righteousness run down in all your assemblies, that it flow, to drive away all unrighteousness. This preserves your peace with God; for in righteousness, ye have all peace with the righteous God of peace, and one with another.

Every one that bears the name of the Anointed, that high title of being a christian, named after the heavenly Man, see that ye be in the divine nature, made conformable unto his image, even the image of the heavenly Divine Man, who was before that image which Adam and Eve got from Satan in the fall, so that in none of you that fallen image may appear, but his image, and you made conformable unto him. Here translation is showed forth in life and conversation, not in words only; yea, and conversion and repentance which is a change of the nature of the mind, and of the heart, of the spirit and affections, which have been below, and come to be set above; and so receive the things that are from above, and have your conversation in heaven, not that conversation which is

according to the power of the prince of the air, that now rules in the disobedient. So be faithful; this is the word of the Lord God unto you all. See that godliness and holiness, righteousness and truth, virtue, and the fruits of the good Spirit, flow over the bad and its fruits, that ye may answer that which is of God in all; for your heavenly Father is glorified in that you bring forth much fruit. Therefore ye, who are plants of his planting, and his trees of righteousness, see that every tree be full of fruit. Keep in true humility, and in the true love of God, which doth edify his body; that the true nourishment from the head, the refreshings, and springs, and rivers of water, and bread of life, may be plenteously known and felt, amongst you; that so praises may ascend unto God. Be faithful to the Lord God, and just and true in all your dealings and doings with men. Be not negligent in your men's meetings to admonish, to exhort, and reprove in the spirit of love and meekness; to seek that which is lost, and to bring back again that which hath been driven away. So let all minds and spirits, souls and hearts, be bended down under the yoke of Christ Jesus, the power of God.

Much I could write, but am weak, and have been mostly since I left you. Burthens and travails I have been under, and gone through many ways, but it is well. The Lord Almighty knows my work, which he hath sent me forth to do by his everlasting arm and power, which is from everlasting to everlasting. Blessed be his holy name, which I am in, and in which my love is to you all.

G. F.

Barbadoes, 1671.

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 236.)

THOMAS AND ELIZABETH GRIFFITH.

Thomas Griffith was married to Elizabeth Knowles in Philadelphia, about the Twelfth mo., 1699. They were active members of the church, who, having submitted to bear the cross themselves, were concerned that others should walk under its holy restraints. They were both appointed to the responsible station of elder, which they filled to the satisfaction of their friends, and the reputation the Truth.

Elizabeth deceased on the 23d of the Twelfth month, 1726, and her friends say, she "was concerned for the promoting of piety and virtue, a kind assistant to the poor and distressed, and in good unity with Friends in general."

Thomas lingered about two weeks after his beloved wife, dying the 5th of the First month, 1727. His friends say, he "was a zealous and useful member of Society, concerned for the maintenance of good order in the church, and of good report."

Of these two valuable Friends, Thomas Chalkley says, "Thomas was a serviceable man, and well esteemed in our Society; and his wife, a noted woman for being helpful to, and visiting the sick; she chose the house of mourning, rather than the house of mirth. They were worthy ancients, who made peaceful and good ends, and to whom may be properly applied that remarkable text of Scripture, "Mark the perfect man, and behold the upright, for the end of that man is peace."

JOHN SCARBOROUGH.

John Scarborough, the son of John Scarborough, coach-maker, of London, was born in that city in or about the year 1667. In the year 1682, his father came to America, and purchased a tract of land in Middletown, Bucks county. He brought his son John with him, and after remaining in the country two or three years, returned to London for his wife and family. He had suffered persecution in England, and looked to his plantation in America, as a place of refuge, where he might enjoy freedom and liberty of conscience.

His wife, however, was not willing to come to the new world, and he after a time gave his possessions in Pennsylvania to his son John, charging him therein to fear God, and mind the Truth he had been convinced of. He told him also that he did believe his being in America, was the Lord's doing, and that He would bless him and make him serviceable if he continued faithful. He concluded by charging him, that when it was well with him, to be sure and be kind to the poor Indians, who had been very kind to them in their need, supplying them with provisions, when as yet their land produced none.

His son John remained with a friend, in whose care his father had left him for a time, until he was able to take charge of his own farm. Here he lived, and being faithful to the manifestations of Truth, he grew in religious experience. Towards the close of the century, he felt as he conceived a concern to leave his farm now brought into cultivation, and remove into the wilderness, as the land lying in what is now Buckingham and Solebury townships of Bucks county, was then deemed. He went by himself to view the country, and received as he thought a divine intimation, that it would be right for him to settle there, with a promise, that a religious people would be raised up and gathered there. In faith, he took up land, and in the year 1700 removed thither with his family. His openings respecting the place proved true. Several families of Friends soon followed him, and religious meetings were quickly established, held alternately at their houses. The following year, a gift in the ministry of the gospel was committed to him, and his labours were acceptable to his friends, and their meetings from settlers and otherwise speedily increased. A meeting-house was built at Buckingham, which he lived to see attended by a large congregation.

In his prosperous condition, he did not forget his father's charge to be kind to the Indians, and he was wont to say that he found them a sensible people. They acknowledged an Almighty Supreme Being, whom they called a good Manito or Spirit. They believed that if they did well in this life, he would reward them, and they should live with him after death. They also believed in an evil manito, to whom, if they did evil, they must go when they died.

In unity with his friends, useful in the church, and in the world, John Scarborough filled up his days. Towards the close of his life, he had a divine intimation as he believed, that his end was nigh. He thought it right, whilst in health, to speak of it to his friends, and having his worldly affairs settled, being at peace with God, his last sickness was neither unexpected nor unwelcome. He manifested resignation to the Lord's will, and signified that his peace was made. He gave suitable advice to his mourning family, and expressed his desire that the walls of Zion might be repaired, and her borders enlarged. After these "expressions, he passed away as in a sweet sleep, on the 27th day of the First month, 1727, in the 60th year of his age."

THOMAS BRADSHAW.

Thomas Bradshaw removed from Nottinghamshire, Old England, to Pennsylvania, in 1682, and settled at Darby. He was one who had b convinced of the Truth, and who walked in it. was one of the first elders of Darby meeting, was, his friends say, "a man in good esteem, particularly serviceable in the church." He d Second mo. 5th, 1727.

JAMES LORD.

James Lord was born in West Jersey, n Woodbury, in the year 1693, of believing paren He in early life submitted to the visitations Divine grace, and became first a babe, then young man, then a strong man in Christ, and ing faithful to the pointings of duty, he was great service in the militant church. His frien say, "He received a lively gift of the gospel n nistry whilst young in years, was frequently ex cised therein to the edification and encouragem of Friends; and was much concerned for the tr Sioners, that they might hold on their way, a that the outcasts of Israel might be gathered hoc into the true fold of rest. An exemplary man, which he greatly adorned the doctrine he preached

Of his travels in the work of the ministry, have little information. He visited some of t Yearly Meetings for worship, and in company wi Thomas Chalkley, some meetings in Jersey. Th mas writes, "In the beginning of the winter 1726–7, James Lord and I, in the love of Chris visited the meetings at Alloway's Creek, Cohanse Pensgrove, Woodbury, Newton, and Haddonfiel having meetings every day in the week except t last, and sometimes riding nearly twenty mil after meeting, the days being at the shortest, an the weather very cold; but the Lord was with which made amends for all the bodily hardshi we met with."

In the midst of his career of usefulness, Jam Lord was taken ill, and deceased the 24th or 25t of Seventh month, 1727. Thomas Chalkley th notices his death:—"On Second-day, the 25th the Seventh month, 1727, I had the sorrowf tidings of the death of my beloved friend, Jam Lord; who, on his death-bed, desired that I migh be sent for to his burial. In the consideration t that christian love which was between us, I thin I may truly note, that we were always glad to mee each other; therefore the thoughts of this so sud den change and final parting, brought, for th present, a sadness and heaviness over my mind considering his station in that neighbourhood, an service in that congregation to which he did be long; for therein he was well-beloved and ver serviceable.

"And oh! the loss that his dear wife and ten der children will have of him, really affects m with sorrow in penning these notes; but the sor row, in these things, is all on our side; for he without doubt, is at rest with his great Master i heaven. We had a larger meeting at his funera than ever was known to be there before, an ancien Friend told me, which was solemn and serviceable to many."

(To be continued.)

Edible Fishes of New York.—The New York State Agricultural Society have offered a premium of one hundred dollars (gold medal or money,) for an approved work of 100 pages, duodecimo, long primer, for the transactions of the society, on the Edible Fishes of the State which are susceptible of domestication and cultivation.

Chrysostom lays this down for necessary doctrine. "To sacrifice the whole soul and body to the Lord, is the highest service we can pay unto him. God promiseth mercy unto penitent sinners; but he doth not promise them that they shall have so much time as to-morrow for their repentance."

Selected.

WEARING WHITE.

While walking out one pleasant day,
Beside a thoughtful child,
She turned to me her earnest face,
And asked in accents mild,
There are some people dressed in black,
I very often meet;
Why do they wear that gloomy dress,
When walking in the street?"

We very often talk of death,
That little child and I;
She thought it was a happy thing,
For children, young to die.
She did not know they went to rest,
Beneath the cold, dark sod,
But pictured them on Jesus' breast,
Forever safe with God.

How could I say, "For ransomed ones,
We wear this gloomy dress,"
And not disturb her tranquil thoughts
Of heavenly happiness?
I could not bear to see the look
Of sorrow and surprise,
That such a mournful glimpse of death,
Would summon to her eyes.

And so I said, "That solemn dress
Is useful as a token,
That unto one who weareth it,
The mighty Lord has spoken."
She looked confused, then softly said,
"But *black* why should it be?
The saints wear white, and so would I,
If God should speak to me."

Again I said, "Our absent friends,
We miss, when out of sight;
And when they die, we never feel
Like wearing colours bright."
She shook her head, "Why should we mourn
For those who are so blessed?"
And I no words could find to tell
Why they in black were dressed. C.

N. Y. Observer.

From "The United States Magazine of Science, Art, &c."

Transportation of Passengers and Wares.

We find in the United States Magazine of nce, Art, &c., for Fifth mo., 1855 a long and resting article on the transportation of pas-gers and wares; in which there is an elaborate cription of the mode of action and mechanical struction of locomotives, together with a very account of the Norris Locomotive Works in iladelphia, all illustrated by well executed wood . From the introductory, we make the follow-extracts.—Ed.]

Before the days of Semiramis, whose highways among the first mentioned in history, or the s when Roman way-wrights constructed tho-ghfares, as durable as their language, or Onund, Norway, earned his title of road-maker, or adam proved the virtue of broken granite, kind could not have failed to perceive that in portion to the smoothness and levelness of the ad over which they journeyed, so was the d, ease and comfort of travelling. "Make the s straight," must have been a precept of pe-ar significance in an age when paths were the routes; we can easily imagine, that the maker road would be regarded with not less of reve-gratitude than he who "digged a well." Such ght as we get into remote antiquity, shows us the earliest nations in the "far east," and in countries bordering the Mediterranean, had tered the rudiments of road-making, and shaped n into a completeness not far removed from nce. The Romans, borrowing the idea of paved s from the Carthagenians, set to work with that tical common sense which characterized them, constructed roads from their capital city to y quarter of their mighty empire. With them, ief point was to have the roads straight and level; they understood too well the importance and advantage of facile means of transit and communication, and, with singular skill and boldness, they pierced or excavated hills, built bridges and viaducts, and raised embankments, remarkable alike for their extent and their durability.

In Italy alone there were several thousand miles of public highways; of these the "Queen of Roads," or "Appian Way," 142 miles in length, is the most noteworthy. It was constructed by Appius Claudius, 310 years before the birth of Christ; and Procopius writing in the sixth century, says of it:—"To traverse the Appian Way is a distance of five day's journey for a good walker, and it leads from Rome to Capua; its breadth is such that two chariots may meet upon it and pass each other without interruption; and its magnificence surpasses that of all other roads. For constructing this great work, Appius caused the materials to be brought from a great distance so as to have all the stones hard and of the nature of millstones, such as are not to be found in this part of the country. Having ordered this material to be smoothed and polished, the stones were cut in corresponding angles so as to fit together in joining without the intervention of copper or any other material to bind them, and in this manner they were so firmly united that in looking at them one would say they had not been put together by art, but had grown so upon the spot; and notwithstanding the wear of so many ages—being traversed daily by a multitude of vehicles and all sorts of cattle—they still remain unmoved; nor can the least trace of ruin or waste be observed upon these stones, neither do they appear to have lost any of their beautiful polish; and such is the Appian Way." Most of this description remains true even to the present day; and the road, after a lapse of more than two thousand years, still presents an instructive model to the modern artificer.

The modes of travelling and conveyance generally, were of a comparatively rude and primitive kin din Great Britain, till the latter part of the seventeenth century; and anything like comfortable and quick travelling cannot be said to have been known till a century later, when mail-coaching was introduced. In old times, people in the humble walks of life journeyed only on foot, and those of the higher stations on horseback. Noblemen and gentlemen, as much for ostentation as use, kept running footmen—a class of servants active in limb, who ran before them on a journey, or went upon errands of special import. The pedestrian powers of these footmen were often surprising. For instance, in the Duke of Lauderdale's house, at Thirlstane, near Lauder, on the table-cloth being one morning laid for a large dinner party, it was discovered that there was a deficiency of silver spoons. Instantly the footman was sent off to the Duke's other seat of Lethington, near Haddington, fully seventeen miles off, and across hills and moors, for a supply of the necessary article; he returned with the bundle of spoons, in time for dinner. Many like instances of their great agility and wonderful powers of endurance could be cited, as could cases among other nations, not only in ancient but modern times. The Incas of Peru, as well as the Montezumas of Mexico, had their relays of runners extending throughout their respective empires; in the latter, delicacies for the royal table were conveyed by them from the coast to the great central city, in a single night; even among the aborigines of our own territory, there were individuals of like capacity.

In England, when the matter of communication was of particular importance, or required to be despatched to a considerable distance, horsemen were employed; and these, by means of relays of fresh animals, and great toil of body, would proceed journeys of some hundreds of miles to accomplish what would now be much better done, in three minutes of time, by the electric telegraph. Some journeys performed on horse back in former days would be considered wonderful, even in modern times, with good roads. Queen Elizabeth died at one o'clock on the morning of Thursday, the 24th of March, 1603. Between nine and ten, Sir Robert Carey left London (after having been up all night) for the purpose of conveying the intelligence to her successor, James, at Edinburgh. That night he rode to Doncaster, a hundred and fifty-five miles; next night, he reached Witherington, near Morpeth; early on Saturday morning, he proceeded by Norham, across the border; and that evening, at no late hour, kneeled beside the king's bed, at Holyrood, and saluted him as King of England, France, and Ireland. He had thus traveled four hundred miles in three days, resting during the two intermediate nights. But it must not be supposed that speed like this was attained on all occasions. At the commencement of the religious troubles in the reign of Charles I., when matters of the utmost importance were debated between the king and his northern subjects, it uniformly appears that a communication from Edinburgh to London, however pressing might be the occasion, was not answered in less than a fortnight. The crowds of nobles, clergymen, gentlemen and burghers, who at that time assembled in Edinburgh, to concert measures for opposing the designs of the court, always dispersed back to their homes after despatching a message to King Charles, and assembled again a fortnight thereafter, in order to receive the reply, and take such measures as it might call for. And even till the last century was pretty far advanced, the ordinary riding post between London and Edinburgh regularly took a week to the journey.

In consequence of the inattention of the masses to roads, and the wretched state in which they were kept, the progress of the adaptation of wheeled vehicles was slow. According to Stow, wagons for the conveyance of goods and passengers were in limited use as early as 1541; but the most of the traffic was carried on by means of pack horses, which tethered together in long trains, made their way slowly and painfully along the causeway, and whoever met them was obliged to step off into the mire on either side, to get out of their way. "The people of Kendal," says Roger North, writing in 1676, "could write to most trading towns and have answers by the packs—for all is horse-carriage—with returns—time being allowed—as certain as by the post." In 1609, to send a letter from London to Oxford, and get back an answer, took a whole month, and even after the establishment of the post, in 1650, correspondence was but little expedited. The introduction of coaches (probably from Hungary,) asserted a writer of the day, would ruin the country; wagons mentioned by Stow, were advocated "as travelling easily, without jolting men's bodies or hurrying them along," which the obnoxious coaches did at four miles an hour. In 1673, travellers were kept a week on the road between London and Exeter, the fare being forty shillings sterling in summer, and forty-five shillings sterling in winter; the same fare was charged from London to Chester or York. In 1678, a six-horse coach took six days to perform the journey between Edinburgh and Glasgow. At the end of the seventeenth century, the stage-coach, with six horses, occupied two days in the journey from London to Cambridge, fifty-seven miles; and fifty years later, the journey to Oxford consumed the same time. Travelling by night was first introduced about 1740, not without opposition

from those who foresaw ruin in any departure from old practice. Hogarth's picture, "The Country Inn Yard," brings before us the ordinary coach of the period. It underwent alteration from time to time, as fancy or convenience dictated. In 1750, the "Alton and Farnham" machine was started with a wicker basket slung behind for the outside passengers. During the first quarter of the present century, through the exertions of Telford and Macadam, and the improvement in wheeled vehicles, the advancement in the facilities of transportation was rapid, and at the close of the period last mentioned, a superior mail-coach system was in successful operation in England and other parts of Europe. For example, the mail-coach between London and Edinburgh, a distance of four hundred miles, for some time before the introduction of railroads, usually performed the trip in forty-three hours; four horses were employed, which were changed every eight miles, thus requiring two hundred for the whole journey.

In this, as in the mother country, the progress of easy transit was slow. Although beaten paths marked the way between certain localities, still among the first adventurers and settlers there was little attention paid to the opening or working of roads. At a later period the sturdy pioneer who ventured inland from a seaport town with his family and household effects, after procuring one of the usual covered wagons, could only shape his course by following the Indian "trail" to the desired locality. However, during and after the war of the revolution, many of these trails, from a variety of causes, had become tolerably fair roads. As late as 1824, the stage-coach between New York and Philadelphia made weekly trips, the journey either way consuming thirty hours, the fare was $8. Who of the older inhabitants does not remember the original style of Pennsylvania wagons, with their hoop covered tops, and four, six, eight and sometimes even ten horses? something of the same kind is rarely seen at the present day, but they have been modernized—degenerated—they are not the familiar acquaintances of the days of our youth. Until within some thirty years, for land carriage, these were almost the only facilities for the transportation of the wares, products and commodities of the manufacturer, the merchant, the farmer and the mechanic. The utmost speed attained with them rarely exceeded two miles per hour, and they usually consumed four or five days in conveying a ton of goods between the two cities last mentioned.

We have thus sketched the different modes of land carriage for the transfer of persons and property, until between thirty and forty years ago, when the wonderful power of steam, with the appliance of skilful mechanism, began to be more fully developed. Steam, the power of which an eloquent lecturer, in 1832, eulogized thus:—"It is on our rivers, and the boatman may repose on his oars; it is on the highways, and begins to exert itself along the course of land conveyance; it is at the bottom of the mines, a thousand feet below the earth's surface; it is in the mill and in the workshop of the trades. It rows, it pumps, it excavates, it carries, it draws, it lifts, it hammers, it spins, it weaves, it prints." Yes, it has truly become one of the most subservient agents of man. But who dare estimate its term of sway? The public mind is already prepared for quite as startling announcements, as would that be, which proclaimed its successor.

What travelling was, even fifteen years ago, is, and each day becomes more and more, matter of history. Except in the little frequented sections of the country and on short routes, stage coaches and wagons have materially disappeared. Having superceded less perfect machinery, they in turn were set aside in accordance with the aims and requirements of the age.

(To be continued.)

For "The Friend."

John Banks.

As some useful hints may be found in the following epistle written from his prison-house, I would submit it for insertion in "The Friend." The support of church order, and keeping close to one another in the unity and fellowship of the gospel, were never more needed than at the present time.

"Dear Friends and Brethren,—In all your meetings together to do service for the Lord, his truth and people, and to see that good order be kept in the churches of Christ, wait diligently to be endowed with power and wisdom from above, which is pure and peaceable; that by the same you may be guided to judge of, and determine all that you have committed to your charge, whether in things spiritual or temporal. Thus good order, the blessed unity and fellowship that stands in the one Spirit, may be preserved amongst you, and every one have right done them, and true judgment in the power and wisdom of God may be set upon that which is unruly, stubborn and rebellious. For take notice, that every one who professeth to be a member of the body, or of the meeting, where things are to be done in unity, according to order, and settled and agreed to by the ancient and elder brethren of the church of Christ; every such an one ought to be subject and condescending one unto another, in things which are already settled, and established as to church order; and not any one to say in this or the other, I would be left to my freedom and liberty.

"Let all seriously consider, that if every one of you, when met together, should be of this mind, would not this tend to lay aside and break all order, rule and fellowship, as it is already settled according to Truth, in our men and women's meetings, as seen meet in the wisdom of God? Yes, surely it would. Wherefore I cannot but say unto you, for the clearing of my spirit, that care be taken to keep up the good order settled in the church, notwithstanding some in their particular judgment be against it. I speak in tenderness for the good and preservation of all who love good order, and unity with the people of God. Beware every one of reasoning above the simplicity of the Truth; for the apostle warned to take heed that you be not betrayed from the simplicity that is in Christ, as the serpent beguiled Eve. Dear brethren and sisters, be ye all careful to keep low and near the Lord, and then you will be kept near and dear one unto another; and the fountain of life and divine wisdom will be opened unto you, and the streams thereof will run plentifully among you; which will make all your meetings and undertakings sweet and comfortable, in the wisdom and power of God; and in the heavenly fellowship of his Spirit, all the disorderly, unsubjected, and unruly will be judged and cast out from among you.

"Wherefore, dear Friends, keep close together, as a body fitly framed together in unity, so shall nothing be lacking; for we need not to want anything among ourselves, that may tend to strengthen us against the enemy within, or his instruments without. He is strong and subtle, and they are many, all seeking to devour and break us asunder, which all the powers of hell and of death shall never be able to do, *as our care is to keep close together.* Let your continued care and mine be, that nothing upon any account may be given way to that may tend to do any hurt, or *make any breach amongst ourselves;* but as the Lord hath honoured us with his truth above many, to praise and glory, and our comfort, be it spok he hath preserved us in unity, and sweet comr nion together for many years. Oh, that we n still be considered as one man, of one heart a mind, to persevere unto the end, in that in wh we have begun, and thus far are preserved, liv to God, zealous for his name, truth and glory that through our careful settling and abiding u the rock and living root that bears us, we n bring forth fruit more abundantly, through t fresh springs of life, which will spring afresh i us, in and through Him, who is the fountain of our mercies, blessings, favours and preservatic —that living praises in our hearts and mouths our assemblies, may arise to the Lord, in a ser of life, being broken and tendered before him, bless, praise and magnify his holy and honoura name for our preservation in his truth near to hi self, and in love and unity one with anothe which is the living concern and prayer of yo brother, that you may be so preserved unto t end, amen. JOHN BANKS."

"From my prison-house, in Carlisle, the 29th of the Third mo., 1684."

Extract from Prescott.

An Auto de Fe.

The *auto de fe* ("act of faith") was the mo imposing, as it was the most awful, of the solemn ties authorized by the Roman Catholic Churc It was intended, somewhat profanely, has be intimated, to combine the pomp of the Rom triumph with the terrors of the day of judgmen It may remind one quite as much of those bloo festivals prepared for the entertainment of th Cæsars in the Coliseum. The religious import the *auto de fe* was intimated by the circumstanc of its being celebrated on a Sunday, or some oth holiday of the church. An indulgence for for days was granted by his holiness to all who shou be present at the spectacle; as if the appetite fi witnessing the scenes of human suffering require to be stimulated by a bounty; that, too, in Spai where the amusements were, and still are, of th most sanguinary character.

The scene for this second *auto de fe* at Valladolid, was the great square in front of the Church St. Francis. At one end a platform was raise covered with rich carpeting, on which were range the seats of the inquisitors, emblazoned with th arms of the Holy Office. Near to this was th royal gallery, a private entrance to which secure the inmates from molestation by the crowd. Opposite to this gallery a large scaffold was erected so as to be visible from all parts of the arena, an was appropriated to the unhappy martyrs wh were to suffer in the *auto.*

At six in the morning, all the bells in the cap tal began to toll, and a solemn procession was see to move from the dismal fortress of the Inquis tion. In the van marched a body of troops, t secure a free passage for the procession. The came the condemned, each attended by two fam liars of the Holy Office, and those who were t suffer at the stake by two friars, in addition, ex horting the heretic to abjure his errors. Thos admitted to penitence wore a sable dress; whil the unfortunate martyr was enveloped in a loos sack of yellow cloth,—the *san benito,*—with h head surmounted by a cap of paste-board of a con cal form, which, together with the cloak, was en broidered with figures of flames and of devils fa ning and feeding them; all emblematical of th destiny of the heretic's soul in the world to come as well as of his body in the present. Then came the magistrates of the city, the judges of th courts, the ecclesiastical orders, and the nobles c

land, on horseback. These were followed by members of the dread tribunal, and the fiscal, bring a standard of crimson damask, on one side which were displayed the arms of the Inquisi-n, and on the other the insignia of its founders, tus the Fifth, and Ferdinand the Catholic. ct came a numerous train of familiars, well unted, among whom were many of the gentry he province, proud to act as the body guard of Holy Office. The rear was brought up by an nense concourse of the common people, stimu-ed on the present occasion, no doubt, by the al desire to see their new sovereign, as well as the ambition to share in the triumphs of the *o de fe*. The number thus drawn together n the capital and the country, far exceeding at was usual on such occasions, is estimated by present at full two hundred thousand.

As the multitude defiled into the square, the uisitors took their place on the seats prepared their reception. The condemned were con-ted to the scaffold, and the royal station was upied by Philip, with the different members of household. At his side sat his sister, the late en, his son, Don Carlos, his nephew, Alexan-Farness, several foreign ambassadors, and the ncipal grandees and higher ecclesiastics in at-dance on the court. It was an august assem-of the greatest and the proudest in the land. t the most indifferent spectator, who had a rk of humanity in his bosom, might have turned h feelings of admiration from this array of ldly power, to the poor martyr, who, with no port but what he drew from within, was pre-ed to defy this power, and to lay down his life vindication of the rights of conscience. Some re may have been, in that large concourse, who red in these sentiments. But their number small indeed in comparison with those who ked on the wretched victim as the enemy of l, and his approaching sacrifice as the most ious triumph of the Cross.

The ceremonies began with a sermon "the ser-n of the faith," by the Bishop of Zamora. The ject of it may well be guessed from the occa-n. It was no doubt plentifully larded with ts of Scripture; and, unless the preacher de-ted from the fashion of the time, with passages m the heathen writers, however much out of ce they may seem in an orthodox discourse.

When the bishop had concluded, the grand in-isitor administered an oath to the assembled ltitude, who, on their knees, solemnly swore lefend the Inquisition, to maintain the purity the faith, and to inform against any one who uld swerve from it. As Philip repeated an h of similar import, he suited the action to the rd, and, rising from his seat, drew his sword from scabbard, as if to announce himself the deter-ned champion of the Holy Office. In the earlier os of the Moorish and Jewish infidels, so humi-ing an oath had never been exacted from the ereign.

After this, the secretary of the tribunal read ad an instrument reciting the grounds for the viction of the prisoners, and the respective tences pronounced against them. Those who re to be admitted to penitence, each, as his sen-ce was proclaimed, knelt down, and, with his nds on the missal, solemnly abjured his errors, l was absolved by the grand-inquisitor. The olution, however, was not so entire as to re-e the offender from the penalty of his trans-ssions in this world. Some were doomed to petual imprisonment in the cells of the Inqui-on, others to lighter penances. All were med to the confiscation of their property—a nt of too great moment to the welfare of the tribunal ever to be omitted. Besides this, in many cases the offender, and, by a glaring perversion of justice, his immediate descendants, were rendered forever ineligible to public office of any kind, and their names branded with perpetual infamy. Thus blighted in fortune and in character, they were said, in the soft language of the Inquisition, to be *reconciled*.

As these unfortunate persons were remanded, under a strong guard, to their prisons, all eyes were turned on the little company of martyrs, who, clothed in ignominious garb of the *san benito*, stood waiting the sentence of their judges—with cords around their necks, and in their hands a cross, or sometimes an inverted torch, typical of their own speedy dissolution. The interest of the spectators was still further excited, in the present instance, by the fact that several of these victims were not only illustrious for their rank, but yet more so for their talents and virtues. In their haggard looks, their emaciated forms, and too often, alas! their distorted limbs, it was easy to read the story of their sufferings in their long imprisonment, for some of them had been confined in the dark cells of the Inquisition much more than a year. Yet their countenances, though haggard, far from showing any sign of weakness or fear, were lighted up with the glow of holy enthusiasm, as of men prepared to seal their testimony with their blood.

When that part of the process showing the grounds of their conviction had been read, the grand inquisitor consigned them to the hands of the corregidor of the city, beseeching him to deal with the prisoners *in all kindness and mercy;* a honeyed, but most hypocritical phrase, since no choice was left to the civil magistrate, but to execute the terrible sentence of the law against heretics, the preparations for which had been made by him a week before.

(To be concluded.)

What Family Government is.

It is not to watch children with a suspicious eye, to frown at the merry outbursts of innocent hilarity, to suppress their joyous laughter, and to mould them into melancholy little models of octogenarian gravity.

And when they have been in fault, it is not simply to punish them on account of the personal injury you have chanced to suffer in consequence of their fault, while disobedience, unattended by inconvenience to yourself, passes without rebuke.

Nor is it to overwhelm the little culprit with angry words; to stun him with a deafening noise; to call him by hard names, which do not express his misdeeds; to load him with epithets which would be extravagant if applied to a fault of tenfold enormity; or to declare, with passionate vehemence, that he is the worst child in the world, and destined for the gallows.

But it is to watch anxiously for the first risings of sin, and to repress them; to counteract the earliest workings of selfishness; to repress the first beginnings of rebellion against rightful authority: to teach an implicit and unquestioning and cheerful obedience to the will of the parent, as the best preparation for a future allegiance to the requirements of the civil magistrate, and the laws of the great Ruler and Father in heaven.

It is to punish a fault because it is a fault; because it is sinful and contrary to the commands of God, without reference to whether it may or may not have been productive of immediate injury to the parent or others.

It is to reprove with calmness and composure, and not with angry irritation; in a few words, fitly chosen, and not with a torrent of abuse; to punish as often as you threaten, and threaten only when you intend and can remember to perform; to say what you mean, and infallibly do as you say.

It is to govern your family as in the sight of Him who gave you authority, who will reward your strict fidelity with such blessings as he bestowed on Abraham, or punish your criminal neglect with such curses as he visited on Eli.—*Religious Herald.*

Selected.

"I loved to attend religious meetings, especially those for discipline, and it was clearly shown me, that all who attend those meetings should inwardly wait in great awfulness, to know the immediate presence of Christ the Head of the Church, to give them an understanding what their several services are, and for ability to answer the requirings of truth, for it is by the light and spirit thereof, that the Lord's work is done with acceptance, and none should presume to speak, or act without its motion and direction; for they who act and speak without it, do often darken counsel, mislead the weak, and expose their own folly, to the burthen and grief of sensible Friends. It was in great fear that I attempted to speak in these meetings, and as I kept low with an eye single to the honour of truth, I felt peace and inward strength to increase from time to time; and it is good for all who are concerned to speak to matters in meetings for discipline, in the first place to take heed that their own spirits do not prompt thereto, and to mind the time when to speak fitly; for a word in season from a pure heart is precious, and frequently prevents debates instead of ministering contention,—and when they have spoken to business, they should turn inward to feel whether the pure truth owns them, and in that rest, without an over anxious care whether it succeeds at that time or not; so Friends will be preserved from being lifted up, because their service is immediately owned; or if it should be rejected or slighted, in this inward, humble state, the labour is felt and seen to be the Lord's." *J. Churchman's Journal.*

THE FRIEND.

FOURTH MONTH 12, 1856.

We have before us the 27th Annual Report of the Inspectors of the Eastern Penitentiary of this State. It contains numerous tabular statements detailing facts of singular and often sad interest, regarding the convicts. It appears that at the close of 1855, there were 285 convicts in the Institution, and that the whole number admitted up to that time, since the admission of the first convict, Tenth mo. 29th, 1829, was 3359. We observe that of this number, 871, or more than one-fourth, were re-convictions, and that many of these had been imprisoned several times; 3 of them *seven*, and 2 *nine* times. Of the 871 re-convictions, but 340 were re-convicts to *this* Institution, the remaining 531 having been imprisoned elsewhere on their previous sentences

The object of imprisonment for crime is twofold; 1st, to reform the criminal, and rescue him from his downward course; 2d, to deter others from the commission of crime. The proper treatment of convicts, both during incarceration, and when they are discharged, in order to promote the first object, is a serious and responsible undertaking. Prison Discipline Societies, where they have the funds, and their labours are rightly conducted, may do much to promote this important object. The need of such labours was strikingly illustrated at a meeting of a remarkable character, held at London on the 12th of last month. It was con-

vened by Horace Mayhew, the author of London Labour and the London Poor. The following account of this meeting is taken, with some verbal alterations, from a letter from the London correspondent of one of our daily papers.

"It was an assemblage of Ticket of Leave Men, or Thieves who, having been sentenced to penal servitude for various terms, have, by good conduct while incarcerated, been presented with a ticket of leave, which sends them again into the world for the purpose of retrieving their character. No police were present, the commissioners, upon the application of H. Mayhew, having on this occasion withdrawn them from the immediate vicinity. About fifty convicts attended, and after an address from H. Mayhew, several spoke. One man, Peter, speaking with remarkable fluency and great propriety of expression, narrated his history; it was a painful one, commencing with poverty, proceeding with thieving, progressing to penal servitude, followed by liberation under a ticket to leave, starvation and return to thieving, a desire to reform, but the practicability surrounded by apparently almost insuperable difficulties. Knocked about by the police, coolly received by the public, he knew not where to get a meal's victuals, or how, he seemed to think, but by stealing; but if the encouragement held out by H. Mayhew were only to be realized, he would never put his hand again to a dishonest action. A little costermonger spoke next. The narration was much of the same character. His release upon a ticket of leave had been to place him under the surveillance of the police, which, but for some determination and resolution on his part, would again have driven him back to mal-practices, but he was just able now to 'crack a crust,' and he would never go back to thieving. A stonemason, who had been fortunate since his liberation to get into full work, expressed his sympathy with those of his class, whom he knew to be suffering the direst misery. An elderly man related a piteous history; a blacksmith and others all telling pretty much the same tale, that the inability to get employment on leaving prison compelled them, as they alleged, for mere life's sake to resort to their old crime of thieving. H. Mayhew closed this most remarkable meeting by stating that he would endeavour to form a committee of philanthropical gentlemen, with a view of raising a fund and establishing a society for their encouragement. He exhorted them to do their utmost on their own behalf, and show to the world that the efforts of others for their redemption would not be thrown away. There was a very general response affirmatively to his wish; and then this singular meeting, conducted throughout with the greatest order and propriety, separated."

SUMMARY OF EVENTS.

EUROPE.—News from Liverpool to the 22d ult.

The Paris Conference.—The Prussian representatives took their seats in the Peace Congress at the tenth meeting. The business of the Conference was understood to be closed, the terms of peace having been concluded upon. A committee of one representative from each of the Powers, was engaged in drawing up a formal treaty of peace.

FRANCE.—On the 16th ult., the Empress Eugenie gave birth to a son, to whom the name of Napoleon-Eugene-Louis-Jean-Joseph was given, with the title of King of Algeria. This event was made the occasion of great parade and ceremony, and of many demonstrations of rejoicing, not only in Paris but throughout France. On the 18th, the Senate and Legislative Corps waited upon the Emperor with their congratulations. The President of the Senate delivered the address to which the Emperor replied with much emotion. He called to mind that the Napoleon dynasty had emanated from the people; that it had experienced forty years of trial; and that the Imperial Prince was born in the midst of hopes of peace.

TURKEY.—The Divan, owing to the remonstrances of the merchants, had renounced the projected issue of 100,000,000 piastres of paper money. Rustori Pacha had been convicted of malversation, and sentenced to imprisonment, and to refund several hundred thousand francs.

RUSSIA.—The fortifications of Nicolaieff were being strengthened. General Luders had ordered all Russian officers who were on furlough, to return to duty. The Imperial foundry on the left bank of the Don, was closed, indicating the intention of Russia to abandon its maritime establishments on the Black Sea. There had been great mortality among the French troops in the Crimea. The armistice had produced a profound sensation of joy in the armies. It was stated that two divisions of the British army under Sir Colin Campbell, will proceed immediately to Canada.

DENMARK.—The Sound Dues question had excited some alarm in Europe, for fear of its causing another war. The London Times learns, with satisfaction, that the United States Government has determined to prolong the obligations of the treaty just about to expire, for a further term of two months, on the express understanding that something will be done, in the meantime, towards the abolition of the Sound Dues.

GREAT BRITAIN.—The American Minister, Buchanan, introduced his successor, G. M. Dallas, to the diplomatic corps, on the 17th, and transferred the charge of the Embassay to him. The Ex-Minister would take passage for the United States, about the middle of this month. Parliament had adjourned. The advices from the manufacturing districts were satisfactory. The Bank of England had reduced its rate of interest to a uniform rate of six per cent.; the bullion in its vaults had slightly increased. Consols were quoted at 92¼ a 92⅜.

Liverpool Market.—Cotton, fair qualities were scarce, and had improved; the lowest had declined 1-16*d.* The range was from 5 13-16*d.* to 6¾*d.* Breadstuffs were unsettled in price, and dull. Western Canal flour, 31*s.* a 32*s.*; Ohio, 36*s.* a 36*s.* 6*d.*

AFRICA.—Advices from Cape Coast to Second mo. 25th, state that the Coast was healthy. There had been disturbances in which thirty natives had been killed, and one hundred wounded.

INDIA.—Advices from Bombay to Second mo. 16th, state that the Sanduli insurrection had been renewed.

MEXICO.—The Revolutionists besieged at Puebla, surrendered to the Government forces on the 22d ult.

CENTRAL AMERICA.—The Government of Costa Rica has made a formal declaration of war against the Walker government in Nicaragua. The latter had been reinforced by the arrival of 300 Americans, and had despatched a force of 600 men under Col. Schlessinger, against the Costa Ricans. The Government of Costa Rica had issued an address to the people of Central America, calling on them to rise and destroy the American invaders. An Ambassador from San Salvador had arrived at Grenada, with despatches of a peaceful character.

UNITED STATES.—The net amount in the Treasury, on the 24th ult., subject to draft, was $22,372,285. The Department at Washington have issued 112,794 land warrants, under the act of 1855. The applications received amount to 242,000, of which 170,000 have been examined. A bill has passed both houses of Congress, appropriating $300,000 for restoring and maintaining peaceable relations with the Indians of the Pacific coast, and $200,000 for the purchase of gunpowder. A joint resolution has been passed, providing for enlarging the Custom-house, Post-office and Federal Court building at Buffalo, N. Y. The Kansas investigating committee has proceeded to the Territory to commence their labours. The debate on Kansas affairs and collateral questions, continues in the Senate.

Philadelphia.—Mortality last week, 213. During the first three months of 1856, the slaughter of animals for the supply of the city, exclusive of those killed and sold by farmers, was as follows: 14,620 beef cattle, 70,000 sheep, and 24,450 hogs. During the Third month, the mean temperature was 29.76, which is nearly 10° below the average of the last twenty years. The highest was 45° on the 23d, and the lowest 0° on the 10th. The navigation of the Delaware was resumed above the city on the 27th, after a suspension of nearly three months. Persons crossed on the ice as late as the 15th of Third month. The coinage at the U. S. Mint in this city, for the Third month, was in 3,170,615 pieces, of the value of $3,443,098. The steam packet line between Philadelphia and Liverpool, which had suspended its communication between the two cities, on account of the war, is about resuming its regular trips. The steamer City of Baltimore is to leave Liverpool on the 23d inst., for this city, and the Manchester and the City of Pittsburg were to follow in regular succession.

New York.—Mortality last week, 411, of whom 147 were adults and 264 children. The exports of specie for the week amounted to $1,248,922. On the 5th, sales of good red wheat were made at $1.65 a $1.70; white, $1.95.

Miscellaneous.—Military and Naval Force of Europe.—According to a statement in "La Presse," the military land force of all the powers of Europe form an effective total of 4,162,214 men, of whom 2,581,282 belong to the six powers represented in the Congress of Paris. The naval forces form a total of 2815 ships, of which 600 are steam vessels.

Emancipation.—The Cin. Commercial of the 2d says, "Seventeen slaves emancipated by Mr. Shobarn, of Logan county, Ky., arrived here yesterday on the steam Telegraph. They were furnished with means to loc on a farm." A planter from Mississippi had arrived Hamilton, Butler county, Ohio, with a family of n persons which he desired to set free. The family c sists of a mother, with six sons and two daughte Three of the sons were said to be good mechanics, a another acted as an overseer.

The British Ship Resolute.—The British Governme have given up all claim to the ship Resolute, now ly in the harbour of New London, Conn., and she is to sold, with all her fixtures, for the benefit of the part concerned in her recovery.

The Typhus Fever rages in Southern Russia, partic larly in those places which are near the theatre of w Bakshiserai, Simpheropol, Kherson and Nicholaieff a almost empty. It is estimated that this pestilence h already carried off 100,000 men.

California Quicksilver.—In 1855, the exports of th article from the great mine at Santa Clara, amounted 1,951,242 pounds; value, $995,621. The mine belon to Robert J. Walker, Com. Stockton, and others.

The Steamboat New Jersey.—The Coroner's Ju charged with the investigation of the late disast after a long investigation and the examination many witnesses, rendered a verdict exonerating the a ficers of the boat from censure, but they find "that th steam ferry-boat New Jersey, by the burning of whic these deaths by violence occurred, was entirely unfit f the transportation of passengers; that she was inad quately manned, her boiler worn out, leaky and defe tive; that there were no boats, life-preservers, float spare plank, buckets on deck, or any other means pr vided for the escape of passengers, in case of fire, coll sion, explosion, or any other emergency."

Failures in Europe.—The English papers chronic many failures among the grain merchants within th last two months. In Glasgow, where the stock of grai was proportionately above that of any other place, ther are reported thirteen cases of insolvency, involvin liabilities to the extent of two millions of dollars.

RECEIPTS.

Received from Jehu Fawcett, agt., O., $36, for Jo Warrington, $4, vols. 28 and 29, for Daniel Bolton, $ vols. 28 and 29, for J. W. Coffee, Benj. Antram, Josia Fawcett, $2 each, vol. 28, H. Bolton, Isaac Bonsall, S Shaw, Jehu Allman, Job Warren, R. B. Faucett, H. W Harris, $2 each, vol. 29, Jos. Stratton, $2, to 41, vol 29, Mahlon Whinery, $2, to 12, vol. 30, Josh. Coppock $2, to 29, vol. 30, Abm. Bonsall, $2, to 26, vol. 30; fro John Brantingham, Io., $2, vol. 27; from T. W., Jo for S. C. Sharpless, $2, vol. 28, John Thomas, $4, vols 28 and 29; from Willis P. Smith, O., $2, to 26, vol. 29

FRIENDS' HORSES.

Friends coming to this city to attend Yearly Meeting or at other times, on the service of Society, who put u within the limits of the Monthly Meeting of Friends o Philadelphia for the Northern District, can have their horses accommodated at the stables of William A Scheetz, (Montgomery Hotel,) North-east corner of Sixth and Willow streets.

Philad., Fourth mo. 10th, 1856.

BIBLE ASSOCIATION OF FRIENDS IN AMERICA.

A Stated Annual Meeting of the Bible Association o Friends in America, will be held at the Committee-room Arch street Meeting-house, on Seventh-day evening Fourth month 19th, 1856, at 8 o'clock. Friends generally, of both sexes, are invited to attend.

JOHN CARTER, Sec'ry.

HAVERFORD SCHOOL ASSOCIATION.

The stated annual meeting of the Haverford School Association, will be held at Committee-room, Arch street Meeting-house, on Second-day afternoon, at 4 o'clock Fifth mo. 12th, 1856. CHARLES ELLIS, Sec'ry.

Friends' Boarding-School for Indian Children, at Tunessassah.

A man Friend is wanted to aid in carrying out the concern for the improvement of the Indians.

Application may be made to JOSEPH ELKINTON, 377 S. Second street.
THOMAS EVANS,
Philad., Eleventh mo. 1st, 1855. 180 Arch street

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From the Quarterly Review.

Zoological Sketches.

To furnish every possible link in the grand process-ion of organized life, is the aim of the science of zology. Its professors have explored the wilds of frica, and have penetrated far into the interior of outh America; have endured the last extremities f hunger and thirst to catch some curious hum-ing-bird; and have been consumed by fevers to e very socket of life, in order to pin an unknown ttle, or to procure some rare and gorgeous-coured fly. The passion for this science seems to ve long dwelt in the English race; our love of ld-sports, and keen relish of rural life, coupled th a habit of minute observation, have all had a tdency to foster an acquaintance with the beasts the field and the fowls of the air, and scarcely a llage but boasts of some follower of White or aterton. This taste we carry with us to our vast onial possessions, and to that chain of military sts whose morning guns echo round the world. ith such splendid opportunities for observing and llecting animals, we have succeeded in gathering gether a menagerie which is by far the first in xistence, and which includes typical forms of most ling things—from the chimpanzee, in whose face d structure we trace the last step but one of the dest form of mammal, to the zoophyte, which akes hands with the vegetable world.

Ancient Rome, it is true, in her degenerate days ntessed vaster collections of animals, and saw ppotami, ostriches, and giraffes, together with e fiercer carnivoræ, turned by hundreds into the ena. But how different the spirit with which ey were collected! With the debased and pro-gate Roman emperors the only object of these body shows was to gratify the brutal appetite of eir people for slaughter; with us the intention is display the varying wonders of creation.

Most of our readers in the full flush of summer ve leaned over the balustrade of the carnivora rrace. From this elevated situation the whole an of the south side of the grounds is exposed. o his right, fringing a still pool whose translucent aters mirror them as they stand, the spectator sees e collection of storks and cranes: more immediately front of him softly tread the llamas and alpacas the beasts of burthen of the New World: farther, ain, we see the deer in their paddocks, and beyond e sedgy pools of the water-fowl, set in the midst of aceful shrubberies which close the Gardens in om the landscape of the Regent's Park. Passing er to the northern side of the terrace he sees the eagle aviary, tenanted by its royal and solitary-looking occupants; the otters swimming their merry round, and perchance the seal flapping beside his pool; while the monkeys with incredible rapidity and constant chatter swing and leap about their wire enclosure. Immediately beneath him the Polar bears pace to and fro, or, swaying their heads, walk backwards with a firmness which a lord chamberlain might study with advantage; and close at hand the long neck of the "ship of the desert" is seen sailing out from the gateway of the pretty clock-house. That the dread monarch of the forest and the other "great cats" are beneath his feet, he is made aware by angry growls and the quivering sound of shaken iron bars, as the keeper goes round with his daily beef-barrow. No one can help feeling a certain sense of strangeness at seeing these creatures of all climes scattered amid a flourishing garden—to witness beasts, ensanguined in tooth and claw, impatiently pacing to and fro between banks of scarlet geraniums or beds brilliant with the countless blooms of early dahlias—or, still more oddly, to witness birds of prey which love to career in the storm surrounded by monthly roses. Had it been possible to have given each class of bird and animal its appropriate vegetation it would doubtless have been preferable; but such an arrangement was manifestly impossible.

Descending from this general survey, the long row of dens which run below the terrace on either side are the first to attract the visitor's attention. Before this terrace was constructed in 1840, the larger carnivoræ were cooped up in what is now the reptile-house. The early dens of the establishment form a good example of the difficulty Englishmen experience in suiting themselves to altered circumstances. On the first formation of the Gardens the Society seems to have taken for its model some roving Menagerie, as many of the houses of the beasts were nothing better than caravans dismounted from their wheels, and the managers encamped their collection in a fashion little more permanent than Wombwell would have done upon a village green. It was speedily found that the health of the felidæ suffered materially from their close confinement, which did not even admit of the change of air experienced in the travelling caravan. In fact, the lions, tigers, leopards, and pumas, did not live on an average more than twenty-four months. To remedy this state of things the terrace dens were constructed, and, rushing from one extreme to the other, tropical animals were left exposed to the full rigour of winter. The drifting rain fell upon their hair, and they were exposed in cold, wet weather to a temperature which even man, who ranges from the torrid zone to the arctic circle, could not resist unprotected. The consequences were manifested in the increase of inflammatory lung diseases, and it is now found necessary to protect the dens by matting and artificial heat from the extreme cold and damp of the winter months. In the summer the exposure suits them admirably, and it must be confessed that the tigers look only too fat and comfortable. One of the most interesting cages is that which contains a family party, consisting of a mastiff with the lion and his mate. They were brought up together from cubhood, and agree to a marvel; though the dog would prove little more than a mouthful for either of his noble-looking companions. Visitors express a vast deal of sympathy for him, and fancy that the lion is only saving him up, as the Giant did Jack, for a future feast. But their sympathy, we believe, is thrown away. "Lion" has always maintained the ascendency he assumed when a pup, and any rough handling on the part of his huge play-fellows is immediately resented by his flying at their noses. Although the dog is allowed to come out of the den every morning, he shows a great disinclination to leave his old friends. It is, however, thought advisable to separate them at feeding-time. Both the lion and lioness are of English birth, and it is singular that out of the great number that have been born in the Society's Garden full fifty per cent. have come into the world with cleft palates, and have perished in consequence of not being able to suck. If the keepers were to fill their nostrils with tow we fancy they could accomplish this act, as well at least as children who are suffering from cold in the head. Although the male is not yet fully grown, he is sufficiently developed to show the difference between the African variety to which he belongs and the East Indian specimen at the other end of the terrace. Our young Cape friend has a fine mane and a tail but slightly bushed at the top, which droops towards the ground. The full-grown animal from Goojerat, is, on the contrary comparatively maneless, and his tail takes a short curl upwards at the end. The caudal extremity of both is furnished with a rudimentary claw. This little appendage was supposed by the ancients to be instrumental in lashing the lion into fury, and Gordon Cumming informs us that the natives of South Africa believe it to be the residence of an evil spirit which never evacuates its post until death overtakes the beast and gives it notice to quit. The Goojerat or maneless lion is supposed to be the original of the heraldic beast we regard with such respect as a national emblem, but which foreigners maintain is nothing better than a leopard.

But why do we coop these noble animals in such nutshells of cages? What a miserable sight to see them pace backwards and forwards in their box-like dens! Why should they, of all the beasts of the forest, be condemned to such imprisonment? The bear has its pole, the deer its paddock, the otter his pool, where at least they have enough liberty to keep them in health; but we stall our lions and tigers as we would oxen, till they grow lethargic, fat, and puffy, like city aldermen. With half an acre of enclosed ground, strewn with sand, we might see the king of beasts pace freely, as in his Libyan fastness, and with twenty feet of artificial rock might witness the tiger's bound. Such an arrangement would, we are convinced, attract thousands to the Gardens, and restore to the larger carnivoræ that place among the beasts from which they have been so unfairly degraded. We commend this idea to —— Mitchell, the able secretary to the Society, who has shown by his system of "starring" how alive he is to the fact that it is to the sixpenny and shilling visitors who flock to the Gardens by tens of thousands on holidays that he must look to support the wise and liberal expenditure he has lately adopted.

On the other side of the terrace, in addition to

the leopards and hyænas, is to be found a splendid collection of bears, from the sharp-muzzled sun-bear (who robs a bees'-hive in a hollow tree as artistically as a London thief cuts a purse,) to the enormous Russian Bruin, the largest perhaps ever exhibited. "Prince Menschikoff," as he is called by the keepers, grew into exceeding good condition in the gardens at Hull, where it appears he chiefly dieted upon his brethren, the cannibal having consumed no less than five bears: and they appear to have had the same effect upon him as cod-liver oil upon a human invalid. His neighbours, the white Polar bears, contrast with him strangely in physiognomy and form; their heads, sharp as pole-cats', seem fashioned like cutwaters to enable them to make their way in the sea, and if they would lift their huge paws we should see that they were clothed almost entirely with hair, to aid them in securing a firm footing on the ice. The largest of these beasts managed to get out of his enclosure before the top of it was barred in; but he was peaceably led back again. Indeed, even the wildest of the beasts, after a little confinement, seem so frightened at recovering their liberty that they easily allow themselves to be recaptured.

Last year the Felidæ alone consumed beef, mutton, and horseflesh to the value of £1367 19s. 5d. This sum is entirely irrespective of the fish, snakes, frogs, and other "small deer" given to the birds and inferior carnivoræ. They all live here like gentlemen, emancipated from the drudgery of finding their daily food. They have their slaughter-houses close at hand in the Gardens, where sheep, oxen, and horses are weekly killed expressly for them. Some of them will only eat cooked meat. Soon after the establishment of the Gardens, experiments were made as to the best manner of feeding them, which proved that, while they gained flesh and continued active upon one full meal a day, they lost weight and became drowsy on two half meals. In the endeavour to follow nature still closer, they were dieted more sparely, and even fasted at certain seasons. This treatment, however, resulted in a catastrophe—a female leopard and puma killing and eating their companions: a strong hint for fuller rations, which was not neglected.

(To be continued.)

For "The Friend."

The following extract of a letter from a highly valued correspondent, I offer for insertion in the Friend, believing that the remarks in relation to a mere common-place expression of sympathy on the occasion of the death of friends, will find a hearty response in the bosoms of many who have been so circumstanced. * *

"In being brought into feeling of deep sympathy for the afflicted, I have often found my lips sealed in silence, and have had to think of Job's friends (although accounted miserable comforters in the end) when they first saw the intensity of his grief, they rent their mantles and sat down seven days and nights without speaking a word unto him; and hence I have been willing to suppose my inadequacy arose to express myself by letter on a subject so painful, and a trial so unexpectedly meted out. I have sometimes heard many words uttered in visits of condolence or sympathy, and I have thought it would have been better, if like Elihu, the speakers had waited until the Spirit within constrained them. How much we have had to teach us where our dependence should be placed; yet it is hard for us naturally, to do other than lean somewhat at least upon the services of those whom the Master has equipped with his spiritual armor, who have shown themselves valiant in his warfare, and whose bows have abode in strength. While we know He can as availingly show forth his glory and the greatness of his might, through a chosen little band, as through Gideon's whole host, it becomes us not to repine, but rather that we give the more diligence that we may be of that people, among whom his name may be found, that in the final close, we too may receive the reward of "well done."

Early Settlements of Germans in the U. States.—The Mennonites of Switzerland having in 1707 secured by purchase ten thousand acres of land on the stream called the Pequea, [Pennsylvania,] commenced in 1711 a very large emigration, which continued until 1728. They required and purchased the valley of the Connestoga, and Lancaster county became the home of the Mennonites. These were followed by the "Tunkers," a sect driven from their homes in Southern Germany. In 1719–20 they settled near Germantown and Lancaster. Many of their descendants are now to be found in Virginia. In 1734, about one hundred families came from Silesia and settled in Pennsylvania. They were followers of Caspar Schwenckfeld, who opposed certain doctrines of the Lutherans. In 1732 a few Hernhutters were found in Pennsylvania. In the winter of 1735–36, one hundred and seventy Moravians were conveyed to Savannah, in the same vessel with Oglethorpe, Wesley, and Whitefield, where they built a town, to which they gave the name of Ebenezer. In 1738, however, they removed into Pennsylvania, and founded near Easton a school for negroes, which was the first, and for a long time the only one in America.

The great body of these early emigrants had come from the valley of the Rhine, from Switzerland, and from Swabia, and had settled in New York, New Jersey, Delaware, Pennsylvania, and Northern Maryland. Those of kindred sympathies and pursuits gathered together. The town of Reading, in Pennsylvania, was almost entirely composed of Lutherans, and Lancaster of Mennonites. New York was the home of the members of the Reformed Church. Baltimore and Berks county attracted the Roman Catholics. The same types of religious character exist in a great degree to the present day. Many Germans, however, were enticed by Law's agents to Biloxi, near Mobile, where they soon fell a prey to devouring fevers. Others were planted at St. Charles, above New Orleans. They gave the names to the Lac Allemand and the Bayou Allemand.

For "The Friend."

Yearly Meeting.

The time of our annual gathering is drawing near, and let us query with ourselves whether our minds are pre paring for it? Are we seeking after that preparation of heart which is of the Lord, having our own wills brought into subjection to the Divine will; desiring that the Lord's will may be done on us, and that we, through his mercy, may be favoured to conduct the weighty affairs of the Church to his honour and to the praise of his ever excellent name? It is only as we are furnished with the ability that God gives, that we can move rightly in his cause. Let us then be concerned individually, to cry mightily unto Him, that he may favour us in mercy with a measure of his power.

We profess to believe that those who are rightly concerned to seek after this power, will witness the truth of the promise, "As thy day is, so shall thy strength be," and that we shall not take thought before-hand what we shall speak, having faith that if our minds are rightly directed, the Holy Ghost will teach us in the same hour what we ought to speak. Premeditated planning, let the end designed be ever so desirable, is certainly a practical depr ture from the faith of our forefathers in the Tru

Do we not believe that the Lord is our God all-po erful, and that with him there is neither variablene nor shadow of turning? His power remains to be t same that it ever was, and he is still able to cau the waters to stand on heaps that his people m pass over dry shod. Yet it is only as we are w ling to rely upon him and leave the issue of things in his hand, that we can expect to recei help from his sanctuary. It is those who *trust* the Lord that shall be as Mount Zion which sh never be removed, but abideth forever. Let then be willing to trust in the Lord, and not le on our own understandings, for the Most High ha declared through his prophet Isaiah, (chap. xxi ver. 14, 15,) "Therefore behold I will proceed do a marvellous work among this people, even marvellous work and a wonder: for the wisdom the wise men shall perish, and the understanding their prudent men shall be hid. Woe unto the that seek deep to hide their counsel from the Lor and their works are in the dark, and they say, wh seeth us? and who knoweth us?"

The Great Head of the Church will not own th which is not of his own preparing: he will not gi his glory to another, or his praise to graven image Surely it will be in vain for poor weak man in h own will and time, to fashion or contrive an thing in his own mind. God will not bestow h praise upon any graven image, however much may resemble the Truth itself.

The day cometh that will try every man's wor of what sort it is. "For God shall bring ever work into judgment with every secret thing, whethe it be good or whether it be evil." Oh, that w were all practical believers in the doctrines we pr fess. It is an easy matter for us to say that we a sound in the faith, and the enemy may, perhap persuade us that we are, whilst it is manifest tha many are not sound in practice, but are gradual going aside from the pure teachings of Christ unerring Spirit, into the corrupt reasonings of fles and blood. It is to be feared that the grand adve sary will lead many out at this door; he cares n how much we profess to believe in the efficacy Divine Grace, so that we are not under its influenc and government. It will not avail us anything ho much soever we profess to act under right authorit if we are not submitting to Him whose prerogativ it is to rule in his Church; for what is professio without possession? What will it avail any of u to say that we are firm believers in all the doctrine and testimonies of our early Friends (whose do trines were those of Christ and his Apostles) whil it is evident that we have not come to the place true waiting in the silence of the flesh; in whic condition the Lord manifests his will by the inshin ing of his blessed Light upon our understandin This is the Light in which our early Friends we concerned to walk in strict obedience to what th Lord required at their hands. They knew in whom they believed, and that his power was able to su tain them. O, that such was more our condition this day, and that we may be preserved from seek ing to cover ourselves with any other covering tha the Lord's Spirit; for those who do seek to cove with any other covering, will find it to be too narro for them.

Chester County, Fourth mo., 1856.

American Marbles.—The War Departmen having advertised for specimens of American ma ble, with a view of selecting such as would answe for the ornamental parts of the capitol extension, large number have been sent to Washington, near all of which are considered fit to be used. A re

ottled marble from Tennessee, and a verd antique om Vermont, are especially noticed—the latter of hich is capable of a higher polish than any known arble. The most remarkable specimen, how- er, is a marble from Frederick county, Maryland, hich is of very fine grain, with a pure white ound, on which, in rich profusion, are spread own, purple, yellow and bright red clouds. he collection of so large a number of beautiful arbles in the capitol will serve to give the world good idea of the capabilities of the country in s line.

From "The United States Magazine of Science, Art, &c."

Transportation of Passengers and Wares.

(Continued from page 246.)

From the roads of the past we turn to the roads f the present. What was the origin of the latter? ccording to certain writers, we should find it by a dy of the ancient Egyptian hieroglyphics. Some- ng, however, more to the purpose than hierogly- hics occurs in Roger North's book already quoted: "Another remarkable thing," says Roger, refer- g to the neighbourhood of Newcastle-on-Tyne, s their *way-leaves;* for when men have pieces of ound between the colliery and the river, they sell ve to lead coals over their ground; and so dear t the owner of a rood of ground will expect £20 annum for this leave. The manner of the car- ge is by laying rails of timber from the colliery wn to the river, exactly straight and parallel, d bulky carts are made with four rowlets fitting se rails, whereby the carriage is so easy that one rse will draw down four or five chaldrons of coal, d is an immense benefit to the coal merchant." is account, as is obvious, refers to a mode of trans- rt already established, and we may believe that ilar contrivances would sooner or later be made ailable in other district; but we meet with no bsequent instance until 1738, when a railroad s laid down from Cockenzie to the coal pits of anent, across the ground on which, some years r, the Highlanders put General Cope to flight, d won the famous battle of Prestonpans. A por- n of the line, which may still be traced, was select- as a position for the English cannon. About the ne time iron trams were laid down in the White- en collieries. The practice had been, as describ- by Roger North, to make the rails of wood, and them parallel on cross-pieces called sleepers, im- dded in the earth. Thin plates of iron were some- es nailed on to protect those parts most exposed wear—a precaution which could scarcely have ed to suggest the idea of rails made entirely of n. These were first introduced in Coalbrookdale, ere in order to keep the furnaces at work during lack season, a number of bars, five feet long, r inches wide, and one and a half inches thick, re cast to be used as rails instead of wood, with intention of taking them up for sale in case sudden demand.

During the whole of the eighteenth century divers periments and improvements were made in the Bri- coal districts in the construction of rail, or, as they re then called, *tram-ways,* which finally resulted in being universally adopted, and something in form the present T rail was arrived at. The first d that was employed in the conveyance of pas- gers was the Stockton and Darlington—finished 1825. It was originally constructed for the nsportation of coal, and is twenty miles long. first the wagons were drawn by horses, and such s the effect of easy carriage, that the price of coal Stockton fell from eighteen shillings to eight llings and six pence per ton. Lead was carried m the interior to the ships at greatly reduced es, and a brisk trade in lime sprung up which had not before existed. Shortly after the opening two coaches were placed on the line for the convey- ance of passengers—large roomy vehicles to carry twenty-six passengers as a regular load, and in ex- traordinary cases, half as many more—an addition which in no way interfered with the speed of the journey. The coaches had no springs, and were intended to run backward or forward without being turned. A block of wood made to press against the tree of the wheels, by means of an iron lever within reach of the driver, enabled him to check the motion, or stop suddenly when required. Ten miles an hour was the usual speed, and seemed scarcely to require an effort from a single horse that drew the load, so seldom was there any strain on the traces; and the smooth and equable motion of the coach was a constant theme of congratulation among the passengers. The line originally consisted of a single pair of rails, with sidings at frequent intervals, at which vehicles, or coal trains, passed each other. Traffic became at once so lively on this short road, that a fair dividend was earned the first year. An inter- course and trade seemed to arise out of nothing, and no one knew how; and altogether the circum- stance of bustle and activity which appeared along the line, with crowds of passengers going and return- ing, formed a matter of surprise to the whole neigh- bourhood. Such was the birth of the infant which in thirty years has grown to be a tremendous giant.

In the following year, two of Stephenson's loco- motives were employed in the coal transport on the line, in addition to the horses. It was no uncom- mon sight to see one of these engines drawing behind it a train of loaded wagons, weighing ninety-two tons, at the rate of five miles an hour. In those days steam whistles had not yet come into use; and the firemen, to give notice of their approach after night- fall, threw up high into the air, from time to time, a shovel full of red hot cinders, which could be seen at a considerable distance by those moving in the opposite direction. Without a load, the speed of the engines was, not unfrequently, fifteen miles an hour—a most exhilirating rate of travelling, which at that period was regarded as little less than mar- vellous.

The first railroad in the United States was con- structed in 1825, from the Quincy quarries to Ne- ponset river, a distance of three miles. It was used solely for the transportation of the product of the quarries. The first road for the conveyance of pas- sengers was the Mohawk and Hudson, running from Albany to Schenectady, a distance of sixteen miles. The company received their charter from the State of New York, in 1826, and we believe a portion of the road was in operation in 1828. As in those days it was deemed impossible for a locomotive engine to ascend any considerable grade, and as there is a steep descent at both the Mohawk and Hudson rivers, at either end of the line, stationary engines were used on the inclined planes; since, however, portions of the road have been reconstruct- ed, and this difficulty obviated. This road is now the eastern section of the New York State Central railroad.

From 1830, the construction of railroads in every section of the country has been so rapid and exten- sive, that they are now familiarized to the sight and understanding of every reader; and without further comment on the history of roads, we will turn to the main intention of this paper—the history and de- scription of the Locomotive Engine.

(To be continued.)

How to wash windows.—The nicest article for washing windows is a deerskin, as no particles come off to adhere to the glass, and make it look as if washed with feathers. There is no need of anything larger than a hand basin for washing windows. The great splashing some people make in the exer- cise of their art is entirely useless, and is, moreover, deleterious. When the water is permitted to run in great quantities over the glass, it dissolves the putty, and soon loosens the panes from their setting, and also stains the glass. Two pieces of wash leather and a bowl of suds, are all that is neces- sary. Wipe the glass first with the wet cloth or leather, and after it becomes dry, with the clean cloth, and then it will look clear, and far more so than if rinsed with a dozen pails of water.—*Selected*

Selected.

Children understand Peace.

While visiting some of our infant schools a few days since, I enquired of the teacher if he had any idea of what the childen think about war. He sig- nificantly replied, that I might question his school and learn the views of his scholars for myself. I commenced:—

As I was coming here this morning, I saw, on the street below, a large brick building, of some- what singular appearance; everything about it appeared neat and in order; the blinds were all closed, and a high fence surrounded it. Can any of you tell me what building that was?

That's the Quaker Meeting-house, said a half dozen little fellows in the same breath.

But is there not a prettier name for them that than?

Yes, said one, they are called *Friends.*

But why are they called friends?

Because they won't fight.

Why not?

Because they know better.

But how came they to know better?

They learned it in the Bible.

Yes, but many people read the Bible, and yet fight.

Do you know that when armies and fleets meet to butcher each other, they have ministers on each side, to pray for success in their work?

I know it, but 'tis because they don't know any better.

It is not, said another, because they don't know any better, but because they won't do better.

But does the Bible say that it is wrong to fight?

It says what means the same, "Love your ene- mies."

Said another, it says in the 8th chapter of Mat- thew, "Blessed are the peacemakers for they shall be called the children of God."

But who are the peace makers?

All who try to make every body love each other?

But why are they called the children of God?

Because God loves them, as a father does his children.

Said another, because they love what he loves.

One little flaxen-haired, rosy-cheeked fellow said, my father is a captain and he says, I shall be a soldier. But if I am, I never will kill any body; I should rather be killed.

But how fine a thing to have a red coat, and cap, and sword, and be honoured as captains are?

The boy listened for a moment, and then said, "I can't help that; I would rather be shot, than kill any body: for God says, "Thou shalt not kill," and if we break his commandments he will punish us.

Reader, are you a teacher, or a parent, beware how you train up your children. Teach them while young that they are to love every body as they do themselves. If parents and teachers would do their duty, and show their children what war really is, their children would hate it, and give up their child- ish weapons, and disband their little companies. It is high time for christians to look at this subject, and cease from training their sons to be lovers of war.—*Belt.*

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 244.)

SARAH HEARN,

An inhabitant of Philadelphia, appeared in the ministry, early in the year 1702. She was somewhat advanced in years, and being diffident and embarrassed in what she deemed the requisition of duty, her first appearances caused some uneasiness to Friends. She appears to have received the plain dealings of her well wishing admonishers with humility, and endeavoured to improve thereby. As she in simplicity waited on the Lord for instruction and strength, her perturbation subsided, and she was enabled to express what he gave her to communicate to the satisfaction of the living in Israel. She lived to an advanced age, dying on the 11th of Ninth month, 1727. The meeting of ministers thus notices her death,—"Our ancient esteemed Friend, Sarah Hearn, deceased on the 11th, and was buried from the Bank Meeting on the 14th instant. She was of an orderly conversation; her public testimony was received in love; she lived and died in unity with Friends, and, we have cause to hope, is in peace and at rest with the Almighty in his kingdom."

THOMAS JONES.

Of this valuable and ancient Friend, the following character is given in his memorial,—"His conduct was exemplary, his ministry sound and edifying; inoffensive in his life and conversation, and zealously concerned for the promotion of the Truth. He lived in love and unity among Friends, and died the 6th of Eighth month, 1727, and was buried at Friends' burying-ground at Merion."

JOHN GOODSON.

Of this valuable elder of Philadelphia, who deceased Tenth month 26th, 1727, we have the following testimony,—"Meek and humble in his deportment, concerned for the promotion of Truth, well esteemed, and hath left a good savour behind him."

EDMUND ORPWOOD.

A valuable elder, residing near Frankford, deceased in the 85th year of his age, and was buried on the 19th of the Eleventh month, 1727. He was, Thomas Chalkley says, at the time of his decease, the oldest Friend of that meeting. The funeral was large, and the opportunity a favoured one, the gospel being powerfully preached by Rowland Wilson, a Friend from England, on a religious visit.

RICHARD LEWIS.

Richard Lewis resided at Germantown. He was a valuable minister of the gospel of Christ; who travelled in his Master's service, and was much employed by his brethren, in the affairs of religious Society. In a brief memorial of him, issued long after his death, his friends say that they cannot tell the time of his decease, but suppose it to have taken place about the year 1728. If so, he must probably have been long indisposed, for though we have abundant record of his labours and services in the church, up to the beginning of the autumn of 1722; they then suddenly cease.

JOANNA WILLIAMS.

Joanna Williams, the wife of George Williams, of Shrewsbury, was a sound and acceptable minister of Christ, who not only sought to walk in the blessed Truth herself, but laboured fervently that her children might know an establishment therein. Her friends testify, "She was a plain, honest-hearted woman; a diligent attender of meetings, both on First and week days; plain in dress, and circumspect in behaviour; she kept to the plain language, and endeavoured to keep her family so. She delighted in reading the Scriptures of Truth, was an industrious, loving, affectionate wife and mother, zealous for the honour of God, who gave her a gift in the ministry, edifying and comfortable to the honest-hearted. She was well beloved by most that were acquainted with her." Her decease took place the 1st of the Second month, 1728, being about 40 years of age.

JOHN COLLIER.

Of John Collier, a member of the meeting at Salem, West Jersey, who was buried the 3d day of the Third month, 1728, we have little to relate. From the account preserved of him, it appears that he secured a gift in the ministry, which, although small, was well received. He was diligent in the attendance of religious meetings, and lived and died in unity with his Friends.

PENTECOST AND ELIZABETH TEAGUE.

Elizabeth Janney came from Morley, in Cheshire, England, to Philadelphia, in the year 1698, and was for a number of years employed as a schoolmistress in this city. In the year 1710, she was married to Pentecost Teague, a minister of the gospel. Her husband was very useful in civil and religious Society.

In the year 1706, he informed his Friends of Philadelphia Monthly Meeting, that he had a pressing desire to visit his parents and friends in England. After an inquiry, a certificate was granted him, in which he is stated to be of blameless conversation, and zealous for the honour of Truth, and serving the Lord by a circumspect care and deportment. "Of late he has had sometimes a word of exhortation, and counsel in public among us, pressing to a holy life and circumspect concern for the honour of Truth in just and equal dealings with all men. We further certify that he hath been well received by us therein, though he hath not travelled much abroad hitherto in that concern. We doubt not, if it please the Lord to require anything of that or like service of him among you, but that you will also have like unity with him, and edification by his ministry in the blessed Truth. To the protecting and well governing arm of the Almighty, we dearly commit him, recommending him also to your notice, and in the love of our heavenly Father we tenderly salute you, and are your loving friends and brethren."

This certificate was granted in the Ninth month, 1706, but some circumstances delaying him, he did not visit England until the next year. He attended London Yearly Meeting in the year 1708, as appears by the epistle, from thence to Philadelphia Yearly Meeting. No memorial was issued concerning this dear Friend, who, it is believed, deceased in 1719 or 1720.

About the time of the decease of her husband, a dispensation of gospel ministry was committed to Elizabeth Teague. In the Seventh mo., 1720, Margaret Paine, a Friend in the ministry, from England, being in Philadelphia, and wishing a female companion in her travels through Maryland and other southern Provinces, Elizabeth Teague believed it would be right to accompany her. With the unity of her friends, she joined Margaret, and for more than half a year, they were industriously employed in their Master's service in Maryland, Virginia, and Carolina. Returning from thence, in the following Second month, Elizabeth produced a certificate of the unity of Friends with her religious service, from the meeting at Nancemond. She was brought under a concern to accompany her friend, Margaret, in her visit to the meetings to the eastward, and received a certificate of the unity of her friends with her journey, and her ministry. The certificate was addressed to Friends on Long Island, Rhode Island and New England. It appears from her returning certificates, that having laboured, in New England to the comfort and satisfaction of Friends, during the spring and summer of 1721, she returned home in the autumn of that year.

In the year 1723, in company with her friend Margaret Langdale, she visited the Yearly Meeting of Shrewsbury and adjacent parts, and on Long Island. We have the evidence of certificates to prove that her services were to the satisfaction of those where her Master led her. In the year 1725 with that able minister of the gospel, Abigail Bowles from Ireland, Elizabeth paid a second general visit to Friends in Maryland, Virginia and Carolina. They returned to Philadelphia, in the First month 1726, and at the meeting of ministers, in that month gave a satisfactory account of their labours in the arduous service.

Beside these more extended visits, Elizabeth Teague was industrious in her Master's business nearer home. Her period of service was short, and she seems to have been anxious that her day's work might be accomplished in the day-time. Her decease took place on the 10th of Third month, 1728. Her friends testify of her, that "she had an acceptable gift in the ministry," "and continued faithful to the end of her time."

(To be continued.)

The California Indian Reservations.

There are now established four Reservations. The Tejon was the first established in the State, at which there are about five or six hundred Indians. The improvements consist of a two story adobe building, 100 feet long, by 24 feet in width, and a mi two stories high, 36 by 24 feet, with over-sh wheel 25 feet in diameter; a dwelling house 20 b 60 feet, and some twenty small adobe houses fo Indians. There were in cultivation at this plac about eight hundred acres of land, five hundre acres of which were in wheat, and three hundred i barley, corn and vegetables.

The Frezno and King's river farms together have about seven hundred Indians, who have 1 cultivation quite six hundred acres of land. Th Indians on King's river, in addition to what th raised, by cutting grain on shares with the farme in that section, and from gleaning the fields, ha on hand near sixty thousand pounds of grain.

Nome Lackee, in Colusi county, there are fifte hundred Indians, who cultivate near one thousa acres of land. On this place there has been grow this year an abundant crop of wheat and barley.

On the new reserve on the Klamath river, the are over fifteen hundred Indians. These India have been under the charge of a sub-agent for t past six month, and were collected there at t time of the Indian disturbances in that section the State, during last spring. They are principal subsisting now upon fish, caught in Klamath rive and acorns, grass, seeds and berries, which th gather in great abundance in the mountains. Th are contented and obedient to the orders of t sub-agent, which promises to secure permane peace to all that portion of the State. Anoth reserve, allowed by the last Congress, is yet to established.

The Indians in Marin and Mendocino counti as far north as Cape Mendocino, numbering sev ral thousand, have been kept under control a management by the appointment of a special agen who resides among them, and the employment hunters to supply them with game and assist the in procuring fish and muscles from the coast.

In this manner peace and quiet have been pr

ed in that entire region of country, which is being rapidly filled up by actual settlers; and six months ago, it was dangerous for even ies of ten or twelve persons to travel through country.

The settled valleys and agricultural portions of state have been protected by the appointment special agents, who either gratuitously or for a ll compensation, have taken charge of the ians in their respective neighbourhoods. Through- the mining districts of the state, the Indians quiet, and many of them are securing a living working in the mines. Among them, also, al agents have been sent to ascertain their dition and to give them such temporary assis- ce as will be necessary to prepare them for ulti- e removal to the reservations.

There is another matter worthy of mention in ard to these reserves, and that is, that in the th, the country in the vicinity of the réserves, become occupied by actual settlers, and land v cultivated which had remained idle because he dangers to be encountered from the Indians. Klamath and Colusi counties the agricultural ds are now being rapidly filled up, the settlers ring no fears of molestation by the Indians. e same may be said of Mendocini, where thou- ds of acres of good land can be easily obtained, l the inhabitants, secure from the depredations the Indians, can farm and raise stock to great vantage.—*San Francisco Times.*

For "The Friend."

Spiritual Worship.

While evil abounds in the world and many are regarding the life of religion, it is essential to ep in the footsteps of the flock of Christ's com- nions, maintaining the spiritual worship of the spel, in reverent, silent waiting upon the Lord our religious meetings, and a deep indwelling th Him in our daily walks before the world, and r own households. If there is a body of Friends eserved in the life of Truth thus constantly exer- ed before the Most High, he will hear their ayers, and spread a solemnity over their assemblies at will be felt, and granting ability to exalt the andard of Truth, others will flow unto it. He can t into the hearts of all that serve Him, the same ve for his blessed cause, which he gave our fore- thers to feel. They counted not their lives dear nto them, in comparison with the preciousness of at cause which is unchangeable, however lightly teemed by the worldly wise, who are seeking to aw us from it.

That Friends were called to revive the worship the Gospel in its purity, is especially evident in eir release from all reliance upon a man-made inistry, and from the belief that public worship annot be performed without it, while other pro- ssing Christians adhere to this system, so that ithout a preacher prepared beforehand with a ser- on and a prayer, they consider that no worship an be performed by the congregation. Friends elieve it is their duty to assemble without any such rovision, and in silence, "seek the Lord, if haply hey might feel after Him and find Him, who is ot far from every one of us." Their faith is firm n the declaration of their Lord, that where two or hree, and of course hundreds, are met together in His name, he is in the midst of them; and as their inds are withdrawn from all outward objects, and entred upon God, He will make himself known to hem by the quickening power of His Spirit, and efresh them with the distillings of the heavenly iew. They will know Christ Jesus to be their teacher, who will administer reproof and instruction as they need, renew their faith and raise prayer and praise to the Fountain of all their mercies, and well-spring of eternal life to their souls. An assembly thus gathered, will experience a united harmonious labour for the bread and the water of life, and be brought to hold communion with their Lord in spirit, and to be a strength to one another to pursue their heavenly journey.

They could never have given themselves faith, so as to break from the yoke by which they were held in bondage to a hireling ministry, and a ceremonial worship, any more than professors of this day can leave their hired preaching, music, and singing, and adopt the simple gospel worship which is without money or price, and is performed in spirit and in truth, agreeable to the declaration of the Saviour himself; "The hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him. God is a spirit, and they that worship Him must worship Him in spirit and in truth." Receiving power from on high to abandon all reliance upon man to enable them to perform this solemn duty, simply meeting together to wait upon the Lord for ability to offer acceptable adoration, and as he calls to the work of the ministry, to preach the gospel, and to offer vocal prayer in the name of Christ, all go to prove that it is the design of the Great Head of the Church, to make them instrumental to restore a pure ministry and worship, and to call the nations to the spiritual kingdom and government of Christ in the heart. The description given of the primitive believers by the apostle Peter, still applies to the true spiritual worshippers, when he says, "wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new born babes desire the sincere milk of the Word, that ye may grow thereby, if so be ye have tasted that the Lord is gracious. To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marvellous light."

We have had seasons in which clouds have hid his face, and contrary winds to meet, against which faithful disciples have rowed hard to keep the ship from foundering, and to show forth his mercy extended to them. Had it not been for the supplies of faith he has given, and the tokens of his nearness to them, they would have fainted and given up the struggle. Many times they were told by the watchmen, that the darkest time was just before day, and they have hoped and longed for it to break forth. Their Captain has nevertheless not deserted them, but has helped them in every exigency, so that a plain, decided testimony for his blessed cause has been maintained from generation to generation, though hundreds have swerved from it, and laboured to turn away these disciples from being faithful to their Lord. But in the midst of suffering, they have, and will continue to have, a blessed reward, like an anchor to the soul, sure and steadfast. As they endure hardness and contempt, for and with their Lord, when he takes to himself his great power and reigns, they shall rejoice, and be made to reign with him.

Though he may seem to tarry long, let us wait patiently for him; he will surely come, he will not always tarry, but will deliver his Church and faithful ones, and triumph gloriously. The horse and his rider that have thought to trample down the suffering seed, who have stood firm for the ancient faith, will be thrown into the sea. Many, if they persist, will be scattered among the people of the the world, and lose their birthright to pure spiritual religion, that of the daily cross and self-denial, and the foolishness of the gospel, and having parted with it for a mess of worldly pottage, they will be unable to recover it. Let those who love the Truth keep steadfast to it, and seek for an increase of sincere fellowship and love towards one another, and the Lord will keep them. Generations will continue to be raised up, we may safely trust, to support the primitive doctrines of the Lord Jesus and his apostles, as they were afresh opened to George Fox, Robert Barclay, and their co-labourers, and many we believe will be again and again gathered, to raise the same standard of Christian purity and spiritual mindedness, as an ensign to the nations.

Extract from Prescott.

An Auto de Fe.

(Concluded from page 247.)

The whole number of convicts amounted to thirty, of whom sixteen were *reconciled*, and the remainder *relaxed* to the secular arm,—in other words, turned over to the civil magistrate for execution. There were few of those thus condemned, who, when brought to the stake, did not so far shrink from the dreadful doom that awaited them as to consent to purchase a commutation of it, by confession before they died; in which case they were strangled by the *garrote*, before their bodies were thrown into the flames.

Of the present number there were only two whose constancy triumphed to the last over the dread of suffering, and who refused to purchase any mitigation of it by a compromise with conscience. The names of these martyrs should be engraven on the record of history.

One of them was Don Carlos de Seso, a noble Florentine, who had stood high in the favour of Charles the Fifth. Being united with a lady of rank in Castile, he removed to that country, and took up his residence in Valladolid. He had become a convert to the Lutheran doctrines, which he first communicated to his own family, and afterwards showed equal zeal in propagating among the people of Valladolid and its neighbourhood. In short, there was no man to whose untiring and intrepid labours the cause of the Reformed religion in Spain was more indebted. He was, of course, a conspicuous mark for the Inquisition.

During the fifteen months in which he lay in its gloomy cells, cut off from human sympathy and support, his constancy remained unshaken. The night preceeding his execution, when his sentence had been announced to him, De Seso called for writing materials. It was thought he designed to propitiate his judges by a full confession of his errors. But the confession he made was of another kind. He insisted on the errors of the Romish Church, and avowed his unshaken trust in the Reformation. The document, covering two sheets of paper, is pronounced by the secretary of the Inquisition to be a composition equally remarkable for its energy and precision. When led before the royal gallery, on his way to the place of execution, De Seso pathetically exclaimed to Philip, "Is it thus that you allow your innocent subjects to be persecuted?" To which the king made the memorable reply, "If it were my own son, I would fetch the wood to burn him, were he such a wretch as thou art!" It was certainly a characteristic answer.

At the stake De Seso showed the same unshaken constancy, bearing his testimony to the truth of the great cause for which he gave up his life. As the flames crept slowly around him, he called the soldiers to heap up the fagots, that his agonies might be sooner ended; and his executioners, indignant at

the obstinancy—the heroism—of the martyr, were not slow in obeying his commands.

The companion and fellow-sufferer of De Seso was Domingo de Roxas, son of the Marquis de Roza, an unhappy noble, who had seen five of his family, including his eldest son, condemned to various humiliating penances by the Inquisition for their heretical opinions. This one was now to suffer death. De Roxas was a Dominican monk. It is singular that this order, from which the ministers of the Holy Office were particularly taken, furnished many proselytes to the Reformed religion. De Roxas, as was the usage with ecclesiastics, was allowed to retain his sacerdotal habit until his sentence had been read, when he was degraded from his ecclesiastical rank, his vestments were stripped off one after another, and the hideous dress of the *san benito* thrown over him, amid the shouts and derision of the populace. Thus appareled, he made an attempt to address the spectators around the scaffold; but no sooner did he begin to raise his voice against the errors and cruelties of Rome, than Philip indignantly commanded him to be gagged. The gag was a piece of cleft wood, which forcibly compressing the tongue, had the additional advantage of causing great pain while it silenced the offender. Even when he was bound to the stake, the gag, though contrary to custom, was suffered to remain in the mouth of De Roxas, as if his enemies dreaded the effects of an eloquence that triumphed over the anguish of death.

The place of execution—the *quemadero* the burning-place, as it was called—was a spot selected for the purpose without the walls of the city. Those who attended an *auto de fe* were not, therefore, necessarily, as is commonly imagined spectators of the tragic scene that concluded it. The great body of the people, and many of higher rank, no doubt, followed to the place of execution. On this occasion, there is reason to think, from the language —somewhat equivocal, it is true—of Philip's biographer, that the monarch chose to testify his devotion to the Inquisition by witnessing in person the appalling close of the drama; while his guards mingled with the menials of the Holy Office, and heaped up the fagots around their victims.

Such was the cruel exhibition which, under the garb of a religious festival, was thought the most fitting ceremonial for welcoming the Catholic monarch to his dominions! During the whole time of its duration in the public square, from six in morning till two in the afternoon, no symptom of impatience was exhibited by the spectators, and, as may well be believed, no sign of sympathy for the sufferers. It would be difficult to devise a better school for perverting the moral sense, and deadening the sensibilities of a nation.

For "The Friend."

Silent Meetings.

What is the reason some cannot enjoy silent meetings? Is it because they do not hold communion with their Maker? Those who do not thus commune, will seldom if ever enjoy a silent meeting. Those who live near to Him, do not look so much for outward preaching, as those who live further off, and as without Him in the world. Silent meetings, the world will never own. "How is it, that Thou wilt manifest thyself unto us, and not unto the world?" said one formerly. There are those of our religious Society who seldom attend meeting unless they expect some popular preacher there. Do their lives in other respects, speak that they are followers of the Lamb? Silence is one of the first and foremost lessons we have to learn, and to cease from our own righteousness, and seek that which comes from God only. I would not that any should be silent when they are rightly qualified to speak, but will any one ever be qualified to speak as the oracle of God, unless he or she holds silent communion with Him? If this be necessary for those who speak, it is also necessary for those who hear; that God may have all the glory. "But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." Now does not this comforter teach us in silence? He may speak to us through an instrument, but would it not be wise in us to seek to have instruction from God himself, rather than to have it second hand.

Pa., Fourth mo., 1856.

For "The Friend."

I often hear from young people interested in society affairs, the expressions, "I cannot see it so." "I do not understand why," &c. To such I would say, let us *wait*. Nothing will be lost and much gained, if we wait for Him from whom sight and understanding cometh. Having acknowledged our blindness, let us wait for sight. Having confessed our ignorance let us wait for spiritual experience. Feeling our weakness let us wait for strength. Not for a little while only must we wait, but until the appointed time. We expect not babes to lift rocks, or remove mountains: strong men find it enough for them to do. "They that wait upon the Lord shall renew their strength." "Truly my soul waiteth upon God;" saith David, "from Him cometh my salvation;" and he found Him to be a "strong habitation whereunto he could continually resort."

If we are turning to him with *full purpose of heart*, we may feel an assurance that He will in his own good time *manifest Himself*, and we shall be enabled to go on from strength to strength, and one subject or doctrine after another will be opened to our understanding as we may be prepared to receive it. May we keep the door of our lips, fearing to do harm rather than hoping to do good, and remembering the words of the Son and sent of the Father, "By this shall all men know that ye are my disciples if ye have love one to another." F. H.

Extract.

Suffering—Inward Stillness.

May the deep sufferings of our Saviour be so dear to us, that we may never trample under foot the adorable Son of God, nor count the blood of the covenant unholy! May the faithfulness of the martyrs, when the prospect of death by fire was before them, be remembered—and may the patient, constant sufferings of the upright-hearted servants of God in latter ages be revived in our minds—and may we so follow on to know the Lord, that neither the faithful in this age, nor those in ages to come, may ever be brought under suffering, through our sliding back from the work of reformation in the world! While the active members in the visible church stand upright, and the affairs thereof are carried on under the leadings of the Holy Spirit, although disorders may arise among us, and cause many exercises to those who feel the care of the churches upon them, yet while these continue under the weight of the work, and *labour in the meekness of wisdom for the help of others*, the name of Christ in the visible gathered church may be kept sacred. But while they who are active in the affairs of this church, continue in a *manifest opposition to the purity of our principles*, this, as the prophet expresses it, is as when a standard bearer fainteth. And thus *the way opens to great and prevailing degeneracy*, and *to sufferings for such*, who through the power of divine love, are separated to the gospel of Christ, and cannot unite with anything which stan in opposition to the purity of it.

The necessity of an inward stillness hath und these exercises appeared clear to my mind. true silence strength is renewed; the mind herein weaned from all things, but as they may be enjoy in the divine will. Where the fruits of that spi which is of the world, are brought forth by ma who profess to be led by the spirit of Truth, a cloudiness is felt to be gathering over the visibl gathered church, the sincere in heart who abide true stillness, and are exercised therein before t Lord for his name's sake, have a knowledge of Chr in the fellowship of his sufferings, and inwa thankfulness is felt at times, that through divi love *our wisdom is cast out*, and *that forwa active part in us subjected*, which *would rise a do something* in the visible gathered church, *wit out the pure leadings of the spirit of Christ*.

While aught remains in us different from a perfe resignation of our wills, it is like a seal to a boo wherein is written that good and acceptable an perfect will of God concerning us; but when o minds entirely yield to Christ, that silence is know which follows the opening of the last of the seal In this silence we learn an abiding in the divi will, and there feel that *we have no cause to pr mote, but that only* in which the light of life direc us in our proceedings; and that the alone way t be useful in the church of Christ, is to abide faith fully under the leadings of his holy Spirit in a cases, and being thereby preserved in purity heart, and *holiness of conversation*, a testimony t the purity of his government may be held fort through us to others.—1772.

Seed-Time and Harvest.

For "The Friend."

Whilst observing the numerous and varie labours which have to be performed by the vigilar farmers, ere the fallow ground is prepared to receiv the seed or grain, and likewise the great and im portant changes through which the grain must pas before a harvest can be reaped, by those who hav bestowed the labour needful for increasing tha which is designed to sustain and nourish the morta part, my mind has been forcibly impressed, wit reflecting how much care we bestow to secure t ourselves the temporal blessings which are extende to us by the "giver of every good and perfect gift, for our proper use whilst sojourning in this uncer tain state of existence, and on the sorrowful neglec there is by a large proportion of the human family in faithfully endeavouring to work in the vineyar of the heart, and seeking to have its fallow ground prepared for the growth of the seed of the kingdom of heaven. If this were rightly done, the heavenly husbandmen would undoubtedly cause the plant o renown to take root there; and if through the ar of the holy spirit the heart is kept pure and free from weeds, and every thing which would obstruct it growth, he would in his own time cause it to spring up and bring forth fruit to his praise. He will water it by the showers of his love, prune it by his fatherly chas tisements, and finally when it is perfected and he sees meet, will gather it into his heavenly garner. Therefore may each individual earnestly strive to know this plant of the great creator's planting, to grow up, so that they may become fruit bearing branches and useful members of the church militant, prepared to partake of the pure joys of the church triumphant.

The reflection that this life or seed time is fleeting, and frequently of short duration, should cause each one to examine to what advantage they are employing the precious season. All should carefully employ their invaluable time and talents in a way that will redound most to the praise and glory

im who bestowed them, remembering that we
but stewards of the gifts entrusted to our care,
that we must render an account of our steward-
to the just and merciful judge, in the day of
account. Therefore let us be found faithful
he discharge of each manifested duty, giving
hatever is called for by him who is the all wise
cher of the heart, and when he condescends
isit any with his day spring from on high,
t not as between two opinions," but receive him
in, without waiting for a more "convenient
on."

aryland, Fourth mo., 1856.

Selected for "The Friend."

5th Mo. 20th, 1817.—O! How fervently, how
estly have my cries and breathings ascended to
, who is the fountain and source of all good,
all the true well-wishers of Zion's welfare, all
hearty, zealous, living labourers may be pre-
ed at this season,* on the right hand and on the
that they may be kept in their proper places,
in subjection to the great Master of our assem-
; that their spiritual eye and ear may be
ed and enlivened by his healing hand; that
r speech may be directed and their mouths fill-
n his own time and way to his glory! May each
of these be kept low under his almighty hand;
that which is of the creature within them be
ed, whilst that which comes from the source of
and glory, is exalted above every obstacle or
osition. O! Thou, who art pleased at times to
ur thy poor dependent little ones, those who
e no hope, or help, or happiness, but in the
e of thy benignant countenance; be pleased at
time so to refresh their hearts with the influence
by paternal presence, so to overshadow them
a sense of thy continued protection and care,
they may be severally encouraged and con-
ed to serve thee with greater diligence, to devote
nselves afresh to thy service and disposal, and
e sincerely and unreservedly to say *and to feel*,
thy will is best in all things!"—*J. Barclay.*

* Yearly Meeting.

Epistle of George Fox.

My dear Friends,—Keep in the faith of God
ve all outward things, and in his power, that
n given you dominion over all. The same power
God is still with you to deliver you as formerly;
God and his power is the same; his Seed is over
and before all; and will be, when that which
ses to suffer, is gone. Be of good faith, in that
ch changeth not; for whatsoever any do against
truth, it will come upon themselves; and fall as
illstone on their heads. If the Lord suffer you
e tried, let all be given up; and look at the
d and his power, which is over the whole world,
will remain when the world is gone. In the
d's power and truth rejoice over that which
ses to suffer, in the Seed, which was before it
; for the life, truth, and power of God, is over all.
keep in that; and if ye suffer in that, it is to
Lord. Friends, the Lord hath blessed you in
ward things; and now the Lord may try you,
ether your minds be in outward things, or with
Lord that gave you them. Therefore keep in
Seed, by which all outward things were made,
which is over them all. What! shall not I
y, and speak to God, with my face towards
avenly Jerusalem according to my wonted time.
t not any one's Delilah shave his head, lest he
his strength; neither rest in its lap, lest the
illistines be upon you. For your rest is in Christ
sus; therefore rest not in anything else."

G. F.

London, 12th of Second mo., 1670.

THE FRIEND.

FOURTH MONTH 19, 1856.

One of the most destructive fires that has occurred in our City for a long time, took place on the night of the 10th inst., beginning in the fifth story of an immense building situate at the head of Ranstead Court running west from Fourth street above Chesnut street and known as the Artizan Building. When the interior of this structure was destroyed, the walls fell in and the fire extended to several adjoining buildings, involving the one occupied as a printing office by Kite & Walton, which with its contents was burnt up. The proprietors were consequently deprived of type, presses, and their other materials for carrying on business; all of which had to be replaced, and a new location obtained for prosecuting their labours. As "The Friend" has been printed in their office, it required great exertion on the part of the proprietors to have the paper set up and struck off in time for the regular issue of the present number, and should any of our subscribers at a distance be disappointed by not receiving their paper as early as usual, they may attribute the delay to this circumstance. The printers have made arrangements for carrying on their business as usual.

On the evening of the 12th inst., the city of Philadelphia was visited by a tremendous storm of wind, which for a few minutes blew with the violence of a hurricane. There was a little rain, mingled with hail, and accompanied by vivid flashes of lightning. During the day, a southerly wind had prevailed, and the thermometer had risen several degrees above summer heat, producing feelings of exhaustion and great languor. After the sun set, heavy piles of clouds gathered in the west, appearing to promise copious showers; but about 10 o'clock P. M., the wind shifted to the north-west, and suddenly came roaring through the streets with a violence truly frightful. Within the city limits, about one hundred and fifty houses were more or less damaged, some completely demolished, some unroofed, and others with chimneys thrown down, and windows beat in. In many places it is evident the hurricane acted by a gyratory motion, twisting off the trunks of trees of many inches in diameter, and scattering beams, boards and fences in every direction. Although in several instances the roofs of houses of considerable altitude were precipitated on to more humble dwellings, crushing them in; and in others, large stacks of chimneys were toppled over, breaking through roofs and floors, and covering the inmates with fragments, yet in no case so far as we have heard, has there been any loss of human life, a renewed cause for gratitude to the great Preserver of men.

From the accounts that have reached us from various parts of the country, it appears that the extent of the tornado was great, and the pecuniary loss immense.

A MOVEABLE PLANISPHERE.

We have had one of the above named instruments shown to us by the inventor. By a simple adjustment of its component parts it shows at one view the stars rising, setting, or on the meridian, as well as the position of those that never set, visible in the U. States, for every five minutes in every day or hour: also the sun's place among the stars for every day. The directions for using the Planisphere appear simple and easily understood, and we should suppose its use would speedily render familiar the position and movements of the different constellations. It is an invention of Henry Whitall, and can be obtained at No. 32 South 3rd Street, or at No. 50 North 4th street.

SUMMARY OF EVENTS.

EUROPE.—News from London to the 25th ult. The Protocol of peace had not been signed at Paris, and it was reported that the Conference was less harmonious since the Prussian Plenipotentiaries had been admitted. Peace was however regarded as substantially certain. The British government had despatched two steam frigates in search of the Pacific, of which no tidings had reached England. The Copenhagen correspondent of the London Times states that the Danish Commissary had submitted to the Copenhagen Conference the proposal for the capitalization of the Sound Dues, fixing the sum of 35,000,000 rix dollars as the minimum of the indemnity which Denmark claimed. The writer states further that the United States having declined taking any part in the Conference, the question would in all probability be resolved without their co-operation. James Buchanan, designed leaving Southampton on the 9th inst. in the steamer Arago for New York.

The War.—All the Russian Baltic ports are declared to be still under blockade. The Allies had commenced the demolition of the enclosure and lines around Sebastopol. The French army was suffering greatly from scurvy and fever. The daily mortality in their ranks, amounted to 120 and upwards. The Russian army in Asia Minor under General Mourarieff had received reinforcements by way of the Caspian Sea.—Advices from Nicolaieff state that a Commission had arrived there from St. Petersburg on the 4th of March, and immediately commenced operations for the abandonment of that place as a military depot. It was stated that it would be a free port.—Advices from Persia state that Dost Mohammed had taken possession of Candahar, and that Persian troops were marching against him.—The city of Parma, Italy, has been again laid under siege, owing to the frequent disturbances and assasinations taking place there.

Liverpool Markets.—Cotton was unchanged. Bread stuffs were dull, with a decline of 1*s.* to 1*s.* 6*d.* in Flour. Consols 92⅞.

Four days later.—The Peace Congress.—It is announced that all the difficulties have been surmounted, and that a treaty of peace will be signed in a few days.

UNITED STATES.—The Senate having called for more information on Kansas affairs, and the House for further intelligence on the Central American question, the President by message has informed Congress that there is nothing new in the State Department on these subjects, Kansas and the Slavery question have been the prominent subjects of debate in both Houses. On the 10th inst., Howard and Sherman members of the Kansas Committee were at St. Louis on their way to the Territory.

Boston.—On the 12th inst., the Gerrish Market Building and other property was destroyed by fire, involving a loss of about $200,000.

Galena, Ill.—On the 1st a very destructive fire broke out in Galena which destroyed many houses and much property. The loss is stated at $300,000.

The Indians.—The latest news from the plains states, that Col. Harney had met the representatives of all the Indian tribes in the Sioux country, excepting two, and that definite terms of peace had been agreed upon.

New York.—Mortality last week 433; 158 adults and 275 children. The imigration at this port for the first quarter of the present year numbered 9,152 persons, in the corresponding portion of 1855 the number was 15,677, and the year previous 23,714. The U. S. mail steamship Adriatic for the Collin's line has been launched. This is the largest and is intended to be the finest of the line. The entries at the custom house of foreign goods imported during the third Month make a total of $20,145,613. The export of domestic produce for the month amounted to $8,044,122.

Philadelphia.—Mortality last week, 95 adults and 123 children—total, 218. On the 11th inst., a large edifice in Ranstead Place, known as the Artizan Building, was entirely destroyed by fire. This, and several buildings adjoining, which were also consumed, were occupied principally by printers, lithographers, and other artizans, who are heavy losers by the conflagration, very little property of any kind having been saved. The total loss is estimated at $363,000. The number of persons employed in the various buildings destroyed was about 420. About ten o'clock on the evening of the 12th inst., a hurricane swept over the city, causing considerable destruction of property.

It commenced with a fierce roaring of the wind, preceded by a few flashes of lightning and followed by a fall of hail. It lasted only from ten to fifteen minutes, and its fury was greatest in the northern portion of the city, but in all parts traces of its violence were left. Many houses were unroofed, and a considerable number blown down. Some persons were injured, but no lives were lost.

Cleveland, Ohio.—This city and its vicinity was visited by a terrific storm on the night of the 12th inst., which demolished many buildings, and caused great destruction of property.

Miscellaneous.—*The Slave Schooner Falmouth.*—The U. S. District Court, New York, has ordered the Schooner Falmouth and her cargo to be sold as a prize to the Government, for being engaged in the Slave trade.

Colonization.—The American Colonization Society has issued an appeal relative to more than one hundred slaves, to whom emancipation is offered, if the friends, of freedom and of colonization will afford them a passage to, and comfortable settlement in Liberia.

Contempt of Court.—A bill has been reported in Congress, granting a jury trial in every case of contempt of court, the fine to be a stated amount, and the imprisonment for a limited period.

Exploration of Western Africa.—The American Geographical and Statistical Society has determined to send an expedition to explore the broad central belt of the African continent, particularly the country lying east of the republic of Liberia, along the coast of the river St. Paul, and thence southward to the coast of Guinea.

The Late Winter.—A week since, snow drifts remained on level land near Montreal, twenty-three feet deep. The loss of cattle in Texas in consequence of the extreme cold has been very great. In many counties not less than one-third of the stock had died.

The Lead Trade of Galena.—The shipments of lead from Galena, in 1855, amounted to 30,125,550 pounds, valued at $1,752,219. The shipments from this point were at the highest in 1845, when 54,494,850 pounds were exported.

Famine at Cape de Verds.—At the latest accounts from these islands, the inhabitants were reduced to the last extremity for food, and actual starvation had occurred in a number of instances.

The East India Trade of the United States, including the African and Pacific trade, employs at the present time 400 ships and 150 barks, the greater proportion of which are owned in Boston and New York. Fifty years ago a few 200 ton ships and brigs controlled the East India business.

The Agricultural Department of the Patent-office, at Washington, which has done so much good in introducing plants and seeds from abroad, and distributing them in this country for cultivation, proposes now to extend its operation so as to obtain from abroad every plant, herb or tree, which has been cultivated successfully anywhere.

FALLS MONTHLY MEETING SCHOOL.

The Committee of the above named School is desirous to procure a well qualified female teacher, to take charge of the School as instructor, for the ensuing season. Early application is requested, and can be made by addressing, John B. Balderston, Fallsington, Bucks County, Pa.

A copy of "THE FRIEND," from volumes 1 to 19 inclusive, can be had at a reduced price, by applying at the office of publication.

FRIENDS' HORSES.

Friends coming to this city to attend Yearly Meeting, or at other times, on the service of Society, who put up within the limits of the Monthly Meeting of Friends of Philadelphia for the Northern District, can have their horses accommodated at the stables of William A. Scheetz, (Montgomery Hotel,) North-east corner of Sixth and Willow streets.

Philad., Fourth mo. 10th, 1856.

BIBLE ASSOCIATION OF FRIENDS IN AMERICA.

A Stated Annual Meeting of the Bible Association of Friends in America, will be held at the Committee-room, Arch street Meeting-house, on Seventh-day evening, Fourth month 19th, 1856, at 8 o'clock. Friends generally, of both sexes, are invited to attend.

JOHN CARTER, Sec'y.

HAVERFORD SCHOOL ASSOCIATION.

The Stated Annual Meeting of the Haverford School Association, will be held at Committee-room, Arch street Meeting-house, on Second-day afternoon, at 4 o'clock, Fifth month 12th, 1856.

CHARLES ELLIS, Sec'y.

FRIENDS' BOARDING-SCHOOL FOR CHILDREN, AT TUNESSASSAH.

A man Friend is wanted to aid in carrying out the concern for the improvement to the Indians.

Application may be made to JOSEPH ELKINTON,
377 S. Second street.
THOMAS EVANS,
180 Arch street.

Philad., Eleventh mo. 1st, 1855.

MARRIED, on Fifth-day, 10th instant, at Friends' Meeting-house, Germantown, Philadelphia, SAMUEL MASON, of this city, to JANE EDGE, daughter of Thomas Edge, late of East Caln township, Chester county, Pa.

DIED, at Newport, R. I., on Sixth day, the 22nd of Second month last, after an illness of about three weeks, THOMAS B. GOULD, an approved minister of Rhode Island Monthly Meeting, (smaller body,) in the 43rd year of his age. This beloved Friend early yielded to the Cross of Christ, giving up the morning of his day to the cause and service of Truth; in the defence of which he was called to stand. Much might be said of his fidelity thereto, and his labours therein, but this sketch is merely intended to give some account of the expressions which fell from his lips during his last sickness; showing that a life early devoted, has, through continued dedication and reliance upon the divine arm, been crowned with a triumphant close. During the first week of his illness he appeared to be mostly engaged in meditation, without much expression; but one morning about the beginning of the second week, he broke forth. "Oh!" he exclaimed, "the fullness of joy,—the abundance of goodness,—the sweet peace that I feel,—I could sing of it—yet nothing is of myself it is all in mercy! all that I could do was to cast myself at Jesus' feet; and in his own time, when he saw I had nothing of my own, He was pleased to pour in the oil and the wine." "He marvelled that such an experience should have been given him. He had never asked more than the lowest seat—and lo! he had been permitted to see a mansion prepared for him!" At another time, he said, his sufferings were intended to bring him low, and purify him; but he added, "the Lord supports me, and he will support me." On the ninth day of his sickness, for several hours he appeared to be near his close; in the evening, however, he revived, but had very low sinking turns, during the night; after the last, he said, "now I have triumphed—Christ has given me the victory." A brother-in-law coming to see him, he said on his entering the room, "Although my earthly house of this tabernacle be dissolved, I have a building of God, an house not made with hands, eternal in the heavens."—Again, "my weaknesses and propensities have been as a cloud, and as a thick cloud they have been blotted out—my sins have all been forgiven." A friend calling to see him, he spoke of his very low state, but said he had been wonderfully comforted and helped; then alluding to a time a little before his sickness, he remarked, "I looked all night for my beloved, I sought for him in the streets, but I could not find him. He hid himself from me; but He has comforted and strengthened me now;—Great and marvellous are thy works, Lord God Almighty! just and true are all thy ways thou King of saints." His friends desired him not to exert himself so much to speak—but he replied, "When the Master is pleased to say it is enough, I can be silent, but not till then," adding, "this is very different from anything I anticipated, to have so much to say at such a time as this. There are times when words must be spoken, and if they are not, the very stones would cry out." On Fifth day evening the 14th, after laying sometime in a state of great exhaustion, he revived, and exclaimed in a clear voice, "Glory, glory, hallelujah! Oh! I could sing of redemption, of this great redemption—at regeneration, heartfelt regeneration!" and conti speaking in this strain for about half an hour, which time, he repeated with great emphasis, "O Zion, the perfection of beauty, God hath shined." one time he said, he had suffered persecution Christ's sake, and he rejoiced that he had been cou worthy to suffer persecution. He was remark relieved of anxiety in regard to the state of the Soc When he spoke of its shattered condition, he w say, "but we must leave it in the hands of the L for He *will* have the ordering of the battle," repea it many times over, and added, "there is no cause discouragement." On Second day, the 18th of month he had a suffering night, and said more once, in a whisper, (for his articulation was diffic "How long dear Saviour, how long? On fourth previous to the close, when enquired of, if he felt poorly, he replied, "my thoughts are full of immo ity and eternal life." The day of his close, he much that could not be understood, but several t repeated the passage, "That which may be know God is manifest in man." Towards evening his perceiving a change in him, said, "dearest Thomas thou going." After one ineffectual attempt to sp he said, "Farewell—farewell," which was the last uttered. The agonies of death appeared to have passed through, and he now ceased to breathe—th was no struggle—all was quiet and peaceful. foregoing account contains but a small portion of he uttered during his sickness, similar in characte the above. Enough, however, is preserved to give undoubted assurance that having fought the good fi finished his course and kept the faith; he has receiv the crown which the Lord, the righteous judge, giv to all those who love his appearing.

——, on the 13th of Third month, 1856, in the 4 year of her age, UNITY, wife of Thomas Hobson Washington County, Ohio, a useful and much esteem member of Plymouth Monthly, and Particular M ing. This dear friend manifested a steadfast atta ment to the ancient doctrines and testimonies of religious society, and endeavoured to walk answera thereto, being a good example in her neighbourho and a diligent attender of our religious meetings. health had been for several months declining, duri which time she passed through much exercise of mi appearing earnestly concerned that her day's wo might be done in the day time, and during the last days of her illness, she several times expressed t she felt nothing in her way, so that her sorrowi friends feel the consoling hope that her end was pea

——, on the 14th of Third month, SUSANNA WILL a member of Western District Monthly Meeting, the 86th year of her age. During a period of ma years of confinement and suffering, this dear Frie was an instructive example of patience and resignatio and her friends have the consolation to believe th her end was peace.

——, at his residence in Bucks County, Pa., on t 22nd of Third month, DR. DAVID FELL, in the 82 year of his age, a member of Buckingham Particul and Monthly Meeting. He was unable for sever years, owing to physical infirmities, to attend meeting but was warmly attached to the doctrines of our socie in their primitive simplicity and purity. He loved t Truth and enjoyed hearing the writings of our ear Friends read to him, being unable to peruse them hi self. During the last two months of his life, his su ferings were, at times intense, but he bore them wi christian patience and resignation. To his wife he sai "I endeavoured to make my peace in the early part my sickness." A few days before his decease, aft passing a night of great suffering, one standing b remarked, "There is a land of rest," to which he r plied, "It is an awful thing to die. Were it not for th mercies of Jesus Christ, I know not what would becom of the world." He shortly after expressed his belief would be an awful thing in the dying hour for thos who had denied their Saviour. A short time before he ceased to articulate, he intimated he had a hop "all was well" with him, and his peaceful close h left the consoling belief he has been gathered as a shoc of corn fully ripe.

——, at his residence in Levin County, Iowa, on th 2nd of Fourth month, 1856, EXUM BUNDY, in the 50t year of his age, a member of Red Cedar and Linn Par ticular Meeting. He said, near his close, that hi peace was made; there was now nothing in his way.

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From the Quarterly Review.

Zoological Sketches.

(Continued from page 250.)

Let us now cross over from the cages of the king of beasts to the aviary of the king of birds. The collection of eagles, vultures, and condors, numbers upwards of twenty species, among which we recognized "the oldest inhabitant" of the Gardens,—the vulture, presented to the Society by —— Brooks, Esq. surgeon, more than twenty-five years ago. Notwithstanding his age, he looks one of the finest birds in the collection. We question, however, if the last new comer of the same species will not "put his bill to it," arriving as it does from a distant shore to which thousands of anxious hearts are turned. We allude to the vulture lately sent from the Crimea. It was caught near the monastery of Saint George, and the proximity of his retreat to many a battle-field suggests reflections too painful to dwell upon. The prominent impression produced in glancing at this aviary is the perfect isolation which each bird maintains as he crowns the topmost pinnacle of the clap of rocks reared in the centre of his den, where he perches motionless as a stone. There seems to be no recognition of his fellow-prisoners—no interchange of either blows or courtesies between the bars netting. Each seems an enduring captive that will not be comforted or won over to the ways of men. Now and then unsheathing his piercing eye, as perceive the huge wings spread, and perchance remembering the callow eaglets in some Alpine eyrie, the bird soars upwards for a moment, beats his pinions against the netting, and falls to earth again with the ignominious flop of a Christmas turkey. It is impossible to contemplate these birds without pity not unmixed with pain. Who can recognise, in the motionless bunch of feathers before us, Audubon's magnificent description of the Bald Eagle as he swoops upon his prey:

"The next moment the wild trumpet-like sound of a yet distant but approaching swan is heard. . . . Now is the moment to witness a display of the eagle's powers. He glides through the air like a falling star, and, like a flash of lightning, comes upon the timorous quarry, which now, in agony and despair, seeks, by various manœuvres, to elude the grasp of his cruel talons. It mounts, doubles, and fearlessly would plunge into the stream were it not prevented by the eagle, which, long possessed of the knowledge that by such a stratagem the swan might escape him, forces it to remain in the air by attempting to strike it with its talons from beneath. The hope of escape is soon given up by the swan. It has already become much weakened, and its strength fails at the sight of the courage and swiftness of its antagonist. Its last gasp is about to escape, when the ferocious eagle strikes with his talons the under side of his wing, and with unresisted power forces the bird to fall in a slanting direction upon the nearest shore."

This is the romance of the noble bird's mode of obtaining food—here, as he marches off with a dead rat in his claw, or a piece of raw beef, we behold its prose. But however unpoetical this treatment, it cannot be said to disagree with him, as fine plumage and good condition prove. Passing on our way to the monkey-house, the merry otters are seen playing "follow-my-leader" round their rock-house, now plunging headlong in search of the flat-fish which shine at the bottom of the water—now bringing it to shore, and crushing flesh, vertebræ, and all.

The admirably arranged but vilely ventilated monkey-house is always a great source of attraction. The mixture of fun and solemnity, the odd attitudes and tricks, and the human expression of their countenances, all tend to attract, and at the same time to repel. Mr. Rogers used to say, that visiting them was like going to see one's poor relations, and wondrous shabby old fellows some of them appear. We have only to look into their faces for a moment to see that they differ from each other as much as the faces of mankind. There is a large, long-haired, black-faced rascal, who looks as murderous as a Malay; a little way off we see another with great bushy whiskers and shaggy eyebrows (the mona,) the very picture of a successful horse-dealer; a third, with his long nose and keen eye, has all the air of a crafty old lawyer. The contemplation of them brings involuntarily to the mind the doctrine of the transmigration of souls. The apes and baboons are indeed purely brutal, and only excite disgust: towards the latter the whole company of smaller monkeys express the utmost hatred—as may be seen when the keeper by way of fun takes one of them out of his cage and walks him down the room. The whole population rush to the front of their cages, and hoot, growl, and chatter at him, as only Eastern County shareholders can do when their chairman takes his seat. The vivacious little capuchin monkeys are evidently the favourites and bag most of the nuts; the brown capuchin appears to be particularly knowing, as he keeps a big pebble at hand, and, when he finds that his teeth are not equal to the task, he taps the nut with the stone with just sufficient force to break the shell without bruising the kernel. We have often seen this little fellow take a pinch of snuff, and assiduously rub his own and companion's skin with it, with a full knowledge, no doubt, of the old recipe for killing fleas. He will also make use of an onion for a similar purpose. Among the other quadrumana in this house, we find the lemurs, which look more like long-legged weasels than monkeys, and the bright-faced little marmosets, who cluster inquiringly to the front of their cage, looking in their cap-shaped head-dress of fur like so many gossips quizzing you over the window-blinds.

At the present moment there is no specimen of either the uran or chimpanzee in the Gardens, but there have been at least half-a-dozen located here within the last ten years, one of which, "Jenny," maintained her health for five years. The damp cold air of the Gardens at last brought on consumption, and the public must remember the poor, wheezing, dying brute, with a plaster on her chest and blankets around her, the very picture of a moribund old man. The only specimen now in Europe is in the Jardin des Plantes at Paris. This animal, one of the finest ever seen, is in excellent health, and promises to maintain it in the bright air of la Belle France. An accomplished naturalist has kindly furnished us with the following particulars of this brute, which clearly indicate that he is a very Doctor Busby among his fellows:

"He passed through London on his way to Paris, having landed at Plymouth. There were then two female Chims resident in the Gardens in the Regent's Park, and the French Chim was allowed to lodge in their hotel for a couple of nights. On his appearance both of these young ladies uttered cries of recognition, which however evinced more fear than anything else. Chim was put into a separate compartment, or room with a double grille, to prevent the probable injuries which discordant apes will inflict on each other. He had scarcely felt the floor under his feet when he began to pay attention to his countrywomen thus suddenly and unexpectedly found. Their fear and surprise gradually subsided, and they stood watching him attentively, when he broke out into a characteristic *pas seul*, which he kept up for a considerable time, uttering cries scarcely more hideous than seem the notes of a Chinese singer, and not far out of unison with his loudly-beating feet. The owner, who was present, said that he was imitating a dance of the negroes which the animal had often seen while resident in his house in Africa. The animal was upwards of a year and a half old, and had spent one year of his life in this gentleman's house. The Chim maidens gradually relaxed their reserve as the vivacity of the dance increased, until at last, when it was over, each stealthily put a hand through the grille and welcomed their friend and brother to their home in a far land. As the weather was severe—it was early in December—it is possible that their talk was of their native palm-groves and their never-ending summer. Chim thenceforth made himself as agreeable as possible, and when the time for his departure came, the maidens exhibited the livelist regret, short of tears, at losing him. At Paris he increased rapidly in stature and intelligence. The climate, diet (he drinks his pint of Bordeaux daily,) and lively society of the French seem to be more congenial to Chim's physique than our melancholy London. He makes acquaintance not only with the staff but with the habitues of the Garden. The last time I saw him (May, 1854) he came out to taste the morning air in the large circular enclosure in front of the Palais des Singes, which was built for 'our poor relations' by M. Thiers. Her Chim began his day by a leisurely promenade, casting pleased and thankful glances towards the sun, the beautiful sun of early summer. He had three satellites, coati-mundis, either by chance or to amuse him, and while making all manner of eyes at a young lady who supplies the Singerie with pastry and cakes, one of the coati-mundis came up stealthily behind and dealt him a

small but malicious bite. Chim looked round with astonishment at this audacious outrage on his person, put his hand haughtily upon the wound, but without losing his temper in the least. He walked deliberately to the other side of the circle, and fetched a cane which he had dropped there in his promenade. He returned with majestic wrath upon his brow, mingled, I thought, with contempt: and, taking Coati by the tail, commenced punishment with his cane, administering such blows as his victim could bear without permanent injury, and applied with equal justice to the ribs on either side, in a direction always parellel to the spine. When he thought enough had been done, he disposed of Coati without moving a muscle of his countenance, by a left-handed jerk which threw the delinquent high in air, head over heels. He came down a sadder and a better Coati, and retired with shame and fear to an outer corner. Having executed this act of justice, Chim betook himself to a tree. A large baboon, who had in the mean time made his appearance in the circle, thought this was a good opportunity of doing a civil thing, and accordingly mounted the tree and sat down smilingly, as baboons smile, upon the next fork. Chim slowly turned his head at this attempt at familiarity, measured the distance, raised his hind foot, and, as composedly as he had caned the Coati, kicked the big baboon off his perch into the arena below. This abasement seemed to do the baboon good, for he also retired like the Coati, and took up his station on the other side. To what perfection of manners and development of thought the last year and a half may have brought him, I can scarcely guess; but one day doubtless some one will say of him, as an Oriental prince once said to me, after long looking at the uran 'Peter,'—'Does he speak English yet?'"

(To be continued.)

Epistle of George Fox to Elizabeth, Princess of the Rhine.

Princess Elizabeth,—I have heard of thy tenderness towards the Lord and his holy truth, by some Friends that have visited thee, and also by some of thy letters, which I have seen; it is indeed a great thing for a person of thy quality to have such a tender mind after the Lord and his precious truth; seeing so many are swallowed up with voluptuousness, and the pleasures of this world, yet all make an outward profession of God and Christ one way or another, but without any deep inward sense and feeling of him. For it is not many mighty, nor wise of the world, that can become fools for Christ's sake, or can become low in the humility of Christ Jesus, from their mighty state, through which they might receive a mightier estate and a mightier kingdom, through the inward Holy Spirit—the divine light and power of God, and a mightier wisdom which is from above, pure and peaceable. This wisdom is above that which is below; that is earthly, sensual, and devilish, by which men destroy one another, yea, about their religious ways, worship, and churches; but this they have not from God nor Christ. The wisdom which is from above, by which all things were made and created, which the holy fear of God in the heart is the beginning of, keeps the heart clean, and by this wisdom are all God's children to be ordered, and with it to order all things to God's glory. This is the wisdom that is justified of her children. In this fear of God, and this wisdom my desire is, that thou mayst be preserved to God's glory. For the Lord is come to teach his people himself, and to set up his ensign, that the nations may flow into it. There hath been an apostacy since the apostles' days, from the divine light of Christ, which should have given them "the light of the knowledge of the Glory of God, in the face of Christ Jesus;" and from the Holy Spirit, which would have led them into all truth; and therefore have people set up so many leaders without them, to give them knowledge; and also from the holy and precious faith, which Jesus Christ is the author and finisher of; which purifies the heart, and gives victory over that which separates from God; through which faith they have access to God, and in which they please God; the mystery of which is held in a pure conscience; and also, from the gospel which was preached in the apostles' days, (which gospel is the power of God,) which brings life and immortality to light in man and woman, by which people should have seen over the devil that has darkened them; which gospel will preserve all them that receive it, in life and immortality. For the eyes of people have been after men and not after the Lord, who writes his law in the hearts and puts it into the minds, of all the children of the new covenant of light, life, and grace, through which they all come to know the Lord, from the least to the greatest; so that the knowledge of the Lord may cover the earth, as the waters do the sea. This work of the Lord is beginning again, as it was in the apostles' days; people shall come to receive an unction in them again from the Holy One, by which they shall know all things, and shall not need any man to teach them, but as the anointing doth teach them; and also to know, what the righteousness of faith speaks, the Word nigh in the heart and mouth, to obey it and to do it. This was the Word of faith the apostles preached, which is now received and preached again, and which it is the duty of all true christians to receive. So now people are coming out of the apostacy to the light of Christ and his Spirit, and to receive faith from him, and not from men; to receive the gospel from him, their unction from him, the Word; and as they receive him, they declare him freely, as his command was to his disciples, and is still to the learners and receivers of him. For the Lord God in his Son Jesus Christ, is come to teach his people, and to bring them from all the world's ways, to Christ, the way, the truth, and the life, who is the way to the Father; and from all the world's teachers and speakers, to him the Speaker and Teacher, as Heb. i. 1; and from all the world's worshippers, to worship God in the Spirit and in the Truth, which worship Christ set up above sixteen hundred years ago, when he put down the Jews' worship at the temple at Jerusalem, and the worship at the mountain where Jacob's well was; to bring people from all the world's religions, which they have made since the apostles' days, to the religion that was set up by Christ and his apostles, which is pure and undefiled before God, and keeps from the spots of the world; to bring them out of all the world's churches and fellowships, made and set up since the apostles' days, to the church that is in God, the Father of our Lord Jesus Christ, Thess. i. 1; and to bring to the unity and fellowship in the Holy Spirit that doth mortify, circumcise, and baptize, to plunge down sin and corruption, that has got up in man and woman by transgression. In this Holy Spirit, there is a holy fellowship and unity; yea, it is the bond of the Prince of princes, and King of kings, and Lord of lords' peace; which heavenly peace all true christians are to maintain with spiritual weapons, not with carnal. And now my friend, the holy men of God wrote the Scriptures, as they were moved by the Holy Ghost; and all christendom are on heaps about those Scriptures, because they are not led by the same Holy Ghost as those were that gave forth the Scriptures; which Holy Ghost they must come to in themselves, and be led by, if they come into all the truth of them, and to have the comfort of God, of Christ, and of th
For none can call Jesus, Lord, but by the H
Ghost; and all that call Christ, Lord, without
Holy Ghost, take his name in vain. Likewise
that name his name are to depart from iniqui
then they name his name with reverence, in tr
and righteousness. O, therefore, feel the gr
and truth in thy heart, that is come by Jesus Ch
that will teach thee how to live, and what to de
It will establish thy heart, season thy words,
bring thy salvation; it will be a teacher unto
at all times. By it thou mayst receive Christ
whom it comes; and as many as receive him,
them he gives power, not only to stand against
and evil, but to become the sons of God; if so
then heirs of a life, a world, and kingdom wi
out end, and of the eternal riches and treasu
thereof. So, in haste, with my love in the L
Jesus Christ, who tasted death for every m
and bruises the serpent's head, who is between m
and God, that through Christ man may come to G
again, and praise him through Jesus Christ,
amen; who is the spiritual and heavenly rock a
foundation for all God's people to build upon, to
praise and glory of God, who is over all, bles
forevermore. GEORGE FOX.

Amsterdam, the 7th of the Sixth mo., 1677.

Postscript.—The bearer hereof is a daughter-law of mine, that comes with Gertrude Dir
Nieson, and George Keith's wife, to visit thee.

G. F.

The Princess Elizabeth's answer.

Dear Friend,—I cannot but have a tender l
to those that love the Lord Jesus Christ, and
whom it is given not only to believe in him
also to suffer for him; therefore, your letter a
your friends' visit have been both very welcome
me. I shall follow their and your counsel as
as God will afford me light and unction; rema
ing still your loving friend, ELIZABETH.

Hertford, the 30th of August, 1677.

From "The United States Magazine of Science, Art, &c.

Transportation of Passengers and Wares.

(Continued from page 251.)

Although the suggestion of steam as a moti
power is claimed for several parties, undoubtec
the first practical idea of applying steam power
wheeled carriages is due to Dr. Robinson, by wh
it was communicated to Watt, in 1759. So
time afterward, the latter made a model of a hig
pressure locomotive, and described its principles
his fourth patent, in 1784, which, among certa
improvements, specified "a portable steam engi
and machinery for moving wheeled carriages." W
however, had doubts of the safety of his machi
and mentioned the subject to one of his frien
Murdoch, who, three years af reward, construct
the model of a locomotive which proved the corre
ness of the previous calculatiotns. "This engin
we are told, "was made in 1787, and persons
still alive who saw it in that year, drive a sm
wagon round a room at his house at Redruth,
Cornwall." Among those who saw it, was Richa
Trevithick, who, in 1802, took out a patent fo
similar invention.

Singularly enough, a similar model was exhib
ing, the same year, at the opposite end of the kin
dom. Symington's locomotive was then shown
the house of Mr. Gilbert Measom, at Edinbur
He pursued the experiment, and, in 1795, work
a steam-engine on a line of turnpike road,
Lanarkshire and the adjoining county. Then f
lowed that by Trevithick and Vivian, in 18
which ran on the Merthyr tram-way, and drew

ad of ten tons at the rate of five miles per hour. ight ridges were left in the edge of the wheels and the trams, to prevent their slipping round, and insure a forward movement. That, without this recaution, there could be adhesion or advance, as an idea that long prevailed. The cause of this pping lay in the construction of the engine, which ad but one cylinder, and the crank having to pass o centres during one revolution of the wheel; the nsequence was an occasional slow dragging motion. revithick, who was a man of great ability, and e to whom steam locomotion is much indebted, terward made a carriage to run on common roads, hich combined several arrangements now in use. he fire-place was surrounded by water, and the aste steam blown off through the smoke-pipe, to oduce a draught. The cylinder was placed side the boiler, for economy of heat, and the fore- heels made to turn with cranks in connection with e piston-rod; but with one cylinder only, the mo- on was very irregular. This engine was exhibit- d on one of the roads in Lambeth, in 1806, with- ut, however, exciting more than a temporary in- rest. Three years previously, another locomotive y Trevithick had blown up—an accident which eated so much dread of high-pressure steam-car- ages, that a feeling of alarm arose respecting their e, which, in some quarters, was long in being dis- elled.

Blenkinsop, of Middletown Colliery, near Leeds, nstructed a locomotive in 1811, the wheels of hich were cogged and ran in toothed rails; a isy contrivance, intended to overcome the imagi- ary difficulty—want of bite—and effectually pre- nted rapid motion by its enormous friction. The gine had two cylinders, and so far was an improve- ent on those which preceded it, and laboured ong at five miles an hour. The Chapmans' came xt with a new plan, a chain stretched from one d to the other, along the middle of a tram-way, as passed once around a wheel fixed beneath the rriage, and this wheel being made to revolve by e action of the machinery, its bite on the chain used the whole to move forward. This method volved so great an amount of friction, that it was andoned almost as soon as tried. Brunton fol- wed, in 1813, with mechanical legs and feet at- ched to the rear of his engine, intending by the ternate walking motion, to propel it continually rward, and prevent the slipping of the wheels on e rails. Considerable ingenuity was displayed in is contrivance, which performed well, and in cer- in cases might be employed with advantage, but was not well adapted to locomotive propulsion. he difficulty against which it was especially ap- ied, was soon proved to have no existence.

During the same year, Blackett repeated Trevi- ick's experiments at Wylam, in Northumberland, nd the fact was satisfactorily demonstrated that, ordinary circumstances, and with clean rails, e adhesion between the wheel and the rail was fficient to cause a progressive motion. It would ve been proved long before had the engine am-plates been heavier: both were too light; and e slipping so much complained of had been an ccidental, not a necessary consequence. Meantime, tephenson was busy at Killingworth, in another art of Northumberland, making and testing loco- otives. In 1814, he verified the experiments of her inventors, and went beyond them all in the erfection and performance of his machinery. He ook out patents in the two following years for ngines, that with a load of twenty tons, and on nooth rails, would travel five miles an hour, and n miles without a load. No better result at that me was looked for. The possibility of transport- g heavy goods with facility at a slow pace having been demonstrated, all that remained was to make it available.

Early in 1829, before the completion of the Liverpool and Manchester railroad, the company sent a deputation to Killingworth, to witness the workings of the locomotives, with the view to the employment of a similar power on their line when put in operation. Although the rails were not laid with that precision now considered so indispensable, the deputation found that the locomotives had been kept at work with much regularity, drawing heavily-laden trains of wagons from the coal-pits to the ships in the Tyne. The deputation reported in favour of steam locomotive power, and in accordance with their decision, the company offered a premium of £500, for the best locomotive engine, which should draw on a level plane three times its own weight, at ten miles an hour, which was not to exceed six tons. There were several other stipulations, among which the cost of the machine was not two exceed £550; the height of the chimney was restricted to fifteen feet, and the pressure on the boiler to fifty pounds the square inch, and was to consume its own smoke; be supported on springs, etc.

The 8th of October, 1829, was fixed for the trial, and on the appointed day, five engines were brought forward to contend for the prize; a competition which involved a vast deal more than the winning of £500. Stephenson was there with his "Rocket;" Hackworth, with the "Sanspareil;" Braithwait and Ericson, with the "Novelty," Burstall, with the "Perseverance;" and Brandreth with the "Cyclopede." The latter was a horse-locomotive, and was therefore not considered as entitled to run for the prize. It was tried, however, as a matter of experiment, but its speed was only about six miles an hour. After a brief trial, the "Perseverance" was withdrawn, leaving the three first mentioned the sole contenders. The test assigned, was to run a distance of thirty miles, at not less than ten miles an hour, backward and forward along a two mile level, near Rainhill, with a load three times the weight of the engine. The "Novelty," after running twice along the level, was disabled by failure of the boiler plates, and withdrawn. The "Sanspareil" travered ed eight times, at a speed of nearly fifteen miles an hour, when it was stopped by derangement of the machinery. The "Rocket," was the only one to stand the test and satisfy the conditions. This engine travelled over the stipulated thirty miles, in two hours and about seven minutes, with a speed at times of twenty-nine miles an hour, and at the slowest, nearly twelve; in the latter case exceeding the advertised maximum, in the former tripling it, and of course gaining the prize. Here was a result! An achievement so surprising, so unexpected, as to be almost incredible. Was it not a delusion? had it been really accomplished? and could it be done again? When Mr. Stephenson was examined before a committee of the House of Parliament, some four years previous to this triumph with the "Rocket," he stated, that he saw no difficulty in constructing a locomotive that would travel from fifteen to twenty miles per hour—which remark provoked one of the members to reply, that the engineer could be only fit for a lunatic asylum. Even Mr. Nicholas Wood, who was appointed one of the judges to award this premium of £500, had a short time previously, published his opinion respecting locomotives, as follows:—"It is far from my wish to promulgate to the world, that the ridiculous expectations, or rather professions of the enthusiastic speculatist will be realized, and that we shall see engines travelling at the rate of twelve, sixteen, eighteen or twenty miles an hour. Nothing can do more harm toward their adoption or general improvement, than the promulgation of such nonsense." And that the directors of the Liverpool and Manchester railroad, in a measure agreed with this opinion, is evident from their appointing Mr. Wood an umpire, and only requiring the engines to travel with three times their weight, at ten miles an hour. In fact, with the exception of a most limited circle of truly scientific and practical men, who from actual experiment had demonstrated the fact to be otherwise, the general opinion at that time was—even should the whole system of railroad travelling be perfected according to the most sanguine expectation of its projectors—the maximum of speed obtained, under any circumstances, could not exceed ten miles per hour. Thus the performance of the "Rocket," had such a startling effect, not only on the local community where it occurred, but throughout the whole civilized world; and from that moment is marked the grand epoch in rapid locomotion, which has by a succession of improvements arrived at the very acme of excellence.

The inventive talent of our own country has been much exercised in the steam power, and its appliance to navigation, has rendered the name of Fulton immortal and the locality of the Hudson river, ever memorable in history. But we were not without experiments in the steam carriage, and finally, when that important fact was promulgated, its greatest perfection was first arrived at by our own skilful mechanics and engineers. However as early as 1772, Oliver Evans, of the city of Philadelphia, began to experiment on steam, with a view toward employing it as a substitute for animal power. In 1786, he petitioned the legislature of Pennsylvania, for the exclusive right to use his improvements in mills, and his *steam wagons*, in that State. The committee to whom the petition was referred, heard him very patiently while he described the mill improvements, but his representations concerning steam wagons, made them think him insane; his petition, as regarded the wagon, was refused. Evans foresaw that steam would one day be the prime agent of locomotion, and he frequently declared that the time would come when travellers would be conveyed on turnpike roads at the rate of fifteen miles an hour, or three hundred miles a day, by a contrivance similar to his own. In 1804, O. Evans, applied steam power to the propulsion of a *boat* upon dry land. The boat was built for a dredge, and as the workshop was at some distance from the water, it was launched by fitting up driving wheels under it, and running it over land and into the water. There are other Americans who might be mentioned in this connection.

(To be continued.)

Paris Fuel Shops.—The fuel with which to cook a dinner in Paris costs nearly as much as the dinner itself. Fuel is very scarce, and the American is surprised to find shops all over the city, fitted up with shelves like those in shoe stores, upon which is stored wood, split up in pieces about the size of a man's finger, and done up in bundles, as matches were in the days of the tinder box, steel and flint; they are about the size of a bunch of asparagus. These little bundles sell at from two to six sous. Larger sticks are bundled up in the same way, and sell at a frightful price. Charcoal is sold by weight, and hard coal, being nearly as expensive as wood, can be bought in the smallest quantity at any of these fuel shops. They are generally kept by women. The windows of these shops are often decorated with a curtain or inside shutter, upon which split wood and round wood are painted to represent the bundles sold inside.

The more we help others to bear their burdens, the lighter our own will be.

Fresh water springs in the Mediterranean.—Fresh water springs exist in the sea, near the shore, which are more or less copious, according to circumstances; but those of Stamfane Rock and Syracuse are popularly held to proceed from the Alpheius, by submarine communication. In the Gulf of Spezzia there is a spring which constantly discharges a very considerable body of water, rising with such force as to produce a slight convexity of the surface; this stream is probably derived from a system of cavernous passages in the neighbouring limestone rocks, but its place, as marked on my plan of the Gulf, has been immemorially the same. In the *Mare piccolo*, or great port of Taranto, and at some distance from the mouth of the Galesus, fresh water springs up in such force and abundance that it may be taken up without the least brackish mixture; and in the briny lagoon of Thau, at Cette, there is a deep spot called the *Aeysse*, from which rushes up a column of potable water, with such force as even to make waves. Near Ragusa, the Kalamota Channel terminates in the port called Val d'Ombia, which is watered by the Ariona, a subterranean river bursting up with amazing volume and force from the foot of Mount Bergatz; fresh water springs are also copious in the Gulfs of Cattara and Aulona. At Agio Janni, below Parga, between the mouths of the Acheron and Thyamis, is a circular space of fresh water, about forty feet diameter, rising through the sea with great activity: this is probably the ascending spring alluded to by Pausanias (*Arcad.* vii.) Off the little desert islet Ruad, near Tortosa, on the coast of Syria, a spring of fresh water rushes up in the sea in such volume that it may be skimmed off without the slightest impregnation of salt. "You may draw up potable water," says Pliny, "out of the sea about the Chelidonæ Islands and at Aradus;" and there must be many unrecorded jets of the same nature mingling with the sea unnoticed.—*Admiral Smyth's Memoir of the Mediterranean.*

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 252.)

HANNAH CARPENTER.

Hannah Hardiman was born at Haverford West, South Wales, in the year 1645 or 6. As she grew in years, she increased in religious thoughtfulness, and observing the christian patience of Friends in their sore imprisonments for conscience' sake, and their innocent walking, and godly conversation in Christ, her heart was drawn towards them, and after a time, through the openings and sealings of the Holy Spirit, she was herself convinced of the Truth. It is noted that she became very "serviceable to those who were in bonds for Christ's sake."

Soon after William Penn had obtained the Province of Pennsylvania, a concern came upon the mind of Hannah Hardiman to remove thither, and after much conflict of spirit, she gave up to the requiring of duty. She came to Pennsylvania, and settled in Philadelphia about the year 1683, in which year Samuel Carpenter, from Bridgetown, Barbadoes, was led to the same place, to establish himself in business. The two Friends, both of whom were earnestly seeking to be found in the way of their duty, became acquainted with each other, and were married on the 12th of the Tenth month, 1684. Samuel Carpenter was a prosperous man in business, and had great possessions, but the abundance of this world's goods appears not to have interfered to prevent him and his wife walking in the simplicity of Truth, and maintaining in life and conversation the self-denying cross-bearing doctrines of the gospel. Their house was open for the entertainment of Friends, their hearts open to comfort the distressed and afflicted, and their purse open to relieve the wants of the destitute. It was to their dwelling that that worn out servant of Jesus Christ, Robert Barrow, was carried on his arrival at Philadelphia, after his captivity among the Indians in Florida. There he gave utterance to many remarkable expressions as he gradually declined in strength, and there finally, through the strength vouchsafed him by the Lord his God, he was enabled joyfully to lay aside the shackles of mortality, and to enter into his rest.

Hannah Carpenter was not at this time in the station of a minister, but a living concern for those who laboured in word and doctrine, was in her mind. She was no doubt an anointed elder, qualified to drop a word of caution, to administer counsel, and when it seemed requisite a little comfort also. In the year 1698, near its close, she felt constrained to prepare an address to those engaged in the ministry, which was read in the General Meeting of Ministers, held First month 4th, 1699.

Her friends say of her, that "her heart and house stood open to receive and entertain the true gospel ministers to whom she was a tender nursing mother, both in sickness and in health. She was a bright example of love and meekness, as well in the church, as in her own family."

She was somewhat in years when she married, yet having several children, she was one truly concerned to restrain and educate them in the nurture and admonition of the Lord. Whilst some of her children were still young, she prepared the following epistle to parents, respecting the education of children:

"Upon the 4th day of the Fourth month, I was drawn forth to wait on the Lord, and as I was waiting, the consideration of my dear children whom the Lord had taken to himself in their innocency, came before me, and my soul blessed his holy name for his great love towards them and me, in that they are gone to their rest, and shall never partake of those exercises and sorrows these do that remain in the world. Then my soul was poured forth before the Lord for them that remain, that as they grow up in years, they may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. I would rather follow them to their graves whilst they are young, than that they should live to the dishonour of his worthy name. Then a more general and weighty concern came upon me for the children of Friends that are grown up, and do not come under the yoke, nor bear the cross. Oh! the cry that ran through my soul. In the anguish and bitterness of my spirit, I said, 'Lord, what wilt thou do with Friends' children when we are gone off the stage of this world? Wilt thou raise up children, and not those of believing parents?' This was the word that livingly sprung up in my soul. They reject my counsel, and cast my law behind their backs, and will have none of my reproofs, and though my hand be stretched forth all the day long, yet they will not hear, but go after their own hearts' lust. Then I said in my heart, 'Lord, are they all so?' The answer was, There are some that are innocent, whom I will bless, and they shall shine forth to my praise. Now, oh, friends! dwell and abide in the innocent life, that so the blessing of the Lord you may feel daily to descend upon you. As for you that 'reject the counsel of the Lord, and cast his law behind your backs, and will have none of his reproofs,' sorrowful sayings concerning the children of believing parents, you who are under the profession of the Truth, which will do you no good, unless you return unto the Lord, I desire you may all return unto him, whilst the day of a long-suffering merciful God lasteth. But if you st reject the counsel of the Lord, the many faithf warnings you have had, how will you answer it the day when He cometh, 'To render unto every o according to their deeds?' And now, somethi further is with me to parents. Dear friends, y that have been convinced of God's unchangeab truth, and have known the operation of it, workin out and bringing down that which was of a contra nature to it; Oh, that we may all abide faithful i his work, and retain our integrity to the Lord, th let our breathing cries and prayers be offered up the Lord for our children, that he would be please to look down in mercy upon them, and visit them he did our souls. David said, 'If I regard iniqui in my heart, the Lord will not hear me;' so I d sire we may all be clear in our offerings before t Lord, that he may smell a sweet savour from then

"Dear friends, what is here written is with gre caution, knowing that I have children of my ow and that many honest parents have bad childre which is no small exercise. But if we keep faithf to the Lord, and discharge our duty to them precept and example, we shall be clear of them the sight of God: and therefore, friends, faithfu ness is the word that runs through me, not only f our own souls, but for our children's also; that generation may grow up to his praise in this part the world, when our heads are laid in the du Great and manifold hath the love and mercy God been towards us! the consideration of it, ma times hath deeply affected my mind. It was He the arm of power that reached us, and brought concern upon us in our own native land. I do b lieve that many had as clear a call to leave the native country, as some of old had. This caus many days and nights of sore travail and exerci before the Lord, and no ease could we have, but giving up life and all unto him, saying, 'Lord, what thou wilt with us, only let thy presence pr serve us.' To his praise we can say, he hath be with us since we came to this country, and ha preserved us through many and various exercise both inwardly and outwardly. And now that whi lies on our parts I desire may be considered by all, that so suitable returns may be made unto t Lord, by walking in humility and godly fear befo him; that so good patterns we may be, by keepi our places, 'To the praise of him who hath call us,' for he is worthy forever more. Something ma is with me, which I thought to omit, but find I ca not well do it, concerning our children, that we very careful while they are young, that we suff them not to wear such things as Truth allows n It may be said they are but little things, and w enough for children. But we find when they a grown up, it is hard for them to leave off which, may be, if they had not been used to, when you would not have been expected when grown up. desire we may all be clear in ourselves, and le our children out of the fashions and customs of th world. And oh! that we were all of one he and mind, in these and other things, then would t work of the Lord go on easily, which is the sinc desire of your Friend, HANNAH CARPENTER."

After the death of her husband, she received gift in the ministry, but does not appear to ha visited Friends in other Provinces. Her minist "was seasoned with a lively savour of divine swe ness, and though not frequent in her appearan it was very acceptable to her Friends." Her l and conversation being adorned with the christi virtues of benevolence and charity, rendered l beloved and respected, and useful in her statio She departed this life on the 24th of the Fifth m 1728, in the 83d year of her age.

(To be continued.)

Some Experiments on the Smoke of Tobacco.—Froriep's Journal, of a recent date, an interesting article has been published on the habit of tobacco smoking, and on poisoning by nicotine. Among the facts there mentioned, are experiments instituted by M. Malapert, a pharmacien, of Poitiers. His intention was to ascertain the exact quantity of nicotine absorbed by smokers, in proportion to the weight of tobacco consumed.

The apparatus used consisted of a stone jar, in which the tobacco was made to burn, connected with a series of bottles communicating by tubes. The bottles were either empty, or contained some water mixed or not with a little sulphuric acid. In a few experiments it was found that, in the smoke of tobacco extracted by inspirations, there is on per cent. nicotine. Thus a man who smokes a cigar of the weight of seventy grains, receives in the mouth seven grains of nicotine, mixed with a little watery vapour, tar, empyreumatic oil, &c. Although a large portion of this nicotine is rejected, both by the smoke puffed from the mouth, and by the saliva, a portion of it is, nevertheless, taken up by the vessels of the buccal and laryngeal mucous membrane, circulated with the blood, and acts upon the brain. With those unaccustomed to the use of tobacco, the nicotine, when in contact with the latter organ, produces vertigo, nausea, headache, and somnolence; while habitual smokers are merely thrown into a state of excitement, similar to that produced by moderate quantities of wine or tea. From further investigation it was found that the drier the tobacco the less nicotine reaches the mouth. A very dry cigar, while burning, yields very small amount of watery vapour; the smoke passes rapidly, and allows the condensation of the nicotine before it reaches the mouth. Hence it appears that the first half of a cigar smokes more fully than the second, in which a certain amount of condensed watery vapour and nicotine, freed by the first half, are deposited. The same remark applies to smoking tobacco in pipes, and if smokers would be prudent, they would never consume but half a cigar or pipe, and throw away the other. Smoking through water, or with long tubes and small bowls is also a precaution which should not be neglected.

"Why is there a price in the hand of a fool to get wisdom, seeing he hath no heart for it?" Prov. xvii. 17.)

The natural relation of man to divine wisdom may be illustrated by a valley or basin, with a stream or brook passing through it. The stream is unproductive of no real benefit either to the valley itself or its immediate neighbourhood. It enters at one side and passes out at the other, leaving everything in its course unblest by its presence. Stop the course of this stream at the point of egress, and the valley anon becomes a lake, reflecting from its placid bosom the glowing imagery of every surrounding object. But the lake thus formed not only plants a new and beautiful feature in the landscape, it moreover becomes the conservator of a mighty water power for the service of man, and adds to the wealth and resources of the neighborhood.

So is it with wisdom in the hand of a fool. It flows at one ear, and passes through an empty void out at the other. There is the stream of daily experimental instruction, but there also is the pitiable and empty valley through which it pursues its unconscious and uninterrupted course. In the case of the wise man, this stream is arrested in its progress by reflection and study, and after filling the empty intellect of the possessor, it becomes a reservoir of wisdom, knowledge, and understanding, and a feeding source of accumulated power in the service of others.—*Original Reflections by J. E. Gordan.*

For "The Friend."

To the Annual Meeting of the Tract Association of Friends.

The Managers report, that on the 1st of Third month, 1855, we had on hand 236,162 Tracts, and that our distribution during the year, has been 79,967 "

Leaving on hand, Third month, 1st, 1856, 156,195 "

in which is included 138 bound volumes.

595 of the Select Readers, 2221 Juvenile Books, and 7228 Almanacs, have been disposed of during the year.

Of the tracts distributed, we have information of the destination of most,—For Philadelphia city, there were taken,

For Prisons { Moyamen.	3,639	4,296
For Prisons { E. Peniten.	657	
" Almshouse, Blockley,		126
" Sch'ls & Lib. Inst'ns—		
First-day Schools,	575	
Schools for Col'd Persons,	1,179	
A Public School Teacher,	101	
Students in Med. Colleges,	910	
Students in Penn. Univ.,	421	
Medical Convention,	850	
Kens. Apprentices' Lib. and another Pub. Lib.,	202	
		4,237
Infidels, Universalists, &c., { distributed at their meetings,		3,800
Courts of Law,		300
Total Abstinence Society,		125
Appl'ts for relief at Soup-houses,		5,300
R. Road stations, R. R. cars, & steam-boats, includ. the Boston steamers, from this port,		3,626
For a sick man, going to Florida,		101
An inquirer after Truth,		15
Private reading in a coloured man's family,		41
Distribution in various parts of the city,		1,556
Total distribution in Philadelphia,		23,523
For various places in Pennsylvania, have been taken,		4,549

Of these, some were for schools, two sets were given to public libraries, one set for the Montgomery county prison, six sets for the Western Penitentiary near Pittsburg, and 300 were distributed amongst those gathered to hear an infidel lecture at Norristown.

The following have been taken for other parts of the United States:

For the New England States,	1,199	
" New York,	232	
" New Jersey, a considerable number of which were for Cape May and Atlantic city, and one set for a library at Greenwich,	4,623	
For Delaware,	111	
" Maryland, including a set for Baltimore Lunatic Asylum,	854	
For District of Columbia,	678	
" Virginia,	317	
" North Carolina,	246	
" Georgia,	101	
" Kentucky,	101	
" Ohio,	1,764	
" Michigan,	101	
For Indiana, including 13,325 to Central Book & Tract Asso.	13,395	
For Illinois,	606	
" Iowa, including 303 for a Friends' school,	1,010	
For Missouri, a lib'y in St. Louis,	101	
		25,439
		53,511

There have been taken for foreign places:

For Canada,	505	
" Port au Prince, including a set for a mixed school,	505	
For Hamburg, Germany,	202	
" Geneva, Switzerland,	101	
		1,313
Sold for Cash,		11,805
Taken for distribution, the intended destination not ascertained,		13,338
Making the whole distribution, as before,		79,967

Our distribution, during the year just closed, has exceeded that of the preceding one, 13,447. Our edition of the Almanac of 1856 has been generally disposed of, and a considerable amount of selections have been made, and approved by the Board for an Almanac for the year 1857. One new tract has been added to our series during the past year, as number 102. Its title is "Ralph Dixon, the converted soldier." It is now being stereotyped, and by the time of the annual meeting, we hope to have an edition printed and placed in the depository for distribution.

We doubt not but that our tracts are often blessed to the reader, whether they are sought for in solitude, in sickness or sorrow, for comfort and instruction, or whether in populous steamboats or crowded cars, they are taken up for a transient perusal, or to occupy time. In these last instances, light and foolish conversation have doubtless often thereby been prevented, and some tenderness of feeling has been produced, even when no greater or more permanent good appears to have been effected. The measure of success, however, is not the measure of duty. He who, with a single eye to the pointings of the Lord's finger, labours on in the path of obedience, doing what he feels is his present service, whether he sees any good effect springing therefrom, or not, is he that is accepted in the sight of his heavenly Father. The good he aims to do to others, if his actions spring from a sense of duty, and not to win the applause of his fellows, will in measure return unto himself with a blessing, and the Lord's gracious visitations may, unknown to him, accompany and prosper his labour.

By direction and on behalf of the Board of Managers, EDWARD RICHIE, Clerk.

Philad., Third mo. 12th, 1856.

Clerk—Nathan Kite.

Treasurer—Joseph Scattergood.

Managers—John C. Allen, Edward Richie, Horatio C. Wood, Samuel Bettle, jr., Charles J. Allen, Samuel Allen, Charles Jones, John L. Kite, William Kinsey, jr., James Kite, Mark Balderston, Jesse Williams, Nathaniel H. Brown, Samuel Fogg, and Joseph S. Elkinton.

The Relief of the Wrecked.—We have before referred to the howitzer and apparatus at Nantucket, for communicating with vessels wrecked on the shores of Nantucket. The howitzer was successfully tried on Monday in the case of the two schooners ashore there. The experiment convinced those making it that, with solid shot, a small line could be thrown to a vessel 200 fathoms from shore.—*New Bedford Standard.*

Selected.

DO RIGHT.

Awake, oh, soul, thy hours are fleeting,
Thy life is rapidly completing,
Time with eternity is meeting,
Soon comes the night.
Thy retribution too will come,
According to thy state, thy doom.
Do right, do right.

Though clouds thy firmament o'erspread,
And tempests burst around thy head,
Though life it's greenest foliage shed,
In sorrow's blight:
And though thy holy hopes and fears
Lie buried 'neath the gathering years—
Do right, do right.

The warring element's worst wrath,
The earthquake and the whirlwind's breath,
The valley and the shade of death,
Need not affright;
For duty's calm commanding form,
With rainbow arms shall clasp the storm.
Do right, do right.

Faint not in all the weary strife,
Though every day with toil be rife,
Work is the element of life,
Action is light;
For man is made to toil and strive,
And only those who labour live.
Do right, do right.

Life is not all a fleeting dream,
A meteor flash, a rainbow gleam,
A bubble on the floating stream,
Soon lost to sight;
For there's a work for every hour—
In every passing word a power—
Do right, do right.

Oh! life is full of solemn thought,
And noble deeds if nobly wrought—
With fearful consequences fraught,
And there is might—
If gathered in each passing hour,
That gives the soul unearthly power.
Do right, do right.

For "The Friend."

The excellent counsel contained in the epistle addressed to Friends in 1686, by Thomas Ellwood, is so applicable to the condition of things in the Society at the present time, that I would be glad if the Editor of "The Friend" would give it, or some extracts from it, a place in its columns.

A CONSTANT READER.

In the early part of the succeeding year, 1686, Thomas Ellwood published a general Epistle to Friends, in which he endeavoured, with affectionate earnestness, to check the tendency to division and declension which had then manifested itself in the Society; exhorting his fellow-members to maintain a true consistency of conduct, and to guard against the injurious effects of a worldly spirit, as follows, viz:

"Dear friends, unto whom the gathering arm of the Lord hath reached, and who have known, in your several measures, a being gathered thereby into the heavenly life, and are witnesses of the preserving power, by which you have been kept faithful to the Lord, and regardful of his honour: unto you, in an especial manner, is the salutation of my true and tender love in the Lord; and for you, as for myself, are the breathings and fervent desires of my soul offered up, in the one Spirit, unto him who is your God and mine, that both you and I may be for ever kept in the fresh sense of his tender mercies and great loving-kindness unto us, that therein our souls may cleave firmly unto him, and never depart from him. For, friends, it is a trying day, a day of great difficulty and danger, wherein the enemy is at work, and very busy, setting his snares on every side, and spreading his temptations on every hand; and some, alas! have entered thereinto, and are caught and held therein, for whom my soul in secret mourns.

"And truly, friends, a great weight hath been upon my spirit for many days, and my mind hath been deeply exercised, in the sense I have of the enemy's prevailing by one bait or other, to unsettle the minds of some, unto whom the arm of the Lord had reached, and in some measure gathered to a resting-place: but not abiding in that pure light, by which they were at first visited, and to which they were at first turned, the understanding hath been veiled again; the eye, which was once in some measure opened, hath the God of this world insensibly blinded again, and darkness is come over them, to that degree, that they can now contentedly take up again, what in the day of their convincement, and in the time of their true tenderness, they cast off as a burden too heavy to be borne. O my friends! this hath been the enemy's work; therefore it greatly behooves all to watch against him: for it hath been for want of watchfulness, that he hath got entrance into any. For, when the mind hath been from off the true watch, in a secure and careless state, then hath he secretly wrought, and presented his fair baits, his allurements or enticements by pleasure or profit, to catch the unwary mind. And hence it hath come to pass, that some, who have come out fairly, and begun well, and have seemed in good earnest to set their hands to God's plough, have looked back, and been weary of the yoke of Christ, and have either lusted after the flesh-pots of Egypt again, or turned aside into some bypath or crooked way in the wilderness, and thereby fallen short of the promised good land.

"But you, my dear friends, in whom the word of life abides, and who abide in the virtue and savour thereof, ye know the wiles of the enemy, and the power which subdues him, and the Rock in which the preservation and safety is. So that I write not these things unto you, because ye know them not; but the end of my thus writing is, to stir up the pure mind in all upon whom the name of the Lord is called, that we all may be provoked to watchfulness against the workings of the wicked one. Therefore, dear friends, bear, I beseech you, the word of exhortation, though from one that is little and low, and through mercy sensible of it, and who hath not been accustomed to appear after this manner; but the wind, ye know, bloweth where it listeth.

"Friends, call to mind the former times, and remember the days that are past and gone, when the day of the Lord first dawned unto you, and his power seized upon you. Ye know how weighty and retired the spirits of Friends then were; how grave and solid their deportment and carriage; how few and savoury their words, tending to edify the hearers; how great a fear and backwardness was in them, to enter into familiarity with the world's people. O friends! that was a good day, and that was a safe state; for fear begets watchfulness, and watchfulness is a means to prevent danger. Therefore, all friends, keep in the holy fear, and therein watch against the enemy, that he entangle you not, nor hurt your spirits by a too near familiarity, and intimate conversing with the people of the world; for therein, I assure you, lies a snare.

"For though it be both lawful and necessary, and in some cases also useful and serviceable to the Truth, to converse with them that are without; yet if any Friend should adventure in a frank and free mind, beyond the limits of the pure fear, to entertain familiarity with the world's people, the spirit of the world in them will seek an entrance; and, if not diligently watched against, will also get an entrance, and bring a hurt and a loss upon him or them into whom it so gets. For being once entered, it will insensibly work, and dispose the mind to condescension to and compliance with the people of the world it converses with, first in one thing, then in another; in words, in behaviour, &c., little things in appearance, but great in consequence, till at length an indifferency gets up in the mind, and a testimony of truth by degrees is let fall. But where the pure fear is kept to and dwelt in, the watch always set, the spirit is retired and weighty, and the holy awfulness rests upon the mind, which renders such converse both safe to the Friends, and useful serviceable to them they converse withal.

"And, friends, not only in your conversing with the world's people, but in all your conversation in the course of life, watch against the spirit of the world, for it lies near to tempt, and to draw out the mind and to lead back into the world again. You know, friends, that at the first, when the visiting arm of the Lord reached to us, he led us out of the world's ways, manners, customs, and fashions; and a clear testimony, both in word and practice, was borne against them. But how hath this testimony been kept up, and kept to, by all who have since made profession of the Truth! Ah! how hath the enemy, for want of watchfulness, stolen in upon many, and led out their minds from that which at first convince them, into a liberty beyond the cross of Christ Jesus! and in that liberty they have run into the world's fashions, which the worldly spirit continually invents to feed the vain and airy mind withal, that they may not come to gravity and solidity.

"Thence it hath come to pass, that there is scarce a new fashion come up, or a fantastic cut invented, but some one or other, that professes Truth, is ready with the foremost to run into it. Ah, friends! the world sees this, and smiles, and points the finger at it. And this is both a hurt to the particular, and a reproach to the general. Therefore, O! let every lot be cast; let search be made by every one, and let every one examine himself, that this Achan, with his Babylonish garment, may be found and cast out; for indeed he is a troubler of Israel.

"And all friends, who upon true search shall find yourselves concerned in this particular, I warn and exhort you all, return to that which at first convinced you; to that keep close, in that abide, that therein ye may know, as at the first, not only a bridle to the tongue, but a curb to the roving mind, a restraint to the wandering desire. Assuredly, friends, if truth be kept to, none will need to learn of the world what to wear, what to put on, or how to shape and fashion their garments; for Truth will teach all how best to answer the end of clothing, both for useful service and modest decency. And the cross of Christ will be a yoke to the unruly will, and a restraint upon the wanton mind; and will crucify that nature that delights in finery and in bravery of apparel, in which the true adorning doth not stand, but in the hidden man of the heart, in that which is not corruptible, even a meek and quiet spirit.

"And the grace of God, which hath appeared to all, and which hath brought salvation to many, will not only teach to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world, but will also lead those that obey it, out of all excess, and out of all superfluities and worldly vanities, and will teach them to order their conversation aright. Therefore to those heavenly grace let every mind be turned, and there in stayed; that thereby all who profess the Truth may be kept in the holy limits of it; that in the whole conversation and course of life—in eating, drinking, in putting on apparel, and in whatsoever else we do or take in hand, all may be done to the glory of God, that our moderation in all things may appear unto all men."

For "The Friend."

Divine Protection.

A proper education in the faith and practice of ends, confers many important advantages. If foundation is rightly laid, and the mind turned the Holy Spirit, for strength and guidance to k conformably thereto, the blessing of the Lord ch makes truly rich, as he is obeyed, will yield stantial enjoyment, and induce a course of life ch may be blessed to many in the world. Our oved and honoured friend, Henry Hull, was an ance, and his remarks on a visit to Ireland, are l worth perusing:

In being in Enniscorthy, Wexford, and other ghbouring places," he says, "the horrors recently duced by the rebellion seemed to be revived in mind, giving rise to various and sorrowful re- tions, and leading me to contemplate the mercy strength of omnipotence. Great, indeed, *was Lord's kindness to Friends*, preserving them dst the dreadful carnage, as well as the suffer- s which others passed through. When human od flowed in streams through the streets, and ltitudes were piked and thrown into the rivers, nt in barns, houses, &c., and in many other s tortured and slain, not one Friend was known be killed, save a young man who *forsook his ceable principles*, and took arms for his defence. we forsake Omnipotence, whither shall we flee help? If he is humbly relied upon, he will be o his people as a wall of defence, and make a y where there appears to be no way. But too ny of those who saw these marvellous works of Lord, and how his delivering power was vouch- d, have forgotten these his mercies, and gone ir own ways into the world. Alas! saith my l for these.

So evident were the favours shown to Friends, t many other persons sheltered themselves in ir habitations, and those of the Society who had viated from the plain attire by which Friends generally known, now saw their folly. In se calamitous times, fashionable clothing of an pensive kind, was rather a passport to death n to honour; and at all times it is more an evi- nce of a weak understanding, than of a sound nd; for neither religion nor reason point it out a means to promote the usefulness of the wearer. e great departure from plainness, which is evi- nt among many of our young people, is rather a oof of their folly and ignorance, than of wisdom; ce it is beneath the dignity and nobility of a ristian mind, to be so much employed about, and ased with the covering of the body. In some, may be more the effect of the parents' pride, n that of the children's; but this testimony of r Society, to a simple, useful, and not expensive nner of dressing and living, is grounded in the uth, and *innovations will never be able to sap e foundation or overthrow it.* I would recom- end to my dear young Friends, to endeavour to e from whence those desires arise, which lead em to follow and copy after the fantastical dresses d habits which are so continually changing. eatness and cleanliness are certainly commend- le, and if rusticity is offensive, simplicity is not; d surely simplicity and self-denial become a ople called, as we are, to bear a testimony to the rity of the religion of Jesus Christ. I grant, at there is no religion in the cut or colour of a rment, but the exterior appearance is often an dex of the mind; and if the inside of the cup and atter be made clean, the outside will be clean so; men do not gather grapes of thorns, nor figs thistles; and conformity to the world in any of s corrupt ways and fashions, is not a being trans- rmed, as the Scriptures of Truth exhort.

"Let us, therefore, strive so to walk in all things, as the redeemed of the Lord, who make no provision for the flesh to fulfil the lusts thereof; but who are concerned to live unto Him who died for them, that the blessed and happy state of the redeemed ones may conspicuously appear in the eyes of the world, that others may be induced to seek a release from the bondage there is in sin and corruption, and in all the world's evil ways and fashions. Evil communications corrupt good manners; where the precious gives way to the vile, good is oppressed, and evil is advanced; thus by little and little the oppressor may gain the ascendancy over the redeemed, and bondage may increase, and their suffering will be unavoidable. I much desire that the children of Friends may not be brought up in ignorance so as not to know the grounds of the religious principles they profess, and why plainness is more commendable than imitating those who change, because fashion is changeable."

The remarkable protection extended to Friends in Ireland at a time of dreadful massacre, is worthy of being held in perpetual remembrance, inciting gratitude and dedication to the Lord on high, who is mighty to save them that put their trust in Him. Holy communion with him humbles the creature, and prepares us to ask of Him that protection, and to put our trust in his mercy and all powerful arm for our defence against the assaults of the evil one.

THE FRIEND.

FOURTH MONTH 26, 1856.

PHILADELPHIA YEARLY MEETING.

This body has been in session two days when we write this, and has made good progress in its business. The meeting is very large, and much interest is manifested in the proceedings. We defer a detailed account of the meeting until a future number.

From time to time we have been receiving accounts of the "outrages" of the Indians in Oregon and Washington Territories, and of summary vengeance being taken on them, until the destruction of the poor aborigines has become so common among a lawless set, who have emigrated there, that there is danger of the public ear being familiarized with relations of the deeds committed so as to take little heed of them, or to conclude that killing Indians is a small matter, justifiable and perhaps unavoidable. Very many are prepared to believe, as a matter of course, that this poor people are always in fault; and others may be imperceptibly drawn to attribute to them all the cause of the different disturbances; but it would be well to keep in mind that the Indians have no newspapers to spread abroad the cruelties inflicted on them, and the wrongs which they suffer. The impositions practised on them, are mostly concealed, their conduct misrepresented, and false stories fabricated either to furnish pretexts for waging war on them, or to cover up murders already committed. Many of the desperadoes, who roam over the lands belonging to the western tribes, seem to think no more of killing a native than they do of shooting a buffalo, hoping that the sooner they are exterminated, the sooner they can seize upon their possessions. Is it to be wondered at, that the poor savage, often driven to desperation by the wrongs inflicted on him, seeks at times to revenge himself on his merciless persecutors, and commits deeds of blood, which are blazoned abroad as natural fruit of his blood-thirsty disposition, or the habitual course of his policy.

We are glad to see that General Wool, who is in command in that section, seems disposed to develope the truth, and to instruct the Government in the cruel course pursued by the whites, and the grevious wrongs inflicted on those who have been so much traduced, and whose broad acres excites the cupidity of their vagabond persecutors.

The following exhibits some of the cruelties committed:—

A camp of Lapan Indians had been suprised by Col. Lenagua, when a conflict took place in which the Indians lost 40 killed. One hundred prisoners were captured.

A letter from a reliable source to the Editor of the National Intelligencer, alludes as follows to the commencement of the Indian difficulties in Oregon Territory:

"In October last, twenty-five Indians, of whom eighteen were women and children, were met by Major Lupton and his party of volunteers, and all were barbarously murdered. These were friendly Indians going to the military reservation for protection. In December last, two similar massacres by volunteers were committed on the north and south side of Rogue river, near Butte creek, about fifteen miles from Fort Lane."

This presents a shocking spectacle of men, women, and children butchered in cold blood, while they were seeking protection among their white and professedly civilized neighbours. It exhibits an indifference to the value of human life, and a cruelty which, we could hardly have believed, would be found in men living in a country, where the benign religion of Jesus Christ is professed. Even among soldiers, we should expect that life would be held sacred, where there was no indication of hostility or resistance, and especially where the comparatively feeble and endangered were seeking to throw themselves upon the kindness and hospitality of their supposed friends and defenders. In Congress, where the subject of "Indian hostilities" has been discussed, there has been a difference of opinion respecting the origin of the troubles.

Campbell, of Ohio, from the Committee on Ways and Means, to which had been referred the bill for the suppression of Indian hostilities in Oregon and Washington Territories, reported a substitute appropriating $300,000 to be expended under the direction of the President, for restoring and maintaining a peaceable disposition on the part of the Indian tribes, on the Pacific coast, and $120,000 for the purchase of gunpowder.

Campbell, of Ohio, said the original bill contemplated rather a warlike movement, but the Committee thought it would be better to report a measure looking to peace on the frontiers, as recommended by the Secretary of War.

Campbell, of Pennsylvania, was in favour of voting the money forthwith, and holding the Administration to an account hereafter.

Ready said it was sufficient for him to know that hostilities exist to justify an appropriation for their suppression.

Lane, of Oregon, proceeded to show that the war had been commenced by the Indians, and was not instigated by the whites, whom he eulogized as orderly, peaceable and gallant. The day had passed when Gen. Wool could chastise the Indians in the Territory.

Anderson, of Washington Territory, insisted on the necessity of the appropriation. It was not to fit out military expeditions, or to pay one dollar of the expenses of the war, but to preserve peace with the friendy Indians, by supporting them on their reserves, and preventing them joining the hostile tribes.

Zollicoffer, referring to the conflicting statements about affairs in Oregon and Washington, thought some investigation necessary before voting the money.

SUMMARY OF EVENTS.

EUROPE.—News from Liverpool to the 5th inst.

THE PEACE CONGRESS.—The Treaty of Peace was signed at Paris on the 30th ult. Parliament reassembled on the 31st ult. In reply to a query, Lord Palmerston said that, although the treaty of Peace was signed, yet it was determined by the Conference, that the particular conditions should not be made public until the ratifications were exchanged. At the same time he would express his conviction that the treaty would be deemed satisfactory by England and by Europe. The treaty, he said, was honourable to all the contracting powers, and while, on the one hand, it has put an end to the war, which every friend of humanity must have naturally wished to see concluded, on the other hand, it will lay

the foundation of a peace, which he trusted would be lasting and enduring. The declaration of peace was announced in Paris and London by salvoes of artillery. Paris was illuminated, in accordance with previous arrangements. In England, the church bells were pealed in joy over the event. A considerable time will probably elapse before the treaty will be ratified by all the contracting powers, there being still some details requiring adjustment. It is stated that the members of the Conference have still to perfect a number of secondary arrangements, essential to the new state of relations established in the East. Le Nord says one of these is the organization of the principalities, and the Debats says another is special regulations for assuring the free navigation of the Danube. These labours may occupy its attention for a month or more.

RUSSIA.—Peace had been proclaimed at St. Petersburg, and was favourably received. According to the last accounts from St. Petersburg, large transactions were being entered into for the early shipment of tallow, seed, hemp, flax, &c. The navigable Pluster Canal, which has been in the course of construction for many years, and is executed for account of the Russian government, is at length completed, and has just been opened. This canal promises to be of great importance for the internal commerce of Russia, as it allows of uninterrupted communication between the Boug and the Dnieper. For the greater facilitation of this trade, a service of steam tugs is being organized by the Russian government, which will be completed in the course of this summer.

ITALY.—The latest advices from Parma represent the state of the siege in that city to be carried on with the utmost rigour. Everything is subjected to military dictation. The Austrian General, Greneville, appears to be the real Governor of the city. Upwards of three hundred arrests have been made.

LIVERPOOL MARKETS. — Cotton had advanced ⅛d. Breadstuffs were generally unchanged. Consols, 93¾.

INDIA.—The Overland mail had brought Bombay dates to Third mo. 6th. The annexation of the Kingdom of Oude had been accomplished without any disturbance. Lord Canning had been sworn in as Governor General of India. The Santal districts were quiet. A general scarcity was apprehended throughout India, in consequence of the want of rain.

NICARAGUA. — The latest accounts from Central America represent Walker's affairs in a critical, if not desperate position. The detachment of his forces under Col. Schlessinger, had been surprised and routed by a part of the Costa Rica army. The principal army, 3000 strong, under General Mora, was marched upon Nicaragua, and would cross the frontier in eight days. The cholera and fever were making great ravages in Nicaragua among the natives and Walker's army. Some of Walker's people had taken the English mail steamer from Greytown for Costa Rica.

UNITED STATES.—THE INDIAN WAR IN OREGON.—Among the official documents received from Oregon is a letter from Joel Palmer, superintendent of Indian affairs, who, confirming the statements of Gov. Curry, says the present difficulty in Southern Oregon is wholly attributable to the acts of the whites. The Superintendent says, "I cannot but feel it to be our duty to adopt such measures as will tend to secure the lives of these Indians, and maintain the guarantees secured by treaty stipulations. The future will prove that this war has been forced upon these Indians against their will; and that, too, by a set of reckless vagabonds, for pecuniary and political objects, sanctioned by a numerous population who regard the treasury of the United States as a legitimate object of plunder. The Indians in that district have been driven to desperation by acts of cruelty against their people. Treaties have been violated, and acts of barbarity committed by those claiming to be citizens, that would disgrace the most barbarous nations of the earth. If none but those who perpetrated such acts were to be affected by this war, we might look upon it with indifference, but, unhappily, this is not the case."

CONGRESS.—On motion of Charles Sumner, the Senate Committee of Commerce has been directed to inquire into the commerce known as the Coolie trade, by which the Chinese in large numbers are transported from their country in American ships, on alleged contracts of service in distant places. The Senate has ratified two treaties for the benefit of the Indian tribes in Michigan, which make provision for their occupation of lands in that State in severalty, instead of in common, and direct annuities for their moral and industrial improvement. Another treaty has also been ratified with certain Indian tribes in New Mexico, which proposes to concentrate them apart from the injurious influences of the whites, and encourage them in the pursuit of the acts of peace and civilization. A bill has passed the Senate intended to remove from circulation the smaller Mexican and Spanish coins, and providing for the coinage of a new description of cents. The bill for a railroad and telegraph line to the Pacific, has been under consideration. In the House of Representatives, the Senate fortification bill was tabled by a large majority, on the ground that it improperly originated in that body. The Library Committee reported a joint resolution for the purchase of 15,000 copies, at $5 each, of Dr. Kane's Narrative of his Arctic expedition, for distribution among members of Congress, and authorizing the Secretary of the Navy to have appropriate medals struck and presented to Dr. Kane, and the officers and men of the expedition, expressive of the high esteem in which Congress holds their respective merits and services. The resolution passed under the operation of the previous question, by four majority. A reconsideration was subsequently moved and carried.

NASHVILLE, TENN.—On the 13th inst., a fire occurred at Nashville, destroying the Court-house, Nashville Inn, and a number of stores. The aggregate loss of property is stated at $285,000, on which there was an insurance of $171,000.

THE ILLINOIS CENTRAL RAILROAD, is over 700 miles long, 627 of which are already completed. The first letting of the road was made in the Third month, 1852, and 432 miles were in operation before the end of 1854. The receipts for 1855 were $1,532,118; those for 1856 are estimated at a much larger sum. The work has been aided by large donations of public lands, much of which have been sold, but the company still owns more than two millions of acres, and enough it is believed to reimburse the entire cost of the road and equipment.

CALIFORNIA.—San Francisco dates to Third mo. 20th, have been received by the steamship George Law, from Aspinwall, which brought $1,458,502 in gold. The trial of A. A. Cohen has been brought to a close, and the jury has brought in a verdict, deciding that Cohen, as Receiver of Adams & Co., received assets to the amount of $260,046 18—being $121,000 more than he accounted for. The Senate of California had rejected the resolution condemnatory of the election of Speaker Banks, which had previously been passed by the House. The steamer Cortes, which left San Francisco on the 20th for San Juan, took down 100 recruits for Walker's army. The continued dry weather was beginning to create alarm, the miners being unable to work in many places for want of water; the agricultural interest was also suffering. The San Francisco markets were overstocked with all kinds of goods, from Europe and the Atlantic ports. The advices from Washington Territory, state that a body of Indians, 1500 strong, were about to make another attack on the settlements. A conflict had taken place on the White river, between a portion of the Fourth Infantry, under Lieut. Kantz, and a large body of Indians, in which the latter were routed. The Indians were building a fort on White river. A large body was encamped near Table Square. Gen. Wool had arrived at Vancouver, and was preparing to take the field.

NEW YORK.—Mortality last week, 387. Shipments of specie for the week, $698,592.

PHILADELPHIA.—Mortality last week, 213.

MISCELLANEOUS. — LAKE NAVIGATION. — On the 18th inst., Lake Michigan was nearly clear of ice, and steamers had commenced their daily trips between Chicago and Milwaukie.

CHOLERA AT PERNAMBUCO.—A letter from Pernambuco, dated Third mo. 14th, states that the cholera was very prevalent there, over 2200 persons having died.

THE ELECTIC TELEGRAPH COMPANY, in England, sent across their wires 26,430 messages in the last six months of 1855, and paid a dividend of seven per cent. The Magnetic Telegraph, Morse's line, between New York and Washington, sent 404,000 messages during the last year, or nearly eleven times more business than the English telegraph, and made a much less dividend. The difference is in the cost of telegraphing, which is much less in this country than in England.

EXTRAORDINARY PRESERVATION.—On the 12th ult., the schooner Lightfoot, on her passage from Liverpool, N. S., to Barbadoes, was upset in a heavy gale, when every person on board perished, except Robert Harlow, the owner, who was lashed to the rail. The next day the schooner righted, and Harlow remained for five days without food or water, partly submerged, when he was rescued and taken to St. John, N. B.

THE SEARCH LAW OF VIRGINIA, which obliges every vessel to be examined before it leaves any port in that State, the search being at the expense of the vessel, is causing much dissatisfaction, and will interfere with the coasting trade to Virginia. The Alexandria Sentinel says that one of the coal and iron companies who have their depot in that city, and whose vessels are searched as they go out of the Potomac, intend to test the constitutionality of the new law, at the next term of the court.

READING RAILROAD.—The net profits of the business of this road, for the four months ending Fourth mo. 1s stated at $258,672, which is $222,451 less than in corresponding period last year. The falling off is a buted to the increased severity of the winter, which terfered greatly with the mining and transporting coal.

THE LOST STEAMER.—The ship Skiproips which sa from St. John's, Newfoundland, Second mo. 13th, on arrival at Figueria reported seeing fields of ice, ab 200 miles from the coast of Newfoundland, and a ste er's lights among the ice. The ship could not get enough to ascertain whether the lights seen belonge the Pacific, but it is supposed that must have been case.

RECEIPTS.

Received from Z. Hampton, Io., $2, to 10, vol. from R. Kearsley, Mich., $4, vols. 29 and 30; from W Foulke, agt., O., for Robt. Millhouse, $2, vol. 29, Eber Johnson, $2, to 32, vol. 29; from B. Winder, $2, vol. 29; from Ed. Healy, N. Y., $2, to 32, vol. from Jas. H. Dean, O., $1, to 26, vol. 29, for Jona. De H Gamble, A. M. Brantingham, $1 each, to 6, vol. from St. B. Smith, agt., for Jona. Briggs, $4, vols. 28 29, John M. Smith, Saml. Smith, senr., Robt. Hollow $2 each, vol. 29.

WEST-TOWN BOARDING SCHOOL.

The Summer Session of the School will commence Second-day, the 12th of the Fifth month.

The pupils will be conveyed by railroad to W Chester, where conveyances will be in waiting to t them and their baggage to the School, on the arrival the morning and afternoon cars on Second-day, the 12 and Third-day, the 13th of the Fifth month. The ba gage will arrive the next day. The cars leave the dep south side of Market street, above Eighteenth street, half past 7 o'clock, A. M., and at half past 4 o'clock, P. The agent of the School will be at the Railroad depot Second and Third-day afternoons, and will furnish pup with tickets, and accompany them to West Chest Those who go by the morning train, will be furnish with tickets by a person in attendance.

FALLS MONTHLY MEETING SCHOOL.

The Committee of the above named School is desire to procure a well qualified female teacher, to take char of the School as instructor, for the ensuing sea Early application is requested, and can be made by dressing, John B. Balderston, Fallsington, Bucks Coun Penna.

MARRIED, Third-day, 4th ult., at Friends' Meetin house, Sixth and Noble streets, BENJAMIN H. SHOEMAK to SUSAN B. TRUMP, daughter of Michael Trump, all this city.

——, at Friends' Meeting, Germantown, Phila on Fifth-day, the 17th inst., ABRAHAM M. UNDERHILL, Scipio, N. Y., to SARAH A. OGBORN, daughter of Fothe gill and Sarah Ogborn, of the former place.

DIED, on the 4th of the Fourth mo., 1856, at the re dence of her brother, Geo. Mickle, SIBYL PAUL, aged years: an esteemed member of Woodbury Monthly Me ing of Friends, N. Jersey. We think this language m be justly applied to our departed friend. "Blessed a the dead, which die in the Lord, from henceforth, ye saith the Spirit, that they may rest from their labour and their works do follow them."

——, at his residence in Chester county, on Secon day, the 7th inst., JOHN R. THOMAS, in his 75th yea a member of Uwchlan Monthly Meeting.

—— suddenly, on the night of the 10th inst., AS DILWORTH, of East Bradford, Chester county, Pa., ag about 58 years; a member of Birmingham Particul and Monthly Meeting. This dear Friend was mar attached to the doctrines and testimonies of our religio Society, and was concerned to live agreeably theret her humble, consistent walking having gained for h the sincere esteem and affection of her friends and ac quaintance. Though filling the station of a domesti she was diligent in the attendance of all our meeting both for worship and discipline, which, through th kindness of the family with whom she resided, she se dom missed; occasionally walking to meeting, a distanc of over two miles, when most convenient. On Fifth-da evening, she retired to rest, after the duties of the da were over, in apparent health, and was found the ne morning in her bed, a corpse! Having been concerne while in health, to keep her loins girded and her lam burning, her friends have the consoling belief that, suc den as was the midnight call, it found her ready to en ter with the Bridegroom into everlasting rest.

THE FRIEND.

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From the Quarterly Review.

Zoological Sketches.

(Continued from page 258.)

ie monkeys before they were transferred to house suffered a great mortality, and, indeed, aking possession of their new apartment, the ers used to remove the dead by the barrowful e morning. This extreme mortality was pro- d by want of ventilation and a system of heat- which burnt the air and induced inflammation ne lungs. Dr. Marshall Hall and Dr. Arnott, being consulted, directed the substitution of pen stove, when the deaths ceased.

s we pass towards the small building once used ie parrot-house, but now dedicated to the small- elidæ, we go by the seal-pond, and see that ge beast which resembles a Danish carriage- with his legs amputated. He is an epicure as rds his regular meals, and turns up his nose at fish less recherche than whiting, of which ex- ive delicacy he consumes ten pounds weight . Meanwhile, however, he is "a snapper-up nconsidered trifles," and we see him, as the ors circulate round his enclosure, flop, flop, nd the margin of his pond, keeping a sharp out above the railings for stray favours. The e of the smaller carnivora is generally over- ed, but it is worthy of a visit, if only to see the tiful clouded tigers as they are misnamed, for more resemble hunting leopards both in size skin-markings. These elegant creatures are e tame, and permit the utmost familiarities of keeper; but their neighbour, the caracal or , never seems tired of making the most fero- rushes at the bars, accompanied by a vindic- and incessant spitting, which impresses us with dea that it possesses the very quintessence of ike nature. There is one little cage in this tment which is deserving of especial inspection at containing a specimen of the indigenous k rat, which according to —— Waterton was ely eaten out of the country by the gray rats anover, which came over in the same ship with h William, and which are, according to that ty naturalist, the very emblems of "Protestant city." Those who have read his delightful ys know well with what perseverance the au- hunts the gray rodent through every chapter is book.

we now retrace our steps along the border of plantation, which forms a deep green back- nd for countless dahlias, and moreover screens garden from the biting east, we shall, by turn- ing to the right hand, come upon the Aquarium, the latest and most attractive sight in the gardens. How cool and delicious! Around us we perceive slices of the deep sea-bed and the rapid river. Were we mermen we could not examine more at case the rich pavement of the ocean set with strange and living flowers. In the midst of the green walls of water which surround us, mimic caves, waving with sea-weed and other marine plants, afford shelter and lurking-holes for bright fish which stare and dart, or for shambling crustaceæ which creep over the pebbly bottom. Against the dark verdure of these submerged rocks, the sea-anemone rears its orange base tipped with flower-like fans, or hangs its snake-like tentacles, writhing as the head-dress of Medusa. But we must look narrowly into each nook and under every stone, if we wish to realize the amount of animal life which here puts on such strange vegetable forms. Let us consider well for a few minutes one of the tanks running down the middle of the building. For months all the minute animal and vegetable life has been multiplying and decaying, and yet the water remains pure and bright. The explanation of this phenomenon affords one of the most beautiful examples of the manner in which nature on a grand scale holds the balance true between her powers. If we were to put these little bright-eyed fish alive into the crystal tank, in a week's time they would die, because they would have withdrawn all the oxygen it originally contained, and contaminated it with the poisonous carbonic acid gas exhaled from their lungs. To prevent this, the philosopher hangs these mimic caves with verdant sea-weed, and plants the bottom with graceful marine grasses. If the spectator looks narrowly at the latter, he finds them fringed with bright silver bells: these bells contain oxygen, which the plants have eliminated from their tissues under the action of light, having previously consumed the carbonic gas thrown out by the fishes and zoophytes. Thus plants and animals are indispensable to the preservation of each other's life. But even now we have not told the entire causes which produce the crystal clearness of the water. The vegetable element grows too fast, and, if left to itself, the sides of the tank would be covered with a confervoid growth, which would speedily obscure its inmates from our view. We want scavengers to clear away the superfluous vegetation, and we find them in the periwinkles which we see attached by their foot-stalk to the glass. These little mollusca do their work well: —— Gosse, who has watched them feeding with a pocket-glass, perceived that their saw-like tongues moved backwards and forwards with a crescentic motion, and thus, as the animal advances, he leaves a slight swath-like mark upon the glass, as the mower does upon the field. But it is clear that there are not enough labourers in the tank we are inspecting to accomplish their task, as the lobster, who comes straggling over the stones in such an ungainly manner, is more like a moving salad than any living thing, so thickly are back, tail, feelers, and claws, infested with a dense vegetable growth. A few more black mowers are imperatively called for. The fish, the weed, and the mollusc, having secured to us a clear view of the inhabitants of the tank, let us inspect them one by one. Here we see the parasitic anemone. Like the old man of the sea, it fixes itself upon some poor Sinbad in the shape of a whelk, and rides about at his ease in search of food. Another interesting variety of this zoophyte is the plumose sea-anemone, a more stay-at-home animal, who generally fixes himself upon a flat rock or an oyster-shell, and waits for the food to come to it, as your London housewife expects the butcher and baker to call in the morning.

The pure white body of the neighbouring actinia renders it more observable. Its tentacles, displayed in plumes over the central mouth, which is marked with yellow, give it the exact appearance of a chrysanthemum, and should be much in favour with the mermaids to adorn their hair. A still more extraordinary creature is the *Tabella ventilabrum*. The tube of this strange animal is perfectly straight, and its large brown silk-like radiating fans, whilst in search of food, revolve just as the old-fashioned whirling ventilators did in our windows. The instant this fan is touched it is retracted into the tube, the ends just appearing outside, and giving it the appearance of a camel's hair brush.

We shall not attempt to describe the different species of zoophytes and annelides, amounting to hundreds—indeed, they are not all familiar to scientific men. We have little more to say of the crustacea that go scrambling about, yet it would be impossible to overlook that peripatetic whelk-shell, which climbs about the stones with such marvellous activity. On a narrower inspection we perceive that it moves by a foreign agency. Those sprawling legs protruding from its mouth discover the hermit crab, which is obliged to dress its soft body in the first defensible armour it can pick up. A deserted whelk or common spiral shell is his favourite resort, but, like many bipeds, he has a love of changing his house; and those who have narrowly watched his habits state that he will deliberately turn over the empty shells upon the beach, and, after examining them carefully with his claws, pop his body out of one habitation into another, in order to obtain the best possible fit.

But there are still stranger facts connected with this intelligent little crustacean. We have before observed that the parasitic sea-anemone invariably fixes himself when possible upon this moveable house, perfectly regardless of the many bumps and rubs which necessarily fall to its lot. Another warm friend, the cloak-anemone, clings still closer, for it perfectly envelopes the lip of his shell with its living mantle. He has still a third intimate acquaintance, who sponges upon him for bed and board, in the shape of a beautiful worm *Nereis bilineata*, which stows itself behind the crab in the attic of the whelk-shell, and, the moment its protector by his motions indicates that he has procured food, glides between the two left-foot jaws, and drags a portion of the morsel from his mouth, the crab appearing to evince no more animosity at the seizure than the Quaker who suddenly finds his spoons taken for church-rates. The interesting specimens we have dwelt upon are confined to the sea-water tanks, which line the Aquarium on the side opposite the door, and those which run down the centre

of the apartment. Vis-a-vis are the fresh-water tanks, in which we may watch the habits of British fishes. There is a noble pike lying as still as a stone—a model sitter for the photographer who lately took his portrait. The barbel, bream, dace, and gudgeon are seen going about their daily duties as though they were at the bottom of the Thames, instead of sandwiched between two panes of glass, and inspected on either side by curious eyes. Those who go early in the morning will have a chance of seeing the lampreys hanging like leeches from the glass by their circular mouths, and breathing by the seven holes which run beside their pectoral fins. The marine fish should also be studied—strange forms with vicious looking jaws, the dog-fish for example, which is a young fry as yet, but which will grow a yard or two in length.

(To be continued.)

For "The Friend."

The Quakers have been a despised people from their rise, and though corporeal injury is not now inflicted, yet does not contempt for the plain unsophisticated Quaker, influence the feelings and sentiments of many? Are not simple, honest-hearted men held in low estimation, and even fixed dislike, because they cannot join in adopting and supporting divers innovations attempted to be thrust upon our religious Society? Has not pride risen to a great degree among some, who are courted and honoured by others, but who contemn some of the testimonies of the Society, and disregard and disuse them when it suits their inclination? In 1682, "Elizabeth Hill, being in a meeting at Broughton, was by the rude boys dragged out, and so abused that she was seemingly quite spent and near dead; and lying in the dirt, one of the boys, to try whether she was still alive, put his finger into her mouth, and perceiving her to breathe, said, 'Let us at her again. The devil is in her, and we will squeeze him out.' These cruel abuses made a neighbourly woman cry out, 'What, will you kill the woman?' To which the boys said, 'What care we? Mr. Cotton bid us do so.' 'Did he, indeed,' asked the woman. 'Aye, indeed,' replied the boys. 'Then,' said she, 'he may be ashamed of it.' Thus they openly said that it was William Cotton, the priest of the parish, who encouraged them to this wickedness; and his man said in plain terms his master was one of the best men in England; for if every one would serve them so, this heresy would be routed out. This man, Thomas Ambrose, did not stick to say, that nothing would drive the Quakers away, but fire or water; and if the house was his, meaning where they met together, he would burn it on their heads."—*Sewel*. It would be well for many who are free in the use of their tongues or their pens, to pause and inquire whether they are in the spirit of the true original Quakers, bringing them into sympathy with those who now deeply suffer on account of the attacks made upon the principles of Friends, and their organization, and the distracted condition of the Society everywhere, produced by the attempts to change ancient Quakerism. It is better to suffer with the despised people of God, than to glory with worldly men and women, who are soaring above the precious Truth in its purity and simplicity. It would be useful to our young Friends to peruse the history of the rise of their Society, and contemplate the favours which have been conferred upon them by the Head of the church, through the illuminations of his Holy Spirit, and the sufferings and faithfulness of a large body of servants and spiritual worshippers of the living God. To despise and lay waste the principles and testimonies of the gospel, for which they suffered deeply in publishing anew to slumbering carnal professors of the name of Christ, is like trampling on the blood and the ashes of the martyrs, and must draw down divine displeasure upon those who do so. A departure from purity of language, using flattering titles, and complimentary manners, will wound the tender conscience, and prepare the way for further violations of the divine law, and the eventual ascendency of the world's spirit and fashions, until the obligations and the life of religion may be wholly disregarded. We fall as well as rise by slow gradations.

From Chambers' Journal.

"Half a Second."

The pendulum swings to and fro, ticktack. If the length of rod is properly adjusted—at thirty-nine inches and a fraction—the time occupied in each swing is a space to which the appellation of a second has been applied. There is no natural abstract relationship between a second of time and thirty-nine and a fraction inches of length; the connection is purely accidental, not to say capricious. The rate of the pendulum is governed by the attraction of the earth; while the imperial standards of measurement assigning a fixed legal length to feet and inches, were lodged in the Tower ages before it was suspected that the earth possessed such a quality as attraction. It was mere caprice, again, for aught we know to the contrary, which decided that the day should consist of twenty-four hours, the hour of sixty minutes, and the minute of sixty seconds. However, by universal consent, it has been agreed that this sixtieth of the sixtieth of the twenty-fourth of a day should be accepted as the unit of time. Here, in fact, we stop; our ordinary thoughts and speech recognise no briefer interval. To "wait a moment," is the smallest conceivable draft upon our patience—

One moment seen, then gone for ever,

affords the strongest expression of evanescent duration whereof our language is susceptible. Nay, we use the same word even on occasions when it is unfit and hyperbolical: the flash of lightning, we say, lasts only for a second—the truth being that it does not last even for so long as the thousandth part of a second.

Long before mankind got bold enough to measure the lightning, they found objects for which it became desirable to ascertain intervals of time of half a second, the tenth, or even the hundredth of a second in duration. Some of these objects were simply curious, others possessed a high practical utility. In astronomy, for example, the most refined processes of calculation would be utterly wasted, if we could not insure a corresponding delicacy in the observations to which they are applied. It is useless to *compute* the tenths of a second, if we cannot *observe* the tenths of a second; otherwise, we should be like men attempting to adjust their accounts to a farthing, while the smallest change in their pockets is a dollar-bit. Thus, in ascertaining the longitude of places in the usual mode, by noting the passage of a star across the meridian wire of a telescope, an error or uncertainty of one second involves an error of a quarter of a mile in actual locality. Even if uncertain in our time by the tenth of a second, we are left also uncertain about our place to an extent of forty-four yards—which is something in an intricate navigation.

For many other classes of observation, a much severer degreee of delicacy even than this becomes necessary. But the human senses, however keen by nature or sharpened by exercise, fail to recognise intervals either of time or space beyond a certain point of minuteness; the natural organ must, therefore, be aided by instruments which extend the range of our perceptions, and helped still further by contrivances designed to shift and evade the chief difficulty in our way. By these devises, according to the nature of the result to be attained, time is changed into space, or space into time, or both numbered so as to derive the result from the particular phenomenon most readily seized and most delicately appreciated. The methods in which this object is brought about are often sufficiently curious.

Let us take an example from among the most important and interesting operations performed in an astronomical observatory. Suppose that a new planet has been discovered, and the astronomer royal wishes to compute its orbit. For this purpose he must note from day to day the precise instant at which the body passes the meridian. He places himself accordingly on the reclining couch of the observatory, with his eye to the glass of an equatorial, already adjusted so as to catch the celestial stranger in its field of view as he goes by. Near at hand is a clock beating time very distinctly, and furnished with a third index or pointer, travelling round the dial in every second, just as the minute hand does in an hour. A brass wire and catch are placed in such wise as to stop this seconds' index instantaneously, upon pressing a button placed conveniently to the observer's hand. Across the field of view in his telescope, is stretched a lattice of fine wires or cobweb threads, dividing the circle into minute squares, and indicating the centre in a conspicuous manner. Finally, an assistant takes his seat close by, with pen and paper, ready to note down the results. These preparations made, as the time approaches, the observer watches with breathless attention, silently counting the seconds until the planet enters his telescope, and becomes entangled in the mesh-work of cross-wires. The just as the sparkling point passes the centre, he touches the button; the catch falls, the second index of his clock is stopped, and the result is noted down in his journal with an accuracy which an expert astronomer will feel pretty certain may be trusted to the twentieth of a second. If newed observations enable him to correct or improve his first estimate. On this basis, he ultimately ventures to build his calculations; and in the next year's almanacs the world is informed that the new planet—and new planets have been turning up lately at the rate of two or three per annum—goes round the sun in so many days and hours, at so many miles distance, in an orbit of such and such declination and eccentricity; and the announcement will be found correct to a nicety.

Descending from the skies, we are met by scores of terrestrial problems, for which a still more minute accuracy is required in the solution. Fortunately, in these cases the facts to be observed are less remote, the instruments less unmanageable, and the ability to ascertain their indications with fitting delicacy correspondingly enhanced. Among the problems, there are none more curious and interesting than those which relate to the velocity of sound. Every one who has seen a gun fired at a distance, must have noticed that the flash precedes the report of its explosion, and have learned, therefore, that sound travels slower than light. Precisely the same result occurs in the case of the lightning and thunder-clap. But the question is—how much more slowly; or, otherwise, at what rate does sound really travel through the air?

The French government, many years ago, spent much money, and employed many men of high scientific repute in solving this query. All manner of facilities were placed at their disposal, and no expense or trouble spared. Among other things the savans were allowed to manœuvre a battery of field-artillery, and transport it to carefully selected localities, whence its fire could be most effectively

cted towards the pacific object in view—that
ct being to render the flash of the guns visible,
the reports audible, at the greatest attainable
nce. The philosophical artillerymen managed
ell, that many of their experiments were con-
ed with cannon fired at not less than nine miles'
nce from the spot at which they waited with
and ears open, and stop-watches in their hands
ote the result.

his result, after all, scarcely repaid the pains
cost devoted in obtaining it. Many sources of
rbance became gradually apparent, and spoiled
accuracy of their observation. Sometimes the
l was in the way, blowing with perverse irreg-
ity, throwing the sound back, or impelling it
ard in a most capricious manner. But the
f source of error lay in the imperfection of the
an senses. In all the experiments, there was
gree of surprise; that is to say, the flashes and
rts came more or less unawares. Now, with all
ible steadiness of attention and sharpness of ap-
ension on the part of the different observers, it
found impossible to make them agree in their
lts. The same interval between light and sound
computed by different persons at different
ths; and the consequent errors were found to
perfectly unavoidable and inextricable. Two
es, sight and hearing, were engaged in the pro-
of observation, and the issue varied according
heir respective quickness and delicacy. One
e was more acute in one man, and the other in
companion. One observer saw quicker than he
rd; another heard quicker than he saw. The
rval registered by these two, varied materially;
even the notes taken by the whole body of ob-
ers presented so many eccentricities, that their
putations of the velocity of sound could not be
d upon in the manner which had been expected
wished. Bessel, the astronomer, from his ex-
ence with an extensive staff of assistants, com-
d that the uncertainty arising from this cause
t amount to fully half a second.

(To be continued.)

Selected.

The Law of Kindness.

A volume entitled "Illustrations of the Law of
dness," by G. N. Montgomery, has been pub-
ed at Albany, in the State of New York. It is,
literary work, of little pretensions, but it pre-
s in one focus, a very considerable number of
edotes, exemplifying the superiority of the bene-
nt over the coercive and severe principle, as a
ns of effecting good ends amongst our fellow
tures; and such reasoning as the book contains
himated by all the earnestness of an amiable and
ting nature. The author classifies his facts into
pters, one of which presents scriptural instances,
a as that of David's conduct towards Saul in the
e; another, presents a brief account of the be-
olent proceedings of Howard, Oberlin, Fenelon,
; showing how the law of kindness tended in
r lives to the most brilliant results.

n the chapter on the disarming force of kind-
s, we have a story that never can be too often
. "It is well known that Quakers, or Friends
e adopted the non-resistance principle, or the
, overcome evil with good. The founder of
ladelphia, William Penn, was completely armed
a the spirit of this principle; when he visited this
ntry, he came without cannon or sword, and with
etermination to meet the Indians with truth and
dness. He bought their land and paid them;
made a treaty with them, and observed it; and
always treated them as men. As a specimen of
manner in which he met the Indians, the follow-
instance is very striking. There were some
fertile and excellent lands, which in 1698, Penn
ascertained were excluded from his first purchase;
and as he was very desirous of obtaining them, he
made the proposals to the Indians, that he would
buy those lands, if they were willing. They
returned for answer, that they had no desire to sell
the spot where their fathers were deposited; but to
please their father Onas, as they named Penn, they
said that he should have some of the lands. This
being decided, they concluded the bargain, that
Penn might have as much land as a young man
could travel round in one day, beginning at the
great river Cosquance, now Kensington, and end-
ing at the great river Kallapingo, now Bristol; and
as an equivalent they were to receive a certain
amount of English goods. Though this plan of
measuring the land was of their own selection, yet
they were greatly dissatisfied with it after it had
been tried; for the young Englishman chosen to
walk off the land, walked so fast, and so far, as
greatly to astonish and mortify them. The
Governor observed their dissatisfaction, and asked
the cause. 'The walker cheated us,' said the
Indians. 'Oh, how can that be?' said Penn,
'did you not choose yourselves to have the land
measured in this way?' 'True,' replied the Indians,
'but white brother make a big walk.' Some of
Penn's commissioners waxing warm, said the bar-
gain was a fair one, and insisted that the Indians
ought to abide by it, and if not, should be compel-
led to it. 'Compelled!' exclaimed Penn, 'how can
you compel them without bloodshed?' Then turn-
ing with a benignant smile to the Indians, he said,
'Well brothers, if you have given us too much land
for the goods first agreed to, how much more will
satisfy you?' This proposal gratified them, and
they mentioned the quantity of cloth and number
of fish-hooks, with which they would be satisfied.
These were cheerfully given; and the Indians shak-
ing hands with Penn, went away smiling. After
they were gone, the Governor, looking around on
his friends, exclaimed, 'O, how sweet and cheap a
thing is charity! Some of you spoke just now of
compelling these poor creatures to stick to their
bargain, that is in plain English, to fight, and kill
them, and all about a little piece of land!'

"For this conduct, manifested in all his actions
to the Indians, he was nobly rewarded. The un-
tamed savage of the forest became the warm friend
of the white stranger; towards Penn and his fol-
lowers they buried the war hatchet, and ever
evinced the strongest respect for them. And when
the colony of Pennsylvania was pressed for provi-
sions, and none could be obtained from other settle-
ments—which necessity arose from the increasing
number of inhabitants not having time to raise the
necessary food—the Indians cheerfully came for-
ward, and assisted the colony by the fruits of their
labours, in hunting. This kindness they practiced
with pleasure, because they considered it an accom-
modation to their good father Onas, and his friends;
and though Penn has long been dead, yet he is not
forgotten by the red men; for many of the Indians
possess a knowledge of his peaceable disposition,
and speak of him with a tone and feeling very dif-
ferent from what they manifest when speaking of
those whites who came with words of treachery on
their tongues, and kegs of fire-water in their hands,
and oppression in their actions.—*Ch. Citizen*, 1845.

The manufacture of Watch-cases.—This branch of the watch manufacture is carried on in this city to a greater extent, perhaps, than any other city in the Union. The movements of English, Swiss, and other watches are imported to this country, and the gold cases made here. In the manufacturing districts of Europe cases must be made of not less than eighteen carats, while in Switzerland a fine and imprisonment is inflicted for any infraction of this rule.

The principal firms engaged in this business in Philadelphia are Baker & Tracy, Harper & McLean, C. & C. P. Warner, Jacot & Brothers, Gigon, Lacot, and five others, all of whom employ over 300 hands. The competent journeymen among these make about $20 per week, so that the average amount paid out weekly will amount to between $7000 and $8000. This force will manufacture for the market over 500 cases per week, which cost from $20 to $90 each, or an average of about $40, making the entire results of one week's operation of some $20,000, or over $1,000,000 annually. The business, it will be seen, requires a large capital, as the material and labour must be paid for in cash, and often the finished work is sold upon credit.

The gold used in most of the establishments is the native California gold. This gold contains more or less silver and iridium; the latter being a hard metal it is necessary to remove it and other impurities before working the gold. This is done by dissolving it in nitro-muriatic acid, which, when filtered through paper, prepared for the purpose, removes all foreign substances. The gold is then called, technically, *fine*, and now it is ready to receive the alloy necessary to give it the degree of fineness and *karat* required. The gold, without this process of alloying, would be entirely too soft, and therefore silver or copper is generally used, the one hardening while the other improves the colour of the pure gold, and gives a rich shade to it. The next process is to melt it and cast it into bars of sizes to suit the work designed to be made. These bars are rolled between two steel rollers, driven in some of the establishments by steam, and reduced to the requisite thickness and width, for cutting out the cases, when it is given to the case-makers, in whose hands the movements to be cased are placed. The flat pieces are rounded and shaped with swedge boxes, and when completed are given into the hands of the "letter-in," who fits in the movement and attaches it to the case by a joint. It is then placed into the hands of the "springer" who makes and fits the steel spring for throwing up the backs; when this is completed the case is given to the "polisher," who, on a lathe driven by steam or hand, prepares it for the engraver by producing a perfectly smooth and glossed surface; the engraver, with the aid of a complicated piece of machinery termed an "engine turner," produces upon the back, landscapes, figures and other decorations, to suit his or his employer's fancy. After this the finisher takes it in hand and pins up the joints, adjusts the ring or bow, and completes the work with the exception of polishing—thus the case passes through seven distinct hands. The gold manufactured into cases weekly, will not amount to much less than $14,000, or over a half-million of dollars annually.—*Ledger.*

For "The Friend."

Amid the loud outcry constantly made by blinded and interested slaveholders, of their entire satisfaction with the "peculiar institution" existing among them, and their determination to resist every effort to emancipate our country from its continued and extending influence, it is cheering to find that they do not speak the sentiments of all whom they assume to represent, and that sentiments of a very different character are cherished by not a few of the citizens of some of the Slave States. In illustration of this we give the following extract from the "Springfield Republican."

Anti-Slavery in the Slave States.—It is a noteworthy fact, that the only daily journal in Kentucky, out of Louisville, is an open anti-slavery

sheet, as much so as the Republican, and an avowed supporter of the Republican party. It is the Newport *Daily News*, conducted by Wm. S. Bailey, an earnest and honest man. It publishes a call for a popular Republican meeting for Madison County, Ky., for the choice of delegates to the republican national convention at Philadelphia. The call says: "A large meeting is anticipated. Able speakers from the slave-cursed soil of Kentucky will address the meeting." And the *News*, greeting the call, talks thus "right out in meeting:"

"Madison county, in this state, has taken the lead; is the first to proclaim to the world that slavery has enemies, and that no small proportion of them are at work in its very midst and among its worshippers. This is as it should be! Heretofore, with the exception of a few of the noble minds, who had a love of justice that knew no fear, men have not dared to speak, against the accursed institution, in words above a whisper; for, with the overbearing tyrannical spirit which has always characterized it, mobs and brute force have been its only arguments. The time has at last come, however, when reason, together with the broad stream of enlightenment, have overcome the more uncharitable; and some of those who have been the most zealous advocates of slavery and its accompanying wrongs, are now its most bitter opponents. We hope to see a large meeting; a coming together of men who know their rights, and the rights of fellow-men, and knowing, dare maintain them. The ball has been started, and our wish is, that it may never cease to roll until the Presidential chair is filled by one who will ever preserve, pure and unsullied, the principles of the republican party!"

This, with the open avowal of anti-slavery sentiments, and their reception with applause at a late political meeting in Loudon county, Va., and the movements in St. Louis, for a branch of the republican organization, are facts of encouraging and marked significance. There is a large party, in all the southern states, and particularly in those bordering on the free, ready to join a united North in putting a stop to the growth of slavery. A strong conservative element, like this, only wants justification and encouragement in the action of parties in the free states to develope its power, which, it cannot be doubted, will prove adequate to restrain the fanatical ultraism of a portion of the South from the mischief they threaten, if slavery is restricted by Congress.

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 260.)

EDWARD REESE.

Edward Reese was born in Wales, and was convinced of the Truth, in his native country. About the year 1682, he removed to Pennsylvania, and settled within the limits of Haverford Meeting. He received a gift in the ministry, which he exercised in the Welsh language. His communications were well received, and he was in unity with Friends, being much employed in his own meeting. He was frequently representative to the Quarterly and Yearly Meetings, so that he must have understood the English language. He paid a religious visit, in 1721 and 1722, to Wales, from meetings in which he brought "good certificates," on his return, of his services among them.

His decease took place, Sixth mo. 28th, 1728, and he was buried at Merion.

MERIBAH SLOKAM.

Meribah Slokam resided at Shrewsbury, where she died in the Eighth month, 1728. Her friends say, she was "in the station of an elder, was concerned for the promotion of piety and virtue for many years, a kind assistant to the poor, and in good unity with Friends in general."

JOHN HAINES.

Of this Friend, the husband of Esther Haines, of whom a short memorial has been given, his testimony says he was "an appointed elder, and a zealous man." He deceased "about the year 1728." His residence was at Evesham.

MARGARET LIPPINCOTT,

An elder of Shrewsbury "in good repute and esteem," deceased in the Ninth month, 1728.

LEWIS WALKER.

This Friend, who is spoken of as a "worthy elder," belonged to Haverford Monthly Meeting, but his farm was in the valley. "He had a meeting at his house for several years, and was instrumental in settling a meeting there. He gave a lot of ground to the use of Friends of that meeting, where the meeting-house is built. He lived in love and unity with his friends." He died on the 23d of the Tenth month, 1728, and was buried at Friends' burying-ground in the valley.

MARY CADWALLADER.

Mary Cadwallader, the wife of John Cadwallader, of Horsham, the first minister of that name in Pennsylvania, was a woman suitably qualified to feel with and for her husband in his many religious engagements, and to superintend his outward concerns during his travels, in the service of the gospel. She was in the station of an elder. Her friends say, "She was inoffensive in life and conversation, and discreet and careful in the management of her husband's affairs, when he was abroad in Truth's service." She deceased Eleventh mo. 8th, 1728, aged nearly 50 years.

WILLIAM EVANS.

William Evans, of Evesham, whose wife, Elizabeth, was an acceptable minister of the gospel, was an elder, "whose house and heart were open to Friends. He was a man of a noble spirit." He departed this life, about the Twelfth month, 1728.

JOHN DUNKIN.

John Dunkin, of Byberry, who deceased the last day of the year 1728, in the 61st year of his age, was an elder and a "useful member of the Society."

DENNIS CONRAD.

Dennis Conrad or Cunrad, as the name was often spelled in early times, was born at Cresheim, in Germany, where he was convinced of the principles of Truth, by William Ames, in or about the year 1657. He came among the first Germans to Pennsylvania, and settled at Germantown, where the first meetings for worship of Friends were held at his house. He was esteemed in religious Society, and often employed in its affairs. "He was," says T. Chalkley, "a man of an inoffensive life, much given to hospitality, and left a good report behind him." He lived to a great age, dying about the close of the Ninth month, 1729. The meeting, held at the time of his death, was large, many of the early settlers of that part of Pennsylvania attending it.

CATHARINE MILLER.

Catharine, a daughter of our valuable Frie Thomas Lightfoot, was married, in Ireland, to Jan Miller. She was called to the work of the m nistry, and was well approved therein. In the y 1729, she, with her husband, came to Pennsylvan with an intention to make it their residence. Th reached Philadelphia, about the 10th day of Ninth month, bringing a certificate from the me ing they had belonged to in Ireland, of its un with them, and of her godly conversation and m nistry. Remaining in Philadelphia, she was gaged in her Master's work, very much to the sa faction of Friends for the ensuing four weeks, the close of which, on the 7th of the Tenth mon she was taken ill. On the 17th, she departed t life, and on the 19th, after "a good meeting" at "great meeting-house," she was buried "in a dec and exemplary manner." The Friends of Phi delphia say of her, "Though her time was short among us, yet by her appearance in the nistry, and sweet conversation, she manifested h self a servant of Christ, with whom we had g unity, and doubt not but she is entered the r prepared for the righteous."

WILLIAM COLESTON AND JOHN SOTCHER.

Of William Coleston, of Gwinnedd Monti Meeting, and of John Sotcher, of the Falls Monti Meeting, both esteemed valuable elders in th day, we find little trace, except the evidence forded by the minutes of the different meetings, their dedication and faithfulness to their appoi ments. They both deceased in the Eleventh mon 1729.

Corrections.—It appears from evidence dis vered since the account of Caleb Pusey was p pared, that the "Indian alarm," in which he t such a prominent part, took place in 1689, not 1688, as suggested by Proud. It would seem t the alarm was equally prevalent in Maryland, as Pennsylvania at that time among the Protestar who believed that the Indians were instigated the Catholics.

In the account of Elizabeth Webb, I have f lowed Smith's History of Friends of Pennsylvan &c., as to the time of her death. I have since fou that her death did not take place for one year, af the time stated, say 1727.

(To be continued.)

Glazing of Sheet-iron with Glass.—A corresp dent of the Scientific American gives the Pa process for protecting sheet and wrought iron means of a thin coat of glass. The articles first to be scoured bright, and washed with dil acid, then dried and brushed over with a solut of gum arabic. The glass is then dusted o them by means of a sieve. The ware is next dr in an oven heated to 300 degrees, then put i another oven, where it is brought to a bright heat, until the glass is in a melted state, whic ascertained through suitable openings in the furna After this it is taken out and put in a clo chamber, to prevent sudden cooling. If necessa a second coat is to be put on in the same mann The glazing is composed of 130 parts of flint gl 20½ parts of carbonate of soda, and 12 parts of racic acid, carefully mixed and melted in a gl house pot. This glass, after casting and cooli is pulverized under a steel pestle, and sifted thro a bolting-cloth; it is then fit for use. This cover for iron is transparent, and does not scale off, split by the action of heat, and it resists sud changes of temperature. Acids, even concentra

l hot, do not act in a notable manner on the
n coated with this composition. On the other
nd, boiling solutions of caustic potash or soda seem
lissolve small portions of the silica and boracic acid.
nong the manifold applications of this process, is
very useful one to cooking implements, as a
ostitute to tinned ware; its advantages are cleanli-
ss and absence of metallic taste in food. Stove
pe is by this means kept from rusting. Among
latest applications is the coating of pots for
gar refineries, crystalizing vats for fatty acids
d other articles of sheet iron. It can be applied
the cast-iron plates used in candle stock presses,
se plates and presses being liable to rust and
in the fatty matters.

Selected.

SHE IS GONE.

She is gone," they say of my gentle child,
With heart so loving, with looks so mild,
With ways that my wintry hours would cheer,
And a smile that was sunshine all the year.

From life's spring morning, from childhood's play,
From years on whose flight no burden lay,
From hopes whose promise was fair and new,
She is gone, they say; but it is not true.

There are those that go from our hopes and cares,
Which follow the wanderer still in prayers,
Through sin's dark places, through time's rough sea:
My child hath not gone like these from me.

My hearth hath indeed a vacant place;
I miss the light of a pleasant face,
That blithely welcomed my comings in
From the long day's toil, and the city's din.

And ever some weary thought will go
To her grave in the church-yard green and low,
Where they laid the dear of my home to rest;
But not the angel I love the best.

For safe where no spoilers reach the store,
My Saviour keepeth one treasure more;
Not gone from memory, not gone from love,
But gone to our Father's house above.

Selected.

CONSCIENCE.

Thy heart keeps knocking all the day,
What does it mean, what does it say?
Thy heart keeps knocking all the night,
Child, hast thou thought of this aright?
So long has it knocked, now loud, now low,
Hast asked what it means, by knocking so?
My child, 'tis a lively little bell,
The dear God's gift who loves thee well,
In the door of thy soul, by him 'twas hung
And by his hand it still is rung,
And he stands without to wait and see
Whether within he shall welcome be,
And stands without and hopes to win
The welcome answer, "Come in, come in."
So knocks the heart, now day by day,
But at night the last stroke will die away,
And when its knockings on earth are o'er,
It will knock itself at heaven's door,
And stand without and wait to see
Whether within it shall welcome be,
And stand without and hope to win
The Father's welcome, "Come in, come in."

Translated from the German.

Selected.

GENTLE WORDS.

Use gentle words, for who can tell
The blessings they impart?
How oft they fall (as manna fell)
On some nigh fainting heart!

In lonely wilds by light-winged birds
Rare seeds have oft been sown;
And hope has sprung from gentle words,
Where only griefs had grown.

Never esteem any man, or thyself, the more for money; nor think the meaner of thyself or another for want of it; virtue being the just reason of respecting, and the want of it, of slighting any one.

Epistle of George Fox.

Being now a prisoner in Lancaster Castle, a deep sense came upon me of a day of sore trial and exercise, that was come and coming upon all who had been in high profession of religion; and I was moved to give forth the following paper as a warning to such:—

"Now is the day that every one's faith and love to God and Christ will be tried; they who are redeemed out of the earth, and they who are in the earth, will be manifested; and who is the master they serve, and whether they will run to the mountains to cover them. Now will it appear who are the stony ground, who are the thorny ground, and who are the high-way ground, in whom the fowls of the air take away the seed; and the thorns and cares of the world choke, and the heat of the persecution scorches and burns up your green blade; for the day trieth all things. Therefore let not such as forsake truth, for saving the earth, say that your brother priest only serveth not the Lord Jesus Christ, but, his own belly, and mindeth earthly things, for such themselves also do the same, and hug and embrace self, and not the Lord. Now it will be made manifested, who is every one's God, Christ and Saviour, and their love will be manifest, whether it be of the world or of God; for if it be the love of the world, it is enmity, and the enmity will manifest itself what it is, and the day will try every spirit and its fruits. Therefore my dear friends, in the everlasting Seed of God live, that is over all the house of Adam and his works in the fall; and so dwelling in the Seed, Christ, that never fell, in him you all have virtue, life, and peace, and through him ye will overcome all that is in the fall." 1664.

G. F.

From The Leisure Hour.

Visit to a Spanish Olive Farm.

In a lively book of travel and adventure along the "Bridle Roads of Spain," from the pen of G. J. Cayley, who recently visited the country in search of health and recreation, is a brief description of an olive farm and olive-oil manufactory, which may interest some of our readers. The establishment, situated a few miles from Seville, belonged to the Marques de Castilleja, who personally accompanied our tourist on his visit, and kindly entertained him at his country-house. They together left Seville, attired for the occasion in the Andalusian costume, and after passing dark-green orange groves interspersed with the still darker cypress, and following a track lined with wild olives, with here and there the aloe lifting its gigantic spikes above them, the travellers came upon the bushy *dehesa*, or wilderness. Having pursued this region for a time, the dehesa, says Cayley, changed to olive-groves, and we got into mazy private roads which wound among the trees. At last, after about three hours and a half on the road, we came in sight of a long low mass of white building, with a pinnacle-mounted gateway, through which we passed, amid the greetings of a motley crowd of retainers, into a vast court-yard, around which were the establishments for grinding the olives and storing the oil, besides stables and dwellings for the retainers. Here, leaving the red and yellow calesa in which we had journeyed, we went through an iron gate into a *patio* with a fountain and marble arches and columns. The house was a curious rambling arrangement of corridors and passages, and galleries hung with quaint old family portraits in wigs and brocade, and likenesses of the kings of Judah, signalized with their respective names in yellow paint.

Having inspected the house, and lunched, each of us now armed himself with a polished yew club, which appears to be the legitimate companion of predial inspection, and sallied forth. This stick (called *porro*) is about five or six feet long, often forked at the smaller end, and is held a little above the middle with the heavy knob on the ground, so that when you walk it swings between its planting-places like a pendulum. The one the marquis used was a sort of hereditary rural sceptre, which had descended to him from the hands of his father and grandfather, and very likely from their fathers and grandfathers to them.

We first went to see the olive-mill. In form it very much resembles a chocolate-mill; a huge wheel of granite, shaped like the thick end of a cane, rolls round a piece of timber on which it is pivoted, being drawn by a mule yoked to a crooked beam. This beam, jutting from the central timber, bends over the wheel, receiving half way the other end of its axle. On the opposite side of the central timber—which is also pivoted in the stone crushing-floor and a beam of the roof—there is a wooden funnel full of olives. This keeps slowly laying down the plump purple berries, which the roller, as it comes round, keeps crushing with a fat crackling sound, not unlike that which proceeds from the basting of meat, only on a larger scale. The pulp, as it accumulates, is shovelled off and placed in layers between round mats under the press. These mats are about six feet in diameter, and have a hole in the middle. When there is a sufficient pile of pulp and mat sandwiches, the whole is wetted with hot water, and the press—an immense lever about forty feet long—comes down upon it, being lifted at the other end by a screw, with spokes like a capstan. The oil, of course, floats on the surface of the water, and is run off into tanks.

Having seen how the oil was made, we went out to see how the olives were gathered, accompanied by Ramoncillo, the gamekeeper—a strange, lurching vagabond who squinted at right angles, and had all his arms and legs of different lengths. After wandering some time among the devious paths of the olive-grove, we found the little colony of gatherers; for colony it seemed, being composed of men, women, and children, down to the smallest possible dimensions. The babies, who had usually a very little girl to take care of them—unless they were slung up in a *manta* out of the way among their metaphorical brotherhood of olive branches—sprawled and babbled around head-quarters.

Here, by a purple mountain of spoil, stood the general of the little army, who, in all directions, were waging war with the trees of peace, besieging them with scaling-ladders and belabouring them with long staves. The women were on their knees underneath, picking up the bright little berries as they rained from the beaten boughs. I tasted an olive, though I was aware it was not likely to be good. Let the reader imagine a rotten morel cherry soaked in oil, and he will not be far from having an idea of a ripe olive, except that there is a bitter, astringent after-taste, which sticks in the throat and prickles on the tongue for some time. The green olives, which we eat in their pickled state, are no more like the ripe, than pickled walnuts are like the walnuts of dessert.

When any of the women had filled their baskets, they came with them on their heads to the purple mountain aforesaid, and discharged their gatherings upon the heap. If there was much leaf and rubbish mixed with the fruit, the woman tilted up her basket behind and let a slender stream of olives fall from above her forehead, while a man with a flapping sack winnowed away the lighter matters. Over the heap stood guard the steward, or *capataz*,

an ancient man, with a grizzy stubble on his chin (for it was Saturday,) standing with his legs apart, broadly planted in the dignity of his office. The straddling supporters of this weight of importance were encased in what seemed in front to be a pair of brown sheepskin breeches, but from behind revealed themselves to be but a slit apron fastened with thongs round each leg. Both his hands were on his hips, with each thumb hooked in the folds of his faja, and in the fingers of his right was a crooked whittle, with which, ever and anon, as the basketfuls arrived, he would nick the score upon notch-sticks which hung in a curve of string between two branches of olive hard by. These sticks were regular tallies. Each basket had a couple of loops, in which the gatherer's stick rested, and when the basket was discharged, the bearer presented it to the capataz. He, fitting it on to its brother on the line, nicked them both with his eagle-beaked blade.

The sun went down, and we returned to the farm. We found the olive mills still working, lighted by flaring wicks, in iron saucers, of its own oil. We next re-entered the house, where, at the end of one of the galleries, a great wood fire was burning on the hearth. Here we wiled away the time till supper, which, though bespoken at nine, made its appearance at eight; for in Spain meals, as well as all other arrangements, are ruled more by a general approximation to the fitness of things than by any precise hours. The supper comprised *gazpacho* and salad, and *eggs* fried in oil, with a little cold chicken and ham to eke out. We then retired to our blazing fireside, which flared with a brillant white flame, from the oily offal of the olive-press which had been thrown on to it; and soon afterwards retired to bed.

A man, like a watch, is to be valued for his going. He that prefers him upon other accounts, bows to an idol.

THE FRIEND.

FIFTH MONTH 3, 1856.

PHILADELPHIA YEARLY MEETING.

The meeting convened on Second-day morning, the 21st ult., at ten o'clock, the meeting of ministers and elders having been held as usual on Seventh-day, the 19th ult. It was, we think, somewhat larger than it has been for several years past. Upon calling the names of the representatives, they were all present, except two, one of whom was said to be absent on account of indisposition. Portions of the reports from the respective Quarters having been read, two minutes for ministers in attendance, one from Indiana, and the other from Ohio Yearly Meeting, were read, together with those for their companions.

The clerk informed the meeting there were on the table epistles from all the Yearly Meetings with which this meeting has of latter time corresponded, and proposed they should now be read. A Friend, objecting to the reception of epistles from all of those meetings that had opened a correspondence with the meeting in Ohio represented by J. Binns, the whole subject was thrown open for discussion, and considerable contrariety of sentiment was at first apparent. Those uniting with the last named meeting, advocated the reading of all the epistles, but that from the Yearly Meeting of Ohio with which Philadelphia Yearly Meeting had last year declared itself to be in unity, alleging that if the meeting persisted in the conclusion come to last year, it would be cut off from the Society of Friends, and the rights of membership be affected. Some other Friends thought that as there were two separate bodies, within the limits of both New York and Baltimore, each claiming to be the Yearly Meeting, the epistles received from the Yearly Meetings convening in the cities of New York and Baltimore, should not be read, but the question be left open. After some time spent on the subject, the judgment of the meeting was clearly manifested to be to read all the epistles on the table, except that from Baltimore, the further consideration of which was postponed to a future sitting. The epistles from New York, North Carolina, Ohio, Indiana, [both for 1854 and 1855,] Dublin and London, were then read, after which the meeting adjourned until 4 o'clock. After the opening minute of the afternoon session had been read, a Friend reported on behalf of the representatives, that they had conferred together, and the way did not open to make any change at the present time; another of the representatives informed the meeting, that although both the clerk and assistant clerk were very desirous to be released from further service, yet as the way did not open among the representatives to comply with their wishes, they proposed William Evans for clerk, and Samuel Hilles for assistant, which, being approved by the meeting, they were appointed to the respective stations.

The meeting again took up the consideration of the reading of the epistle from Baltimore, and the sentiments advanced on the subject in the morning sitting, were again brought forward, and dwelt upon at more length, occupying a considerable portion of time, but eliciting nothing new. The meeting was favoured with a good degree of calmness and quiet throughout, no excitement being manifested, and it was finally concluded to pass on, without reading the epistle. The London General Epistle was then read, and a committee appointed to draft essays of epistles to other Yearly Meetings, as way should open for it.

On Third-day morning, the 22d, the meeting being opened as usual, it had brought before it an appeal from Caln Quarter, and a committee was appointed thereon with direction to report to a future sitting. Some Friends now appeared very desirous that the document issued by London Yearly Meeting on the separation in Ohio, should be read, and the subject be thus brought again before the meeting; but as it was the time always heretofore devoted to the consideration of the state of the subordinate meetings and members, by the reading of the queries and answers, it was decided not to deviate from the usual order. The subjects brought before the meeting during the progress of the investigation, were solidly considered, and a lively interest manifested that the deficiencies apparent might be remedied, and Friends incited to a more faithful performance of duty in the maintenance of all the testimonies of Truth; the clerk was requested to prepare a minute, embodying the exercise which had prevailed in the meeting.

A committee was appointed to examine and settle the Treasurer's account for the past year, and to propose the sum to be raised for the use of the meeting during the present year. Then adjourned.

The proceedings of the Meeting for Sufferings during the past year, were laid before the meeting by the reading of its minutes; they were approved, and the desire expressed that that meeting would continue to be vigilant in the performance of its duty, and embrace every opportunity that may present to fulfil the objects for which it is appointed.

The report of the Book Committee contained in these minutes, was particularly interesting, showing the care taken to keep up a supply of the writings of Friends, approved by the society; and a very considerable increase in the numbers sold or gratuitously distributed. We hope to be able to obta the report for publication in a future number.

The minutes of the Meeting for Sufferings i formed, that E. Greenfield (not a member of o religious Society,) had by a deed of trust, directe that an annuity of $100 should be paid forever t the Treasurer of the Yearly Meeting for the tim bee; but the estate, since her death, having bee involved in litigation, that meeting had appointe a committee to investigate the circumstances, an on its report, recommended that the Yearly Meetin do not accept the annuity, which being approvec two Friends were appointed to draw up a suitabl minute on the subject.

A memorial from Burlington Monthly Meetin respecting our friend Stephen Grelett was read an directed to be recorded: the meeting then adjournec

Fourth-day morning, 23d.—The printed docu ment on the separation in Ohio, forwarded b London Yearly Meeting, as part of its correspon dence, was now read, occupying a great portion o the sittting, after which an aged Friend offered t the meeting some impressive remarks on the subjec of separations in our religious Society, referring t those which had occurred within it at differen times since its rise,—the great loss always sustaine by those who persisted in taking part in them,—th difficulties in which they had involved the Society,— the testimony borne by the apostle against those whic took place in the primitive church, and likewise b George Fox against the spirit of separation mani fested in his day—saying he could fully unite wit the sentiments respecting separations which we ha just heard read, but regretted that notwithstandin their correctness, London Yearly Meeting had give its sanction to separation. After some further obser vations from other members the meeting adjourned

Afternoon.—A proposition was made to send th document from London into the Women's Meetin which called forth some discussion, but it was finall concluded not to do so. The annual report of the com mittee having the oversight of West-town Boardin School was read, giving the meeting full informatio of the manner in which the institution had been con ducted during the past year, its present condition, an the various important improvements effected. Th report contained two propositions, one to allow th superintendent to receive boys as pupils, over th age of fifteen and a half years, [within which ag they have heretofore been restricted]; and the other to give the committee power to raise the charge fo board and tuition to ninety dollars per annum, i in their judgment it may appear to be expedient Both of these propositions were united with, it bein also agreed that the superintendent should hav authority to discharge any scholar over the abov mentioned age whose conduct should be such as t render his stay prejudicial to the school. Th report was satisfactory and the committee encou raged to persevere in their efforts to carry out th concern of the Yearly Meeting in the establishmen of the seminary.

An interesting report from the committee charge with the care of that portion of Indian natives whos civilization and religious improvement have so lon claimed the concern of Philadelphia Yearly Meet ing was also read. It represented the Boardin School established on the reservation at Tunessassa about two years ago, to be in successful operation there being seventeen of the Indian boys and girl residing in the family and participating in the ad vantages of the school as well as in those arisin from correct social and religious training. As th committee find it necessary that the funds at thei disposal should be increased, in order to carry ou the improved system of education now pursued, th meeting recommended, opening voluntary subscrip

s among the members in aid of the pecuniary
ans required to sustain this interesting work, and
ouraged the members to contribute liberally.
The committee appointed on the Appeal from
n Quarter made report, reversing the judgment
he Monthly and Quarterly Meetings, which being
ted with, two Friends were appointed to give the
pellant information of the decision come to.
journed.

Fifth day afternoon, the 24th.—The meeting met
suant to adjournment. The Friends appointed
a former sitting to prepare a minute in the neces-
y form for releasing the trustees of the estate of
zabeth Greenfield, from the payment of the
nuity bequeathed by her to this Yearly Meeting,
duced one adapted to the circumstances of the
e, which was read and adopted.

The Quarters having forwarded in their reports,
ounts of the result of the inquiries among their
mbers respecting the habitual or occasional use
spirituous liquors as a drink, or furnishing it to
ir workmen, they were read, and seventy-five
es were found to be reported; seventeen of
ich use the article habitually, and fifty-four oc-
ionally, nine have given it at times to those em-
yed by them. One of the Quarters, (a small
e) reported all its members clear. It appeared
t labour had been bestowed on some of those
ending in this matter; the subject took hold on
feelings of the meeting, and it being thought
t considerable advance had been made within a
y years in putting a stop to this pernicious indul-
nce, the subject was again recommended to the
ious attention of the subordinate meetings, and
y, encouraged to labour earnestly in a proper
rit to persuade all who may use spirituous liquors
a drink either frequently or occasionally, to
andon it entirely; reports to be forwarded as
retofore, next year.

The Quarters reported thirteen hundred and fifty
ldren of a suitable age to go to school, disposed
as follows: at Select Schools taught by members,
5. At mixed schools taught by members, 377.
West-Town Boarding School, 228. In schools
select nor kept by members, 115. At Haver-
d, 10. At the Public or District Schools, 263.
family schools, 165. Temporarily absent, 44;
d five have not been receiving any education at
ool during the past year. The value of a
igiously guarded education was impressed on the
eting, and the subordinate meetings and members
couraged to make what efforts may be in their
wer, to carry out the long cherished concern of
e Yearly Meeting, to secure to the children of all
members the benefits of a sound literary educa-
n under the care of teachers in membership, and
otected from the evils of corrupting associations.
ne Quarters were desired to forward reports on
isinteresting subject in the usual manner, next year.
The report of the committee appointed to settle
e Treasurer's account, &c., was read and adopted.
Three Friends were appointed in conjunction with
e Treasurer, to apply some means for preventing
e meeting from being incommoded by the noise of
e street.

The committee appointed to aid the Friends of
orrewsbury and Rahway Quarter, reported that
me of their members had attended each Quarterly
eeting as it occurred during the past year. The
ommittee was continued, and at their suggestion
ree Friends were added to it. Then adjourned.

Sixth day, the 25th.—After the opening minutes
ad been read, the clerk informed the meeting that
letter addressed to the Yearly Meeting had been
id on the table, and asked the direction of the
eeting respecting it. As it was an unusual circum-
ance, there was at first a diversity of sentiment, some thinking it ought to be referred to a committee for examination, to report as to its fitness to come before the meeting, while others wished the clerk to say whether it was such a communication as ought to claim the attention of the meeting. Upon the clerk reading the clause of the Discipline relative to papers addressed to the Yearly Meeting, it was at once given in charge to four Friends, who left the meeting to examine it. On their return, they reported as the prevailing sense of the committee that the paper should not be read, which was approved.

Essays of epistles addressed to New York, North Carolina, Ohio, Indiana, London and Dublin, having been prepared by the committee, they were now read, and a discussion at once ensued as to the propriety of forwarding any, or a part of them. Those Friends who have all along manifested opposition to the action of the Yearly Meeting in recognizing the meeting of which B. Hoyle is clerk, as Ohio Yearly Meeting, protested against sending the epistle now addressed to it, and preferred that no epistles should be issued by the meeting this year; although the great fear expressed by them heretofore had been, that by the ceasing of correspondence with other Yearly Meetings, Philadelphia Yearly meeting would be cut off from the Society. The subject was presented in various aspects, but upon no former occasion do we recollect a more general and decided expression of unity with the contents of the epistles and their being forwarded as usual.

After the clerk had made the minute directing the epistles to be signed by him on behalf of the meeting and forwarded in time, the same Friend who last year desired those who united with him in opposition to the action of the meeting, to stop at its rise made a similar proposition, which was acceded to by those in unison with him, after which the meeting settled into a solemn quiet, when the clerk read the concluding minutes, and the meeting closed.

The argument most constantly urged by those Friends who objected to the action of Philadelphia Yearly Meeting in relation to that of Ohio, was, that by continuing to acknowledge fellowship with it, after other Yearly Meetings have united with the body of which J. Binns is clerk, we shall be cut off from the great body of the Society, and that Philadelphia Yearly Meeting ought to take no step in relation to this subject contrary to the wishes of those of its members who so highly value their connection with the other Yearly Meetings, that rather than have that connection endangered or destroyed, they would prefer separation from their own Yearly Meeting.

But they appear to forget that a question involving the principles this does, is not to be decided upon the supposition of absolute power in a majority of Yearly Meetings; nor do they seem to bear in mind that the judgment come to in the case, by Philadelphia Yearly Meeting, both last year and this, is evidently from a conscientious conviction on the part of a very large proportion of its members, that the separation of those who appointed J. Binns for their clerk, is subversive of the order and discipline of the Society, and rests on errors, which if carried out must finally destroy its organization. It must therefore be presumed that Philadelphia Yearly Meeting feels religiously bound to bear its testimony against the violation of order and proper subordination committed by those who separated, and it could hardly be expected to desert the cause for which it has been so long suffering, and to act so inconsistently as to cast off, in their time of deep trial, the large Yearly Meeting of Ohio, which has been long standing side by side with it in the maintenance of a testimony against the dissemination of unsound doctrines, and against a disregard of the discipline and usages of our religious Society.

Many Friends seem to think it a matter not calling for any consideration, that the thousands of men, women, and children composing Ohio Yearly Meeting, embracing as large a proportion of honest-hearted consistent members of the Society, as any other Yearly Meeting of equal size, should be repudiated by all their brethern in profession with them, although it is to be supposed that those of them who are of age to estimate their right of membership, value it as highly as any others do, are as deserving as any others of having those rights universally recognized, and feel as keenly as others, the withholding of those rights by other Yearly Meetings. Notwithstanding that neither unsoundness of doctrine, nor disregard for the testimonies held by the Society, can be justly laid to their charge, the hearts of many would seem to be so closed against them, because of their conscientious difference of opinion, that they have no regard for their rights as members, but would, if they could, cut them off in a body; and they allow themselves to speak of them as if they were no better than offenders who had been justly disowned.

It has been one of the remarkable features in the controversy now agitating the Society, that from its commencement in this country, those who have been labouring to maintain the purity of our doctrines, and inviolability of our principles of church government, have been invariably treated by their brethern who differed from them, as though they were actuated by unworthy motives, and their conscientious scruples and religious concern, are spoken of as so evidently the result of ignorance or prejudice, as to be unworthy of any deference or serious consideration. Such has been the course pursued towards the Yearly Meeting of Philadelphia and Ohio, and towards those members in other Meetings uniting with them. We cannot bring ourselves to believe that this is right, or that it is calculated to put an end to dissension and difficulty, nor can we reconcile this unwillingness to meet the religious scruples of Friends on their merits, with that frankness and christian regard which becomes brethren of the same household of faith, nor with the desire so often expressed that all cause of offence should be removed, and the Society once more become united.

Out of the Divine protection and merciful regard, no part of the Society, however small, can be excluded by their fellow professors, and we trust that the afflictions of the present day will draw all those who are truly concerned for the promotion of the truth, nearer to Him, and increase the fervour of their petitions for a growth and establishment therein.

We understand that those Friends who stopped at the close of the Yearly Meeting, after remaining together for some time, adjourned until the next morning, when on reassembling they decided to take no further step; a conclusion at which we rejoice, being persuaded there is no cause for their separating from their brethren with whom they now mingle in religious and social intercourse, and that such a step would not only break up that intercourse, but be greatly prejudicial to the best interest of themselves and their children, and only increase the difficulties already pressing so heavily on the Society.

SUMMARY OF EVENTS.

EUROPE.—News from Liverpool to the 12th ult. The British steam frigates sent in search of the missing steamship Pacific, had returned without discovering any trace of the vessel.

The Treaty of Peace, is said, unofficially, to contain the following stipulations:—The neutralization of the Black Sea; Russia, not to keep there more than ten ships of

war armed; for the defence of her coasts. Nicholaieff, to be reduced to a merchant port, with an engagement that no ships of war shall be constructed beyond the number agreed to as above. Russia is to allow Consuls from all the Powers in the ports of the Black Sea and the Baltic. The fortifications of Bomarsund are not to be reconstructed. Russia cedes part of the territory of Bessarabia, comprising the fortress of Ismail, and renounces the exclusive protectorate of the Danubian Principalities. Russia also renounces the protectorate of the Greeks in the Ottoman Empire. The free navigation of the Danube is guaranteed to all the States without exception.

The Congress continued its sessions, and was said to be engaged in considering the political state of Italy, which subject had been brought before it by the Sardinian Representative. A journal of the proceedings of the Congress will be published.

RUSSIA.—The Czar has issued an ukase, stating that the fleets hitherto maintained by Russia in the Black Sea and Sea of Azoff, are not to be restored. The prohibition of the export of Russian produce has been repealed. Many vessels laden with grain, lying at Odessa, had received orders to proceed to Marseilles.

FRANCE.—The army is to be reduced from 600,000 to 400,000 men. Expeditions against Madagascar and the Kabyles are decided upon. Permission will be sought to send troops through Egypt to the former, and the latter will serve as a cause of the Emperor's visit to Algeria, although he will not himself command the army.

DENMARK.—Advices from Copenhagen state that the English Cabinet have officially notified to the Danish government their refusal to agree to the capitalization of the Sound-Dues, and the determination of Great Britain to admit other and more acceptable propositions. Russia and Oldenburg set the example a few weeks since. The question of the settlement makes no progress, and will probably stand over till it is seen what action the United States will take.

TURKEY.—The Turkish government expresses anxiety to be relieved of the presence of the Allies, and says it is quite able to maintain internal order and the defence of its frontier without the aid of foreign troops. Lord Stratford de Redcliffe will continue as British Minister at Constantinople. Omar Pacha has been restored to favour, and resumes the command of the army in Anatolea.

GREAT BRITAIN.—A British order in Council raises the blockade of all the Russian ports, and permits the free resumption of commerce in all articles. The grand Naval Review by Queen Victoria, of all the ships that can be collected is postponed till the 22d or 23d ult., by which time the treaty of peace will be ratified. Steamers are being fitted up to bring the army home from the Crimea.

Liverpool Market.—The sales of cotton for the week reached 70,000 bales; prices had slightly advanced. Breadstuffs were dull and declining. Flour had fallen 1s. per barrel.

London Money Market.—The bullion in the Bank of England had decreased £432,000. There was a large speculative demand for money. Consols, 93¾.

INDIA.—Great dissatisfaction exists among the natives of Oude, in consequence of the annexation of that kingdom to the British possessions. The King threatens to visit England, and lay his complaints in person before the throne.

NICARAGUA.—The remnant of Schlessinger's forces had arrived at Rivas. They sustained a loss of 90 men by the attack of the Costa Ricans. Walker's army was said to occupy a good position, and to be daily receiving accessions. He was in good spirits, and confident of success.

MEXICO.—Dates from the city of Mexico to the 19th ult., and from Vera Cruz to the 22d, have been received. The church property at Puebla, which had been declared confiscated, on account of the active part taken by the priests in the late rebellion, was seized by the military, the Bishop refusing to surrender the same. It is said that the Archbishop of Mexico had offered General Comonfort $600,000 to have the decree revoked, but the proposition was not accepted. Communication with the capital was open from all parts, and the country in a peaceful condition.

UNITED STATES.—The proceedings in Congress have been mostly unimportant. Among the amendments to the deficiency appropriation bill adopted by both houses, is one appropriating $30,000 for the purchase of seeds and cuttings for distribution throughout the country, through the patent-office. In the House of Representatives, the Committee on Commerce, reported about fifty river and harbour bills, and bills for Post-office and Custom-house purposes at Perth Amboy, Toledo, Ogdensburg and Cleveland, which were referred to the Committee of the Whole on the State of the Union.

Pennsylvania.—The Legislature of the State adjourned on the 23d. Six hundred and seventy-one bills and fourteen resolutions were passed at the recent session, and signed by the Governor. Among them was a bill relative to libels, allowing the truth to be given in evidence, and one restoring the charter of the Erie and North East Railroad Company.

Philadelphia.—Mortality last week, 189.

New York.—Mortality last week, 372. The shipments of specie for the week amounted to $300,265. On the 26th ult., sales of red wheat were made at $1.60; white, $1.75; corn, 60 cts. a 62½ cts.

The Sugar Crop.—According to Champromier's annual statement, the sugar crop of Louisiana for 1855, yielded 231,427 hogsheads estimated at 254,569,000 pounds. The crop of 1854 amounted to 346,635 hogsheads. The prospects of the sugar culture for the present year, are said to be unfavourable. The sugar crop of Texas last year reached nearly ten millions of pounds; in 1854, it was only seven and a half millions.

Miscellaneous.—The Iron Trade. Great Britain last year manufactured 3,585,906 tons of iron, valued at $125,000,000. This product was achieved by 238,000 men and 2120 steam engines, of 242,000 horse power. The annual production of the world is not greater than 7,000,000 of tons, the United States being next to England, the greatest producer, giving about a million of tons.

The Great West.—The steam navigation of the Mississippi and its tributaries consists of 787 boats, of an aggregate tonnage of 180,061, being an increase of 20 per cent. in boats, and 40 per cent. in tonnage, over 1855.

Civilization of Indians in Texas.—Major Neighbors, the Texas Indian agent, says that the Indians of Texas on the reserve, about twelve or fifteen hundred in number, are taking hold of farming with a determination to depend entirely upon it for support. Even the Southern Camanches have taken hold of the hoe, and are wielding it patiently.

The Mississippi Bridged.—The great railroad bridge across the Mississippi, at Rock Island, Illinois, is at length completed, and trains cross regularly between the Illinois and Iowa shores. There is a draw resting upon a centre pier which, when open, leaves a space of 127 feet over the main channel. The cost of the bridge is $300,000.

Shipwreck.—The Spanish steamship Mino, of Barcelona, was sunk off Tariffa on the 29th of Third month, in consequence of coming in collision with another vessel. There were 115 persons on board, only 21 of whom were saved.

Cultivating the Pine.—On the sunny shores of Cape Cod, Mass., the seed of the white or Weymouth pine is planted in hills, like corn, in soil which will produce nothing else.

The London Times and its Advertising.—The advertising columns of the Times are estimated to yield the establishment the enormous sum of $3,000,000 per annum. One firm alone pays the Times as high as $150,000 a year for advertising, and there are several business establishments that pay it over $50,000 a year for advertising alone.

The Course of the Late Tornado.—The course of the late tornado is thus followed by the Pittsburg Gazette:—It planted on Lake Michigan, its course was from the southern end of that Lake to Philadelphia, east-south east. It does not seem to have partaken of the nature of a tornado, until it arrived at about the middle of Ohio. Between Akron and Canton it swept away powerful forest trees as if they had been rotten saplings. It was about seven hours in accomplishing one-third of its journey; the other two-thirds of its course was accomplished in five hours, as it passed from New Jersey into the ocean about 10 o'clock, P. M. From the time it partook of the character of a tornado, it travelled at about the rate of 70 miles an hour."

Value of Manufactures in Massachusetts.—According to the statistics recently published, the annual manufactures of Boston and its vicinity, and other principal towns of Massachusetts, reaches the enormous amount of three hundred millions of dollars, or one million for every working day in the year.

Forged Land Warrants.—The amount of forged land warrants already discovered, exceeds one million of acres. The investigation is still in progress, and new frauds are daily coming to light.

Canal across the Isthmus of Suez.—In Alexandria, the sum of 15,000,000 francs was subscribed for this work in two days, by 250 persons of various nations. The Viceroy subscribed 30,000,000 in addition, and also 1,000,000 for the officers, and 1,000,000 for the soldiers of his army. At Cairo 50 persons subscribed 1,900,000 francs.

RECEIPTS.

Received from Aaron Sharpless, Pa., $2, vol. 29; fr David Heston, jr., Md., $6, vols. 29, 30 and 31.

"SELECTIONS FROM THE POETS."

A Second enlarged Edition of this Book has late been published. It contains about twice as much m ter as the first edition. It is for sale by the Friend w has charge of Friend's Book Store, 84 Arch st.

THE ANNUAL MONITOR FOR 1856.

This obituary of the members of the Society of Frien in Great Britain and Ireland for the past year, has j been received, and is for sale by Jno. Richardson, N 50 North Fourth st. Price, 37½ cents for single copi or $4 per dozen.

Philadelphia, Fifth mo. 1856.

WEST-TOWN BOARDING SCHOOL.

The Summer Session of the School will commence Second-day, the 12th of the Fifth month.

The pupils will be conveyed by railroad to We Chester, where conveyances will be in waiting to ta them and their baggage to the School, on the arrival the morning and afternoon cars on Second-day, the 12t and Third-day, the 13th of the Fifth month. The ba gage will arrive the next day. The cars leave the depo south side of Market street, above Eighteenth street half past 7 o'clock, A. M., and at half past 4 o'clock, P. The agent of the School will be at the Railroad depot Second and Third-day afternoons, and will furnish pupi with tickets, and accompany them to West Chest Those who go by the morning train, will be furnish with tickets by a person in attendance.

FALLS MONTHLY MEETING SCHOOL.

The Committee of the above named School is desiro to procure a well qualified female teacher, to take char of the School as instructor, for the ensuing seaso Early application is requested, and can be made by a dressing, John B. Balderston, Fallsington, Bucks Count Penna.

HAVERFORD SCHOOL ASSOCIATION.

The Stated Annual Meeting of the Haverford Scho Association, will be held at Committee-room, Arch stree Meeting-house, on Second-day afternoon, at 4 o'clock Fifth month 12th, 1856. Charles Ellis, Sec'y.

FRIENDS' BOARDING-SCHOOL FOR CHILDREN, AT TUNESSASSAH.

A man Friend is wanted to aid in carrying out th concern for the improvement to the Indians.

Application may be made to Joseph Elkinton, 377 S. Second stree Thomas Evans, 180 Arch street.

Philad., Eleventh mo. 1st., 1855.

Married, on Third-day, the 8th ult., at Friends' Meet ing-house, N. Sixth street, Elton Thomas, of Burlingto N. J., and Elizabeth Matlack, of this city.

Died, at LeRaysville, Jefferson Co., New York, th 22nd of Eighth mo. last, Susan, wife of James Child, i the 29th year of her age. She had a lingering illnes which she bore with christian patience; and her friend have the consoling belief that her end was peace.

——, on the 7th of First mo., at his residence, i Jefferson Co., New York, William C. Burdick, an es teemed member and elder, of LeRay Monthly Meeting in the 49th year of his age.

——, in Baltimore, on the 21st of Fourth month, i the 33rd year of her age, Mary, wife of George A. War der, and daughter of Joseph King, Jr.

——, Third mo. 26th, 1856, at her residence at Had donfield, New Jersey, in the 77th year of her age, Han nah Alexander, an esteemed member of Haddonfield Monthly Meeting. Although this dear Friend was fo many weeks much afflicted by severe bodily distress yet her friends are consoled with the comfortable assu rance, that she has entered into those mansions where all is rest and peace.

——, on the 23d ult., in the 85th year of her age Lydia Jones, widow of Samuel Jones, of Birmingham Chester county, and mother of the late Mary B. Sharp less.

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Lodge street, opposite the Pennsylvania Bank.

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stage to any part of Pennsylvania, for three hs if paid in advance, three and a quarter cents; y part of the United States, for three months, if in advance, six and a-half cents.

From the Quarterly Review.

Zoological Sketches.

(Continued from page 266.)

he council has scarcely established the Aqua- two years, and already it is well stocked with mens of British zoophytes and annelides, for nost part dredged from the neighbourhood of mouth. If these are so beautiful, what must he wonders of the deep sea in tropical climates? knows what strange things a bold adventurer t pick up, who, like Schiller's diver, would trate the horrid depths of the whirlpool, not for ewelled cup of the monarch, but for the hidden g treasures nature has planted there? Doubt- among the rusty anchors and weed-clung ribs ng-lost armadas, there nestle gigantic zoophytes enormous star-fish, which would make the for- of the Gardens in a single season.

t the northern extremity of the path we have following we come upon the paddock and pool cated to cranes and storks. What spectre birds we got among? See yonder, on the very of the pool, the gaunt adjutant, his head ed up in his shoulders, looking like some tra- r attempting to keep his nose warm in the east . They say every man has his likeness among ower animals, and we have seen plenty of ad- nts waiting on a winter's night for the last bus. What an elegant gentleman seems the ley crane beside him! There is as much differ- between the two as between a young guardsman ll dress at the opera and the night cabman hud- up in the multitudinous capes of his great coat. third claimant for our admiration steps for- l like a dancing-master, now bending low, now the aid of his wings lifting himself on the light astic toe, now advancing, now poussetting, and he time calling attention to his grotesque but altogether inelegant attitudes by a peculiar cry. defy the gravest spectator to watch the beauti- rowned crane at his antics without laughing. we hear the lady beside us exclaiming,—"Is ssible that the Maraboo feathers which so often efully sway in obeisance before the Queen, ever portions of such ugly birds as these?" kely as it may seem, it is verily from these y ill-favoured looking Maraboo storks that this ionable plumage is procured. Close by, sitting n a stone, we see the melancholy-looking heron, the audacious sparrows hop within a foot of egs, so inanimate he seems. Ah! it is the vile it of the bird: in an instant he has stricken intruder with his bill, and the next he has disappeared down his throat. That elegant gray crane is the "native companion" from Australia, so called from his love of consorting with man in that country. We all know what familiars cranes and storks are in Holland and in the East, where they build on the chimney-pots without the slightest fear, and we are glad to find that they possess the same confidence in the savages of the New World. They are handsome birds, but not so richly plumed as the European crane, with his black and white feathers and full-clustered tail. Once these cranes were common here, when "England was merrie England"—that is, before windmills and steam-engines were set to work to rescue many counties from a state of marsh. With civilization they utterly disappeared from the land, and with civilization we once more find them amongst us—a sight to gaze at. Not long since the odd population of this paddock embraced a secretary-bird, whose velvet breeches, light stockings, and reserved air, gave him an official appearance worthy of Somerset House in the last century. Take, care, little girl, how you feed them; a charge with fixed bayonets is scarcely more formidable than the rush of sharp long bills through the railings which immediately follows a display of provisions.

A few steps take us to the magnificent aviary, 170 feet in length, constructed in 1851, through the 19 divisions of which a pure stream of water is constantly flowing, and the space enclosed by iron netting is so spacious that the birds have room freely to use their wings. The first compartment contains two of the rarities of the Gardens—the satin bower-bird and the Tallagulla or brush-turkey. The former, a bird of a shining blue-black colour, is the only remaining one of three brought to this country in 1849. Immediately upon their arriving in the Gardens they commenced the construction of one of their bowers or "runs," which, according to Mitchell, has been constantly added to and re-arranged from that period to the present time. The bower is perhaps one of the most extraordinary things in bird-architecture, as it is constructed not for the useful purpose of containing the young, but purely as a playing place—a decorated ball-room, in fact, wherein the young couple flirt and make love previous to entering upon connubial life. The bower is constructed, in the present instance, from the twigs of an old besom, in the shape of a horse-shoe, or perhaps we should convey a better idea of it by stating that the sticks are bent into a shape like the ribs of a man-of-war, the top being open, and the length varying from six to twelve inches. Against the sides and at the entrance of the bower, the bird, in a state of nature, places bright feathers, snail-shells, bleached bones, anything, in fact, containing colour. When it is remembered that Australia is the very paradise of parrots and gaudy-plumaged birds, it will be seen that the little artist cannot lack materials to satisfy his taste for ornament; nevertheless, we are told that he goes for a considerable distance for some of his decorations.

When the structure is completed he sits in it to entice the female, fully aware, no doubt, that the fair are attracted by a handsome establishment. Be that as it may, the couple speedily commence running in and out of it, with as much sense, and probably with as much enjoyment, as light-heeled bipeds perform a galop. At the present moment, however, the male bird, bereft of his companions, seems careless of his bower, which is in a most forlorn condition—a ball-room, in fact, a day after a fete. May a new companion speedily arrive and induce him to put his house once more in order! The satin bower-bird, like the magpie, is well-known by the natives to be a terrible thief; and they always search his abode for any object they may have lost. "I myself," says Gould, in his account of these birds, "found at the entrance of one of them a small neatly-worked stone tomahawk of an inch and a half in length, together with some slips of blue cotton rags, which the birds had doubtless picked up at a deserted encampment of the natives."

Scarcely a less interesting bird is the brush-turkey. In appearance it is very like the common black turkey, but is not quite so large; the extraordinary manner in which its eggs are hatched constitutes its singularity. It makes no nest, in the usual acceptation of the term, but scratches decayed vegetable matter into a pyramid with its feet. It then carefully dibbles in its eggs at regular intervals, with the small end downward, and covers them over with the warm fermenting gatherings. The pair in the Gardens, shortly after they were received from Australia, commenced making one of these hatching-mounds, which, by the time it was finished, contained upwards of four cart-loads of leaves and other vegetable matter. After the female had deposited sixteen eggs, each measuring not less than four inches in length—an enormous size, considering the bulk of the bird—the male began to keep watch over this natural Eccaleobion, and every now and then scratched away the rubbish to inspect them. After six weeks of burial, the eggs, in succession, and without any warning, gave up their chicks—not feeble, but full-fledged and strong: an intelligent keeper told us that he had seen one fly up out of the ground at least five feet high. At night the chicks scraped holes for themselves, and lying down therein, were covered over by the old birds, and thus remained until morning. The extraordinary strength of the newly-hatched bird is accounted for by the size of the shell, which contains sufficient nutriment to nourish it until it is lusty. Unfortunately all the young but one have perished through various accidents quite independently of temperature; and the next brood will probably be reared. As both the flesh and the eggs of these birds are delicious, Mitchell is anxious to naturalize them among us. In fact, one of the objects of the Gardens under the enlightened management of the Secretary is to make it what Bacon calls, in his "Atlantis," "a tryal place for beasts and fishes." For centuries a system of extermination has been adopted towards many indigenous animals; the wolf and buzzard have quite disappeared, and the eagle is fast being swept away even from the Highlands of Scotland—so rapidly, indeed, that Gordon Cumming is anxious, we hear, for the formation of a society for the protection of its eggs. Noxious animals have been replaced by the acclimatization of many of the foreign fauna, which are either distinguished for their beauty or valuable for their flesh. This trans-

fer, which adds so much to the richness of the country, can be vastly accelerated through the agency of these Gardens, which are a kind of "tryal ground" for beasts, as the fields of some of our rich agriculturists are for foreign roots and grasses, in which those likely to be of service can be discovered, and afterwards distributed throughout the land.

(To be continued.)

Epistle of George Fox.

I wrote also another epistle to Friends, to warn them to keep out of the spirit that wrought in John Perrot and his company, against the truth,—

"Dear Friends,—Dwell in the love of God, and in his righteousness; that will preserve you above all changeable spirits, that dwell not in the Truth, but in quarrels. Avoid such, and keep your habitations in the truth. Dwell in the truth, and in the Word of God, by which ye are reconciled to him. Keep your meetings in the name of Jesus Christ, who never fell; then ye will see over all the gatherings of Adam's sons and daughters, you being met in the life over them all, in which are your unity, peace and fellowship with God, and one with another, in the life, in which ye may enjoy God's presence among you. So remember me to all Friends in the everlasting Seed of God. The fellowship of all those that are got into fellowship in outward things, will corrupt and wither away. Therefore live in the gospel, the power of God, which was before the devil was. This fellowship in the gospel, the power of God, is a mystery to all the fellowships of the world. So look over all outward sufferings, and look at the Lord, and the Lamb, who is the first and the last, the Amen; in whom farewell." 1664. G. F.

For "The Friend."

We think that the farmers in our country miss of both pleasure and profit by neglecting to give some little portion of their time to the introduction and cultivation of other sources of human food than the products of the field. We therefore offer for "The Friend" the following extracts taken from Allen's "Rural Architecture," published in New York, as suggestive of a construction easily effected and very ornamental, but which is seldom met with in our country.

Fish-Ponds.—Wherever water in sufficient quantity can be introduced by a side-cut from a stream, by damming the stream itself or by drawing it from a large spring, and the face of the ground in the vicinity of the house can afford a suitable place, either by enclosing a natural hollow or ravine by a dam, or by excavation, a fish-pond is well worthy the attention of a country resident, even if he be but a small farmer. As an ornamental feature of the place, it is of the most agreeable character; its utility will be unquestioned. The size of the pond is immaterial, beyond half an acre in area,—less it should not be—and if it embrace even twenty, thirty, or fifty acres, provided the proprietor can afford to devote so much land to that object, it will be all the better for the fish, both in numbers and in quality.

The depth of water may vary—no matter how deep—but the deepest part should not be less than ten feet, that there may be a cool retreat for the fish in summer, and a warm resting-place in winter; and if a depth to that extent can be made close to the margin on a part of the boundary, it will be all the better, as the fish may then enjoy the overhanging shade of the bank. The shore should be undulating if possible; irregular in its outline, and a part of it shaded by trees and shrubery, as fish love shade as well as sunshine. A part of the shore should be shallow, and shelve off gradually into the deep water, and if partly grown up with rushes, or lying on a smooth, clean sand or gravel, it will accommodate the different varieties of fish to bed and spawn upon; some preferring the shady and muddy bottom of the rush beds, and others the pebbly, clear and sunny floor of the pond for that object. The temperature of the water will vary, according to its depth and proximity to the shore, from ten to twenty degrees at any given time, thus affording accommodation to different varieties of the fish which may inhabit it in the various conditions of breeding, growth, and feeding, as they are enabled to treat themselves in their natural haunts in wild waters.

According to the clearness, temperature and purity of the water, will depend the selection of the kinds of fish which are to inhabit it. If the soil forming the bed of the pond be light, and clean, and stony, and the water be let in from a spring, or a spring brook of a low temperature, the Speckled Trout, and the cold-water fishes which are found in the same natural waters with them, may be introduced. Yet for trout the water should have some current. They are a playful and active fish, and nothing delights them more than the bubbling water of a spring, or the rapid shooting of a stream over a rugged bed.—Still in cool and clear water, a pond will satisfy them if the circulation be such as to avoid stagnation. The trout, too, love a deep hole, under a shaded bank, by the side of a projecting rock, or beneath the roots of a huge tree. There the larger ones love to gather, and from such haunts are the finest specimens to be drawn with the hook. They love to spawn in clear eddies, in sunny spots, over a stony or sandy bed, where their young fry can feed upon the animaleulæ and insects which play about the margin.

The Yellow Perch, a beautiful and delicious fish, may also be introduced into clear and cool water. It is quick and active in its movements, bites readily at the hook, and is exceedingly prolific. In the spring and summer season it loves to lie among rushes on the margin of a gentle-flowing stream or a still pond, when it spawns and breeds. The perch will thrive in water too warm and sluggish for the trout, but like the trout it loves to retreat and hide itself under a bank in the deep shadow during the day.

The Yellow Carp (the gold fish,) is a beautiful creature to throw into the pond. They are not a fish of prey upon its fellow, but live chiefly on insects and worms. They may be domesticated like the perch, and fed from the hand, and called by a bell to their accustomed feeding places in the pond. When turned out at large, their progeny will change into silver and brown varieties of color, while some of them will retain the deep orange of the originals. On the whole they are a beautiful and interesting fish, and should always be introduced into the pond.

In dark waters, resting on an oozy or muddy bottom, the European Carp is a capital and appropriate fish for propagation. It feeds like the yellow carp, chiefly on water worms, and has a "sucker" mouth, and grows to the weight of five, ten or twelve pounds.

The Mullett is also a good fish and of equal size to the carp, and when the waters are cold, of the finest flavour for the table. In warm weather, its flesh is apt to become soft and flavourless. The mullet also takes its food by suction. It is a fish of exceeding beauty, having large scales of most brilliant varying shades of silver, purple and yellow, which give it an uncommon richness in appearance. These "sucker-mouthed" fish do not take the hook like the trout, the perch, or the bass, but may be caught by the net, or spear, as they lie in the shallow water near the shore, either in the day-time, o torchlight at night.

The Silver Eel may also be put into the mu bottom pond, but when confined, they make havoc with the other fish, as well as with y ducks or goslings, if they are permitted to swi it. Although a migratory fish, they will remai confined waters, but they have too many disag able qualities in their social relations to be the c panions of the better fish that we have named.

In all waters where edible fish are kept, sm varieties should be introduced, as the Chub, Sun Fish or Roach, the Dace, the Shiner, the Sh and the Minnow; they are prolific in breeding, furnish abundant food for the Bass, the Trout, the Perch, which fatten upon them. The larg these yield the finest of sport to the children, their pin hooks and thread lines if they hav better. They are a nice pan fish also, tating multitude of their little bones; but fried to a c they are seldom in the way.

In ponds of sufficient extent, fish may be and propagated to profit, aside from supplying family with so great a luxury in food as fresh are usually esteemed. They may be fed with offal meats of the slaughter-house or the farm with balls of flour or meal, boiled or baked. T may be called to a particular point of the pon feed at regular hours, if they become accustome it. Such extra feeding will give them an ea and increased growth, and having less need to upon the smaller fish, the stock of course wil largely increased.

The feeding and care of fish will also be a so of pleasure and amusement to the members of family; and while away many an hour of leisu idleness that might otherwise tempt away the you ones to resorts of dissipation or vice. In s aside from its useful objects, we would have fish-pond, as we would the dove-cote or the rabb to give pleasure and variety to the farm, an cluster around it all the endearments with w life in the country should be surrounded.

To give the fish-pond its most ornamental feat as an object of interest or beauty, it should be tially clothed with trees and shrubs. In tre would select the soft or water maples, the will the water, or black ash, the birch, and the low poplar. In the way of shrubbery, the black a the wild rose, and the osier willow, make a be ful fringe to a water margin. A certain expre of wildness should be given to the pond, where of any size, and if it have some hidden nooks recesses difficult to approach from the shore, it be all the better. Fish love seclusion. Indee pond haunted on every side by the foot of ma the tread of animals, is but an indifferent spo their welfare, and the more it can resemble, in ward appearance and keeping, the wild wate the river, the lake or the natural pond, the congenial will it be to the tastes and habits of fish, and of course more profitable to the propri

It is scarcely necessary to add that the p should have an outlet of sufficient capacity to le its surplus water, and be thoroughly secured ag accident in bursting away, as an occurrence of kind might in a few hours, destroy the labour solicitude of years.

Avoid company where it is not profitable or n sary, and on those occasions speak little and Silence is wisdom where speaking is folly, and al safe. Some are so thoughtless as to interrupt anticipate those that speak, instead of hearing thinking before they answer; which is uncivi well as silly. If thou thinkest twice before speakest once, thou wilt speak twice the better f

For "The Friend."

William Dewsbury.

William Dewsbury was among the first Friends, like George Fox, was convinced, without incidental means, of the fallen condition of unregenerate man, the necessity of being brought out of order to be a partaker of communion with and that this change can only be effected by baptism of the Holy Spirit, which, like fire, consumes the corruptions of the heart, and sanctifies it a temple for the Lord to dwell in. He was at Allenthorpe, a village near Pocklington, the East Riding of Yorkshire, early in the 17th century; it would seem by calculations of his age his marriage, to have been about 1621. His acts appear to have been religious persons; and doubt were instrumental in cherishing that susbility of mind, which formed at an early age ding feature in his character. His father died the son was only eight years old; but prone flection as he was, and not too young to be ble of the loss he had thus sustained, the imion did not pass off so quickly as is usual with ren. For while, he was lamenting with tears the solemn and affecting event, he heard what ared to him a voice, which said, "Weep for lf, for thy father is well." So powerful was ffect produced on his mind by this extraordiincident, that from that time forward he spent hours, which in childhood are usually de to play, in prayer and fasting, under a sense s lost and undone condition.

is not one of the least remarkable particulars e life of William Dewsbury, as was also the with other early Friends, that almost in his infancy, he was thus by a power not his own, t his own command, made deeply sensible of epravity of our fallen estate. As he advanced ears, he became increasingly sensible of the pt propensities of his nature; and this was his amnation, that he lived without the knowledge e fear of God; and after many years' refleche had to lament the transactions even of his ish days, although there is no reason to appre he exceeded the ordinary levity of young peror in his conduct went at all beyond what is nonly tended innocent at his age. In this ner he was given to see the indispensable ne y of that change of heart, which in due time, elding obedience to the further manifestations vine light and grace upon his mind, was fully ght about to his inexpressible joy; and which r the gospel is denominated, a being born again ncorruptible seed, by the Word of God, which n and abideth for ever."

a tract which he wrote in 1655, while in hampton jail, to clear the truth from lies laid speaking of his condition before he had exnced a change of heart, he says, "In that state d, delighting in pride and pleasure, in lightand vanity as all do who are in that nature, I was about eight years of age. Even before time, the light in my conscience did witness ist me, and caused some trouble in me. But parted from the light, and followed the counsel y own heart, which led me into vanity, and to without the fear of God. About the time I ight years of age, the word of the Lord came e,—'I created thee for my glory—an account must give me for all thy words and actions done e body :' which word enlightened my heart, and ed in me the book of conscience, wherein was en all that I had done ever since I had had remembrance. When I had read my condihow I had lived without God, who had created r his glory, the word of the Lord came unto me, hall the axe boast itself against him that heweth therewith, or shall the saw magnify itself against him that shaketh it? As if the staff should shake itself against him that lifteth it up, or the staff lift up itself as if it were no wood?" And by the power of the word of the Lord that spake in me, my understanding was enlightened, and my conscience bore witness that such was my condition. I had lifted up myself against the living God, in living without his fear, who created me to live in obedience to him; I, on the contrary, had lived in disobedience until that day. Whereupon deep sorrow seized on me, and I knew not what to do, to get acquaintance with the God of my life."

These divine intimations and convictions were made upon his mind between the ages of eight and thirteen; by which was exemplified the Scripture truth, that it is sin which has made separation between man and his Creator; and also that the grace of God begins to bring him under condemnation for it, at times, without the intervention of human aid, at quite an early period of life. Under these powerful impressions, William Dewsbury endeavoured to alter his course. He ceased from what he was now led to consider his vain conversation in which he had hitherto lived, and became thoughtful and serious, far beyond his years. He began to read the Holy Scriptures, and other books on religious subjects from his own choice, and at the same time to mourn and pray to God, although, as his account states, he had received no clear understanding as to where He was to be found. It is evident, however, that the mind of this youth, under the quickening and heart searching operation of divine grace, was wonderfully opened to the sight of his spiritual condition. With David, his soul was athirst for God, for the living God, and his cry in effect was, "When shall I come and appear before God?" It was in vain that he availed himself of opportunities of learning through the public teachers of religion and other outward means, what he was anxious to know and to enjoy in himself. If his mind had been prepared for the reception of such knowledge, the outward and carnal views of that class of persons, were not calculated to satisfy his seeking spirit. He describes them as viewing the Saviour with regard only to his outward and visible appearance, wholly losing sight of that which is inward and spiritual, as set forth in the Holy Scriptures.

When he inquired of these professors for Christ, whom beyond all things he desired to know, they told him his coming would be from heaven, meaning the firmament above us, and casting their eyes upwards, intimated in that significant way, to what point their own attention was directed. Thus these ministers of the letter failed in affording to the inquiring mind of the youthful Dewsbury, that instruction which his soul was longing for; and the experience of many subsequent years proved to him beyond question, that such a knowledge of the Father and the Son as is life eternal, was not to be obtained through such physicians of no value. His strict attention to outward observances, so often enforced by professors in attempted imitation of the saints of old, but not in the same spirit and life, in fasting, prayer, and in various other particulars, were equally unsatisfactory to him. His soul was in trouble, because of sin; and he found that no sacrifices which he could make, would avail to satisfy the Divine justice, or afford him peace. In the sentence of condemnation which he now felt within him, and in the utter impossibility which he found, with all his endeavours, of working out his own peace, was opened to his understanding the mystery of the cherubim, placed at the east of the garden of Eden, and bearing a flaming sword, which turned every way, to keep the way of the tree of life; by which sword, the righteous law of God, justice was executed upon the transgressing nature in him.

Are we not reminded by the outward views held up to this young man by professors in that day, of the tendency among our own professors to look back at the beggarly elements and creaturely performances, and the willingness of many to reject the spiritual inward religion which crucifies to the world, and the world unto us, and to substitute a belief in Christ as afar off, and as having done the work for us without us, instead of opening the heart to the sword of his Spirit, that the transgressing nature may be slain, Satan cast out, and the kingdom of the Son of God introduced there. The fleshly man loves ease and the friendships of the world, and a religion that will give little trouble, and not set the world against him. He would be called by the name of Christ to take away his reproach, but is ashamed to confess Him in a humble self-denying walk in his fear?

(To be continued.)

Unknown Voices.

For ages, all the lower tribes were curtly classed among dumb creation. Mollusks, it was said, had neither eyes nor ears, the cuttle-fish only excepted; their life was a mere dream; they were doomed to eternal silence. Now, we have learned to admire the beautiful structure of their eyes; now we know that they hear, and with an ear not only open to sounds, but able to distinguish the depth and volume of voices. In some shell-fish, the ear is a marvel of beauty; and even the lowest have at least one or more tiny chambers in which to catch the faintest sound, and a special nerve to carry it to their imperfect mind. A thunder-clap frightens the lobster to death; and the pirates of the north used to threaten the fishermen with the firing of a gun, which would kill their rich freight in a moment, and render it unfit for market.

Ants, also, are not devoid of such a sense. When the termites are busy building their gigantic houses, watchmen are seen to stand from distance to distance. Every two minutes, with truly marvellous appreciation of time, they strike their tiny tongue against the hollow wall. Instantly a loud hissing is heard, uttered by the labourers all over the vast building; and, with double zeal, and renewed vigour, they work in passage and chamber. The proud soldier-sentinel looks carefully round, to see that all are duly employed, waits his appointed time, and then repeats the curious warning. Bees are lovers of music, and know the voice of man. Huber, who, though blind, knew the strange people better than we who have eyes, tells us how they listen to the command of the "bee-father," and follow him wherever he calls them. This fact is well known in the East, where the owner draws them thus from their hives into the field, and leads them back again by a hiss or a whistle. Hence, "it shall come to pass, that the Lord shall hiss for the fly and for the bee that is in the land of Assyria."

How easily spiders are made to know the voice of their master is familiar to all, from many a sad prisoner's tale. When the great and brilliant Lauzun was held in captivity, his only joy and comfort was a friendly spider. She came at his call; she took her food from his finger, and well understood his word of command. In vain did jailors and soldiers try to deceive his tiny companion. She would not obey their voices, and refused the tempting bait from their hand. Here, then, was an ear, not only, but a keen power of distinction. The despised little animal listened with sweet affection, and knew how to discriminate between not unsimilar tones! So it was with the friend of the patriot,

Quatremere d'Ijonville, who paid, with captivity, for the too ardent love of his country. He also had tamed spiders, and taught them to come at his call. But the little creatures were not only useful to him, but to the nation to which he belonged. For, when the French invaded Holland, the prisoner managed to send them a message, that the inundated and now impassable country would soon be frozen over, so that they would be able to march over the ice-bridged swamps and lakes, for spiders, true barometers as they are, had taught him to read, in their queer habits, the signs of approaching weather. The frost came, and with it the French, Holland was taken and the lucky prophet set free. The spiders, alas! were forgotten.

Even the "hateful toad" has been the captive's friend and companion, and shown itself endowed with a fine ear, and remarkable talents. They come out of the dark night of their holes, when their self-chosen master's voice is heard. They take flies from his hand; but, what is the strangest of all, they actually learn to measure time; for more than one well-authenticated instance speaks of their having appeared only at stated times, when the jailor was absent, and all was safe.

Vile, venomous serpents and their kin, have an ear as subtle as their tongue, and show a curious love of sweet melodies, and gentle words of affection. The hooded snake, as many of us have seen in the East Indies, is fierce and furious when first captured. But the so-called conjuror rouses her wrath still more by blows and threats; the next moment, however, the blandest words woo and win her heart, and weave a charm which even the crafty snake cannot resist. Anon he raises his hand as if to strike; she follows it with wistful eye and playing tongue. It is a sight of strange, irresistible beauty, this combat between man and serpent. Each watches with intense attention—the dusky Indian ready to strike with brutal force, the cunning reptile waving in graceful curves, raising the strange spectacle-mark that surrounds her glittering eyes, and gathering venom for the fatal bite. But man remains the master. Now with soothing words, and now with soft caresses, he tames her fierce temper. Then he calls in the aid of music, and soon the animal raises her head as if in a rapture of enjoyment,and in a short time learns to weave quick mazes in the air, to twist and twine in most beauteous lines, and follow the master's hand wherever it bids her. Pliny tells us of sons of the African desert, who, with their eyes' glances alone, could rule over serpents. That race of men is lost; but many a Nubian may be seen at the upper falls of the Nile, who can imitate, with surprising precision, the call of the reptiles, and tempt them to come forth from every corner and crevice.

Vipers, also, and adders, are neither deaf nor dumb, and cannot help listening to the voice of temptation. They were, it is well known, formerly much used in medicine; and the precious Theriak, known even at the time of Nero, and still manufactured in Venice, Holland and France, consists mainly of the flesh of vipers. So, poor persecuted animals, they are caught in all countries, and, who would have thought it?—almost always by means of their acute hearing. In Italy, grim, swarthy men, of gipsy cast, are seen to stand in the centre of large hoops, and then to indulge in strange, fanciful whistlings. After a while, an adder is seen gently to glide up; another, and still another appears, no one knows whence; and all, gazing with glittering eye at the quaint musician, raise their spotted bodies up against the magic hoop. The deceiver takes them, one by one, with a pair of tongs, and thrusts them into a bag that hangs on his shoulder. The poor, deluded vipers are then carried to town, and kept by druggist and doctor, or sent in boxes filled with sawdust, alive all over the world. The French, of all nations on earth the most cruel to animals, have a still more wicked way of catching adders. They take the first they obtain, or any other snake they can seize upon, and, throwing it into a kettle of boiling oil, there roast it alive. The fearful hissing of the tortured creature is heard by its kindred; they come from under sunny banks, from the low furze and scrubby bramble bushes, and as they approach they are eagerly seized with hands defended by leather gloves. Some have said—men of Maine, we surmise—that it serves them right, because they are very intemperate reptiles. Naturalists—wine-bibbers themselves—have placed vessels filled with wine under hedges, and near piles of stones; the thirsty vipers come from all sides, and, soon getting drunk, fall into the hands of their captors.

Fish have no visible ear, it is said, and no external avenue for sounds from a distance. Still, they hear with great acuteness. On the continent of Europe, few castles and villas are without the favorite pond, and its broad-backed carp, and speckled trout. They all learn to obey the ringing of a bell, and come in eager haste to seize the morsels that young and old are fond of seeing them catch. Lacepede even speaks of some carps of venerable age that were kept in the gardens of the Tuileries for more than a hundred years. They would come not only at the usual signal, but actually knew the names that were given them, and rose to the surface as they were called. They were, however, haughty and proud, for they listened only to those they loved, and in vain were sweet words, in vain even tempting morsels, offered by strangers. The royal pensioners disdained to receive alms; they took only the crumbs that fell from the table of their master, the monarch. But even plebians among fishes hear; and it is not the fastidious carp only that cannot bear the grating sound of sawmills, and has his nerves shaken by the firing of guns. Sturgeons also, are frightened by loud cries, and thus driven into the fisherman's net; and the bleak-fish detests a drum so that he rather surrenders than endure its abominable rolling. An Italian has, of late, proved, in a brilliant manner, that fishes can not only hear, but actually obey, and execute orders; that, in fact, they show much higher endowments than they have heretofore beenthought to possess. He has tamed a variety of fishes, from the humble tench, to the gorgeous goldfish of China; and, as he bids them, they come and go, they rise or sink, and display their rich, ever-changing colors. Nay, they perform a miniature drama: a pike seizes a trout, and lets it go or brings it up to the surface, as the master commands with his voice.

It needs no proof to establish the hearing of higher animals; but even the lowest among them, and those that are almost mute, show their appreciation of sounds when carefully watched. The shapeless hedgehog, when tamed, will uncoil at the word of his owner, and the grotesque seal raises its uncouth head, with such beautiful eyes, high out of the water, to listen to music on shore. It loves to hear gentle voices, and is grateful for kind words. Of all things else, they bind it firmest to its master, and call forth its warmest affections. The tiny mouse, that finds a home in the hut of the Alpine herdsman, becomes there so tame, that it points its silky ears, and approaches at the whistle of the Senner, when at night he returns to his meal and his rest. Even with us it has been known to come timidly out of its corner to listen to a song.

The ancients say much of the delight with which the grazing herd listens to the flute of the shepherd. The Swiss, on his meadows and Alps, also knows full well, how exquisite is the ear of his magnificent cattle. There, in far greater freedom than in the narrow valley below, in the pure, bracing air of lofty mountains, with a clear, blue sky above, and rich, fragrant pasture around them, all their senses are sharper, all their instincts more fully developed. The leading cow, with the largest of bells, is unconscious of her honour and station. She shows it in her more stately gait, she affects a proud and haughty carriage. Wo to the bold intruder who should dare to precede her! But wo also to the wanderer from another herd! She knows, as they all know, in an instant, the tone of a bell that belongs not to their set; and, with each curiosity, often with savage hatred, they run to meet the stranger, and show her no mercy. Oh! the grief when the bell is taken from her. As upon leaving the stable of her home, or her own favourite pasture high on the mountain, when she has to part with her love and her pride she will weep bitter tears; and many are the instances of cows that have died when deprived of their harmonious ornament.—*Putnam's Magazine.*

For "The Friend

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 268.)

MARMADUKE COATE.

Marmaduke Coate, the son of Marmaduke and Edith Coate, of Hambridge, in the county of Somerset, England, was born in the year 16[illegible]. Whilst yet young, his parents were convinced of the Truth as held by the people called Quakers, and he was evidently brought up "in the nurture and admonition of the Lord." His parents suffered much in support of the doctrines of the Lord Jesus Christ, being fined and imprisoned. The sufferings of his father, at least as respects bodily confinement was unusual, even in that day. For tithes his imprisonments were long, and the spoiling of goods not small, but through all he continued faithful, bearing an honest testimony by his walking truth, and cheerfully suffering for it, and leaving seed behind him, to bear similar sufferings in the same blessed cause.

In the Fourth month, 1670, Thomas Whitehead and Jane his wife, being at Yeovil, held a meeting at the house of Henry Lavor, in that place. A magistrate named Helliar, with his officers and some soldiers, came where Friends were assembled, and although it appears that nothing had been said, yet he turned the Friends out of the house, and conducted them prisoners to a neighbouring inn. As they passed along the street, Thomas Whitehead exhorted those about them "to repent and fear God." His wife also made some similar remarks. For this they were each fined £20, and the money was collected off the Friends, who had assembled at the meeting. Marmaduke Coate, the elder, was there, and being a man of substance, a portion of the fine was £20.

In the Eighth month, the same year, Marmaduke was sued for tithes, for which, as he could not conscientiously pay the demand, he was cast into prison at Ilchester, where he was found, in the Fourth month, 1678, by John Whiting, who was committed to that place. Henry Walrond, whom John Whiting characterises as the greatest persecutor in the county of Somerset, was particularly severe to Marmaduke Coate, because being a man of property, he could the more easily make unrighteous gain

of him than his poorer neighbours. During armaduke's long imprisonment for tithes, on one casion having a little temporary liberty allowed m, perhaps by the jailer, to go and look after his airs at home, Walrond committed him again, though already a prisoner in the eye of the law. any were the distraints he made on the goods of is innocent prisoner, until on one occasion meet- g with a check, he confessed to Marmaduke that thing prospered with him, and promised that he ould persecute no more. This fit of repentance as soon over, and afterwards he was even more tter than before, particularly towards Marmaduke. e had been a man of property, with a fair estate, d a fine noble person. But when he put his nds to the work of enriching himself, by spoiling s honest neighbours, everything went against m. He became so poor at last, that no one would ust him for a sixpenny loaf, and he had to spin make a pitiful subsistence before he died. Whit- g makes concerning him, an old saying, "Such a rifty trade is persecution, that it leaves men never friend in heaven or on earth." After stating at Walrond "died miserably poor, as well as iserable otherwise," he gives a saying of Walter aleigh,—"These are the men that sought the isery of others, and misery found them out."

In the year 1682, being still in prison, Marma- ike Coate, John Coate, probably an elder brother, d a number of others prepared the following ad- ess:—

"To the Judges of Assize, in the County of So- erset.

"The representation of the people of God, called uakers, in humility,

"Sheweth,

"That we profess faith in one only God, through r Lord Jesus Christ, whom we worship in his pirit, according to the Holy Scriptures, and in the adings of the same, are taught to love God above l, and our neighbours as ourselves, and to lead a uiet and peaceable life in all godliness and hones- y; and do own Charles the Second to be chief agistrate of this kingdom, and other his dominions, s being eminently preserved and brought into the overnment thereof, by the immediate hand of God: nd do still resolve to be subject to him, and those authority under him for conscience' sake, as good rotestant subjects, truly desiring to answer the ast end of government, which is for the subduing f sin and vice, and encouragement of righteous- ess and virtue.

"Yet notwithstanding we have been, and many f us are still exposed to such perils and sufferings s must inevitably bring many peaceable and in- ustrious families, who desire the good of the king nd kingdom, to utter ruin and destruction, and iat only for their pure conscience toward God, before whom we must all appear, and give an ac- ount, and receive a reward according to the deeds one in the body,) and that by laws made against apists, or meetings to plot and contrive insurrec- ons, under pretence of religious worship, and sedi- ous conventicles, which principles and practices re utterly deny and detest, as our peaceable de- ortment under many great sufferings, by those ormerly in power, and since also, may sufficiently anifest. Some few particulars of our late suffer- ngs annexed, are presented to your consideration, or this end, that as Providence orders your coming his circuit to do justice, you may not be altogether nacquainted with our sufferings, but may use your uthority to relieve the oppressed, and put a stop o the cruel proceedings of our oppressors; at least iscountenance such unmerciful practices. That o ye may appear to be such as are a terror to vil-doers, and a praise to them that do well, which is truly acceptable to the Lord. Therein his peace and blessing will be with you, which is the earnest desire and prayer of the innocent suffering people aforesaid.

JOHN COATE,
JOSEPH LYE,
MARMADUKE COATE, &c."

Marmaduke Coate, the younger, the subject of this memoir, on the 11th of the Ninth month, 1684, was taken at a meeting at Gregory Stoke, by Walrond, and sent to Ilchester prison, where his father still was. On the twenty-sixth of the same month, Edith Coate, a daughter of Marmaduke, the elder, being with others at a meeting in Ilminster, to worship God in spirit and in truth, as they had for many years regularly done, Henry Walrond came with his troop, arrested a number of whom Edith was one, and the next day committed them to prison.

At the Sessions, in the Eleventh month, eighty-three of the Friends, in the Somerset prison, were liberated by court, and in the following month, thirty-two more were released by the jailer. Among these last appears to have been Marmaduke Coate, the elder. He was, however, through the instrumentality of his persecutors, in again for tithes before the month had expired. Whilst a prisoner for tithes, he was indicted for absence from the parish place of worship, and fined for a breach of law, which he could not have prevented.

In the Sessions held in the Fifth month, 1684, at Bridgewater, in Somerset, the prisoners again addressed the justices, who discharged several of those then recently committed. Again, in the Sixth month, they addressed the justices appointed to hold the assizes at Wells. Still Marmaduke was kept a prisoner. In this summer his beloved daughter Edith was taken sick and deceased. We know not whether the privilege was granted him to take a last farewell of her or not, but we know that he who pitieth those that fear him, is a God of comfort, and able to consider his faithful children under every trial that can come upon them. Walrond fined many of the neighbours, who attended her burial.

King Charles the Second dying, his brother James came to the throne, and being inclined to favour the Catholics, he was willing to favour all who, for dissent from the Church of England, were in prison. He put forth a proclamation for a general pardon on the 10th of the First month, 1686, and as the executive part thereof was committed to the justices, Friends in the Somerset prisons prepared a statement and address to be laid before the the Quarter Sessions held at Wells, on the 30th of the same month.

(To be continued.)

From Chambers' Journal.

"Half a Second."

(Concluded from page 267.)

A compatriot of our own—Meikle, a Scotchman—devised a simple contrivance by which the costly apparatus of the French savans was superseded, while far greater accuracy could be attained in the computations. He caused a circular and solid wheel to revolve with regular motion once in every second. Choosing a dark but clear night for his operations, he placed a candle behind the wheel, near whose edge he had previously cut a narrow slit or opening. As the wheel revolved, the light was shown through this aperture like a flash once per second, and then instantly obscured. At the same time, a projecting tooth fixed to the wheel struck a quick sharp note upon a bell; also one in each revolution. Thus, in every second there was a flash of light and a stroke of sound recurring with perfecting regularity. The observer then placed himself before the instrument on a spot where the light and the sound reached him together. Retiring further off, he found that the bell-note lagged: the distance was greater, and the light arrived before the sound. Still retreating, however, he arrived at length at another spot where the two came together again; only that, in this instance, the flash of one revolution coincided with the stroke struck a second before. The interval between the two points showed precisely the distance travelled by sound in one second of time. If the observer removed yet further, the flash and note were once more separated, and were again united upon reaching the point where the light caught up the sound which had been two seconds on its journey. By this device, not only is it possible to multiply the observations easily and indefinitely—the single flash and report of a cannon being replaced by many hundred repetitions of light and sound—but the influence of surprise is quite superseded. The observer need not stand with attention painfully on the stretch, to catch first the flash and then the report as they arrive, but may coolly move to and fro, watching the light and listening to the toll as they are visible and audible every second, and fixing upon the exact spots where both appear to reach him in perfect concurrence. The net result of the observations and distances thus measured, is to assign 1142 feet as the space travelled over by the air-pulses of sound in a second of time, and in the ordinary state of the atmosphere. This velocity is equivalent to about thirteen miles a minute. It is hardly probable that the error in this computation should be so great as the fortieth part of a second. Practical uses of this acoustical fact are not unfrequent We have all learned that by noting the interval between the lightning and consequent clap of thunder, the distance of the electrical disturbance, and remoteness of peril, may be safely determined. From a similar observation upon the guns of an enemy, our sailors are able to ascertain the distance of his batteries, and regulate the range of their own broadsides.

Upon the lightning itself—or its tamed and domesticated relation, the electric spark—some computations of still more miraculous delicacy have been accomplished. The process employed owes its invention to Professor Wheatstone, though succeeding philosophers have varied and improved his apparatus. His principle is beautiful in its simplicity, and readily adapted to the various conditions of the problems to be solved. For instance, the professor wished to know how fast the electric current travelled along a wire. He measured, therefore, a mile of the wire, tipped both ends with brass knobs, wound up the whole length, so that the two knobs should be brought nearly close together, and then ran a stream of electricity in at one and out of the other ball, through the wire. The electric fluid, as its custom is, produced sparks as it jumped across to or from the balls, while sparks were developed in pairs, one at the entrance, and the other at the other at the exit of the electricity, very close in apparent position, but actually separated by a whole mile of wire. The exit spark was, therefore, later than the entrance one by the time taken up in travelling a mile. This interval was, however, too short to be perceptible; and to the eye, both sparks seemed to pass at the same instant. Mr. Wheatstone, therefore, aided the natural organ by a measuring-instrument of wonderful powers. He placed a small mirror on a spindle, which he caused to revolve with extreme rapidity. This mirror he placed in a proper position with respect to the balls above mentioned; and having darkened the room, sent a stream of sparks along the apparatus. Fast as the fluid shot along the

wire, one spark was found to be so far behind the other, that the mirror had partially revolved during the interval, and therefore reflected it in a different direction. Measuring this difference, and knowing already the rate of his mirror's revolutions, the professor succeeded in computing the time occupied by the electric current in travelling a mile, even though this time was less than the 200-thousandth part of a second. More recent experimentalists have refined on his idea, so far as to measure the electric time of travelling through twelve feet. They wished to determine whether the electric fluid passes more rapidly through water than air, and the former fluid was not sufficiently transparent to enable them to operate on a greater scale. Their improvement on Wheatstone's apparatus consisted chiefly in the contrivance of receiving the reflections into the optical field of a powerful telescope, instead of a bare screen. In the hands of MM. Foucault and Fizeau, this plan succeeded so well as to enable them to detect and appreciate intervals of time corresponding to the 77-millionth part of a second.

Another variety of the same principle was applied by M. Arago in measuring the duration of the flashes of lightning. A wheel was constructed of some black and roughened substance, with exactly 100 spokes or rays of bright silver stretching across it from centre to circumference. If the wheel be made to revolve pretty quickly, the silver rays will become intermingled, and the whole surface will appear bright and shining to the eye. Say that the revolutions are at the rate of 100 per second; then it will take a hundred times a hundred—that is, the 10-thousandth—part of a second for each ray to pass over the interval which separates it from its neighbour, so as to produce the impression of a wholly brightened surface. If the wheel so revolving in the dark be illuminated by a flash of lightning, it will accordingly appear entirely white should the flash last but to the 10,000th of a second; but as it does *not*—as, on the contrary, the white rays and black intervening spaces are defined with as much sharpness and clearness as if the wheel remained perfectly at rest—M. Arago was justified in concluding, that even the most brilliant and extensive flashes, which seem to embrace the whole horizon, are begun and over in less time than that. There might thus be 10,000 flashes of lightning while the clock ticked once, and yet not one of them begin before its predecessor had expired.

After its application to 'Heaven's artillery,' the same principle was applied to measure the performances of earthly ordnance. By the silver-rayed wheel we have just described, the duration of the flash from a cannon or musket—which signified the time taken up in the ignition of a charge of gunpowder—could be easily determined. Somewhat more difficult it might be to measure the velocity of the bullet as it issued forth from the mouth of the piece; yet even this was accomplished by a dexterous employment of electric currents. The projectile was shot through screens formed of delicate mesh-works of electrified wire, and placed at measured distances behind one another. As the ball passed through each screen, an electric current was let loose, and a spark emitted at the end of a conducting wire. This spark was received upon a steel ring, kept in rapid revolution, and left a trace upon it. Fresh sparks were produced as the bullet traversed each web; and the final position of the marks left on the steel ring showed how long it had taken to travel from screen to screen. This instrument was invented by a Prussian artillery-officer named Siemens. Its indications can be trusted to the 40-thousandth of a second; and upon the results so obtained, much of our modern perfection in artillery practice is based. If Prussia has held back from an active co-operation in the present war, we are yet indebted to her for some of the efficiency with which our allied soldiers and seamen crush the defences of the great enemy.

There is yet another branch of investigation—perhaps more extraordinary than any we have mentioned—in which minute measurements of time have been required and accomplished. Here, also, it is a German, Professor Helmheltz of Koenigsberg, who has achieved the desired result. The object in view is nothing less than to find the time expended in the production of sensation, or in the transit of perception through the subtile tissue of the nerves in the human body. Our frame is almost everywhere interlaced with minute nerves, through which we feel pleasure or pain, as the case may be; but the nerves themselves have no feeling of their own—they do but report occurrences to the brain, where the real seat of sensation is located. The brain, in its turn, causes its will to be performed by the muscles, which receive the sovereign commands from head-quarters through the same medium of the nerves. This nervous organization resembles a system of telegraphic wires, converging from all quarters towards some mysterious council-chamber, and thence again radiating to the several executive departments. When sensation leads to a consequent action—as, for example, when, upon feeling a blow, we knock down the striker in return—the result is brought about by a very complex series of operations. Thus the nerves report the incident—that is, the blow—to the brain; the brain perceives and resolves; its resolution is transmitted along other nerves to the proper muscles; and these, finally, by an independent mechanism of their own, perform the desired movements. Each of these operations requires time for its accomplishment; very little time, no doubt—in fact, so brief, as to be inappreciable by ordinary observation—but, nevertheless, quite susceptible of measurement by Herr Helmheltz's instruments. His apparatus is much too complex to be here described, but some of his results are sufficiently curious. When a galvanic shock is passed in a certain mode through the wrist, it produces both an involuntary impulse and a natural desire to clench the fingers. The first effect is caused by the direct action of the galvanism upon the muscular tissue; for the second, the news must get to the brain, and the order issues thence back again to the muscles. One action is therefore immediate, while the other requires time; and the consequence is, that a single shock occasions a double effect: the fingers are clenched twice, once involuntarily, and once 'by command' of the brain, with a distinct interval between the two motions.

As the result of innumerable trials, the professor states his belief, that the nerves communicate intelligence at a rate of 195 feet per second. If, therefore, we hurt our great toe, nearly one-fortieth of a second must elapse before we actually feel the pain. When the ear is the seat of injury, the brain gets the news so much the quicker. In the same way, an injunction from the sensorium will reach the tongue earlier than the hand or foot; so that, by the natural order of things, we are taught to speak before we strike. In animals of larger growth than man, the case is still more strange. A full-sized whale, it appears, cannot feel a wound in its tail until a second after it is inflicted, and takes another second in sending back orders to the tail to defend itself. It is all very wonderful. On one side, we find that 'a moment' can be divided into millions of distinct intervals; and on the other, we learn that our established maximum of velocity, 'as quick as thought,' is comparatively but slow-coaching after all!

For "The Friend."

"The love, power, and peaceable spirit of the Lord Jesus Christ, being the alone true authority of all our meetings, it is the fervent concern of this meeting, that they may be held under the sense and influence of that holy unction." "The more we experience a preparation of heart for the exercise of our respective gifts, the more amply shall we evince the *expression of the tongue to be seasoned with that living virtue and divine power, which proceeds from our holy Head;* and thus in conducting the important concerns of society, we shall be enabled to example the beloved youth in a manner which would demonstrate to them, that neither tradition, nor a mere outward education, can fitly prepare them for successors in the church of Christ." *Philadelphia Discipline.*

What kind of meetings can we expect to have if the speakers, for want of preparation, should not yet have received gifts from Him who ascended up on high, to occupy in his church but who act from the promptings of their own unsubdued wills, relying on their talents, education and standing among men as authority and qualification to speak in the church? Are speeches delivered without any divine authority, to be taken as the sense and judgment of the church? If the great Head does not preside and direct the speakers, would its conclusions have any more virtue and weight than the decisions of a debating society—and would an assembly controlled by unauthorized speakers, possess the characteristics of the church of Christ—and what kind of example would such be to the youth,—would they lead them to Christ and to his sheepfold, if they do not know him to be their own shepherd?

Preservation of life in shipwreck.—Amongst all the means proposed for the preservation of life from drowning, the most simple, efficacious, and easy of application, seems to have been nearly, if not wholly overlooked, in the wearing of an air-collar, round the neck. It cannot be too generally known, that the specific gravity of the human body is about three per cent. less than that of sea-water. Of this any one may be easily satisfied by going into the sea to a sufficient depth, when, on throwing his head a little back and taking the feet off the ground, the person will float with the face above water, for any length of time, without the smallest movement of any of the limbs, which, indeed, in swimming are only useful in propelling the body; but it must be observed that no part of the body except the head should be out of the water. It follows, therefore, that a very small matter is sufficient to counterpoise the weight of the clothes, for which purpose a collar, containing a small quantity of air, will be amply sufficient, which, if covered by black silk, would only have the appearance of the common black stock. The writer has found that the raising of more of the body, above the surface, by adding to its buoyancy, only subjects it to be rolled about most unpleasantly.

Death of an Eccentric Character.—On the 8th ult. says the *Leeds* (England,) *Intelligencer*, were consigned to their final resting-place, in the churchyard of Keighley, the mortal remains of one of the most eccentric individuals that ever lived. In fact, a parallel seems scarcely possible, of a man voluntarily going to bed in good health, and remaining there for a period of forty-nine years! The man's name was William Sharp, and he lived at a place called "Worlds," in the parish of Keighley. He was the son of a small farmer, and when thirty years of age he took to his bed and the room, which he never left till carried thence on the day of his funeral. The principal reason seems to have been a

trimonial disappointment. The wedding day s fixed. Accompanied by a friend he wended his y to the parish church, and there awaited the ival of the bride elect. But the bride never ne. The father of the damsel sternly and steadily used his consent. This preyed heavily on a mind t endowed with more than average intellect, and aring unmistakeable traces of hereditary singular- ; and the result was, that the young man confined nself to a small room, measuring about nine feet every direction, with the determination of spend- g the remainder of his existence between the nkets, which resolution he kept most unflinchingly. this dreary cell, whose only inlet for fresh air ring thirty-eight years was the door occasionally t open, did this strange being immure himself. e obstinately refused to speak to any one. His ther, by his will, made provision for the temporal nts of his eccentric son, and so secured him a nstant attendant. He certainly, physically at st, did credit to his food, for, though arrived at e old age of seventy-nine years, his flesh was firm, r, and unwrinkled, save with fat, and the esti- te of his weight was two hundred and forty unds. Shortly before he expired he was heard exclaim, "poor Bill, poor Bill, poor Bill Sharp!" e most connected sentence he had been known to ter for many a year.

Nothing does reason more right, than the coolness those that offer it; for truth often suffers more y the heat of its defenders, than from the arguments its opposers.

Seek not to be rich but happy: the one lies in gs, the other in content, which wealth can never ve.

THE FRIEND.

FIFTH MONTH 10, 1856.

Books, though silent, are very efficient companions r good or for evil. The mind conforms more or ss to the models presented by them for imitation, nd the tone of thought and feeling is greatly in- uenced by the authors, with whom we are in the abit of holding converse. To all who feel the im- ortance of cultivating a religious frame of mind, it highly desirable that ready access should be had o the works of those who have themselves been dis- iples of Christ, and have written of what their eyes ave seen, and their hands have handled in the ay and work of salvation. The conflicting Chris- ian, at times almost borne down with the trials ermitted to befal him, finds consolation and en- ouragement in the record of the close provings ndured, and the testimony to the all-sufficiency nd continued mercy of our Divine Master, left by hose who have preceded him in the same path of elf denial; while the young and inexperienced erive great benefit from the influence which reli- ious reading exerts on the natural disposition, and n giving a serious bias to the mind. It is equally rue, that where men or women are held up as nodels of Christian character, the history of whose laily walk gives evidence of their want of being horoughly initiated into the spiritual life of the gospel, those who admire and copy after them will be very likely to be but dwarfs themselves; and where such have been members of our religious Society, and have practically illustrated their want of a right appreciation, or a faithful maintenance of any of its testimonies, their works or their biogra- phies will be likely to produce in the minds of their inexperienced readers a corresponding disesteem for these testimonies, a laxity in conduct and conversa- tion, and to weaken the love of such for our Society.

Many of the productions of the press in the pre- sent day, even of those of a professedly religious character, and some having the sanction of names very popular amongst us for their accomplishments and supposed liberality, have a marked tendency to undermine a belief in the divine origin and un- changeable character of many of the scruples of our early Friends, and of the faithful among us, down to the present day, to strengthen the govern- ment of the Spirit of the world, and to blind the eye, which when rightly anointed, clearly discerns the continued necessity of the same simplicity and self-denial that has marked the footsteps of all true Quakers since the days of George Fox. To this cause may, we believe be attributed in part, the in- creasing departure from original principles and practices, especially as regards plainness in dress and address, becoming simplicity in living, and an entire avoidance of mingling in formal modes of worship, or countenancing a man-made and hireling ministry.

It is therefore a matter of great importance that Friends—especially young Friends,—should be able to obtain a full supply of diversified interesting works, free from these objectionable features, and tending to foster and confirm an intelligent attach- ment to the principles and testimonies which Friends both individually and as a religious body, are called to maintain.

On this account, we think the Book Store estab- lished some years ago, under the superintendance of the Meeting for Sufferings, the good supply of works approved by the Society, kept at it, and the con- tinued effort made to add to that supply, and pro- mote the distribution of these works, are of great value, and commend themselves to the liberal en- couragement of Friends everywhere. There is now quite a variety of books to be found there, treatises, biographies, and journals, affording all willing to peruse them, an opportunity of becoming acquainted with the origin of the precious testimonies that Friends are called to maintain before the world, and also with the suffering which it cost the primi- tive believers amongst us to uphold them unflinch- ingly, and to labour for the promotion of righteous- ness on the earth. We are well aware, that no- thing but submission to the operations of the Holy Spirit, in the heart, walking by the same rule and minding the same thing that so eminently enlight- ened and sanctified those true believers, can make any in our day, heartfelt partakers of the same Divine religion, and of the strength and consolation that it always carries with it, nevertheless we are persuaded that where Friends are careful to have reading of the kind we have alluded to practised in their families, a relish for it is early acquired, and it has no inconsiderable influence in producing and promoting a settlement in religious views, and a love for the household of faith.

We subjoin the report of the Book Committee for the past year.

"During the past year 3918 books and pamphlets have been taken from the store, of which 2452 were sold, and 1466 were gratuitously distributed.

"Two Preparative Meeting Libraries have been furnished with 22 volumes; 13 volumes were obtained for two First-day School Libraries; 30 for West-Town Library; 40 for "Library Associa- tions of Young Men for Religious Enquiry,"—one at Cincinnati, Ohio, one at Louisville, Ky., one at Lexington, Ky., one at St. Louis, and the other at New Orleans; 25 were given to the Workingmen and Mechanics' Library at West Chester, Pennsyl- vania; 6 to a Library at Atlantic City, N. J.; 24 to the Philadelphia City Institute, and 16 to two other libraries in this city; 36 were furnished to the State Library at Harrisburg; 9 to the State Lunatic Hospital, Maryland; 9 to the Yonkers' Library Association, New York; 44 to the Mer- cantile Library, St. Louis; 11 to the Library of the University of Illinois. Others were given to libraries at Pittsburg, Meadville, and Shoemaker- town, in this State. For many of these Institutions very full acknowledgments have been received, indicating that they considered the books as valu- able additions to their libraries.

"Twenty bound volumes and 17 pamphlets were given to a person going to Port au Prince, part of which were in French; 10 were obtained for per- sons in Indiana; 32 for Iowa; 12 for Ohio; 23 were for Canada; 2 for Kentucky; 3 for Illinois, and others were taken for persons in New Jersey, Delaware, and various parts of Pennsylvania. There has been given to professed teachers of religion 14 copies of Barclay's Apology, several of which were on their own application; also other works illustrating the principles of the Society, were obtained by these individuals who were residents of various States.

"During the year, 'The Original and Present State of Man, Briefly Considered, &c., by Joseph Phipps,' has been stereotyped, and an edition of 600 copies struck off; 250 copies each of George Fox's Journal, and Barclay's Apology, 500 Penn's Rise and Progress, 500 of the Ancient Testimony, and 1000 copies of Sewel's History, have also been printed. The latter work has been very generally purchased, 1300 copies having been disposed of in about 14 months, and principally to members of our Yearly Meeting.

"The sale and distribution of so large a number of books illustrates, we think, the advantage of having a Depository where the approved publica- tions of the Society may be readily obtained by all who wish to possess them. We are encouraged to believe, from the increased applications for them, that they may be read by more individuals than formerly. We have no doubt the general circula- tion and perusal they have received of latter years, has tended to correct misapprehensions respecting our religious sentiments in many sober enquirers, and in some instances removed prejudices which had been imbibed for want of correct information."

Philadelphia, Fourth month 17th, 1856.

SUMMARY OF EVENTS.

EUROPE.—News from Liverpool to Fourth mo. 19th. The only important feature of the news is the closing of the Peace Congress, which took place on the 16th. It was expected that the ratification of the treaty would be promulgated about the end of the month; the protocols be published, and the labours of the Conference made known in detail. The questions considered at the last sessions were, the free navigation of the Danube, the in- terior Regime of the Principalities and the arrangement of the Frontiers, and the situation of the Christians in Turkey. For these purposes, three Commissioners were appointed. Diplomatic movements of importance are said to be on foot with respect to Italy. The Austrian Ambassador was to go immediately to Rome on a special mission. The unfriendly feeling between Austria and Sardinia was increasing, and the former appeared disposed to occupy as much of Italy as possible. Additional Austrian troops were under orders for the Roman States, and the garrisons in Lombardy were to be increased.

RUSSIA.—The Emperor of Russia signed the ratifica- tions of the treaty on the 15th, and public thanksgivings were ordered throughout the country. Vast enterprises have been projected by the Government, intended to develope the internal resources of the empire. The stock for new Russian railroads is already in the London mar- ket, and is said to find favour with capitalists, the Rus- sian Government guaranteeing five per cent. to the stock- holders.

SPAIN.—On the 9th and 10th ult., a formidable in- surrection broke out in Valencia, but it had been sup- pressed without much bloodshed. It seems to have been excited by the drawing of the conscription.

GREAT BRITAIN.—On the evening of the 17th, the Lord Mayor of London gave a banquet in honour of the arrival of Geo. M. Dallas, the representative of the United States, at which many distinguished persons were present. The sentiments expressed by the American Minister, the Lord Mayor, Lord Stanley and others, were of the most friendly and liberal character. All of them deprecated any interruption of amity between the two nations. In Parliament, Lord Panmure stated in answer to a question by the Earl of Elgin, that the troops and munitions of war, which were about being sent to North America, were merely intended to replace those drawn from thence during the war, and were not designed as hostile towards the United States.

Liverpool Markets.—Cotton had been active during the week; the sales reached 126,000 bales, and prices had advanced $\frac{1}{4}d$. The market for breadstuffs was dull, and prices continued to decline. Western Canal flour, 29*s.* a 31*s.*; Philadelphia, Baltimore and Ohio, 33$\frac{1}{2}$*s.* a 35*s.* Breadstuffs and provisions generally were falling in price in all the European markets. The London money market continued stringent. Consols, 93$\frac{1}{4}$ a 93$\frac{1}{2}$.

NICARAGUA.—The forces of Costa Rica having entered the territory of Nicaragua, and taken the town of Rivas, were attacked in that position by Walker, on the 11th ult. After a sanguinary engagement in which both sides suffered severely, the troops of Walker withdrew, leaving the Costa Ricans in possession of the place. At the latest accounts, the latter were at Virgin Bay, and were threatening Granada. The transit, too, was in their hands, and a number of passengers who left New York on the Orizaba, have been compelled to return. President Mora, of Costa Rica, had issued a decree, declaring that foreign prisoners, taken with arms, should be punished with death. Under this decree, seventeen of the prisoners taken at Santa Rose, had been executed.

SOUTH AMERICA.—The latest dates from the South Pacific are Valparaiso, the 15th; Lima, the 27th; and Equador, the 31st of Third mo. At Valparaiso, a violent storm from the north had swept away the fine iron mole of Conzano and Garland, causing a loss of $200,000. The storm was attended by a tremendous fall of rain, which it was feared had caused considerable damage to the crops. A bank of discount and deposit was about being established in Valparaiso, under sanction of the government. A treaty of free commerce between Chili and the Argentine Republic, was about being confirmed. Flour was scarce; price, $10 per bbl. The affairs of Peru continued in a disturbed and unsatisfactory state. The yellow fever was raging, both in Callao and Lima. Monte Video and Buenos Ayres were again in arms, expeditions from the former province having invaded the latter; the invaders had been expelled with great loss.

UNITED STATES.—*Congress.*—The proceedings in both Houses have been without especial interest. In the House of Representatives, the Committee on Commerce have reported a bill establishing collection districts, designating ports of entry and delivery, and modifying the revenue laws. The bill is the longest ever presented to Congress, comprising 350 pages; after debate the consideration of the bill was postponed till the Sixth month. Kansas and the slavery question continue the chief subjects of discussion. A joint resolution has passed for enlarging the Custom-house, Post-office, and Court-house buildings at Cleveland, Ohio. In the Senate, Weller read a letter from General Walker, in which it is stated that the British Government has interfered in the present struggle between Costa Rica and Nicaragua, and furnished the former with arms. Senator Weller urged the recognition of Walker's government. Douglas also spoke favourably of Walker, and commended the present government of Nicaragua.

California.—The steamship Illinois at N. York brought the San Francisco mails of Fourth mo. 5th. She also brought nine hundred passengers and about two millions in gold. A terrible riot occurred at Panama on the 15th of 4th mo. in the first instance by a trifling dispute between an American passenger, who was intoxicated, and a native woman. As the excitement spread, the natives rallied in great numbers, and attacked the California passengers, about twenty of whom were killed, forty wounded, and others robbed. Some of the Panamese were also killed. The property of the Railroad Company suffered severely, much of it being destroyed by the rioters. The drought which had prevailed in California for two months, had been succeeded by copious showers. In the southern counties, however, a deficiency of pasturage was feared. The mines promised a yield, exceeding that of last year. At San Francisco, there were large speculations in breadstuffs, and flour had advanced in price.

Oregon.—Hostilities with the Indians continued. Several successful attacks had been made by them on the whites. The Indians had captured the steamer Mary, on Columbia river. They had also killed a large number of citizens at the Cascades, and destroyed the town.

Kansas.—Further disturbances have occurred in consequence of attempted arrests of some of the Free State men, and a detachment of U. S. troops has been ordered to Lecompton, to assist Governor Shannon in maintaining the laws.

Philadelphia.—Mortality last week, 219. A destructive conflagration broke out on the morning of the 1st inst., between 12 and 1 o'clock. It commenced in the large rag and paper warehouse of Jessup & Moore, North st., between Arch and Market, and Fifth and Sixth streets, from whence it extended southward and westward to Market and Sixth streets, completely destroying forty-four buildings, and nearly all their contents. The houses on the west side of Sixth street, were on fire repeatedly, and were saved with difficulty. The building occupied by Friends' Select School for Girls on St. James street, west of Sixth, took fire, and with several other houses on the same street, was consumed. On the south side of Market street, nearly every store was on fire, from midway between Fifth and Sixth streets, as far west as Eighth street, and even at a great distance, many buildings were damaged by flakes of fire falling upon them. It is stated that more than 150 houses were on fire between one and five o'clock; but in most cases, the fire was soon extinguished. The total loss is estimated at $600,000, about two-thirds of which was insured. A fireman was killed by a falling wall, and several others injured. In an affray between the members of two hostile fire companies, a young man was fatally stabbed.

New York.—Mortality last week, 343. The exports of specie for the week, $1,814,638.

Miscellaneous.—The Famine at the Cape Verd Islands.—The Washington (D. C.) Intelligencer of 28th ult., publishes a letter from Lieut. Washington A. Bartlett, U. S. N., corroborating the fearful accounts of the desperate condition of the inhabitants of the Cape Verds, from the continuance of famine in the Islands. He says that at least 30,000 human beings must perish, if not very soon relieved.

Foreign Duties on American Tobacco.—American tobacco pays a duty in Bremen of one per cent. a pound; in Great Britain 72 cents, and 5 per cent. additional: Holland 28 cents per 221 pounds; Belgium $1.86 per 221 pounds; Sweden 5 5-6 cents per pound; Norway 4$\frac{1}{2}$ cents. In France, Spain, Sardinia, Austria, and Portugal, it is a government monopoly.

Short Passages.—The iron steamship Persia of the Cunard line, which sailed from New York on the 2d ult., arrived at Liverpool in nine days and twelve hours, being the shortest on record. Her return trip to New York was also a short one, having been accomplished in less than ten days. She made the passage to the bar in nine days, ten hours and fifteen minutes, but was unable to get into port on account of the tide.

Removing Intruders.—The U. States officials in Kansas have pulled down, or caused to be removed, all the houses in the town of Pawnee, on the ground that it was built on Indian land. One of the houses destroyed belonged to Governor Reeder, and cost $1000.

Fall of a Bridge.—A despatch from Montreal, dated Fourth mo. 30th, says, The new suspension bridge over the Falls of Montmorency, gave way this morning, and the whole structure with a man and woman and horse and cart, were carried over the Falls. The bodies have not been recovered.

Heavy Marine Loss.—The Committee on Commerce in the U. S. House of Representatives, state the amount of pecuniary loss incurred at the port of New York, in the years 1854–5, at $10,000,000.

The Eruption of Mauna Loa.—The Polynesian of Second mo. 16th says, "The flow of lava continues as active as ever. The stream has now nearly pushed its way through the woods, and is only four miles from the Bay. The stream of the Wailuka has gradually diminished, and the remaining water so hot that it is unsafe to cross."

WEST-TOWN BOARDING SCHOOL.

The Summer Session of the School will commence on Second-day, the 12th of the Fifth month.

The pupils will be conveyed by railroad to West Chester, where conveyances will be in waiting to take them and their baggage to the School, on the arrival of the morning and afternoon cars on Second-day, the 12th, and Third-day, the 13th of the Fifth month. The children will get their baggage the next day after their arrival. The cars leave the depot, south side of Market street, above Eighteenth street, at half past 7 o'clock, A. M., and at half past 4 o'clock, P. M. The agent of the School will be at the Railroad depot on Second and Third-day afternoons, and will furnish pupils with tickets, and accompany them to West Chester. Those who go by the morning train, will be furnished with tickets by a person in attendance. To those who procure tickets directed, the fare from Philadelphia to the School, including baggage, will be one dollar, which will be charged to the scholar at the School. All baggage should be distinctly marked West-Town, and with the name of the owner, and should be sent directly to the railroad depot.

The West-Town office is at Friends' bookstore, No. 84 Arch street, where all small packages for the pupils left before 12 o'clock, on *Sixth-days*, will be forwarded. *All letters* for the pupils and others at the School, should be sent by *mail*, directed to *West-Town Boarding School*, West Chester P. O., Chester Co., Pa. Packages should be distinctly marked, and put up in a secure manner, and when sent by Express, the freight should be *pre-paid*.

The stage will leave West Chester for the School, on Second, Fourth and Seventh-days, on the arrival of the *morning* cars, from the city, and from the School to West Chester on the same days, to meet the morning cars for Philadelphia. The fare for each passenger to and from West Chester by the stage, will be 25 cents. Where special conveyances at other times are provided at the School, an extra charge will be made.

West-Town, Fifth mo. 5th, 1856.

HAVERFORD SCHOOL ASSOCIATION.

The Stated Annual Meeting of the Haverford School Association, will be held at Committee-room, Arch street Meeting-house, on Second-day afternoon, at 4 o'clock Fifth month 12th, 1856. CHARLES ELLIS, Sec'y.

MARRIED, at Friends' Meeting-house at Sadsbury, Lancaster county, Pa., on the 19th of the Third month, THOMAS H. WHITSON, of Westgrove, Chester county, to PHEBE P. COOPER, daughter of George Cooper, of Lancaster county, deceased.

DIED, at the residence of her mother, in Wayne Co., Indiana, on the 10th of Third mo. last, ESTHER V. daughter of the late John and Esther Nicholson, in the 29th year of her age—a beloved and consistent member of Chester Monthly Meeting of Friends, Indiana. Ta dear, young woman, was for many months confined to her room, by severe indisposition, which she bore with a fortitude becoming a Christian. Her bereaved mother in speaking of her loss, says: "I mourn not as those without hope—having the consoling assurance that she was, through adorable mercy, prepared for a mansion in her Heavenly Fathers' kingdom. For the last two or three weeks, there was not a cloud to obscure the brightness of the prospect before her. She was desirous that her friends should know, that "death (to her) had lost its sting, and the grave its victory." She said, "now I know that my Redeemer liveth, and because he liveth, I live also." In the victory in her diary, after speaking of her long confinement, and there being no prospect of her recovery, she says: "The consideration seems, indeed, an *awful one*—the exchanging of my brief life of useleseness for an untried eternity. But my only hope, my every trust, lies alone in the merits and the mercies of Him who loved us, and gave himself for us; never, I believe, even in my darkest moments, have I doubted the power or the willingness of the Saviour to redeem and save us. The apostle testifies, 'He is able to save to the uttermost, all those who come unto God by Him, seeing he ever liveth to make intercession for us.' Then, unworthy as I am, may I not at last by Him cast down?" Oh my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God.'" Not long after writing the above, she came to realize the fulfilment of it in her own experience. Faith triumphed gloriously, and death was swallowed up in victory.

——, on the 1st of Fourth month, 1856, in the 52d year of her age, MARGARET, wife of Samuel Hollingsworth; an exemplary and much esteemed member of Middletown Monthly Meeting, Columbiana county, Ohio. She was favoured to bear a lingering disease with patience and resignation; and several times spoke of her close with feeling and composure; saying on her own account she had no desire to recover, but on account of her family she would be willing to be spared some time longer. A few days before her close, she said nothing appeared in her way. "My mind is easy. I want you all to give me up freely, and not grieve for me; there is One who can preserve you all, if you only apply unto him in a right manner." The day before she died, she expressed the belief that her close was near, and that there was nothing in her way; affording to her friends the consoling evidence, that her end was peace.

THE FRIEND.

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From the Quarterly Review.

Zoological Sketches.

(Continued from page 274.)

If we may quote the brush-turkeys as instances of birds capable of affording a new kind of delicate and easily-reared food, the splendid Impegan pheasants, close at hand, bred here from a pair belonging to her Majesty, and which bore, in the open air, the rigor of last winter, may be looked upon as "things of beauty," which may be produced among us to charm the eye. The elands again, on the south side of the Garden, which have bred so prolifically, and made flesh so rapidly, may with advantage be turned out into our parks, where their beautiful forms would prove as attractive to the eye as their venison, of the finest quality, would to the taste.

But we can no longer tarry to speculate further on the riches of this aviary, which contains fine specimens of birds from all parts of the world. Passing along the path which takes us by the north entrance, we reach the pelicans' paddock, in which we see half a dozen of these ungainly creatures, white and gray, with pouches beneath their bills as capacious as the bag of a lady's work table. The visitor may sometimes have an opportunity of witnessing an explanation of the popular myth that the old bird feeds its young from the blood of its own breast. This idea arose from the fact that it not only empty the contents of its pouch into the mouths of its young by pressing it against its breast, but the act of doing which the feathers often became sanguined from the blood of the mangled fish within it. The close observance of birds and beasts in zoological collections has tended to reduce many fabulous tales to sober reason. On the other side of the walk may be seen in immature plumage one of the red flamingoes from South America, which is said to simulate so closely a regiment of our soldiers, as they stand in rows fishing beside the banks of rivers; and here, too, are the delicate rose-colour specimens of the Mediterranean flamingoes, which are likewise exceedingly beautiful. Those accustomed to navigate the Red Sea, frequently witness vast flights of these birds passing and repassing from Arabia to Egypt; and we are informed by a traveller that on one occasion, when he had a good opportunity of measuring the column, he convinced himself that it was upwards of a mile in length! That a splendid spectacle to see the pure eastern sky barred by this moving streak of brilliant colour. But we have not yet explored the north side of the grounds, wherethe huge pachydermatous animals are lodged. The difficulty caused by the carriage-drive running between the two gardens has been vanquished by means of the tunnel, the ascent from which on the opposite side, flanked as it is with graceful ferns, is one of the most charming portions of the grounds on a hot summer's day. If after passing through the subterranean passage we turn to the right, we come immediately upon the reptile-house. Unless the visitor selects his time, he will generally find little to amuse him here. The great snakes have either retired from public life under their blankets, or lie coiled upon the branches of the trees in their dens. The reptiles are offered food once a week, but will not always feed even at this interval. One huge python fasted the almost incredible time of twenty-two months, having probably prepared himself for his abstinence by a splendid gorge. After a fast of seven days, however, the majority of the serpents regain their appetites. Three o clock is the feeding time, and the reptiles which are on the look-out, seem to know full well the errand of the man who enters with the basket, against the side of which they hear the fluttering wings of the feathered victims and the short stamp of the doomed rabbits. The keeper opens the door at the back of the den of the voluminous serpents on our right—for of these there is no fear—takes off their blanket, and drops in upon the clattering pebbles a scampering rabbit, who hops from side to side, curious to inspect his new habitation; presently satisfied, he sits on his haunches and leisurely begins to wash his face. Silently the rock-snake glides over the stones, uncurling his huge folds, which like a cable seem to move as though by some agency from without, looks for an instant upon his unconscious victim, and the next has seized him with his cruel jaws. His constricting folds are twisted as swiftly as a whip-lash round his shrieking prey, and for ten minutes the serpent lies still, maintaining his mortal knot until his prey is dead, when, seizing him by the ears he draws him through his vice-like grip, crushing every bone, and elongating the body preparatory to devouring it. The boa, and the rock-snake always swallow their prey head foremost. How is that fine neck and delicate head to make room for that bulky rabbit? thinks the spectator. Presently he sees the jaw gape, and slowly the reptile *draws himself over*, rather than swallows, his prey, as you draw a stocking upon your leg. The huge lump descends lower and lower beneath the speckled scales, which seem to stare with distention, and the monster coils himself up once more to digest his meal in quiet. Rabbits and pigeons form the food of the pythons in these Gardens. While the smaller birds are preyed upon in the reptile-house, their big brothers, the storks in the paddock, are reciprocating the law of nature by eating snakes. As we pass to the opposite side of the serpent-room, where the venomous kinds are kept, we perceive that a more cautious arrangement is made for feeding. The door opens at the top instead of at the sides of their dens, and with good reason, for no sooner does the keeper remove with a crooked iron rod the blanket from the cobra, than the reptile springs, with inflated hood, into an S-like attitude, and darts laterally at his enemy. It seems incapable of striking well any object above or below his level: watch, for instance, that guinea-pig; again and again he dashes at it, but misses his aim; now he hits it, but only to drive the poor frightened creature with a score of flying pebbles before him: when at least he succeeds in piercing the sides of his victim, tetanic spasms immediately commence, and it dies convulsed in a few seconds. It is said by those who have watched venomous snakes that the manner of dying exhibited by their stricken prey discloses the nature of the reptile that inflicted the poisonous wound. It is scarcely necessary to state that the popular idea that the tongue darts forth the venom is a fallacy. The poison is contained in glands which lie at the root of the fangs on either side, and, by the compression of the powerful muscles which make the head appear so broad and flat, it is forced into the fine tube which runs at the sides of the fang, and finds its exit near the point by a mi[illegible]e opening. The cobra at present in the collectio[illegible] with its skin a glossy black and yellow, its eye [illegible]ck and angry, its motions agile and graceful, see[illegible]n be the very personification of India. As we w[illegible] it when ready to spring, we suddenly remember [illegible] only a film of glass stands between us and "pu[illegible] death." But there is nothing to fear; the python [illegible] the adjoining room, which weighs a hundred and twenty pounds, being incensed on his first arrival at being removed from his box, darted with all his force at a spectator. Yet the pane of glass had strength enough to bring him up, and he fell back so bruised about the head and muzzle by the collision, that he could not feed well for several months. The cobra that we see is the same that destroyed its keeper. In a fit of drunkenness, the man, against express orders, took the reptile out, and, placing its head inside his waistcoat, allowed it to glide round his body. When it had emerged from under his clothes from the other side, apparently in good humor, he squeezed its tail, when it struck him between his eyes; in twenty minutes his consciousness was gone, and in less than three hours he was dead. Before we leave this reptile-room, let us peep, for a moment into the little apartment opening from the corner, where hanging from the wall we see all the cast-off dresses of the serpents. If the keeper will allow us to handle one of them for a moment, we shall see that it is indeed an entire suit of light brown colour and of gauzy texture, which covered not only the body and head, but the very eyeballs of the wearer.

The Python-house on the other side of the Museum contains two enormous serpents. The adventures of one of them—the *Python reticulatus*—deserve to be written: when small enough to be placed in the pocket, he was, with a companion now no more, taken from Ceylon to Brazil by American sailors; they were then exhibited in most of the maritime towns of South America, and were publicly sold for a high price at Callao to the captain of a ship, who brought them to the Gardens, and demanded £600 for the pair: fully persuaded of their enormous value, he had paid £30 to insure them on the voyage, and it was not until he had long and painfully cogitated that he agreed to sell them for £40. We have before referred to the extraordinary length of time a python has been known to

fast without injury. Their fancies as well as their fastings are rather eccentric. Every one has heard of the snake who swallowed his blanket, a meal which ultimately killed him. A python who had lived for years in a friendly manner with a brother nearly as large as himself, was found one morning solus. As the cage was secure, the keepers were puzzled to know how the serpent had escaped: at last it was observed that the remaining inmate had swollen remarkably during the night, when the horrid fact became plain enough; the fratricide had succeeded in swallowing the entire person of his brother: it was his last meal, however, for in some months he died. A friend informs us that he once saw in these Gardens a rat-snake of Ceylon devour a common coluber natrix. The rat-snake, however, had not taken the measure of his victim, as by no effort could he dispose of the last four inches of his tail, which stuck out rather jauntily from the side of his mouth, with very much the look of a cigar. After a quarter of an hour, the tail began to exhibit a retrograde motion, and the swallowed snake was disgorged, nothing the worse for his living sepulchre, with the exception of the wound made by his partner when first he seized him. The ant-eater, who lately inhabited the room leading out of the Python apartment, has died of a want of ants.

As we issue again into the open air, we have before us the whole length of the avenue, arched with lime-trees, in summer a veritable aisle of verdure. What a charming picture it used to be to see the docile elephant pacing towards us with ponderous and majestic steps, whilst, in the scarlet howdha, happy children swayed from side to side as she marched. She, who was our delight for so many years, died in July last of a storm of thunder and lightning. Such indeed was what may seem at first the singular verdict of the medical man who made his *post-mortem*. The terror, however, inspired by the storm appears to have produced some nervous disease, under which she succumbed. There is a suspicion that the carcase, five thousand pounds and upwards in weight, which was disposed of to the knackers, ultimately found its way to the sausage-makers. Do not start, good reader; elephant's flesh is considered excellent eating by the tribes of South Africa, and the lion-slayer tells us that the feet are a true delicacy. He used to eat them as we do Stilton cheese, scooping out the interior and leaving the rind; he shows his audience some of these relics, which look like huge leather fire-buckets. And now we have only the young animal left that used to suck his huge mother, to the delight of the crowd of children, and to the disgust of the rhinoceros, who is the sworn enemy to all elephants. The little one is growing apace, however, and we hope soon to see him promoted to carry the deserted howdha. The rhinoceros, close at hand, is the successor of the fine old fellow purchased in 1836 for £1050, the largest sum ever given by the Society for a single animal. The specimen now in the Gardens cost only £350 in 1850, so much do these commodities fluctuate in value. His predecessor, who departed this life full of years, was constantly forced upon his belly by a pugnacious elephant, who pressed his tusks upon the back of his neighbour when he came near the palings which separated their inclosures. This rough treatment appears to have led to his death, as Professor Owen found, on dissecting the massive brute, which weighed upwards of two tons, that the seventh rib had been fractured at the bend near the vertebral end, and had wounded the left lung.

(To be continued.)

Depreciate no one; an atom has a shadow.

Selected for "The Friend."

It appears to me, that there are many in the present day, whose minds are constantly kept afloat by the great variety of publications almost daily issuing from the press. Many of these that I have seen, although replete with moral sentiment and learned remarks, which are not without Scripture foundation,—although very wide of the true intent and meaning of the text,—are strongly calculated to keep their readers in search of the lifeless shadow, and to divert their attention from the living and eternal substance. There are other persons again, who have actually commenced a reform in great sincerity, and have been drawn into solid and serious reflection; but these, unhappily, frequently fall into the way of a class of people, whose writing and conversation lead them to expect, that when they embrace the religion of Jesus, they will immediately witness some delightful sensations of heavenly joy. But, alas! they calculate on the reward before the warfare is begun.

If such, for a short season, persist in communing with their own hearts, and are, through condescending love and mercy, favoured to draw near to the Saviour of men, their expectation is disappointed; and they find that "He is without form or comeliness," and hath no "beauty" to make him desirable.

There is nothing to feed and support those airy and fantastic notions, which their minds have previously and so perniciously imbibed. Thus the inestimable pearl is overlooked, or set at nought,—the language of the prophet is verified, and the blessed Master is, I fear, at this day by too many, in this way "despised and rejected of men."

I am apprehensive, that the enemy of mankind was never more effectually served than at the present time, and in a way admirably adapted to the refinement of the age in which we live. The facilities for holding up the letter of the gospel, were perhaps never before equalled at any period; and yet great eagerness is evinced to peruse and swallow those fascinating baits, which serve to amuse and allure, (particularly when garnished with declarations from the undefiled lip of Truth,) and by their deadening effect upon the mind, prevent its coming under the influence of that pure and "quickening Spirit," which only, giveth life. By this stratagem, an easy and broad way is opened for the poor deluded traveller, so well accommodated to flesh and blood, that there might seem to be no necessity for any to "strive to enter in at the straight gate;" and yet the exaltation of the Saviour's kingdom, is professedly the object of many of these authors, without pointing out where it is to be found, and the terms on which only it is to be obtained. Regenerating grace is hinted at; but self-denial, and the daily cross, are seldom heard of. I am often bowed down under the consideration of these things, and of what will be the end thereof; and am sometimes ready to conclude, that a day of calamity will come, when these chaffy imaginations and beguiling inventions will be dispersed like withered leaves before an autumn blast; when the minds of men will be brought low, and humbled under the necessity of turning to Him, who hath been so long smitten and afflicted, and be made willing to sit under his holy teaching. That so all men may be brought to know him in all his heavenly offices, not only as a reprover and convincer of sin, but as a Comforter, and a gracious Redeemer, indeed; and may the Lord hasten the dawning of that glorious day, when he, who "was despised and rejected of men," shall become the chiefest of ten thousand and altogether lovely, saith my soul.—*Daniel Wheeler.*

Extracts

From the Minutes of our Yearly Meeting, held in Philadelphia, by adjournments from the 2 of the Fourth month, to the 25th of the same inclusive, 1856.

The following report on the state of the Boarding School at West-Town was read, and the labors of the Committee are satisfactory to the meeting:

To the Yearly Meeting.

The Committee who have charge of the Boarding School at West-Town report, that 71 boys and the same number of girls were admitted during the year ending Tenth month 16th, 1855; and the average number of pupils for that period was 22[illegible] of whom 110 were boys and 116 girls.

One death occurred very soon after the opening of the summer session; it is, however, cause for thankfulness, that the large family has been generally favoured with good health. Meetings for Divine worship have been regularly held on Fifth and Fifth-days, and have occasionally been attended by members of the Committee and other Friends. The deportment of the pupils on these occasions has been orderly and becoming.

The schools have been visited as usual at stated times by sub-committees of men and women Friends who also attended the semi-annual examinations and rendered such advice and assistance to the different departments as seemed to be required. The reports of these have indicated, that the objects for which the Institution was established have been kept in view by those who have the immediate charge of it. The progress of the pupils in their studies has been as great as at former periods, and has given evidence of the care and attention of the teachers, who we believe feel a lively interest in the advancement of their pupils. The same branches of study continue to be attended to that have been taught for several years past. The practice of reading the Scriptures and other religious books to the children, when assembled in the collecting room, is continued, and a part of their time is devoted as heretofore to committing memory portions of Scripture, Barclay's Catechism and Bevan's View which, at stated periods, are recited to the teachers.

The disbursements for family expenses have been $13,863 89; for salaries and wages $8,384 28; incidental expenses $375 25; repairs and improvements $902 38—making together $23,525 80. There has been charged for board and tuition $18,033. For rents of tenements, saw and grist mill, and profits on merchandise sold, $1090 66, making together $19,123 66, and leaving a deficiency $4,402 14, which is $2,247 37 more than the deficiency on these accounts the preceding year; $2,0[illegible] of which arises from additional cost of provisions.

The income of the fund for general purposes was $1,365 92; and the net balance to the credit of the farm was $2,466 88; which with the appropriation of the Yearly Meeting, gives a credit balance of $230 56. Besides the above charge $400 has been paid on account of the buildings for the accommodation of the dairy and the family having charge of it, in addition to the sum reported last year: and $231 76 has been expended on account of the two small tenements agreed to be put up, and alluded to in last year's report, making together $631 76; including which there is a deficiency of $400 90. There is $1,026 29 yet to be paid on account of the small tenements above mentioned.

It has been obvious for several years past, that considerable repairs to the buildings would be required in order to preserve them in a reputable and proper condition. Attention having been directed

spring to the urgency of some of them, and the ssary funds to put the premises in complete e having been voluntarily offered, a committee appointed to have the direction of the work, r whose supervision and that of the Superinent, the school buildings and nearly all the lling-houses were repaired. A new piazza was ıp at the west end of the building, and other r improvements were made, which have conted to the comfort and accommodation of the ly and preservation of the property.

he fences along the lane and around the houses ted upon it, being in a decayed condition, it is ded to renew them, and the materials are now g prepared for that purpose. Upon examining barn near the school buildings, it was found to ire a new roof and other repairs, the expense hich, with the cost of a new wagon-house, h is needed, was estimated to be a considerable of the amount that would be required to build w barn in a more convenient location, and on a which would serve both purposes. The funds uilding such an one having also been offered, as concluded to authorize its erection. A part he materials for it have been prepared, and it is pected that it will be ready for use by the middle he Sixth month.

nce the last report, new cases with glazed s have been put up in the room adjoining the e, for the accommodation of the Library, which been enlarged by the addition of about one sand volumes, some of which are valuable ks of reference. Many of the old books have ı rebound, and the whole collection has been ly arranged, and a catalogue prepared and ted. The cost of the new books, fitting up the a, and printing the catalogue, amounting to 68 62, has been defrayed by voluntary conıtions for the purpose.

rom the experience of late years, we believe no disadvantage will arise, if the rule which ts the admission of boys as pupils to those who under 15½ years of age, was changed so as to w the admission of those over that age, at the retion of the Superintendent; who should also uthorized to dismiss such pupils if their con- should not be satisfactory.

rom the high price of provisions, and from r causes, the expense of conducting the Institu- has materially increased. The cost of each ll last year was $24 09 more than the amount rged. To prevent encroaching upon the capital, ch must be the result if these causes continue, Committee believe it may be necessary to inse the price of board and tuition. They, therefore, suggest for the consideration of the Yearly eting, the propriety of authorizing them to charge exceeding $5 per term additional, if in their gment it appears to be best.

'or the last two years, about as many pupils e participated in the advantages afforded by seminary, as could comfortably be accommoed; and at times during that period, there were e applicants than could be admitted. This evice of the confidence of Friends in the school has n gratifying and encouraging to the Committee. ey hope it will continue to receive the support of members generally, believing that as there is a ed concern on the part of those who have charge it to conduct it in the fear of the Lord, and in formity to our religious principles and testimo-, it will continue to promote the moral and reous, as well as the literary improvement of many he rising generation.

Signed on behalf and by direction of the Comtee. THOMAS KIMBER, Clerk.

Philadelphia Fourth month 11th, 1856.

An interesting report from the Committee on the Civilization of the Indian Natives under our care was read, and the labours of the Friends engaged in this benevolent work are approved. It is the desire of the meeting, that the Committee may continue their efforts to support the school, and to advance the improvement and moral culture of the Natives in every respect.

As the income of our funds is inadequate to meet our expenses, the Yearly Meeting unites with the suggestion, to open voluntary subscriptions among our members, for the purpose of sustaining this work, and would encourage Friends to contribute liberally for the object. The report being as follows, viz:

To the Yearly Meeting.

The Committee to promote the Civilization of the Indians, report:—

That the Boarding-school at Tunessassah has been continued during the past year, and appears to be answering the design of its institution.

The number of boarders is 16; and beside these, from 7 to 12 day-scholars have attended. Their improvement in the different branches of learning is encouraging, and their deportment in school and in the family, generally satisfactory. The boys render some assistance when out of school, in such business as they are qualified for; and the girls are instructed in domestic employments.

Meetings for Divine worship are held on First and Fifth-days; in which the children conduct themselves in a becoming manner. A Friend residing at Tunessassah, in a letter dated, First-day, 1st month 26th, 1856, remarks: "We have been favoured with a quiet, comfortable meeting, and with an evidence of the Divine presence; which has been refreshing and encouraging. Where the presence of the great Head of the church is felt, we care but little about numbers, except the interest we feel in the welfare of others, that they may be made partakers with us."

The Holy Scriptures are daily read; and there is suitable religious reading at other times. The experience thus far of the effects produced by the Boarding-school, confirms us in the belief, that it is calculated to confer permanent benefits upon the children; not only as respects their improvement in learning and the comforts of civilized life, but also in promoting their moral and religious welfare; and that there are strong inducements to persevere in this benevolent work.

A letter from the Friend before alluded to, dated the 10th of last month, contains the following; "I feel most easy to say, that I think there is cause for encouragement for Friends to persevere in their labours of Christian love, for the improvement of these poor people. There remains a kind open feeling amongst them towards our Society; and what is more encouraging, is the precious evidence of Divine regard, which has, through unmerited mercy, been granted us."

In a letter from the Indians to the Committee, dated Tunessassah, Second month 28th, 1856, and signed by several of their principal Chiefs, they say; "We are glad that we are permitted to meet together to-day. We wish to speak a few words to our old friends, the Quakers. Many years ago, some of our old Chiefs, Cornplanter and others, visited President Washington. After some conversation, they inquired of him whether he had any good, honest people, whom he could recommend as being suitable to help and instruct the Indians. He said he had; that he could recommend the Quakers. Since that day the Quakers have been friends to the Indians. They have always given us good advice, and done much to help us. We wish you may not get discouraged; but continue to assist us, and advise our people. We feel thankful for your advice and wish to take it. We desire to do what we can to encourage our young people to habits of industry; to clear up their land and farm it; and to discourage all habits of immorality which we believe would be a disadvantage to our people. We often speak to our people on the subject of intemperance, and discourage the use of intoxicating drink amongst them, and have been trying to remove the article from our Reservation." The natives continue to give attention to their farming, and generally raise a supply of provisions for their families.

The high price of food and other circumstances, have increased the cost of maintaining the family at the school; so that the income at the disposal of the Committee is not sufficient to meet the current expenses. About $650 of the capital have necessarily been absorbed during last year; and there are still debts outstanding to nearly the same amount. If the school is supported, and its obvious benefits continued to the Indians, some additional means will be required; and we would suggest for the consideration of the Yearly Meeting, the propriety of opening voluntary subscriptions among its members, in aid of this benevolent object. It appears from the report of the Treasurer's account, that he had in his hands on the 20th ult., $55 24 in cash, and securities for $12,388.

Signed on behalf and by direction of the Committee. THOMAS EVANS, Clerk.

Philadelphia, Fourth month 18th, 1856.

Tyrant, Fly Catcher, or King-Bird.

MUSICAPA TYRANNUS.

This bird generally selects, for a place to build, an old apple-tree standing alone in some pasture skirted with wood, or on some hill-side, below which is a clear field, with a few trees or bushes thereon which will serve him for standing places; from these he sallies forth in pursuit of insects that pass and repass, turning to the right, then to the left, now rising in the air with quick vibrations of his wings, then, with hawklike motions, he skims the surface of the ground, seizing his prey at every turn he makes. Over such a field he holds supreme authority, and is a dreaded foe to blackbirds, crows and hawks; even the eagle daunts not his courage; for he no sooner perceives his coming than he lowers his body to the branch on which he stands, moves his head from one side to the other—raises his feathers—then launches forth to meet him, uttering, as he starts, his twittering notes; the eagle no more sweeps in circles to reconnoitre the field below, but starts on a direct course to rid himself of his pursuer—but it is in vain—the intrepid tormenter, rises above him, dives upon his back, rises again, and sweeps from side to side, while with velocity the eagles dives, then mounts almost perpendicularly to elude his hot charges; but such evolutions avail him nothing; he must leave the king-bird's precincts, or by alighting on some tall tree, when, with a few more swoops at this noble bird, the tyrant retires; and as he returns, hovering triumphantly to his place, you see his head move, as his eye follows the insects that he passes, first on one side, then on the other, until he sees one to his liking; he turns or rises, as the case may be, snaps him in his bill, returns to his place, strikes him a few times on his stand, and devours him; thus is he as merciless with his prey as is the eagle, with whom he disputes the right to hunt over the same field, and to every bird larger than himself, who dares intrude on his presumed rights, a teasing master.

For "The Friend."

On looking over some old manuscripts in my possession, I discovered a minute from the Yearly Meeting of Ministers and Elders, held in Philadelphia, in the Ninth month, 1787. And the Memorial of Advices, issued at London, in 1775, to which it refers.

After an attentive perusal thereof, I am impressed with the conviction, that they were originally given forth under the influence of that Divine authority, which was, at times, so freely meted out to our early Friends, and believing that some parts of them are well adapted to the situation of some in the present day, and that a renewed revival of them, after a lapse of so many years, would be beneficial, not only to some ministers and elders, but to many others also, I am induced to forward them for insertion in "The Friend." W. N.

New Jersey, Fifth month, 1856.

Abstract from the Minutes of the Yearly Meeting of Ministers and Elders, held in Philadelphia, for Pennsylvania, New Jersey, &c., in the Ninth month, 1787.

It being the sense of this meeting, that the revival of those pertinent and weighty advices issued by our brethren in London, at their Yearly Meeting in 1775, for the especial use and notice of ministers and elders, may tend to our improvement and solid instruction, it is therefore recommended to our several select Quarterly Meetings to promote the reading and considering them at such proper times and seasons as to them may appear most likely to answer the valuable purposes for which they were intended. The clerk of this meeting being desired to furnish each Quarter with an abstract of our minutes made on this occasion, and also with a copy of those advices.

Extracted from the minutes of said Yearly Meeting, by HENRY DRINKER, Clerk.

A memorial of some necessary advices recommended to ministers and elders as caution and counsel, in the love of the gospel.

1st. Against undue and restless behaviour, under the ministry of any Friend, whilst in the unity of the body.

2d. That all be cautious of using unnecessary preambles, and laying too great a stress on their testimony by too positively asserting a divine motion, and frequently repeating the same, seeing no such pretensions will obtain credit, where it is not manifestly so; and where it is, the baptizing power of truth, accompanying the words, is the best evidence.

3d. Against misquoting and misapplying the holy Scriptures; and it is desired that all those concerned be frequent in reading them.

4th. To be careful how they fall upon disputed points in their testimony, and making such objections as they do not clearly answer, and also against giving repeated expectations of coming to a conclusion, recommending the people, &c.

5th. Against hurting meetings towards conclusion by unnecessary additions, when the meeting was left well before.

6th. Against unbecoming tones, sounds, gestures and all affectation, which are not agreeable to Christian gravity.

7th. Against undertaking, or running into employments they have not knowledge or experience of, as some have done to their own hurt, the injury of others, and the reproach of their religious profession, but to employ themselves in business they are acquainted with, and to avoid an idle life.

8th. Not to speak against persons, or report things on hearsay, but to treat with the parties concerned, and thereby prevent sowing discord.

9th. That their apparel, and the furniture of their houses, their tables and way of living, may be with decency, moderation and temperance, that they be therein good examples to others.

10th. Against men and women's travelling as companions in service, to avoid all occasions of offence thereby.

11th. To beware of too much familiarity, tending to draw out the affections of one another to their hurt.

12th. That ministering Friends be careful not to hinder one another's service in public meetings, but every one to have a tender regard for others, that nothing be offered with a view to popularity, but in humility and the fear of the Lord.

13th. Against running in their own wills to disturb or interrupt any people in their worship, or presuming to prophesy in their own spirits against any nation, city, town, people or person.

14th. That ministers, when they travel in the service of Truth, be careful not to make their visits burthensome, or the gospel chargeable.

15th. That ministers and elders be careful to keep their whole conversation unspotted, being examples of meekness, temperance, patience and charity.

16th. And lastly, as prayer and supplication to God is a special part of his worship, it must be performed in spirit, with a right understanding, seasoned with grace. Therefore, let ministers be careful how and what they offer in prayer, avoiding many words and repetitions, and not to run from supplication into declaration, as though the Lord wanted information, and let all be cautious of too often repeating the high and holy name or his attributes in a long conclusion, neither let prayer be in a formal and customary way to conclude a meeting, without an awful sense of Divine assistance, attending the mind.

For "The Friend."

Prospects of the Jews in Palestine.

Our readers are aware that in the spring of 1854 a touching appeal was made in London, as elsewhere, to good-hearted people of all faiths, to save the remnant of the Jews in Palestine from perishing by famine. The appeal was responded to, and in Second mo., of last year a report was published by the chief Rabbi in London and Moses Montefiore, the Trustees of the Relief Fund, detailing the methods in which relief had been administered. Their second report appeared recently, and the London *Daily News* gives the following outline of its contents.

"Moses Montefiore and his lady, and a few friends, went out to Palestine in May last. The Sultan and his Ministers at Constantinople granted all that was asked in furtherance of the main object of the Trustees—the establishment of industrial pursuits in Palestine, and especially of tillage of the land. A Jew, introduced by Christian dignitaries to a Mussulman potentate, and going from the regal presence with protection—and, above all, protection to agricultural industry—in his hand, is a new spectacle in the world. Less novelty there was in M. Montefiore's painful discovery, on reaching Jerusalem, that he was looked for as an infallible deliverer 'many having supposed that Moses had the power to relieve from every ill, and to provide for every want.' This was likely to happen with an Eastern people, looking for special intervention on all occasions; and with a people habitually sustained by alms, who conclude it to be everybody's business 'to provide for every want' they are subject to. Moses and his friends had two objects however, of which alms-giving was the first in pressure, but not in importance. They relieved the existing hunger; but they were even more anxi- to cut off the sources of distress—to induce people to depend on their own industry, and not European or American alms. In the consultati- held at Jerusalem, with representatives from other three holy cities, there was what appears us, with our biblical notions of Jewish proceedin a curious mingling of topics. The Needlewom- Association and the Lying-in and Loan Societ- were discussed, examined, and approved; a Gi- School was detemined on; and then came in the imagery of the vine and the fig-tree, the placing landmarks, and the gathering together of flo- and herds. Under the advice of practical agric- turists, convened in council, land was bought, which thirty-five families from Szaffad were pla- ed in one place, and thirty from Tabarea in anoth- and others again from Hebron, and others fr- Jaffa. It is noticeable that the inhabitants of two holy cities near the Lake, of Tiberias are required to give up their privileged residence. both cases land has been obtained at hand, so t- they are still on the spot whenever the looked- uprising from the lake, of the Messiah takes pla- West of Jerusalem a tract of land has been obta- ed; and there the people are to show what th- can do, under the express protection of the Po- The deputation declare their impression to be, t- their poor brethren are as willing as able to wo- If so, *the present crisis will be the opening of a n- period in Hebrew history.*

"When the deputation opened their Girls' Scho- on the very first day, 144 attended, and 400 w- registered. In this school the industrial aim- kept in view; and the pupils are taught dome- management, dress-making, and embroidery. 'S- eral bales of calico' have been sent out since return of the deputation, to afford work for schools, and clothing for the necessitous. All th- details wear a very modern appearance; but most striking to biblical readers is one which is deed positively startling. Moses intends 'to is- out materials for the erection of a wind-mill, w- the view to supersede the expensive method u- at Jerusalem for grinding corn.' Farewell, th- the mill where two women may be grinding— mill which abides in the eastern traveller's mem- as the most characteristic centre of a group t- his day's journey presented him. For two wom- grinding at the mill there will now be seen the dr- miller. Well, the Arabs will preserve the *quie-* if the Levant breezes serve ever so well for Jewish windmill. If the old usages carry av- with them into desuetude the old burdens, the m- gages of synagogue, burial grounds, and hou- Moses might well be welcome in Palestine, wh- ever novelties he might carry in his train. It pleasant to see something of the ancient chara- of speech preserved, as when we find the Trus- saying that whatever they have hitherto done but the rolling away of the stone from the w- mouth,' Others, they hope, will lend aid to th- the reviving waters from the depths. It re- seems, as though the war undertaken for the fence of the Turk was to open a new career to Jew."

Beautiful.—When Philip Henry, father of commentator on the Bible, sought the hand of only daughter of Mrs. Matthew in marriage, an jection was made by her father, who admitted he was a gentleman, a scholar, and an excel- preacher, but he was a stranger. "True," said daughter, who had well weighed the excel- qualities and graces of the stranger, "but I k- where he is going, and I would like to go with hi- and they walked life's pilgrimage together.

For "The Friend."

BIOGRAPHICAL SKETCHES,

Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

MARMADUKE COATE.

(Continued from page 277.)

Their address ran thus:

"To Chief Justice Herbert and Judge Wright, igned to hold assizes and gaol delivery, for the estern Circuit at Wells, for the county of Somer- the thirtieth of the month called March, 1686.

"Several of the people called Quakers, now pri- ers in the gaol at Ivelchester, in the county of nerset, on behalf of themselves and many others he same people, in humility, show,

"That since the Wise Disposer of all things, hath ered your employment in this honourable service, relieve the oppressed, and deliver the captives; l since king James II., that now is, hath com- ted part of his clemency to your custody, to dis- pute the same, according as the Lord hath in- ned his heart; and having taken particular no- e of our sufferings, and signified his will and easure, that we, the people commonly called akers, should receive the full benefit of his gen- l pardon, with all possible ease; which grace d favour we, with all thankfulness, acknowledge God as the Chief Author, who hath the hearts king's at his disposal; and to the king, as being dy herein to mind that which the Lord inclined heart unto, and not without hope, to find the e opportunity to render to you our hearty thanks, the full accomplishment of that which our God ows, and the king so readily grants us: and also aring the report of your nobility and moderation, managing this weighty trust committed to you, are emboldened thus to address ourselves, ough in plainness of speech, yet in sincerity of art, to lay before you, that we have for several ars been prisoners in the gaol aforesaid, not for y plotting against the king or government, or rm done to his subjects. Our peaceable lives ve manifested our fidelity to the king, and love our neighbours; it being contrary to our prin- ples to do otherwise, but only for conscience' ke, because in obedience to Christ Jesus, we dare t swear at all, or forbear to worship God, as he ath ordained, nor conform to those worships which e have no faith in; which, to omit the one, or ractise the other, we should thereby sin, and so ound our consciences, and break our peace with od; and what good then should our lives do us, we might enjoy never so much of the world's avour and friendship.

"Our humble request, therefore, to you is to onsider and compassionate our suffering condition, nd improve the power and authority that God and he king hath entrusted you withal, for our relief nd liberty; we still resolving and hoping, through God's assistance for the future, to manifest our fear o God, honour to the king, and honesty to all his ubjects, by our godly, humble and peaceable con- ersation. The particular causes of our imprison- nents are herewith attested, under our keeper's and. And we further pray, that mercenary in- ormers and envious prosecutors against us only or conscience' sake, may, according to your wis- lom and prudence, be discouraged from prosecut- ng such actions, by which many industrious and conscientious families and persons are in danger of being ruined; and we encouraged in our diligence, in our respective callings, and may enjoy the bene- fit of our industry; and so shall we be the better enabled to perform with cheerfulness the duties we owe to God, the king, and all men. The Lord guide you in judgment, and more and more incline your hearts to love mercy, and do justice, and grant you the reward thereof; which is truly our desire and prayer."

The names of the prisoners, the cause, with the period of their confinement, are then given. Marmaduke Coate's imprisonment for tithes is noticed as fifteen years and five months. The prisoners were released, but Marmaduke Coate did not long survive his liberation. In the year 1689, when the demand for tithes against his estate was made, his widow, Edith Coate, and his son Marmaduke were prosecuted, and committed to prison. The period of their confinement, we know not.

About the beginning of 1700, Marmaduke Coate was married to Ann Pole, a daughter of Edward and Mary Pole, of Bustlehay, in Somersetshire. At what period they removed to America, I have not been able to discover, but they settled in Burlington county, New Jersey. They both became useful members of that meeting, and were both members of the meeting of ministers and elders. He was an elder, and she either stood in that capacity, or in that of a minister. Of their son, William, we shall have further to note.

Marmaduke Coate, having lived honoured and respected, deceased the 15th day of the Twelfth month, 1729.

THOMAS WICKERSHAM.

Thomas Wickersham, of Bolney in Sussex, Great Britain, was a man in good repute amongst Friends there. He was a member of Horsham meeting, from which, in 1700, when he removed to Pennsylvania, he brought a certificate of membership, which testified that he was "an honest man," and "in unity with faithful Friends." He was one of the first settlers in Marlborough, Chester county, and became a member of Kennett Particular Meeting, and Newark Monthly Meeting. He was a man growing in the Truth. His friends say of him, "His care in attending meetings for worship and discipline was remarkable, and worthy of imitation." In the year 1714, he was appointed an elder, but he was under exercise and preparation for other service in the church, and in the year 1718, a dispensation of the gospel ministry was committed to him. His ministry, his friends say, was mostly "seasonable exhortations to faithfulness." It was generally "well received," "being in the simplicity of Truth, his conversation agreeing therewith." "He retained his integrity to the Truth till the last, and died in a good old age, at his own house, in the Fourth month of the year 1730, and was buried in Kennet burying ground."

MARY JACOBS.

Of this ministering Friend whose residence was at Little Egg Harbour, and who deceased there, Seventh month 22d, 1730, "in full unity with her friends," we have the following character: Her "testimony was to edification, and comfortable to those whose minds were inwardly gathered; and to the stirring up the minds of the careless and unconcerned. Her life and conversation was answerable to her doctrine."

JANE OSBORN.

Jane Osborn, of Little Harbour, "was a zealous and faithful elder, and serviceable in the church." She departed this life on the 29th of the Seventh month, 1730, in unity with her friends.

ELIZABETH MATHER.

Elizabeth Mather, the widow of Joseph Mather, of Abington Particular Meeting, was a minister of the gospel for a number of years, in good esteem. She was a serviceable member of the religious Society she belonged to, and was employed in its concerns. Her friends inform us her testimony was well received, and that she was of an innocent life and conversation. She died in the Ninth month, 1730.

(To be continued.)

For "The Friend."

Extract from a letter to a Friend.

The time was, when those who stood for the Master's name and cause, knew something of a continual partaking of the bounties of his table; but oh! how changed are things now—the city of our fathers lieth waste and the gates thereof are burned with fire, and there seemeth none to come up and help to restore the waste places, and rebuild the walls that have fallen down. And the watchmen, and the watchwomen, what of them? the few that are left may be seen walking solitary and sad, with their eyes bent to the ground, having as it were sackcloth underneath upon their loins, and they can only say, "Spare thy people, Oh Lord, and give not thy heritage to reproach," while leanness and fasting have entered into their souls; and those who would come to their aid, find they have but a little handful of meal in the barrel, and so small a portion of oil in the cruise, they have not faith enough to use it, for fear it will never be replenished. How many of us need more faith, more trust, more confidence in Him, with whom are all the issues of life: there are times (and these are my better times) when amidst all my weakness, and stumbling, and starting aside, I can see plain enough our compassionate Father waiteth to be gracious to many, very many, both within and without the pale of our society, and He would that they should be gathered to the one fold and the one shepherd. I have often thought of George Fox, when his horse's feet trod on Scottish ground, he saw "there was a seed thickly strewn there," that needed but little pruning and watering to prepare it for the harvest; would not the dispensation be a glorious one, and what cause for rejoicing would it be, could but mine eyes see, before they are closed upon this world, sons and daughters coming from far; enquiring their way to Zion with their faces thitherward; then indeed, might we write, "the church cometh up from the wilderness, leaning upon her beloved, fair as the moon, clear as the sun, and terrible to the man of sin, as an army with banners." We know not what may be in store for us, and it was once said, "I will give thee the valley of Achor (or trouble) for a door of hope:" all who feel that our beloved society has entered into that identical place, have some right to trust, and hope, and hope on, that the low and distressing spot we are in will not be without an end; and this dispensation of Achor, (which is the fruit of a long course of unfaithfulness, and serving the gods of the children of the land among whom we dwell,) will have its limits; and though the prospect of there being those coming up from among the younger ranks who will arise and build, is so faint, that all hands seem feeble, and all knees weak as water, yet strength *has been* made perfect in weakness; and grace has lifted from the hole of many a dark pit, sons and daughters, and made them as stars in the firmament of the Redeemer's kingdom, which shall go no more out: all this comes through obedience; faithful obedience to the manifested will of our Creator, which neither Jew nor Gentile can say in the day of final reckoning, he has not known. All have known it, but all have not given heed unto it as fully as they should; and I fear some under our name have disregarded it altogether, and would beguile their brethren and their mother, the church militant, into the notion that such manifestations are only a delusion; the creature of man's erring

imagination. I am not surprised at this being a taking doctrine with many; it leaves the path to everlasting rest so open, so easy of access, and so unguarded,—so out of the reach of that sword which turns every way, to keep the way of the tree of life,—that we might live very much as suited our tastes here, and hope to enter in with the bridegroom, without experiencing much of that new birth, of which our blessed Saviour told Nicodemus.

Second mo., 1856.

For "The Friend."

William Dewsbury.

(Continued from page 275.)

The early life of William Dewsbury shows the fervent desire, which filled his mind, to attain to that knowledge of God, which is life eternal. Our Saviour declared that "no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whom the Son will reveal him." Again, "no man can come to me, except the Father, which sent me, draw him." From these declarations, it is plain, that there is no way to know God, but by the revelation of the Son, which is through the illumination and the work of his Holy Spirit upon the heart. This divine revelation was little regarded or believed in at the first appearance of Friends. But many sincere seekers after the effectual means of salvation from sin, when they heard the message concerning the internal manifestation of Christ Jesus, as "the way, the truth and the life," without whom "no man cometh to the Father," and that through obedience to his will, made known by his light and grace in them, they would be made conquerors of sin and temptation, received the truth in the love of it, and heartily joined in fellowship with those messengers of the gospel.

Until the thirteenth year of his age, W. Dewsbury's occupation was chiefly that of a shepherd's boy, and Allenthorpe continued to be his home. This retired situation and way of life, appear to have been very congenial with the state of his feelings; as it relieved him from the interruptions of company, and afforded him an opportunity of indulging in secret meditation, and in mourning and breathing after the saving knowledge of God. But soon after this period, when his relations were thinking of putting him apprentice to learn some trade, he heard of a people called Puritans, near Leeds, thirty miles from the place of his birth, who were said to fear the Lord, and to walk with greater strictness of religious profession, than many with whom he had been acquainted. Such was his hunger and thirst after righteousness, that he had no rest in his spirit, until his parents, (his mother having probably married again,) had succeeded in procuring a place there for him; not at all regarding the nature of his employment, "if," says he, "I might be among those who feared the living God, and thus become acquainted with the God of my life, who created me for himself." He was accordingly bound apprentice to a cloth weaver at Holdbeck near Leeds, who proved to be a very sharp master; but the Lord enabled him with much patience to endure his trials, attended as they were by ill health, until the period of his apprenticeship was nearly expired. In the meantime he continued to use all diligence in seeking that knowledge for which his soul was greatly athirst, and for want of which he suffered much distress of mind. He attended assiduously at the preaching of all the chief teachers of religion in the neighbourhood, wrote down their sermons in short-hand, and went afterwards to their houses to discourse with them, that, if possible, he might gain some satisfaction as to the subject of his anxiety. But in this he found himself disappointed; the result proving to him, that no outward profession of religion however high, no knowledge of Scripture however complete in itself, no attention to religious observances however strict, could ever cleanse the soul from sin, or restore it to a state of acceptance with God. "He wanted Christ," the chief of ten thousand, the beloved of souls, "and without him he could not live."

Speaking of this serious people about Leeds, and his disappointment in not finding among them that aid in the work of salvation, which he so ardently longed for, W. Dewsbury says, "There was as had been reported, much speaking of God, called preaching, and professing him in words from the letter of the Scriptures, what the saints had spoken forth, thus imitating the saints' practice in a carnal wisdom, and seeking the kingdom of God in outward observations, as I had done before I came there. But *I met with none who could tell me what God had done for their souls, in redeeming them from the body of sin*, which I groaned under, and which separated me from the presence of God. Although I walked strictly with them in the outward observations, and in running to hear one man after another, called ministers, yet I found no rest nor peace to my weary soul. The flaming sword, the righteous law of God cried in me for a perfect fulfilling of the law, and met me wherever I was; so that I could find no peace in that worship of God the world had set up—such as receiving the bread and wine, which they told me were the seals of the covenant. It was long ere I dared to receive them, because I saw not myself prepared; for the evil of my heart stood before me. And when I was about to receive them, I sought the Lord to keep me by his power, that I might receive them worthily; and when I did receive them, my desire was, that the Lord would seal up his will to my soul, but I found nothing sealed to my soul therewith. Then much fear seized upon me for a long time after; and the condition of Judas was cast into my mind; until it was showed me that the seal of the covenant was the Spirit of Christ, and no outward element; and that the supper was the body and blood of Christ, which the world doth not know, nor did I at that time, but I was made to wait for the manifestation of it to me."

"Then I durst join no more with the world in that practice; nor in singing David's conditions, which they called singing psalms. For the light in my conscience let me see the evil of my heart, that I was not in David's condition, the sense of which stopped my mouth; and while others were singing, I mourned and wept for want of the pure spirit that David had, and which caused him to sing. Neither was I able to apply the promises, which they told me belonged to me, for I found no promise belonging to that nature; but the wrath of God abode upon me, for my disobeying his counsel in me, the light in my conscience. But being ignorant that it was his counsel, I departed from it and lent my ears to those who said they spoke from the mouth of the Lord. And I was deceived, and thus caused to err by their lies, who drew me to seek the kingdom of God in observations without. But the word of the kingdom was in me, and executed the righteous judgment of God upon my adulterous heart, that took counsel, and not at his mouth."

Under these exercises of mind, William Dewsbury's health gave way, and he became so weak as to be unable, with all his efforts conscientiously exerted, to answer the expectations of his master; who, thinking him to be in a consumption, was inclined at one time to send him home to his relations; but on further reflection, he judged it to be more prudent to take medical advice. W. Dewsbury, however, being fully aware of the real cause of his malady, and rightly concluding that it was no other than the evil of his own heart, and the distress of mind thence arising, resolutely declined employing such means for his relief, with a solitary exception to avoid giving offence. When after diligent search among the Puritans, he was unable to find any who could apply a remedy to his spiritual malady, he was constrained to make his case known to such as were esteemed in the world as the most experienced ministers and professors, and to ask them what he might do to be saved. But they also proved to be physicians of no value, mere ministers of the letter. They told him to believe in the name of Christ, and to apply the promises; but to wait for "the revelation of Jesus Christ" in his own heart, they neither counselled him; and it only added to his sorrow to be thus urged to believe in Christ, when neither he at that time, nor his advisers, knew where he was to be found, nor how to be believed in, to the saving of the soul.

Those who were thus brought to hunger and thirst after righteousness, and could not be satisfied without it, in the Lord's way and time, were filled. They were made believers in Christ, through the faith which is of the operation of his Spirit in the heart, and by taking up the cross, denying self and following him faithfully, they became changed men, born of the Spirit, and were brought to hold communion with God, in the temple of a sanctified heart. As in the primitive Christian church, the Spirit divided to every living member severally, the gifts which he was to occupy in the body, so they were prepared, and received gifts to exercise for its edification and their own growth in the truth. We have been long contending against unsound doctrine, first on one hand, and now on the other, which it has been our bounden duty to oppose and expose. Is it not important to pause and inquire of the Lord, what is his will concerning the Society in this respect, now a plain decided testimony has been borne nearly ten years on this matter? May not the cunning serpent deceive many, if they are not upon the watch-tower, and lead them to make their religion to consist in talking on doctrine, instead of feeling the daily hunger and thirst after righteousness, that our own souls may be filled, and a constant growth experienced in the life and power of Truth, and in the love and fellowship of the gospel, praying for ourselves and for one another.

(To be continued.)

For "The Friend."

The testimony that was borne by our late Yearly Meeting, against the spirit of separation, and the disposition that was manifested on the part of some, patiently to suffer, rather than to do anything tending to compromise that testimony, were truly encouraging to the trembling disciples of the Lord Jesus Christ, who signally manifested himself to be the head of his own body—to be both wisdom and strength to those whose trust and confidence are in Him—to be the helper and deliverer of his people.

The truth is mighty, and the wisdom and policy of men shall never be able to prevail against it, however speciously they may work, either on the right hand or on the left. No weapon formed against it shall ever prosper, but the humble, self denying, cross-bearing followers of the Lamb of God, who taketh away the sins of the world, shall ever have the victory.

The Lord hath not left himself without a witness, and however despised this may be in the eyes of the worldly minded professors of Truth, it does, and will testify, against all the works of darkness wherever, and in whomsoever they may appear. The

k will the Lord guide in judgment, and the hum- will he teach of his ways; as it is written, "The st of the Lord is with them that *fear* Him;" these have bread to eat that the world knows of; for it is their meat and their drink to do to suffer the will of their heavenly Father, out regard to the judgment of men, who may em them fools, and the followers of their own vision.

he holy apostle, in one of his epistles to the hthians, exhorts in this wise; "Let no man ive himself. If any among you seemeth to be in this world, let him become a fool, that he be wise; for," said he, "the wisdom of this ld is foolishness with God; for it is written, He th the wise in their own craftiness." And he ured them that it was a very small thing that he uld be judged of them, or of man's judgment; a," said he, "I judge not mine own self; for I w nothing by myself; yet am I not hereby ified: but he that judgeth me is the Lord. refore," said he, "judge nothing before the e, until the Lord come, who both will bring to t the hidden things of darkness and will make nifest the counsels of the hearts, and then shall ry one have praise of God."

How would it become us who are professing the h of the ancient prophets and apostles, to follow r example of patience and meekness under ering, to the denial of self in all things; not king honour of men, or to be delivered from ering, before it shall please Him who is head r all things to his church, to pronounce, "It is ugh;" for it is declared that if we suffer with rist, we shall also reign with him. The promise o those who endure to the end; to those who de with Him in his temptations, enduring hard- s as good soldiers, for his sake; who is the head his own body, which is made up of spiritual mbers gathered out of every nation, kindred, gue and people; and who will not permit any of testimonies, given us as a people to bear, to fall the ground.

Let us not be too much alarmed, neither let us dismayed on account of our trials, as though e new thing had happened unto us; for it has n the experience of the church from the earliest iod, to be brought under suffering on account of sies and false brethren; and it is written that nces must come; but the wo is pronounced upon se through whom they come, and not upon those o keep their habitations in the Truth, contending inst them. These have nothing to fear from e arrow that flieth by day; nor from the pesti- ce that walketh in darkness; nor from the des- ction that wasteth at noon-day; but though a usand shall fall at their side, and ten thousand their right hand, it *shall not* come nigh them. ey shall tread upon the lion and adder: the ng lion and the dragon shall these trample under ir feet, and no plague shall come nigh their elling, because they have set their love on Him o is able to deliver them, and he will set them high, because they have known his name. They ll call upon him and he *will* answer them, and ll be with them in trouble, and will deliver them, d honour them, and show them his salvation."

If we suffer for well doing, let us seek patiently bear it, but let us endeavour to avoid suffering as il doers, for thus our patience will be without its ward.

Never assent merely to please others. For that besides flattery, oftentimes untruth, and discovers mind liable to be servile and base: nor contradict vex others, for that shows an ill temper, and ovokes, but profits nobody.

Epistle of George Fox.

Friends being now grown very numerous in the northern parts of the nation, and many young convinced ones coming daily in among us, I was moved of the Lord to write the following epistle, and send it forth amongst them, in order to stir up the pure mind, and raise a holy care and watchfulness in them over themselves, and one another, for the honour of truth:—

To you all, Friends everywhere, scattered abroad. In the measure of the life of God, wait for wisdom from God, even from Him from whom it comes. And all ye, who are children of God, wait for living food from the living God to be nourished up to eternal life from the one fountain, from whence life comes; that ye may all be guided and walk in order; servants in your places, young men and women in your places, and rulers of families; that every one, in your respective places, may adorn the truth, in the measure of it. With it let your minds be kept up to the Lord Jesus, from whom it comes, that ye may be a sweet savour to God, and in wisdom ye may all be ordered and ruled;—that a crown and a glory ye may be one to another in the Lord. And that no strife, bitterness, or self-will, may appear amongst you; but by the Light in which is unity, all these may be condemned. And that every one in particular, may see to, and take care of the ordering and ruling of his own family; that in righteousness and wisdom it may be governed, the fear and dread of the Lord being set in every one's heart; that the secrets of the Lord every one may come to receive, that stewards of his grace, you may come to be, to dispense it to every one as they have need; and so in savouring and right discerning you may all be kept; that nothing that is contrary to the pure life of God may be brought forth in you, or among you; but all that is contrary to it, may be judged by it; so that in light, in life and love, ye may all live; and all that is contrary to the light, and life, and love, may be brought to judgment, and by that light condemned. And that no fruitless trees be among you, but all be cut down and condemned by the light and cast into the fire; so that every one may bear and bring forth fruit unto God, and grow fruitful in his knowledge, and in his wisdom; and that none may appear in words beyond what they are in the life that gave forth the words. Here none shall be as the untimely figs; none shall be of those trees whose fruit withers; such go in Cain's way, from the light, and by it are condemned. Let none amongst you boast yourselves above your measure; for if you do, out of God's kingdom you are excluded; for in that boasting part gets up the pride and the strife, which are contrary to the light that leads to the kingdom of God, and gives an entrance thereinto, and an understanding to know the things that belong to the kingdom of God. There the light and life of man every one receives, even Him who was before the world was, by whom it was made, who is the righteousness of God, and his wisdom; to whom all glory, honour, thanks, and praise belong, who is God, blessed forever. Let no image or likeness be made; but wait in the light, which will bring condemnation on that part that would make the images; for that prisons the just. So to the lust yield not the eye, nor the flesh; for the pride of life stands in that which keeps out the love of the Father; and upon which his judgments and wrath remain, where the love of the world is sought after, and a crown that is mortal. In this ground the evil enters, which is cursed; which brings forth briars and thorns, where death reigneth, and tribulation and anguish are upon every soul, and the Egyptian tongue is heard; all which is by the light condemned. There the earth is, which must be removed, by the light it is seen, and by the power it is removed, and out of its place it is shaken; to which the thunders utter their voices, before the mysteries of God be opened, and Jesus revealed. Therefore all ye whose minds are turned to this light, wait upon the Lord Jesus for the crown that is immortal, and that fadeth not away. 1653. G. F.

Life is a wasting thing; it is a candle that will burn out.

THE FRIEND.

FIFTH MONTH 17, 1856.

In our present number will be found the Report of the Committee having charge of West-town Boarding School, and that of the Committee for the gradual Civilization and Improvement of the Indian natives, presented to our late Yearly Meeting. We wish to call the attention of our readers particularly to the latter, inasmuch as it states the necessity existing for an increase of the funds at the disposal of the Committee, in order to carry out the plan of a boarding school for the Indian children, authorized by the Yearly Meeting two or three years ago. The proposition to open voluntary subscriptions having been approved by the Yearly Meeting, we understand the Committee have had a sufficient number of subscription papers printed to be distributed throughout the subordinate meetings, and they will probably be presented to the members at an early day.

The remnant of the Seneca tribe residing at Tunessassah has long been under the care of and received assistance from Friends of Philadelphia Yearly Meeting. In former days, many members of the committee to whom the subject was entrusted, underwent much exposure and hardship while visiting or remaining among them, and much labour and a considerable amount of money have been expended in the efforts, continued from year to year, to induce them to give up the manners and prejudices inherited from their forefathers, and adopt the habits and comforts of civilized life. It is true, that for a long time there seemed to be but little permanent improvement effected—not much good fruit to compensate for the outlay, and encourage to unrelaxed labour in the course marked out—and yet the Indians always evinced a correct estimate of the disinterested feelings by which Friends have been actuated, and a grateful sense of the benefits designed to be conferred upon them; while it was from time to time apparent, that individuals of them brought under the immediate influence of the School kept up, and the family of Friends stationed in the reservation, were decidedly softened in their feelings, and enlightened by it, and thus, perhaps insensibly to themselves, were instrumental in slowly promoting the improvement of their tribe. It is a remarkable fact, that while other remnants of tribes in different parts of our country have been gradually but continuously dwindling away, and in several instances have become extinct, these Indians under the care of our Yearly Meeting have for several years been on the increase, and are becoming more numerous from year to year. Within the last few years the improvement among them has been very marked in several ways, and perhaps no better evidence of it can be given, than the general and growing desire to have their children educated. Although agents for other religious Societies find their way among them, yet they manifest a decided preference for Friends, and are anxious for them to have the charge of their children; so that if the means were at command to pay for teachers

and the necessary increase of assistance in the family, there is reason to believe pupils enough to fill a large school could be easily obtained. The Boarding School is found to fulfil the expectations with which it was established, bidding fair, by the religious and moral training combined with literary instruction, to make a lasting impression on the rising generation, and prepare them to become intelligent and useful members of the community.

There is an acknowledged obligation resting upon us all, to act a kind and liberal part towards the few remaining representatives of the once powerful tribes that held possession of this country when our forefathers landed on its shores, and in no way can that obligation be more satisfactorily met, than by securing to them and to their offspring the opportunity for obtaining religious and mental culture; that so a knowledge of their duties and responsibilities, with a preparation to perform them, may go hand in hand together.

We trust that the Committee will be encouraged to persevere in their labours by a liberal subscription from the members in all parts of the Yearly Meeting.

SUMMARY OF EVENTS.

EUROPE.—News from Liverpool to the 26th ult.

The Dispute with the United States.—The London Morning Star says, "We are told, that at the meeting of the Cabinet, on Tuesday, the 22d, at which Lord Clarendon was present, for the first time since his return from Paris, the answer to the United States was agreed upon, on some of the points connected with the Central American question. The British government are prepared to give way, but they will not recall Mr. Crampton, and they are also prepared to communicate to the United States government, that they are unanimous in their determination to continue him in his present position, as British Minister at Washington."

The Treaty of Peace.—The terms of the Treaty are to be substantially such as were anticipated. The Treaty is republished by the London Sun, surrounded by a mourning border. The stipulations respecting Moldavia and Wallachia, appear to aim at making those Principalities ultimately independent of Turkey. Though nominally under the Sovereignty of that power, it is designed that they shall enjoy greater civil and religious freedom, and a constitution in accordance with the wishes of the people. If the internal tranquillity of the Principalities be disturbed, the Porte must consult the contracting powers, and cannot employ armed intervention without their consent. Russia cedes a small portion of Bessarabia, which is to be annexed to Moldavia. No part of the Russian territory will hereafter border on the Danube, and the free navigation of that river is provided for.

FRANCE.—An imperial decree has been issued, ordering a further reduction of the army. In a late sitting of the *Corps Legislatif*, Montalebert made a remarkable speech on the freedom of the election franchise, and denounced the Court of Cassation as an accomplice with the Government to render universal suffrage a mockery, and called for an alteration of the law. The late heavy rains had caused inundations in many parts of France. The Moselle newspaper announces an important fact—the discovery of coal in apparently large quantities, and of good quality, in several parts of that department.

RUSSIA.—Count Orloff has been appointed President of the Council of State. The militia have disbanded. The Admiralty have ordered all the light-houses to be lighted, and all the buoys to be laid down in the Gulfs of Bothnia and Finland, and the Baltic and White Seas. The Emperor has been on a visit to Moscow. In his speech to the city authorities, he said, "The war is over; for I ratified the treaty of peace which had been signed at Paris before I left St. Petersburg. I am happy to be able to announce the news to you officially, and to repeat to the nobility of Moscow the words which I addressed to my people in my last manifesto. Russia was able to defend herself for many years to come, and I believe that no matter what forces were brought against her she was invulnerable on her own territory. But I felt that it was my duty, in the real interests of the country, to lend an ear to proposals compatible with the national honour. War is an abnormal state, and the greatest successes obtained by it scarcely compensate for the evils it occasions."

TURKEY.—The French have evacuated Kinburn. Great sensation had been caused in Constantinople by the Sultan having paid a visit to the Greek patriarch; an act heretofore unexampled.

GREAT BRITAIN.—On the 23d, there was a grand review of the British fleet at Spithead, at which more than 100,000 spectators were present. The fleet numbered over 240 ships of war, including steamers carrying 3000 guns and 33,000 men. The fleet formed four squadrons, and extended twelve miles over the water. In the British Parliament the government sustained another defeat, having been out-voted by a majority of 28, in favour of open competition for civil appointments. Lord Lyndurst has given notice of a motion inquiring into the condition of Italy. Lord Malmesbury has given notice of his intention to move a vote of censure in relation to the fall of Kars. A vessel discharging a cargo of Cuban sugar at Greenock, brought two slaves who secreted themselves on board the ship while she was lying at Cardenas, and who were not discovered until she had been several days at sea.

Liverpool Markets.—Cotton had been active during the week, at an advance of ¼d. Sales of the week, 98,000 bales. The stock of American in port was 368,000 bales. Breadstuffs had slightly advanced. Western Canal flour, 26s. to 32s.; good Ohio, 35s. a 35s. 6d.; red wheat, 9s. 6d., and white, 10s. 6d. per 70 lbs.

The London Money Market was easier. The bullion in the Bank had decreased £222,000. Consols, 92¾ or 93.

BRAZIL.—Advices from Rio Janeiro to Third month 17th, state that the cholera was prevailing there, but not with great severity. The total number of deaths from that disease, had been 5552, the majority of whom were slaves.

UNITED STATES.—*Congress.*—A bill has passed both Houses, giving a million and a half of acres of land to Iowa, to aid in the construction of railroads, and another appropriating $45,000 for deepening the channel over the St. Clair Flats, Michigan. In the Senate, the Committee on Patents have reported a bill amendatory of the Patent Laws, the object being to protect the public against the oppressive use of invalid patents, and inventors from the piracies of dishonest infringers. There is a misunderstanding between the two Houses, respecting the Deficiency bill. Two Committees have been appointed on the part of each body to confer, and both have disagreed. The principal difficulty relates to two amendments introduced by the Senate, appropriating $1,800,000 for the army, and $300,000 to the Washington Water-works, which the House is unwilling to sanction. At the request of the Senate, a third committee has been appointed.

Kansas.—The Congressional committee of investigation was in session at Lawrence. The U. S. troops under Col. Sumner had arrived. The Deputy Sheriff of Douglass county having writs issued for the arrest of about one hundred citizens of Lawrence, charged with the commission of crimes under the territorial laws, the army will be stationed at Lawrence until the arrests have been made, and the parties sent to Lecompton.

Philadelphia.—Mortality last week, 191. The mean temperature for the Fourth month was 53.36 degrees which is 1¾ degs. above the average of the last thirty years. The amount of rain was 3¼ inches. On the 8th, the steamer City of Baltimore arrived from Liverpool, whence she sailed on the 23d ult. It is expected that the other steamers of the line will follow in regular succession. The City of Baltimore is said to be the largest vessel ever in the Delaware; she is 347 feet long; 2464 tons, and her engines, of 500 horse power. Her passengers were 208 in number.

New York.—Mortality last week, 364. In 2502 dwellings recently visited by the Health Wardens and Inspector of the City, it was found there were 7301 families residing, composed of 36,508 persons, of whom 24,045 were adults. In 1592 houses were found more than four families each. More than 1000 persons were found to occupy a row of seventeen houses.

The Growth of Commerce.—In the year 1830, the tonnage of American vessels was 1,191,776 tons; the number of seamen and watermen under the American flag, including those in the navy, a little over 90,000. In 1855, twenty-five years afterwards, the tonnage increased to 5,212,000 tons, and the number of seamen to nearly 400,000, both having more than quadrupled in one-fourth of a century.

Pennsylvania Railroad.—The receipts upon this road during the Fourth month, amounted to $610,969, or more than a quarter of a million, in excess of the corresponding month, 1855. Since the first of the year, the receipts of the road have been $1,727,709.

Miscellaneous.—Mormon Emigrants.—The ship Enoch Train, from Liverpool, landed last week at Boston five hundred and thirty of these deluded people, all bound for the "land of promise," Utah.

A Coloured Slaveholder.—A correspondent of the [illegible]varmah (Geo.) News relates the case of William Ellis, a negro, who purchased his freedom from his master, and is now a large slaveholder himself. Ellison is said to own an extensive cotton plantation, and about one half of the town of Statesburg, in Sumpter district, S. C.

Emancipation of Slaves.—By the will of James Kelly, of Lancaster county, Virginia, all his slaves, about forty-five in number, have been emancipated. Provision is also made for their outfit and transportation to Liberia.

A Successful Voyage.—The ship Abigail recently arrived at New York, from a whaling voyage, having been absent forty-four months. The value of the oil and whale-bone taken during the cruise, is about $195,000.

The Smallest Bank in the United States is the Bank of Cayuga Lake, at Painted Post, N. Y., with $10,000 capital.

Norwegians in Wisconsin.—The Madison (Wis.) Journal learns that the Norwegian population of Dane county amounts to 6628 persons. They constitute the majority of the inhabitants in several of the towns, and are industrious and good citizens.

More Light.—The cities of Buenos Ayres and Rio Janeiro are now lighted by gas.

Railroad Iron.—The total consumption of railroad iron in the United States, for the last five years, is stated at 1,643,629 tons, of which 1,143,629 tons were imported. In 1855, our home establishments furnished more than half of the annual supply.

Land Monopoly.—Five noblemen are said to own about one-fourth of all the landed property in Scotland. They are the Marquis of Breadalbane, and the Dukes of Argyll, Athol, Sutherland, and Buccleugh.

Humboldt and the Table Rappers.—Baron Humboldt has written a letter to the New York Post, in which he emphatically contradicts the report that he had become a convert to the spirit-rapping humbug. He says he is a "holy horror of pine wood spiritualism and psychographic mysticisms."

RECEIPTS.

Received from David Ball and Wm. Pickets, O., $[illegible] each, to 32, vol. 30; from A. Hampton, Ind., $2, to 3[illegible] vol. 30; from Amy C. Hoopes, W. C., Pa., $2, vol. 2[illegible] from Stephen Hobson, agt., O., $2, vol. 30, and for Tho[illegible] Hobson, $4, vols. 29 and 30.

MARRIED, at Friends' Meeting-house, in Fall River, Mass., on the 7th inst., CHARLES E. HILL, of Philadelphia, to SUSAN F., only daughter of the late John Wilbur, [illegible] of the former place.

——, at Friends' Meeting, Arch street, Fifth-day, 8th inst., JOSEPH TAYLOR, of Greensburg, Pa., to MARY W. BOSTWICK, daughter of the late John Bostwick, [illegible] Ulster county, N. Y.

DIED, on the 22d of Fourth mo., last, SARAH DARNELL, aged 87 years; a member of Chester Monthly Meeting, N. J., formerly of Tukerton, N. J.

——, on the 2d inst., at his residence, Pennsville, Morgan county, Ohio, aged 49 years, JOHN PENROSE; [illegible] esteemed member of Pennsville Monthly Meeting. His sickness was of several weeks' duration, during which he suffered much, and patiently endured what his heavenly Father permitted to come upon him. His friends have a consoling belief, that having submitted to the cleansing, sanctifying baptism of the Holy Spirit, his [illegible] deemed spirit has been permitted, through the mercy of God in Christ Jesus, to enter into rest.

——, near Newby's Bridge, Perquimans Co., N. C., on the 3d inst., after an illness of three and a half days, ELIZABETH, wife of David White; a worthy elder of Piney Woods Monthly Meeting of Friends, in the sixty-eighth year of her age. Her disease quickly deprived her of the power of expressing her feelings, but the remembrance of her consistent and unobtrusive course as a Christian faithfulness is truly comforting to her surviving relatives and friends, who feel a lively hope, that her spirit is, through mercy, admitted into the realms of everlasting blessedness. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost; which he shed on us—abundantly through Jesus Christ our Saviour; that, being justified by his grace, we should be made heirs, according to the hope of eternal life." Titus, ch. iii., v. 5, 6.

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From the Quarterly Review.

Zoological Sketches.

(Continued from page 282.)

ot far from the picturesque house built by mus Burton, in one of the cages fronting the e of the superintendent of the Gardens, is to be a beaver. The wonderful instinct of this little nal is certainly not inferior to that of the huge nant. As yet he has not been placed in circstances to enable the public to witness his buildcapacities: but it is the intention, we understd, of the council to give him a stream of run- water, and the requisite materials to construct of those extraordinary dams for which this anis so famous. In Canada, where he used to ish, the backwoodsmen often came upon hill- completely cleared of good-sized trees by ies of these little creatures, who employed the d timber to construct their dams—dams, not of feet in length, but sometimes of a hundred fifty feet, built according to the best engineering ula for resisting the pressure of water, namely, angle, with its apex pointed up the stream, and ually narrowing from base to summit. In short, Brunel himself could not outdo your beaver in engineering operations. Even in confinement, sagacious rodent loves to display his skill, as nay learn from Mr. Broderip's account of his Binney:

Its building instinct," says that accomplished ralist, "showed itself immediately it was let out cage, and materials were placed in its way, this before it had been a week in its new ters. Its strength, even before it was half n, was great. It would drag along a large ping brush, or a warming-pan, grasping the le with its teeth, so that the load came over its lder, and advancing in an oblique direction till rived at the part where it wished to place it. long and large materials were always taken ; and two of the longest were generally laid e-wise, with one of the ends of each touching the , and their other ends projecting out into the . The area caused by the cross brushes and vall he would fill up with hand-brushes, rushets, books, boots, sticks, cloths, dried turf, or hing portable. As the work grew high, he suped himself on his tail, which propped him up irably; and he would often, after laying on one s building materials, sit up over against it, aping to consider his work, or, as the country le say, 'judge it.' This pause was sometimes wed by changing the position of the materials, and sometimes they were left in their place. After he had piled up his materials in one part of the room (for he generally chose the same place,) he proceeded to wall up the space between the feet of a chest of drawers which stood at a little distance from it, high enough on its legs to make the bottom a roof for him, using for this purpose dried turf and sticks, which he laid very even, and filling up the interstices with bits of coal, hay, cloth, or anything he could pick up; the last place he seemed to appropriate for his dwelling, the former work seemed intended for a dam. When he had walled up the space between the feet of the chest of drawers, he proceeded to carry in sticks, cloths, hay, cotton, and to make a nest; and when he had done he would sit up under the drawers, and comb himself with the nails of his hind feet."

Well done, Binney! If the beaver in the Garden will only work out his natural instincts as perfectly, we may expect some amusement. Up to a late period the beaver had become rather a scarce animal, the exigencies of fashion having nearly exterminated him. When silk hats came in, however, the annual slaughter of hundreds of thousands of hirace, for the sake of the fur, gradually slackened, and now he is beginning to increase in his native retreats,—a singular instance this of the fashions of Paris and London affecting the very existence of a prolific race of animals in the New World! In the very next compartment is a hare, who for years played the tambourine in the streets of the metropolis, but his master, finding that his performances did not draw, exchanged him at these Gardens for a monkey; and now, whilst he eats his greens in peace, poor Jocko, in a red cloak and a feathered cap, has probably to earn his daily bread by mimicking humanity on the top of a barrel-organ. But the hippopotamus surges into his bath in the inclosure as we pause, and there is a rush of visitors to see the mighty brute performing his ablutions. He no longer gives audience to all the fair and fashionable folks of the town. Alas for the greatness of this world! the soldier-crab and the Esop prawn now draw better "houses." Whether or no this desertion has embittered his temper, we cannot say; but he has certainly lost his amiability, notwithstanding that he still retains the humorous curl-up of the corners of his mouth, which Doyle used to hit off so inimitably. At times, indeed, he is perfectly furious, and his vast strength has necessitated the reconstruction of his house on a much stronger plan. Those only who have seen him rush with extended jaws at the massive oaken door of his apartment, returning again and again to the charge, and making the solid beams quiver as though they were only of inch deal, can understand the dangerous fits which now and then are exhibited by a creature who was so gentle when he made his *debut* that he could not go to sleep without having his Arab keeper's feet to lay his neck upon. This affection for his nurse has undergone a great change, for, on Hamet's countryman and coadjutor, Mohammed, making his second appearance with the young female hippopotamus, Obaysch very nearly killed him in the violence of his rage. He has a peculiar dislike to the sight of working-men, especially if they are employed in doing any jobs about his apartment. The smith of the establishment happening to be passing the other day along the iron gallery which runs across one side of his bath, the infuriated animal leapt out of the water, at least eight feet high, and would speedily have pulled the whole construction down, had not the man run rapidly out of his sight. We trust his temper will improve when his young bride in the adjoining room is presented to him; but she is as yet but a baby behemoth, although growing fast. The enormously strong iron railings in front of his apartments are essential to guard against the rushes he sometimes makes at persons he does not like. Look at that huge mouth, opened playfully to receive tit-bits! What is a bun or a biscuit to him? Down that huge throat goes one hundred pounds weight of provender daily. Surely the dragon of Wantley had not such a gullet.

The giraffes in the adjoining apartment have been in the Gardens so long that they are no longer thought a rarity; but it should be remembered that the four procured in 1835 from Khordofan, by the agent of the Society, were, like the hippopotamus, the first ever exhibited in Europe since the days of ancient Rome. Of these, only one female now remains; but very many have been bred in the Gardens, and have continued in excellent health. At the present moment three of their progeny are housed in the apartment we are entering. The finest, a male, is a noble fellow, standing nearly seventeen feet high. When he strides out into the enclosure, high up as the trees are protected by boarding, he yet manages to browse as in his African forests, and it is then that the visitor sees the full beauty of the beast, which is lost in the house. The giraffe, in spite of his mild and melancholy look, which reminds us forcibly of the camel, yet fights ferociously with his kind at certain seasons of the year. Two males once battled here so furiously, that the horn of one of them was actually driven into the head of the other. Their method of fighting is very peculiar; stretching out their fore and hind legs like a rocking-horse, they use their heads as a blacksmith would a sledge-hammer, and swinging the vertebral column in a manner calculated, one would think, to break it, they bring the full force of the horns to bear upon their antagonist's skull. The blow is severe in the extreme, and every precaution is taken to prevent these conflicts.

As we pass along a narrow corridor in which the ostriches are confined, we reach at length the last inhabitant of the Garden, and the most curious creature, perhaps, which it contains. If the keeper is at hand, he will open the door of the box in which it lives, and drive out for us the bewildered looking apteryx—the highest representative, according to Professor Owen, of the warm-blooded class of animals that lived in New Zealand previous to the advent of man. Strange and chaotic-looking as are most of the living things brought from Australia and the adjacent islands, this creature is certainly the oddest of the bird class, and is, we believe, the only one ever seen out of New Zealand. As it vainly runs into the corners and tries to hide itself from the light of day, we perceive that it is wingless and tailless; it looks, in short, like a hedgehog mounted upon the dwarfed yet powerful legs of an os-

trich, whilst its long bill, which seems as though it had been borrowed from a stork, is employed when the bird leans forward, to support it, just as an old man uses a stick. This strange creature seems to hold among the feathered bipeds of Polynesia a parallel position to the New Holland mole (Ornithorhynchus paradoxicus)—which possesses the bill and webbed feet of a duck with the claws of a land animal—among the quadrupeds. Mr. Gould remarks, that nature affords an appropriate vegetation to each class of animal life. Our universal mother seems to have matched her Flora to her Fauna in this portion of the globe; at least the paradoxical creatures we have mentioned seem in happy accord with Australian vegetation, where the stones grow outside the cherries, and the pear-shaped fruits depend from the branch with their small ends downwards! The apteryx is entirely nocturnal in its habits, pursuing its prey in the ground by smell rather than by sight, to enable it to do which the olfactory openings are placed near the point of the beak. Thus, the bird scents the worm on which it feeds far below the surface of the ground. We must not regard the apteryx as an exceptional creature, but rather as the type of a large class of birds peculiar to the islands of New Zealand, which have been destroyed, like the dodo in the Mauritius, since the arrival of man. Professor Owen, long before the apteryx arrived in England, pronounced that a single bone found in some New Zealand watercourse had belonged to a wingless, tailless bird, that stood at least twelve feet high. This scientific conjecture has lately been transformed into a certainty by the discovery of a number of bones, which demonstrate that several species of Moas once roamed among the fern-clad islands which stud the bright Polynesian Ocean. These bones have been found mixed with those of the apteryx, which thus becomes linked to a race of mysterious creatures which, it is supposed, have long passed away, although a tale is told—an American one, it is true—of an Englishman having come across a dinornis, whilst out on its nocturnal rambles, and of his having fled from it with as much terror as though it had been a griffin of old.

Our walk through the Gardens has only enabled us to take a cursory glance at a few of the 1300 mammals, birds, and reptiles at present located there: but the duty of the zoologist is to dwell minutely on each. To such, these Gardens have, for the last twenty-six years, been a very fountain-head of information. During that time, a grand procession of animal life, savage and wild, has streamed through them, and for the major part have gone to that "bourne from which no traveller returns." Let us rank them, and pass them before us:

Quadrumana	1069
Carnivora	1409
Rodentia	1025
Pachydermata	204
Ruminantia	1098
Marsupialia	219
Reptilia	1861
Aves	7320

—making a total of 14,205. Out of this large number many curious animals have doubtless left no trace; but through the care of Mr. Mitchell, no rare specimen has died within these last five years at least, without previously sitting for his portrait. The first part of the valuable collection of colored drawings from the inimitable pencil of Mr. Wolf, accompanied by a description from the pen of Mr. Mitchell, the editor of the work, is just published, under the title of "Zoological Sketches, &c.," and the others will speedily follow. The work, when completed, will be unique in the annals of zoology, both for the extreme beauty of the drawings, which may be said to daguerreotype the subjects in their most characteristic attitudes, and for the nature of the letter press, which proves that the editor has written from the life.

(To be concluded.)

For "The Friend."

Admonitions of History.

One of the advantages of history is the warning it gives, by recording the mistakes and wrongs of persons, who have been led astray, sometimes by evil designs and sometimes under incorrect views of what they supposed would promote a good cause. In relation to our Society, Sewel presents us with many trials which true-hearted Friends endured, both from some of its members, and from a persecuting world. In 1683, while persecution still lingered around the Society, some divisions disturbed its generally peaceful bosom, which commenced several years before through a few discontented preachers, and others who were drawn away by them. Their dissatisfaction at first was professedly with the attempt to institute the church government which has existed from that time, and has been a singular blessing to Friends. As George Fox was a principal instrument in this christian work, he became the chief object of their enmity. Because they had no meetings for discipline in the beginning, and Friends, being comparatively few, lived in mutual peace and unity, they alleged that such meetings were needless, and that every one should be left to the guidance of the Holy Spirit in his own mind, and not be subjected to the rules of men; not recollecting that every one is not obedient to this Holy Spirit, and in departing from the Truth, such require the care of their faithful spiritual brethren, to labour to restore them to the right way of the Lord. Their opposition was at first mainly directed to the Women's Meetings, who met at different times to provide for the sick and other indigent members. They alleged that sometimes debates took place on matters unsuitable for them, especially by some young women meddling with affairs properly belonging to the Men's Meetings. But the forwardness of a few, in interfering with what did not pertain to their duties, was no valid objection to the institution of a sound government in the church, or to the services of experienced women in the care to be extended to their own sex.

Sewel remarks, that as in great communities, there are generally found men who love to govern without being fit for it, so some of this description soon adhered to these preachers in promoting their plans. At such times of excitement, it is no uncommon thing for persons who dislike restraint, and a faithful adherence to the order and testimonies of the Society, to join the party with whom they can have more liberty, and can aid in directing their concerns according to their desire for ease. To escape persecution, a class preferred meeting privately, rather than attend the public meetings of the faithful Friends, and others also were ready to attach themselves to the separatists, who would prefer paying tithes to the priests, instead of suffering spoil or imprisonment for refusing those demands. Hence arose a schism, and some of them began to keep meetings by themselves, and so left their former Friends, though they pretended to agree with them in matter of doctrine. To these afterwards resorted such as were not strict livers, and therefore were unwilling to submit to church discipline, among whom the saying was common, that every one having received a measure of the Spirit of God, ought to regard that leader, without minding any rules prescribed by others. After having broken the band of christian fellowship and church regulations, it could not be expected they would be restrained from further violations of the rules whenever cause, in their estimation, presented.

In the progress of this defection, William Ro and Thomas Crisp appeared in print against t former brethren, and upbraided them with s imprudent, or inconsiderate act which they co collect, besides which they did not hesitate to p lish many untruths and misrepresentations. course is not unfrequently resorted to, when a cession is contemplated, in order to injure as fa practicable, the reputation of those they design leave. Rogers scornfully reproached Friends, having provided some indigent ministers with t porary sustenance at the expense of the pu funds, who, in the performance of their religi services, were obliged to leave their business; tho this supply never exceeded necessary provision.

At length this rent appeared also in Lond where likewise malcontents were not wanting, w not being strictly conscientious, would rather without any restraint; and even some honest p sons were by fair words persuaded to separat For among them one Charles Harris preached, w was pretty fluent in speech, and not inelegant his expression, as I have seen and heard mys But however specious their pretence was, and wh ever endeavours they made to sustain themselv and advance their projects, they were not able continue and *subsist as a united body, but at len, they decayed and vanished as snow in the fie.* The best among them came in time to see they h been deceived, and the less honest grew worse, *among themselves they were not free from divisi* I have often wondered how [the three chief in gators of defection], all of whom I have know could apostatize to such a degree as they did; t yet this is not so exceeding strange as some m think it to be; for we find on record, that e in the primitive apostolic church, was an Alexan the coppersmith, and an Hymeneus and Philetus, w made shipwreck of faith, and caused a rent, in much that it is said, their words would eat as a canker.

An epistle from Friends met in London, 16 signed by G. Whitehead, W. Penn, S. Crisp, T. Brig C. Marshall, L. Howard, R. Barclay, and ma other substantial Friends, has this salutary te mony and counsel. "Our salutation is to all dear friends, brethren and sisters in this and ot nations; having the general state of the church and people of God opened unto us, with a tend care upon our hearts, and breathing of our soul that they all may grow, prosper and be preserv in unity, grace and good order; that divine and virtue may reign, and abundantly flow o and through all to your replenishment and unspeakable comfort—that you may keep out enemy in all his appearances, that would make visions and disturbances in the churches—for this time the enemy is busy, and secretly at wo for that end, to make rents; endeavouring there to bring the open opposers and adversaries of Tru over us. It is, that strife and divisions may stirred up among ourselves, that they desire a watch for; and therefore, where any are inst ments thereof, they serve not the Lord Jesus Chr but the enemy; they that make divisions, and ca offences contrary to the gospel, and that seek sow discord among brethren, are not only to marked, but the Lord will make them manife and his power will bring them under, and debo them, as it hath done, and will do that spirit, wh is guilty of jealousies, evil surmisings, whisperin and hard speeches against the brethren, and fai ful labourers in the Lord's work. It is the accu of the brethren that strikes at their testimony, a

:s to undermine, and to beget a disesteem and
ht of them in it, which adversary must be
ched against, and forever cast down and out.
l we are assured from the Lord, that all sow-
f discord, accusers of the faithful brethren,
hters and undervaluers of their testimony and
, self-seekers, whisperers, backbiters, and all
willed and self-exalted spirits, God will debase;
eternal power will work them under, and all
which offends shall be removed. God's pure
er is at work—refining, thoroughly purging his
r, and sanctifying his church and people; that
e may be no rent nor schism, but that the Lord
y be one, and his name one, among us; and
sed are you that keep to your first love, and
in your integrity to the end.
), dear Friends and Brethren, watch in the
t against all the enemy's wiles, and pray for
peace of Jerusalem, that she may be seen in
beauty and splendour, *as a city without*
aches; that peace may remain in her walls, and
perity within her palaces. O! let it be the
eral care of all our brethren, to whom the Lord
committed an oversight in the churches, to
o things quiet and in good order, by the power
wisdom of God, who is not the author of con-
on but of peace—and that the public affairs of
th be managed and carried on in the same
er and wisdom, which is pure and serviceable;
all in humility may submit to Christ's rule and
ernment, in the spirit of meekness and conde-
sion. Keep out all roughness and harshness,
towards another, and all self-rule and dominion,
is not of the life, but in the will of the flesh;
let all that be kept down forever—and that *no*
nge fire be kindled among you; nor in your
tings." "And in his authority and power, [the
er of God,] we stand witnesses against that
it forever, both in our open and secret enemies,
ch either smites at our heavenly Society, or
ld break our unity. To the Prince of peace,
is our Head and lawgiver—unto whom thrones,
minions, principalities, and powers are subject,
glory forevermore! unto whose power and gov-
ment we commit you all, and in true endeared
rest your dear brethren."

From The Leisure Hour.

A Microscopic Entertainment.

Man seems to tenant a position between two ma-
al worlds; the one of infinite and unfathomable
ness and immensity, stretching away beyond
limits of even thought itself into an eternity of
be; the other of inconceivable minuteness, so
ll that a whole dynasty is seen fulfilling the
ditions of its being in a single drop of water,
a million of its inhabitants filling a space in
ation no larger than that occupied by a single
in of sand. For the major part of the knowledge
have obtained of both these worlds—and as yet
have made as little progress in the one as the
er—we are indebted to two instruments, the
scope and the microscope. It is at the latter
y that, on the present occasion, we shall take a
sory glance. Under the general denomination
'microscope," are included a variety of instru-
nts, some of them of the cheapest and simplest
n, and others of the most costly and scientific.
s, a piece of card blackened with ink and punc-
ed with a single pin-hole, is a microscope, because
looking through it, it virtually magnifies an ob-
by enabling you to see it nearer than you could
with the naked eye, though it is barely available
anything larger than a fly's foot. If you make
puncture a trifle larger, and melt a piece of glass
st drawn out thin as a hair in the fire) in the
ne of a gas-lamp, adroitly pushing it farther into
the flame as it liquefies, until it becomes a little
round knob, and insert that knob into the hole in
the card, you will have a microscope of the next de-
gree of power. This is as far as you can go gratui-
tously. Then you can buy the Stanhope lens for a
crown, and with that you may make observations
really interesting; but if you wish to pursue micro-
scopic science with advantage, you must go to the
expense of an instrument purely achromatic, mag-
nifying some hundreds of times, and (what is of
more importance than mere magnifying power, for
which your man of science cares less than the sight-
seer,) defining clearly and truthfully; this last is
the triumph of the optician—an instrument that
tells the truth severely. Microscopes deserving
this high character are necessarily very expensive,
a single lens costing several guineas. The real
value of a good instrument, however, is beyond all
price, because it is a key to a new world of wonders,
teeming with novelties never to be exhausted. Be-
yond these, which are all of a conveniently portable
kind, and opening a much more extensive field of
observation, is the oxy-hydrogen microscope, which,
embodying the principles of the magic-lantern, can
be made to magnify millions of times; but it has
this great disadvantage, that it exhibits the mag-
nified shadows of the objects, and not the objects
themselves; and though, when these are transpar-
ent, some degree of colour is obtained, positive truth
of colour can scarcely be relied on.

These few remarks may serve perhaps as an in-
troduction to a microscopic entertainment to which,
having lately been a guest ourselves, we shall take
the liberty of introducing the reader.

On entering, we find a series of tables set out
with a number of microscopes of good defining
power, and furnished with subjects, some of them
novel in description, and all of an interesting kind.
Everybody—and everybody in this instance sig-
nifies a crowded attendance of ladies and gentle-
men—is anxious for a peep, and as only one can
peep at a time at one object, all have an opportu-
nity of exercising that patience which is so charac-
teristic of polite society. We pop down our head
at a venture at the first vacant eye-glass, and be-
hold! the lung of a toad, which shows like a crim-
son mass of virgin cinnabar, with a gnarled and
rather nuggetty surface, permeated everywhere
with a myriad of small air-cells: the intensity of
the red-hot colour, broken with its own shadowy
reflections, constitutes this an object of remarkable
beauty, independent of the marvels of its structure,
which, as a fair lady is nudging our elbow, we have
not time to dwell upon.

But here is another tube unoccupied, and we try
again. What is this we see? Upon a circular
expanse of rose-coloured soil, speckled all over with
points and spots of deeper hue, a thousand little
brooks, rivulets, and canals are pouring their flash-
ing waters with furious haste into larger channels,
in which again they rush along with a velocity that
threatens to wash away the banks. On goes the
torrent, glistening and sparkling in the intense light,
never pausing in its furious haste, but from unnum-
bered tiny trenches pouring into the main ducts, and
travelling, ever faster the larger the channel, to-
wards some outlet beyond the field of vision. What
can this be? On looking to ascertain, we find it
is a view of the circulation of the blood in the toe
of a frog—froggy having consented, for reasons
sufficiently powerful, to lie in a moist bag, and to
suffer as much of that useful member of his as could
be seen through an orifice of some sixteenth of an
inch in diameter to be subjected to investigation for
the benefit of science. The devoted professor of
gymnastics lies perfectly quiet, but, looking to the
galloping current in his veins, we suspect that he is
paying for his complaisance by symptoms decidedly
feverish.

Now for a third peep. Not willing to be taken
by surprise this time, we look at the object first, but
can see nothing more than a dim grey speck of
something about the size of a small pin's head.
But on placing one eye at the tube, lo and behold!
what seems a sepia drawing admirably finished in
all its details, of a view on the Seine at Paris—a
view of a bridge over which we have walked a hun-
dred times in days gone by—of boats and build-
ings, and surrounding objects, true to the very life,
and defying us not to recognise the spot with all its
details. Of course we know at once that no artist
could have drawn this picture, and that it is a pho-
tograph painted by the agency of light. But the
marvel is great, notwithstanding, and we look again
and again, now at the all but invisible picture it-
self, now at its magnified proportions as seen through
the microscope, and should look much longer but
for considerations of good manners. This, it strikes
us, is the severest test to which photography could
be applied; and it seems almost incomprehensible
that upon a surface not larger than one of the let-
ters of this page, can be represented the perspective
of a broad river, its bridges and the buildings which
rise upon its banks.

A fourth peep gives us the surface of a piece of
granite, which shows like a spotty and transparent
assemblage of rich and varied colours; a fifth and
a sixth, and so on, reveal various objects more or
less favourites for the exquisite colours or curious
textures, or marvellous systems of growth and in-
crease, which they display. Then we come to a
microscopic apparatus on the magic-lantern princi-
ple, but on a portable scale, by which the shadows
of objects are thrown upon a white disk. A series
of them are shown in succession, the most amusing
being the exhibition of the monsters generated in
foul water, the whimsical motions of which excite
not a little laughter. The sight of these gentry
whizzing about in such a fantastic manner recalls to
our recollection certain displays of the same kind,
but on a grander scale, which we once witnessed
at a private exhibition of the oxy-hydrogen micro-
scope. At the end of a large room containing about
two hundred persons, a white canvass sheet was
tightly strained; the microscope, standing in a gal-
lery at the other end, projected the objects to be
seen, over the heads of the spectators, on the white
sheet—the room being in darkness, with the ex-
ception of such reflected light as proceeded from
the illuminated disk. Upon this disk first appear-
ed, swimming leisurely in the clear water, a huge
monster about the size of an average bull, opening
with deliberation a cavernous mouth every now and
then to admit some smaller fry which were disport-
ing around him, and which he swallowed up as the
merest matter of course, hardly deigning to look at
them. The creature seemed nearly all head and
tail, and bore an aspect indescribably ugly and ter-
rific; and yet, monster as he was compared to his
diminutive victims, he would himself be invisible
even under the power of a microscope magnifying
a hundred times. A second drop of water revealed,
to all appearance, the depths of an abyss in which
masses of vegetation hung in suspension; tangled
water-weeds floated towards the surface, and be-
neath their gloomy shadows lurked fierce shark-like
destroyers, measuring six feet or more in length,
watching their opportunity to dart out upon an un-
wary innocent and gobble him up. This they did
repeatedly, and one could not but admire the rapidi-
ty of their digestion, which disposed of a living meal
in a minute or two of *our* time. The whole abyss was
swarming with life; but we may fairly conclude that
over-population was prevented by the presence of the

devouring gentry alluded to, of whom we noticed six or seven taking exceeding good care of themselves —a startling illustration of the universal law.

Another change, and an anomalous creature, to be paralleled in no department of *visible* nature, appears upon the scene: it is nothing less in form and mechanism than a living telescope—a creature whose body consists positively of a succession of tubes shutting up one within the other, and who possesses the power of drawing out any or all of them, and thus increasing or diminishing his stature to suit his own personal convenience. His head terminates the smallest tube. He is a greedy fellow, constantly on the look-out for prog; now, for the sake of reaching a victim, elongating his body to the extent of sixteen feet; now, perhaps for convenience of swallow, contracting it to that of about eighteen inches; and when stretched out is so transparent, that you may see the fluids circulating in his frame.

We might multiply these marvels, which the microscope opens to our contemplation, almost *ad infinitum*, but that is not our object, nor would it be quite fair to those of our readers, of whom we are aware there are not a few who know this subject well. Our design is rather to present to those who have the desire to study the works of nature in her minutest operations, some samples of the harvest they may expect to reap in the intelligent prosecution of such a pursuit.

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 285.)

SAMUEL SPICER.

Samuel Spicer, it appears from the ancient records of Long Island, was the son of Thomas Spicer and Michael his wife, and was born in New England some time prior to 1640. When "Lady Deborah Moody" was excommunicated in 1643 by the Puritans at Salem, Massachusetts, because she disbelieved in the efficacy of infant baptism, she sought a place of refuge where unmolested by man she might worship God, according to the dictates of her own conscience. She thought she had found such a spot on the west end of Long Island, amongst the Dutch. Thither she accordingly removed with her son Henry, the baronet, and several other persons, who were driven from the Bay Colony by the intolerance of the rulers. Thomas Spicer and family were amongst them.

In the year 1645, Governor William Keift granted by patent to the new settlers the land, now the township of Gravesend. Here, in the supposed possession of freedom of conscience and liberty of speech, they proceeded to improve the lands which they purchased. But even the Hollanders had not yet learned that people were to be allowed to think freely, if freedom of thought led to conclusions differing from those which they regarded as truth. Deborah Moody whom they termed a Lady, and whose name they insert the first in the patent granted for the land at Gravesend, having stated it as her judgment, that "infant baptism was no ordinance of God," was arraigned before the authorities at New Amsterdam as a public offender. It is likely that her polemical abilities were more than equal to that of Governor Keift and all his counsel, and she appears to have come out of this encounter with them with a decided advantage, so that her influence even with them was rather increased than lessened. Thompson, in his History of Long Island, says, "This gifted heroine, however, sustained herself in the conflict, and rendered very essential service to her afflicted companions.* Her wealth and extraordinary abilities commanded universal respect, and to these her virtue and courage were fully equal."

In 1654, Governor Stuyvesant and counsel having refused to appoint as magistrates two of the patentees, who had been nominated by the inhabitants of the town for that station, a considerable excitement arose in Gravesend, insomuch that the Governor sought to obtain the influence of Deborah to allay it. Finally, he and counsel left the nomination of magistrates to Lady Moody "as eldest and first patentee," and to the sheriff.

When the first Friends in 1657 came to Gravesend, Deborah Moody gave them her protection, and appears to have been thoroughly convinced of their principles. Her life, however, was not long continued, or it is probable she would have been brought into suffering for her testimony to the truth. After her death, her son the baronet removed, it appears, to Virginia, from whence in 1660 he returned to the New Netherlands, as an ambassador from the Governor and counsel of the former province. It does not appear how far he sympathized with his mother in her doctrinal views. His death took place, it is said, in 1662.

The persecution which arose in 1657 against the Quakers, and those who harboured them, fell severely on some. We have already, in "The Friend," had occasion to give many particulars relative thereto, and shall now only touch on such as relate to Samuel Spicer. His father deceased probably about 1657 or 1658, and Samuel and his mother were both convinced of the Truth as held by Friends. He appears to have had a brother Jacob, but whether he united himself to the poor persecuted people called Quakers or not, we have no information.

In the year 1660, Samuel Spicer with others, were imprisoned at New Amsterdam, for encouraging the Quakers; that is, for giving food and lodging to those who, as ministers of the gospel of Christ, were travelling abroad, subject to persecution for His name's sake. One of those persecuted and oppressed ministers, George Rofe, hearing that Samuel Spicer and another of his young friends were in prison for their testimony to the truth, felt constrained to address some letters of consolation and advice to them. One of these, although somewhat defaced with age, is still preserved. So much of it, as can now be read, runs thus,—

"Dearly beloved,—Whom my father hath truly loved, and whom I long after with the love wherewith my heavenly Father hath loved me. To manifest his love the more to you, he hath counted you worthy to suffer for his name's sake. This is the confirmation of his love. He hath even chosen you from among so many, that you may be to the praise of his grace, and for the glory of his faith, for which you now suffer, and are in outward bonds. This is the service which the Lord, the righteous God, at this time requires of you. Keep low in the light, to feel the life,—that in it you may be upholded, and borne up in your service, which is your suffering; that you may truly perfect it to his praise and glory, who hath so loved you.

"Oh, my dear ones, continue in his love, and wait in his light, in the true feeling of life; so will you be upholden. Keep inwardly, be low, I exhort you, [seek for a meek and quiet spirit, which] is with the Lord of great price. * * * He will rule the heat, and quench the violence of the wrath which hath been kindled against you. So [will ye] be brought through the fire, without any smell upon your garments, and the Lord will be honoured in your faithfulness, when you have truly finished in his fear what he hath committed to your trust. Oh, my dear babes, I exhort you to be truly meek and tender, that you may reach the seed in all who come to visit you. That your life may reach unto the life in them. Let your words be few [and savoury], seeking in the pure love of Him who hath so loved us, [that others may be brought to the same light and the same life. I do truly remember you, and salute you, and in fellowship with you do truly suffer. * * * * *

"From Oyster Bay, the 7th of the Eleventh mo. 1660.

"To the hands of Henry Wilson or Samuel Spicer, wherever it may come to them."

Henry Townsend suffered much at the hands of Stuyvesant and of his spies. He and Samuel Spicer in 1661 were again in the loathsome prison in Fort Amsterdam. Two magistrates of Jamaica, Long Island, informed the Governor that twelve persons, some of whom were women, "had countenanced the Quakers." Samuel Spicer was charged with having "also given entertainment to a Quaker in his mother's house, in Gravesend." "It was proved by witnesses, that Townsend had given lodging to a Quaker, and besides notifying his neighbours, had even allowed them to preach in his house, and in his presence; also, that Spicer was present, both at the meeting at Jamaica and Gravesend, and procured lodging for the Quaker at his mother's house. They were accordingly condemned in an *amende* of 600 guilders each, conformity to the placard respecting conventicles, and to be imprisoned until the said *amende* be paid; and further, that the said Henry Townsend be banished out of the province, *for an example to others*. The widow Spicer, mother of Samuel, was also arrested, accused, and condemned in an *amende* of £15 Flanders. The said Henry Townsend having ingenuously acknowledged that he lodged in his house some other Friends, who are called Quakers, and had a meeting of Friends at his house, which one of them spoke, concluding by saying that they might squander and devour his estate, emanacle his person, but that his soul was his God and his opinions his own; whereupon he was again condemned, and sentenced with much formality."

It is recorded that during H. Townsend's imprisonment because he could not conscientiously pay a fine, his daughter Rose, a little girl of only nine abo years of age, supplied him daily with food throu the grating. Her tender age and persuasive a peals affected the heart of the keeper so far, th he hindered not this touching work of filial lo How long Samuel Spicer was imprisoned for fine, we know not; but if not before, the captu of New Amsterdam by the English in 1664, wou insure his release.

On the 5th of Eighth month, 1662, John Tilt and Mary his wife, two faithful servants of t Lord Jesus Christ, were accused to the Govern of having entertained Quakers, and frequented th *conventicles*. They were condemned to depart t province before the 20th of the Ninth month, pain of corporeal punishment. They did not ob the decree or order, and probably some fine w levied, in lieu of the public whipping. During t trial, Mary, or as she is called on the record "Goo Tilton," was condemned "for having, like a *sorcere* gone from door to door, to lure and seduce t *people*, yea, *even young girls*, to join the Qu kers."

One of the charges on record against John T ton for which he was fined, runs thus, for "perm ting Quakers to quake at his house in Gravesend This noble couple outlived all persecution, and

* Several other settlers being persecuted at the same time.

quillity lay down their heads, dying in peace
him, whom they had striven to serve even in
ring, and honoured by their neighbours and
ds. She deceased in 1683; he in 1688.

(To be continued.)

the way to heaven be not far harder than the
d imagines, then Christ and his apostles knew not
way, or else have deceived us; for they have told
"the kingdom of heaven suffereth violence," and
the gate is strait, and the way narrow, and
must strive if we will enter. If ever soul obtain
ation in the world's common, careless, easy way,
I'll say, there is a nearer way found out than
God in Scripture hath revealed to the sons of
.—*Baxter.*

Selected.

ravellers, as they pass through the country,
ally stop to inquire whose are the splendid man-
s which they discover among the woods and
ns around them. The families, title, fortune,
haracter of the respective owners, engage much
ntion. Perhaps their houses are exhibited to
admiring stranger; the elegant rooms, costly
niture, valuable paintings, beautiful gardens,
shrubberies, are universally approved; while
rank, fashion, taste and riches of the possessor
rd ample materials for entertaining discussion.
the meantime, the lowly cottage of the poor
handman is passed by, as scarcely deserving
ce; yet such a cottage may often contain a
sure of infinitely more value than the sumptuous
ace of the rich man, even "the pearl of great
e." If this be set in the heart of the poor cot-
er, it proves a gem of unspeakable worth, and
ill shine among the brightest ornaments of the
deemer's crown, in that day when he makes up
"jewels."—*Richmond.*

For "The Friend."

Church Rates in England.

The antichristian impositions practised upon dis-
ters, by the Protestant Episcopal Church in Great
itain, seems like the resuscitation of the old per-
uting spirit which laboured, especially through
clergy, to destroy Friends for about forty
rs after their rise. All the dissenters, we sup-
se, keep their own meeting-houses in repair, at
ir own expense. They would not think of coercing
ir church neighbours to pay any part of the cost,
d to us, in this land, it seems an act of sheer injus-
e to compel others to do so. The violent seizure of
property of conscientious persons, and sacrificing
to pay other people's debts, is exemplified in the
bjoined account taken from the British Friend of
st month:

"We copy the following from the *Cambrian*.—
is has been a great day for the church as by
w established, at the enlightened town of Neath,
ght miles from the metropolis of South Wales.
have read of seizures for church rates, but never
ttnessed the disgusting proceedings till to-day.
wo policemen, accompanied by two men of the
ost filthy appearance, entered the shop of Mr.
ibbert, passing through to the parlour, seized (or
gally robbed Mr. Hibbert of) a handsome sofa,
lued about £7, for the paltry sum of a few shil-
gs. They then proceeded to Mr. Kenway's, and
ok away two sacks of flour, and from thence to
her respectable houses; and in every case took
nsiderably more than the value of the legal rob-
ery. A large number of warrants are still to be
xecuted, and great will be the praise of parson
riffiths and his generous church wardens. O
hame! that the religion of our Lord should be
rofessed by men, capable of such actions; and
etter will it be for them and the religion they pro-
fess, if they at once lay aside any pretension there-
to. What a stumbling block to doubters, and cause
of scoffing to unbelievers! And further while this
is being enacted, bills are stuck up, announcing
Lent Sermons !!! Let me refer these pious men
to our Saviour's words, (Matt. xxiii.) The church
rate contest at Neath has called forth a spirit of
malignity and feelings of hatred among the inhabi-
tants, that will not be extinguished for years. It
may be "fun" to some, but to a man of feeling it is
no small matter to see our neighbour's dwellings
entered, and their goods levied upon and removed
for payment of an oppressive and unjust tax.

"On Monday week, the house of Mr. Jonathan
Rees was entered, and his goods seized and re-
moved, amidst demonstrations of hostile feeling on
the part of a large number of the inhabitants, that
cannot and will not soon be forgotten. Orders for
payment of rates are being served right and left,
further levies will be made; and, supposing a
respectable auctioneer can be found, and purchasers
to buy, the money will be realized. But what
then? Say that payment of the rate will be ob-
tained, the steeple repaired, the church and church-
rails painted, the parson's surplice washed, &c., I
would ask, Is there anything the church can do to
atone for all this? I fear not. The object has
been gained, but, as it appears to me, at a fearful
cost, and the responsibility must, and will ultimately
fall on the right parties.

The *Swansea and Glamorgan Herald*, speak-
ing of the church rate seizures, says:—"About 12
o'clock, on Monday last, crowds assembled, on the
qui vive of expectation that the goods of Mr. Jo-
nathan Rees, a member of the Society of Friends,
and one of the oldest and most respected inhabit-
ants of Neath, were to be seized. The popular
anticipation proved but too true. At 12 o'clock,
Superintendent Worman and his officers entered
the dwelling of the staunch 'Old Quaker' accom-
panied by two porters. The scene was indescri-
bable—hundreds of persons were assembled in
Queen street, near Rees' residence, and on the ap-
pearance of the executors of the law, after the dis-
charge of the ungracious task, the scene was beyond
description. On this as on previous occasions, por-
ters were hired, but they evidently did their work
most reluctantly. The trophies borne off from Mr.
Rees' dwelling, were four arm-chairs. These the
porters carried for some distance, amid the gibes
and hootings of the crowd, accompanied by the
firing of pistols and small guns. On reaching the
market gates, the porters fairly abandoned their
load, in pure disgust. At length, half an hour
more elapsed, before the police could find any party
to convey the seized goods to their destination. The
furniture taken from Mr. Rees' premises, were six
chairs, some handsome dish covers, and a copper
tea kettle. They must be sold by auction, but the
difficulty will be to find an auctioneer, as we have
been informed that more than 'one man of busi-
ness' in that line has positively refused to have any-
thing to do in the matter. Let the auction come
when it may we expect a rich scene." [At our
latest advice no auctioneer could be had.—*Eds.
B. F.*]

These doings are opposed to the spirit and prin-
ciples of the gospel.

"Sometimes we may compare the troubles which
we have to undergo in the course of a year to a great
bundle of fagots, too large for us to lift. But God
does not require us to carry the whole burden at
once; he mercifully unties the bundle, and gives us
first one stick, which we are to carry to-day, and
then another, which we are to carry to-morrow,
and so on. This we might easily manage, if we
would only take the burden appointed for us to
carry each day; but we choose to increase our
troubles by carrying yesterday's stick over again
to-day, and adding to-morrow's burden to our load,
before we are required to bear it."

Epistle of George Fox.

About this time, I was moved to give forth the
following to go amongst the convinced and tender
people, to manifest the deceits of the world, and
how the priests have deceived the people:—

To all you that love the Lord Jesus Christ with
a pure and naked heart, and the generation of the
righteous.

Christ was ever hated; and the righteous for
his sake. Mind who they were that did ever hate
them: he that was born after the flesh, did perse-
cute him that was born after the Spirit; and so it
is now. Mind who were the chiefest against Christ;
even the great, learned men, the heads of the peo-
ple, rulers and teachers, that professed the law and
the prophets, and looked for Christ. They looked
for an outwardly glorious Christ, to hold up their
outward glory; but Christ spoke against the works
of the world, and against the priests, and scribes, and
Pharisees, and their hypocritical profession. He
that is a stranger to Christ, is a hireling; but the ser-
vants of Jesus Christ, are freemen. The false
teachers always laid burthens upon the people;
and the true servants of the Lord spoke against
them. Jeremiah spoke against hirelings, and said,
It was a horrible thing; what will ye do in the
end? for the people and priests were given to covet-
ousness. Paul spoke against such as made gain
upon the people, and exhorted the saints to turn
away from such as were covetous men and proud,
such as loved pleasures more than God, such as
had a form of godliness, but denied the power
thereof; "for of this sort," said he, "are they that
creep into houses, and lead captive silly women,
who are ever learning, but never able to come to
the knowledge of the truth; men of corrupt minds,
reprobate concerning the faith; and as James and
Jambres withstood Moses, so," said he, "do these
resist the truth; but they shall proceed no further,
for their folly shall be made manifest unto all men."
Moses forsook honours and pleasures which he
might have enjoyed. The apostle in his time saw,
this corruption entering, which now is spread over
the world, of having a form of godliness, but deny-
ing the power. Ask any of your teachers, whether
you may ever overcome your corruptions or sins?
None of them believe that; but "as long as man
is here, he must," they say, "carry about with him
the body of sin." Thus pride is kept up, and that
honour and mastership which Christ denied, and
all unrighteousness. Yet multitudes of teachers!
heaps of teachers! the golden cup full of abomina-
tions! Paul did not preach for wages, but labour-
ed with his hands, that he might be an example to
all them that follow him. O people, see who follow
Paul! The prophet Jeremiah said, "The prophets
prophesy falsely, and the priests bear rule by their
means;" but now the priests bear rule by the
means they get from the people: take away their
means, and they will bear rule over you no longer.
They are such as, the apostle said, "intruded into
those things which they never saw, being vainly
puffed up, with a fleshly mind;" and as the Scrip-
tures declare of some of old, "They go in the way
of Cain, who was a murderer, and in the way of
Balaam, who coveted the wages of unrighteous-
ness." The prophet Micah also cried against the
judges that judged for reward, and the priests that
taught for hire, and the prophets that prophesied
for money; and yet leaned on the Lord, saying,
"Is not the Lord amongst us?" Gifts blind the

eyes of the wise. The gift of God was never purchased with money. All the holy servants of God did ever cry against deceit; and where the Lord hath manifested his love, they do loathe it, and that nature which holdeth it up. 1651. G. F.

From the British Friend.

Macaulay and George Fox.

We direct attention to a very able letter from Mr. William Howitt, in vindication of the character of George Fox, the founder of the Society of Friends, from the aspersions cast upon it by Mr. Macaulay, in his *History of England*. We have always regarded George Fox, notwithstanding certain peculiarities of religious belief, as one of the best, and what is more, one of the greatest men for acuteness of mind, and a clear and conclusive manner of stating and defending his views—whether with regard to religious, moral, social, or political points—which England has produced. We have always regarded him as standing at the head of that noble army of living martyrs to their principles, of whom we have happily so great a number in the annals of our country. We are glad to find that Mr. Howitt has taken up the cause of this great and good man, against the calumnies of Mr. Macaulay, who appears to be influenced by feelings of deadly hostility—for which there must be a cause—to the leading men of the Quaker persuasion, some of whom have shed a lustre on human nature. We could not wish the memory and character of George Fox to be in better hands than those of William Howitt. He will do for the founder of the Society of Friends what Mr. Hepworth Dixon has so triumphantly done for William Penn. After reading the exposures which have already been made of the inaccuracies, and, we fear, we must add, as regards George Fox and William Penn, the misrepresentations of Mr. Macaulay, the witty saying attributed to Thomas Carlyle respecting Macaulay's work, acquires a force and point which we were not in the first instance disposed to ascribe to it. A friend of Mr. Carlyle, who was suffering from depression of spirits, asked the latter what he ought to do to dispel the gloom which hung over his mind. "Read," replied Mr. Carlyle, "the works of Bulwer or Thackeray, or Macaulay's *History of England*, or any *other* romance."

Morning Advertiser.

TO THE EDITOR OF THE "MORNING ADVERTISER."

"Sir,—The attacks of Mr. Macaulay, in his recent volumes of his *History of England*, on the Covenanters, the Puritans, and William Penn, have naturally called forth indignant remonstrances from those who think highly of those parties; but the character of George Fox, the founder of the Society of Friends, has been still more grossly and unjustly maligned by Mr. Macaulay; and who has stepped forward to defend *him?* Perhaps it is the very extravagance of the charge which has disarmed it of its force, and which has not induced even the Society which maintains his principles to come forward on his behalf. And yet so injurious an assault on a truly noble character ought not to pass unnoticed, as if it were in any degree admitted to be warranted.

"In about half-a-dozen pages, Fox is sketched off as a fool, a simpleton, a man of disordered intellect, absurd in his theories, crazy in his doctrines, and talking and writing 'nonsense' and 'gibberish.' 'If we form our judgment of George Fox,' says Macaulay, 'simply by looking at his own writings, we shall see no reason for placing him morally or intellectually, above Lodowick Muggleton, or Joanna Southcote.'—Vol. iv. p. 28.

"That, Sir, is the deliberately recorded judgment of Mr. Macaulay on George Fox. Can such a judgment be held for a moment to be a sound, impartial, and philosophical judgment? Can it be possible that the active and successful endeavours of the Friends in Edinburgh, some years ago, to unseat Mr. Macaulay, when they deemed him inattentive to his Parliamentary duties, be the cause that in his history he falls thus lustily on every Quaker who comes across his path? If so, it is a circumstance most pitiably derogatory to the dignity, and detrimental to the character of the historian for reliability. Such a judgment is a gross insult to every member of that highly estimable Society, which, to this day, hold the fame and the doctrines of George Fox in reverence. Is it at all likely that the people of Fox's own times—not merely ordinary and uneducated people, but judges, clergymen, scholars, and gentlemen, of all parties and ranks, in thousands, would have flocked after him, if he only 'talked and wrote nonsense and gibberish?' Is it likely that at this time of day, when every man thinks and inquires for himself, amid a blaze of intellectual light, that a large, wealthy, well-educated, and acute body of our countrymen, who have long distinguished themselves by their general sagacity, and by their active pursuit of moral and national reforms, should still cling steadfastly to the steps and the teachings of a man who only 'talked and wrote nonsense and gibberish?'

"The assertion is too preposterous. It is, indeed, so preposterous, that I shall not stop to inquire, in the slightest degree, what were 'the talk and the writings' of this man. Luckily they are still before the public in good legible type, and any one may easily learn what they are in Fox's own *Journal*, in Sewell's *History of the Quakers*, in Barclay's celebrated *Apology*, and in Thomas Clarkson's *Portraiture of Quakerism*. In those works, the last by a clergyman, of the Church of England, the reader would find to his astonishment, if he had previously been so ill-informed as to be capable of believing for an instant the calumny of Mr. Macaulay, that George Fox was one of the most noble, disinterested, intellectually able, and religiously profound and independent men that ever lived. He would very soon perceive that the doctrines which he preached, and for which he suffered in his own day, are become the doctrines of almost every Christian church existing—that he was an especial hater of shams and sycophancy, upright, brave, independent and clear-seeing—that he seized on Christianity literally and substantially—that he saw it as expounded in the New Testament, not only as a principle which purified and renewed the religious life of the soul, but which carried inevitably its reforming power into every human law and institution. Taking the ground that Christianity taught civil and religious liberty, and that its first injunction was to love God, and its second to love our neighbour as ourselves, he declared war against every species of oppression and despotism. He arrived at the full conviction that war, slavery, and the domination of particular churches and creeds, were as opposed to the spirit of true religion as to the true interests of man. Fox himself, when in Barbadoes, began that crusade against negro slavery which has in our time extinguished the slave trade and slavery in our own country. This doctrine, perpetuated amongst his disciples, made them the instant and most zealous allies of Clarkson and Wilberforce, when they opened their successful campaign against this monster evil.

"Are these, Sir, the doctrines and influences of a man who only 'talked and wrote nonsense and gibberish?' That Fox was an illiterate man, he was himself the first to declare and record; and it is surprising that Mr. Macaulay should not have s that this was a part of his real glory—that be illiterate really enhanced his greatness, showing t it was by an inherent force of native intellect, by the advantages of learning, that he made way to eminence. That which has always b held to be one of the marvels of the character Shakspeare, and, indeed, of the apostles, cannot a legitimate cause of ridicule in George Fox.

"But instead of taking the superfluous trouble of quiring, at this time of day, into the life and opinio of Fox, let us ask what has been the estimate of t by men of equal or superior mental calibre with Macaulay. Let us place testimony against te mony, and see what is the result.

"Coleridge, in his *Biographia Literaria*, say —'One assertion I will venture to make, as s gested by my own experience, that there exist fol on the human understanding, and the nature man, which would have a far juster claim to th high rank and celebrity, if in the whole huge volun there could be found as much fulness of heart a intellect, as burst forth in many a simple page George Fox."

"That is the declaration of a man distinguished the depth of his metaphysical researches; and, his ideas of religious and political government, no means likely to overestimate Fox.

"Charles Lamb, in his *Essays of Elia*, declar that Sewell's *History of the Quakers* is worth mo than all ecclesiastical history put together, becau we have in it so noble a record of the noble prin ples of civil and religious life which Fox establishe

"Governor Livingstone, a distinguished Americ statesman, says:—'George Fox alone has, witho human learning, done more towards the restorati of real, primitive, unadulterated Christianity, a the extirpation of priestcraft, superstition, and ric culous unavailing rites and ceremonies, than a other reformer in Christendom has with it.'

"Sir James Mackintosh says of George Fox *Journal*, that 'it is one of the most extraordina and instructive narratives in the world, which *reader of competent judgment* can peruse witho reverencing the virtue of the writer.'

"And lastly, what says Thomas Carlyle, in h *Sartor Resartus?*—'This man, the first of t Quakers, and by trade a shoemaker, was one those to whom, under ruder form, the Divine ide of the universe is pleased to manifest itself; and across all the halls of ignorance and earthly degra dation, shine through, in unspeakable awfulness unspeakable beauty, on their souls. Who, there fore, are rightly accounted prophets, God-possessed Mountains of encumbrance, higher than Etna, ha been heaped over that spirit; but it was a spark and would not be buried there. That Leicester shoe shop, had men known it, was a holier place than Vatican or Loretto shrine. Stitch away, then noble Fox! Every prick of that little instrumen is pricking into the heart of slavery, and world worship, and the mammon-god. Thy elbows jer in strong swimmer strokes, bearing thee into land of true liberty. Were the work done, there would be in broad Europe one free man, and thou art he

"Now, these testimonies of eminent men of ou time accord perfectly with those which eminent me of George Fox's time have left of him. We migh take whole columns, from Cromwell to Elwood, th friend of Milton, but let us satisfy ourselves with single passage from William Penn:—'For in al things he acquitted himself as a man; yea, a strong man, a new and heavenly-minded man—a divine a naturalist, and all of God Almighty's making He held in him the foundation of useful and com mendable knowledge, and cherished it everywhere Civil he was, beyond all forms of breeding. Sc

ɛ, contented, modest, easy, steady, tender—it
a pleasure to be in his company. Thus he
l and sojourned amongst us; and as he lived,
e died, feeling the same eternal Power that had
d and preserved him in his last moments.'

Now, Sir, is it not at once amazing and most
ncholy that Mr. Macaulay can allow himself to
rde the great subject of a national history, by
natizing such a man as on a par with Joanna
theote? Does he suppose that he is writing of a
before unheard of and unknown? Does he
ose that he can, at will, reverse the calm judg-
t and affectionate reverence of the British public,
century and a half's duration? I cannot express
regret with which I find so unfortunate a cari-
re in his pages—regret not for George Fox,
for Mr. Macaulay. The blemish is not left on
, but on the work itself; and every lover of
fame, of both the living writer, and the departed
tle of independent truth, will anxiously desire
e these few unworthy pages replaced, in a future
ion, by an estimate more just to the dead, and
ourable to the historian.—I am, Sir, yours, &c.,
WILLIAM HOWITT."

For Renewing the Teeth of Files.—In our Crys-
Palace are shown several patented modes of
ewing old files. Here is a method patented by
Gilbert, of London. The Teeth are renewed
a corrosive agent applied to the surface of the
The files are first cleaned from any super-
ndance of greasy matter, and then placed in a
k inside a bath composed as follows:—With
pound of unslacked lime mix two pounds of
ash in one gallon of water, stir the whole in-
ately together, allow it to remain till three-
ths the liquid has passed off by evaporation,
w off the remaining quarter of a gallon of liquor,
allow it to cool. In this liquor the files are to
ain four hours, and are then to be removed and
shed, cleansed in clean water, and made quite
from grease, and then immersed in a vertical
ition in a mixture of one part of sulphuric acid,
ated with two parts of water. The biting action
the acid attacks the whole surface of the files
mersed; the continued effect of which is to deepen
several cavities between the cutting points of
teeth, which become as sharp as they were ori-
ally. The files must be immersed for from
ee to six hours or upward, according to the fine-
s of the files and the strength of the liquid. The
s must be withdrawn and brushed from the oxide
med, five or six times during the process. The
entee states that the process is at once comparа-
ely inexpensive and removes so little metal, that
nay be repeated three or four times on the same
, and thus it will render it advantageous to wear
s much less than usual before renewing.

Selected.

Society is pleasant—yet it becomes a snare, if it
d us from our secret chamber by its incessant
raction, and thus makes us strangers to our God
d our own hearts.

It is often better to pray for those who are mis-
ken, than to dispute with them.

I see in this world two heaps, of human happi-
ss and misery. Now, if I can take the smallest
from one heap, and add to the other, I carry a
int. If, as I go home, a child has dropped a
lf-penny, and if, by giving it another, I can wipe
ay its tears, I feel I have done something; I
ould be glad, indeed, to do greater things, but I
ll not neglect this.

Be not deceived with the first appearances of
ngs, but give thyself time to be in the right.

Unequal Justice.—It is a saddening consideration that the law, which is designed to be a "terror to evil doers," fails in too many instances to sustain its dignity by the inequality with which it distributes its penalties. While it makes a parade of its strictness in punishing the petty culprit who, ignorant and friendless, has been tempted to steal to supply his daily wants, it too often suffers the enormous offender to escape unscathed. The greatest robbers in our country have, by some means, eluded justice. Their family connexions, or their former respectability, or peradventure, some accommodating interpretation of their offence into a mere breach of trust, has exerted a potent influence in shielding them, and they even claim a certain degree of respect, because, superior to trifles, their frauds have mounted up to hundreds of thouands. Law, to be good and righteous, should certainly proportion its punishments to the measure of the offence. If any offender is entitled to leniency, it should be the miserable victim of ignorance and poverty; and yet almost uniformly he who, from position and education, is without excuse, is the favoured one. We have been led to these remarks by a paragraph which has just fallen under our eye, from which we learn that the treasurer of a certain county in Ohio, who defrauded the public of twenty-two thousand dollars, was sentenced to *one* year's imprisonment, while another individual, who sold a borrowed horse, (a breach of trust!) and kept the avails, to the amount of seventy-five dollars, was sentenced to *three* years imprisonment. The laws in these cases certainly walked on unequal legs. A few notable examples of just severity against defaulters would have a more decided influence in rendering our public institutions safe than any other measure which could be adopted. The promise of impunity is the great temptation to crime. The certainty of ten or twenty years in the penitentiary would prove a powerful dissuasive.—*Presbyterian.*

Home Piety.—Enjoyment of religion depends on observing little home dutics—or fireside piety. An occasional effort to do some great thing may ease the conscience for a while; but it is only the spirit of Christ carried into the family, and into every-day life, softening the temper, and rendering the heart affectionate, which can impart an habitual elevation and serenity of mind.

It is an odd sight, but very evident, that families and nations of cross religions and humours, unite against those of their own, where they find an interest to do it.

THE FRIEND.

FIFTH MONTH 24, 1856.

We have received from the Editor, T. H. Stockton, of Baltimore, a printed sheet, entitled "The Bible Times," intended to come out monthly, and designed to promote the circulation and reading of the Holy Scriptures. It also announces the intention of publishing the whole of the Old and New Testament in separate numbers of small size, printed on good paper and with a clear medium sized type. The copy of Matthew which we have seen, is well got up, and very convenient for reading. Small tracts composed of detached portions of Scripture, bearing on different points, are also part of the plan for rendering the contents of the Bible more familiar with the multitude.

We are glad of every effort for promoting the more universal circulation and reading of the Scriptures of Truth, without paraphrase or comment, but we have very decided objections to the titles of "the Word of God," as applied to the Scriptures, and of "Leaves from the Tree of Life," applied to the tracts. Both are calculated to inculcate unsound and hurtful views in the minds of readers, leading them to ascribe to the Bible what belongs solely to Christ the Word, that was in the beginning, which was made flesh, and dwelt amongst men, by whom all things were made, in whom was life, and who remains to be the only source of that life, which is the light of men.

Anything calculated to induce those who are seeking to know the truth for themselves, to look to the Scriptures for that which can only be brought to them by the grace of God, must confuse and hinder them in their striving to enter the straight gate, and to walk in the narrow way, and we are persuaded that the ascription of the above titles to the Scriptures, or to any part of them, has this effect.

We can freely unite with other denominations of Christian professors in adopting the apostle's testimony, that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that *the man of God* may be perfect, thoroughly furnished unto all good works;" but we have a testimony to bear against the long-continued error of ascribing to the Scriptures, what they declare to belong exclusively to their Divine Author. It would be well for those concerned in perpetuating and spreading this error, seriously to consider how far it may be instrumental in preventing a practical belief in the eternal Word, which the apostle Peter told the believers in his day, was by the gospel preached unto them.

SUMMARY OF EVENTS.

EUROPE.—News from Liverpool to the 3d inst.

Lord Clarendon's despatch, in answer to Secretary Marcy's last note, was laid before Parliament on the 2d. The debate on the motion for a vote of censure against the government for the fall of Kars, was pressed to a division, but the motion was lost by a large majority. The treaty between England, France, and Austria, guaranteeing the independence and integrity of the Turkish Empire, had been presented in Parliament. The bullion in the Bank of England continued to decrease. The London money market was more stringent. Consols, 93⅜. The Liverpool cotton market had been dull. Sales of the week, 42,000 bales; prices had declined ⅛*d.* Flour and wheat had advanced slightly.

FRANCE.—The expedition to Madagascar seems to be given up for the present. It is also stated that it will not be undertaken unless in concert with, or with the consent of England. The Minister of Justice and the Minister of War have sent instructions to the law officers and Gendarmerie to redouble their vigilance with secret societies. It is the law in France, that men drawn for the military service, must either serve themselves, procure a substitute, or pay a certain amount to the government. The sum paid into the treasury in this way amounted, during the continuance of the late war, to 62,400,000 francs, representing 22,285 substitutes.

The Peace Congress.—The official proceedings of the Peace Congress, just published, prove that the most interesting feature happened after the treaty was signed, in an interchange of sentiment upon various subjects of European interest. This interchange of opinions was invited by Count Walewski, who, among other things, referred to the disturbed state of Italy, recommending that suggestions for a milder rule be conveyed to the Italian governments, in which suggestions the Plenipotentiaries heartily agreed. Count Cavour, on behalf of Sardinia, demanded that a Secular Government be established in the Roman Legation, and that the Austrian troops be withdrawn. Sharp words ensued between the Austrian and Sardinian Representatives, but it ended in nothing. The Plenipotentiaries then proceeded to the discussion of the new declaration of the maritime law in reference to neutrals, &c., and to all the principles of this law, the Plenipotentiaries gave their adhesion, Russia qualifying her assent in the matter of privateering.

ABYSINIA.—This portion of Africa appears to be now ruled by an energetic despot. A letter from Alexandria,

Egypt, under date of Fourth mo. 9th, says, "The news which lately reached here from Abyssinia represents the Emperor Theodosius I. as deeply engaged in new schemes of conquest. He is determined, it would seem, to subject the whole of Africa to his sway, and to convert its inhabitants to a religion of his own liking. He has abolished male servitude throughout his dominions, but still keeps the women in slavery, regarding them as inferior beings. A Copt of Cairo has been appointed Patriarch of the dominions of his sable majesty, and encourages the Emperor to massacre all those who refuse to become converted."

UNITED STATES.—*Congress.*—The two Houses have agreed upon the Deficiency Appropriation bill, after striking out the appropriation for the Washington aqueduct. Bills have passed, granting public lands to aid in the construction of railroads in Michigan, Louisiana, Florida, Mississippi and Wisconsin, requiring in all about six millions of acres. The discussions continue upon Kansas affairs and other topics, but the amount of legislative labour performed during the five months of the session, is but small. Recently only eight public bills and a few private ones had passed both branches. The bills for the Improvement of the Mouth of the Mississippi river, and the Flats of the St. Clair river, have been vetoed by the President. He regards them as part of a general system of internal improvements, and refers to his message of 1854, vetoing the River and Harbour bill.

Recognition of the Walker Government in Nicaragua.—The President has finally concluded to receive the Padre Vigil, who had presented himself at Washington, accredited as the Minister from Nicaragua, to the United States. The President justifies the recognition on the ground that the government which Vigil claims to represent, is the only one having any pretensions to existence in that country, and that there are imperative special exigencies, which require that the United States should enter at once into diplomatic relations with Nicaragua. On account of the troubled condition of affairs in that quarter, the U. S. steam frigate Susquehanna has been despatched to San Juan.

The Indian Wars.—Among the documents laid before the Senate by the President, is a letter from General Wool, under date of Third mo. 20th, in which he says, The war on Puget's Sound will soon be brought to a close, unless prevented by Gov. Stevens' determination to carry on the war independent of the United States troops, and that the same remark is applicable to Gov. Curry; adding, that these governors appear to be running a race to see who can dip deepest into the public treasury. "In the dense forest of Puget's Sound, another Florida war can easily be carried on, at an expense of twenty or thirty millions of dollars. The same will apply to the mountain region and Puget's Sound Valley. I have no doubt I could settle the contest in a short time, if the governors would withdraw from the contest." The governors on the other hand are loud in their complaints of Gen. Wool, for refusing to co-operate with them. In Florida, there are now ten companies of regular troops and five companies of mounted volunteers, in all about twelve hundred men, for the purpose of capturing or destroying the few Indians, yet remaining in the peninsula. It is supposed they do not number a hundred warriors altogether.

Kansas.—At the latest advices, the Congressional committee was taking testimony at Leavenworth. A despatch from St. Louis says, that indictments for high treason have been found against Gov. Reeder, Gov. Robinson, and other Free State men.

New York.—Mortality last week, 362. The exports of specie for the week, were $1,564,415. A cargo of Irish potatoes arrived during the week from Liverpool, and found a ready sale at $1.25 per barrel.

Philadelphia.—Mortality last week, 194, viz. 88 adults and 106 children.

California.—On the 16th, the steamer George Law arrived at New York, from Aspinwall, with California dates to the 21st ult., and $1,700,000 in gold. The steamer Senora which left San Francisco on the 21st ult., brought to Panama over $2,000,000 in treasure. The citizens of Panama have taken measures for the protection of property, and the authorities had placed a force at the disposal of the railroad company, so that no further violence was anticipated. A terrible accident has occurred on the Panama Railroad to the passengers, who went out from New York, in the George Law. The train was thrown off the track on the Obispo bridge, about fifteen miles from Panama. It consisted of nine cars, containing 900 passengers. Owing to the accident, the passage through could not be effected, and the passengers were sent back to Aspinwall. Over fifty wounded had arrived, two of whom died after reaching Aspinwall. The next morning there was a further arrival of the wounded and uninjured. At the latest advices brought by the George Law, the wreck had not been wholly cleared from the road, but thirty bodies had been recovered. There had been heavy rains throughout California during the previous fortnight, which had given mining operations a new start. The grain crops were promising. The governor had signed the bill consolidating the city and county of San Francisco. The papers furnish but little news, except the Indian troubles in Oregon and Washington Territories. A body of regulars had been defeated by the Indians on Rogue River, with the loss of twenty-eight killed. The capture and burning of Cascades by the Indians, is confirmed. On other occasions the Indians had been defeated. In Washington Territory, the Indians were attacking the settlements in every direction.

Miscellaneous.—*The Growing Wheat Crop.*—Advices from all the Western States, with the exception of Tennessee, speak of the fine appearance of the wheat, which is expected to be twenty-five per cent. larger than any ever gathered in the United States.

The Peace Congress' Doctrines Prevailing.—The most sensible feature of the whole proceedings of the conference of the European Plenipotentiaries, is the conclusion at which the conference arrived, that, in the event of any serious misunderstanding arising between any of the Powers, they shall, before appealing to arms, have recourse to the good offices of a friendly power.

The Libel Law.—*Law of Pennsylvania*, provides "that from and after the passage of this act on the trial of indictments for writing or publishing a libel, the truth of the matter charged as libellous may be given in evidence, and if the jury in any such case shall find that the same was written or published from good motives and for justifiable ends, and that the matter so charged was true, it shall operate to the acquittal of the defendant or defendants."

High Water in Mississippi.—The heavy rains at the beginning of the present month, have done much damage in the interior of Mississippi, swelling the water courses, flooding the lowlands, sweeping away fences, bridges, &c., and submerging the young crops of cotton and corn. On the 3d instant, the Chickasaha river, at Enterprise, had risen 56½ feet, overflowing its banks, and covering the road between East and West Enterprise to a depth of eight feet.

Manumission.—The Colonization Herald says, about six hundred applications have been received by the Pennsylvania Colonization Society for a passage in the expedition to sail on the first of June next, from Savannah, of whom the great majority are slaves, who are to be manumitted for the purpose.

Progress of Temperance.—The Norfolk Herald says, the U. S. ship Portsmouth which had just sailed from that port for the East Indies, has entirely dispensed with the spirit rations by the voluntary arrangement of the crew, being the first U. S. ship which ever left the port under such regulations.

American Printing Presses.—The steamer Ericson, on her last trip from New York to Liverpool, took out one of Hoe's celebrated presses, for the London Times. Six men were sent out with the press as "feeders," accompanied by a foreman. The great rapidity of this press makes it indispensable to papers of large circulation.

A Great Contrast.—It is said that land in Missouri, twenty-five miles from Keokuk in Iowa, and looking to that town for a market, can be bought for $3 an acre, in any quantity, while land no better, is worth, in Iowa, at the same distance from Keokuk, $15 to $20 an acre.

A Great Improvement.—In Sardinia, which is now one of the most liberal governments in Europe, there was a regal decree issued in 1825, that no one should be allowed to read and write who was not in possession of 1500 livres.

INSTITUTE FOR COLOURED YOUTH.

The Annual Meeting will be held at the Committee-room on Arch street, on the 27th of Fifth month, 1856, at 3 o'clock, P. M.

M. C. Cope, Secretary.

WEST-TOWN SCHOOL.

The Committee charged with the oversight of this Institution, will meet at West-Town on Fourth-day, the 4th of next month, at 10 o'clock, A. M.

The Committee on Admissions meet on the same morning, at 8 o'clock, and the Committee on Instruction, on the preceding evening, at half past 7 o'clock.

The Visiting Committee meet there on Seventh-day afternoon, the 31st.

Thomas Kimber, Clerk.

Died, Third month 4th, at the residence of her son-in-law Joshua Pine, Gloucester county, below Woodbury, N. J., Sarah Thorne, in the 82d year of her age; a member of the Northern District Monthly Meeting of Philadelphia.

Died, on the 19th of Third month, 1856, at her residence in Upper Darby, Delaware county, Pa., Jane Cassett, aged 71 years: an esteemed elder and member of Chester Monthly Meeting. She was an example of reverence in the attendance of our religious meetings, under many bodily infirmities, and her countenance spoke the deep introversion of her mind therein. During her last illness, which was short, her expressions gave evidence of her resigned, peaceful and calm state of her feelings, saying, in prospect of the solemn period being near, that her mind felt "quiet and very comfortable," while many other remarks showed that her hope and confidence were in Him whom she had proved to be a present helper in every time of need, and that his divine presence was near to support, leaving her friends with the consoling evidence, that their loss is her eternal gain.

——, on the 22d of Third month, in the 55th year of her age, Ann Smith; a member of the Northern District Monthly Meeting. That it is not in man that walketh to direct his own steps, was abundantly made manifest in the experience of this beloved Friend; having been, during a lingering indisposition, a quiet acquiescence and resignation of her own will to the government and direction of her Father in heaven. Naturally cheerful and affectionate, she drew around her the society of many friends to whom she was tenderly attached, possessing a sound and discriminating mind she was frequently resorted to for judgment and counsel. The following extracts from memorandums found after her decease, furnish evidence that the day's work was kept pace with the day. Ninth month, 1855.—"I have latterly been reduced with a tedious inflammation, from which I have slowly in part recovered, and my slender life again lengthened by God, who gave it."

> I thank thee, Father, that thou giveth
> The strength whereby my spirit liveth
> From day to day.

"Whatever trials may yet be permitted, whether bodily or mental suffering, I pray to be kept in faithful submission to thy holy will;" then, after enumerating some choice blessings, she adds, "but the crowning blessing is the extension of the Lord's goodness in the comforts that delight my soul." Eleventh month.—"In this protracted confinement of seventeen years, being deprived of the privilege of independent effort, (which those who enjoy cannot fully appreciate,) I feel the need of waiting unto prayer, that I may be kept in the hour of temptation. There is an inward work to be carried on between the soul and its Maker, and I have long since found that my peace and safety consists in waiting on my dear Lord and Master morning by morning, till he is served to be fed with the crumbs from his table, and petitioned heavenly help to fill up my measure of secluded service and allotted suffering, that I may bring forth fruit with patience, and submissively endure to the end." To that know thy name, will put their trust in thee, for thou Lord, hast not forsaken them that fear thee. On the 13th of Third month, she was taken ill with erysipelas, but her mind was preserved in its usual serenity. A few days after, in conversation with a friend, she said with great earnestness, "This is to be my last sickness. I have thought of death more than any one knew, indeed it is so familiar to me that it seems only like stepping from one room to another. I have had a natural shrinking from it, but it has lost all its terrors; during the past year, I have felt more and more loosened from the world, with my feelings turned heavenward.

> 'Thither all my wishes bending
> Thither all my hopes ascending.'

And what an unexpected privilege it is to go so soon and be with Christ." Speaking of an intimate friend whose recent death had been a great trial to her, she said, "Her loss has been all made up; I have the same Saviour she had, and I know if she were here, she would say, Trust in him." As the disease increased, deeply affecting her mouth and throat, it became very difficult for her to articulate distinctly, yet she was enabled to endure much bodily suffering with great fortitude and patience, steadily looking forward to that rest which is prepared for the people of God; as her life had been one of quiet submission, so her death was calm and peaceful. "Let me die the death of the righteous, and let my last end be like unto theirs."

——, on the 30th of Fourth month, after an illness of four weeks, Thomas Smith, in the 64th year of his age; a member of Northern District Monthly Meeting, and brother of Ann Smith.

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From the Quarterly Review.

Zoological Sketches.

(Concluded from page 296.)

his splendid collection has been got together by ents, purchase, breeding, and exchanges. Out he 14,205 specimens, however, which have been he possession of the Society, scarcely a tithe e bought. The Queen, especially, has been t generous in her presents, and the stream of baric offerings in the shape of lions, tigers, leo- ds, &c., which is continually flowing from tropical hoes to the fair Chief of the nation, is poured these Gardens. Her Majesty evidently pays heed to the superstition once common among people, that a dynasty was only safe as long as lions flourished in the royal fortress. In fact, Gardens are a convenience to our gracious narch as well as to her subjects; for wild ani- ds are awkward things to have in one's back mises. Neither must we overlook the reproduc- h which has taken place in the Gardens; to h an extent, indeed, has the stock increased, t sales to a large amount are annually made. e system of exchanges which exists between the ious British and Continental Societies helps to ply the Garden with deficient specimens in place duplicates. Very rare, and consequently ex- sive, animals are generally purchased. Thus, first rhinoceros cost £1000; the four giraffes, 00, and their carriage an additional £700. The phant and calf were bought in 1851 for £800; d the hippopotamus, although a gift, was not ought home and housed at less than £1000—a n which he more than realized in the famous hibition season, when the receipts were £10,000 ove the previous year. The lion, Albert, was pur- ased for £140; a tiger in 1852 for £200. The lue of some of the smaller birds will appear, wever, more startling: thus, the pair of black- cked swans were purchased for £80 (they are w to be seen in three-island pond); a pair of wned pigeons and two maleos, £60; a pair of ctoria pigeons, £35; four mandarin ducks, £70. ost of these rare birds (now in the great aviary) me from the Knowsley collection, at the sale of hich, in 1851, purchases were made to the extent £985. It would be impossible from these prices, wever, to judge of the present value of the ani- als. Take the rhinoceros, for example: the first ecimen cost £1000, the second, quite as fine a ute, only £350. Lions range again from £40 to 80, and tigers from £40 to £500. The price is nerally ruled by the state of the wild beast mar- ket and by the intrinsic rarity of the creature. A first appearance in Europe of course is likely to draw, and is therefore at the top price; but it is wonderful how demand produces supply. Let any rare animal bring a crowd to the Gardens, and in a twelvemonth numbers of his brethren will be generally in the market. The ignorance displayed by some persons as to the value of well-known objects is something marvellous. We have already spoken of the sea-captain who demanded £600 for a pair of pythons, and at last took £40! On another occasion an American offered the Society a grizzly bear for £2000, to be delivered in the United States; and, more laughable still, a moribund walrus, which had been fed for nine weeks on salt pork and meal, was offered for the trifling sum of £700!

We could go on multiplying *ad nauseam* instances of this kind, but must conclude the catalogue of absurdities by stating that there is a firm belief on the part of many persons that it is the Zoological Society which has proposed the large reward, which every one has heard of, for *the* tortoise-shell Tom. "The only one ever known" has been offered accordingly at the exceedingly low figure of £250. On one occasion a communication was received from some person of consideration in Thuringia, requesting to be informed of the amount of the proffered prize which he was about to claim. This was shortly followed by a letter from another person, evidently written in a fury, cautioning the Society against giving the prize to the previous writer, as he was not the breeder of the cat, but was only trying to buy it for less than its value, "in which he would never succeed as long as the true breeder lived." To prevent further applications on the behalf of growers of this unique animal, we may as well state that tortoise-shell Toms may be had in many quarters. There is one for sale at the present moment at Dudley for a very moderate price, if any of our maiden lady readers should wish to possess an animal which "everybody says" is so exceedingly rare.

We have said that the value of animals depends upon the state of the wild-beast market. "Wild-beast market!" exclaims the reader; "and where can that be?" Every one knows that London can furnish anything for money, and, if any lady or gentleman wants lions or tigers, there are dealers in Ratcliffe Highway and the adjacent parts who have them on the premises, and will sell them at five minutes' notice. They "talk as familiarly of lions as ladies do of puppy dogs;" and a gentleman, who purchased a bear of one of them, lately informed us that the salesman coolly proposed that he should take him home with him in a cab! We once had occasion to visit the establishment of one of these dealers, and were shown up a ladder into a cockloft, where, hearing a bumping, and perceiving a lifting motion in a trapdoor, we inquired the reason, which called forth the dry remark that it was only three lions at play in a box below. Although these men generally manage to secure their live stock in a satisfactory manner, yet accidents will occur in the best-regulated lion-stores. A wild-beast merchant, for instance, informed us that one night he was awakened by his wife, who drew his attention to a noise in the back-yard, where he had placed two lions on the previous evening. On putting his head out of the window,—his room was on the ground-floor—there were the lions, loose, and, with their paws on the window-sill, looking grimly in upon him. A good whip and a determined air consigned Leo to his cage again without further trouble. On another occasion this same man, hearing a noise in his back premises, found to his horror that an elephant, with his pick-lock trunk, had let out a hyæna and a nylghau from their cages, and was busy undoing the fastenings of a denfull of lions! The same resolute spirit, however, soon restored order. Amateurs have not always the same courage or self-possession, and they immediately have recourse to the Garden folks to get them out of their difficulties, as a housekeeper would send to the station-house on finding a burglar secreted in his cellar. On one occasion a gentleman, who had offered a rattle-snake and its young to the Gardens at a high price, sent suddenly to the superintendent to implore immediate assistance, as the said snake, with half a score venomous offspring, had escaped from their box and scattered themselves in his nursery. The possessor, to avoid worse losses, was only too glad to be rid of his guests at any pecuniary sacrifice.

We cannot close our survey without touching upon the cost of the commissariat. The slaughtered beasts appropriated to the carnivora, we have before stated, cost in the year 1854 no less a sum than £1367 19*s.* 5*d.* If we go through the other items of food, we shall give some notion of the expense and the variety of the banquet to which the animals daily sat down during that year. Thus we see hay figures for £912 14*s.*; corn, seeds, &c., £700 8*s.* 8*d.*; bread, buns, &c. (for the monkeys), £150 16*s.* 8*d.*; eggs, £87 4*s.* 1*d.* (for the ant-eater principally); milk, £69 6*s.* 2*d.*; mangel-wurzel, carrots, and turnips, £22 6*s.*; dog-biscuit, £135 19*s.* 10*d.* (for the bears and wolves and dogs chiefly); fish (for the otters, seal, pelicans, &c.), £214 8*s.* 8*d.*; green tares, £23 16*s.* 8*d.*; rabbits and pigeons (for the snakes), £33 13*s.* 2*d.*; rice and oil-cake, £66 15*s.*; sundries, including fruit, vegetables, grass-hoppers, snakes, mealworms, figs, sugar, &c. (for the birds principally), £157 1*s.* 11*d.*: making a total of £3942 8*s.* 3*d.*; a great increase on the food bill of 1853, and which is caused entirely by the advance of prices.

The pitch of excellence to which the Gardens have arrived has naturally resulted in drawing the increased attention of the public towards them. We have only to contrast, for instance, the number of people who entered in the year 1848—the first in which a more liberal system of management came into play—with those who passed in in 1854, to see that the establishment flourishes under the auspices of the new secretary; for while in the former year only 142,456 persons passed through the turnstiles, the number had risen in the latter to 407,676. It is interesting to observe that, although an increase of full 100 per cent. took place upon the privileged and ordinary shilling visitors during that interval, yet that the reduction of the admittance-charge to sixpence on Mondays and holidays was the main cause of the gradual influx of visitors—the year

1848 showing only 60,566 admittances of these holiday folks and working-people to 196,278 in 1854. Here, then, we have an increase of 135,712 persons, many of whom were, no doubt, rescued, on those days at least, from the fascinations of the public-house. With all this flood of life, the greater portion of it undoubtedly belonging to the labouring-classes, not the slightest injury has been done to the Gardens. A flower or two may have been picked, but not by that class of Englishmen who were once thought too brutal to be allowed access unwatched to any public exhibition. Every year that passes over our heads proves that such shows as these are splendid examples of the method of teaching introduced by Bell and Lancaster; that they furnish instruction of a nature which is never forgotten, and which refines at the same time that it delights.

Selected for "The Friend."

Hugo Grotius, a native of Holland, was born in the year 1583. He is said to have possessed the brightest genius ever recorded of a youth in the learned world. Nature bestowed on him a great comprehension, a solid judgment, and a wonderful memory; and these extraordinary natural endowments, had all the advantages that education could confer upon them. In short, he was a person of very eminent talents, and he is highly celebrated for his extensive learning and universal knowledge. "He was a light," say the statesmen; "a light," say the churchmen, too; witness his annals, and his work, "De Jure Belli et Pacis;" his "Truth of the Christian Religion," and elaborate "Commentaries on the Scriptures."

After all his attainments, reputation, and labours, he winds up his life and choice in this memorable declaration. "I would give all my learning and honour, for the plain integrity of John Urick, who was a religious poor man, that spent eight hours of his time in prayer, eight in labour, and but eight in meals, sleep and other necessaries." To one who admired his great industry, he returned an answer to this effect:—"Ah, I have consumed much of my life, in laboriously doing nothing," and to another, that inquired of his wisdom and learning, what course to take, he solemnly answered,—"Be serious."

* * * When great talents and learning are, from pure motives, and in true humility, consecrated to the service of truth and religion, they become acceptable offerings in the divine sight, and often eminently promote the good of mankind. But when we misapply these qualifications, make them subservient to pride and vanity, or attribute to them an efficacy in producing virtue and happiness, that does not belong to their nature; they occasion us to consume our time in earnestly doing nothing, or that which is worse than nothing; and they lay the foundation for bitter regret in the winding up of life.

The worth and importance of those advantages are lamentably over-rated, if our estimation of them is so high, and pursuit so ardent, as to dispose us to undervalue, to postpone, or disregard, that most interesting injunction of our Lord; "Seek ye first, (early, and in preference to all other things,) the kingdom of God, and his righteousness;" remembering that this is "the one thing needful."

Whilst the mind is occupied with the variety and intricacy of speculation and literary engagements, and the heart elated with the flattering distinctions which they produce, we may not be sufficiently aware of the tendency to that fatal effect: but when the close of our day approaches, and the retrospect of life is made; when the ardour of pursuit has abated, and the delusions of vanity and passion are at an end; we shall form a true estimate of the worth of all sublunary attainments and possessions. We shall then, if not before, perceive that to have our conversation in the world, with simplicity and godly sincerity; to receive the kingdom of heaven as a little child; and to secure an incorruptible and immortal inheritance, are things of infinitely greater moment, than merely to possess all the accomplishments of mind and body that this world can bestow.

As it is, therefore, our highest wisdom, may it also be our greatest concern, seasonably to anticipate these reflections; and so to temper and regulate all our studies, and all the engagements of this life, that they may coincide with, and promote the great end of our being! — *From Lindley Murray's "Power of Religion on the Mind."*

For "The Friend."

Country Recreations.

At this loveliest of seasons, we sometimes feel an almost irresistible impulse to flee away from the dead walls and polluted atmosphere of the city, and get us into the free, broad domain of nature; that we may inhale the fragrance of the cool moist meadows and the budding woods. It seems almost a duty to be present, and to admire with grateful hearts the glorious handiwork of the bountiful Creator, when he is renewing all things with such ineffable beauty; when the woods, arrayed in their light transparent drapery of tender foliage, the rich, deep green of the pastures and grain fields, the blossoming orchards, the blue skies and sparkling waters, all lighted up with the resplendent sunshine, make the earth seem like a dream of heaven. Such scenes need no aid of poetical fancy, to render them almost as meet for the presence of those "spiritual creatures who walk the earth unseen," as are

> "Their blissful bowers
> Of amaranthine shade, fountain or spring,
> By the waters of life"—

for the earth seems no more cursed for man's sake, but bears on her beauteous forehead the signet of his almighty hand, whose throne is in heaven, and whose works everywhere praise him. The love of nature is inborn with most of us, and, when not developed, must either have been crushed in youth by a false education, or the want of opportunity to indulge it; or has been absorbed later in life by the eager pursuit of gain, and perhaps in many instances by a vitiated appetite for the corrupt pleasures of the world. Who has not noticed the delight of children in flowers; how they race through the deep, dewy grass after butter cups and dandelions, and enjoy the delicious sunshine, the fragrance, beauty, and melody of spring, with an ecstacy of feeling that they cannot express in words —dear little hearts! What a pity it is, and how unnatural, to have their bounding spirits, which seem so attuned to the sweet harmonies of nature, caged for so many hours in the day, so many weeks and months in the year, in the wearisome schoolroom. We forget that there is a book far richer in intellectual treasures than any furnished by the school library; a book that may be studied to the praise of the Great Author, and while the mind and heart are enriched and expanded, health is invigorated, and the nerves braced. There can be no doubt, that a certain amount of school exercise and discipline, if properly directed, is of great advantage; and indeed necessary for a complete education; but it is much to be feared that the zeal of the instructors, and the ambition of parents, often induce them to carry this point far beyond the bounds of prudence, and sound judgment; even to a degree of positive cruelty sometimes; so that health and happiness of children are impaired, if sacrificed. O that they would consider this subject and see how far they may be deranging the benign laws of adaptation designed by Providence to preserve a healthful tone to the system. It is a nice point, requiring a firm and enlightened judgment blended with the true spirit of benevolence, to know how to guide the natural impulses of children, to know when they should be controlled, and how far they may be innocently encouraged; to know when their faculties require rest, and when stimulation and exercise, and above all to know how to govern our own inclinations, so that we may not be led by the ambition of success, to exercise too far on their expanding minds. It is not my purpose, however, to write a treatise on education, but simply to recommend as an innocent relief from the monotonous life of too many of our youth, as one of the best antidotes to languid spirits, and occasional ramble into the country. I remember a teacher, who frequently used to take her pupils on little rural excursions, and would often infuse into our spirits, some of the enthusiasm which animated hers; while she taught us how to admire the grand and beautiful and the marvellous in the works of the Creator. I also remember strolls through woods and meadows, wild-flower hunting, led by the hand of a beloved parent; and well we, children, knew the favourite haunts of each of the lovely tribes. O how delightful were such little jaunts, when every bright blooming plant, we found was a jewel for the time being; no past scenes in my life are fraught with sweeter memories; such little lessons of the wonders of creation and providence, then dropped in words and tones of affection, when our hearts were in unison with surrounding scenes, were not soon lost. If teachers would more frequently indulge their charge in this kind of recreation, I think they would lose nothing by it; the advantage to their own health would amply compensate for the time it would take; and they and the children would work with renewed energy after it. They might also mingle with it, as far as the free, unrestrained spirits of children will allow, little lectures on botany, or natural history in general; and nature's grand living cabinet will ever furnish them with magnificent illustrations, fresh and perfect, from the hand of the Divine Author. Come then, teachers, or elder brothers or sisters; take the younger ones by the hand, and lead their bounding footsteps over the briery hill, through the deep grass of the flower-enamelled meadows, by the margin of the trickling streamlet, through the grand old woods, now putting on their bravery on; let them race hither and thither, ploughing the dry fallen leaves, where gleam around the old tree roots, the white stars of the anemone and sanguinaria; let them hunt for violets and mountain pinks on the grassy banks; clamber over rocks for the crimson columbine; through the thickets where glow the wild honey-suckles; and wade through the swampy meadows, after painted cups and flags; let them shout for joy, when they behold the sprays of the dog-wood flowers gleaming white, and the soft rosy flame of the Judas tree blushing like a sunset cloud; blending their exquisite delicacy of tints, with the light green of the young foliage, and the darker hue of the pine; all these, and myriads of others have come to nature's grand festival, each arrayed in perfection of beauty, and elegance of form and colour, distinctively their own, and infinitely various. If they want music, let them hush their noisy shouts awhile to listen to the joyous songs of the birds, blending in harmonious concert; let them watch their elegant motions as they flit from spray to spray; and

the minnows gambolling in the crystal brook,
the various tribes of insects,

They that wave their limber fans
For wings, and smallest lineaments exact,
In all the liveries decked of summer's pride
With spots of gold and purple, azure and green,"

each furnish entertainment and instruction.
What draughts of health-inspiring pleasure they
quaff, without the alloy which embitters time
spent; and they may thus cultivate a taste,
ch, harmonizing with their love of literature and
nce, will impart new zest to these pursuits, by
invigorating tone infused into the whole system;
it may even be a means of preventing a mor-
appetite for the poisonous pleasures of a cor-
world. Youth is the season when it is natural
every fibre of the frame should vibrate to the
s of joy, and when a kind Providence by the
ious feast he spreads abroad in nature, invites
to partake of it, with gratitude. Should our
dren not have the opportunity to do so? Should
daughters waste these golden hours in crochet
k or profitless reading, or in like sickly occupa-
ns? and if "much study is a weariness to the
h," should their young brains be crammed, at
time, with so much and so many branches of
until they become feverish, languid and dis-
ted. I hope the time will come when this cram-
g system will be abolished, or at least mode-
d, and that more frequent recreation during the
m months at least, may be allowed, while the
acity for such enjoyment remains; and "before
evil days come when they shall have no plea-
e in them." And then I think we should see
er pale faces and stooping forms among our
ng girls, and more of that innocent hilarity,
ich is appropriate to their years. We need not
r but the shadows of life, which are often so
utary, will fall upon them in due season, when
y need such chastening, without our contributing
make them prematurely old by too much re-
aint.

Chimney Swallows' Roosting Place.

The following interesting description of a visit to
ree where the chimney swallows resorted is given
John J. Audubon, the distinguished American
nithologist:

On my arrival at Louisville, Ky., I was shown
ree where the chimney swallows enter for the pur-
se of roosting. I found it to be a large sycamore,
arly destitute of branches, and some sixty or
enty feet high, and between seven and eight feet
diameter at the base. At the distance of forty
t up, it was five feet in diameter, and there a
llow branch, of some two feet through, had been
oken off, leaving a stump projecting from the
ain trunk. Through this hollow branch the
allows entered the tree.

After being shown this tree I rode home, but re-
rned to it again late on an afternoon, in the month
July. The sun was going down behind Silver
ills; thousands of swallows were flying closely
ove me, and three or four at a time were pitching
to the hole, like bees hurrying into their hive. I
aned my head against the tree, listening to the
aring noise made within by the birds as they set-
ed and arranged themselves. When it was quite
ark I left the place.

Next morning I arose early enough to reach the
ee long before the least appearance of daylight,
ad placed my head against it. All was silent
ithin. I remained in that posture probably twenty
inutes, when suddenly I thought the tree was
iving way, and coming down upon me. Instinc-
tively I sprang from it; but when I looked up at it again, I was astonished to see it standing as firm as ever.

But the swallows were now pouring out in a black continued stream. I ran back to my post, and listened with amazement to the noise within, which I could compare to nothing else but the sound of a large wheel revolving under a powerful stream. It was yet dusky, so that I could hardly see the hour by my watch, but I estimated the time which they took in getting out at more than thirty minutes. After their departure no noise was heard within, and they dispersed in every direction with the quickness of thought.

I determined to examine the interior of the tree, and for this purpose hired a man to cut a hole at the base. The shell was only eight or ten inches thick, and the axe soon brought the inside to view, disclosing a matted mass of exuviæ with decayed feathers, &c. I had a passage cleared through this mass for about six feet. This operation took nearly the whole day, and knowing by experience that if the birds should notice the hole below, they would abandon the tree, I had it carefully closed.

The swallows came as usual that night, but I did not disturb them for several days. At last, provided with a dark lantern, I went with my friend, about nine o'clock in the evening, determined to have a full view of the interior of the tree.

The hole was opened with caution, and I crawled through, followed by my companion. All was perfectly silent. Slowly and gradually I brought the light of my lantern to bear on the sides of the hole above us, when we saw the swallows, clinging side by side, covering the whole surface of the excavation; but in no instance did I see one bird above another.

Satisfied with the sight, I closed my lantern. We then caught as many as we wished, stowing them away in our pockets and bosoms, and slid down to the open air. After closing the entrance, we walked toward Louisville, perfectly elated with our adventure.

Let us now make a rough calculation of the number of swallows that clung to the side of the tree. The place covered by the birds was at least twenty-five feet in height, and fifteen feet in breadth; supposing the tree to average only five feet in diameter, there would then be three hundred and seventy-five square feet of surface.

Allowing each bird to cover a space of three inches by one and a half inches, which is more than the space, judging from the manner in which they packed, and each square foot would contain thirty-two birds. The number of swallows, therefore, that roosted in this single tree at once, was nine thousand.

Day after day I watched this tree, and about the middle of August not more than two or three hundred swallows came there to roost. On the 18th of the same month there were only a few scattering individuals, and these seemed hurrying southward. In September I entered the tree at night, but not one was in it. I visited it again in February, when the weather was perfectly cold, and became perfectly satisfied that these swallows do not spend the winter in trees; but that they emigrate southward on the approach of autumn.

On the following May I went to the old sycamore tree, and found the swallows once more returning to their old haunt. After five years had passed, I again visited this venerable tree, and saw the swallows still resorting to it. But the ancient tree at length yielded to the violence of a severe storm, and came to the ground. What became of the swallows that so long frequented it I know not.

There is more fatigue in laziness than in labour.

Epistle of George Fox.

My dear Friends,—The Seed is above all. In it walk in which ye all have life. Be not amazed at the weather; for always the just suffered by the unjust, but the just had the dominion. All along ye may see, by faith the mountains were subdued; and the rage of the wicked, and his fiery darts, were quenched. Though the waves and storms are high, yet your faith will keep you so as to swim above them; for they are but for a time, and the truth is without time. Therefore, keep on the mountain of holiness, ye who are led to it by the light, where nothing shall hurt. Do not think that anything will outlast the truth, which standeth sure; and is over that which is out of the truth; for the good will overcome the evil; the light, darkness; the life, death; virtue, vice; and righteousness, unrighteousness. The false prophet cannot overcome the true; but the true prophet, Christ, will overcome all the false. So be faithful, and live in that which doth not think the time long. 1670. G. F.

Apparatus for Dipping Sheep.—In a new English contrivance for this purpose, a galvanized iron cradle is first put over the sheep's back, and a couple of straps buttoned underneath him; a crane then lifts him up, and lowers him into the dipping tub, keeping his head uppermost. Being then hoisted up to drain, he is lowered on the ground and set at liberty. The object of this apparatus is to save men the unhealthy labour of dipping the animal, and at the same time preventing any tearing of the sheep's wool.

Selected for "The Friend."

Profitable Hints.

It is a symptom of decline when a man will *unnecessarily* expose the imperfections of the religious world. This is the very opposite to the spirit of St. Paul, who speaks even weeping of those who mind earthly things.

One wrong step in the beginning of an important concern, like a wrong figure in the early part of a sum, may lead throughout into error.

True religion will show its influence in every part of our conduct; it is like the sap of a living tree which penetrates the most distant boughs.

It is wisely ordered that neither nations, [communities] nor individuals, can deteriorate each other without injuring themselves, nor promote the welfare of others without partaking of the benefit conferred.

Keep no company with a man who is given to detraction; to hear him patiently is to partake of his guilt, and prompt him to a continuance in that vice which all good men shun him for.

There is no readier way for a man to bring his own worth into question, than by endeavouring to detract from the worth of other men.

To criminate and recriminate never yet was the road to reconciliation.

No man ever did a designed injury to another, without doing a *greater* to himself.

The sweetest revenge is to do good to our enemies.

Parrots in Iowa.—It is said that numbers of parrots resort annually to Decatur county, Iowa, and are sometimes seen in flocks of twenty, and even more. Three of these birds were shot one week during the late cold spell. They are about the size of the common tame pigeon, though not quite so large round; their tails are shorter, their plumage is green, tinged on the back with blue; their wing-feathers are red and yellow, and the bill and tongue are the same as in all parrots. It is rather surprising to find these birds so far north, and feeling so much at home.

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 293.)

SAMUEL SPICER.

The great animosity of Governor Stuyvesant against the Quakers, probably arose in part from the fact that he could not make soldiers out of them. Whatever the cause, his fierce fury seemed ever on the increase, until the capture of the province by the English. This event was no doubt a cause of sincere rejoicing to many of the English settlers within the Dutch government.

In the year 1670, the township of Gravesend was confirmed by a new patent from the English government, and John Tilton and Samuel Spicer were two of the patentees. Samuel's good mother had probably deceased before this time, and he found the necessity of a wife. Through the directing influence of his heavenly Father, he found in Esther, a daughter of his valued friends, John and Mary Tilton, a help-mate in every respect. Samuel was a good practical farmer, and doubtless his wife was one well qualified to fill her station in helping him. By the tax bill of Gravesend township in 1683, we find that the farm he owned contained 100 acres. His stock by the same bill was 9 full aged cows; 3, three years old; 5, two years old; 6, one year; 3 working horses; 1, two years old; and 1, one year old.

In the year 1665, Samuel Spicer, who had, with other of his Friends at Gravesend and Flushing, taken up land about Sandy Hook, received a patent therefor from Governor Nicholls, of New York. Thither his brother-in-law, John Tilton, jr., did, after a time, remove. Samuel felt drawings, after William Penn had commenced the colony of Pennsylvania, to West Jersey, and about the year 1685, he removed thither with his wife and their four or five children. After their departure, their friends on Long Island sent a certificate of membership after them, which, being a little different from such things as prepared in the present day, we will introduce.

"To our dear and well beloved Friends, at their Monthly or Quarterly Meetings in West Jersey, or elsewhere.

"Whereas our dear friends, Samuel Spicer and Esther his wife, have seen cause to remove themselves and familyfrom Gravesend, on Long Island, (where they have long abode,) unto your parts to settle and inhabit, these may certify that they, the said Samuel and Esther his wife, have long been well known unto us, and among us; and to our great satisfaction we can say, that from their convincement unto this very day, we have not known of any misbehaviour concerning them, either to the blemishing the Truth they have professed with us, or towards their neighbours; but as far as we know, (and do believe,) they have been of honest conversation, and good patterns and examples, both amongst us, and also their neighbours; and will leave a good savour in the hearts of Friends and people that know them; and although they remove outwardly from amongst us, yet we hope our love and unity in the Truth shall abide towards them, and remain the same.

"At our Quarterly Meeting at Flushing on Long Island, this 29th of the Third month, 1686."

Samuel Spicer located himself on land adjoining Cooper's Point, nearly opposite Philadelphia, where some of his descendants still live. John Tilton, having lost his wife, no doubt felt the removal of his daughter Esther to West Jersey, keenly. One of his letters to her is still preserved.

Gravesend, 26th of Eleventh month, 1686.

Dear Child, Esther Spicer,—In the endless, holy love of God, night and day, art thou in remembrance with me. Through this free love, bounty and goodness, we are made near and dear unto each other, knowing him the giver thereof near us to love us. He hath, doth, and will have pity on us, under every exercise he suffers. Of this thou hast had good experience with many others; for which, praise his holy name, who hath made hard things easy, and bitter things sweet. May [we] be strengthened at all times and encouraged in heart and mind to have our whole trust and confidence in his love and his holy arm of power to relieve in whatever he may appoint or measure out for us. [May we] in all, ever look up to him, and have our eye on him from whence our help alone must come; on him cast our burthen; on him patiently wait; for he alone must be our helper and Redeemer, and in him must our faith and hope stand. All this I am instructed unto, and desire to be learned in, and this thou also knowest, [yet] I thought it not amiss so to remember thee of it. I have had some sharp exercises since I formerly wrote, by which the Lord having instructed and more made me to see myself for good, turned my cup into sweetness. Praised be his pure name for all.

Dear Daughter, I have been truly sensible of thy sorrows, and deeply affected. Dear Child, let nothing press down, which might hinder [thee] in the uncertain time we are here to continue. * *

As to thy dear children, Jacob, Martha, Abigail and Thomas,* my love is unto them all. May the Lord by his powerful and effectual working, gather them nearer and nearer unto himself, seasoning their hearts with his grace,—that his truth and the ways thereof, or the friends of it, be never an offence, hard or burthensome to them. May his word grow up in them, and his pure and holy love in their hearts so increase, that they may delight themselves in it, and in them that love it; even so, amen, is my wishing. Thy loving father,

JOHN TILTON.

Of Samuel Spicer's after life, we know little. He was at times representative to the Yearly Meeting, and we find him in Third month, 1689, signing a request on behalf of the Quarterly Meeting, held at Newton, to the Monthly Meeting of Philadelphia, to put a stop, as much as they could, to selling rum to the Indians. In the Yearly Meeting of 1698, he opened a concern for the gathering together what accounts could be collected of the travels and services of George Rofe in America. A committee was appointed on the subject, consisting of Samuel Spicer, his brother-in-law John Tilton, and William Southeby. At the Yearly Meeting of Ministers, held Seventh mo. 14th, 1700, the result of the labours of this committee was produced, being an account of "the trials and sufferings of George Rofe." It was directed to be sent to England, and probably was lost there.

This is the last trace of Samuel Spicer, which I can find. His death must have taken place in 1699 or 1700. The following minute from the records of Haddonfield, informs us of the death of his widow.

"Esther Spicer and Esther Saxby, her servant-maid, and Richard Thackera, the son of Thomas Thackera, of Newton, he being about eleven years, nine months and twelve days old, were slain by lightning on the 24th of the Seventh month, 1703,

* It appears that, Twelfth month 26th, 1695, Daniel Cooper married Sarah Spicer, daughter of Samuel and Esther Spicer. Perhaps, at the time of this letter, she may have been living with her grandfather.

they being in Esther Spicer's house, which sh
happened about the tenth hour in the even
They were buried at Newton, in Friends' bur
ground, on the 26th day of the same month."

It matters not how the Lord's servants are ta
away from this scene of probation; if they h
been walking in his fear, and seeking to perf
their duty in his sight, their removal through wl
ever passage effected, will be into his glorious r

(To be continued.)

Inventive Power of Man.

One of the most interesting and peculiar feat
of the human mind is its inventive faculty. It
create nothing; but it can skilfully combine
adapt, by which the inert materials on whic
works may assume new forms and motions,
elicit hitherto unknown powers. Air, fire, wa
wood, metals, may, by ingenious processes, be
shaped, arranged, and controlled as to become
it were, instinct with life and intelligence,, and p
duce results at once startling and wonderful.

Invention is a natural faculty, and yet it requ
favourable circumstances to bring it forth into a
vity. In a savage state, it is seldom taxed to
great extent; although the necessities of men w
in a measure, bring it into operation, and show t
it is obedient when appealed to. So also in nati
which are ground to the earth by oppression,
power for great achievements is seldom evok
When human governments encourage its devel
ment, and promises of certain reward are held
it becomes busy, and its results soon appear.
are accustomed to trace the hand of God in
external works of creation by which we are
rounded; but none of them, perhaps, exhibit s
wonderful evidences of his skill and wisdom as
human mind, when called forth in all its activit
and especially when exerting its power in con
vance. The very materials which lie use
around the savage, when touched by invent
genius, fall into form and order, and come forth
machinery adapted to all useful purposes, labc
saving and time-saving, and contributing to
comfort, safety, happiness, and highest civiliza
of the world. Even warlike inventions by th
terrible energy have diminished the frequency
destructiveness of unnatural contests between
tions. The inventions of peace are still more
fusive, and carry their benefits to tradesmen
all kinds, to families and nations.

It is only necessary to look around us for
evidences of the beneficial effects of human ingenu
Thus, for instance, we are to look to the prodi
of the soil for the means of subsistence. The na
ral fertility of two soils may be equal, and yet th
will be a vast difference in their yield under diff
ent systems of cultivation. If we look to the orie
plough, which is a clumsily pointed stick, throw
up two or three inches of the earth from the surfa
and to the method of winnowing by throwing up
grain by a hand-shovel, and depending on the w
to drive away the chaff; and to the earthen thre
ing floor, in which the grain is separated from
husk by the tramp of oxen; and then to the ha
mills, consisting of two stones moved over each ot
by manual labour; we see what agriculture is un
a low state of invention. Then if we look at
improved ploughs, cultivators, and harrows of m
ern times; to the grain planting, cutting, and thre
ing machines, and to the improved methods
grinding, we have a contrast which is marvell
We have seen half a dozen men in the heat of s
mer laboriously cutting grass and grain, with th
scythes and sickels, and as many more follow
with their hand-rakes; and we have since seen
mowing machine moving by horse-power over

r fields, and with surprising celerity prostrating
rops, while the horse-rake, with equal celerity,
rms its work in gathering; and our exclamation
been, what a saving of labour, time, and expense
been effected by the ingenuity of man! Great
the advance of the old country water-wheel
upon the manual process of grinding in ancient
s; but at what an immeasurable distance is it
behind by the modern mill improvements!
mill in Pittsburgh will, by its elevators, raise
the boats four thousand bushels of grain into
mill in one hour, and will then grind five hun-
barrels of flour in a day, and all this with com-
tively little exhausting effort on the part of a
men! Chemical science, too, now analyzes,
ifies, and enriches the soil, and thus greatly
eases its productiveness.

n another department, we may revert to some
ar mountain roads, which were slowly traversed
horseback, while goods to a small amount, on
k-horses or lumbering wagons, were transported
n town to town, expensively and slowly; and
on those same roads are laid the iron rails,
e the steam engine, with its tremendous power,
ws its lengthened train of passengers and freight
s many hours as it once cost days to perform
same operation on a minature scale. At not a
ote period a mail communication might be sent
n Philadelphia to Boston in about three weeks;
same communication may now be sent and the an-
r received in an hour by the electric telegraph.
s has inventive genius almost annihilated time
space. The man who had the boldness to visit
rope some years since, must make his preparations
a long voyage and a long absence; now, by the
il steamers, he may go and return in a month,
h some time to spare for sight-seeing.

Contrivance and skill have almost indefinitely
ltiplied the power which man now wields in all
useful arts. Look at the slow process of spin-
g and weaving by which our ancestors made
ir coarse fabrics, and then compare them with
spinning and weaving machines of present times,
ven by the power of steam, and producing the
st fabrics, in the greatest abundance, in the very
rtest time. The feats of mythical fairies of old
es are surpassed by the perfect and almost in-
ligent machinery of the present. There was a
e when the rich alone could own a book, and
t, too, after the invention of printing; but who
so poor that he cannot now own a book? We
n remember standing in amazement by a hand
ss in a printing office, to see the man with his
c balls going over the types, and the pressman's
scular force applied to bring down the pressure
the sheets. It was wonderful to see a sheet
us printed in several minutes; but now the steam
ess is at work, and its result are almost incredi-
e. For instance, the Hoe press will print twenty
ousand copies of a sheet on one side in a single
ur. The paper, too, which was once made by
nd, is now made by machine, which rolls it forth
a continuous sheet, miles in length if required.
hese processes are deeply interesting, and might
e regarded as the *ne plus ultra* of mechanical
ill.

We forbear. Space would fail if we should at-
mpt a reference to the tithe of mechanical inven-
ons which are found in every artizan's shop, and
hich bring comfort and luxury to every family.
f man is capable of accomplishing such feats of
kill, how sublimely wonderful must be God, who
as endowed his mind with such faculties!—*Pres-
yterian.*

Humility and knowledge in poor garments, excel
ride and ignorance in costly attire.

For "The Friend."

William Dewsbury.

(Continued from page 296.)

Disappointed in finding among the Puritans, and other high professors what his conflicting spirit earnestly sought, he seemed prepared to take up with almost any presentation, which appeared to offer some hope of relief to his exercised mind. About the year 1642, and the twenty-first of his age, his apprenticeship drawing to a close, he was caught, like many other serious persons, with the apprehension it would be right to enter into the Parliament army, who pretended they fought for the gospel. Because all were not so ready to unsheath the sword, as some deluded persons wished, they raised the cry, "Curse ye, Meroz," to induce them to engage in the conflict for the cause of civil and religious liberty, which they called going up to the help of the Lord against the mighty. In the peculiar state of his mind, William Dewsbury was taken with this bait, and he was willing to expose himself to death, if by such a measure it was possible to free his soul from sin, escape the condemnation he then lay under, and thus attain to reconciliation with his Maker. Not seeing the inconsistency of Christians taking the sword—of professing to be disciples of Christ, and at the same time acting in a manner diametrically opposed to his example, his precept, and his spirit, and not regarding his declaration that he came not to destroy men's lives, but to save them, he joined a remnant, as he termed them, who professed to fight for the defence of religion. But not being under the guidance of Divine wisdom, whatever way he turned in his own will and determination, disappointment still followed him. He entered the army under expectation of meeting fellow-travellers, whose main pursuit was similar with his own, and who had passed through similar baptisms; but in this he was deceived. He found as much ignorance of the gospel in its real spiritual acceptation, and of Christ, as he had ever met with before. Not satisfied with this position, he next made a journey into Scotland, in search of those who there walked in the fear of the Lord, and came to Edinburgh, where he tells us he found nothing but formality; the teachers calling people to seek the kingdom of God in outward observances. Wherefore he returned to England, and sought for Him whom his soul loved and longed for, among the Anabaptists and Independents. These, he tells us, "said they were the children of God," and were setting up a more glorious image in outward things. But he was not free to join them, for it was the testimony of the love of God to his soul that he wanted, and was in search of.

"Then," says he, "the Lord discovered to me, that his love could not be attained to by anything I could do, in any of those outward observations; and in all those turnings in my carnal wisdom, while seeking the kingdom of God without, thither the flaming sword turned, to keep the way of the tree of life; fenced me from it, cut me down, rent all my coverings, and destroyed that mind which thus looked out to find the kingdom of heaven. Then my mind was turned within by the power of the Lord, to wait in his counsel, on the light in my conscience, to hear what the Lord would say. And the word of the Lord came to me, and said, 'Put up thy sword into its scabbard; if my kingdom were of this world, then would my children fight; knowest thou not that if I needed, I could have twelve legions of angels from my Father?' which word enlightened my heart, and discovered the mystery of iniquity; it showed the kingdom of Christ to be within, and that its enemies being within and spiritual, my weapons against them should also be spiritual—the power of God." Being at last favoured with these clear intimations of the will of the Lord concerning him, and which were in accordance with the Holy Scriptures, W. Dewsbury no longer hesitated as to the course it was right for him to pursue. Not feeling himself now at liberty to engage in the destruction of his fellow-creatures, and that too under the mistaken notion of advancing the kingdom of Christ, (enthusiasm, indeed, of the most dangerous character,) he left the army, and laid aside his sword altogether.

Having happily accomplished this resolution, he turned his steps homewards, and there laboured at his previous occupation of cloth weaver; but of his pursuits in trade he makes little or no mention, and we are left to conjecture both as to their extent, and his success and prosperity in regard to them. He informs us, however, that his mind was inwardly engaged, while labouring with his hands, in waiting on the Lord in the way of his judgments, until his own will was brought into subjection to the divine will. Many Scripture types were, from time to time, opened to his understanding, greatly to his own instruction; chiefly those which, in the character of Cain, Esau, Pharaoh, Egypt, &c., set forth the condemnation that the man of sin is under, showing how the carnal mind is not, neither can be, subject to the law of God. Under an inward sense and feeling that he was himself, by nature and transgression, involved in the same condemnation, he was brought to the determination of unreservedly casting himself upon the mercy of God in Christ Jesus, and of yielding all up to his disposal, whatever that might be, whether to condemn or to save him; if the former should be consistent with his will, he could but acknowledge it would be just; if the latter, it was of his free love.

About this time it appears that W. Dewsbury received, greatly to his encouragement, a clear and satisfactory insight into the nature of the several dispensations of divine mercy to mankind, the result of which was, that while he lay in the "condemned estate," bewailing himself in the depth of his misery, without any hope of deliverance by anything he could do to pacify the wrath of God, he was favoured with a clear evidence in the secret of his soul, that there was free redemption laid up for him in the Lord Jesus, and encouragement was ministered even in this condemned state, to wait for his coming, who, "in the appointed time of the Father," says he, "appeared to my soul, as the lightnings from the east to the west, and my dead soul heard his voice, and by his voice was made to live, who created me to a lively hope, and sealed me up in the everlasting covenant of life with his blood. Then I witnessed the wages of sin to be death, and the gift of God, eternal life through Jesus Christ, my Lord. Death reigns over all from Adam to Moses, and there is no rest to the soul, till Christ be manifested. This the Scriptures witness; and I witness these Scriptures to be fulfilled in me." The foundation which was, from the first, laid in his mind for the necessity of the great work of regeneration, by that deep sense of the depravity and sinfulness of man, is especially worthy of our notice; coupled as it is with the important fact, that he learned this truth as to his own particular, from those powerful and deep impressions secretly made upon his mind, without the intervention of the ordinary means of religious instruction. Those evidences of immediate communication to his mind, which he esteemed to be divine, and under which his faith was exercised from first to last, fully warranted the strong language which he mostly employed, in describing his views of the work of God on the soul.

For thus conveying their own experience with regard to inward, immediate revelation, Friends

were subjected to a load of unjust censure, and the flood gates of controversy were opened upon them from almost every quarter, exposing them to unmerited ridicule and abuse. But in the progress of the work of regeneration, which is not less a real and effectual, than an inward and mysterious work, an understanding is given, in and by which the "new creature" is enabled to receive the mysteries of the kingdom of heaven. Not, however, in their own wills, and at all times when they sit down to search the Holy Scriptures, but as those writings are opened to the mind, and brought to their remembrance, by Him who knows their state of growth, what it stands in need of, and what it is able to bear. These views, however, did not prevent the body of Friends in the early times, from placing an equally high value on the Holy Scriptures with their contemporaries. They received these writings no less than the high professors of their day, as given by inspiration of God," and profitable for those ends for which they were designated; namely, "for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." And they believed them "able to make wise unto salvation, through faith that is in Christ Jesus." Faith in this sense is a very comprehensive term. W. Dewsbury says, "For the sake of the simple, we do declare that which is witnessed by all the children of light—that the word of faith is in the heart and in the mouth, and those who are guided by it, are kept pure. Faith purifies the heart, whether they have the outward declaration, yea or nay. And those who have the outward declaration, though they read it, if they mind not the Word which is life and light, which gave forth the Scriptures, do not live according to the Scriptures; for they who are not guided by the Word, have not faith. Faith comes not by a bare reading of the outward declaration, but is the gift of God to his children, who diligently hearken to his Word, which is life, and the life is the light of men." Christ is the author and the finisher of the saints' faith, which is of the operation of his Spirit in the heart. "None come to the knowledge of the Father by reading the Scriptures, if they come not to Christ, of whom they testify, and in whom the life is; who saith, 'Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me;' and he reproves all those who will not come to Him that they may have life."

(To be continued.)

English and French Agriculture.—An article, in a late number of the Edinburgh Review, gives some curious and instructive facts in reference to the agriculture of France and Great Britain. The former country, in spite of having the finest climate, actually produces less, per acre, than the latter, for while the average yield of wheat in France is thirteen and a half bushels to the acre, in the United Kingdom it is twenty-eight bushels.

The cause of this inferiority is the comparatively slovenly farming of France. Though Great Britain has one-fourth less population and soil, the number of cattle in that kingdom is nearly equal to those in the empire. The results are two-fold. Firstly, a much smaller proportion of the soil in France is laid down in those pastures, roots and artificial grasses, used in raising cattle; and secondly, the supply of natural and artificial manures is less abundant than in Great Britain. Moreover, the rotation of crops being less perfectly understood and practical, about one-eighth of the arable land is left fallow each year. In the British isles, out of about forty-six millions of acres under cultivation, thirty-six millions are devoted to growing food for live stock, and but ten millions to food for man; but in France, twenty millions only are given to the ameliorating crops, while the exhausting crops, or those which give food to man, occupy forty millions. With fewer acres under cultivation, therefore, France could raise more wheat, if her agriculture was more scientific.

France, taken as a whole, produces about eight dollars an acre; England, sixteen. The animal produce of an English farm is equal to the total yield of a French farm of similar size. The value of land in England averages two hundred dollars per acre; in France, it averages only about one hundred. The consumption of animal food in France, including fowls, fish, eggs, and cheese, as well as meat proper, is but one-sixth of a pound daily, or barely one-third of that in England. There is no doubt that the climate requires less animal food in the former country than in the latter; but still this disparity is excessive. Two hundred years ago, the agriculture of France was far more advanced than that of England. During the seventeenth century, the former country constantly exported corn to the latter. But from the time of the great wars of Louis XIV. the agriculture of France has stood comparatively stationary, while that of Great Britain has been improving ever since the close of her civil wars. Unsettled governments, the drain of men for the army, and the impoverishment caused by long wars, have produced the evils in the one case, as their absence has led to this vast material progress in the other.

Louis Napoleon, now apparently seated firmly on his throne, at least for life, may do much to redeem France from this inferiority. He has proclaimed himself the friend of material progress, and, to do him justice, has really stimulated French industry in many directions. It remains to be seen if he will assist, as much as he might, the development of French agriculture. If he can raise the product of wheat, per acre, from thirteen and a half bushels, to twenty-eight, as it is in England, or even to twenty, he will have done more for his country than if he had conquered Moscow, subjugated Turkey, or annexed Naples. The hundred victories of his uncle, the glories of Marengo or Austerlitz, will be as nothing, compared to such a reform in the farming of France.—*Ledger.*

For "The Friend."

Restoration through Suffering and Obedience.

I have read with interest the original matter contained in the "Friend" as well as the selections. The "Extract from the letter to a Friend" in a late number, conveys evidence of a proper spirit with reference to the present condition of the Society, and doubtless was intended to stir up the pure mind to increased putting forth of the powers it may be furnished with, in order to bring about the restoration of harmony among us. It is very desirable to have correct views of its real state, and perhaps it is better to underrate, than to overrate its standing. Much depends however, upon our own feelings in the estimate we form; and if an eminent prophet thought that almost total desolation had overtaken the chosen people, it would be nothing new if many in the present day should feel greatly distressed and be ready to adopt his language, though we can hardly suppose the present state of the church is as low as at that time. "I have been very jealous for the Lord God of hosts;" said he, "because the children of Israel have forsaken thy covenant, thrown down thy altars, and slain thy prophets with the sword; and *I, even I only, am left:* and they seek my life to take it away." In this depressed view, he was directed to anoint a king and a prophet to succeed him, and was then told, "Yet I h left me seven thousand in Israel, all the k which have not bowed unto Baal, and every mo which hath not kissed him." The "Extract," e veys the opinion that the watchmen and watchwor at this day are few, walking solitary and sad, w their eyes bent to the ground, clothed with sa cloth, while leanness and fasting have entered i their souls, and the meal in the barrel and the in the cruse are so nearly exhausted that some h not faith to make use of it for fear it will not be plenished—also the prospect of those coming from among the younger ranks who will arise a build, is so faint, that *all hands* seem feeble and *knees* weak as water. This is a deplorable pict indeed, and there may be ground for it; but i needful to remember that we have an arch enem who would constantly keep before our vision suc representation, for the purpose of destroying hope and faith, both in the unfailing mercy of t blessed Shepherd of his sheep, and in his power a his readiness to manifest it, for the defence and deliverance of his people. Affections of the mind well as of the body are contagious, and as we to wear our sackcloth much out of sight, and wash and anoint that we appear not unto men fast, while those humbling dispensations are very p fitable to prepare us to experience the Lord's streng to be made perfect in our weakness and humiliati it is also needful to do nothing to cause the hea of the Lord's children to faint, or to cast away t shield, as though they had not known the anointi oil to have been poured upon them.

We greatly need humbling under a proper se ing of our entire inability to do the Lord's wo without him, and as a people, to be brought ba to that trust and confidence in Him alone, and n in the sons of men, by which a safe standing up the Rock was experienced by our fathers in t Truth. The tribulations and convulsions of this d are designed to restore us to this faith and tre and upon this foundation; and many are aware of who have been gathered to the place of true pray relying on the Lord alone, and he has come dow for their help, and for the help of the Society, to ri out of its present thraldom. During our two la Yearly Meetings, very many were brought und deep exercise of spirit, and in the latter particular were gathered as in the silence of all flesh, to wat and to wait before the Lord for preservation; a their prayers were put up that He would take h cause into his own hands, and by his invisible pow conduct his church to his honour, and the advanc ment of his cause, and its final redemption out the difficulties into which it has been introduced i a wrong spirit attempting to change our doctrin and weaken our strength to support the testimoni of Truth, which He raised us up to bear. In th exercise, we believe many of our beloved young a middle-aged Friends were heartfelt partakers; the were those among them who trembled for the safe of the ark; and who with their older Friends ha rejoiced that divine kindness secretly restrained th winds and the waves, and gave his faithful childre to participate in a calm during the struggle, a especially at the close. May none of us be pe mitted to fall into indifference, under a temporar suspension of our particular trials; but abiding our tents, where no divination or enchantment fro without or from within can prevail, the Lor seeing our thorough devotion to Him, and to th work and to the suffering which he appoints, w more and more display his goodness in conducti us to victory over the devices of the cruel enemy, a we trust would bring the Society back into th enjoyment of the communion of saints, and the e altation of the pure standard of Truth and righ

less, which the faithful in days of old expe-
ed.
We all hold fast to the doctrines of the gospel,
ir first Friends held them, and very few admit
they have changed in this respect,—sincerely de-
e that we may show forth their excellency by
uits of the Spirit, and that the beauty and glory
s church and spouse of Christ may be seen in
armonious and steadfast walking together in
we need not doubt that the Lord would open
way for our restoration as a Society, wherever
y be located. The disposition to seek after novel-
d a broader way, would be rebuked; a lively
rn would spring up to remove every thing that
ucts the holy harmony which belongs to God's
d and family; many would come to see where
have given way too much to their own wills, in
feelings and their treatment towards one ano-
r, and being humbled before the Lord, they
d be engaged to forego what was wrong, ask-
orgiveness of him, and making way for em-
ng one another in the sweet fellowship, which
th the Father and with the Son, among them
walk in the light as he is in the light, and who,
gh adorable mercy, experience the blood of
s Christ to cleanse them from all sin. The
, we believe, is on the wheel. May the Lord
y it on and perfect it in his way and time, to
ionour of his great name, and the salvation and
cing of his tribulated children.

Israelitish View of the Wars of Christians.

he following anecdote may probably impress
s of the Christian advocates of war more for-
than much direct reasoning, on its unlawfulness
r the Gospel dispensation.
friend lately told me, that some years since,
n he was at Mentz in France, he called at a
ish seminary and proposed leaving a few re-
us books for the pupils. The head of the in-
tion told him he had no objection to the books
g given to the pupils, but that he should think
oper to inform them that Jesus Christ of whom
spoke, was not the real Messiah. On my
nd reasoning a little with him, and pointing out
correspondence between the Old Testament,
ch prophesied of Christ and the New, which
rds the fulfilment of those prophesies, he ac-
wledged there was a remarkable coincidence
veen them. "But," he said, "there was one plain
of that he in whom Christians believed was not
promised Messiah; for the Hebrew Scriptures
told, that when He appeared his followers should
n war no more; but" he asked my friend,
uld he name any nation which had not made
on other Christian nations?"
n relating this, my friend added, "what a stum-
g block do professing Christians thus throw in
way of the Jews." This view of the subject
ms especially the serious consideration of those
o acknowledge that war is incongruous with
religion of Christ, and yet maintain that his
cepts which prohibit defensive as well as of-
ive war are not intended to be obligatory till
second coming. Our Saviour himself says,
e that hath my commandments and keepeth them,
it is that loveth me." This and many similar
larations leave no doubt that he intended his
owers to act on them from the time he delivered
m. Of what avail is the labour of such per-
s in disseminating the Scriptures, &c., if they
ieve that obedience to the precepts of the Gospel
not obligatory at the present time. Is it not
ething like preaching another Gospel than that
ich has been preached? and does not a fighting
ristian imply a disbelief in prophecy,—a denial
Christ as the promised Messiah? W. N.

Religion is the fear of God, and its demonstration good works, and faith is the root of both; for without faith we cannot please God; nor can we fear what we do not believe.

THE FRIEND.

FIFTH MONTH 31, 1856.

The public mind appears to become more and more excited on the subject of slavery and the efforts making and to be made for its extension or repression. The near approach of the presidential selection, has probably much to do with the course pursued by active agents of the two great parties into which the country is likely to be divided, but although much may be done by them to delude and misrepresent in order to rouse popular feeling on one side or the other, it is yet evident that a crisis is rapidly approaching; that multitudes who have heretofore stood aloof from what they regarded as mere political squabbles, are beginning to feel the serious character of the struggle that is going on, and the momentous consequences to our country which must result from it, let the decision be which way it may; and not a few appear to apprehend the horrors of a civil war and the entire disruption of the ties that have heretofore bound the different sections of the country together.

The accounts from Kansas confirm the suspicion expressed some time ago at Washington, that the Executive of the United States, has authorized the employment of officers and troops of the U. States, to put down resistance to the decrees of the pro-slavery legislature; and they are assisting in the arrest of numbers of the free soil party charged with treason on account of their connection with the doings of the Topeka convention. The intelligence is contradictory, and evidently greatly coloured by the excited feelings of those giving or receiving it; but there appears to be little doubt that the armed bands have come into collision, blood been shed, and life lost; while the multitudes of hot blooded men who have been long seeking for an opportunity to carry out their nefarious schemes by brute force,—countenanced and assisted as they are by influential political partizans at a distance—seem likely to be successful in stifling the voice of the opponents of slavery and in obliging them to leave, or to forego their opposition. It is announced that the town of Lawrence has been destroyed, and that the surrender of arms and entire submisssion to the laws of the pro-slavery legislature are required, in order to escape the charge of treason; but we think there is reason to doubt the entire correctness of the report.

This case is one which we think strikingly illustrates the impolicy as well as the antichristian character of all attempts to support or promote a good cause by violence or an appeal to the unsubdued passions and instincts of men. The course pursued by the south in regard to the settlement of Kansas has been overbearing and aggressive, but we think it cannot be denied, had those favourable to freedom who have gone there to reside, and those who have taken an active part in promoting the emigration of that class of settlers, quietly and steadily maintained the principles of peace, instead of resorting to physical force for their defence or to bring about the end desired, that end must have been eventually, and probably more speedily obtained, with much less suffering and humiliation in the interim, than now appears at all likely to be the case, after the resort to Sharp's rifles, the boldest defiance and the sharpest invective. My kingdom, said our Saviour, is not of this world, else would my servants fight; and though he may at times by his almighty power bring good out of evil and cause the wrath of man to praise him, yet the principles of Truth and the fruits of these principles, which all belong to his kingdom, are ever best defended and extended by meekness and gentleness, and are ever obstructed by any thing that stirs up those lusts from whence come all wars and fightings.

SUMMARY OF EVENTS.

EUROPE.—News from Liverpool to Fifth mo. 10th.

The clipper ship Racer had gone ashore on Arklow Bank, and would probably prove a total wreck. All her passengers and crew, numbering over 500, were saved. The Queen held a Court at Buckingham Palace on the 8th inst. for the purpose of receiving the addresses on the Peace from the House of Lords, the House of Commons, and the city of London. The deputations came in great state, and numbered nearly 100 persons. The Queen briefly acknowledged the addresses, and expressed her satisfaction that peace was re-established on a basis that affords security for its permanence. Both Houses of Parliament had recorded a vote of thanks to the army and navy. A pension of £1000 for life has been settled on General Williams, who has also been created a Baronet, by the title of Sir William F. Williams, of Kars. Lord Colchester gave notice of a motion requiring Parliament to express its disapproval of the policy of abandoning maritime rights so long held, as the Congress at Paris had pledged Great Britain to do. To celebrate the Peace, the Queen has granted an amnesty to all political offenders, and consequently Smith O'Brien, Frost, Jones, and others, may return home. Special exception, however, is made against those who escaped to the United States. The 29th of Fifth month has been fixed as the day of general celebration of the Peace throughout England. A new government loan of £6,000,000 is announced. The Liverpool cotton market was nearly unchanged. Sales of the week, 46,500 bales. New Orleans fair was quoted at 7*d.*; middling, 6 5-16*d.* Western Canal flour, 32*s.*; Philadelphia, Baltimore and Ohio, 35*s.* 6*d.* a 37*s.* 6*d.* The bullion in the Bank of England had increased £83,750. The minimum bank rate of interest was 6 per cent. Consols, 92¾.

FRANCE.—A bill was introduced into the Legislature granting 400,000 francs for the baptism of the Imperial Prince. The Moniteur publishes the monthly account of the Bank of France, and the balance was satisfactory. A son of the King of Sweden, the King of Wurtemburg and Maximilian, brother of the Emperor of Austria, are visiting Louis Napoleon. Count Edgar Ney is to be the bearer of Napoleon's letter in reply to the Czar's notification of his accession to the throne of Russia. Count Morny has been appointed Minister to St. Petersburgh. Count Orloff has taken for him the Woronzoff Palace on a three years' lease. Speculation on the Paris Bourse had reached a great height. The English commercial papers are warning the British capitalists against it. The weather in France for several days previous to the sailing of the steamer, had been very severe.

SPAIN.—The arrest of suspected persons continued at Barcelona. The conscription had passed off quietly throughout the country.

BELGIUM.—A dispatch from Brussels says, "In the Chambers, on Wednesday, the Foreign Minister, in answering an interrogatory in regard to the recent speech of Count Walewski on the press of Belgium, replied, that that speech had not been officially communicated to the government. When that communication should be made, the answer would be read, and would be communicated to all the governments, and would formally maintain the rights of a constitutional and independent country. It was asked further whether any Power had asked for any modification of the laws relating to the press in Belgium. The Minister said he would answer in one word, 'Never.' The meeting broke up amidst immense cheering and enthusiasm."

HOLLAND.—A treaty of Commerce and Navigation based on principles of reciprocity has been concluded between Austria and Holland.

ITALY.—It is stated that a collective note of the Powers that signed the treaty of Peace, is about ready to be sent to the governments of Rome and Naples, recommending certain reforms for the benefit of the Italian people. Questions relative to the Conference, have been put to Count Cavour in the Sardinian Chambers. He replied that pending the negotiations concerning Italy, he could not speak. With respect to the Treaty of Peace, he believed it would insure great moral and material advantages. The Sardinian view of the Italian question

was adopted, while that of Austria was neglected. Hence the question of Italy is and must continue to be a European matter. He added that the relations of Austria and Piedmont had not been ameliorated by anything that has occurred, and that the Sardinian government may rely on the people to meet every emergency.

TURKEY.—Accounts from Constantinople to Fourth mo. 24th, had been received. The scherif of Mecca, having been recalled, refused to give up his post. Fifty thousand Arabs, in arms, sustained his resistance, and are said to have refused to permit the pilgrims to enter the city, under the pretext that the Ottoman Empire is defiled. The Porte was preparing to send troops to abate this rebellion.

UNITED STATES.—*Congress.*—In the Senate, a speech of much ability was delivered recently by Charles Sumner, of Massachusetts, on Kansas affairs, in the course of which he denounced, in strong language, the authors of the Kansas-Nebraska bill and other measures tending to fasten the curse of slavery upon the territory. Some of his remarks were highly personal, assailing the motives of Senators and others. On the 22d, Senator Sumner remained at his desk, writing after the adjournment of the Senate. While thus engaged, Preston S. Brooks, of South Carolina, a member of the House of Representatives, approached him, unobserved, and abruptly addressed him, and, before he had time to reply, gave him a stunning blow upon the head with a cane, and continued the blows until Sumner sank upon the floor, exhausted, unconscious and covered with blood. This brutal outrage was brought before the notice of both Houses the succeeding day, and a committee was appointed in each to inquire into the circumstances attending the assault. Brooks alleges the libellous tenor of Sumner's speech, especially in regard to South Carolina, and Senator Butler, of that State, as having led to the assault. The House has passed a resolution authorizing the Secretary of the Navy to dispatch a vessel with the provisions which may be privately contributed for the relief of the Cape Verde sufferers.

The Dispute with England.—Lord Clarendon's last letter respecting the connection of the British Minister and the Consuls at New York, Philadelphia, &c., with the violations of the U. S. laws, in the enlistment question, is respectful and conciliatory. He declares there never was any intention on the part of Great Britain to insult the United States, or violate its laws, and concludes by a hope that the explanations and assurances now made will be found satisfactory.

Kansas.—In consequence of the attempted arrest of the members of the Free State Legislature and other prominent Free State men, on charges of high treason, a state of fearful excitement has been produced in the territory. The people of Lawrence being well armed, and resistance expected, the U. S. Marshal had issued his proclamation calling upon the citizens to aid him in executing the writs. Despatches from Missouri state that so many men had responded to the proclamation, that the towns of Kickapoo, Leavenworth, Doniphan and Atchison were almost deserted. On the 24th, several despatches were forwarded from St. Louis, but it is impossible to tell how much of their statements is fact, and how much the result of excited partisan feeling. One says, "A gentleman who arrived yesterday from Jefferson City, states that a battle had been fought at Lawrence, in which a number of people had been killed on both sides. No further particulars have been received." Another—"A dispatch from Boonville to the Republican says, that the town of Lawrence was destroyed on Wednesday. The same day the hotel at Kansas City, and the printing-office were destroyed. Particulars of these events are expected by the steamer, whose arrival is looked for to-night." The latest dispatch on that day was as follows—"The Leavenworth correspondent of the St. Louis Democrat says that the Committee of Public Safety of Lawrence have determined to offer no resistance to the U. S. Marshal. An immediate secreting of arms and ammunition took place as soon as this determination became known, and the people commenced evacuating the town. It is said that the Free State men are gathering at Topeka, and will resist the invaders if they attempt to execute their threats against Lawrence." The pro-slavery party have, it would seem, at last brought affairs to a crisis in which civil war can only be avoided by the submission of the Free State men.

Philadelphia.—Mortality last week, 176.

New York.—Mortality last week, 322.

Boston.—On the evening of the 24th, an immense assemblage of the citizens of Boston was held to give expression to their indignation at the assault on Senator Sumner. The Governor of the State presided, assisted by forty Vice Presidents, including the most distinguished men of all parties. The resolutions which were adopted unanimously, are strong and emphatic. One of them expresses their confidence that Congress will free itself from the crime, by expelling the offender from the seat which he has disgraced.

Miscellaneous.—Copper Mining.—The yield of the Lake Superior mines this spring is said to be quite large. It is estimated that the yield of the season will be at least 6000 tons, worth not less than $2,500,000.

Railroads.—The receipts of the railroads in the United States, during the Fourth month, were the largest ever known. On fourteen roads, the receipts of which, in Fourth month, 1855, were $2,749,191, there was an increase last month of $802,725.

An American Legislature.—A New York paper states that of the 149 members of the last Assembly of New York, a large portion of whom were elected as "Know Nothings," there was but one man of the whole, who was of American parentage. Not one of the others was sprung from natives, either on the father's or mother's side. The fathers of 80 were Englishmen, 16 Irish, 12 Scotch, 14 Dutch, 10 Germans, 9 Welsh, 6 French, 1 Swiss. The mothers were of foreign birth in about the same proportions.

Tobacco in Iowa.—The Council Bluffs (Iowa) Chronotype says, that Colonel Reed, of Onondaga county, New York, has purchased a large tract of land in Pottawattamie county, Iowa, for the cultivation of tobacco—in the growth and manufacture of which he has had experience.

American Oaks in Paris.—Out of the one hundred and twenty American oaks, thirty-five years old, which were planted last year on the Quai des Tuilleries in Paris, eighty-seven are now green and flourishing; the rest (thirty-three) are dead.

The Treaty between Brazil and Paraguay establishes the free navigation of the river Paraguay.

A Scientific Commission has been appointed by the Russian Minister of Naval Affairs, for the purpose of laying down a correct chart of the Caspian Sea.

Imports and Exports.—The imports into the United States for the quarter ending Third mo. 31st last, were of the value of 77,582,771; the exports for the same period, (including $6,471,247 in specie,) amounted to $85,031,433.

RECEIPTS.

Received from Wm. Blackburn, Pa., $2, vol. 29; from G. Michener, agt., O., for Jos. Talbott, $2, vol. 28; from Ruth A. Foster, R. I., $2, vol. 28.

WEST-TOWN SCHOOL.

The Committee charged with the oversight of this Institution, will meet at West-Town on Fourth-day, the 4th of next month, at 10 o'clock, A. M.

The Committee on Admissions meet on the same morning, at 8 o'clock, and the Committee on Instruction, on the preceding evening, at half past 7 o'clock.

The Visiting Committee meet there on Seventh-day afternoon, the 31st. THOMAS KIMBER, Clerk.

For the accommodation of the Committee, a conveyance will be at West Chester, on the arrival of the morning and afternoon cars on Third-day, the 3d of Sixth month. The cars start at half past 7 A. M., and 5 P. M.

DIED, at the residence of his son-in-law, Thomas Foster, in Hopkinton, R. I., on the 1st instant, JOHN WILBUR, an approved minister in the Society of Friends, in the 82nd year of his age. He was distinguished through life for integrity and uprightness in all his intercourse with his fellow-men—for the soundness of his judgment, and his usefulness as a counsellor,—not only in his own religious society, but among his neighbours and a large circle of acquaintances without its pale, by whom he was respected and beloved,—and for his adherence to manifested duty through the various trials and vicissitudes of a long and eventful life. He was devotedly attached to the principles and testimonies of our religious society, in their primitive purity, as promulgated to the world by George Fox, and his faithful co-labourers in the cause of Truth—believing that they are neither more nor less than primitive Christianity revived; and he was a faithful watchman against the stratagems of the enemy to introduce innovations upon those pure principles and testimonies, from whatever source, or under whatever pretext they might be introduced. He was firm in his opposition to the errors of Elias Hicks, and faithful in exposing them; and was among the first to discern the approach of the enemy in the opposite direction—often saying that it made little difference on which hand he carried us off, if so be that his work of estrangement from the Truth be effected. Hence his early manifestation of uneasiness with many portions of the writings of J. J. Gurney, and with the outward views of many others in the society, first apparent in England, against wh he was constrained to testify, while there in the ser of Truth; and on his return to his native land, he the like necessity laid upon him to comply with Christian discipline in this particular, warning his fel members against a spirit which would compromise Truth for the sake of outward ease, under the spec pretext of love and charity. His trials on account of faithful support of the ancient doctrines and testimo of the society, it is not the object of this notice to scribe, a faithful account of them having been alre published. But it may be truly said of him, as of scph, anciently, "The archers have sorely grieved h and shot at him, and hated him: but his bow abod strength, and the arms of his hands were made str by the hands of the mighty God of Jacob." Tho firm and uncompromising, he was mild and forbearin evincing no ill will to those who differed from, and w disposed to resort to extreme measures against him. often spoke of having endeavoured to weigh his moti and his acts in this matter, with those whom he o regarded as his friends, in the balance of the sanctu with a desire to be rightly directed in all his moveme saying, that whenever he had looked towards concess the way had seemed covered with darkness, and he l clearly seen that those precious testimonies of Truth, which our worthy predecessors suffered so much with incurring a fearful responsibility, be compromised. B ing endeavoured to serve his Lord and Master, in day and generation, the evening of his life was ser and tranquil. After his return from his last Europ visit, in the spring of 1854, he seemed to regard his bours as nearly finished; speaking of that visit as evening sacrifice, in the offering of which he felt gr peace; and it proved to be the last he made without limits of his own Yearly Meeting, within which he c tinued to labour, to the comfort and edification of friends; often remarking, both in public and in priv that he believed his day's work was nearly done. Es cially was this the case during the last year of his li and on taking leave of a Friend's family, after attend his Monthly Meeting, in the Fourth month last, thou then in usual health, he remarked that he believ he was there for the last time. Thus forewarned prepared, with his lamp trimmed and his light burni he awaited the last remaining conflict, which in mer was made short. On the morning of 28th of Fourth m he was seized with severe pain, which threatened imm diate dissolution. Being aware of this, he said to his dau ter, "If I go now, all will be well." She soon after minded him that he was taken ill much as his moth had been, who survived but about half an hour, added, "I do not wish to alarm thee." He replied, "Thou cannot alarm me." On the day following, fin ing that he continued to fail, she said to him, "father, th art very feeble; dost thou expect to recover?" He plied, "no, I know I shall not, and I do not desire it am ready to go." She said, "then thou hast seen enou of this world?" he replied, "yes, plenty, plenty." S told him she had been looking towards him for comp when her dear husband (then) drew with consumpti should be gone. He replied, "thou must not." Dur the severe paroxysm of bodily distress, which lasted several hours, not a murmur escaped him, nor any tok of impatience. Although active remedies succeeded relieving his pain, yet his constitution had so far giv way that he continued to sink, and subsequently, fr weakness, and what appeared like partial paralysis the organs of speech, articulation was difficult, so th he said comparatively little that could be understoo but what could be understood was indicative of peac fulness and resignation. In reply to a question whether he felt peaceful, he replied, "very." His interest in t welfare of the Society continued unabated to the last, was evinced on the evening before his decease, by i desiring to hear read a letter received, giving some a count of Philadelphia Yearly Meeting; and during its rea ing, he turned his face to the reader and listened attentive intimating that he fully understood it. Late in t evening his son, who lived at a distance, and whom had been expecting, arrived; and, on approaching hi asked him if he knew him; he called him by name, a smiled very pleasantly. His son inquired of him i gard to the state of his mind; he answered that "I was clear before him;" to another he said that he w "very happy," which were nearly the last words uttered. In the latter part of the night he fell into quiet slumber, in which he continued until about eig o'clock on fifth-day morning, the 1st of Fifth mont when he departed hence, without doubt, to an inheritan incorruptible, undefiled, and that fadeth not away.

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For "The Friend."

Will the Editors of "The Friend" give place in olumns to the account left by I. Pennington rning himself, as found in Sewell's History, and oy oblige

A SUBSCRIBER.

"have been a man of sorrow and affliction from hildhood, feeling the want of the Lord, and ning after him; separated by him from the nature and spirit of this world, and turned in towards him, almost ever since I could re- er.

n this sense of my low estate, I sought after ord; I read Scriptures; I watched over mine heart; I cried unto the Lord for what I felt ant of; I blessed his name in what he merci- lid for me, and bestowed on me, &c. What- t read in the Scriptures, as the way of God to nderstanding, I gave myself to the faithful ce of; being contented to meet with all the ch, opposition, and several kinds of sufferings, it pleased the Lord to measure out to me ; and I cannot but say, that the Lord was unto me, did visit me, did teach me, did help d testify his acceptance of me many times, to freshing and joy of my heart before him.

ut my soul was not satisfied with what I met hor indeed could be, there being further quick- and pressings in my spirit, after a more full, and satisfactory knowledge; even after the sight and enjoyment of God, as was testified Scriptures to have been felt and enjoyed in rmer times; for I saw plainly, that there was of the streams, and a great falling short of wer, life and glory, which they partook of. d not so the spirit, nor were so in the faith, d so walk and live in God, as they did. They ome to Mount Zion and the heavenly Jeru- &c., which we had hardly so much as the knowledge or apprehension what they were. t I saw the whole course of religion among s, for the most part, but a talk, to what they joyed, possessed and lived in.

his sense made me sick at heart indeed, and upon deep crying to God, close searching scriptures, and waiting on God, that I might the pure sense and understanding of them, nd in the light, and by the help of his Spirit. hat the Lord did bestow on me in that state, hankfulness I remember before him at this lay; for he was then my God, and a pitier watcher over me; though he had not pleased direct me, how to stay my mind upon him and abide with him. And then I was led, (indeed I was led, I did not run of myself,) into a way of separation from the worship of the world, into a gathered society; for this both the Scripture and the Spirit of God in me gave testimony unto; and and what we then met with, and what leadings and help we then felt, there is a remembrance and testimony in my heart to this day. But there was somewhat wanting, and we mistook our way, for whereas we should have pressed forward into the spirit and power, we ran too much outward into letter and form; and though the Lord in many things helped us, yet therein he was against us, and brought darkness, confusion and scattering upon us. I was sorely broken and darkened, and in this darkened state, sometimes lay still for a long season, secretly mourning and crying out to the Lord night and day; sometimes I ran about, hearkening after what might appear or break forth in others, but never met with any thing, whereto there was the least answer in my heart, save in one people, who had a touch of truth; but I never expressed so much to any of them, nor indeed felt them at all able to reach my condition.

"At last, after all my distresses, wanderings, and sore travails, I met with some writings of this people called Quakers, which I cast a slight eye upon and disdained, as falling very short of that wisdom, light, life and power, which I had been longing for and searching after; I had likewise, some pretty distance of time after this, opportunity of meeting with some of them, and divers of them were by the Lord moved, (I know it to be so since,) to come to me: as I remember at the very first they reached to the life of God in me; which life answered their voice, and caused a great love in me to spring to them; but still in my reasonings with them, and disputes alone, in my mind, concerning them, I was very far off from owning them, as so knowing the Lord, or so appearing in his life and power as my condition needed, and as my soul waited for. Yea, the more I conversed with them, the more I seemed in my understanding and reason to get over them, and to trample them under my feet, as a poor, weak, silly, contemptible generation; who had some smatterings of truth in them, and some honest desires towards God, but very far off from the clear and full understanding of his way and will. And this was the effect almost of every discourse with them, they still reached my heart, and I felt them in the secrets of my soul, which caused the love in me always to continue, yea, sometimes to increase towards them; but daily my understanding got more and more over them, and therein I daily more and more despised them.

"After a long time I was invited to hear one of them, (as I had been often, they in tender love pitying me, and feeling my want of that which they possessed,) and there was an answer in my heart, and I went in fear and trembling, with desires to the Most High, who was over all, and knew all, that I might not receive any thing for truth, which was not of him, nor withstand any thing which was of him, but might bow before the appearance of the Lord my God, and none other: and indeed, when I came, I felt the presence and power of the Most High among them: and words of truth, from the spirit of truth, reaching to my heart and conscience, opening my state as in the presence of the Lord Yea, I did not only feel words and demonstrations from without, but I felt the dead quickened, the seed raised, insomuch as my heart, in the certainty of light and clearness of true sense, said, 'This is he, this is he, there is no other; this is he whom I have waited for and sought after from my childhood, who was always near me, and had often begotten life in my heart, but I knew him not distinctly, nor how to receive him, or dwell with him.' And then in this sense in the melting and breakings of my spirit, was I given up to the Lord, to become his, both in waiting for the further revealings of his seed in me, and to serve him in the life and power of his seed.

"Now what I met with after this, in my travails, in my waitings, in my spiritual exercises, is not to be uttered; only in general I may say this, I met with the very strength of hell. The cruel oppressor roared upon me, and made me feel the bitterness of his captivity, while he had any power; yea, the Lord was far from my help, and from the voice of my roaring. I also met with deep subtilties and devices to entangle me in that wisdom, which seemeth able to make wise in the things of God; but indeed is foolishness and a snare to the soul, bringing it back into captivity, where the enemy's gins prevail. And what I met with outwardly from my own dear father, from my kindred, from my servants, from the people and powers of the world, for no other cause but fearing my God, worshipping him as he hath required of me, and bowing to his seed, which is his Son, who is to be worshipped by men and angels for evermore, the Lord my God knoweth, before whom my heart and ways are, who preserved me in love to them, in the midst of all I suffered from them, and doth still so preserve me, blessed be his pure and holy name.

"But some may desire to know what I have at last met with: I answer, 'I have met with the Seed.' Understand that word, and thou wilt be satisfied, and inquire no further. I have met with my God, I have met with my Saviour; and he hath not been present with me without his salvation; but I have felt the healing drop upon my soul from under his wings. I have met with the true knowledge, the knowledge of life, the living knowledge, the knowledge which is life; and this hath had the true virtue in it, which my soul hath rejoiced in, in the presence of the Lord. I have met with the seed's father, and in the seed I have felt him my father; there I have read his nature, his love, his compassions, his tenderness, which have melted, overcome, and changed my heart before him. I have met with the seed's faith, which hath done and doth that which the faith of man can never do. I have met with the true birth, with the birth which is heir of the kingdom, and inherits the kingdom. I have met with the true spirit of prayer and supplication, wherein the Lord is prevailed with, and which draws from him whatever the condition needs, the soul always looking up to him in the will, and in the time and way which is acceptable with him. What shall I say? I have met with the true peace, the true righteousness, the true holiness, the true rest of the soul, the everlasting habitation, which the redeemed dwell in. And I know all these to

be true, in him that is true, and am capable of no doubt, dispute, or reasoning in my mind about them, it abiding there, where it hath received the full assurance and satisfaction. And also I know very well and distinctly in spirit, where the doubts and disputes are, and where the certainty and full assurance is, and in the tender mercy of the Lord am preserved out of the one, and in the other.

"Now, the Lord knows, these things I do not utter in a boasting way, but would rather be speaking of my nothingness, my emptiness, my weakness, my manifold infirmities, which I feel more than ever. The Lord hath broken the man's part in me, and I am a worm and no man before him: I have no strength to do any good or service for him; nay, I cannot watch over or preserve myself: I feel daily that I keep not alive my own soul, but am weaker before men, yea weaker in my spirit, as in myself, than ever I have been. But I cannot but utter to the praise of my God, that I feel his arm stretched out for me; and my weakness which I feel in myself, is not my loss, but advantage, before him. And these things I write, as having no end at all therein of my own, but felt it this morning required of me, and so in submission and subjection to my God, have I given up to do it, leaving the success and service of it with him.

I. PENNINGTON."

Aylesbury, 15th of Third month, 1667.

Judge McLean's Views.

Washington, May 14, 1856.

To the Editors of the National Intelligencer.

Gentlemen:—As the communication of Judge McLean, which appeared in your issue of 22d of December, 1847, is now much looked for and of general public interest, will you not oblige me and many of your readers by republishing it? General Cass has made allusion to it in his speech of the day before yesterday, and hence it is desirable that the public should know what the full scope of the Judge's views are.

[The following is the article alluded to above, of which Mr. Justice McLean is the reputed author; and as he has been referred to as such, both on the floor of Congress and in the public press, without contradiction, we presume there is no impropriety in our permitting him to be named as the writer.—*Editors Nat. Int.*]

From the National Intelligencer, Dec. 22, 1847.

Has Congress Power to Institute Slavery?

The first article of the Constitution declares "that all legislative powers herein granted shall be vested in a Congress of the United States," &c. This limits the legislative action of Congress to the subsequently enumerated powers.

In the eighth section of the first article of the Constitution it is declared that Congress shall have power "to exercise exclusive legislation in all cases whatsoever over such District, not exceeding ten miles square, as may by cession of particular States and the acceptance of Congress become the seat of the Government of the United States; and to exercise like authority over all places purchased, by the consent of the Legislature of the State in which the same shall be, for the erection of forts, magazines, arsenals, dockyards, and other needful buildings."

Under this provision the cession of the District of Columbia was made, within which territory slavery had been long sanctioned, so that the power of Congress to institute it within the District did not arise; and no one, it is supposed, would contend that within the cession of a non-slaveholding State for forts, &c., Congress could establish slavery.

In no part of the Constitution are slaves named or referred to as property: they are designated as persons. In the second section of the first article, which apportions representatives and direct taxes, the words "three-fifths of all other persons" include slaves. They are referred to in the ninth section of the same article, which declares that the "migration or importation of such persons as any of the States now existing shall think proper to admit shall not be prohibited by the Congress prior to the year eighteen hundred and eight," and also in the second section of the fourth article, in relation to fugitives from labour. In no other part of the Constitution is there any reference to slaves.

In the third section of the fourth article it is declared "that Congress shall have power to dispose of and make all needful rules and regulations respecting the territory or other property belonging to the United States." The power here given is limited to the regulation of the property of the Government, and may be exercised as well within a State as a Territory. It gives no express power to institute a Territorial Government or to adopt regulations beyond the specific objects of the grant. Congress are authorized "to dispose of" the territory (land) or other property. Political power is not, it would seem, within the grant. This is considered too clear to be controverted.

There is no specific power given to Congress in the Constitution which authorizes the establishment of a Territorial Government except that which relates to the District of Columbia.

The Ordinance "for the government of the territory of the United States north-west of the river Ohio," was approved, 7th of August, 1787, which was before the formation of the Constitution of the United States. That Ordinance provided for the first and second grades of Territorial Government, which extended over the territory that includes the present States of Ohio, Indiana, Illinois and Michigan. Separate Territorial Governments were formed under the Ordinance, as the progress of population required. This provided for the government of all the territory ceded to the Union at the adoption of the Constitution; and this fact may have been supposed to render any provision on the subject in the Constitution unnecessary. On the 7th of August, 1789, the Ordinance was modified by an Act of Congress so as to adapt it to the Constitution.

On the 25th February, 1790, North Carolina ceded to the Union territory which now constitutes the State of Tennessee, which was accepted by act of Congress on the 2d of April ensuing. In the act of cession, among other provisions, it was stipulated "that no regulation made or to be made by Congress shall tend to emancipate slaves;" and on the 26th of May, 1790, by the act of Congress, the ordinance of 1787, with certain exceptions in the act of cession, was adopted "for the government of the territory of the United States south of the river Ohio."

The first annexation of foreign territory to the United States was Louisiana, within which slavery existed under the French and Spanish Governments. Florida, which was subsequently annexed, was also a slave territory. Texas was a slave State.

If any part of Mexican territory shall be annexed, as slavery is not sanctioned in Mexico, it must come into the Union as free territory; and the important question arises whether Congress have power to make it slave territory.

No question is better settled in this country than that slavery exists in a State by virtue of the local law; that the power over the subject is exclusively vested in the State; and that Congress, except as to the recapture of slaves, can exercise no pow over it.

The relation of master and slave is depende upon the local law; and when the slave escapes any means to a State where such relation does exist he is free, unless under a general law he m be recaptured by the master. The Constitut which authorizes the reclamation of fugitives fr labour, is the law of the Union on this subje There is no principle in the laws of nations nor the common law, as between sovereignties, wh authorizes a recapture of a fugitive slave. Th principles will not be disputed by any one who l examined the decisions of the courts of the Uni States.

Under the articles of confederation there was provision for the return of fugitives from justi but none in regard to absconding slaves. Th was, therefore, no obligation on a free State, unl imposed by its own law, to deliver up a slave; n was there any legal means through which the m ter could claim the fugitive. The inconvenien and collision which frequently arose from this s of things led to the above provision in the Consti tion.

The power to institute slavery belongs exc sively to the community in which it exists. In language of Chief Justice Taney, (in Groves Slaughter, 15 Peters, 508,) a State "has a ri to decide for itself whether it will or will not adm slaves to be brought within its limits from anot State, either for sale or for any other purpose; a also to prescribe the manner and mode in wh they may be introduced, and to determine wh condition and treatment; and this action cannot controlled by Congress, either by virtue of its po er to regulate commerce, or by virtue of any ot power conferred by the Constitution of the Uni States."

And in the case of Prigg vs. The Commonwea of Pennsylvania, (16 Peters, 611,) the Supre Court says: "The state of slavery is deemed to a mere municipal regulation, founded upon a limited to the range of the Territorial laws:" a "It is manifest from this consideration that, if Constitution had not contained the clause for rec ture, every non-slaveholding State in the Un would have been at liberty to have declared i all runaway slaves coming within its limits, and have given them entire immunity and protect against the claims of their masters.'

The true construction of the Constitution is, t implied powers can only be exercised in carry into effect a specific power. And this implicat is limited to such measures as shall be appropri to the object. This is an admitted and safe rul construction. It is believed to be the only which has been sanctioned by statesmen and juri Powers exercised beyond this are not derived fr the Constitution, but must depend upon an limited discretion. And this is despotism.

Now, there is no specific power in the Consti tion which authorizes the organization of a Te torial Government. Such a power was given relation to the District of Columbia, and it equally necessary in regard to other Territor But, if this power be implied from the specific p er given to regulate the disposition of the pu lands, it must, under the above rule, be limited means suitable to the end in view. If Congress beyond this in the organization of a Territorial vernment, they act without limitation, and establish a monarchy. Admit that they may ganize a Government which shall protect the la purchased, and provide for the administration justice among the settlers, it does by no means low that they may establish slavery. This is a

on which must be created by the local sove-
nty. It is a municipal regulation of limited
nt, and necessarily of an equally limited origin.
s a domestic relation over which the Federal
ernment can exercise no control. And, above
the institution of slavery is not within any im-
lation which can be drawn from the power to
ulate and dispose of the public lands or other
perty of the United States. As before remarked,
es are not treated in the Constitution as property.
y are made property by the local law.
The Supreme Court of the United States have
ded that, under the power to regulate commerce
ong the States, Congress could not interfere with
slave trade between the States. And with how
h greater propriety and force of argument could
a power be sustained than the power to esta-
h slavery in a Territory? In the latter there
othing from which the power can be implied,
e the former is admitted to include all commer-
dealings among the States. And it was upon
ground that in the constitution, slaves were
ted as persons and not as property that they
e held not to come within the commercial pow-
If Congress under any implied power, may in-
te slavery in a Territory of the United States,
much stronger grounds may they exercise the
mercial power over the transfer and sale of
es among the States.
n the Territories of Louisiana and Florida,
gress recognized, and to a limited extent regu-
l slavery. But, as before remarked, slavery
ted in those Territories at the time they were
d to the United States, and in the treaty of
ion of Louisiana the United States bound them-
es to protect the property of the citizens. Slaves
at Territory were considered as property, and
e within the treaty. And it is singular that
fact in the Missouri controversy was not, I be-
e, relied upon by the South. It was the strong-
position that could have been taken on that side
he question.
free territory be admitted, and Congress have
power to institute slavery within it, the territory
t remain free until the people shall form a State
ernment; then the question may arise, in the
cise of this sovereign power, whether slavery
l be admitted.
an the President and Senate by a treaty esta-
h slavery in the new Territory? Such a power
t found in the Constitution nor in the laws of
ons.

Congress and the Territories.

Washington, May 13, 1856.

My Dear Sir:—A friend stated to me yesterday
he understood you to say that I did not con-
r that Congress had power, under the Consti-
n, to prohibit slavery in a Territory. I never
ted that Congress had this power, and I could
r have expressed any doubt on the subject.
ou may recollect that I have, in conversations
you, often said that Congress, having the pow-
establish a Territorial Government, might, in
exercise of a police power, *prohibit* slavery,
ough they had no constitutional power to *insti-*
it.
informed my friend that I was sure he mis-
rehended you. I drop this note that in the
ication of your speech you may correct any
ake of the stenographer on this subject.
Very truly yours, JOHN McLEAN.
Hon. L. Cass.

Washington, May 13, 1856.

My Dear Sir:—I received your note just as I was preparing to resume my speech, and therefore could not answer you then. Your informant is in error. All I said was to present precisely the view I took in 1850.

I have just looked it over, and find I have said nothing of your denial of the power. It refers to your opinion that Congress has no right to control the domestic relations, and introduces a quotation from your article of 1847, in which you deny the power of Congress to introduce slavery into the Territories. If I can get a proof copy of that part of my remarks this afternoon, I will send it to you; but, I repeat it, the views I have presented of the question are little more than a repetition of my views in 1850. I am, dear sir, truly yours,

Hon. John McLean. LEWIS CASS.

Epistle of George Fox.

Great was the rage and enmity of professors, as well as profane, against the truth and people of God at this time; and great the contempt and disdain they showed of Friends' plainness. Wherefore I was moved to write the following, and sent it forth:—

An Epistle to Churches gathered into outward forms, upon the earth:—

All ye churches gathered into outward forms upon the earth, the Son of God is come to reign; he will tread and trample, will shake and make you quiver, you that are found out of his light, without his life and power. His day hath appeared; mortar and clay will you be found. Breaking, shaking, and quaking, are coming among you; your high building is to be laid desolate; your professed liberty shall be your bondage; the mouth of the Lord of hosts hath spoken it. Tremble ye hypocrites, ye notionists! the fenced cities shall be laid desolate, the fruitful fields shall become a wilderness; your false joy shall become your heaviness; the time of weeping and desolation draweth nigh! Come ye witty ones, see how ye can stand before the Almighty, who is now come to plead with you; you will fall like leaves, and wither like weeds! Come you that have boasted of my name saith the Lord, and have gloried in the flesh, ye shall fade like a flower; who have slain my witness, yet boast of my words, which have been as a song unto you. Come ye novelists, who love novelties, changeable suits of apparel, who are in the fashion, outward and inward, putting on one thing this day and another the other day. 'I will strip thee,' saith the Lord, 'I will make thee bare, I will make thee naked, and thou shalt know that I am the Lord. What! hast thou professed the prophet's words? hast thou professed the apostle's words, and my Son's words? hast thou covered thyself with their expressions? thinkest thou not that I see thee out of my life? thinkest thou thou witty one, to hide thyself where none can see thee, thinkest thou, if thou fliest to the uttermost parts of the earth, that I am not there? Is not the earth mine, and the fulness of it, saith the Lord? Come all ye, that have trusted in your own conceited notions, and knowledge and wisdom; who were never yet out of the earth and the lusts of it; never yet got the load of thick clay off you; never were out of the drunken spirit, whose imperfection appears, which must be come upon as a potter's vessel, broken cisterns; ye that have been made wise in your own conceit, wise in your own eyes, in which pride hath lifted you up, and not the humility; you must be abased. You have run on every one after his own invention; every man hath done the thing that was right in his own eyes, that which pleased himself. This hath been the course of people upon earth. Ye have run on without a king, without Christ the light of the world, which hath enlightened every one that is come into the world. But now is truth risen, now are your fruits withering.

And you that are fortified and have fortified your strong houses, called your churches, make ye your cords strong; the Lord will break you asunder, ye that are gathering in and ye that are gathered. For the Lord is risen to scatter you, his witness is risen in the hearts of his people, they will not be fed with dead words nor with that which dies of itself; nor will they be satisfied with the husks which the swine feed upon. All ye priests in the nation, and teachers, that now stand against the light, your envy shows that ye are in Cain's way; your greediness shows that ye are in Balaam's way; your standing against the light which hath enlightened every man that cometh into the world, doth manifest that you are in Korah's way, that spoke the great high words of vanity; ye whose consciences are seared as with a hot iron, whose judgment doth not linger, whose damnation doth not slumber, who serve not the Lord Jesus Christ, but your own bellies; who are the evil beasts spoken of, which have destroyed many families, taken away their cattle, their horses, their goods, even their household goods; destroyed many poor men, even whole families, taking their whole estates from them, whom you do no work for. O! the grievous actions that are done by you, the ministers of unrighteousness; whose fruits declare to the whole nation that you are the devil's messengers! your actions declare it; your taking tithes, augmentations, treble damages, midsummer dues, (as ye call them,) of them ye do no work for, nor minister to.

All ye powers of the earth, beware of holding such up as are unrighteous. Let not the words of the unrighteous overcome you, lest God, the righteous judge of heaven and earth, take hold upon you; whose judgment is according to that of God in you, which will let you see when you transgress. Come you proud and lofty ones, who have not considered the handy works of the Lord, but have destroyed them; nor have regarded the way of the Lord, but have had plenty of the creatures, and have therewith fattened yourselves, and forgotten the Lord and his way; O let shame cover your faces here upon earth! Come ye that are given to pleasures, and spend your time in sports and idleness and fulness; your fruits declare the sins of Sodom; yet you will talk of my name, and of my saints' words. But I behold you afar off, saith the Lord; you are proud and lofty, you are evil patterns, bad examples, full, rich and idle; who say others are idle, that cannot maintain your lusts. O! the unrighteous balances, that are among people! O! the iniquity, in measuring! O! the oppression in ruling and governing. Because of these things, my hand shall come upon you, saith the Lord. For the oppression is entered into the ears of the Lord, who gives rest to the wearied, to the burthened, to the oppressed; who feeds the hungry, and clothes the naked; who brings the mighty from their seats, beats the lofty to the ground, and makes the haughty bend.

Come, saith the Lord, ye mockers, scorners, and rebellious ones, light and wild people, vain and heady; you have had your day of joy, you have scoffed, you have mocked and derided my messengers and my ambassadors, who have preached in your streets and cried in your synagogues and temples; a day of trembling and lamentation shall come upon you when you are not aware; I will take away your pride, and your height; I will shake you as a leaf, and bring you to be as men distracted. I will distract you, and make you that you shall not trust one another, in the earth, who have joined hand in hand against my servants, in the truth. I will smite you with terrors and bring fear upon you;

the cup of my indignation and fury shall you drink. Where will you appear when repentance is hid from your eyes, when profane Esau, your father, is set before you, and Ishmael and Cain, wild and envious, whose fruits declare the stock?

Come ye proud priests who have eaten up the fat of the nation, who by violence have taken other men's goods, whose envy hath slain many, whose wickedness and darkness hath abounded, and whose unrighteousnes daily appears; your fruits every day declare it, in summoning up by writs and subpœnas from most parts of the nation, for wages and tithes, such as you do no work for. O abominable unrighteousness! how is the state of man lost; that they do not take these things to heart, to feel them? What havoc is made in most parts of the nation with such; and all ye priests and teachers who are railing and brawling in the pulpit, setting people at variance one against another, haters and hateful, provoking people to hate one another, here is the seed of enmity seen which you have sown and are sowing, whose seed must be bruised by the seed of the woman, which above your heads is set.

1655. G. F.

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 300.)

HENRY WILLIS.

Henry Willis was born at Westbury, Wiltshire, in Old England, on the 14th of the Seventh month, 1628. We find no account of the character of his parents, nor what religious restraints he was subjected to in youth; but he himself in early manhood had evidently submitted to the cross of Christ. In 1654, he married Mary Pease, a religious young woman, and they both were soon convinced of the Truth as professed by the people called Quakers. In 1660, Henry Willis, going to Salisbury prison to visit some of his fellow professors, who were confined there for their christian testimonies, was arrested and carried before the mayor of that town. He was charged with no breach of the laws, but the oath of allegiance was tendered to him, and as he could not swear for conscience' sake, he was committed to prison.

In the year 1670, he removed with his family to America, and purchasing a body of land on Long Island, he called it Westbury, after the name of the place of his nativity. But persecution was not confined to England, as Henry Willis and his fellow professors on Long Island, found. About the beginning of the year 1680, Henry Willis and John Bowne had each of them a daughter married according to Friends' order. They were probably Henry's eldest daughter Mary, and John's daughter Elizabeth. Magistrates and priests were all displeased at the manner of those marriages, inasmuch as they received no fees. This caused them to bring Henry and John before a court of sessions, who fined them each £10. They could not conscientiously pay the fines, and so suffered distraints, as the following petition from them sets forth:—

To the Governor and his Council at New York.

The address of Henry Willis and John Bowne concerning the proceedings of a court of sessions against us, who said they fined us £10 apiece, for suffering our daughters to marry contrary to their law. This proceeding, we are satisfied, is without precedent, and we count it no less, but either a mistake or hasty oversight. Though we have endeavoured for its removal, yet execution is issued forth, and Joseph Lee, under-sheriff, hath seized Henry Willis' barn of corn, and since hath taken from John Bowne five good milch cows, driving them away by night, and keeping them pounded from food, most of two nights and a day and part of a day, so that the neighbours were generally troubled at it. Now, in simplicity we do entreat all that may be concerned herein, seriously to consider it, and in coolness of spirit, without anger or hard thoughts, truly to weigh it in the balance of equity, where the witness of God may arise in every conscience to testify, whether if such things should go on and be proceeded in, it would not be the ruinating of families, and to the kindling of God's anger against the place or people. This we truly desire may be prevented, by taking away the occasion. Wherefore we make our address to the chief in authority, knowing that the magistrate's authority is to preserve men's persons and estates, but the prerogative of the conscience belongs to God, and we dare not but yield obedience thereunto, as God hath persuaded our hearts, and we do not act, as sometimes resented, in stubbornness, obstinacy, or contempt of authority; but in simplicity, having God's fear in our hearts that we may keep our consciences clear before him, from whom we receive strength to uphold us in trials and exercises. We earnestly desire the Lord may persuade your hearts, that ye may remove the cause of this our address, and open that eye in you that can see us as we are, who can pray for those in authority, that under them we may live a peaceable, holy and godlike life.

HENRY WILLIS,
JOHN BOWNE.

4th of Seventh month, 1680.

We know not whether the fine in the case was remitted or not, but we know that Henry Willis continued to suffer for his testimonies against war, and against hireling ministry. The distraints made on his property for his not training, induced him to address the governor and council, Twelfth month 24th, 1686. The last instance of pecuniary suffering inflicted on him by the magistrates, which I have met with, was a fine of £4 10s. in 1687, for not contributing towards a dwelling-house for the priest.

Henry Willis, pretty early in his religious life, came forth as a minister. We find him in the year 1681, at the first Yearly Meeting held at Burlington, in company with his friend and fellow sufferer, John Bowne. They were appointed by that Yearly Meeting, to request of the Friends on Long Island, that the members of Shrewsbury meeting might in future belong to Burlington Yearly Meeting. He and J. Bowne appear to have generally attended the Yearly Meeting at Burlington and Philadelphia, in the early day. They both signed in 1692 the testimony of the meeting of ministers against George Keith.

About the end of 1699, Henry Willis felt a concern to remove to Philadelphia. His eight children were all grown up, and principally settled, so that it appears he brought none of them with him. His daughter Elizabeth, however, in 1696, had married William Rakestraw, and resided in Philadelphia.* The certificate granted by Flushing Monthly Meeting for him and his wife Mary, is dated Third mo. 26th, 1700. It certifies of him as "our ancient and dear Friend," and says he had "constantly sought the honour of God and his truth."

Henry Willis was growing in years, yet he appears to have been much dedicated in visiting neighbouring meetings, and was employed in the business of the Monthly Meeting. In 1702, he paid a religious visit to the eastward, his comp being for "Long Island, Rhode Island and N England." How far he went, we do not know, he reported on his return, that "the Yearly Me ing on Long Island was large and well," and t he "had a meeting at Woodbridge, at which w several newly convinced Friends from Staten land." In the Third month, 1704, he obtained consent of his friends to attend once more Yearly Meeting at Long Island. The record his visits to meetings within a few miles of Phi delphia, continue abundant through every year til 1708. Early in that year, he requested a tificate for himself and wife, intending to remove reside with their daughter at Newtown, West Jers Before the close of the year, they had removed fr Newtown, it is believed, to Long Island, where an their children and children's children, they mi find comfortable and loving attention, during few days of their earthly pilgrimage yet allot them.

Here, our trace of this industrious minister of gospel and labourer in the Lord's earthly harv field ends. The period of his release from earthly service was probably not long delayed. was over 80 years of age, when he last changed place of abode. If, in the hour of death, he the testimony of the Lord's Holy Spirit, beari witness in accordance with the declaration of friends, that he had constantly sought the hono of God and his truth, to the end, he needed nothi more. This was sufficient to sweeten every bit cup, even the final parting with his long united a tenderly beloved Mary.

* Elizabeth lived but a few years after her marriage.

The following letter of Samuel Jennings w mislaid when the biographical sketch of him w published, and therefore necessarily omitted.

James River in Virginia,
30th of Eleventh mo., 1693-4

Dear Friend,—Being prevented seeing you ag before my voyage according to my expectati when I parted with you, I had not opportunity take leave in that solemn manner as was and my love to you in the truth inclined me t and though I have written privately to several, thereby am I not clear, feeling my love in the u versal truth to flow to all the faithful, in whi [love] I greet you with this epistle, desiring as own your preservation, growth and increase in t truth, to the glory of him that hath called you, a the consolation of you, his called and chosen one

Dear Friends, I have no new thing to write u you, but in brotherly love to remind you of th ancient Rock of our salvation, which the God, compassion hath revealed to us in these latter da that we, through building upon it, might partake that rest which his own in all ages possess Dear Friends, I am persuaded and satisfied c cerning many of you, who have waded throu many tribulations that here you are fixed, and sh never be removed. For the Most High is yo defence, who will suffer none to pluck you out his hand. Oh Friends, the covenant of God w his people is sure and everlasting. I have words fitly to express his love to his redeeme Have we love to our own offspring? How mu more he to his royal offspring! As the heav are higher than the earth, and as God is grea than men, so does his love excel that of the best the children of men. Friends, as I have borne share of exercise with you, so cannot I forget yo and this is in my heart to say to you; I believe storm is near at an end. Therefore, keep to yo Rock, and you shall never be removed. Neith let the things that have happened among you, se

ige. Many before now have risen up to draw gathered of the Lord from their guide and y; but their end has been confusion, so shall with all that are found in that way, and persist ein. Let all that love truth and the unity of y, amen.

ear Friends, Stand your ground, and give no to the adversary. As for those that have de- ied from us, if ever we are united, they must e to us, we cannot go to them. As we are kept e love and wisdom of Truth, we shall know to demean ourselves towards them; having passion on some, making a difference; for all not alike in the transgression. For such as o not wholly lost their integrity, I hope for their rn; which, if they do, I cannot see how they be clear in the sight of God and men, but by fying against their outgoing. Dear Friends, d in your dominion and authority in the Truth inst all backsliders and revolters, without re- rt of person, and judge for God in righteousness. shall nothing be spared, but what God will re. For where the cause is his, it is not in our er to exercise forbearance, under the pretence tenderness and charity, where God will have rment executed. Those that appear most back- d under this pretence of judging and condemn- the guilty, I have observed most forward in demning the innocent. He that justifies the ked, and he that condemns the righteous, are an abomination to the Lord. So, dear Friends, ng desirous to be remembered by you before the rd at the throne of grace, that I may be pre- ed, if the will of God so be, to see you again, enjoy in the fellowship and communion of life, ke my solemn leave of you, and rest your friend brother, SA. JENNINGS.

or Friends in Pennsylvania and Jersey.

(To be continued.)

Commercial Integrity.—There is a wide scope the inspired truth, that "righteousness exalteth ation." Whether understood in the broad sense t national prosperity is dependent, under God, the measure of living piety, or in the more re- cted meaning of uprightness of character and hling as the true foundation of private and pub- weal, the principle is a vital one, and it em- dies the great secret of honourable success for in- iduals and communities.

We have special need, as a people, to study and ply this principle. As a commercial nation, with internal traffic as varied and extensive as the ersified products and wants of twenty-five mil- ns of people, and external connections reaching nearly every port and tribe of the wide world, inspired lessons of commercial integrity ought be familiar to our merchants and tradesmen, and the young men who are in training for those nourable occupations. It should be inscribed on e door of every counting-room, and blaze from e pages of every ledger. "*Better is a little with ighteousness, than great revenues without right.*" *Honesty is the best policy.*"

The temptations to swerve from the path of strict titude in business affairs are many and great in country presenting so many avenues to enterprise, d with such multiplied instances of rapid accu- ulation by speculative action. But "he that aketh haste to be rich shall not be innocent," and, dinarily, will fail of success; or his very success ll prove his ruin. The intoxication of wealth is real and perilous as that of the bottle; and there e few who can withstand the temptations to pride, varice, and even dishonesty, which come in the ain of sudden affluence.

There are recent and most painful illustrations of the law of Providence that ill-gotten gains are a curse to their possessor; and most impressive beacons for the youth of our country who are entering on a commercial career. An accomplished man, of good family, and high standing in political circles, yielded to the temptation of avarice, perpetrated a series of frauds which drove him from his country in disgrace, and recently he died at an obscure tavern in England. Another, who had won a name and place in the commercial world which gave him a controlling influence in the wealthiest corporations, grasped the bait of corruption, became the outcast of society, and died in a foreign land.

Only a year ago, the literature of the country was contaminated by an autobiography suited to undermine the principles of the young, and to lure them from the career of plodding honesty into the paths of trickery and deception, made attractive by the apparently brilliant success of the author. A widespread feeling of sadness and alarm pervaded the ranks of Bible-loving, fair-dealing men, lest such an example should fill the land with reckless adventurers in business, and swell the list of bankrupts in morals. But wait a little, and see whether false principles are safe. The reported *millionaire* is announced in the secular papers as a bankrupt. "They that will be rich, fall into temptation, and a snare," and "pierce themselves through with many sorrows."

Such suggestions as the following would secure a race of business men who would honour the land that furnishes them so noble a theatre for successful enterprise:

1. Engage in no business inconsistent with the strictest morality—none in which you cannot daily seek the blessing of the Most High.

2. Follow your chosen vocation—and that alone—whatever temptations to speculation or rapid acquisition may present themselves.

3. Adopt no "tricks of trade," however sanctioned by custom, that involve deception or untruthfulness.

4. Never incur a debt beyond your resources.

5. Always live within your means.

6. Devote a fixed portion of your income beforehand, to charitable uses, to be employed and accounted for as systematically as family expenditures.

The man who will regulate his business by such simple rules as these, may free himself from the feverish excitements of adventurous traffickers, and assure himself, with God's blessing, of an honest competence, if not of a beneficent affluence. Such principles make the character of the Amos Lawrences and the Samuel Budgetts of the business world, and secure for a people honoured by their example, a good name among the nations.

For "The Friend."

William Dewsbury.

(Continued from page 302.)

Having experienced the efficacy of the one saving baptism, William Dewsbury began to feel about the year 1646 a strong engagement of mind, to declare to others what the Lord had done for his soul, and was freely given up to proceed at once, as the Lord should order him in the work of the ministry. It, however, appears clear that he had not then received the necessary commission, which was to be communicated in due time. For, as he was revolving the subject in his thoughts, it is a circumstance, no less remarkable than some which have been already related, that he was commanded to stay until the year 1652. This impression was attended by a prophetic intimation, that at that time there would be more hungering and thirsting raised in the hearts of people after the Lord, than was then the case. In the obedience of faith, following these directions, the nature of which he had by this time learned, he continued for some years in the pursuit of his trade. He held religious meetings in his own house, and in the neighbourhood where he lived, until the appointed time arrived; but it does not appear from information which has come down to us, that he was in the vocal exercise of any gift, either at the said meetings or elsewhere. While in this state of suspense, and before he was known to George Fox, he was deeply proved for the trial of his faith, which he had received of the Lord Jesus. "In that day and hour of temptation, I witnessed," says he, "these Scriptures fulfilled in me. I found a law in my members, warring against the law of my mind, so that when I would do good, evil was present; the sense of which caused me to cry, 'Oh wretched man that I am! who shall deliver me from the body of this death?" And as I was crying to the Lord, to free me from the burden I groaned under, the word of the Lord came to me, saying, 'My grace is sufficient for thee; I will deliver thee.' And by the power of this word, I was armed with patience to wait in his counsel; groaning under the body of sin in the day and hour of temptation, until it pleased the Lord to manifest his power to free me, which was in the year 1651. Thus, through the righteous law of the Spirit of life in Christ Jesus, I was and am made free from the body of sin and death; and through these great tribulations, my garments are washed and made white in the blood of the Lamb, who hath led me into the New Jerusalem, where nothing enters that works abomination, or makes a lie, but that which is written in the Lamb's book of life. Here my soul now feeds upon the tree of life, which I had so long hungered and thirsted after, that stands in the midst of the paradise of God. Here, there is no more curse nor night; but the Lord God and the Lamb are my light and life forever and ever. And I witness that I am regenerated and born again of the immortal Seed, and having partaken of the first resurrection, over such the second death hath no power."

The reader may now form a judgment, both as to his views of Christian doctrine and the religious experience, with which William Dewsbury afterwards entered upon the important and arduous services of a minister of the gospel. It is evident that his fitness for such an office, depended not on education or artificial attainments, on the peculiar bent of his mind or the force of his genius, but on the preparation the whole man had undergone for the reception of the gift; while he lay as clay upon the wheel of the great Potter. Having, in that condition, fully known the utter impossibility of attaining to peace with his Creator, so as to enjoy communion with him, without the mediation of a Saviour, who, as advocate with the Father, could plead his own most precious blood, as the price paid for the ransom of souls, and impressed with the high importance of obtaining the possession of the good things thus provided, which are variously set forth in the Holy Scriptures, and in testimony to the real enjoyment of which they afford so great a cloud of witnesses; he was indefatigable in the pursuit of this one great object. Christ! Christ! was the incessant cry in the secret of his soul! Christ, the bread of life, the fountain of living waters! It was not enough for him to be told, even in the language of Holy Writ, that Christ was his Saviour and Redeemer—that he had tasted death for every man—that he is the propitiation for the sins of all—that he was manifested to take away our sins—and that he had actually borne our sins in his own body on the tree; he could see there was no inheritance of the promise for the first birth, that corrupt nature which attaches to Adam and all his child-

ren in the fall, under which he groaned, and out of which he saw that Christ, the Deliverer, came to redeem us, and to set us free. In consistency with this view, and the doctrine preached by our Lord himself, that "unless a man be born again, he cannot see the kingdom of God," he could not rest short of the sensible evidence in himself, that this work of regeneration was brought about, and making progress in his soul. He was prepared, and constrained to bear witness that none can become partakers of the benefits of Christ's death, but as they are leavened into a measure of his life, which takes place in the obedient mind, according to the testimony of John; "If we walk *in the light* as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Sometime after William Dewsbury had entered into the army, he heard of a young woman of York, who, like himself, had suffered greatly from sorrow and distress concerning the state of her immortal soul; so much so, that, as he was given to understand, she was ready to despair of the Lord's mercy. After due deliberation, it having arisen in his heart to pay her a visit, he concluded to do so, and went. In the course of conversation, they came to understand each other's spiritual condition, which proved to be very similar, they having passed through the like exercises, so that they found themselves nearly united in mind and judgment, "as in water, face answereth to face." They parted. The narrative goes on to state that some time after this, William Dewsbury married, but does not inform us, whether she was the object of his choice. But as the circumstances are related so closely in connection with each other, and the marriage took place at York, we may with some safety conclude in the affirmative. The union was accomplished at a meeting of the Anabaptists, with whom the young woman was associated in religious profession. It is related to have been a season of divine regard; their children, who are the historians in this instance, having often heard their father say, that the hearts of those who attended the ceremony, were so overcome by a sense of the divine presence, that there were but few dry eyes in the room.

A circumstance which immediately followed this interesting event, and which proved a close trial to his faith, seems to show that when he took this important step, his outward means were not affluent. His wife appears to have held considerable property in land, of which she was deprived by her brother. Although everything is said to have been clear respecting the proceedings, and the case was submitted to trial, yet the decision was against him—the judge would not let him have the property. As he was going home, he met with the buffetings of the enemy, who insinuated into his mind some misgivings for having married a well-bred woman, whom he was now likely to bring to poverty. In humiliation and lowliness of mind before the Lord, without yielding to the tempter, he desired the Lord to make him content to be what he would have him to be; and in a moment he was so filled with the divine presence, that he was not able to bear the glory that was upon him; and he desired the Lord, if he had any service for him to do, to withdraw, or he could not live; and he heard as it were a voice, informing him that he would provide for him and those dependant on him, according as he should see best. It was in the year 1651, that William Dewsbury and George Fox first met, early after George's release from Derby prison where he had been confined a year. Passing through the adjacent counties where he had numerous meetings, William and his wife attended one of them at Balby, held in the evening, where they heard George declare the truth. Being moonlight, after the meeting closed, George walked out into the field, and joining him, they acknowledged the doctrine he had delivered, showing their preparation of mind to unite with him in his christian principles and testimony. Sewel informs us that "he was one of those who had already been *immediately* convinced, as George Fox himself was; who, coming to him, found himself in unity with him." A pure gospel ministry, proceeding from the immediate openings of the Holy Spirit, is a great blessing to the church, as dependance is placed and maintained, by the preacher and the hearers, upon the Bishop of souls. When a minister is made the medium of conveying spiritual nourishment, the sincere in heart will perceive the savour of divine life in it, and draw encouragement from it. But where it is the mere product of man's efforts, like a dry wind from the wilderness, the living members will have a sense of it, and it causes sorrow of heart. Even those of the outward court distinguish it from that which comes from Christ's putting forth, for instead of wounding the transgressor, it saves that alive which the Lord would lay in the dust, and leaves them in a profession, at ease without the cross or true self-denial.

(To be continued.)

For "The Friend."

"Stand still and see the salvation of the Lord," was the language of Moses when in a great strait, or time of imminent danger; and by so doing, he and all his brethren experienced a remarkable deliverance. We find in all ages of the world, when the dependent children of the Lord have steadily looked to him for help, they have found protection and deliverance; but if they became weary and sought some other way than the way he pointed out, the tribulated path of the cross, they have always brought upon themselves weakness or death, as did Israel when they became weary of waiting for Moses to come from the mount, and desired gods to be made, to go before them. Oh dear Friends, is there not great danger of our looking too much for some outward way of deliverance from the trials and difficulties the Society is now in, instead of standing still and seeing his salvation. But let it be our daily engagement to "enter in to the closet and shut the door" against all outward or disturbing things, and in the silence of all flesh beseech the Lord to "create in us a clean heart," and to spare his people, and give not his heritage to reproach. It is a time in which the enemy of our soul's peace seems to be taking every advantage of our weakness and revolt, even to transforming himself into an angel of light to deceive, if it were possible, the very elect—trying to cast down, and trying to build up,—persuading some to think more highly of themselves than they ought to think, and inducing some not to be willing to stand for the faith as professed by Friends, and for the discipline of the Society; tempting them to believe that we are in such a disjointed condition it cannot be carried out, &c.

Believe him not, for we are told that he is a liar, and was so from the beginning. Oh that we may look inward to Him that teacheth as never man taught; and no doubt if he is obeyed and trusted in, he will divide the waters as he did for Israel of old, and put a new song in our mouths, even the song of praise to his holy name for deliverance.

Morgan County, Ohio.

Selected for "The Friend."

A christian life should be a practical invitation to holiness. True religion will show its influence in every part of our conduct; it is like the sap of a living tree, which penetrates the most distant boughs.

If the spring put forth no blossoms, in summ there will be no beauty, and in autumn no fr so if youth be trifled away without improvem ripe years will be contemptible, and old age m rable.

Modesty always sits gracefully upon youth covers a multitude of faults, and doubles the lu of every virtue which it seems to hide; the pert tions of men being like those flowers which app more beautiful when their leaves are a little c tracted and folded up, than when they are full blo and display themselves, without any reserve, view.

Graceful in youth is the tear of sympathy a the heart that melts at the tale of woe. Let ease and indulgence contract your affections wrap you up in selfish enjoyment. Accustom yo selves to think of the distress of human life, of solitary cottage, the dying parent, and the weepi orphan.

Submit your minds to early impressions of re erence for sacred things. Let no wantonness of yout ful spirits, no compliance with the intemperate mir of others, ever betray you into profane sallies; i sides the guilt which is thereby incurred, nothi gives a more odious appearance of petulance a presumption to youth than the affectation of trea ing religion with levity; instead of being an eviden of superior understanding, it discovers a feeble a shallow mind, which, vain of the first smatterin of knowledge, presumes to make light of what th best of mankind revere.

In order to render youselves amiable in societ correct every appearance of harshness in behavio Let that courtesy distinguish your demeanour whi springs not so much from studied politeness, as fro a mild and gentle heart.

Young persons should, above all things, beware of beginnings, and *by no means parley with temp tations*; their greatest security is in flight, and i the study to avoid all occasions of evil; for th cockatrice, which may be easily crushed in the eg if suffered to hatch and grow up, will prove a deadl serpent, hard to be destroyed.

In all thy ways acknowledge the Lord and h shall direct thy steps.

Fourth mo., 1856.

The Fire Alarm and Police Telegraph.—Lo Children.—We saw lately, on the bulletin boar of one of our newspaper offices, an advertisemen of a lost child, which had been posted there as th most public place to attract the attention of person passing. The individual who placed it there pro bably had not noticed that there was a telegraph line extending throughout the city, designed for po lice purposes, and that one of its uses is, or ough to be, to recover lost children, which may be don with a thousand times less trouble, by its instrumen tality, and with much greater celerity. The station in the various parts of the city are all in connectio with the Central or the Mayor's Office. A child wandering from its home, and unable to find its way back, may be taken in charge by a police office and conveyed to the police station of the ward i which it is found. Word may be instantly sent t the Central Office of the fact. The parent, by calling at this office, may immediately have his fear relieved by ascertaining, at once, the safety an whereabouts of the child, and take the necessary steps to repossess it. This is an improvement tha is calculated to save a great amount of anxiety, o trouble and of expense to parents when their chil dren wander from their homes. In this respect th telegraph operates as a great labour-saving machine averting the trouble and expense of searching the city for days for the desired information. It makes

entral Police Station an intelligence office of
most extended character, where individuals
go with the certainty that any information
ts usually comes under police recognition is
o be obtained.

It as convenient as this arrangement may be,
mly one of the uses to which the fire alarm
olice telegraph may be used. Extending its
cations to every part of the city, it, in con-
on with the police force, renders the head of
department almost ubiquitous in all municipal
rs that require his attention. Seated in his
l office, he learns that at one extremity of the
burglary has been committed; at another,
valuable property has been stolen. His orders
stantly transmitted for the detection of the
rs; the stolen property is recovered before the
s have time to get out of the city. The entire
force on duty may all be aroused to vigilance
moment, and the whole city be put instantly un-
surveillance for the detection of crime. It in
greatly multiplies the police force, without the
of maintaining a larger number of officers in the
e, for it makes every man's labour available
the period and place where it is needed. In
of popular commotion it will be found the
preventive of riots, those expensive pastimes
h some of our population used periodically to
lge themselves with, but which, for the good
t of our city, have now grown obsolete. Mur-
will have to be more secret to escape detection.
ional security will be greater; property be bet-
protected. Whatever tends to make detection
certain, tends to lessen the opportunities and
nations to commit crimes. As a preventive
ell as a detective of crime, it combines some of
most serviceable qualities needed in a well ar-
ed and reliable police system, and properly
aged in intelligent hands, its valuable aid will
be felt and acknowledged in the management
operations of the most important and respon-
branches of the municipal government.—*Led-*

THE FRIEND.

SIXTH MONTH 7, 1856.

We are aware that any subject however important
itself or generally interesting to the community,
y be brought forward too often or dwelt upon
long; and we are ready to apprehend that the
sent condition of the slavery controversy oc-
ies so large a share of public discussion and com-
nt, that our readers may think it hardly worth
ile to introduce any thing further respecting it
o our columns at the present time; but the sub-
has now assumed such an aspect that it behoves
ry one having at heart the honour, peace, and
liare of our country, to be acquainted with the
ding facts of the case, and the principles which
e at issue.

It was to be expected that such an abandonment
plighted faith and such disregard of the first
nciples of justice and equity as were involved in
e repeal of the "Missouri compromise," would
oner or later give rise to other outrages on public
d private rights as they might be deemed ne-
ssary in order to carry out the pre-determined
rpose of fastening slavery on the wide extended
ritory heretofore dedicated by the nation to free-
m; but it could hardly have been anticipated that
thin so short a time as has elapsed since the con-
mmation of that iniquitous measure and the pre-
nt juncture, the sentiments and feelings supposed
prevail throughout the non-slaveholding States,
would have been so ruthlessly shocked or set at
naught by a succession of acts such as would dis-
grace the most absolute despotism now swayed over
the most unenlightened of professed civilized nations.
It would seem as though the slavery extension party
calculated upon the stunning effect of their first blow,
having deprived the great body of the nation, of
sensibility sufficient to comprehend or resist the
further deeds of violence by which they are deter-
terminedly striving to destroy all opposition to their
schemes; and are indefatigably labouring to se-
cure their success before public indignation may be
so aroused as to thwart or prevent them.

It is well known, and indeed admitted by the
pro-slavery party, that at the election authorized by
the act of Congress constituting the territorial
government of Kansas, that territory was invaded
by armed bands of Missourians, openly summoned
and guided by noted pro-slavery leaders, who in
most of the districts either seized the ballot boxes
or drove the officers of the election and the rightful
voters from the polls, and receiving the votes of
those only who were favourable to their usurpation,
returned a body of men as legislators, prepared to
take such measures and pass such laws as might be
thought adapted to fasten slavery irrevocably upon
the virgin soil of Kansas.

As evidence of the spirit by which this body of
men were actuated, and the thoroughness with which
they essayed to perfect their work, we give the
three last sections of the act passed by them respect-
ing slaves and slavery. The act contains thirteen
sections. The three first enjoin the penalty of *death*
on any person convicted of raising rebellion or in-
surrection among slaves, free coloured persons or mu-
lattoes; or of assisting, or furnishing arms for such
rebellion or insurrection; or of inducing slaves to
rebel, to conspire against, or murder any citizen of
the territory, by speaking, writing, publishing or
circulating any book, magazine or pamphlet for the
purpose of exciting insurrection or rebellion; while
the 4th, 5th, and 6th sections award the *same pen-
alty*, or imprisonment at hard labour for ten years,
for enticing, decoying, or carrying away any slave
out of the Territory for the purpose of depriving the
owner of such slave of his services, *or to procure
the freedom of such slave;* for *aiding* or *assisting*
in so enticing, &c., any slave out of the territory,
for the same purpose; for enticing &c., any slave
away out of any other state or territory of the
United States for the same purpose and bringing
such slave into Kansas. The three last sections are
as follows:

Section 11. If any person print, write, introduce into, publish or circulate, or cause to be brought into, printed, written, published or circulated, or shall knowingly aid or assist in bringing into, printing, publishing or circulating within this territory any book, paper, pamphlet, magazine, handbill or circular containing any statements, arguments, opinions, sentiment, doctrine, advice or inuendo, calculated to produce a disorderly, dangerous or rebellious disaffection among the slaves in this territory, or to induce such slaves to escape from the service of their masters, or to resist their authority, he shall be guilty of felony, and be punished by imprisonment and hard labour for a term not less than five years.

Section 12. If any free person, by speaking or by writing, assert or maintain that persons have not the right to hold slaves in this territory, or shall introduce into this territory, print, publish, write, circulate, or cause to be introduced into this territory, written, printed, published or circulated in this territory, any book, paper, magazine, pamphlet or circular containing any denial of the right of persons to hold slaves in this territory, such person shall be deemed guilty of felony, and punished by imprisonment at hard labour for a term of not less than two years.

Section 13. No person who is conscientiously opposed to holding slaves, or who does not admit the right to hold slaves in this territory, shall sit as a juror on the trial of any prosecution for any violation of any of the sections of this act.

It will be seen that the last section cuts off all hope of impartial justice being administered in any case having reference to slavery, and by it the value of trial by jury is destroyed. Liberty of conscience, and freedom of speech or of the press are completely sacrificed, and a man may be brought before twelve persons whose only qualification as jurors is their avowed approbation of slavery, who may subject him to five years imprisonment for uttering what they may please to consider an *inuendo* against their favourite institution, and calculated to produce a disorderly disaffection.

Having passed laws so contrary to the first princi-
ples of free government, and in violation of the con-
stitution of the United States, the legislators well
knew that if the people were allowed the right to
select their own officers, it would be impossible to
obtain those who would execute these laws, this body
therefore usurped the right themselves of appointing
all the functionaries, and selected such men as were
supposed to be fit tools for carrying out their decrees.

These high-handed infractions of right and law,
were resorted to because it had been ascertained,
that a large majority of the actual settlers in Kan-
sas, were opposed to the introduction of slavery
within its borders; and it was not to be supposed
entertaining the views and feelings these did, that
they would tamely submit to be thus subjugated,
and deprived of the rights which they had ever be-
lieved inseparable from citizenship in the United
States. They refused to recognise the legislature
which had been elected by Missourians, and to submit
to be governed by a series of laws that were re-
pugnant to the constitution of the United States. It
was resolved to elect delegates to a convention
which should draft a constitution for Kansas as a
State, to be submitted to the inhabitants, and if ap-
proved, that application should be made to Con-
gress to be admitted into the Union. The delegates
elected accordingly assembled in convention at
Topeka, and framed a constitution which being sub-
mitted to the people was approved by a large por-
tion of them, and the necessary officers chosen.

It would have been well had they taken no other
measures of resistance or for righting their griev-
ances, but relying on the justice of their cause, have
patiently suffered for it, and waited until correct
information had been spread throughout the country,
and Congress been called on to investigate the pro-
ceedings and apply a remedy that would meet the
case. But it was resolved to resist oppression by
violence, and thus wrong has so far triumphed and
the cause of freedom been seriously jeopardized.

In the meantime the President at Washington
had recognized the legislature as legally constituted,
and all the laws enacted by it as binding; remov-
ing one governor and appointing another, and also
judges of the courts, all of whom would be likely
to join in with and support the pro-slavery party.
The constitution adopted by the majority of settlers,
was presented to Congress, and a formal application
made for admission as a free State. In the House
of Representatives a resolution was adopted to ap-
point a Committee to proceed to Kansas and in-
vestigate the facts in regard to the election of the
legislature and the invasion from Missouri, and the
committee thus appointed proceeded there to dis-
charge their arduous and dangerous duty.

It is believed to be with the hope of preventing
the effect likely to be produced on the public mind
by the revelations made through this committee,
that some of the officers appointed by the pro-sla-
very legislature resolved to arrest certain individ-
uals, who had been conspicuous in the convention
held at Topeka, with the expectation that resistance
to their proceedings, would bring on a collision be-
tween the two parties, and afford an opportunity to

call in the aid of the General Government, to brand the opposition with a charge of treason, and thus crush all hope of freeing the territory from the yoke placed upon it. So far their plan, (if plan it was,) appears to have been successful, and the angry passions so deeply stirred, and the blood already shed, and the work of destruction begun, seem to forebode the still more dreadful consequences of a more general civil war.

It behoves all those who have living faith in the superintending care and overruling power of an Almighty Creator and Governor of the universe, to strive, while engaged in the performance of their duty as citizens of this great Republic, so to walk before him, that all they do may be performed in his holy fear; so that his ear may be open to hear their prayers to stay the threatened scourge, to restrain the wrath of ungodly men, and cause the principles of his gospel of peace and good will, to triumph over the selfish lusts and unrighteous designs of those who ignorantly or knowingly are promoting the cause of injustice and oppression.

SUMMARY OF EVENTS.

EUROPE.—News from England to Fifth mo. 17th.

Parliament was not in session. The weather in England was more genial, but the crops were backward. At a meeting of the Treasury, the Chancellor of the Exchequer stated that the proposed loan of £5,000,000 was calculated to cover the whole service of the year, except two millions, for which he should propose to issue Exchequer bonds. The playing of the military bands in the London Parks on the first day of the week, has been stopped, greatly to the dissatisfaction of a portion of the populace. Russia is reported to have demanded explanations respecting the secret treaty signed jointly by France, Great Britain and Austria, guaranteeing the independence of Turkey. The Russian government views this proceeding as evidence of a want of confidence in the good faith of Russia. The French Emperor, it is said, has protested against any such inference being made from the treaty. Nearly half a million of Australian gold had arrived within the week. Consols had advanced to 93¾.

Liverpool Markets.—Cotton was in limited demand, and prices had slightly declined. The supply of breadstuffs was large, numerous vessels having arrived laden with flour, wheat, and corn from the United States, Chili, Spain, the Mediterranean and India. Flour was from 32*s.* to 37*s.* per bbl.; wheat, from 9*s.* 6*d.* to 11*s.* per 70 lbs.

DENMARK.—The relations with the United States remain for the present unaltered, and there is no new feature to report in the negotiations. Russia, Sweden, and Oldenburg, have signed a protocol agreeing to adopt the last proposition of Denmark for the capitalization of the Sound Dues, provided all other States interested do the same.

RUSSIA.—It is stated from Warsaw, that the war against Circassia is to be renewed this summer. General Chruleff will have the command of the expedition, under the superior direction of General Mouravieff. The coronation of the Emperor is to take place at Moscow, in the Eighth month.

TURKEY.—The Constantinople papers of the 5th ult. publish the text of the treaty of peace, preceded by a manifesto of the Sultan, expressing his warm satisfaction at the conduct of his own subjects, without distinction or exception. The Turkish government was taking energetic measures, in order to repress the fanatical outbreaks in the provinces. The redif or militia had been dismissed to their homes.

FRANCE.—The non-appointment of a Russian Ambassador at Paris creates some surprise. Eleven thousand of the troops from the Crimea had arrived at Marseilles in three days. The corn market at Marseilles had risen in consequence of unfavourable accounts of the crops in Algeria. The wheat had suffered much from continued rains. The Moniteur has published a decree reducing to 100,000 the number of conscripts of the class of 1856, which, by a bill recently adopted by the legislative body, had been fixed at 140,000, to be called out in 1857. The secret societies were closely watched by the government. Arrests have taken place at Marseilles, and military precautions are observed in several of the large cities.

BELGIUM.—The "Times" Paris correspondent writes, with respect to the Belgian press question, that communications have passed between the French and Belgian Governments which are pronounced satisfactory. Belgium will take more active measures to prevent the publications of appeals to assassination, but without infringing the liberty of the press; and France will take an early opportunity of expressing itself satisfied.

MALTA.—A mutiny had broken out on the part of the foreign legion, composed of Italians and others. The mutineers had entrenched themselves in the Quarantine Fort, but the Governor had moved two regiments and some artillery to the heights that command the fort, to compel the mutineers to lay down their arms. It was supposed they would soon be reduced to submission, as they were in want of provisions.

PERSIA.—A commercial treaty has been negotiated with the United States, by which the latter obtains some important privileges. An English account says, that the treaty was concluded under the auspices of the Russian mission, and its spirit is directed against England.

CENTRAL AMERICA.—The Costa Rican army has evacuated the Nicaraguan territory, retreating by land across the boundary. They shipped 300 wounded men at San Juan del Sur. At the battle of Rivas, they suffered a loss of 200 killed and 400 wounded. The prevalence of cholera in their army is assigned as the reason of the retreat. A brig with ammunition for Walker's army had arrived at Greytown, but the British ship Eurydice would not allow the cargo to be landed.

UNITED STATES.—*The Dispute with England.*—A message from the President, in relation to the Central American question, has been sent to the Senate. It appears there has been no direct communication between the two governments on the main subject, since the Tenth mo. last. On the 24th of Fifth month, Secretary Marcy addressed a letter to the American Minister, G. M. Dallas, in which, after again presenting some of the American views of the matter, he says, "You are instructed, therefore, to enter into a communication with her Majesty's principal Secretary of Foreign Affairs, in relation to Central America, in order to ascertain in the first place, whether existing differences cannot be promptly terminated by a direct negotiation, and if it cannot, then to discuss the conditions of arbitration of those points of difference, as to which alone this method of settlement seems requisite or applicable; it being assumed that the other points of difference would after that yield as of course to a conference between the Earl of Clarendon and yourself, conducted in a spirit of cordiality and frankness." Crampton, the British Minister at Washington, has officially informed of the discontinuance of his official relations with the Minister to the United States, and his passports furnished him. The Consuls at Cincinnati, New York, and Philadelphia, have also been notified by letter of the revocation of their exequators. The reasons for this proceeding are stated in a long despatch from the Secretary of State to G. M. Dallas, under date of the 27th. Of the dismissed officials, it is said, "this course had been deemed necessary on account of their unfitness for the positions they hold, arising from the very active part they have taken in getting up and carrying out a system of recruiting which has been attended with numerous infractions of our laws, which has disturbed our internal tranquillity, and endangered our peaceful relations to a nation with which this government is most anxious to maintain cordial friendship and intimate commercial and social intercourse." The kind and conciliatory spirit of the last note from the British Government is duly acknowledged, and the declarations contained in it, are admitted to remove the ground of complaint as respects that government. The tone of the whole communication, which is a reply to Lord Clarendon's note, is respectful and pacific.

Congress.—The Senate Committee in the case of the Sumner outrage, reported as their conclusion, that, although the assault was a violation of the privileges of the Senate, it is not within their jurisdiction, and the offence can only be punished by the House, of which Brooks is a member. At the recommendation of the Committee, the Senate adopted a resolution making complaint to the House of Representatives. The report of the House Committee recommends the expulsion of Brooks for his unmanly and disgraceful conduct; it also censures Keitt and Edmonson, members of the House, for their connection with the affair. The minority of the Committee prepared a report contending, there had been no breach of the privilege of the House, which therefore had no jurisdiction in the case. Senator Wilson, of Massachusetts, having spoken in the Senate of the attack upon his colleague as brutal and cowardly, was in consequence challenged by Brooks. The challenge was declined, Wilson asserting that he used the language complained of, because he at the time believed, and now believes, it was strictly true and demanded by the character of the assault upon Sumner. Strange as it may seem, this bold outrage is justified at the South, and several large meetings have been held, at wh resolutions were adopted approving the conduct of assailant. Senator Sumner has been dangerously ill consequence of his injuries. A petition has been p sented to Congress from 75,000 citizens of Californ asking the construction of a wagon road, from so point on the western boundary of Missouri to Californ by way of Salt Lake. In the House, the Committee Territories have reported a bill for the admission Kansas, with the Topeka (free State) Constitution.

Kansas.—The violence at Lawrence is thus describ by a pro-slavery paper in that Territory. "We h just arrived from that notorious abolition hole, Lawren On Wednesday evening, the 21st, about 800 men, wa the direction of the United States Marshal, assem before the town, and demanded that the arms in La rence be given up, and he be allowed to arrest those whom he had writs. They submitted to the demand, a unconditionally surrendered, giving up four pieces cannon and some twenty Sharps' rifles. Before t Marshal dismissed the men, Sheriff Jones, though b ness of the plot of the cowardly traitors, in the dar ness of the night, appeared on the hill, and summon the whole company to assist him in making arrests a carrying out his orders. The whole affair was done w *order and according to law.* The Sheriff made abo twenty arrests, and the Grand Jury of Douglas coun having declared the Fort or Big Rock Hotel and the t printing presses nuisances, the sheriff was legally boun to destroy them. Thirty cannon shots were fired at t hotel, breaking it in many places, and then it was burne up. The two presses were totally destroyed. The were two or three abolitionists killed. Two Southe men are dangerously wounded by accident. After th Southern men left Lawrence, the house belonging to th vile traitor Robinson, was burnt, we have been told. This was contrary to orders, and meets with the con demnation of all the Southern men." Accounts from th Free State party say that all the women and childre had been sent away, previous to the entrance of th Marshal's posse, and that no resistance was attempted b the men remaining in the place. Every house was bro ken open under pretence of searching for arms, and be sides much destruction of property, the pro-slavery me who were mostly Missourians, indulged in a general sack and pillage of the town. A detachment of U. S. troop was subsequently stationed in Lawrence. A despatch of the 30th from St. Louis states, "A letter to the Re publican, from Independence, dated the 26th, says tha eight pro-slavery settlers of Pottawotamie Creek were killed by a party of Free State men. The report say the deed was committed by an organized band, who were determined to wreak their vengeance upon the opponents of their views. The other settlers on the creek had asked Gov. Shannon for aid to protect themselves and their property. All was quiet at Lawrence, Lecompton and Franklin. U. S. troops are stationed at each place. Dr Root and Mr. Mitchell, of New Haven, were murdered by a posse, ten miles from Lawreuce." The reported murder of eight pro-slavery settlers by Free State men, is probably untrue, and has been set afloat, with other alleged crimes, of the same party, to justify the reign of terror, which has been established by the aid of the people of Missouri, and under which it is expected Kansas may be made a Slave State.

California.—Dates from San Francisco to Fifth month 5th, have been received. The supply and shipment of gold continues nearly uniform. In the railroad disaster on the Isthmus, 43 persons were killed, and 60 wounded. In Mariposa county, Cal., the Americans had murdered twenty Mexicans and Chilians, the pretext being that an American had been killed by the Chilians. The Americans had ordered all the Chinese, Mexicans, Peruvians and Chilians out of the country. Accounts from Washington Territory state that the Indians have been defeated several times.

Utah.—The Constitution of the State of Deseret was ratified by the people in a Convention held at Salt Lake City, on the 6th of Fourth mo. It is exceedingly brief, and contains nothing about slavery. It announces free toleration to all religions. A memorial was adopted, asking admission into the Union, and two delegates were appointed to present it to Congress.

Philadelphia.—Mortality last week, 175.

New York.—Mortality last week, 287, which is the smallest number in any week for three years past.

MARRIED, at Friends' Meeting at Sadsbury, Lancaster county, on the 17th of Fourth month last, JOSEPH B. COOPER and EDITH P., daughter of Trueman and Juliana Cooper.

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From the Annual Monitor for 1856.

Ann Dixon, of Staindrop.

DIED, TWELFTH MONTH, 2ND, 1854; AGED 64 YEARS.

This dear friend was the widow of Ralph Dixon, Staindrop, a memoir of whom appeared in the nual Monitor for last year. She was deprived paternal care when very young, and her mother rudently uniting herself in marriage to a ser- nt of the 31st regiment of foot, brought upon self and children many trials and privations. e soldiers' wives and families accompanied the iment in its various marches in England, Scot- d, and Ireland, and also when it joined the army Holland. The extreme sufferings of the British liers during their campaign in that country, are nutely described by Daniel Wheeler in his jour- . They were also with the regiment at Gibraltar, the island of Minorca, and other parts of the diterranean. Her step father was a very intem- ate man, and mostly consumed his pay in in- icating liquors, leaving his poor wife and children provide for themselves by working for the officers men. On the return of the regiment a second e to Ireland, she became acquainted with Ralph con, and was united to him in marriage. Through she seems to have been mercifully preserved by a d Providence. Her husband, referring to his rriage in the memoranda he has left behind, and aking of his wife, says, "She was a prudent and ustrious young woman, and a better wife than I erved, or had any reason to expect." They had long been married before the regiment sailed from Cove of Cork, for actual service in Spain and rtugal, and landed at Lisbon. She accompanied husband during many a weary march in that d, but the soldier's wives being found a great in- ubrance, they returned to Lisbon, and were all t back in a transport vessel to England. This sel being sadly overcrowded, and without either tor or medicine on board, many died during the sage. Our dear friend did not escape from a ge share of both bodily and mental suffering dur- this voyage, yet she was permitted to reach her ive land in safety, and joined her mother at wes, on the Isle of Wight, where she remained the return of her wounded husband.

Ann Dixon never had the privilege of being at ool; by a little assistance from her mother she s enabled to read the Scriptures, and acquired art of writing from her husband, after they had led down at Staindrop, his native village. Her tural abilities were good, and her judgment sound, notwithstanding the deficiency in her education. The many hardships and great deliverances they had experienced, gave both to the mind of herself and husband a serious turn, and through the pious influence of his mother and brother who were Methodists, they were induced to attend the meetings of that body and afterwards to unite with them in church fellowship. She continued a member of the Wesleyan society for some time after her husband left it. He, knowing the integrity of her heart, did all in his power to give her every opportunity not only of attending their preachings, but also the class and prayer meetings. Although she felt much love to her mother and brother in-law, and many other worthy Methodists, yet she became so dissatisfied with their forms and modes of worship, that she could no longer continue united with them, but resigned her membership and attended with her husband the meetings of Friends. These meetings were mostly held in silence, yet she expressed herself as closely united in spirit to the living members with whom she was now associated. Her husband took great delight in reading to her the history of the society, the journals, and other writings of Friends. When he was engaged in his shop, as her older children grew up around her, it was her practice to assemble them in the evenings, and to encourage them to read in their turns serious books, particularly memoirs of deceased young persons, endeavouring to impress upon their young minds the uncertainty of life, and the necessity of preparation for the solemn change, whenever it might overtake them. The earnestness of these appeals, and the precious feelings which accompanied them, remain fresh in the remembrance of her oldest surviving children. Several of her beloved offspring were cut down in the vigour of youth. She bowed under these chastenings with christian resignation, feeling assured that, through adorable mercy, they had a bright and blessed hope of a glorious immortality.

The poverty and sufferings of her early life, quickened her sympathies for her poor and afflicted neighbours, and she seldom left her own house unless bent on errands of mercy; and assisted by her husband, she often had the satisfaction of relieving the wants and soothing the sufferings of those around her.

She was naturally of a hasty temper, by giving way to which she was often brought under condemnation, but Divine grace eventually triumphed over all, and she became meek and gentle as a lamb.

To adapt her expenditures to her husband's pecuniary circumstances was her great anxiety. In order that they might keep within their small income she wrought with her own hands, and used the greatest frugality in every department of her domestic arrangements.

For several years before her death she suffered from paroxysms of asthma, which prevented her sleeping in the early part of the night; during these long waking hours when all were at rest but herself, she felt her chief consolation in perusing the sacred page. She loved especially to read the book of Psalms,—the penitential, trustful, and joyous language of the Shepherd King, was doubtless often applicable to her own condition, and produced in her mind those devotional feelings which she wished above all to cherish.

A ministering Friend from a distance in a family visit, having been brought into a feeling of her condition, gave her great comfort. She often dwelt on the encouraging language of the Psalmist which he had revived, "Yea, though I walk through the valley of the shadow of death, I will fear no evil for thou art with me; thy rod and thy staff they comfort me."

She felt the loss of her beloved husband, keenly, and though for sometime after, rather better than usual, she seemed impressed with the belief that she should soon follow him, and in all her engagements kept this in view. In the latter end of Eleventh month, she took a cold, which so much aggravated her old complaint, that it was evident she could not long survive the shock. Her son, from a distance, had been sent for to see his sister, who was suffering from severe indisposition. On his arrival he was pleased to find her better; but sorry to observe his dear mother in extreme suffering. She told him that she felt her end very near, and that it was herself whom he had come to see for the last time. She afterward informed her children how she had endeavoured to act up to what she saw to be right according to her small measure; although in many things she felt she had come far short, yet she believed that, through the mercy of God in Christ Jesus her Saviour, her sins were blotted out, reviving the language of the prophet,—"Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." She requested her son who was sitting with her, to read a psalm; at the language, "This poor man cried and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear him, and delivereth them," she could no longer restrain her feelings, but exclaimed, "How true! what consolation."

One of her children asking forgiveness for any unkindness she might have shown towards her, she replied, "How can I expect to be forgiven, if I do not forgive."

The evening before she died, her breathing became extremely laborious, and it was evident to her mournful children, that she was fast sinking. Her invalid daughter was now carried in to see her. She took little notice of her when she first entered; on being asked if she knew her, she replied, "O yes, I know thee." To her inquiry if she felt happy, she said, "I do, I am going to glory." Upon her daughter's comforting her with the assurance that she would soon join her dear father in heaven, she grasped her hand and replied, "Happy in glory! may we all meet there! farewell! farewell." A messenger had been sent for her youngest son, and she inquired once or twice if he had arrived. About nine o'clock she again bid her sorrowing family farewell. The name of Jesus was distinctly heard flowing in soft whispers from her parched lips. About ten o'clock her spirit seemed to have passed beyond the border land. She mentioned distinctly the names of her two deceased daughters and daughter-in-law. "I see them," she said, "in heaven; they are waiting for me." Shortly after, "I see them all," mean-

ing no doubt her dear husband and those that had gone before her. Prayer was now raised that her Saviour would be graciously pleased to be with her in passing through the valley of the shadow of death, and land her safely on Jordan's banks. About eleven o'clock, her purified spirit quitted its tenement of clay, it is consolingly believed for the bosom of her Saviour, to join those beloved ones in heaven, and to unite with them in songs of endless praise.

Paris Correspondence.

Paris, May 15th.

Among the most remarkable of the numerous dissertations to which the present high price of food in France has given rise, is a paper drawn up by Dr. Londe, member of the Imperial Academy of Medicine of this city. Dr. Londe enters upon his subject by laying it down as a fundamental principle in the philosophy of diet, that the use of fresh meat, daily, is necessary to the health of the working classes, although he admits that persons leading a comparatively idle life may do very well on fish, poultry, and other lighter forms of nourishment.

In support of his opinion that a liberal supply of meat is indispensable to the vigour of the labourer, he cites the experience (frequently cited on the same subject) of an English company that established some iron works at Charenton, in the neighbourhood of this city, in 1825. The labour required in carrying on these works called for an outlay of physical strength to which the French labourers were utterly unequal, and it was found necessary to discharge them all, and to bring over a band of English labourers in their place. At length it occurred to the manager that the comparative want of strength of the French workmen might very possibly proceed from the insufficiency of the diet habitual among the working population of this country. He therefore made arrangements for supplying a certain number of them with the same rations of fresh meat as were allowed to the English workmen. Six months after this change of diet, the nimble little Frenchmen were perfectly able to replace their heavier built English rivals.

In 1841, the Rouen Railway Company having conceded the making of their line to English engineers, the latter brought over a band of English labourers, who performed one-third more work daily than could be got out of the French labourers. The latter were put upon a meat diet, similar to that of the English workmen, and in a short time, were able to accomplish the same amount of labour.

The superior strength of the negroes of Louisiana and Georgia, who eat meat once or twice a day, over the same class in the West Indies, who eat little or none, is cited by Dr. Londe as an additional proof of the physical strength resulting from the use of a certain proportion of meat in the human diet. Having thus demonstrated the importance of this aliment, and shown that, in France, as in Belgium, the supply of meat is altogether inadequate, in point of quantity, to the necessities of the population, while its price is so high as to place it beyond the reach of the working-classes, Dr. Londe proceeds to examine the various methods which have been proposed with a view to remedying these inconveniences, viz: the development of the grazing interest in France, the importation of foreign cattle, and the importation of salted meats.

Having passed these methods in review, the Doctor concludes, 1st, that the increase of the grazing department, though of the highest importance to the future prosperity of the country, is too slow a process to suffice for the supply of so imminent and pressing a need; 2d, that the cost attendant on the importation of foreign cattle precludes the possibility of any considerable reduction in the price of meat being effected in this manner; and, 3d, that the habitual use of salted meat is prejudicial to health. He therefore, urges, as the only means of procuring promptly, and at low cost, the supply of meat required to bring the consumption of this important article of food to a level with the needs of the population, the importation, from America, Australia and Russia, of large quantities of meat carefully prepared and preserved in the manner so successfully practised by the Company of Conservation in Algeria, by which means all the markets of Europe might be supplied with an abundance of the finest and most healthy meat, as fresh and succulent as when first slaughtered, and at a vastly lower figure than could be afforded by the French grazier or importer.

Dr. Londe, who was one of some thirty individuals—chemists, physicians, butchers and cooks—invited by the Society of Conservation to be present on the 13th of last January, at the opening of a quantity of their preserved meats, prepared several months before at Constantine, Tangiers, and other points of Algeria, declares that the legs of mutton, joints of beef, &c., opened by him and his colleagues, on this occasion, and examined, cooked and eaten by them on the spot, were precisely similar, in point of appearance, texture, odour, and taste, to the same meat when brought fresh from the butchers.

The process of preserving, as practised by the society in question, is exceedingly simple.

The animal having been killed and cut up as usual, the bones and tendons are taken out from the various joints; the meat, thus prepared, is carried to the preserving room, where a brick furnace, heated by coal, is surmounted by a vast boiler full of water at boiling point. In this boiler stands an earthen vessel full of gelatine, which is kept, by the action of the boiling water in which it is placed, at a temperature of 80 degrees Reaumer. Each piece of meat, attached to a wire, is plunged into the gelatine, and left in it for the space of six minutes, when it is withdrawn, and immediately hung by the wire to the rafters of a great drying shed, contiguous to the kitchen. After hanging here for two days, to dry, the pieces of meat thus coated with gelatine are taken down and plunged for a few seconds into a solution of tannin, (about 20 grains to a gallon of water,) and are then hung up again as before. At the end of from 20 to 25 days, the gelatine is dry, and the joints thus "enrobed" are ready for storage or for transportation.

The packing of meat thus prepared requires care; for, should it be exposed to friction against a rough surface, nails, or anything capable of tearing the coating of gelatine in which each piece is enrobed, the access thus afforded to the air would cause the meat to spoil in the course of a few days. In order to avoid this danger, the director of the company has ordered the meat thus prepared to be packed between thick layers of two small species of rushes, (the *varec* and the *alpha*,) indigenous to the country; which rushes, not only guarantee the pieces of meat most effectually against friction, but furnish a cheap and excellent stuffing for under mattresses, on their arrival in France.

Dr. Londe states that he opened a mutton chop, enrobed at Grenelle, near Paris, on the first of February, 1855, in presence of Professor Paggiale, and sent to him by that distinguished chemist. This chop, opened and cooked March 24th, 1856, by the learned Doctor, was found to be, in all respects, as savory, succulent and nutritious as freshly killed meat. "It is to be observed," remarks Dr. Londe, "that the gelatinous envelope of this chop had not undergone the slightest abras or alteration. The same fact is to be obser with regard to a leg of mutton and several ot pieces of mutton and beef which I have had ha ing for upwards of a year in a room in my hou where a fire is kept up every day, and which, examined a short time ago by myself, in compa with M. Figuier, of the *Presse*, proved to be in state of the most perfect preservation. The succ of the new method of preparation, therefore, pears to us complete; and it only remains to multi establishments of conservation on those points of globe where meat is obtainable at a low price, order to secure an abundant supply of this article food for consumption in those where it is deficie And such an enterprise, though set on foot up a purely industrial basis, and with a view mere to the realization of pecuniary profit for its founde would be none the less a most important agent ameliorating the physical and social condition the labouring classes, which constitute so large portion of the human family."

The certainty of profit resulting from such speculation, might render this simple and effectu method of turning to account the superabunda animal riches of the New World, not unworthy the attention of enterprising capitalists on your s of the water.

The recent discovery by M. Lalement, a dent of this city, of a method of rendering gelatine once elastic and unputrescible by melting with its own weight of glycerine, and boiling the mixtu in a vessel placed in a boiler full of water until t air is entirely expelled, will probably be found as ful in the preparation of meat, as just describe the putrescibility of the gelatine—itself entirely animal substance—having excited some doubt as its adaptability to this mode of conservation.

The curious substance produced by M. Lalemo being poured into moulds, or formed into cak upon a marble slab, is well adapted for printi and galvonoplastic purposes; also for the produ tion of statuettes and other objects in relief; f the preservation of the natural teeth, employed b dentists, which are apt to become brittle when pr served in spirits of wine, bran, or linseed mea also for the manufacture of artificial anatomic preparations, imitating exactly the colour and elas ticity of the various muscles, tendons, &c., of th human body.—*North American*.

Epistle of George Fox.

My dear Friends,—In the power of the everlas ing God, which comprehends the power of dar ness and all temptation, and that which comes o of it, in this power of God dwell. It will bring an keep you to the Word in the beginning; it wi keep you up to the life, to feed thereupon, in whic you are over the power of darkness, and in whic you will find and feel dominion and life. And th will let you see, before the tempter was, and ove him; and into that the tempter cannot come; fo the power and truth he is out of. Therefore, i that life dwell, in which you will know dominio and let your faith be in the power, and over th weakness and temptations, and look not at them but in the light and power of God, look at th Lord's strength, which will be made perfect in you weakest state. In all temptations look at the grac of God to bring you salvation, which is your teach er to teach you; for when you look or hearken t the temptations, you go from your teacher, th grace of God, and so are darkened in going fro that teacher, the grace of God, which is sufficien in all temptations to lead out of them, and to kee over them.

1655. G. F.

A Natural Barometer.—They have in Germany a small green frog, termed by them the "leaf frog," which, when caught, is placed in a glass jar partly filled with water, and steps erected on which the little chap sits. If the weather is to be clear and dry, he reclines on the upper step; but if a storm is approaching he goes down part way, and if the storm is to be a severe one, he goes to the bottom. It is seldom more than an inch or an inch and a half long, and his rations consist of one fly per day.

For "The Friend."

It is pleasing to meet with evidences of what the influence of religion will effect, in those whose means of providing for their dependent children are small, by leading them to the industrious application of their powers which they possess to fulfil their parental duties. From the biography of Mary Lyon, an instructress in several seminaries in New England, we take the brief account which she gave of her beloved mother, and her management of the little farm after her father's death. It brings to mind the character of the virtuous woman, whose "price is far above rubies." "Strength and honour are her clothing, and she shall rejoice in time to come. She openeth her mouth with wisdom, and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise and call her blessed; her husband also and he praiseth her."

The parents resided in Buckland, Mass., and, though in comfortable circumstances, were not among the rich of this world. With industry and economy, they were enabled to meet all the *necessary* wants of their rising family. A small farm, that yields a competence to such a family when tilled by a judicious father, and its avails managed by a frugal mother, will, when divided, give but a small portion to each of the children. On the death of their father, in 1802, at the age of forty-five, they were left to depend mostly on their own exertions. To this loved and rock-bound farm was for a while to be put together, by the superintendence and frugality of the mother, the only son being then but thirteen years of age. Let us learn their situation from Mary's own words, written in 1843. After speaking of a want of correspondence between the dress and contributions of a widow and her daughter, who were supported by the widow's needle, she says, "I was strongly reminded by contrast of another widow, whom I knew and loved forty years ago, and of her 'mountain home.' She was not rich in the treasures of earth. Her little farm was surely not more to her, in providing for her *seven*, than is that skilful needle in providing for the *one*. What want, at that 'mountain home,' was made to walk so fairly and so gracefully within that circle of limited means, that there was always room enough and *to spare* for a more restricted neighbour. I can now see that loved widow, just as I did in the days of my childhood. She is less than forty years of age, and her complexion is as fair and her forehead as noble and lofty as on her bridal day. Now, she is in that sweet garden which needs only to be seen to be loved. Now, she is surveying the work of the hired man and her young son on that wild mountain farm; made one would think, more to assist the soul than to feed the body. But almost always she was to be found busy, both early and late, amid her household cares, and in the culture of the olive plants around her table. In that domain, nothing was left to take its own way. Every thing was made to yield to her faithful and diligent hand. There was no mistake of that good hearted neighbour, who came in one day, begging the privilege of setting a plant of rare virtue in a corner of her garden, because, as he said, it would never die. The roses and the pinks, and the peonies, those old fashioned flowers, which keep time with Old Hundred, could no where grow so fresh and so sweet as in that little garden. No where else have I ever seen wild strawberries in such profusion and richness as were gathered near by. Never were rare-ripes so large and so yellow, and never were peaches so delicious and so fair, as grew on the trees of that favoured farm. The apples, too, contrived to ripen before all others, so as to meet in sweet fellowship with peaches and plums, to entertain the aunts and cousins.

"I can now see that 'mountain home,' with its sweet rivulet, finding its way among rocks and cliffs, and hillocks, and deep craggy dells. There, just beyond the precincts of the family domain was the top of the hill, crowned by its high, rolling rock, ever inviting the enterprise of each aspiring heart. Every one was amply repaid who would climb that steep hill, and ascend that high rock. There might be seen the far off mountains, in all their grandeur, and the deep valleys and widely extended plains; and more than all, that village below, containing only a few white houses, but more than some young eyes had previously seen. But sweetest of all, the length of a mile or more to the village church, was that wild, winding way traversed by that orderly group, while the family pony gave the mother her horseback ride. Then too, in winter, was that sleigh, packed so snugly and gliding so gently over the same winding way, to that same small church.

"At that 'mountain home,' every want was promptly and abundantly met by the bounties of summer and the provident care for winter. The autumnal stores, so nicely sorted and arranged, always travelled hand in hand through the long winter, like the barrel of meal and cruse of oil. The apples came out fresh in the spring, and the maple sugar, that most important grocery of the neighbourhood, was never known to fail before the warm sun, on the sparkling snow, gave delightful indication that sugar days were near. When gathered round that simple table, no one desired a richer supply than was furnished by the hand of that dear mother. The simple school day dress, too, so neat and so clean, and amply sufficient in the view of those young minds, should not be forgotten; while the rare gift of the Sunday suit, kept expressly for the occasion, formed an important era in the life of the possessor, and was remembered with grateful smiles for many days afterwards. The children of that household, thus abundantly supplied, never thought of being dependent or depressed. They felt that their father had laid up for them a rich store in grateful hearts, and among the treasures which will never decay; and that their mother, who was considered in all that neighbourhood a sort of presiding angel of good works, was continually adding to these stores. I can now remember just the appearance of that neighbour, who had a numerous household to clothe, as she said one day, 'How is it that the widow can do more for me than any one else?'

"But I remember the sorrows as well as the joys and the labours, of that loved widow, that dearest friend of my young heart. On the 21st of last December, about noon, the days of forty long years were just numbered and finished, since death came to that 'mountain home,' and took away that affectionate husband, that kindest of fathers. The dying scene, in that retired 'north room,' I can never forget. How mournful was the contrast between the clear mid-day sun, and those sorrowing hearts, those bursting sighs, and those flowing tears! Those last faltering words, 'My dear children,—and what shall I say to you, my children?—God bless you, my children,' have not yet died away on my ear. Then came the funeral, which gathered all the neighbourhood around that mourning circle. Gently was it whispered by one and other, 'We have all lost a friend; the peace-maker is gone.' How deep were those weeds of mourning, shrouding that family! Even the plaintive tones of the little one, but just able to lisp her father's name, were oft and long repeated by kind-hearted neighbours. Then came that first cold winter of widowhood. How mournfully did the cheerful fire blaze on the domestic hearth, as we gathered around that bereaved family altar! What child of that household could ever forget those extraordinary prayers of the sorrowing mother offered up day by day, for the salvation of her fatherless children? Before that mourning day came, the eldest while yet a child, professed to love the God of her fathers. As the remaining six were gathered in, one by one, and all before they had passed the years of their youth, the mother failed not to refer to her prayers, during that first winter of her widowhood. But the mother is gone, and most of the seven are gone. Together they are gathered to their peaceful rest."

Were a deep, heartfelt concern and prayer for the everlasting welfare of their children, experienced by parents universally, instead of seeking their exaltation in the world, what an effect would it produce on the morals and character of the rising generation. And were persons with slender means actuated by a conscientious impulse, to exert themselves for the proper sustenance and bringing up of those dependent upon them, their children would rarely be exposed to want, and dignity and habits of industry would be the results of such education.

The Resurrection Flower.

Among the curiosities of the floral kingdom, none is more truly extraordinary than that which is termed the resurrection flower, a specimen of which has been recently brought to this country, from the East, by Dr. I. Deck. From Professor Torrey we learn that, although the flower is very rare indeed, everywhere, and has been but seldom seen in this country, yet Bishop Wainwright procured two while he was travelling in Egypt, and Dr. Torrey himself possesses a specimen. The history of the flower possessed by Dr. Deck he states as follows: "More than eight years ago, while on a professional engagement in exploring some lost emerald and copper mines in Upper Egypt, he was of medical service to an Arab, who, in return, presented him a stem, on which were two seemingly dried up seed vessels of some plant. He was assured, many years previously the treasure had been taken from an Egyptian mummy, a female high-priestess, and was esteemed a great rarity, as few had been obtained in the last century. The Doctor was further informed that, if properly cared for, the flower would never decay. Of the truth of its being discovered on the breast of an Egyptian priestess, there are many doubts, for the Arabs are proverbial for exaggeration; but that it will, comparatively speaking, never decay, if properly cared for, seems to be confirmed by the extraordinary fact that, for more than eight years, it has accompanied Dr. Deck in all his wanderings, has been displayed and *expanded* to the gaze of the curious more than a thousand times without any diminution of its extraordinary properties, has been examined by some of the most eminent philosophers and travellers of this country and of Europe, and as yet no positive position has been assigned to it in the botanical kingdom. Baron Humboldt, to whom Dr. Deck presented the twin flower, acknowledges that, in his extensive travels in all parts of the world, he had

met with nothing like it in the vegetable kingdom, and nothing so truly wonderful.

Its origin, its location, and the plant bearing it, are entirely involved in mystery. The attractive oriental tale of its being found embalmed is rejected, because no similar flower has been found by those who have had the most experience in unrolling the ancient dead, and also because there has never been discovered anything bearing the remotest resemblance to it, upon Egyptian sculptures. Those who are conversant with the wonderful features of the Egyptian religion and priestcraft, know how quickly everything was seized upon and deified which could be made symbolical of their tenets, and were thus transmitted to posterity figured as hieroglyphics; and it is but natural to presume that this simple flower, with its brilliant halo, so typical of glory and resurrection, would have ranked high in their mythology.

On examining the flower in its unexpanded state, it resembles, both in shape and colour, a dried poppy-head with the stem attached. Upon being immersed a moment or two in a glass of water, and set upright in the neck of a small vial, in a few moments the upper petals began to burst open, gradually, yet visible to the eye; they continued to expand until, throwing themselves back in equidistant order, there was presented a beautiful radiated starry flower, somewhat resembling both the passion-flower and the sun-flower, and yet more splendid than either. The unfolding still continued until the petals *bent backward* over what might be termed the base of the flower, presenting, in bold relief in its centre, its rosette of the most exquisite form and ornamentation, and thus assuming a new charm, entirely eclipsing what a moment before seemed its absolute perfection. The drawings were made at the moment when the flower presented the phases illustrated; but language and artistic skill can but feebly portray this extraordinary specimen of the floral kingdom. After remaining open for an hour or more, the moisture gradually dissipates itself, and the fibres of the flower contract as gradually as they expanded, and it reassumes its original appearance, ready to be unfolded again by the same simple process, the number of times seeming to be only limited by the will of the possessor.

Dr. Deck suggests that the flower is a native of the Holy Land, and is a type or variety of the long-lost Rose of Jericho, called also the "Rose of Sharon," and the "Star of Bethlehem," and highly venerated for its rarity and peculiar properties by the pilgrims and Crusaders, and eagerly sought after by them as a priceless emblem of their zeal and pilgrimage, and worn on their escutcheons in a similar manner as the scollop-shell and palm branch. This idea is strengthened by the fact, that the resemblances of the flower, both opened and closed, are sculptured upon tombs of two of the Crusaders buried in the Temple Church of London, and also in the cathedrals of Bayeux and Rouen in Normandy, where some of the most illustrious Crusaders are interred.

Its botanical position is difficult to assign, as it presents some peculiarities of the highest and lowest classes. The opinion most sanctioned is, that the flower is the pericarp or seed vessel of the plant, that it grows in desert or sandy places, and falls in due course of existence from the parent stem. Retaining its seed in an arid soil and atmosphere, it is for months and years wafted about by the wind, but from lack of moisture keeping closed. Eventually it falls upon some damp spot, near some well or oasis, when it opens, deposits its seed, and thus, by a most exquisite adaptation of means to an end, exhibited in this beautiful phenomenon of nature, the work of reproduction is commenced and concluded.—*Harper's Magazine.*

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 309.)

JOHN COOPER.

John Cooper, the son of William and Margaret Cooper, of "Pine Point," West Jersey, was born there in the year 1683. A child of pious parents, who sought for ability from the Lord, rightly to direct their household, he grew up in comparative innocency, and being favoured with the merciful visitations of Divine love, and submitting thereto, the work of grace perfected the work which christian education began.

In the year 1711 or 1712, he married Ann Clark, the daughter of Benjamin Clark, once the publisher of Friends' books in London, who, in 1685, brought a stock of books and stationery with him to America, and established himself at Perth Amboy. An account now before me states, that at the time of the marriage of their daughter to John Cooper, Benjamin Clark and Ann his wife resided on the Raritan, probably where they originally settled.

John, as he advanced in years, became a useful member of religious Society, and, whilst comparatively young, was appointed to the station of an elder, for which his religious experience and a divine gift had qualified him.

In a short account issued concerning him by Gloucester and Salem Quarterly Meeting, held at Haddonfield, in 1759, and signed by his son David, the following clear testimony is borne. "He was often concerned for the well ordering of the church in its several branches, careful to demean himself, as became an humble follower of the Lamb, showing it clearly by his good example among mankind in general, and in a particular manner before his own family, which at this time is in a lively manner in the minds of some of his offspring, notwithstanding they were young in years when it pleased God to take him from them. He departed this life the 22d day of the Ninth month, 1730, in the 48th year of his age."

GEORGE CLOUGH.

George Clough, of the Falls Meeting, was one of the first elders appointed in Bucks county. He was a man, had the esteem of his neighbours and Friends, and closed a useful life on the 23d of the First month, 1731.

JOSIAH FEARN.

Among the first settlers of Darby, were a number of valuable Friends, who came from Derbyshire, England. One of these was Joshua Fearn, a minister of the gospel of Christ. Of this valuable Friend, but little information has come down to us. He was twice elected as a member of the Assembly of the Province before 1690, and he was one of the ministering Friends, who signed the testimony against Keith, in the year 1692, after which we lose sight of him.

Josiah Fearn, son of the above Friend, was one of the most substantial amongst the members of Darby Monthly Meeting. He married Sarah, daughter of that ancient and honourable minister, John Blunston, and they were concerned to order their household, in the fear of the Lord. The Lord blessed their labours in this respect, and some of their children, we know, laid down their heads in peace with the Lord, and in an humble assurance of blessed immortality.

When Darby Monthly Meeting began to appo elders, he was one of those selected for that stati having no doubt given evidence of meetness for t service. His friends say, he "was a man zealo for good order in the church, and exemplary plainness, both of speech and apparel." His c cease took place on the 27th of the First mon 1731.

JOHN TILTON.

John Tilton, of Shrewsbury, East Jersey, w the son of John Tilton and Mary his wife, w were early convinced of the Truth at Gravesen in Long Island, and suffered much persecution f their faithfulness thereto. John Tilton, the fathe was one of the original purchasers of land abo Shrewsbury, and there his son John settled. child of believing parents, brought up amongst tho who hazarded all they were worth, yea, life itse in the path of duty, the son also learned to estima all earthly enjoyments and possessions as not worth to be put in competition of the reward vouchsaf for obedience to the Lord's requirings. He w appointed an elder, and manifested by faithfulne and spiritual mindedness, that he had witnessed t baptisms, which purify the heart—the washing regeneration and renewing of the Holy Ghost,—a was following the footsteps of his pious paren from heartfelt conviction, and not from imitation.

His friends say, he was "a religious elder, ear ful to attend our meetings for worship and dis pline, and was concerned to promote good order the church. He was well beloved and esteemed His death took place in the Sixth month, 1731.

ROWLAND ELLIS.

Rowland Ellis was born near Dologelly, in M rionethshire, North Wales, in the year 1650. B place of abode was on his paternal estate, call Brin-maur. Soon after he was of age, he marri a young woman of some wealth and distinct near by, who was soon taken from him, leaving hi a child, Ann, who, by her mother's death, becar heiress to considerable estate. About the twent second year of his age, he was convinced of t Truth as held by the people called Quakers, a receiving it in the love of it, he walked with fait fulness therein. He now married again. His s cond wife appears to have been Margaret Humphre by whom he had several children. She was of family, who had already become members among Friends. He was soon called to suffer in suppo of his principles. In the year 1676, he was i prisoned with others on the charge of not resorti to the "parish church" so called, and on the 6th the Sixth month, the prisoners were brought befo the judges at Baala. These did not proceed try them on the indictment, but tendered them t oaths of allegiance and supremacy. These th could not take for conscience' sake, seeing that whom they were bound above all to obey, h charged his flock "Swear not at all." On declining to take them, one of the judges irritated out all decency, at the christian firmness of the priso ers, declared that "if they did refuse the oath second time, they should be proceeded against traitors, the men be hanged and quartered, and t women burned." On the 1st of the Seventh mont they were brought again before the justices, a the oaths again tendered to them. The prisone made a solemn declaration of their allegiance the king, and abhorrence of popery; but as th declined to violate their consciences, they were manded to close imprisonment, to be kept as felo and traitors. Winter came on, and during t

e frost, they were not allowed the benefit of a
r fire-place. The gaoler would probably have
d them more kindly, but he was in awe of
arson of Dologelly in which place the Friends
confined, who would have complained to the
s of any favour shown the prisoners. Edward
one of them, a man above sixty years of age,
le to bear such suffering as fell to their lot, during
eeverity of the cold, perished under it; dying
g the extremity of the frost.
ow long the rest of the Friends were imprison-
e do not know. Rowland, after his enlarge-
, continued faithful to his inward guide, and
ing in grace and religious experience, a dis-
ution of gospel ministry was committed to him.
n Pennsylvania was conveyed to Penn, he felt
n to the new country, and sent thither Thomas
n and family to make a settlement. His own
to remove was not yet clear, his master having
her service for him in Wales. Friends being
ant in suffering in support of their principles,
honest neighbours taking note of their inno-
courage and steadfastness, began to feel kindly
rds them, and under the powerful influence of
dar feeling, even the cruel intentions of perse-
rs began to relax. In 1685, the Yearly Meet-
of Wales addressed the following weighty epis-
to the Yearly Meeting at London:

Dear Friends and Brethren,—We dearly salute
with the salutation of life and salvation, which
his time the Lord hath visited us withal. He
manifested his life and power unto us, and
ng us, to the great comfort and satisfaction of
souls, who are made living witnesses of his
ies and goodness, which endure from genera-
to generation. Unto us who are gathered by
owerful arm of salvation, it is revealed in this
r age of the world. Blessed and praised be
oly name for ever, for he hath not left himself
out a witness, in all ages and generations. We,
you, who are called in this latter age to bear
ess to his great name and blessed Truth, let
ear it patiently, faithfully and truly in this our
eration, that those who are yet unborn, may see
know that we are a people gathered and chosen
he Lord to place his name and fear in. That
he pure fear of the living God, we all may
ll together in love and unity, out of all variance
discord of what nature soever, that [others]
r know that we are his disciples, and followers
he Lamb Christ Jesus, who is our teacher and
ructor. God grant that we may all more and
re learn of him, and be as so many Calebs and
huas, that may follow him fully and faithfully
he trying days, which are come to try the sons
daughters of men, and to shake the sandy
ndation of the hypocritical generation, that are
built upon that foundation that our God hath
ady laid; which foundation standeth sure.
ey that keep upon this foundation, they will stand,
ugh the winds blow, the storms arise, and the
ds beat. The God of Jacob hath ordained their
lding to stand, the gates of hell shall not prevail
inst it. Blessed for ever be the name of our God,
t he hath made us acquainted with this founda-
, and preserves his people on it.

"Dear Friends and Brethren, we are sensible of
ur love, care, labour and service for the Lord's
th and people. Our prayers are to the God of
aven, that he may more and more give you wis-
m, strength and courage to go through all your
dertakings. Your care hath been great; your
rvice is acceptable to many. The Lord reward
u in your own bosoms.

"These may acquaint you that we are all well,
d the Lord's presence is among us. His truth
dear to us. Our God gives acceptance with him-
self to our neighbours. They are slow to lay violent hands upon us. We are in love and unity together, condescending one to another in love. Dark and foul spirits are shut out from among us. For these his great mercies, we, in humility of mind, return thanks, praises, honours and glory to his great name, who is worthy of it from us and all his people, now and for ever."

From our Yearly Meeting, near
Dologelly, the 2d of the Second mo., 1685.

(To be continued.)

For "The Friend."

Which is Greater?

In our walk along the crowded highways of life, we often make mis-steps of greater or less danger. Sometimes we may only trip our foot—or we may break a bone, or we may meet with accidents that all the care and doctoring of a life-time will never cure, the consequences of which we bear about with us, a constant reminder of our heedlessness. But would any of us think of regretting as much a flesh-bruise as a broken bone, or a joint dislocated as a fractured skull or injured spine? Or, admitting some unaccountably careless adventurer should in successive accidents lose eyes and limbs, would we not think he had lost his senses, too, if he should, unmindful of these, mourn aloud and refuse to be comforted, because of a briar-scratch on his face?

Alas, poor human nature! Of what Lethean waters art thou drinking? This life-beating body of such exquisite workmanship, is only the casket for a little day's keeping of a priceless jewel, and *its* disasters are of eternal import!

Quite recently I was conversing with a friend, who seemed ill at ease, and finally, after relating the cause of his disquietude, he added, "I do not know when I have done anything I regretted so much." It was no injury done to any he lamented, no false act he deplored, no *sin* of thought, word, or deed; it was simply a breach of customary politeness attributable rather to circumstances than to neglect. And yet he knew not when he had done anything he regretted so much!" Ah! what he regretted was a mere scratch, to the disfigurements he had need to mourn! But perhaps the consequences might be serious? Far from it. The utmost ill resulting from this thing so deplored would be, a few of his fellow-men might deem him lacking in courtesy; and yet daily, hourly he can challenge the anger and vengeance of his and their Creator with less regret! Alas, of what fool-hardiness are we guilty, seeking the good-will of our fellow-worms, and regarding little the favour of Him, who holdeth our lives and possessions, our times and happiness in his hands. We sorrow over what will lessen us in their esteem, and heed not the thoughts of the heart—the anger, and malice and covetousness which make us vile in the eyes of Him, who searcheth all hearts. We seek the love of friends to administer to our necessities, add to our enjoyments, and comfort us in adversity, yet we slight the offers of Love Supreme,

"Who sees all sufferings, comprehends all wants,
All weakness fathoms, can supply all needs."

We grieve if another should *suspect* us of wrong motives, but rest unconcerned while the Almighty *knows* our meanness and duplicity. We are indignant at an imputation of ingratitude or dishonesty, while we receive unmoved his unnumbered blessings, and are obnoxious to the charge, "Ye have robbed God."

How dare we lift our heads in fancied integrity while these things are so? How dare we hush down our conscience with self-flattery, when candid self-examination proves we regard the created more than the Creator? If any say they do not profess to be religious, they confess their guilt rather than defend their innocence. Hypocrisy is worthy of all condemnation, but what is the *first* and *greatest commandment?* Let him who makes no effort, craves no assistance to keep *that*, feel that all other charges fall short of his guilt! Let him make this effort, crave the merciful, ever-ready assistance, and he will find how strong, and how dark a hold, unsuspected evil has had in his heart. He will learn patience under mis-construction, reproach, injustice and persecution, for He whom he aimeth to please, judgeth righteously, and his peace and happiness are not dependent upon the good will of man. The more unwaveringly his eye is fixed upon the Sun of righteousness the less he will notice the shadows that cross his pathway, and the motes that float in the air. Let him begin by earnestly following the leading of duty, and he will gather in his ever onward course, Hope, and Joy and Love, "full measure, pressed down, and shaken together, and running over," and at the end thereof there awaiteth him a crown of rejoicing "that fadeth not away."

Pa. Y. S. E.

Backbiting.—The longer I live, the more I feel the importance of adhering to the following rules, which I have laid down for myself in relation to such matters.

1st, To hear as little as possible what is to the prejudice of others.

2d. To believe nothing of the kind until I am absolutely forced to it.

3d. Never to drink into the spirit of one who circulates an ill report.

4th. Always to moderate, as far as I can, the unkindness which is expressed towards others.

5th. Always to believe that if the other side were heard, a very different account would be given of he matter.—*Charles Simeon.*

The Asteroids of our planetary system now number thirty-nine. The first, Ceres, was discovered in the year 1801, by Piazzi, at the Observatory of Palermo; the second Pallas, in 1802, by Olbers, at Bremen; the third, Juno, in 1804, by Harding, at Lilliienthal; the fourth, Vesta, in 1807, by Olbers, at Bremen; the fifth, Astræa, in 1845, by Hencke, at Dresden; the sixth, Hebe, in 1847, at Dresden, by Hencke; the seventh, Iris, in 1847, by Hind, at London; the eighth, Flora, in 1847, by Hind, at London; the ninth, Metis, in 1848, by Graham; the tenth, Hygeia, in 1849, by De Gasparis, at Naples; the eleventh, Parthenope, in 1850, by De Gasparis, at Naples; the twelfth, Clio, in 1850, by Hind, at London; the thirteenth, Egeria, in 1850, by De Gasparis, at Naples; the fourteenth, Irene, in 1851, by Hind, at London; the fifteenth, Eunomia, by De Gasparis, in 1851, at Naples; the sixteenth, Psyche, in 1852, by De Gasparis, at Naples; the seventeenth, Thetis, in 1852, by Luther, at Bilk; the eighteenth, Melpomene, in 1852, by Hind, at London; the nineteenth, Fortuna, in 1852, by Hind, at London; the twentieth, Massalia, in 1852, at Naples, by De Gasparis; the twenty-first, Letitia, in 1852, by Goldschmidt, at Paris; the twenty-second, Calliope, in 1852, by Hind, at London; the twenty-third, Thalia, in 1852, by Hind, at London; the twenty-fourth, Themis, in 1853, by De Gasparis, at Naples; the twenty-fifth, Phocea, in 1853, by Chacornac, at Marseilles; the twenty-sixth, Proserpine, in 1853, by Luther, at Bilk; the twenty-seventh, Euterpe, in 1853, by Hind, at London; the twenty-eighth, Bellona, in 1854, by Luther, at Bilk; the twenty-ninth, Amphitrite, in 1854, by Marth, at London; the thirtieth, Urania, in 1854, by Hind, at London; the thirty-first, Euphrosyne,

in 1854, by Ferguson, at Washington; the thirty-second, Pomona, in 1854, by Goldschmidt, at Paris; the thirty-third, Polyphymnia, in 1854, by Chacornac, at Paris; the thirty-fourth, Circe, in 1855, by Chacornac, at Paris; the thirty-fifth, Lencothea, in 1855, by Luther, at Bilk; the thirty-sixth, Atalanta, in 1855, by Goldschmidt, at Paris; the thirty-seventh, Fides, in 1855, by Luther, at Bilk; the thirty-eighth, Leda, by Chacornac, in 1856, at Paris; and the thirty-ninth, not yet named, by Chacornac, in 1856, at Paris. It will be observed that of these asteroids, five were discovered by Chacornac, at Paris and Marseilles; seven by De Gasparis, at Naples; ten by Hind, at London; five by Luther, at Bilk; two by Hencke, at Dresden, and two by Goldschmidt, at Paris.

For "The Friend."

Civil and Religious Liberty.

In advocating the cause of civil and religious liberty, the Society of Friends has always stood conspicuous. During a protracted period of persecution and suffering, from about the year 1650 to 1690, they nobly refused to sacrifice their conscientious scruples, maintaining a patient but firm and unyielding opposition to the arbitrary intolerance and cruelty of those in power. Their steadfastness and boldness in suffering, not only relieved other dissenters from the sharpness of persecution, but tended to prepare the way for those more correct views of toleration which subsequently obtained. Baxter, though not favourably disposed towards Friends, bears testimony to their constancy under the cruel operation of the Conventicle Act; observing, "Here the Quakers did greatly relieve the sober people for a time; for they were so resolute, and so gloried in their constancy and suffering, that they assembled openly at the Bull and Mouth, near Aldersgate, and were dragged away to the common jail, and yet desisted not, but the rest came next day. *Abundance of them died in prison*, and yet they continued their assemblies still." On this passage, Orme, the biographer of Baxter, makes this remark: "Had there been more of the same determined spirit among others, which the Friends displayed, the sufferings of all parties would sooner have come to an end. The government must have given way, as the spirit of the country would have been effectually roused. The conduct of the Quakers was infinitely to their honour." In another note relative to Friends, the same writer remarks; "The heroic and persevering conduct of the Quakers in withstanding the interferences of government with the rights of conscience, by which they finally secured those peculiar privileges they so richly deserve to enjoy, entitles them to the veneration of all the friends of civil and religious freedom."

There is no doubt that the persecution which disgraced England during the seventeenth century, and of which Friends, in common with other dissenters, bore so large a share, contributed very much toward the introduction and establishment of those more liberal and correct views of toleration and civil liberty which succeeded, and so happily distinguish the present times. The constancy of Friends under suffering; their uniform testimony in favour of liberty of conscience to all; the boldness with which they exposed the rapacity and illegal proceedings of the persecuting priests, justices and judges; and their repeated and earnest applications to the king and parliament, were eminently instrumental in preparing the way for the passage of the Toleration Act, under William and Mary in 1688. It was not as a boon for themselves, that they urged the adoption of this great measure; they took the simple ground, that liberty of conscience was the right of all men; and that all interference of the government in matters of religion, by which the subject was debarred from the exercise of this right, provided he did not molest others, was contrary to Christianity, to reason and to sound policy. In framing the government of Pennsylvania, William Penn adopted these principles, and carried them out to the fullest extent; not only tolerating every religion which owned the existence of a God, but making the professors of all, eligible to offices.

Cranberry Culture.

A communication in the Rural American, contains hints on the cultivation of the cranberry. It says:

"Select a situation for your cranberry field on a clay soil, such as is not liable to bake; or a dark loam soil, or on all moist soils where there is a mixture of sand, mostly of reclaimed lands, such as can be made moderately dry—these are all adapted to the growth of the cranberry. In fact, almost all soil that is natural for the potato is well adapted to the cultivation of the cranberry; yet the first mentioned soils would be preferred.

Prepare your soil the same as for sowing grain, by ploughing, harrowing, and making your soil even—then mark it out in drills, 18 or 20 inches apart, putting the plants in the drills five or six inches apart; hoe them slightly at first, till the roots become fastened, and afterward no other cultivation will be needed. The plants may be expected to run together, and completely cover the soil in two or three years.

The cranberry grown by cultivation, usually yields from 120 to 200 bushels an acre; its fruit is two or three times as large as the wild fruit, and of a beautiful flavour. It keeps sound from harvest to harvest again. The fruit is generally gathered in September—it is gathered with wire-teeth rakes made for the purpose. One man will generally gather from 30 to 40 bushels per day, with the aid of a boy to pick up the scattering fruit."

The Bell Cranberry variety naturalizes to dry soil most easily, is larger than the other varieties in its wild state, and is the best adapted for cultivation. The proper time for fall transplanting is October and November; for spring, from the middle of March to about the 25th of May.

The Homestead, Hartford, Ct., thus speaks of the cranberry:

"Crops of it are rarely sold for less than two dollars a bushel, and the past winter have commanded readily six to eight dollars, and few could get them at that price. There is no doubt that we have thousands of acres of poor swamp land, now not worth five dollars an acre, that might be devoted to this crop, and raise the value of the land to $200 per acre. The cranberry meadows of Natick, Mass., we are informed, are worth from $1,000 to $1,300 to the acre, and probably pay the interest on that valuation. There is no danger of glutting the market with this fruit for many years to come. The inhabitants of Boston and New York, to say nothing of other cities, have but just begun to get a taste of cranberries, and that taste once formed is certain to create a lively demand for the article."

Crops of this excellent article are reported as large as 250 bushels to the acre, though generally a bushel to the square rod is considered a large yield. During the past winter $18, $20, and $25 per barrel were paid for cranberries by our hotels. Usual price $12 to $15 per barrel.

SMALL FRUIT.—The Wisconsin Farmer thus prefaces an article on the cultivation of our currant, raspberry and gooseberry:

"Fruit being no longer regarded as a mere luxury, but an indispensable and healthful article of regular diet, the small fruit which complete the succession of fruits, between the long keeping winter sorts and the earliest summer varieties, should not be overlooked. Yet how few know them in perfection of their best varieties under the best culture. Look at our gardens as a general thing. A neglected patch of strawberry vines in some out-the-way place, overgrown with grass and weeds. A row of straggling currant bushes in a stiff sod, left to take care of themselves, receiving no care in any way of manuring and pruning—producing small, seedy, exceedingly acid fruit, scarcely worth picking. Raspberry bushes along the fence, where they stand unmolested by tillage year after year, producing small crops of poor fruit. How seldom do we meet the large luscious fruits of the best sorts, the product of thorough cultivation. Who has *plenty* of fine strawberries, or gooseberries, or raspberries to supply their tables in any sort of abundance? The sauces upon our hotel and tavern tables are of wild or some other foreign dried fruit. The larger prices obtained by those who have turned their attention in this direction, is good evidence of the profitableness of their culture.

For "The Friend."

Accounts of the first fruits of young disciples, when the faculties were clear and vigorous, and their love to the cause of Christ pure and fervent, produce enlivening sensations in those who succeed them. They call to mind seasons when other faithful servants of latter times, now gathered to their heavenly homes, were employed in watering the young plants and training them for the service of the best of masters. Deborah Bell just entered into the ministry, relates a little trip out from home, which she took at the request of a mother in Israel. "In this year, 1708" she says, "our ancient and worthy Friend, Eleanor Haydock, being weak, sent a messenger to me, earnestly desiring I would pay her a visit, saying, if she were able to travel she would go much farther to see me. I consulted my mother about it, *whose advice I greatly regarded in all my undertakings*, being a faithful woman, and of great experience in the work of truth, and a tender nursing mother to me, in a spiritual sense, under all my deepest exercises. She advised me to answer the Friend's request; and I undertook the journey, and in my way I dropped in to an evening meeting, sometimes kept at a Friend's house, where had a son that had taken undue liberties and left Friends, but was present in that meeting; and the power of Truth came over us in a great degree. The young man was reached and much tendered, and came to me after the meeting, trembling, and let drop many tears. I spoke to him what was then given me, with which he was much affected, *though but a few* words. I afterwards became further acquainted with him, for he heartily joined with Friends, and a great reformation was wrought in him, by that Divine power which purifies the heart, and in process of time he had a few words in meetings. He did not live many years, but I hope made a good end."

Where Christ is felt to be in the midst of children, when assembled for the solemn purpose of worship, the great object is attained. The heart of the humble, contrite ones, are refreshed and animated to serve him, and if there comes in one whom his compassion is extending, even the silent exercise of the living may be blessed to his humiliation, and the anointing of his vision to see his lost condition. The ministry of a young minister who has a low estimate of his or her offerings, may enter deeply into the heart of such, and be made a means of showing a striking contrast, between the condition of the faithful and the unfaithful one, and of turning him to the love of the truth. This is a part of the precious advantages, growing out of the union of pra-

restling for the blessing among the members
ist's church, who are kept alive in the truth.
ext day, coming to Eleanor Haydocks," she
f I was kindly received; she rejoiced much
had answered her request. I stayed with
me time, and had divers good and comfort-
eetings thereaway, and was also much edified
lped by that *good woman's conversation*,
a person of great experience, well deserving
me of a mother in Israel. After my stay
er I returned home again in peace, and spent
time in *private retirement*, in which I found
th and great comfort, and the Lord was near
my deep exercises, which were often weighty
me. In the winter of this year we had meet-
n First-day evenings, and I being young and
known in town, report of my appearing in the
ry, excited the curiosity of many people of
persuasions, who flocked into these evening
gs, where they could come without being so
observed, as in the day time. This added
to my present exercise, and I lived a life of
ity and godly fear, often fervently desiring
ord would give me wisdom, and guide me by
rn spirit, that neither in conduct nor ministry,
ht ever do or say anything that might dis-
ge, or turn any enquiring soul out of the way;
orever blessed be his name, his ear was open
r secret prayers, for in those crowded evening
ngs we were favoured with his presence, and
many comfortable times. The truth pre-
l, and often come over all, to the praise and
of God, the master of our assemblies."

life of humility and godly fear is the Chris-
duty and safety. If he occupies the station
minister, he cannot expect that what he deli-
to others will be received, unless his own life
spirit correspond with his profession, and
plify the doctrine he preaches. When any
s acknowledged in that capacity, there is an
tional responsibility incurred, not on his own
nt only, but for the sake and character of
Society. He is to be "an example to the be-
rs in word, in conversation, in charity, in spirit,
ith, in purity." He should guard against all
osed importance above his brethren on account
is station, or imagining that the Truth allows
ties to him, which it would condemn in others.
charity would warn him against indulging an
oper censorious spirit towards his brethren, and
d lead him to regard all men in that light; as a
ster, under the influence of the universal love
od, said, "Every country is my country, and
y man my brother." The more sensibly he
his own frailties and liability to err, the slower
ill be to cast off and condemn others as desti-
of good, or altogether incapable of promoting
l in their fellow professors. A just view of his
impotency, leading to the exercise of charity,
r from confounding right and wrong, prepares
to make clearer and more perfect discrimina-
because it increases his sensitiveness to evil,
his fear of offending his Lord, and losing the
erving power of his Holy Spirit.

Canine Fidelity.—We find the following state-
t in a late number of one of our city papers.

Our attention was called recently to a poor,
onsolate old dog, who for a number of months
been hanging around the steps of the Mayor's
ce, at Fifth and Chesnut streets. There is a
e of sorrow and romance connected with this old
ow, which deserves to have a place among the
ny anecdotes of canine fidelity already recorded
the honour of their race. It appears that some
e last fall a man was brought to the Mayor's
ce on some allegation or other, and his dog fol-
lowed him. The man shortly after was sent off in the prison van. The dog, it appears, was not aware of his master's removal, but remained watching the cell where he had last seen him enter. After some time he evinced great uneasiness, whining and scratching at the cell doors. For this alleged disorderly conduct he was finally ejected into the street, and there he has remained ever since, and will not be driven away. He makes his bed under the iron steps near the corner, and is waiting for the return of his master, whom nobody appears to know, and whose name has been forgotten.

"During the whole of last winter, in snow, rain and midnight's chilling frost, he kept his post; during the severest portion of the winter he was heard sometimes in the night moaning piteously. Occasionally, as he sees some one coming in the distance, he stands erect, wags his tail, and looks all impatient; but as the individual approaches, his hopes and his tail fall apace, it is not his long-looked for master, and he turns again to his corner and his sorrow. Some benevolent persons at a hotel close by, furnish him with food, and recently, since his history has become known, sympathizing friends as they pass drop him a cracker; he refuses all caresses, and will not associate with other dogs—his mission is to watch and wait for the absent stranger."

THE FRIEND.

SIXTH MONTH 14, 1856.

NEW YORK YEARLY MEETING.

Through the attention of a member of New York Yearly Meeting we have been furnished with the following brief notice of its proceedings: Should we on receiving a copy of the printed minutes find anything further of general interest we shall lay it before our readers.

It has been gratifying to learn that there are "many sound intelligent Friends" within the limits of that meeting, preserved "for the good work." These while taking counsel together and encouraging each other, were united in believing that "the time for their relief is not yet." It is greatly to be desired that the large body of its members who are opposed to the modern innovations on our doctrines and discipline, and cannot unite with its proceedings in regard to New England and Ohio Yearly Meetings, may yet be enabled to unite together in the support of sound principles and practices, and in bearing a testimony against error, in a manner consistent with the order of our Religious Society.

The Yearly Meeting convened on Sixth-day, the 30th of Fifth mo.,—the number in attendance being materially less then heretofore. A number of members and ministers, of both sexes, from Ohio, Iowa and New England being in attendance—some with minutes, and some without. Epistles were received from England, Ireland, New England, (larger body) Baltimore, North Carolina, Ohio (the meeting of which J. Binns is clerk,) and Indiana. The clerk then informed the meeting that he had on the table a paper purporting to be an Epistle from the Yearly Meeting of Philadelphia, and desired the direction of the meeting whether to read it or not. After considerable discussion, it was read;—and, after a somewhat more extended one, it was concluded to appoint a committee to take it under consideration (or as the mover subsequently stated his view, to consider whether this meeting had done its whole duty in the extension of advice to Philadelphia Yearly Meeting, in regard to its proceedings in the cases of New England and Ohio Yearly Meetings) and to report their judgment what disposition should be made of it.

Accompanying the Epistle from Dublin, was a paper stating that the meeting had come to the conclusion to receive the Epistle from Ohio, signed by J. Binns,—and with the Epistle from Ohio, signed by J. Binns, was received a paper containing an account of the "stripped and tried" condition in which they found themselves, since the separation; and asking the sympathy and aid of New York Yearly Meeting—hoping this meeting would see the way to appoint a committee to confer with one they had appointed for the purpose to meet at Adrian in the state of Michigan at a time during Sixth mo., of the present year which they named, for the purpose of setting off to them Adrian Quarterly Meeting.

On Seventh-day, the answers to the queries were considered—after which the minutes of the Meeting for Sufferings were read—by which, it appeared that in a correspondence with the same body in Ohio, advice had been tendered against their proceeding to disownments in the cases of those members there who did not unite with them. It should have been stated in its proper place that the reports from Farmington Quarterly Meeting conveyed the information that a separation had taken place within the limits of that meeting, and that at the time of penning the report, another Quarterly Meeting, purporting to be Farmington Quarterly Meeting, was in course of being held at Hartland, within the limits of that Quarter.*

Second-day—considered the subject of a proposition to revise the Book of Discipline, without entering into the measure—and after some other business of no *general* interest, in the afternoon took up the proposition from Ohio for the procuring of Adrian Quarterly Meeting, (Michigan)—after much discussion, the subject was referred to that Quarterly Meeting, from which no intelligence of their wishes on the subject had been received; requesting that Meeting to state its desires in the matter to this meeting.

Third-day—in addition to some other business, the subject of education was brought before the meeting by the Report of the Committee appointed several years since to obtain subscriptions to the amount of one hundred thousand dollars for the establishment of a Boarding school, on a liberal scale, to be called the Central School. The committee stated they had obtained subscriptions not exceeding one third that amount, and had got to the end of their labours. After considerable discussion, the committee was released, and the project abandoned. A committee was then appointed to consider the subject of education generally and to report at a future sitting of the meeting. In connection with which the report of the committee having the care of Nine Partners Boarding school property was read.—This property is leased out to a Friend who keeps a school in it on his own account, and receives those scholars who are educated on the permanent fund. The report of the committee to consider the subject connected with the Philadelphia Epistle was presented and read—it was short—merely stating, as the judgment of the committee, that this meeting has yet some more efforts to make on the subject, and recommending that it be referred to next year; which was adopted, without time for discussion of the merits of the proposition.

Fourth-day, morning,—meeting for worship.—Afternoon was devoted principally to the consideration of the subject of education, which was largely discussed—some urging the propriety of renewing the appointment of the committee to obtain sub-

* This is the third or fourth Quarter within which separations have taken place.—*Ed. of Friend.*

scriptions to the $100,000 fund; and it appeared that the women's meeting which had united in that effort was not satisfied with the action of the men's meeting in the case. After several communications between the two meetings, and after much oral recommendation, on the subject of keeping up family schools,—but more especially on that of establishing "First-day schools," for instruction in the Scriptures,—the meeting, at a late hour, came to the conclusion that the matter had been disposed of in the proper way, and directed the Quarterly Meetings to renew the efforts which were in successful operation when the last measure was adopted, (and which was then directed to be suspended,) viz.,—to obtain subscriptions and donations to a fund for educational purposes,—to be paid over to the Friend who was then appointed to receive it, and who had now a considerable amount in his hands.

Accompanying the epistle from Indiana, was a notice that, in accordance with an application from several of the Quarterly Meetings, it had been concluded to establish a new Yearly Meeting, to be called the "Western Yearly Meeting," and asking the judgment of this meeting thereon. After some time of deliberation, it was concluded to inform that meeting of our assent thereto.

Fifth-day, morning,—Essays of epistles to London, Dublin, New England, (larger body,) Baltimore, North Carolina, Ohio, (J. Binns, clerk,) and Indiana, were presented and read; after which many communications were made, many of them in allusion to the separation then about to take place. Friends were also reminded, in allusion to the much that had been said on the subject of the Scriptures and Scripture instruction, that however valuable, we did not recognize them as the chief or principal rule, but in accordance with the advice of our Divine Master, when he recommended the Jews to search them, for in them they thought they had eternal life, yet complained that they would not come unto him that they might have life.

The meeting then concluded, to meet again next year at the same time and place.

SUMMARY OF EVENTS.

EUROPE.—News from Liverpool to Fifth mo. 24th.

In the House of Lords, an interesting debate had taken place on Lord Colchester's motion, that Parliament disapproves of the conduct of the Plenipotentiaries of the Congress, held at Paris, for having abandoned, without the knowledge or sanction of Parliament, the principles inherent in all belligerent powers, of capturing enemies' goods on board neutral ships. Lord Clarendon made an able speech, defending the course of the British Plenipotentiaries in giving up a principle which it was impossible to maintain. Lord Derby strongly denounced the abandonment of this ancient privilege as not only humiliating and derogatory, but dangerous to the interests of England. After further debate, the motion was lost by a large majority. The Danish Consuls in Russian ports have been instructed to afford the necessary commercial facilities to British subjects until British Consuls can be sent to Russia. The British press continues to keep alive the excitement respecting the oppression and bad government in Italy. The new loan of £5,000,000 was readily taken, the subscriptions, it is said, amounting to forty millions. Consols are quoted at 94¼. The sales of cotton at Liverpool for the week, were 37,000 bales: the stock of American in port was large, amounting to 528,000 bales; prices were nearly unchanged. Breadstuffs had slightly declined; good Ohio flour, 36s. a 37s.; Western Canal, 30s. a 33s.

FRANCE.—Baron Hubner has presented his credentials as Minister from Austria. No resident Minister has yet been appointed from Russia, Count Orloff at present performing the duties.

PRUSSIA.—A postal convention has been signed between Prussia and the United States. Von Rochow has been sentenced to five years' imprisonment in the fortress, for his recent fatal duel with the Minister of Police.

RUSSIA.—Navigation was opened to St. Petersburg, on the 18th ult. The first English steamer, bound to Cronstadt, has been lost with all her cargo, off the Island of Odell, in the Gulf of Finland. The evacuation of the Crimea by the French was proceeding rapidly. Several Tartars had been hanged for rendering assistance to the enemies of Russia; some had also been sent into exile, and others condemned to work on the roads for life. The Circassian village of Sunech, and 6000 cattle had been taken by the Russians.

MEXICO.—The present government seems determined to assert the supremacy of the State over the Church. The Bishop of Puebla, who was one of the principals in the late insurrection, has been banished the country. He attempted to rouse a feeling in his favour, but the troops promptly escorted him on shipboard. Several priests have been arrested for preaching sedition, and one was arrested in the street, armed with a rifle. It was determined these men should be tried by the civil authorities, notwithstanding the exclusive jurisdiction claimed by the Church.

HAYTI.—A letter from Aux Cayes of the 10th ult., states that a formidable insurrection had broken out in that part of Hayti, against the Emperor Soloque. From two to three thousand insurgents were marching to Aux Cayes. According to later advices, the government had succeeded in putting down the movement.

UNITED STATES.—On the 2d inst., the President issued his official proclamation, establishing the boundary line between the United States and Mexico, as marked out by the commissioners, under the treaty of Twelfth month 30th, 1853.

Congress.—In consequence of the assembling of the Democratic Convention at Cincinnati, for the purpose of nominating candidates for the Presidency and Vice-Presidency, the National Legislature was but little in session last week, and transacted no business of moment. On the 9th inst., a bill was introduced by Senator Trumbull, having in view the restoration of peace and order in Kansas. The bill proposes to terminate all laws and supposed laws in the territory, and bring it under the territorial government of Nebraska.

The Democratic Nominations.—The Cincinnati Convention, at the seventeenth ballot, voted unanimously for James Buchanan, of Pennsylvania, as its candidate for the Presidency. John C. Breckenridge, of Kentucky, was selected, at a second ballot, as its candidate for the Vice-Presidency. The Convention enlarged the party platform, by incorporating into it the doctrine of "squatter sovereignty," the principle on which the Kansas and Nebraska bill was framed. It also reprobates all proscription, either on account of religion or place of birth. The party is also declared pledged to the acquisition and maintenance of a preponderating American influence in the Gulf of Mexico.

Kansas.—The Investigating Committee adjourned from Leavenworth to Westport on the 31st ult. They were to leave for Washington on the 10th inst. The property destroyed or carried off by the sheriff's posse at Lawrence, is valued at one hundred thousand dollars. The reports by telegraph speak of murders and outrages committed by both parties. The statements are often contradictory, leading to the conclusion that but little reliance can be placed on any of them, the facts being either exaggerated or entirely mis-stated.

Minnesota, is the model of a prosperous, peaceful, well governed territory. The Legislature has just adjourned, having disposed satisfactorily to the whole population, of all business brought before it. In reply to circulars addressed to the members, to post-masters and other persons in public positions, returns of the population have been collected. It is ascertained, with reasonable accuracy, to be 120,000, more than sufficient to justify the admission of Minnesota as a State.

New York and Pennsylvania.—In 1845, the assessed value of property in New York was $605,846,085, and the taxes $4,170,527. In 1855, the assessed value had increased to $1,402,849,564, and the taxes to $11,678,011. In 1845, the assessed value of property in Pennsylvania was $420,802,809; in 1855, it had increased to $581,-731,304. The taxes in the former year were $3,010,062; in the latter, $5,397,471. The great increase in New York is attributed principally to the action of railroads.

Philadelphia.—Mortality last week, 197. The mean temperature for the Fifth month, was 60 degrees, which is 2½° below the average of the last thirty years, and 1½° below, the Fifth month last year. The highest of the thermometer was 87° on the 24th, and the lowest, 40° on the 31st. The amount of rain that fell in the city, was 2.60 inches; at Paoli, 3.24, and at Trenton, 2.95.

New York.—Mortality last week, 337.

Miscellaneous.—*Singular Phenomenon.*—During the thunder storm on the 4th inst., the Lake suddenly rose three feet at Oswego, and as suddenly fell again. The pheuomenon was repeated several times, causing vessels to be forced rapidly from their moorings, and creating general commotion in the harbour.

The Methodist Episcopal Church, in General Conference at Indianapolis, had the subject of slavery before it several days, on a proposition to introduce in the church discipline a general rule forbidding the traffic in slaves and the holding of slaves for selfish or mercenary purposes. The Conference, after a long debate, voted down—123 to 92—as unwise to introduce this subject now.

Building in St. Louis.—The St. Louis Republican says that contracts have already been made to build two thousand houses in that city this season, and that the mania for building is only checked by the inability to procure lumber and materials for an additional number.

Large Shipment of Gold.—The ship Stephen Hart, from Australia for London, was spoken on the 14th inst. She reported having two and a half tons of gold on board, and half her crew in irons for attempted mutiny.

Water in the Mesilla Valley.—The Secretary of War has, by actual experiment, proved the entire success of artesian wells on the plains of Mesilla Valley. One of seven hundred feet deep, supplies an abundance of water.

Ohio Statistics.—The income of Ohio last year was about four and a quarter millions of dollars, and the expenditures three millions and a half. It has 800 miles of canals, 600 of navigable rivers, and 2000 miles of railroads. Its wheat crop last year was 30,000,000 bushels, and corn 80,000,000 bushels. In the year 1850, before the completion of its railway system, the State of Ohio had an aggregate amount of taxable property rated at $438,876,340, and in the year 1855, after the completion of the system, the value of the same description of property is set down at $869,877,354, very nearly double.

WANTED.

A Female Teacher is wanted for Friends' School at Crosswicks, N. J. Early application may be made to

JOEL H. MIDDLETON, Crosswicks, N. J.,
Or, SAMUEL ALLINSON, Jr., Yardville, N. J.

DIED, on the 15th ult., in this city, DEBORAH L. HAYHURST, in the 79th year of her age; a member of Western District Monthly Meeting.

——, near Moorestown, N. J., 20th of Fifth month, LINDLEY M., son of Daniel and Hannah G. Leeds, in the 16th year of his age; a member of Chester Monthly Meeting. Although he had been of an orderly and innocent life, and remarkable for his conscientious regard for truthfulness, yet he found these would not suffice on a dying hour, and during the latter part of his protracted illness, he was brought under much concern and contrition, on account of having indulged in levity and "idle words," often petitioning earnestly for forgiveness and strength to overcome, saying, "I want to know my sins forgiven, and my entire sanctification effected." He spent much time in secret prayer, and though he said, he had to *wait long* for an answer, yet, through the mercy of the Redeemer in whom he trusted, he was finally enabled to say, "He has given me the victory; my sins are all forgiven; I have not an idle thought; I have sweet peace." Near his close, though suffering much from difficulty of breathing, he imparted much advice and counsel to those around him, and after addressing his younger brother and sister, his mind appeared drawn forth toward his *absent* friends, and he said, "*All* my dear young friends, give up your hearts to the Lord; O! give your hearts to the Lord; now in your youth, while health and strength are afforded you, make the Lord your friend, and he will *be* your friend in time of need, and with more of like tenor, and his surviving friends have the consoling belief, he is now an inhabitant of the "blessed mansion" he so clearly saw, prepared for him.

——, 21st of Fifth month, 1856, ANN, wife of Thomas Wickersham, in the 71st year of her age; a much esteemed elder and member of Middleton Monthly Meeting, Columbiana county, Ohio; a firm believer in the doctrines of our religious Society, and opposed to any innovation on them. She was favoured to bear her sufferings with patience and resignation to the Divine will, saying she had examined the state of her mind as closely as she was capable, and saw nothing in her way. To another time she observed that she was not able to say much, but her mind felt very peaceful. She also expressed a concern for the young people that they might be preserved from the evils that are in the world. The recollection of her consistent course of christian faithfulness, is comforting to her surviving relations and friends, who feel a lively hope that her spirit is, through the mercy of her Redeemer, admitted into the realms of everlasting rest and peace.

THE FRIEND.

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stage to any part of Pennsylvania, for three hs if paid in advance, three and a quarter cents; y part of the United States, for three months, if in advance, six and a-half cents.

For "The Friend."

Mammoth Steamship.

We have on a former occasion furnished our ers with some account of the extraordinary a vessel, now building on the Thames; but the ving, which is extracted from the Quarterly ew, will give them a much more correct idea of normous dimensions, and unparalleled structure accommodations.]

he voyager up and down the Thames has no- with astonishment, during the last eighteen hs, the slow growth of a huge structure on the ern extremity of the Isle of Dogs. At first, a normous poles alone cut the sky-line, and ar- d his attention; then vast plates of iron reared selves edgeways, at great distances apart; and onths elapsed, a wall of metal slowly arose een him and the horizon. The sooty engineer, e leans over the bulwark of Bridegroom No. 2, h questioned respecting it, tells you it is "the Ship"—he knows no more. If, moved by cu- y, the voyager hails a boat and rows ashore, sturdy oarsman can only tell you it is "the Ship." If you question Jack, whom you see ng along the road laden with a green parrot a bundle of yams, as to what they are doing, he will eye the huge mass for a moment, and y with a vacant negative. Even those who are med of its purpose, doubt and argue respect- t. "Look 'ee here," said an old salt to us, point- with his pipe to the stem and the stern of the , which lie parallel with the river, "here 's her and here 's her stem, and here 's the water; how they are going to launch her I can't figure ays."

he great ship, or "Great Eastern," as she is etimes called, projected by the eminent engineer, uel, the father of Transatlantic Steam Naviga- , although building in the midst of the largest ction of seafaring people in the world, stands a der and a puzzle to them all. And indeed, the ment you are inside the works of Scott, Russell, o. at Millwall, you feel the reason of the strange with which the maritime population view the ster which is slowly growing up, and overshadow- not only the ship-yard itself, but the portion of new town immediately in its neighbourhood. ere are the merry ship-carpenters, caulking y with monotonous, dead-sounding blows? ere are the artisans chipping with their adzes, ing up one after another huge ribs, and laying the massive keel? Where are the bright augers gleaming in the sun, as sturdy arms work out the boltholes? None of these old accustomed sights and sounds of ship-building are to be found; but in their place we see the arm of steam, mightier than that of Thor, welding some iron shaft big as "the mast of some huge admiral," or punching inch-plates of iron as quickly and as noiselessly as a lady punches card-board for a fancy-fair ornament. Steel, urged by the same potent master, is seen showing its mastery over iron as the huge lathes revolve, or the planing-machine pursues steadily its resistless course, whilst, in place of the shavings of the carpenter, long ringlets of dull gray metal cumber the ground. The ship-carpenter is transmuted into a brawny smith, and the civil engineer takes the place of the marine architect. A closer inspection of this Leviathan vessel shows us how completely the employment of a new material has necessitated new ideas with respect to construction. She runs along, or rather will—for she is not yet quite up in frame—some seven hundred feet; those portions of her yet unfinished at stem and stern show her partitions or bulkheads running nearly sixty feet in height, and standing just sixty feet apart. If we examine the outer walls of these huge partitions, we see at once that the ship has no ribs springing from a keel or back bone—none of the ordinary framework by which her bulging sides are maintained in their places; but, on closer inspection, it is found that she has a system of ribs or webs, longitudinal instead of transverse, running from stem to stern of the ship, up to eight feet above her deep water line; and riveted on each side of these thirty-two webs or ribs, which are again subdivided at convenient lengths, are plates of iron three-fourths of an inch in thickness, forming a double skin to the ship, or a dermis and epidermis. Thus her framework forms a system of cells, which, like the Menai tube, combines the minimum of weight with the maximum of strength. A glance at the transverse midship section will show at once this portion of her structure. Hitherto it has been the practice to build iron ships in exactly the same manner as regards framework as wooden ones; that is, the strength of the sides has been made gradually to lighten towards the deck, which, being of wood, can offer but slight resisting power. Thus iron ships of the old method of construction are peculiarly liable to break their backs upon the application of force, either to their two ends or to the centre of their keels, just, in short, as a tube would be easily broken, one side of which was made much stronger than the other. The "Birkenhead" iron troop-ship was a melancholy instance of this unscientific method of construction; for it will be remembered that immediately she struck, her wooden deck doubled up and snapped in two, as a stick would snap across the knee, whilst stem and stern reared for a moment high in the air, and then went down like stones into the deep.

As you stand watching the process of building up this double skin, or framework of the ship, the question immediately strikes the mind, how are these unyielding plates of inch iron made to accommodate themselves to her lines, which are seen to run as finely fore and aft as those of a Thames wager-boat? How are the innumerable curves which die away into each other, to be produced by any aggregation of rectilinear pieces of flat boiler plate? In ordinary wooden ships, the planking, by its elasticity, allows itself to be modelled to the ribs; but here there are no ribs, in the true sense of the word, and the form of the vessel must depend upon the inclination given to each separate piece of iron before the fastening process is commenced. And such, in fact, is the case. Every individual plate, before being fixed in its proper position, was the subject of a separate study to the engineer. Of the ten thousand, or thereabout, that compose the framework of the ship, only a few situated in the midship section are alike either in size or in curve. For each a model in wood, or "template," as it is technically called, had originally to be made, and by these patterns the plates were cut into their required shapes by the huge steam shears, in exactly the same manner as a tailor cuts out the various portions of a garment. The "list," or inclination to be given to each plate, is the next process to be gone through; and this is produced by passing it through a system of rollers, which can be so reversed in their action, and so adjusted, as to give it any required curve. The "template," studded with holes around its margin, is then fitted to it, and a boy with a stick dipped in white lead marks through them the places upon the iron where the rivet-holes are to be punched; when this last process is completed, the plate is lettered with two or three separate letters, indicating the precise place it has to take in the ship. Thus the hull is first carefully thought out in detail, and is then regularly and mechanically put together, in much the same way as a tessellated pavement.

The process of fastening the plates affords another curious contrast to the old method of bolting employed by the ship-carpenters. The holes in the plates to be held together being brought in exact apposition, bolts at a white heat are one by one introduced, and firmly riveted whilst in that condition by a group of three men, one the upholder, who holds the bolt in its position by placing a hammer against its head on the inside of the ship, whilst two sturdy Vulcans, with alternate blows, produce the rivet-head on the other. The bolts contract in cooling, and draw the plates together with the force of a vice, and hold them so forever afterwards. The rapidity with which this process is performed strikes the spectator with astonishment. A set of three men, and a boy to shovel the hot bolts out of the furnace, will in the course of a day close up four hundred rivets; and speed in the process is requisite, when we remember that before the ship can swim three millions of them must be made secure.

If we clamber up the ladders which lead to her deck, some 60 feet above the ground, we perceive that her interior presents fully as strange a contrast to other vessels as the construction of her hull does. Ten perfectly water-tight bulkheads, placed 60 feet apart, having no openings whatever lower than the second deck, divide the ship transversely; whilst two longitudinal walls of iron, 36 feet apart, traverse 350 feet of the length of the ship. Thus the interior is divided, like the sides, into a system of

cells or boxes. Besides these main divisions, there are a great number of sub-compartments beneath the lowest deck, devoted to the boiler-rooms, engine-rooms, coal, and cargo, &c.; whilst some 40 or 50 feet of her stem and stern are rendered almost as rigid as so much solid iron by being divided by iron decks from bulwark to keel. Her upper deck is double, and is also composed of a system of cells formed by plates and angle irons. By the multiplication of rectilinear compartments, the ship is made almost as strong as if she were of solid iron, whilst, by the same system of construction, she is rendered as light and as indestructible, comparatively speaking, as a piece of bamboo. There is a separate principle of life in every distinct portion, and she could not well be destroyed even if broken into two or three pieces, since the fragments, like those of a divided worm, would be able to sustain an independent existence.

A better idea perhaps of the interior of the ship can be gained at the present moment than when she has progressed farther towards completion. As you traverse her mighty deck, flush from stem to stern, the great compartments made by the transverse and longitudinal bulkheads, or parti-walls of iron, appear in the shape of a series of parallelograms, 60 feet in length by 36 in width; numerous doors in the walls of these yawning openings at once reveal that it is here that the hotels of the steamship will be located. If we were to take the row of houses belonging to Mivart's and drop them down one gulf, take "Farrance's" and drop it down the second, take Morley's at Charing Cross and fit it into a third, and adjust the Great Western Hotel at Paddington and the Great Northern at King's Cross into apertures four and five, we should get some faint idea of the nature of the accommodation "The Great Eastern" will afford. We speak of dropping hotels down these holes, because the separate compartments will be as distinct from each other as so many different houses; each will have its splendid saloons, upper and lower, of 60 feet in length; its bed-rooms or cabins, its kitchen and its bar; and the passengers will no more be able to walk from the one to the other than the inhabitants of one house in Westbourne Terrace could communicate through the parti-walls with their next-door neighbours. The only process by which visiting can be carried on will be by means of the upper deck or main thoroughfare of the ship. Nor are we using figures of speech when we compare the space which is contained in the new ship to the united accommodation afforded by several of the largest hotels in London. She is destined to carry 800 first-class, 2000 second-class, and 1200 third-class passengers, independently of the ship's complement, making a total of 4000 guests. A reference to the longitudinal and transverse sections will explain her internal economy more readily than words. The series of saloons, together with the sleeping apartments, extending over 350 feet, are located in the middle instead of "aft," according to the usual arrangement. The advantage of this disposition of the hotel department must be evident to all those who have been to sea and know the advantage of a snug berth as near as possible to the centre of the ship, where its transverse and longitudinal axes meet, and where of course there is no motion at all. It will be observed that the passengers are placed immediately above the boilers and engines; but the latter are completely shut off from the living freight by a strongly-arched roof of iron, above which, and below the lowest iron deck, the coals will be stowed, and will prevent all sound and vibration from penetrating to the inhabitants in the upper stories. As the engines and boiler rooms are separated from each other by bulkheads, in exactly the same manner as the saloons, a peculiar arrangement has been made to connect their machinery without interfering with their water-tight character. Two tunnels, of a sufficient size to give free passage to the engineers, are constructed fore and aft in the centre of the coal bunkers, through all the great iron parti-walls. By this arrangement the steam and water-pipes which give life and motion to the ship will be enabled to traverse her great divisions, just as the aorta traverses in its sheath the human diaphragm.

Let us return, however, for a few moments to the deck, in order to give the reader a clear idea of the magnitude of the structure under our feet. The exact dimensions "over all" are 692 feet. There are few persons who will thoroughly comprehend the capacity of these figures. Neither Grosvenor nor Belgrave Square could take the "Great Eastern" in; Berkeley Square would barely admit her in its long dimension, and when rigged, not at all, for her mizenboom would project some little way up Davies Street, whilst her bowsprit, if she had one, would hang a long way over the Marquis of Lansdowne's garden. In short, she is the eighth of a mile in length, and her passengers will never be able to complain of being "cooped up," as four turns up and down her deck will afford them a mile's walk. Her width is equally astonishing. From side to side of her hull she measures 83 feet, the width of Pall Mall; but across the paddle-boxes her breadth is 114 feet,—that is, she could just steam up Portland Place scraping with her paddles the houses on either side. With the exception of the sky-lights and openings for ventilating the lower saloons, her deck is flush fore and aft. However splendid this promenade might appear with respect to those of other ships, we question if it is at all too large for the moving town to whose use it is dedicated. Room must be found for the holiday strolling of between three and four thousand persons, whilst she is careering through the heated atmosphere of the tropics, and not merely for a few score blue-nosed gentlemen, such as use the deck of the transatlantic steamers for a severe exercising ground.

(To be continued.)

For "The Friend."

The Refiner's Fire.

Many and various are the trials and afflictions through which we are permitted to pass, in order that we may be brought to a sense of our responsibility and dependence—of our many mercies and favours—and into a feeling of gratitude for the goodness, long-suffering and forbearance of our merciful Creator, who hath created us for the purpose of his own glory, and preserved us through life.

It is no evidence that we are forgotten or forsaken, when we are cast into the furnace of affliction; but rather a token of divine love and regard, for "whom the Lord loveth, he chasteneth and scourgeth every son whom he receiveth." He will have a tried and afflicted people to serve him, and bring glory to his name, which shall be exalted among the Gentiles.

As it is written, "Zion *shall* be redeemed with judgment, and her converts with righteousness;" and the Lord *is* purifying his church; is teaching his people, whereupon alone they must build, in order that their faith may endure the test by which it and every man's work shall be tried. Our foundations are being tried, and nothing will be able to stand, but the immutable Truth resting on the Rock of ages; upon which the church of Christ ever has, and *will ever* continue to be built.

The fire which is in Zion, and the furnace which is in Jerusalem, shall try every profession, and every work, of whatsoever sort it may be. only the earth, but the heavens also shall be shak but "they that trust in the Lord, shall be Mount Zion, which *cannot* be removed."

If we are honest with ourselves, we *shall* brought to the humbling acknowledgment, that all, like wandering sheep, have gone astray fr the fold of unity and peace, into the wildern where many have remained, separated from heavenly Shepherd, by the wiles of our comm enemy, who is unwearied in his endeavours to us away from "the still small voice" of the Sp of Truth, which teacheth as never man taught.

Instead of cleaving unto the king and captain our salvation, very many have left the narrow p of self-denial, to follow the reasonings of their wills, and the teachings of fallible men, to denial of Him whom we profess as our leader Head; and thus we have made unto ourselves l many, and gods many. Some saying, I am Paul, and some, I am of Apollos; thus giving dence that while professing the unity and faith the gospel, we are yet carnal, judging, and be led by the sight of the eye, and the hearing of ear, and not serving Him who is invisible.

And now that our beloved Society has b made to suffer for its departure from the hid path and direction of pure wisdom, it is to be ho that the members may learn to apply their he unto Him who searcheth us, and trieth our re not leaning upon "man, whose breath is in nostril;" but trusting in the mighty God of Ja who alone is able to raise up, of these stony he of ours, children unto Abraham, and to turn hearts of the people, as a man turneth the wa course in his field. Then, and not till then, shall become the people we were designed to be, even friends and followers of Christ, the Saviour of world.

For "The Friend."

Proverbs.

An honest man hath special need of charity prudence.

Kind *encouragement* in good, cutteth at the r of evil.

An ill example strengtheneth the hands of wicked.

Zeal without judgment is an evil, though it zeal unto good.

Society is a chain of obligations, and its li must support each other.

A wise man heedeth all things, and in his eyes is a fool.

A man of a haughty spirit is daily adding his enemies.

A man of a base mind daily subtracteth from friends.

If truth must be sacrificed to unity, then fa fulness were folly.

If man must be obeyed *before* God, the mar have bled in vain.

Honest men stand *firm* for the principles of ligion.

A violent sectarian spirit is a sign of relig declension.

It is not knowledge, but love, that distinguis saints from sinners.

The wisdom of a man lies not in satirizing vices of others, but in correcting his own.

Not to aim at great things, is the way to h common comforts in plenty.

Whosoever thinks himself wise enough, or vi ous enough, is in a fair way never to be either.

True christian love is of an enlarged, dis rested nature; it loves *all* who love the Lord J in sincerity.

rty spirit is confined within the limits of sect, hristian love oversteps the narrow boundary, can recognize a brother in each humble be-, who *practically* exemplifies the holy doc- of the gospel.

hen we love our own party *exclusively* or per- of our own peculiar train of thinking, we love *ideas* in them. We see our own image, and re it.

t when we love those who differ from us in ssentials, *because* we discover in them the lity, meekness, purity, patience and benevo- of the Redeemer, *then* our love is truly dian. It is Christ in them whom we love.

we believe that in a future state, all the party actions by which we are known one from an- here, will be obliterated, we may reasonably that those who are best prepared for it, are inclined to regard mankind as one family; on the contrary, that those who, in support of several parties, employ themselves in devising xecuting schemes by which the peace and har- y of the church and the world are laid waste, *not* in the way of being either prepared them-s, or instrumental in preparing others for future edness.

The Exodus of the Tartars.

correspondent of a London paper, writing from stopol, under date of Fifth month, 2d, 1856, ;—Of all the painful and pitiable sights which been presented to me in the course of the war h is past, there was not one which was so affect- is that of the Tartar Exodus, and their flight f the Crimea. Whether they were animated, ey say, by the dread of their Russian task- ters, or by their desire to ameliorate their con- n, the motive must be powerful which can drive ole race from their homes. They leave those eful and beautiful valleys for ever, and flock into aklava with all their goods, in the hope of obtain- the means of escape from their cruel oppressors. n Thursday, the whole population in the valleys ide the Russian lines began their mournful pro- ion. They left their homes silently. The old , women, and children were placed on the ara- above the pile of cushions which seem to con- te all their household furniture. Many of them d bitterly. Several of these poor pilgrims were xhausted from illness or old age, that there was e chance of their ever seeing the land they seek gain. Each araba was drawn by two small ocks or oxen, led by the head of the family; the st children kept by his side or followed on foot. he women, closely veiled, in spite of their grief, ked round with wonder at the marvels which aklava presented, and were for a time beguiled n thoughts of their abandoned dwellings in Bionk komia, Varnutka, Baidar, Upu, Ozenbash, or blin; but as the sea opened upon them, and they nd themselves among strangers, the sense of their ition came back to them with redoubled force, l they seemed lost in despair. The procession, ich I saw, was about a mile in length, and was med of arabas in single file as close to each other they could pack,

They are a docile, kind-hearted, gentle race, and much superior in appearance to the Tartars I r at Kertch and Eupatoria. They have all fine th and eyes. Many of the men are very well king, and the old men are exceedingly dignified aspect, and possess great native ease and good eeding. The young women possess graceful forms, d are believed to be very pretty, but they are not en seen unveiled, and the old women do not dis- y the least traces of beauty. I have never seen y where children more lively and handsome in the face than some who were among the emigrants yesterday.

As I was riding through the streets, some Russian officers passed, and gave signs of dissatisfaction at the proceedings of the Tartars, which were very evident in their faces. The latter were very abject in their bows as their masters passed them. And this is the end of one of the conquering races of the world! Whether the Tartars deserved their fate, or have been treated badly by fortune, one cannot but feel pity for them if they are punished for the crimes of their ancestors. They came into the Crimea conquerors, and they leave it as exiles.

It is said that they are going to colonize the Dobrudscha, or to settle at Rustchuk and Kostendji. The first named place is but a pestiferous *marais;* it is a grave to those who visit, and I sincerely trust that these poor Tartars, in whom we ought to take great interest—for we have brought upon them this aggravation of the evils of their position—will not be doomed to such misery and certain death as they will find in the Dobrudscha. The number of families ready to emigrate is stated to be 1500.

Richness of Russia.—Few persons in this country have any just or definite idea of the immense wealth and resources of Russia.—Even the extent and value of her fisheries are not properly estimated. It is stated that 500,000 individuals are employed about them, in the Lower Wolga and Northern Caspian. The sea coast fisheries in the Black Sea, Sea of Azoff, the Baltic and White Sea, are great and productive. All her noble rivers everywhere abound with fish, and, owing to the numerous fasts in the Greek Church, the consumption of fish in Russia is very great.

There are in the Russian empire 542,177,248 acres of land in forests. These are of immense value, and as communications are opened up throughout the country, they will become still more valuable. There has been immense wastage in times past, but of late years the government has appointed special officers to look after them, to preserve them from unnecessary destruction. Russia is one of the best wooded countries in the world. The quantity of timber yearly consumed must be immense, when we recollect that nearly all the houses throughout the Russian empire are built of wood.

The number of horses in Russia exceeds by 7,000,000 the total numbers in France, Austria Prussia, the United States and the United Kingdom together; about 14,000,000. The value of the whole must be very great. Saddle horses sell from 300 to 1000 silver rubles each; and with the exception of the numbers that roam the Eastern provinces, say 4,000,000—a peculiar and hardy and valuable breed—the Russian horses are of an excellent quality. Their cavalry horses are equal to the English, and superior to any other in Europe. The number in Russia present to our view a force equal to 129,000,000 effective men. Taking them at half the average value (£32 10s.) of horses in the United Kingdom, or £16 6s. each, the total value will be $354,750,000.

The total number of cattle in the Russian empire exceeds by nearly 6,000,000 the total number in France, Austria and Prussia (24,823,384,) and their value is also very great. At half the average value of those in the United Kingdom, the amount at £7 each, will be £217,000,000.

Minerals of the most valuable and useful kinds abound in Russia. Salt is found in various places; but there is a district of country on her southern frontier, extending nearly in a like parallel with the northern coast of the Sea of Aral and the Caspian, and to the north of the line mentioned, between both, where salt is found of the finest quality in such abundance that it is sufficient to supply the whole world for millions of years! Immense beds of sulphur have lately been discovered about Saccamara, on the banks of the Wolga; and vast gold fields, richer than those in California and Australia, have lately been discovered around the sources of the Lena. Silver is most abundant at Nartshinsk, on the Chinese boundary. There is good reason to believe that all Siberia abounds with the precious metals. Very large fields of gold have been found in various parts of Russia, especially in the iron districts. To the westward of the Ural Mountains and the Don, in the government of Ekaterinosly, a vast field of the very finest of anthracite coal has been found, and is now working to a great extent. The gold produced in the Ural mountains was, in 1851, £3,500,000. Sometimes it is much more and nearly double. Beside gold and silver, Russia has a vast extent of iron mines, yielding that metal of the very finest quality. There are also large mines of platina, copper, lead and zinc.—*D. News.*

For "The Friend."

William Dewsbury.

(Continued from page 310.)

With regard to the beginning of his ministerial labours, William Dewsbury says, "I waited in the counsel of my God, in the calling where I was placed, until the year 1652. In the Eighth month, of this year, the word of the Lord came unto me, saying, 'The leaders of my people cause them to err, in drawing them from the light in their consciences, the anointing within, which the Father hath sent to be their teacher, and which would lead them into all truth, to seek the kingdom of God in observations, where it is not to be found. So my people perish for want of bread. Freely thou hast received, freely give and minister. What I have made known unto thee in secret, declare thou openly.' Which word constrained me by the power of it, to leave my wife and children, and to run to and fro to declare to souls, where their teacher is, the light in their consciences; of which the Lord hath given to every one a measure to profit withal, for the exercise of the conscience towards God and man. Waiting in the light for the power of Christ, he would lead them up to the living fountain of waters, where their souls would find refreshment in the presence of the Lord, and their bread would be sure and their water never fail—as the Lord has made manifest to my soul."

When W. Dewsbury was directed to delay entering upon the work of the ministry until 1652, the reason assigned was, that at that time there would be *a greater hungering and thirsting in the hearts of the people after the Lord.* That this was the case may be in part concluded from the fact, of the great success which attended the ministry of George Fox and other Friends, who had begun sometime previous to that date, as ministers of the Gospel, to exercise their several gifts. As early as 1647, the doctrines of Friends began to be spread through Leicestershire, George Fox's native country, and by the year 1648, through Warwickshire, Nottinghamshire, Derbyshire, and the adjacent counties; in Yorkshire in 1651, the date of his and W. Dewsbury's first interview; in Lancashire and Westmoreland in 1652; in Cumberland, Northumberland &c., in 1653; and in London and most parts of the united kingdom, in 1654. John Whiting, in reference to the city of London, at the date last mentioned, which was the first year that James Naylor and others visited it, says, "There was much running to and fro, and an increase of knowledge, and a *thirsting in many thousands, for the breaking forth of the day of salvation, and fulfilling of the promises.*"

There must have been great longing in thousands of the people, after the life and power of religion, and consequently a preparation to receive the testimony of these baptising ministers of the gospel, that the truth should have spread over the country, and such a multitude be gathered to the same holy standard of righteousness and purity in the course of seven years, more than a year of which George Fox was in Derby and Carlisle prisons. It was a day of great consolation to those whose souls were panting for the water of life; and when persecution began, it proved their faith and allegiance, and many were kept faithful towards the Lord. Those who would not endure the storm were carried back into the world; and those whom suffering could not shake from the foundation, were more and more refined as gold in the furnace, and became more firmly established in the Truth.

It is uncertain whether Wm. Dewsbury settled at Wakefield as early as 1652, or continued a few years after his marriage at Allerthorpe; but as Brigham and Frodingham are neighbouring villages to the latter place, it would seem from the following statement probable he still continued there. Thomas Thompson, one of his first converts, relates this circumstance. "Now it came to pass about the Sixth or Seventh month, of the year 1652, we heard of a people raised up at or about Malton, who were called Quakers, which was the first time I heard of that name being given to any people. They were by most persons spoken against, but when I strictly inquired what they had to lay to their charge, that might give cause for such aspersions as were thrown out upon them, I met with none that could justly accuse them of any crime. They said they were fantastical and conceited, and burnt their lace and ribbons, and other superfluous things, which they used formerly to wear, and that they fell into strange fits of quaking and trembling. But these reports increased my desire to see, and be acquainted with some of them; and in the Eighth month, of the aforesaid year, I heard that the Quakers were come to Bridlington, whereat I greatly rejoiced in my spirit, hoping I should get some opportunity to see them. This was that faithful labourer and minister of the gospel, William Dewsbury, who then was ordered into these parts; and on Fifth-day following I heard they were come to Frodingham. Being on my master's work at Brigham, I could not go in the day, but determined to go in the night, and would gladly have some of my acquaintance to go with me; but the night being very dark, none would go, so I went alone. Coming into the room where William was, I found him writing, and the rest of his company sitting in silence, seeming to be much retired in mind, and fixed towards God. Their *countenances being grave and solid*, preached unto me, and confirmed what I had before believed, that they were the people of the Lord. After a little while, William ceased writing, and many of the town's people coming in, he began, in the power and wisdom of God, to declare the Truth. And oh! how was my soul refreshed, and the witness of God reached in my heart! I cannot express it with pen. I had never heard nor felt the like before; for he spake as one having authority and not as the scribes; so that if all the world had said, 'nay,' I could have given my testimony, that it was the everlasting truth of God."

This Friend soon became a minister of the same word. "In the same month," he says, "my mouth was livingly opened to declare the name of the Lord, and preach repentance to the people; and the work of the Lord prospered in the hands of his faithful servants. I knew *a bridle to my tongue*, and was greatly afraid lest I should offend the Lord, in thought, word, or deed. The word of the Lord was in me, 'Thou shalt not do thy own works, nor think thy own thoughts, nor speak thy own words in this, my holy day.' Though I suffered and went through many great exercises, yet the Lord bore up my spirit, and carried me on, while I abode faithful to Him, to the praise of his own name. But through reasonings, and looking too much at my own inabilities and unfitness for so weighty a work, the enemy sometimes prevailed to keep me in disobedience and cast down my mind so low, that my growth was thereby hindered for a time. Yet did the Lord in his endless love to my poor soul, renew his visitations, and my mouth was often opened in the congregations of his people, to praise his worthy name."

W. Dewsbury's first journey beyond this vicinity appears to have been in the latter months of the year 1652, when he travelled into Westmoreland, Cumberland, and Lancashire; and shared the common lot of other Friends in those days, who were subjected to great sufferings for the truth's sake. Early after G. Fox's release from Carlisle jail, where he had been shamefully treated, he mentions going to Thomas Bewley's, where a Baptist preacher was convinced. Robert Widders and he went to Coldbrook steeple house, where the people fell upon them, took the Baptist's sword from him, beat him sorely, and almost killed Robert Widders. William Dewsbury also went to another steeple house, near by, and the people beat him so as almost to kill him. This journey appears to have extended into the year 1653 about which time, George Whitehead tells us, that at Sedberg in Yorkshire, as William Dewsbury was publishing the truth at the market-cross and warning the people to turn from the evil of their ways to the grace of God, the light of Christ in their consciences, some rude persons endeavoured with violence to push him down. And setting their backs against the high stone cross, not aware, probably, of its tottering condition, with their hands against him, the cross gave way, and in its fall broke in pieces. G. Whitehead was then about sixteen years of age, having been convinced of Friend's doctrines about a year before; and he relates this occurrence, noticed at the time as a remarkable instance of the special providence of God attending W. Dewsbury in his labours; for notwithstanding the multitude of people collected to hear him, not one was killed or even injured by the accident.

The numbers who attached themselves to the new Society, being rapidly on the increase, it appears from the tenor of W. Dewsbury's early epistles, that circumstances soon arose among the first converts, which proved the necessity of some kind of discipline for the mutual help of the members, for the preservation of society and good order in the churches, and for the establishment of meetings, as the truth spread over new districts. An epistle written by W. Dewsbury, in 1653, contains perhaps the first outline on record of an attempt at a system of religious discipline among Friends. It showed some analogy to that which was several years afterwards introduced by George Fox, in a form much amplified, and which has continued in operation in the Society to the present day. This epistle, still extant, was evidently sent to George Fox, and received his signature, after that of W. Dewsbury, and is endorsed in G. Fox's handwriting, "William Dewsbury to Friends."

(To be continued.)

Clay on Slavery in the Territories.— We take an extract from a speech of H. Clay, delivered so late as 1850, which forcibly argues that slavery is not extended to the Territories of the United States by the constitution, and cannot therefore be legally introduced in such territories.

"In my opinion, therefore, the supposition the Constitution of the United States carries sla into California, supposing her not to be a Stat an assumption totally unwarranted by the cons tion. Why, if the constitution gave the privel it would be incompetent for California to adopt provision which she has in her constitution. Constitution of the United States, being supreme State could pass an enactment in contraventio the constitution. My rules of interpreting the C stitution of the United States are the good old r of '98, '99. I have never in my life deviated f those rules; and what are they? The constitu is an aggregate of ceded powers. No powe granted except when it is expressly delegate when it is necessary and proper to carry it effect as a delegated power; and if in any inst the power to carry slaves into the territories is p ranteed to you by the constitution, or is an incid necessary to the carrying out of any other po that is delegated in the constitution, I have unable to perceive it amidst all the vicissitude public life and amidst all the changes and turn party. I never in my life have deviated from t great fundamental, and I think indisputably principles, of interpreting the Constitution of United States. Take these principles to be t and where is the power? Can any body poi out to me? What gives you a right to carry slaves to California? Where is the delegated po to which it attaches as necessary implication? is nowhere to be found. You must resort to s such general principle as the federalists did in early history of this country, when they conten for the doctrine of general welfare. But you not put your finger upon any part of the const tion which conveys the right or the power to e slaves from one of the States of the Union to territory of the United States. Mr. President, will remark that I am expressing an opinion u the power, the constitutional right. I do not go the question of how the powers of Government to be exercised or applied in the course of adm istration. That is a distinct question. I am a ing the question of constitutional power. Nor, can I admit for a single moment, that there is separate or distinct right upon the part of State individual members of the State, or any portio the people of the United States to carry slaves the Territories, under the idea that those Territo are held in common between the Several Stat —*News.*

For "The Friend

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned m bers of the Yearly Meeting of Philadelphia.

ROWLAND ELLIS.

(Continued from page 317.)

Rowland Ellis was a man of note in the ne bourhood in which he resided, and had a con tent estate. In the year 1686, the subject of a moval to Pennsylvania, pressing on his mind, concluded to visit the Province, and make s arrangements as might be best for the accommo tion of his family, when the time should fully c for transporting them there. On the 16th of Eighth month, 1686, he took passage at Milfo Haven in a Bristol ship, bound for Pennsylva by the southern route, then a favourite one. took his eldest son Rowland with him, and al one hundred of his neighbours, accompanied th The passage was a very long one, in which m of the passengers died from hunger, and oth soon after their arrival, from the effects of the vations they had endured. Some who long

, never recovered their usual strength. The nt of suffering and death would doubtless have even greater, if the vessel had not touched at adoes, where it remained nearly six weeks. the kind entertainment of Friends and some s did much to recruit such as were not too much usted. They were twenty-four weeks in reach- heir port, and arriving about the beginning of nd month, 1687. On reaching Philadelphia, ho were able, hasted to their respective settle- s, and Rowland Ellis among them. He staid t nine months, "in which time," it is said, "he laid a foundation towards such improvements ere necessary to accommodate the family he ded to bring over." Leaving his son with his rnal uncle, John Humphrey, a valuable Friend, n the spring of 1688, returned to his own try. From what took place after his return, it ident that he made a purchase of part of the nouth tract, the original settlers of which being ly tradesmen, and not able profitably to farm, left it, and removed into Philadelphia.

e found that some of his property had been d for distraints during his absence, but this g no new feature of suffering, was not difficult ear. His way was not yet clear to remove to newly obtained possessions, and he awaited the with patience and hope. A gift in the minis- of the gospel had been bestowed upon him, and ough his labours in that line were not as fre- t as some, yet being sound and lively, they e to the edification of the churches.

great trial awaiting him, one of his daughters, otless Ann the heiress, married the priest of the sh at Dologelly. We know not what circum- ces had occurred to bring about an acquaint- ship between them, but we must suppose the ng woman had never submitted to the restrain- influence of true religion, when she thus openly emned the principles and admonitions of her ly parents. The troubles and trials she brought n those parents, whom she must have both loved reverenced, although little thought of, when in enjoyment of gratified affection, would doubt- be present to her mind, bringing deep bitter- s in seasons of sorrow and sickness. In the r 1696, Hugh Roberts visited Wales from Penn- ania, on religious service. He, during his visit re, doubtless, at the desire of his valuable friend, father, called twice to see this strayed rebel- s child and her husband.

n the year 1697, Rowland Ellis came to Penn- ania with his remaining family, and settled at mouth. Soon after his arrival, William Ellis, inister from England, paid a religious visit in erica. With this Friend, Rowland Ellis had p religious fellowship, and after his return to his ive country, Rowland wrote him the following er. It shows the anxious desire of a father, ting for the well-being of a disobedient yet still l-beloved child.

"The 28th of the First mo., 1699.

"My much esteemed Friend, William Ellis:— these lines come to thy hands, thou mayst un- rstand what often hath been in my mind to tell e, that if ever it come before thee to visit Friends Wales, I desire this kindness of thee, partly for y name's sake, but rather upon Truth's account, en at Dologelly meeting, in Merionethshire, in rth Wales, to inquire for my daughter, if she be en alive, and for her husband, who is a priest. thou findest thyself free, and anything inclined ereto, knock at his door, and see whether she is ite dead, or slumbering among the dead. I do lieve a living invitation may call home a strayed eep, though gone far into the wilderness, and there, it may be, fast entangled in briars, and bound up in strong chains. If there is any breath left in her, she may answer, though in a land of darkness, and under the shadow of death. The good Shepherd takes great pains to unloose the lost sheep from their bonds and entanglements, and David-like, killing the lion, and delivering the lamb out of his mouth, to bring the same to their right mind, to know the Shepherd's tents. Well, my friend! I believe some have done things of this nature; and who can tell, if it come before thee, but thou mayst, through the power of God, be instrumental to open their eyes; they both are very kind to Friends. Our friend, Hugh Roberts, hath twice visited them, they being sick; her husband took it very kindly. So, with my dear love unto thee, I remain thy friend,

ROWLAND ELLIS."

Being a man of good natural ability, a sufficient education, and comfortable estate, his neighbours soon brought him into public life. In 1700, he was elected to represent Philadelphia county in the Assembly of the Province, a service for which he was well qualified. He probably did not, although willing to fulfil his social and political duty towards his fellow-citizens, much relish this appointment, yet he submitted to it for a few years. It is said that his service in the State was considerable, and it is probable that other offices were placed upon him.

We have abundant evidence on the minutes of the different meetings to which he belonged, that he was much used, and was very serviceable in the church. His public labours were not allowed to interfere with his domestic duties. He was earnestly concerned for the proper education of his children, and sought by timely instruction, and righteous restraint, to inculcate the principles of Truth, and to repress the practice of error. He was often concerned to have religious opportunities in his family, in which he hoped and prayed that his children might be drawn to wait upon God for themselves, and become acquainted with the teachings and leadings of the Holy Spirit. To some of his children, if not all, his labours were blessed, and they long survived him, bright shining examples of true christian virtue, of strong minds, bowing under the cross of Christ.

We need not follow him in his services, civil, social and religious. His friends testify that he was of "a sound judgment, ready and willing to assist his neighbours and Friends," where his aid and advice were desired. "He was zealous for supporting our christian discipline, and exemplary in conducting himself agreeable therewith, sometimes saying, 'If the hedge of discipline was not kept up, the labour of the husbandman would soon be laid waste.'"

Thus he lived in love and usefulness till he had entered his eightieth year. His children were married; his beloved wife Margaret had been just removed from him by death, and doubtless he had experienced many other strippings, but he was green and cheerful in spirit, getting out to his religious meetings. He was, and it probably was his last visit to Philadelphia, at the Quarterly Meeting held there in Fifth month 31st, and Sixth month 2d, 1731. In the Quarterly Meeting of Ministers and Elders, he was appointed a representative to the Yearly Meeting, composed of ministers and elders; but before that meeting was held, for him the last conflict was over, and the enduring victory won; thanks be unto God, who giveth the victory through our Lord Jesus Christ.*

In the Sixth month, he attended his own Monthly Meeting held at Gwynned, and, whilst in it, was taken unwell. Being conveyed to the house of John Evans, the husband of his beloved daughter Ellen, he said to several friends, who had gathered round him, "I am glad I was here to-day, for I had a lively meeting, and though I now feel much weakness, and the infirmities attending my advanced age, yet I can say, Truth is as dear, and as sweet as ever."

Another remark he made was, "Satan sometimes lies in wait like a roaring lion to devour me, but I find he is chained by a secret hand, which limits his power, so that he cannot harm me." His sickness held him, but a few days; and before his departure, he expressed that he had a sense of his near approach to the haven of rest and quiet, where none could make him afraid. He died at the house of his son-in-law, about the beginning of the Seventh month, 1731, and his body was interred in Friends' burying-ground at Plymouth. His memorial closes thus, "We trust it may be said, he rests, enjoying the reward of the righteous, and his works do follow."

(To be continued.)

* Sixth mo. 8th, he wrote a memorial concerning his wife; see next number.

The Camels—Their Arrival and their Uses.—The Camels which were recently brought to New Orleans from the East, excite much curiosity. A correspondent of the New Orleans Picayune, who was on board the transport Fashion, in which they were brought on shore, from the ship Supply, gives the following account:

"Towards evening the dreary mud banks of the mouth came in view, the land all the time sinking lower and lower. The Camels were on board the United States store ship Supply, by the side of which we were soon fastened, and ready to receive the animals. It being late we did not transfer any of them that day. We went aboard the ship Supply, however, impelled by curiosity, to see the wonderful beasts. They were lodged below, well sheltered from the bad weather, and had three Arabs and two Turks to attend to their wants. The ship had brought them a long voyage from Smyrna, consequently the poor animals had been confined in a very narrow place for over three months. They numbered thirty-five, including several young ones, one of which was born on the voyage, in the vicinity of the Trade Winds, in consequence of which, the jolly Jack tars called it "Trade Wind." The others had various Arabic cognomens, but it is intended to name them after the states of the Union, which would be highly appropriate.

"The next day the Camels were installed in their new home; but not without some difficulty, for their natural timidity rendered them difficult to manage. The animals being all safely on board, and everything in perfect order, we bade adieu to the ship Supply, both fired a salute, and our pondrous wheels striking the water, soon bore us out into the open sea, in full speed for Matagorda Bay.

"The weather, with very little exception, continued pleasant and the sea smooth, a very fortunate thing for the Camels. They are a very patient animal, scarcely ever uttering a sound, but are extremely belligerent among themselves, it requiring all the watching and care that can be bestowed on them to prevent them from biting each other.

"There were two or three that boasted two humps, but the majority had only one. It is supposed they will prove of infinite service on the great prairies of Texas, and each Camel will certainly be more valuable there than five horses—the country, in some respects, resembling the desert plains of the East, if we substitute grass in the place of sand. They can carry enormous weights, and can bear heavy fatigues and long continued journeys—thus being of great

service to our armies on the frontiers. The only difficulty to be apprehended is from the climate in winter, for the cold will weigh most rigorously on them. To this, however, they may become gradually accustomed, and the animal being fully acclimated, there will be no further trouble about that.

"They will carry without stopping, except at long intervals, immense weights of baggage and stores, under a hot broiling sun, the fatigue of which would soon kill a horse. By importing a great many, the United States will soon have a considerable breed of Camels on the Western Continent. It may be said to Columbia's honour, that she has taken the lead in introducing these powerful aids to civilization among us, for the conquests of peace surpass those of war. We arrived at the bay of Matagorda on Monday evening, May 12. The next morning the animals were taken ashore, and at last regained their liberty. The inhabitants crowded around them with pardonable curiosity, to behold the huge, uncouth animals, and many were the sensible comparisons given vent to on the occasion. The Arabs and Turks, who had dressed themselves in rich Oriental costumes, were kept busy explaining to the inquisitive crowd. Now and then a Camel in the excess of joy, would run with a terrible leaping and kicking among the people, who would consequently give it full room to gambol in. That evening, they all started for their destination, in regular Eastern order, as for a distant caravan."

For "The Friend."

Mary Wright.

As we have no doubt many readers of "The Friend," have a lively and pleasant recollection of the name of *Mary Witchel*, a minister from England, who resided with her husband several years in this country; and afterward returned to her native land, where losing her companion by death, she was afterwards married to a Friend of the name of Wright. We send for insertion the following lines addressed to her, on the completion of the hundredth year of her age—(she is yet living, for aught we have heard.)

Sixth mo. 7th, 1856.

TO MARY WRIGHT,

On Completing her 100th year.

"I will not sing a mortal's praise,
To Thee, I consecrate the lays,
To whom my powers belong;
These gifts, upon Thine altar strewn,
O! God, accept, accept thy own;
My gifts are thine; be thine alone
The glory of my song." *Montgomery.*

Dear aged friend! whose lengthened course has now
Stretch'd the wide span of full one hundred years,
We cannot thoughtlessly desire that thou
Mayst be detained here, in this vale of tears.

We cannot say, may, "New Year's day" come round,
And find thee living *then*,—amongst us still;
We rather wish, as thou dost, to be found
Watching, and waiting on our Father's will.

Thou hast thy tender, loving friends we know;
Thy children, and their children too, and theirs;
And peradventure infant accents flow,
To lisp the love that kindred nature bears.

And more than these, thou hast a numerous tribe
Of those who meet thee in the house of prayer,
Who could thy worth most feelingly transcribe;
Just as their hearts have felt it written there.

These, surely can unite, as with one voice,
To wish thee blessings here, and heaven in store;
The consummation of the Christian's choice,
Where sin and sorrow can distress no more.

And say, dear aged friend, hast thou not known
The depths of Satan, and the power of sin?
And canst thou not, by tried experience, own,
Yea, and deplore, how weakness reigns within?

How oft the *will*, with half consenting power,
Feels a strong impulse to accept the good;
And yet, alas! in Satan's potent hour,
Acts not the part,—the better part it should?

Canst thou not tell how that determined foe,
Plants his deep snares along the Christian's way,
To draw him from his watchfulness? and oh!
To harrass, to perplex, to lead astray?

Ah! it is well our Saviour knoweth all;—
That he has trod this weary world of ours:
That tho' no sin could on his nature fall,
He felt the anguish of temptation's powers.

What love! what pity! must have fill'd his heart,
Whose sufferings pour'd upon him like a flood,
But oh! what confidence those words impart,
"Call'd," "chosen," and "redeemed," and that by blood.

And is not this the privilege of all,
Whom faith has strengthened to accept his love?
Even as many as our God shall call,
Drawn by the Spirit's mighty power to move?

And is it not thy happiness to know
A Saviour's presence in thy peaceful cot?
Those heavenly joys which from acceptance flow,
With which a stranger intermeddleth not?

May we, dear friend, press on in faith, and look
Not at ourselves, the passing, or the past,
But to the promises of that bless'd book,
Secure to us, if we but hold them fast.

Let us remember what the Saviour taught,—
"I am the Shepherd, and am known of mine:"
My sheep by Satan never shall be caught,
I will not one of them to him resign.

He that believeth, hath eternal life:
Where Jesus is, his chosen ones shall be:
He keeps his own amid perpetual strife,
And they are safe to all eternity!

He will not leave them, when their eyes grow dim;
He will be there to combat the last foe:
They shall have all the glimmering lamp to trim,
And where the Bridegroom is, his saints shall go.

There is a resting-place prepared in heaven;
A home amid the many mansions there;
A crown of righteousness is freely given,
And Christ's own likeness, all his saints shall bear.

Dear Saviour, keep this aged friend of ours,
Thy own redeemed one,—keep her on her way,
Be with her 'mid the wreck of nature's powers;—
Be with her to the end of life's long day.

Support her when the conflict comes at last,
And struggling life *must* yield to death's embrace:
Support her, till that solemn scene is past,—
Then shall her song be, "It is all of grace."

Written, last day of the year 1855. M. A.

For "The Friend."

Evils of Mixed Associations.

Whilst sitting in our Meetings for Discipline, and travailing with my older brethren for the welfare of our Religious Society, my heart has often been brought into sorrow, on account of the great number of young people, who are cut off from religious fellowship with us, especially on account of accomplishing their marriages with those not in membership with us.

In seriously pondering these things, the language of a worthy elder, on a similar occasion, has at times been brought to my remembrance with much feeling. Addressing the young men present, he said, that some, like Esau, would sell their birthright for a mess of pottage, for whom there was no place found for repentance, though he sought it with tears. Is not this a true picture, of the sorrowful condition that many bring themselves into, by a departure from our christian testimony against mixed marriages. I well knew a couple, whose religious opinions were so different, that the wife declared, they did not dare to converse about religion. This, perhaps, was an extreme case, but in the most favourable cases, there are so many difficulties and disadvantages, where persons of different religious views are united in marriage, that ser reflection in time, would generally prevent sue consummation. No doubt, men and women v designed by the great Head of the Church t helpmates in the important concerns which relat our everlasting welfare, as well as in those which long to this transitory state, and from a child has seemed to me a sad thing, for those to be un in so close a connexion, who could not see eye to eye in these things, and encourage each othe pressing forward after durable riches, and entrance into everlasting rest, when time here s be no longer.

In seriously considering these things, it has seem to me, that one great cause of our beloved so Friends being so often led astray, in this and ot things, is mixing too much with the world, being much in the company of those who are not of our S ety; thus little by little, insensibly, perhaps, at f they are led from one thing to another, into a dis-re and dis-esteem for the distinguishing testimonies our Society, and come to believe, through the in ence of their lively companions, that the wa Friends is too strict and too narrow for any old folks, or those who are inclined to melancho Beware, my dear young friends, of this tempt bait of the grand enemy—of him who was a from the beginning, and the father of lies. It i these mixed companies, many simple hearted o are first tempted, to partake of a "*Social glas* as it is called; and here again, they are invited their companions to go with them to hear s popular preacher, thus being led to trample on precious testimony against a hireling man-m ministry, and in this kind of company, the affecti often become entangled, and connexions are form very unsuitable for those who have been educa in our Religious Society. "Keep near the Tr and the friends of Truth, and the Truth will k near to thee," was the language of a faithful serv of the Lord, formerly, and no doubt thousa at this day could livingly set their seal to but if we turn our backs upon the reproofs of struction, and avoid the company of those v might be helpful to us, we must expect the Tr to forsake us, and that we shall be led into delus and error. I believe that much of the trial we now passing through as a Society, is owing to m ing too freely with the world's people, becom too much entangled with its maxims and frie ships, thus a door has been opened for the introd tion of error, and our spirits have become too mu leavened with the world and the things of it, insta of abiding more under our own vine and fig t and waiting in the silence of all flesh, to see w our great master would have us to do. If w were our individual concern, day by day, and ev day, His power would be found sufficient to gu and guard the youth, as well as the aged; and fathers and mothers in the church, instead of mou ing the loss of standard bearers, would rejoice behold instead of the father, the son, and instead the mother, the daughter. Yea, "Judges would raised up as at the first, and counsellors as at the ginning," to stand for the ancient doctrines a testimonies of our once highly favoured Socie And when the final winding up of all things h below approached, we would have the comfort assurance, that we had fought the good fight, a kept the faith, and that henceforth there is laid for us a crown of righteousness, which the Lo the righteous Judge, shall give us in that day.

What are all the pleasures, and treasures, a friendships of this transitory world, when compa with this inheritance incorruptible, which the r somed and redeemed shall enjoy through the cou less ages of a never ending eternity.

mes in the West—Better Homes and More rts in Pennsylvania.—A recent tour through states of Michigan, Indiana, Illinois, Iowa, nsin, and Minnesota, to aid a friend in search ew home, enables us to say what is a home e West. The descriptions which our East- wspapers delight to put in currency, have our people with discontent, till we have be- a nomadic race, wandering to and fro in search abiding place that shall far surpass what we been used to. We have become possessed with lea, that, once in the West, we shall enjoy ise; by which we mean, that with little toil ittle money, we shall secure better food and comforts than are enjoyed where we are. To many will add, that money can be made with ind without risk, by speculating in lands. e first revelation that opens one's eyes on ar- g in the Great West, is, that land, so far from cheaper, is dearer than at home. The whole ry is held on speculation by land jobbers. In hands are lands enough to supply any pos- want of actual settlers, for twenty, nay, fifty, ahead! These adventurers lead an idle life. swarm in the West. They are the towns- e that give seeming prosperity and stability to usand towns, that have sprung up everywhere; which are destined to extinction so soon as the table burst explodes the inflated bubble. e say inflated, because the prices have been up altogether among themselves, over mint s, &c. Daily these men may be seen crowding drinking "saloons," where they have nothing to do but to steam up the prices. "I will give $20 per acre for your section, (one hundred s off in the wilderness) payable in my section another place) at same rate." Immediately l goes around that Smith was offered $20 and sed it, and at once every one puts up his price. by day, month after month, during the past years, this vagrant business has been almost sole occupation of two-thirds of the people in West; and who will wonder that the most ex- agant inflation, is the consequence? The few ers in the far west who raise grain and have ized large profits, have put it all into land specu- g, and counting on enormous advances, they e greatly neglected their agriculture.

Having a record of the prices asked in every di- ion, we are enabled to say that land is cheaper Pennsylvania than in any of the Western States. ess you go far away from the settlements, no- g can be had in the wild state under $10 per e, and within five miles of the towns at twice and ce and often ten times that figure. In any t and in any place, you cannot realize a farm h similar improvements at any such money as l secure you a better home in Pennsylvania.

But people who leave Pennsylvania, soon lose ambition about comforts and appearances, when y locate out West. A shed, which here would rcely be deemed good enough for cattle, answers a dwelling there, because it is as good as their ghbours. They get used to the bad water that niversal; and they prefer New York keg but- to the trouble of making the article themselves. us their food scarcely ever varies from salt pork, tatoes, bad butter and bread, with dried beans; o coffee and whiskey, *ad libitum*. The pipe, of arse, is ever in the mouth between meals.

The general desert is *quinine*. Everybody takes either to avert or to cure the ague. We call it inine, but there is probably not an ounce of pure lphate of quinine in the whole Western country. very sort of counterfeit is sold for quinine. This atter of health is not sufficiently prized by east- n men, who look for paradise in the West. One scarce meets a woman that is not sallow or wo- begone, over the wide expanse westward of Ohio.

The woman's toil is far greater than with us, for every woman must be her own help. The men grow intolerably lazy, and women find it hard to make them do the chores about the house, such as cutting and splitting wood. Fuel is so scarce and dear, that it is always skimped in the supply, and the severity of winter in such shells of houses, demands extravagant consumption of wood to keep from suffering.

The States we have named may be considered, in general feature, to be one vast level prairie, with scarce a hill, and no mountains. Here and there a few clumps of scrub oak trees may be seen. The fewest conceivable streams of water drag their sluggish currents unhealthily along. In Michigan, Wisconsin and Minnesota, lakes of great beauty abound; but there is a counterpoise against them, viz., vast areas of swampy land, which would seem to spread an unhealthy influence around.

In a century hence a system of drainage may be adopted, as population advances, and woods may grow up under cultivation which may change all this. But this affords no comfort to the pioneer, who leaves a good home to worry out his life and his family amid the present discomforts and the certain sickness inseparable from a new settlement in the wilderness.

To the speculator, we can only say, It is possible that the bubble is not ready to burst. Everybody in the west admits that the end is at hand, but they think "the fools are not all dead;" and they expect another harvest among them this year, after which they mean to let it slide.—*Ledger.*

Epistle of George Fox.

To Major General Dewsborough,

Friend,—We who are in the presence of God, the ruler and upholder of all things, who know and dwell in his power, to it we must be obedient; which brings us to stand out of all men's wills, unlimited. To say "we will if the Lord permit," in a case of buying and selling to get gain, if the intent be so to do, may be done; but we, standing in the power of God to do his will and to stand out of man's will, if man propose, "we shall have our liberty if we will say we will go to our outward home, if the Lord permit, or if it be the will of God;" and because we cannot say these words in this case shall not have our liberty, when we know that the will of God is, we shall go to speak at some other place; here we cannot say these words truly. For to say "we will go to our outward habitation if it be according to the will of God," when we know the will of God is otherwise, we cannot speak truly and clearly. Neither can any man say so to him, that requires it of him; who stands in the power, and knows the power of God to lead him according to God's will, when it leads him to another place than his outward home. But the Son of God, who came to do, and did the will of God, had no place whereon to lay his head, and the apostles and many of the followers of Christ had no certain dwelling place. Now if these should have been restrained, because they could not say they would go to their outward homes, if it were the will of God, when they knew it was the will of God they should not, and they could not do the will of God in doing so, and therefore could not speak these words to satisfy man's mind and will, would not such restraint have been evil? Abraham could not do the will of God but in going from his native country; and who are of faith are of Abraham, of whom Christ came according to the flesh. Now if you allege, "this is to let all loose, and at liberty to idleness," I say, No; such as are in the power of God, who do the will of God, come to receive his wisdom, by which all his creatures were created; and by which they are used to his glory. This I shall say; whoever are moved by the Lord God of glory and power, to go to their outward habitation, such of us may go to our outward homes, and there be diligent in serving the Lord, that they may be a blessing from the Lord God in their generation, diligently serving him in life and doctrine, in manners, in conversation, in all things, and who are moved of the Lord to go to any other place, we standing in his will, and being moved by his power which comprehends all things, and is not to be limited, we shall do his will, as we are commanded to do. So the Lord God open your understandings, that you may see this great power of the Lord which is now manifesting among his children in this his day; that ye may not withstand it in our Friends, that are come into the power of God, and to God, and know him by whom the world was made; by whom all things were created, that were created; and there was not anything made but what was made for him, and to him, and by him; who is the power of God, and doth enlighten every man that cometh into the world. Friends being come to this light, which cometh from Christ, and having received power from him, by whom all things were created, who hath all power in heaven and earth given to him, who is the wisdom of God, we have received wisdom and power from him, by which the Lord doth give us to know how to use and order the creatures to the glory of him who is the creator of all things. Friends here are taught of the Lord to be diligent serving him; and who come into the life, the Scriptures were given forth from, are given up to serve the Lord; and of this I have in all your consciences a witness. So if thou open the prison door, we shall not stay here. If thou send a liberate, and set us free, we shall not stay in prison; for Israel is to go out free, whose freedom is purchased by the power of God, and the blood of Jesus. But who goeth out of the power of God loseth his freedom. G. F.,

And the rest who are sufferers for the truth in Lancaster jail.

The 13th of Sixth month, 1656.

How to plant Potatoes.—A pamphlet has been published in Scotland, by a farmer named Craig, on the potato disease and its cure. By planting three different kinds of potatoes together last year very favourable results were achieved. Two out of the three varieties planted had been, on previous occasions, affected by the disease; all were found to be perfectly healthy and sound when dug, and experience has shown that they kept well during the winter. He believes that the potato disease may be safely attributed to the violation of one of the laws of nature, and that the generation of the malady is occasioned by the plants being too closely bred, or in other words, by "sub-breeding."

The lesson we derive from this is, that two or more varieties of seed potatoes should be planted in each hill.

THE FRIEND.

SIXTH MONTH 21, 1856.

SUMMARY OF EVENTS.

EUROPE.—News from England to to Fifth mo. 31st. The English papers are filled with accounts of the peace rejoicings. They also express much anxiety respecting the difficulties, with the United States. The news of the recognition of the Padre Vigil, following so close on Lord Clarendon's amicable advances, had given much dissatisfaction. The Earl of Elgin having made a motion in the House of Lords, for the despatches relative

to the troops ordered to Canada, a discussion ensued during which the Earl of Clarendon, in reply to the speech of the Earl of Elgin, said that Great Britain had made the amplest apology to the United States in relation to the recruiting business, but could not consent to the recall of Mr. Crampton. That an offer had been made to that government to refer the Central American question to arbitration, but it had not been accepted. That Great Britain was animated by the most friendly feelings towards the United States, and this would be admitted by them. That, notwithstanding this, language had been used in Congress, which, if used in Great Britain, would have been denounced as tending to embroil the two countries; and finally, that if, as Lord Elgin had stated, five minutes' conversation between Mr. Marcy and himself would suffice to settle the business, he would willingly meet Mr. Marcy midway in the Atlantic. A rumor prevailed at London on the 21st ult., that Lord Elgin would be sent to Washington as Minister Plenipotentiary. Another rumor says Sir Henry Bulwer will be the Envoy. On the 29th, the Bank of England reduced the minimum rate of discount to five per cent. A new Russian loan for 100,000,000 silver roubles, at four per cent., is proposed. The money is said to be wanted for the construction of railroads in the interior, and for the capitalization of the South Dues. A letter from Berlin says that a strong party in Prussia are desirous of the government, instead of following the example of Russia and Sweden in regard to the capitalization of the Sound Dues, to wait and take the course adopted by the United States. The official journal of Vienna states that the tripartite treaty of April 15th, contains no secret articles, or none beyond those already published, and further, that that treaty was entered into by Austria, France and England, in consequence of the refusal of Russia and Prussia to subscribe to the guarantee of Turkish independence. Dr. Palmer, the poisoner, has been sentenced to death. The projects of the Joint Stock Company has been started at Liverpool, for the building of a railroad in Costa Rica, from Punta Arenas to the river Barancas. Russian engineers are surveying Sebastopol, which is to be entirely rebuilt on a new plan. The quarantine has been suspended at Odessa for four months. The Turkish government has refused to acknowledge the independence of Circassia. The Royal Geographical Society, of London, has awarded a gold medal to Dr. E. K. Kane, of Philadelphia, for his discoveries in the polar regions. The Italian question is unsettled. It is reported that the Pope proposes a Congress of the Italian Sovereigns, to assemble in Rome, in conjunction with the plenipotentiaries of France and Austria. Letters from all parts of Italy speak of the faint hopes entertained by the Italians of any reforms suggested by Austria. At Turin and Genoa, there have been disturbances in the streets. Exciting placards were affixed to the walls, and there were cries of "Death to Austria!" After a time the excitement subsided. The Neapolitan government has, in a diplomatic note, contested the representations which Count Cavour had made to the Paris Congress. The note professes to wish to expedite any wise measures of reform which would improve the condition of Italy. A small squadron of British ships has been ordered to cruise off Naples.

Liverpool Markets.—The sales of cotton for the week were 40,000 bales, and prices closed firm at previous quotations. Breadstuffs were dull, and with a declining tendency, but prices were unchanged.

London Market.—Money is easier. American stocks were dull and declining. Consols, 94¼ a 94¾.

UNITED STATES.—*Congress.*—In the Senate, Senator Hamlin excused from serving as chairman of the Committee on Commerce. He declared that he could no longer maintain his associations with the Democratic party, since the great moral and political wrong involved in the repeal of the Missouri Compromise, had been endorsed by the Cincinnati Convention. A resolution was submitted by Crittenden, of Kentucky, requesting the President, in view of the difficulties existing in Kansas, and the employment of the military force for the restoration of law, peace and harmony there, to send General Scott to take command of those forces. This measure he hoped would put an end to the prevailing anarchy. In the debate that ensued, it appeared the resolution did not command the favourable consideration of the Senate generally. On the 12th and 13th inst. Senator Butler delivered a long speech, in reply to that of Charles Sumner, which led to the assault upon him. Butler defended the outrage, saying, It was fortunate he was not here at the time, for he did not know what he might have done. To be sure it had been thirty or forty years since he had been engaged in personal conflicts, and his hand was out of practice. But he did not know but he might have had a trial at him. One thing he had no doubt of, namely, if he were a younger man he would have left Mr. Sumner in a worse condition than he is now. The speech throughout was marked by acrimony and vindictiveness. Senator Wilson made a dignified and spirited reply. On the 16th, Senator Clayton introduced a bill for the pacification of Kansas. It proposes to obliterate all that has been done in that territory, and provides for new and fair elections by the people, of a legislature. During the last week, the House of Representatives was mostly without a quorum, and no business done.

Kansas.—Howard and Sherman, of the Congressional Investigating Committee, arrived at St. Louis on the 12th, on their return to Washington. The testimony taken by them is said clearly to prove that of the five thousand five hundred votes given at the Legislative election in the Third month, 1855, only eleven hundred were cast by actual residents. A despatch forwarded from St. Louis on the 12th, says,—Ossawatomie, a Free State town, was sacked by a Georgia mob on the 6th inst. The printing-office was destroyed, houses were burned, sixteen horses were stolen, and the jewels were taken from ladies' ears and fingers. Palmyra has also been sacked, and robberies occur daily. Other accounts represent the state of the whole territory as truly deplorable. Nowhere was life or property safe, and robberies and assassinations were of common occurrence. The Free State men in the interior were in want of the necessaries of life, their cattle and provisions having been carried off by emigrants from Georgia and Alabama, who demanded them at the point of the bayonet. A Paris (Ky.) Citizen, a paper strongly devoted to southern interests, gives the following information as furnished by a friend just returned from the territory: "Mr. Sebree says that large numbers of Missourians are in the territory, and that the supply of them is only limited by the demand. His representation of the men who compose the body of the pro-slavery party and of their proceedings is not very flattering to them. He says that decent Southern men who go there under no undue excitement are ashamed of them, and he saw some such, whose minds on the subject of slavery in Kansas has undergone a complete change. The large company of Southern emigrants recruited in Alabama by Major Bufford, he represents as a miserable set of drunken loafers, many of whom have died in consequence of their vices and imprudence. Mr. Sebree says it is generally conceded, that of the actual citizens of the territory, two to one are in favour of a free State, and that with the exception of a comparatively small number of brawlers, they are quiet, industrious men, seeking to establish homes for themselves and their families. They have been outnumbered and outvoted by the people from the borders of Missouri, who have been organized for that purpose. These are unpalatable truths for Southern men, but the sooner the truth is known the better." Governor Shannon and Col. Sumner were exerting themselves to preserve order, and especially to prevent collisions between large bands of the opposing parties.

The Indians.—The operations against the Sioux have closed. The Indians delivered up twelve prisoners, horses, mules, &c., promising obedience to the government. Gen. Harney set the prisoners free after a few days' detention. In Oregon, the Indian war continued, with various success. Owing to the discharge of most of the volunteers on Columbia river, the country above the Dalles was mostly in possession of the Indians. In Southern Oregon, Gen. Lamerick, with a force of 250 volunteers, surrounded a party of Indians, and killed sixteen. At the mouth of Rogue river, a party of volunteers saw twelve Indians and their squaws fishing in a canoe, and killed them all, except one Indian and two squaws. In some instances, friendly Indians, including squaws and children, had been murdered by the whites with circumstances of peculiar atrocity. It has been fully ascertained that the reported murder, by Indians, in Florida, were in part at least the work of white men in disguise.

California.—The steamship George Law, from Aspinwall, brought nearly two millions in gold, and San Francisco dates to the 21st ult. An intense excitement had been occasioned at San Francisco, by Casey, a member of the Board of Supervisors, and the editor of the Sunday Times, shooting King, the editor of the Bulletin, in the street. After King's death on the 16th, the old Vigilance Committee called a meeting, and placards of an inflammatory nature were posted up, calling upon the citizens to take the law in their own hands. On the 18th, an organized force of 3000 citizens divided into divisions and companies, marched from the committee-rooms, and took possession of the jail. They took from thence Casey and a gambler named Cora, the murderer of Col. Richardson, and carried them to the committee-rooms, where they remained strongly guarded when the steamer sailed. As soon as the death of King was announced, the bells were tolled, the stores closed, all business suspe and the fronts of the buildings draped in mou Cora and Casey were both tried before a revoluti tribunal of twenty-nine jurors, and sentenced to be They were to be executed on the day following the eral of King. The murder of King grew out of a r paper quarrel.

Philadelphia.—Mortality last week, 159.

New York.—Mortality last week, 309. From the y report of the four prisons in the city of New York, i pears that the total number of commitments for the 1855 were 36,624, of which 27,338, or three-fourt the entire number, were foreigners.

Railroads.—The receipts of the Baltimore and road for the Fifth month, were $479,318; those o Pennsylvania railroad for the same period, were $453

Miscellaneous.—The Sugar crop in Louisiana.—planters in Plaquemine parish have ploughed up sugar and planted corn in its stead, and in Point Co the planters have all turned their attention to cotto year. They are in hopes of making seed cane, but think even that doubtful.

Freedom of the Press in Spain.—There are said t now, not less than ten editors of the Madrid papers i prison of the Saladero, besides others undergoing demnation in fortresses.

What it Costs.—The people of the United State gratuities to ocean mail steamers, pay about twic much as England pays for the same mail service. T are paid to two of the companies, viz., the New York California and the Collins, upwards of sixteen hun thousand dollars a year, while the receipts of postage both are only about one-third of the money paid to t

What England is Worth.—The material wealth of land is set down in value at £4,447,000,000. Its vated soil is valued at £1,700,000,000, its mines £ 000,000, its dwellings and factories at £450,000,000, cultural implements, live stock and manufactured g each over £200,000,000 and its mercantile shippi £40,000,000.

Navigation Extraordinary.—The Providence Jou says that the steamer W. T. Cushing, from Philadel to Chicago, arrived at Newport on Sunday. She goe way of the St. Lawrence and the Lakes. This ve we think, is without a precedent.

The Mount of Olives, near Jerusalem has been chased by a wealthy woman of the Hebrew persua the widow of a banker named Polack, of Konigst Prussia. She has planted the whole area with a g of Olive trees, and intends to beautify the place and prove the whole neighbourhood at her sole expense.

Shipwreck.—Loss of Seventy-two Lives.—A despatch been received at New York by the underwriters, sta that the ship Pallas was wrecked on the 30th of Fifth at St. Paul's Island, mouth of the St. Lawrence ri Seventy-two lives were lost.

Price of Fruit in London.—The following were the pr at Covent Garden market on the 24th ultimo:—Eng pine apples $2 to $3 per pound; hot house grapes $ to $4.50 per pound; melons 50c. to 88¾c. each; pea 50c. to $1.50 per dozen; strawberries 12c. to 25c. ounce; nectarines 37½c. to $1 per dozen; oranges $ to $3 per dozen; lemons 12c. to 25. per dozen.

The Sound Dues.—Secretary Marcy has formally si fied to the Danish Minister the purpose of the Presi not to make a forcible resistance to the collection of Sound Dues, at Elsinore, for one year from the 14th i

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WEST-TOWN BOARDING-SCHOOL.

The Committee who have charge of the Board School at West-Town in accordance with autho given them by the late Yearly Meeting, have conclu to raise the price of board and tuition for each pu from forty dollars to *forty-five* dollars per session, to c mence with the winter session.

Those Friends within the limits of Philadelphia Ye Meeting, who intend sending their children to the Sch the next session, will please enter them before the la the Ninth month. Applications for admission are to made to Joseph Snowdon, Superintendent at the Sch or Joseph Scattergood, Treasurer, No. 84 Arch st., Ph Philad., Sixth mo. 10, 1856.

WANTED.

A Female Teacher is wanted for Friends' School Crosswicks, N. J. Early application may be made t JOEL H. MIDDLETON, Crosswicks, N. J., Or, SAMUEL ALLINSON, Jr., Yardville, N

MARRIED, on Fifth-day, 22d ult., at Friends' Meeti house, Westfield, N. J., CLARKSON SHEPPARD, of Gre wich, N. J., to LYDIA WARRINGTON, of the former plac

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stage to any part of Pennsylvania, for three hs if paid in advance, three and a quarter cents; y part of the United States, for three months, if in advance, six and a-half cents.

For "The Friend."

Mammoth Steamship.

(Continued from page 322.)

he manner in which this moving city rather than will be propelled with the speed of a locomotive gh the ocean is not the least noticeable of the gements connected with her. Brunel has, nink wisely, decided not to trust so precious a an freight and so vast an amount of valuable o to any single propelling power, but has sup- her with three—the screw, the paddle, and sail. Her paddle-wheels, 56 feet in diameter, be propelled by four engines, the cylinders of h are 6 feet 2 inches in diameter, and the stroke et. The motive power of these will be gene- l by four boilers. Enormous as are these en- , having a nominal power of 1000 horses, and ling nearly 50 feet high, they will be far in- r to those devoted to the screw. These, the st ever constructed for marine purposes, will pplied with steam by six boilers, working to a e of 1600 horses—the real strength of the com- d engines being equal to 3000 horses. When spectator looks upon the ponderous shaft of l, 160 feet in length and 60 tons in weight, ined to move the screw, and the screw itself of eet in diameter, the four fans of which, as they n the ground, remind him of the bladebones of e huge animal of the pre-Adamite world, he er comprehends the gigantic nature of the labour e done, and the ample means taken to perform As the screw and the paddles will both be king at the same time, the ship will be pulled pushed in its course like an invalid in a Bath r, and each power will be called upon to do its The calculated speed of the ship under steam xpected to average from fifteen to sixteen knots, nearly 20 miles an hour. We all know, even calm day, what a wind meets the face looking of a railway train going at that pace, and con- iently it can be understood that sails, except on raordinary occasions, would act rather as an diment than as an assistance to the ship's pro- s. It is not probable, therefore, that they will uch resorted to except for the purpose of steady- or of helping to steer her. In case, however, of rong wind arising, going more than twenty-five s an hour in the direction of her course, she is vided with seven masts, two of which are square- ed, and the whole spreading 6500 square yards canvas; she carries no bowsprit, and has no t sail. We do not know the reason of this de- parture from the ordinary rig, unless it be to avoid her ploughing too deeply in the sea. Her bow is also without a figurehead; and this peculiarity, together with her simple rig, gives her the appearance of a child's toy-boat. If beauty is nothing more than fitness, this form of bow is undoubtedly the most beautiful, and the Americans who have long adopted it in their trans-Atlantic steamers, are right; but to ordinary eyes it looks sadly inferior to the old figurehead projecting out before the ship, as if eager to lead her onward over the wave. Fewer hands will be required to navigate the "Great Eastern" than her size would seem to demand. Her whole crew will not exceed 400 men—a third of the number composing the crew of a three-decker. The difference is made up by what we may term *steam* sailors. There will be four auxiliary engines appointed to do the heavy work of the ship, such as heaving the anchors, pumping, and hoisting the sails; for the gigantic arm of steam will be imperatively called for to deal with the vast masses of iron and canvas required to move and to hold the ship. These engines will, in all probability, communicate their power to a shaft running through an aperture in the upper iron deck, by which arrangement motive power in any required quantity will be laid on from stem to stern of the ship.

It is obvious that some special means must be adopted to direct this vast mass of moving iron as she flies on her course, threatening by her speed, destruction to herself and whatever may cross her path in the great highway of nations. The usual contrivances will not apply. No speaking-trumpets, for instance, could make the captain on the bridge heard either by the helmsman, or the look-out at the bow, more than three hundred feet away. Even the engineer, sixty feet beneath him, would be beyond the reach of his voice. As in the railway, we have to deal with distances which necessitate the use of a telegraph, and the "Great Eastern," in this respect, will be treated just like a railway. On ordinary occasions a semaphore will, in the daytime, give the word to the helmsman, whilst at night, and in foggy weather, he will be signalled how to steer by a system of coloured lights. The electric telegraph will also be employed to communicate the captain's orders to him and to the engineer below.

Thus the nervous system, if we may so term it, of the vessel will be provided for. Starting from the bridge, or post of the commander, which leads directly from his apartments, located between the paddle boxes, the fine filaments will be extended to the helmsman at the stern and to the look-out at the bow, whilst a third thread will communicate with the engineer. By this means the captain, or brain of the ship, will be able in a moment to put in motion, to drive at full speed, to reverse the action, or to stop, the iron limbs which toil day and night far out of sight in the deep hold, or as instantly to direct the helm so as to alter the vessel's course.

In most iron vessels great precautions are taken to avoid the incorrectness to which the needle placed on deck is liable on account of the proximity of attractive masses of metal. The commonest expedient is to have placed high up in the mizenmast, beyond the influence of the iron sides of the ship, what is called a standard compass, and which may be said to realize Dibdin's "Sweet little cherub who sits up aloft, and takes care of the life of poor Jack." In the "Great Eastern," a special stage or framework will be erected for this dainty Ariel, at least forty feet in height, and the helmsman will probably either read off the points from above as they appear through a transparent card illuminated like a clock-front, or the shadow of the trembling needle will be projected down a long pipe upon a card below, so as to avoid the necessity of the helmsman looking up, and to obviate the difficulty which would occur in foggy weather. The experiments with respect to this important adjunct to the ship are not yet concluded, however, and we must be considered to speak speculatively as to the plan which is likely to be adopted.

The anchors of this mighty steamer would, with their accessories, alone form the cargo of a good-sized ship. The ten anchors with which she will be fitted, together with their stocks, will weigh fifty-five tons. If we add to this ninety-eight tons for her eight hundred fathoms of chain-cable, and one hundred tons for her capstans and warps, we shall have a total weight of two hundred and fifty-three tons of material dedicated to the sole purpose of making fast the ship.

It was prophesied that Brunel's first ship, the "Great Western," would be doubled up as she rested upon the crests of the Atlantic's waves, and we all know how the prophecy was fulfilled. When it was made, indeed, we were very much in the dark as to the size of ocean waves, and it was not until the introduction of long steamers that they could be measured with any accuracy. Dr. Scoresby, whilst crossing the Atlantic in one of the Cunard boats, some years since, closely observed the waves, and by means of the known length of the ship, was enabled to form a pretty accurate idea, of their dimensions. The old vague account of their being "mountains high" was well known before that time to be an exaggeration; but we do not think even philosophers were prepared for the statement made by this observer at a meeting, some years since, of the British Association, that they averaged no more than twenty feet in altitude and rarely exceeded twenty-eight feet. The popular impression principally produced by marine painters that waves formed valleys thousands of yards across, down the sides of which ships slid as though they were about to be engulphed, seems to have been equally erroneous; as the maximum length of ocean waves, according to Dr. Scoresby, is six hundred feet; whilst in a moderate gale they are only three hundred, and in a fresh sea about a hundred and twenty feet in length. A moment's consideration of these facts leads to the conclusion that long ships must have a great advantage over short ones with respect to the rapidity with which they make their journey, as it is quite evident that whilst the latter have to perform their voyages by making a series of short curves—much to the impediment of their progress and to the discomfort of their inmates—the former, by ruling the waves with their commanding proportions, make shorter and smoother passages. As

steamers grow larger and larger, the cause of seasickness must therefore gradually diminish. The "Great Eastern," from her length and the bearing which she will have upon the water, being a paddle as well as a screw ship, will, in all probability, neither pitch nor roll, and will therefore be most comfortable to the voyager. Her immense stride, if we may use the term, will enable her to take three of the three hundred-feet waves of an Atlantic gale as easily as a racer would take a moderate-sized brook. She will still have to encounter the six hundred feet waves of storms, and there may be those mistrusting her length and the great weight she will carry amidships, in the shape of engines and coal, who may be inclined to repeat with respect to her the prophecy which was made with respect to the "Great Western." Brunel, by the method of launching which he intends to adopt, will, however, set these misgivings at rest before she even touches the water. Although the total weight of the ship, together with her engines, which will be erected in her whilst she is still on land, cannot be less than twelve thousand tons, she will rest entirely on two points as she enters the water broadside on. No statement could give a more powerful idea of the strength of her fabric.

The reasons which have induced Brunel to adopt this method of launching are given as follows in his report:

"Launching is generally effected by building the ship on an inclined plane, which experience has determined should be at an inclination of about 1 in 12 to 1 in 15, the keel of the ship being laid at that angle, and the head consequently raised above the stern say 1–15th of the whole length of the ship. In the present case this would have involved raising the fore part of the keel or the forefoot about forty feet in the air, and the forecastle would have been nearly 100 feet from the ground, the whole vessel would have been on an average twenty-two feet higher than if built on an even keel.

"The inconvenience and cost of building at such a great height above ground may be easily imagined, but another difficulty presented itself which almost amounted to an impossibility, and which has been sensibly felt with the larger vessels hitherto launched, and will probably, ere long, prevent launching longitudinally vessels of great length. The angle required for the inclined plane to ensure the vessel moving by gravity being, say 1 in 14, or even if diminished by improved construction in ways to 1 in 25, is such, that the end first immersed would become waterborne, or would require a very great depth of water before the fore part of the ship would even reach the water's edge. Vessels of 450 or 500 feet in length would be difficult to launch in the Thames, unless kept as light as possible; but our ship could not be so launched, the heel of the sternpost being required to be, as I before said, about forty feet below the level of the fore foot; some mitigation of the difficulty might be obtained by an improved construction of the ways; but the great length of ways to be carried out into the river would, under any circumstances, be a serious difficulty.

"These considerations led me to examine into the practicability of launching or lowering the vessel sideways; and I found that such a mode would be attended with every advantage, and, so far as I can see, it involves no countervailing disadvantages. This plan has been accordingly determined upon, and the vessel is building parallel to the river, and in such a position as to admit of the easy construction of an inclined plane at the proper angle down to low-water mark.

"In constructing the foundation of the floor on which the ship is being built, provision is made at two points to ensure sufficient strength to bear the whole weight of the ship when completed. At these two points, when the launching has to be effected, two cradles will be introduced, and the whole will probably be lowered down gradually to low water-mark, whence, on the ensuing tide, the vessel will be floated off. The operation may thus be performed as slowly as may be found convenient; or if, upon further consideration, more rapid launching should be thought preferable, it may be adopted."

(To be continued.)

Epistle of George Fox.

About this time I was moved to give forth the following exhortation to Friends in the ministry:—

Friends,—In the power of life and wisdom, and dread of the Lord God of life, and heaven and earth, dwell; that in the wisdom of God over all, ye may be preserved, and be a terror to all the adversaries of God, and a dread, answering that of God in them all, spreading the truth, awakening the witness, confounding deceit, gathering out of transgression into the life, the covenant of light and peace with God. Let all nations hear the sound by word or writing. Spare no place, spare no tongue, nor pen; but be obedient to the Lord God; go through the work; be valiant for the truth upon earth; and tread and trample upon all that is contrary. Ye have the power, do not abuse it; and strength and presence of the Lord; eye it and the wisdom; that with it you may all be ordered to the glory of the Lord God. Keep in the dominion; keep in the power over all deceit; tread over them in that which lets you see to the world's end, and the uttermost parts of the earth. Reign and rule with Christ, whose sceptre and throne are now set up, whose dominion is over all to the ends of the earth; whose dominion is an everlasting dominion; whose throne is an everlasting throne; whose kingdom is an everlasting kingdom; and whose power is above all powers. Therefore, this is the word of the Lord God to you all; keep in the word of God, that spreads over all the earth; the wisdom of the creation that is pure from above, not destructive. For now shall salvation go out of Zion, to judge the mount of Esau; and now shall the law go forth from Jerusalem, to answer the principle of God in all; to hew down all inventors and inventions. For all the princes of the earth are but as air to the power of the Lord God, which you are in, and have tasted of; therefore live in it; this is the word of the Lord God to you all, do not abuse it; keep down and low; and take heed of false joys that will change.

Bring all into the worship of God. Plough up the fallow ground; thrash and get out the corn; that the seed, the wheat, may be gathered into the barn, that to the beginning all people may come, to Christ, who was before the world was made. For the chaff is come upon the wheat by transgression; he that treadeth it out is out of transgression, and fathoms transgression; puts a difference between the precious and the vile; and can pick out the wheat from the tares, and gather into the garner; so brings to the lively hope, the immortal soul unto God, out of which it came. None worship God but who come to the principle of God, which they have transgressed. None are ploughed up but he who comes to the principle of God in him that he hath transgressed. Then he doth service to God; then is the planting and the watering; and the increase from God cometh. So the ministers of the Spirit, must minister to the Spirit that is in prison, which hath been in captivity in every one; that with the Spirit of Christ, people may be led out of captivity up to God, the Father of Spirits, do service to him, and have unity with him, with the Scriptures, and one with another. This is the word of the Lord God to you all, a charge to you all, in the presence of the living G be patterns, be examples in all your countries, pla islands, nations, wherever you come; that your riage and life may preach among all sorts of pe and to them; then you will come to walk cheerf over the world, answering that of God in every c whereby in them ye may be a blessing, and m the witness of God in them to bless you; then the Lord God you will be a sweet savour an blessing.

Spare no deceit. Lay the sword upon it; go i it. Keep yourselves clear of the blood of all r either by word or writing; and keep yourse clean, that you may stand in your throne, and ev one have his lot, and stand in the lot in the Ane of Days. The blessing of the Lord be with y and keep you over all the idolatrous worships worshippers. Let them know the living God; teachings, churches, worships, set up by m earthly understanding, knowledge and will, mus thrown down by the power of the Lord God. this must be overthrown by that which gave f the Scripture; and who are in that, reign ove all; that is the word of the Lord God to you In that is God worshipped, that brings to dee his will; and brings to the church in God, ground and pillar of truth; for now has the mig day of the Lord appeared, and the arrows of Almighty are gone forth, which shall stick in hearts of the wicked. Now will I arise, saith Lord God Almighty, to trample and thunder d deceit, which hath long reigned and stained earth; now will I have my glory out of ev one. The Lord God Almighty over all in strength and power keep you to his glory, that may come to answer that of God in every one. I claim the mighty day of the Lord of fire and sw who will be worshipped in spirit and in truth; keep in the life and power of the Lord God, the inhabitants of the earth may tremble be God; that the Lord's power and majesty may admired among the hypocrites and heathen, ye in the wisdom, dread, life, terror and domin preserved to his glory, that nothing may rule reign but power and life itself; and in the wisd of God, ye may be preserved in it. This is the w of the Lord God to you all. The call is now of transgression; the Spirit bids "come." The is now from all false worships and gods, and f all inventions and dead works, to serve the li God. The call is to repentance, to amendmen life, whereby righteousness may be brought fo which shall go throughout the earth. Therefore that are chosen and faithful, who are with the La go through your work faithfully and in the stren and power of the Lord; and be obedient to power, for that will save you out of the hand unreasonable men, and preserve you over the w to himself. Hereby you may live in the kingd that stands in power, which hath no end; wi glory and life are. 1656. G. F

Submarine Blasting.—An effort is being m by means of submarine blasting, to remove "I mond Reef" from New York harbour, it l directly in the route of the south-ferry boats, r Governor's Island. The rock is 300 by 40 and very hard. The depth of water over it is sixteen feet at low tide; it is stipulated that shall be increased to twenty-two feet, at a co the city of $35,600. Eight to ten enoru charges are fired per day, and a large numbe fish is killed with every blast. By the expan force of the explosion, the large mass of w above and around must be instantly removed lifted. But the motion of all matter requires t

expansive force is exerted instantly in every
ion. It will not willingly wait for the slow
of the mass of water high enough to afford it
It therefore makes its way at the same
downward upon the solid rock, crushing,
ling and grinding it to pieces. All matter,
as we know, is porous and compressible, and
are more compressible than water. Philo-
should, therefore, teach us that a sudden
sive force between a body of water and a
of rock, while it requires time to remove the
, must necessarily, to some extent, crush the
e of the rock, if it is too large or too confined
removed in a body. And this has been proved
a fact by every blast that has been made.
explosive force being exerted vertically, and
ward, no fragments of rock are driven above
rface of the water. Most of the rock is pul-
ed; all the larger pieces are removed by
s or by grappling irons, to the deepest sur-
ling water, which is from thirty to forty feet.—
er.

For "The Friend."

BIOGRAPHICAL SKETCHES,

inisters and Elders, and other concerned mem-
bers of the Yearly Meeting of Philadelphia.

(Continued from page 325.)

MARGARET ELLIS.

argaret Humphrey was born in Wales a few
before 1650. She was a seeker after good
s in her youth, and as she grew in years, be-
nvited to a meeting of Friends, she was fa-
ed to experience therein the visitation of the
's Holy Spirit, and such a sense of his good-
and love, as that the very remembrance thereof
kened in her in advanced age, gratitude and
e. She became convinced of the Truth as held
Friends, and with divers of her own family
d herself to them.

bout the year 1675, she was married to Row-
Ellis, a valuable Friend, who, although her
r in age, and but recently convinced of the
h, was already in esteem as one not only capa-
f defending the faith he professed, but as being
g patiently to suffer in its support. We have
dy had occasion to relate in the account of
land Ellis, their removal to this country. We
now add her husband's testimony concerning
written about two weeks before her death.

Being much inclined to leave something in
ory of my dear wife, Margaret Ellis, who was
dear to me and my children, I may justly
she attained to a good old age, and that we
together about fifty-two years with a great
of satisfaction. Although we waded through
y troubles of divers kinds, yet we still found a
t hand to support us; and we who were most
ersant with her, from good experience can say,
ived and died in true unity and fellowship with
ds of Truth, since she was convinced thereof,
more especially in the afternoon of her day,
n her candle shone brighter and brighter to the
to our comfort and encouragement, as appears
he following account.

ROWLAND ELLIS."

"Plymouth, in the County of Philadelphia,
ennsylvania, the 8th of the Sixth month, 1731."

Margaret Ellis, wife of Rowland Ellis, of Penn-
ania, for about the last ten years of her life,
deprived of her eyesight, which she had a
e of about a year before. On a certain time,
t of the family being gone to the meeting, some
asiness took hold of her mind for neglecting the
ortunity, apprehending the time might soon
e up onher when she would not be able to at-
tend and enjoy those precious times. So the next meeting-day she went on foot with a willing mind though some miles distant, at the age of seventy-five years, continuing very diligent. Being deprived of her eyesight, and attended with the infirmities of old age, yet she appeared contented in mind, though deprived of what she much desired, the company of Friends at religious meeting. Her love [for meetings] did not decline, for, whatever would fall in the way, she would encourage her family, as many as were able, to go to them at all opportunities. [She also would encourage the family] to sit down together, and at times had a word to speak amongst them of what the Lord had done for her soul.

"She often spoke to Friends, who came to visit her, of the benefit she had received in meetings, and [desired] that they might not easily neglect such opportunities through the care and cumber of this world, which she was sensible choked the seed the good husbandman had sown. She was affected with the [love shown by the] visits of her friends, saying at one time, 'With what manner of love hath the Father loved us!' Surely, this is that, which Christ left with his disciples as their badge; when this is enjoyed it unites, and brings us near to himself and one another. She encouraged a friend, who had a few words in meetings, to faithfulness, saying, 'Hide not thy talent in the earth, because it seems to thee but small; but press on in the way of faith, and, though it seems to thee as a time of night, the day will break upon thee; as thou remainest faithful, thy talent will be increased.' She said to some that wept, 'Do not mourn for me, for I find my Redeemer is near me, and opens the way, so that I have nothing to do but patiently undergo whatever he may be pleased to suffer.' Her spirit being raised above her bodily weakness, she admired the love and goodness of God to her soul.

"At another time, a friend coming to visit her, she signified that the day before, the low condition of Ruth came before her, when she came with her mother-in-law from Moab to Bethlehem, and went into the fields to glean, and happening in the field of Boaz, she found favour, and was kindly received, and to make her earnings the better, was admitted to glean among the sheaves, the reapers being directed to let fall handsful for her, inviting her to sit at meat with them, and by degrees she came to be the wife of Boaz. These remarks she made in great tenderness of spirit before the Lord, in a sense of his goodness to them that came to hope under the shadow of his wing. She compared this to her [own] convincement, when she came first among Friends in their religious meetings. She said, 'I was kindly received, and invited to sit down amongst them, and partake with them of God's goodness, to which at that time I was but a stranger; yet the Lord in his love and care made himself known to my soul, and suffered me to sit down with his harvest men; meaning the ministers of the gospel of Jesus Christ, whose company she highly valued and prized. She showed an humble sense of the mercies and loving kindness of God to her all her life long, and now more than ever; 'for,' added she, 'he is gathering me to himself, where I shall rest with kings and princes, with God, and holy saints and angels, with Jesus Christ, my Saviour and holy Redeemer, being passing out of this world to live for ever.'

"In the time of her sickness, which was long and tedious, she made observations on Joseph's condition when in prison. 'He had,' said she, 'the favour of the keeper, the care, the love, the goodwill of the prisoners, but all this wrought not Joseph's deliverance. He was to stay the Lord's time, and so must I. For though I have the love of my friends, a kind husband, loving and tender children, that are careful of me, and all other things needful, yet I long to be freed from this mortal part, which keeps the soul as in prison; yet am waiting the Lord's time, which is the best, and hope shall be content.' Some friends from North Wales coming to visit her, though very weak, she rejoiced much, saying, 'I little thought this morning I should have had this opportunity with any of you, but all was well; for I find nothing to stand in my way.' Answer was made, 'that is better than all the world.' 'I know it will;' she said, 'in this my sickness; for had I not endeavoured to keep a conscience void of offence towards God and man, it would have been too hard a task for me now in this my great weakness. I made it my concern when night came, to lay my head upon the pillow, to look over my day's work, and take a view of my own heart, lest there should be anything the Lord had a controversy with; that when the midnight cry came, I might be ready to enter into the bride-chamber, having the wedding garment. Let all strive to have their accounts ready, for I can tell you without boasting, it is an excellent thing to have our lamps trimmed, that we may enter into the heavenly rest;' adding, 'Remember my dear love in the Lord Jesus to all friends, who may inquire for me, and tell them that as my care has been to live in his fear, my hope is to die in his favour.'

"Some Friends of the city of Philadelphia visiting her, rejoiced to find one of her age retain her senses so well, but more especially her greenness and tenderness. She told them the consideration of Friends in the city came fresh in her mind, the elders [being] mostly removed. She said, 'You that are coming up in their places, stand faithful for the truth in that which is made manifest to you. Look not at your own weakness, and how short you are of the first rank that went before. Be not discouraged in coming up on the Lord's service. He will endue you with strength and wisdom to carry on his own work to the honour of his name. Remember the zeal of Phineas, when he executed judgment upon the transgressors, whereupon the plague was stayed; and how great was his reward! For the Lord said to Moses, Phineas hath turned away my wrath from Israel, so that I have not consumed them in mine anger; therefore I will give unto him my covenant of peace.' She added, 'I am glad to hear a good report of you; the Lord preserve you.' On parting with them, she signified her great love to faithful Friends.

"At another time, sitting with the family, though very weak, she said, 'You are young and strong, in the prime of your time, judgment, and understanding; improve your talents; that is the way to be helpful to your aged parents. As for me, I question whether ever I shall have the like opportunity with you. It is my desire you may follow on to know and witness the truth more and more. Let not the manna gathered yesterday suffice you for to-day, so will you come to know substance in yourselves, and strength towards God. Be careful of your aged father, and helpful to him in his declining years; he is weak and feeble, and easily cast down too low: the Lord grant he may be so strong as to run the race with patience.'

"A great concern was often on her mind, lest too much liberty should creep into the church, and thereby mar the beauty of Zion, and cause her excellent name to be a scorn to the heathen. 'Oh! that her ministers may be faithful, lest they give occasion to open the eye in many that watch for more liberty, and that they may be careful in all things, both in word and deed.' The day she died, her children being about her, it was asked if she

had anything further to tell them. She answered, 'I have spoken to you whilst I had strength and words given me, what shall I say more? You have the anointing, the spirit of Truth, which will lead you into all truth! Hearing her younger daughter weep, she said, 'Where is thy resigning me up, as thou didst this morning? Is thy faith weakened so soon? Get hold of him, who in the time of great exercise hath supported thee, and he will do the same again! About an hour before she departed, she asked what time of the night it was. It was answered, about eleven o'clock. 'From twelve till break of day I usually had my bad fits,' she said, 'and by and by I shall rest quiet and easy with my Saviour.' Some refreshment being offered her, she said, 'No more of the fruit of the vine! no more forever!' So, desiring their prayers for her short passage, she stretched herself out, and lifting up her hands, committed her soul to God."

(To be continued.)

For "The Friend."

Silent Worship.

I would that we as a society, were more awakened to the importance of this religious duty. The apostle enjoined his fellow believers to present their bodies a living sacrifice, holy and acceptable unto God. Did we but rightly appreciate the privilege of being through mercy enabled to perform this reasonable duty unmolested, I think that the cumbering things of this world, would seldom if ever prevent us from timely assembling with our friends both on First, and week-days, there to wait in the silence of all flesh, before Him who sees and knows the bent and intent of every heart, and will reward acording to our motive to action.

May none of us be satisfied with a superficial attendance, though it may be in a manner seemingly consistent with our profession. God is a spirit, and they that worship Him, must worship Him in spirit and in truth, for the Father seeketh such to worship Him. And as the eye of the mind is singly turned to Him for counsel and direction, he will enable the seeking souls at times to return, bringing their sheaves with them, though their assemblies may have been small and silent. But oh! the lukewarmness, that prevails with many. If they were but sensible of the danger that surrounds us both as a society, and individually, surely they could not slumber away the time set apart for the purpose of divine worship, nor set as it were at ease in Zion, nor trust to a profession of religion. May all who are as stumbling blocks, in this respect, examine themselves by the light of Christ in their own consciences, and as they prize their own eternal welfare and the welfare of society (that is disgraced by the unbecoming and benumbing practice) earnestly endeavour to know the cause. Surely, my beloved friends, is there not a cause? Has not the world and the things of it engrossed too much of your time and attention, or has not the lust of the world, the lust of the eye, and the pride of life estranged you, by almost imperceptible degrees, from the restraints of the cross? Have you been concerned above all things to seek the one thing needful, even that of sitting as at the feet of Jesus to hear his words? May you be awakened to a sense of the danger that awaits you. Give not sleep to your eyes nor slumber to your eyelids, but seek with increasing earnestness to *know the cause*, and be willing to *remove it whatever it may cost you*. Take away the cause and the effect will cease. Be sober, be vigilant, for your adversary is still seeking whom he may devour. That you may be delivered from him and find forgiveness through his mercy, that willeth not the death of a sinner, and who alone is able to give you the victory, is the desire of one that loves you, and earnestly craves that sleeping in our religious meetings may no longer be a stumbling block to honest inquirers, but that we may through individual faithfulness become as a city set on a hill that cannot be hid.

Ohio, Sixth month 10th, 1856.

"*Bearing False Witness.*"—If a witness, summoned to testify in open court, swears falsely, he may be convicted of perjury and immured in the State prison. Even if he escapes the vengeance of the law, be becomes a marked man among his fellows. The perjurer is a public scorn and detestation. Like Cain, he goes forth with the brand upon his forehead.

But there are other methods of bearing false witness, besides testifying in a Court of Justice. Whenever facts are distorted, character assailed, or motives misrepresented, false witness is borne as effectually as though the liar stood in open Court, with his hand upon the Bible. The law does not, indeed, make slander a penal crime, and it is wise in this refusal, for the offence is one peculiarly hard to reach, nay, almost impossible. Even in civil suits for slander, this practical difficulty is felt by court and jury alike. But the wrong is none the less a wrong, because of its immunity from earthly tribunals. And the Decalogue, in hurling its thunders against breaches of the moral law, denounces slander as pointedly as it does perjury in the public courts, when it anathematizes "bearing false witness."

Yet we see continually the most glaring breaches of this great maxim of ethics. Even otherwise good men, especially if ardent in what they believe to be a reform, are not free from the guilt of false-witness. Carried away by their zeal, they often impute the worst motives to their opponents; frequently ignore important facts; accept statistical statements without sifting them; and in other ways traduce the characters of men, as individuals or a class, and blacken unjustly a party which is in hostility to their own. Not that they always intend to do all this. The habit of exaggeration sometimes carries them to lengths which, in their calmer moments, and if they could see the evil they have caused, they would be the first to deplore. But occasionally they really mean to exhaust invective, in the hope to render their opponents hateful. Blinded to everything but one narrow view of a question by their intense sympathy for the oppressed, the suffering, or the erring, they stigmatize those from whom they differ, as man-stealers, or murderers, or both. They forget that men are not fiends, and paint all mankind, but themselves, as devils. Is not this "bearing false-witness?"

You, who accuse your neighbour of being miserly, when, if you knew all, you would find he was practising a necessary economy, you also are "bearing false witness." You, fair innocent, as you are called, "bear false witness" when you hint cruel things against a sister woman, of whom you really know nothing. You, who whisper about among your acquaintances, that this family is extravagant, or that man intemperate, that such a husband neglects his wife, or such a wife does not love a husband, you too "bear false witness," nay, commit perjury itself, perjury before the high court of heaven, and in the presence of the great judge of all. Whoever speaks what he or she does not know to be true, whoever even colours facts uncharitably, is guilty of "false witness." Tremble, dainty lady, who think yourself free from all guile; for do you not sometimes "bear false witness?" Tremble, proud moralist, for often you "bear false witness," and oftenest, perhaps, when you anathematize vice.

Men cannot study charity too carefully—in word, in deed, in look. It is better to be too lenient than too severe. A wrong done, "by false witness," we we can rarely remedy. But forbearance, even towards an animal, never leaves behind the sting remorse.—*Ledger.*

For "The Friend

Whoso offereth praise glorifieth me.—Psal. l. 23

No one need to be told that the surest metho obtain new favours from an earthly benefacto to be thankful for those which he has already stowed. It is the same with respect to our Heav Benefactor. Praise and thanksgiving are ever r prevailing than sacrifices or prayers. I have an account of a Christian who was shipwrecke a desolate island, whilst all his companions peri in the waves. In this situation he spent many in fasting and prayer that God would open a for his deliverance; but his prayers received answer. At length, musing on the goodness of in preserving him from the dangers of the sea returned thanksgiving and praise for this and favours; for he then felt, when his heart was ed with gratitude, that *many* favours *undese* had been bestowed upon him. Before the clusion of the day a vessel arrived, which rest him to his country and friends.

THE FRIEND.

SIXTH MONTH 28, 1856.

LONDON YEARLY MEETING.

The Sixth month number of the British Fr which we received by the Steamer America, is cipally occupied with accounts of different Ye Meetings. That given of the proceedings of don Yearly Meeting we shall give in full, kno the interest taken in the subject by our rea The meeting of Ministers and Elders is represe to have been attended by about the usual num One Friend "in returning the certificates gra him to travel last year in company with wife" proceeded "to give a lengthened accou their journey, which extended to within the A circle." Some account was also rendered by ano Friend of his religious labours chiefly within Southern hemisphere.

"On third day morning, our friend, Priscilla Gr spread before the meeting her concern to Friends in America. Unity and sympathy expressed very much at large by many Frie liberty for which was considerably extended, led to a suitable record." At the adjourned ing held on the evening of Seventh day the 31 certificate for P. Green was brought in and "dially approved;" it "appropriately described feeling into which the meeting had been in duced, and it might be said reintroduced, by re of the delicate health and more than usual c to sympathy" of this Friend.

"*Fourth-day morning 5th Month*, 21*st*, 1 —The first sitting was held at ten o'clock, and th tendance was considered fully an average Soon after settling into quietness, a Friend in ministry quoted the text in Isaiah, 'Thou wilt him in perfect peace, whose mind is stayed on t following it with the injunction of an apostle, careful for nothing, but in everything by pr and supplication with thanksgiving, let your quests be made known unto God. And the p of God which passeth all understanding, shall your hearts and minds through Christ Jesus.' T precious promises from both the Old and Testament, he observed, were applicable to u dividually, and in our families; and they were less words of comfort for us in our capacity a household of faith. Two Friends then follo each other in supplication. Another revived th

on, 'Draw nigh to God, and he will draw o you,' and observed, that though this was meeting for worship, yet it ought to be our our to observe this injunction in these our gs for transacting the affairs of the church; uld we be enabled to make the grateful ac- edgment, that it had been good for us to be

Another desired to remind Friends that our ency for every good word and work was of and he trusted it would be the secret breath- f our hearts, 'Be thou my strong habitation unto I may continually resort.'

anksgiving and supplication followed, and y after, Joseph Thorp, the clerk of last Yearly ng, read the opening minute. The calling f the names of the representatives, the first of ual routine business, was gone through, and ewer exceptions than usual (four only we be- they answered to their names. For the ab- of these four, satisfactory reasons were as- d.

er some other appointments had been read, a d said he had to propose an alteration in the of procedure with the business of the meet- iz., to postpone the reading of the foreign s till the answers to the queries had been

This, he observed, had been the customary of proceeding, until there seemed ground for ting from it a number of years ago; but he ht there would be an advantage in recurring previous practice, as he had just proposed. d no wish to provoke discussion, and he had ng so much at heart as to see the business of neeting conducted in the most advantageous ner. A number of Friends expressing approval at had been suggested, and no objection being d, the answers to the queries were accordingly o, and were overtaken as far as Essex, previous e adjournment about 1 P. M.

fter the reading of the answers from Cornwall, timony was produced and read, in behalf of ate Sarah Rundell, of Liskeard.

the answers thus far, there appeared to be no- particularly differing from other years, except aps, that the exceptions struck us as being fully numerous, in regard to the attendance of meet- for worship. The explanations called for, ever, in reference to these and other points, ed satisfactory to the meeting. The numbers d to our Society in the course of the year, on ground of convincement, we thought larger than ome former occasions. In Bristol and Somer- Quarterly Meeting, there had been six indi- als joined; in Cornwall, one; Cumberland and humberland, four; and Essex, three. The ing of the accounts of sufferings was also post- d to the conclusion of the answers to the queries. few words from a ministering Friend, while clerk was preparing the minute of adjournment, a very solemnizing influence upon the meeting. said he felt thankful in having been permitted el at our gathering together—and he had no bt it was the case that many more, in like man- had been favoured to feel—the overshading of heavenly Father's love; and he was desirous should endeavour to cherish this feeling through- even till the close of our meetings.

Fourth-day Afternoon.—Met at four o'clock. The representatives having drawn together, as di- ed at the close of the former sitting, to consider suitable Friend for clerk, and two for assistants, cluded to propose Joseph Thorp for clerk, and bert Forster and Robert Charleton as assistants; ch conclusion Joseph Pease was requested to mate to the Yearly Meeting. This he did ac- dingly; and the Friends proposed being accept- e to the meeting, their nomination was recorded.

The answers to the queries were then further proceeded with, commencing with those from Kent. It appeared from this meeting's answer to the 'query to Quarterly Meetings only,' that it felt itself incapable of giving to its Monthly Meetings such assistance as its place in the body and their state required. This confession of weakness led to a consideration of what was the duty of the Yearly Meeting in the case. Though it could not be said to be a direct application for assistance, yet the confession of weakness was taken as evidence that help from the Yearly Meeting was requisite, and would be acceptable; it was therefore agreed to appoint a committee to visit the Quarterly Meeting of Kent, with the view of rendering it such assistance as the Friends on the appointment might be enabled to give. They were also encouraged, should way open for it, to consider if, by the junction of Kent with some adjoining Quarterly Meeting, or by some other means, the necessity for the recurrence of a similar application could be obviated. The Friends appointed on this service are Daniel Pryor Hack, Thomas Chalk, John Marsh (of Dorking,) Robert Forster, and Rickman Godlee.

A testimony from Rochester Monthly Meeting, on behalf of Benjamin Bishop, was then read.

From the Quarterly Meeting of Lancashire and Cheshire, the answer to the seventh query seemed unusually loaded with exceptions. Among these, the six cases of shooting led to protracted remark. The discussion at length terminated by the clerk reading an extract from the *Rules of Discipline* to the effect, that 'shooting for diversion,' was clearly ranked among 'vain sports;' and it became the duty of subordinate meetings to determine what cases of this kind constituted exceptions to the query under consideration.

In reference to persons joining our Society on the ground of convincement, there appeared to have been five cases in this Quarterly Meeting.

When the clerk was about to proceed with the answers from Lincolnshire, he was interrupted by a Friend calling attention to the answer from Lancashire and Cheshire to the third query, which represented that Friends were preserved in love, one towards another. It was stated to be matter of notoriety that this was not the case. A number of Friends corroborated this statement, and told how painful it had felt to them to sit and hear such an answer. The object of those impugning the verity of the Quarterly Meeting, seemed to be to get the Yearly Meeting to take cognizance of the matter, as they seemed to think there was no other way of reaching the case.

The clerk followed the first speaker, demurring as to the Yearly Meeting being the place for individuals to bring such accusations. He was supported in this view, it may be said, by those most acquainted with the discipline and usages of the Society, who showed clearly that it was entirely out of order to bring forward, in this place, such an impeachment, while the course dictated by our rules was as explicitly stated. It appeared, from the statements of several of the representatives from Lancashire and Cheshire, that no exception came before the Quarterly Meeting; so that it could not return an answer different to what it had done. It was at one time proposed that the representatives from the Quarterly Meeting should draw together to the clerk's table at the close of the sitting, together with the overseers in the Monthly or particular Meeting in which the case constituting the supposed exception existed. But this was not to be understood as the dictate of the Yearly Meeting, but a voluntary and friendly action on the part of such representatives, with the view of conferring with such as chose to come forward and ask for explanations, in regard to the answer. This matter took up a considerable time, but thus disposed of, the answers from Lincolnshire were read, followed by a testimony from the Monthly Meeting of Spalding and Wainfleet, on behalf of John Hurst, deceased. This was a very instructive document, as also the testimony for Benjamin Bishop; and a number of Friends spoke in confirmation of their contents, and expressive of their high value for the departed.

The reading of the answers from London and Middlesex finished the business of this sitting. Adjourned till to-morrow morning, at ten o'clock.

Fifth-day morning, 5th Month, 22d.—Met at ten.

After the clerk had read the opening minute, William Tanner laid before Friends a concern to pay a visit to the Women's Yearly Meeting, should there be no objection. Unity being expressed with the proposal, he was accordingly liberated, and John Marsh and Joseph Eaton accompanied him.

A testimony from Kingston Monthly Meeting was then read, on behalf of our late valued Friend, Richard Barrett, of Croydon. Many Friends, some of them at considerable length, testified their sense of the worth of the deceased, and of his instructive example. We scarcely remember any similar document eliciting a greater amount of expression of unity and concurrence; while occasion was taken by several of the speakers, to encourage those yet in younger years, to a like early dedication of heart, and submission to the restraining and constraining influences of Divine grace.

Resumed the further reading of the answers to the queries. After those for Norfolk and Norwich, came another testimony, viz., for Anna Forster, which was both interesting and instructive. Two or more Friends gave expression to the affectionate regard which they had entertained for the deceased. The remarks of one speaker, in particular, appeared especially sound and satisfactory. The language of our blessed Lord and Saviour had much impressed him at this time—'He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved by my Father, and we will come unto him, and make our abode with him.' Notwithstanding what man is capable of attaining to, as man, in the cultivation of his intellect, or in the acquirement of what may be termed religious information, it appeared very clear to the speaker that it is not the *truths* of religion that convert the soul, but the operation of the Power of Truth in and upon the heart. Our dear Lord said to the Jews, 'Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me. And ye will not come unto *me* that ye might have life.' And hence it is, that although these things may be, and are at times conducive to that end, yet we must come under the influence of the power and Spirit of Christ in the heart, in order to partake of his salvation. There was nothing he believed, that man can do of *himself* that will render him acceptable in the Divine sight; and it remains a living truth, that 'the sacrifices of God are a broken spirit, a broken and a contrite heart, O God, thou wilt not despise,' and on this very ground, that the Lord alone can prepare the soul to offer it unto Him.

Overtook the answers as far as Yorkshire, at this sitting. In most of the meetings, there appeared to have been some small additions to the Society on the ground of convincement. In Westmoreland, four cases; Yorkshire, eleven. Respecting these latter, some interesting information was communicated, particularly in one instance, that of a man who had belonged to the Wesleyan body; and other three cases, all members of one family, a brother and two sisters, whose applications for membership were made

without the knowledge of each other, but from apprehension of duty; and as they resided apart, to different Monthly Meetings. A number of those received into membership, had obtained their education at some of the Society's public schools.

During this sitting, a visit was received from the Women's Yearly Meeting, viz., by Mary Tanner and Sarah Chalk.

Adjourned at a quarter to two, till four.

At the commencement, as well as at a later period of the sitting this morning, it was so dark that lighted candles had to be placed on the clerk's table; the gas in the galleries was also lighted—a circumstance most unusual at this season.

Fifth-day afternoon, four o'clock.—Met according to adjournment. The first business taken up was the perusal of a testimony from York Monthly Meeting, concerning Celia Wilcox. The answers from the General Meeting for Scotland came next, followed by those from the Yearly Meeting of Friends in Ireland; and there was also produced and read a minute from Carlow Monthly Meeting, respecting Elizabeth Barrington, of Ballitore.

A report from the Meeting of Ministers and Elders, signed by Thomas Norton, the clerk, stated that they had held their meeting, and gave a summary of the answers to their queries, which seemed so satisfactory that no comment was made upon it.

The clerk hereupon read a minute which he had made to this effect, that the answers to the queries had all been gone through, and it being thought best to defer reading the accounts of sufferings till a future opportunity, the way was thus open for entering upon the consideration of the state of Society as now laid before us.

A Friend was, soon after this, engaged in supplication, which tended to solemnise the meeting, and prepare it for the important duty before it. The remainder of the sitting was occupied by sundry Friends conveying their views on various points—some in reference to the exceptions to the first query, and others on the present state of things among us as a church. By one of the speakers, in particular, the supposed non-adaptation of silent meetings to our present circumstances, and the allegation of their not supplying that instruction in religious knowledge which our youth stand in need of, were very satisfactorily refuted; and it was clearly demonstrated, that there could no substitute be found in the shape of any *formal* religious services or outward arrangements, to render unnecessary individual subjection to Christ, through obedience to the teachings of the Holy Spirit—seeing it is the end of all rightly anointed ministry, to bring the people, younger as well as older, unto Christ, the minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man.

Another Friend expressed his desire, that in looking at the deficiencies existing amongst us, we might not be directing our attention to others, but that every one should examine how far he is himself individually at fault; and thus, by each repairing, as it were, the breach before his own door, there would be ability witnessed to lay shoulder to shoulder for the general restoration.

Robert Lindsay expressed the pleasure which it gave him again to meet with Friends on this occasion, after having been prevented for a number of years, and addressed the meeting at considerable length, impressively and much to the purpose, in reference to the subject then before the meeting—the state of the body.

At the close of this as well as of the forenoon sitting, the usual intimation was given by the clerk, respecting the meetings for worship in the different meeting houses, on Sixth-day forenoon.

Adjourned at a quarter past seven till four to-morrow afternoon, when, it was intimated the consideration of the state of Society would be resumed.

Sixth-day morning, 5th Month, 23d.—The various meeting-houses were open for public worship, in accordance with previous intimation and usual practice. That of Devonshire House was very largely attended, the number of our women Friends appearing considerably to preponderate.

Sixth-day afternoon, four o'clock.—Previous to entering on the business, Josiah Forster stated that there was now on the premises, a person from the south of France, in profession with Friends there, who was desirous of attending this meeting, if it were agreeable; and it being mentioned that he was well known to many of our members in London, permission was accordingly given, and Thomas Hodgkin was requested to introduce him. His name we understood, was Bertram Combe.

The meeting then resumed the consideration of the state of Society. The first speaker, after some preliminary general observations, adverted to the fourth query. In almost all the answers there were exceptions; in many instances to the fore part, but more particularly to the latter—that relating to 'plainness of speech, behaviour, and apparel.' He was inclined to think, that if parents and heads of families paid sufficient attention to the principal branch of the query, duly endeavouring 'to train up their children, servants, and others under their care, in a religious life and conversation,' there would be fewer exceptions in the other branch. He thought it was *Christian simplicity* which our principles as to dress called upon us to exemplify, and not *peculiarity*. He then took occasion to advert to the circumstance of some of our members who, though considered exemplary enough in regard to the outward badge of plainness of apparel, were yet stumbling blocks to some of our younger members, inasmuch as they did not also exemplify self-denial in relation to the use of intoxication liquors—a point of far more importance than the peculiar cut of a garment.

This view of the question was dwelt upon at considerable length, consecutively, by a number of other Friends, who advocated the leaving of our youth, and such as did not feel called upon to assume the peculiar garb of the Society, at liberty to dress according to the dictates of Christian simplicity, instead of looking down upon them as unfit for service in the church, because of their thus differing from others.

The above is, we believe, the substance of what was said in favour of the foregoing views.

An equal, or probably a greater number of Friends took an entirely opposite view of the question. The first in this direction speaking somewhat briefly, he was followed by another, who enlarged upon it in a very lucid and satisfactory manner, showing the soundness of the Society's testimony in this particular, and its scriptural authority. The testimony involved not only the duty of exemplifying Christian simplicity, but also that of resisting the ever-fluctuating caprices of *fashion*. It is not enough that an article of attire shall be *simple*—the highest style of fashion may occasionally *chance* deservedly to bear this character; but our Christian profession prohibits a *change*, merely because such *simple* article has ceased to be fashionable. As a necessary consequence, if we thus stand still and attempt to stem the tide, we cannot avoid becoming singular or peculiar. But this *peculiarity* is not what our profession dictates—it is rather what fashion exacts from us, because we refuse to swim in its current; so that it is quite taking a wrong view to suppose that *peculiarity* is what our principles lead to. It is Christian simplicity, rendered eventually peculiar, because we cannot follow in the wake of fashion.

But perhaps a more luminous and convincing position of our profession in this particular, as as in others of primary importance, has seldom heard on such an occasion, than was given by other Friend, who spoke at very considerable le and, as it seemed in our judgment, with evi power and unction. He looked at the subject variety of aspects, general as well as partic giving the results of his own individual experie and of his observation, for which, as Friends aware, he had larger opportunities than most. can scarcely trust ourselves to attempt to detai observations, sensible how difficult a matter it w be to do them justice. What preceding spea with whom he united had advanced, may be to have formed a text for his enlarged and f illustration; and while we doubt not it felt pai to the great majority to listen to what those differed from him pled for, it seemed scarcely t regretted that they got the opportunity to exp themselves, since it was the means of eliciting a communication as was that with which our fr was enabled to favour the meeting.

Quite the principal part of this sitting was o pied with the consideration of answers to the fo query. The subject of gospel ministry, and comparatively small number of our younger m bers of either sex coming forward in the minis was weightily spoken to by one Friend, and value of silent waiting upon God very sweetly appropriately by another.

Altogether, the occasion was a highly favor one, worthy of being borne in remembrance by who were present; and while all, or nearly could not but feel and be prepared to acknowle how precious are such opportunities when minis and others concerned for the welfare of the chu are enabled to hand forth so much sound doctr suitable counsel, solemn warning, as well as co lation and encouragement, it is at the same tim be regretted that few, if any, of such as are causes of mourning, can be reached by such pression.

The subject of total abstinence was also allu to at some length, the speaker urging the consi ation, whether the time had not arrived for Yearly Meeting to take some more decided ac in support of this movement; but though the su subject was touched upon by another Friend, th was no conclusion come to in the matter.

Friends generally appearing to have relie their minds in reference to the subject before meeting, the clerk put the inquiry, as usual, w ther the concern which had now been manife for the prosperity of the body, should lead to issue of an epistle to the Quarterly and Mont Meetings. There seemed to be no difference opinion in regard to the propriety of following example of previous years; it was accordingly c cluded to give forth an epistle, the preparation which was referred to the Committee of Repre tatives.

Adjourned, at a quarter past seven, till cle to-morrow forenoon.

The Large Committee immediately after r Isaac Robson, Clerk, and Joseph Pease and J Dymond, assistants. The Tithe question ca briefly into discussion, but was postponed. A c mittee was appointed to take charge of the Gen Epistle, and the meeting separated, to meet at s time as the Yearly Meeting may direct.

Seventh-day morning, nine o'clock.—The Frie appointed last evening in the Large Committee take charge of the General Epistle met, and a a very harmonious expression of sentiment, a s committee was chosen to prepare a draft of s document.

eleven, the Yearly Meeting assembled. Before ommencement of the business, a Friend was ed in supplication, much in the language of 0th Psalm :—'Give ear, O Shepherd of Israel, hat leadest Joseph like a flock, &c.; before im, and Benjamin, and Manasseh, stir up thy th, and come and save us. Thou hast brought e out of Egypt,' &c. Another Friend followed n acceptable communication in the ministry, g from the text, 'Build thou the walls of Jeru,' and showing whence ability was to be de for restoring the waste places—'Not by might y power, but by my Spirit, saith the Lord.'

e reports of Distraints for ecclesiastical pur were then read, the Quarterly Meeting of c as usual, having sustained the greatly pre rating amount, somewhere about £2300. A ber of Friends were induced to comment upon eturns, and upon the effect which the relaxa of our rules last year had produced in regard ese returns. It appearing that the general ion might come up for discussion, Friends reminded that, as it had been briefly adverted the Large Committee, and was again likely to sumed there, such as might wish to express sentiments would have another opportunity loing so, without further encroaching on the of this meeting.

roceeded next to read the epistles. First came from Ireland, followed by those from America. he former, as also in several of the latter, allu was made to the recent separation in Ohio rly Meeting, narrating the action taken by each eference to which section had been acknow ed. In the epistle from Philadelphia, mention ade of the reception of the document issued by meeting last year, in justification of the part h it had decided to take in regard to the divi in Ohio; and dissatisfaction is expressed that, e appearing to disapprove of separations, this ing should, as it seemed to Friends of Phila hia, have rather encouraged them by the re ition of an irregularly constituted body, con ng, as it did, of much the smaller number of esentatives, viz., 12 to 30.

n the whole having been read, the clerk pro ed two minutes from the Meeting for Sufferin in reference to the divided state of our Society he American continent, during the last thirty rs. These minutes simply stated, that this sub had claimed much attention, and the object of ging it thus forward seemed to be to induce the rly Meeting to consider what could be done to vide a remedy for so painful a state of things. considerable time was spent in this way, many nds expressing their views and feelings, but nout arriving at that unanimity which was deem lesirable on so important, as well as so intricate comprehensive a subject. While some thought way opened at present for any action on our t, and would wish the discussion to drop, others e of the judgment that the meeting was in too austed a state to do justice to the question, er by continuing the discussion in this state, or passing it by altogether. It was ultimately eed to adjourn till half-past four this afternoon, preference, as had been suggested, to Second- morning. Adjourned accordingly at half-past

In the epistle from Indiana, it was stated that large size of that Yearly Meeting rendered the nsaction of its business inconvenient. Five of the nstituent Quarterly Meetings had, therefore, pro sed to form themselves into a new Yearly Meet , to be denominated Western Yearly Meeting. e proposal, having been solidly considered, was reed to, and Friends of Indiana wished our Yearly Meeting to give an opinion in reference to this important step.

Seventh-day afternoon, half-past four.—On again coming together, the consideration of the minutes of the Meeting for Sufferings was resumed. Many Friends availed themselves of the opportunity to give their opinion, when a greater unanimity was evinced than in the forenoon; but all in the direction that the time was not yet come for this meeting to take any further proceedings in the case.

In the course of the sitting, some very interesting information respecting the Hicksites was communicated, evincing a disposition which, for some time, has been apparently on the increase, for a reunion with Friends. One instance was stated of two Quarterly Meetings of Hicksites in the state of New York having applied to the Yearly Meeting of (orthodox) Friends of the same state, for admission into fellowship with them. This information, together with more of a similar character, seemed to render it increasingly desirable for some right way manifesting itself for the restoration of those who, in the Hicksite secession, were led away, to a great extent, rather by party spirit than by principle. Much that was painful was also stated respecting this denomination, and calculated to render the return of its members to our Society almost hopeless. With regard, however, to the subsequent divisions, those that had occurred within the last twelve or fourteen years, there appeared to be more hope of ultimately effecting a reunion, seeing they had less connection with doctrinal differences, than with points of discipline. The feelings of many Friends were more particularly affected, on behalf of the great numbers who, by the late secession in Ohio, were separated from our communion—whole Quarterly Meetings having, by the action of their representatives to the Yearly Meeting in 1854, been cut off from our fellowship. As already stated, however, Friends being very unanimously of the judgment, that this meeting was not in a position to move in the direction which the minutes from the Meeting for Sufferings seemed to point out, a minute was made to the effect, that much sympathy and religious interest had been felt for those whose case had been now under consideration; with a desire that it might please the great Head of the Church, so to influence their hearts, that they might be restored to fellowship with our Society, and to the unity of the Spirit in the bond of peace.

The proposal which seemed to meet with most favour from the meeting, was that made by a venerable Friend in the forenoon, to send one general epistle to our friends in America, suspending, for this year, our acknowledgement of theirs individually. With some Friends it was a cause of complaint, that the Meeting for Sufferings, in sending their minute before the Yearly Meeting, did not accompany it with sufficient information, which they no doubt possessed, respecting the state of our Society in America—such as the causes which had led to its present divided condition—as would have enabled the meeting more satisfactorily to judge what course it would be best to pursue, in order to promote the desired restoration to unity and harmony.

One Friend briefly replied to this by stating, that the secession alluded to as having occurred thirty years ago, as most present could not but be aware, was that known under the name of the Hicksite secession, arising from an extensive and grievous departure from the established and recognized faith of the Society. A subsequent separation was that which took place in Indiana, about fourteen years ago, solely on anti-slavery grounds. In this case, as also in the more recent division in New England, as well as in that in Ohio, which the Yearly Meeting had before it last year, it was generally considered that the separations proceeded chiefly from differences of opinion on points of discipline.

It appeared to be the judgment of some who spoke on this occasion, that having identified ourselves with one or other section of the seceders, we had put ourselves out of our proper position for usefulness in the way we were contemplating; indeed, as one Friend observed, both in the fore and afternoon, we had materially injured our own standing, by what seemed to him our precipitancy last year, in the case of Ohio.

The value of unity was also dwelt upon by a number of Friends, some of them expressing a readiness to make great sacrifices—not, of course, of essentials—to effect its restoration among our American churches; and although it was suggested by the clerk, on entering upon the discussion, that Friends should confine their remarks strictly to the subject before them—viz., the minute from the Meeting for Sufferings, not taking a retrospective but a prospective view, it seemed impossible to do so, if anything like justice was to be done in the case. It was therefore hinted, by at least one of the speakers, that, however painful and humiliating it might prove to us, there might be a necessity for this meeting to review its own proceedings, if not also to annul some of them, before we could place ourselves in such a position, as would enable us to hold out the olive branch with reasonable prospect of ready acceptance.

It may also be mentioned, that the Catholic spirit which the minute from the Meeting for Sufferings seemed to breathe, had commended it to the minds of many; the members of that body having embraced, in their sympathy and religious concern, not only such as were still one with our Society in doctrine, though nominally separated by the discipline, but those who, so far back as thirty years since, had been disunited for difference in essentials; in short, that sympathy and concern extending *to all who bear the name of Friends.*

Adjourned, at seven, till eleven on Second-day morning.

The Large Committee met after the adjournment of the Yearly Meeting, and nominated sub-committees to take charge of the epistles, which were all apportioned, save the one from Philadelphia, the disposal of which is deferred for consideration on Second-day morning, at half past nine, the meeting adjourning to that time.

The Large Committee assembled at half-past nine on *Second-day morning, 5th Month, 26th, 1856.*

The clerk having intimated the object of the present sitting, viz., to consider how to dispose of the epistle from Philadelphia, he proposed that the epistle from our Yearly Meeting of last year should be read, followed by the reply from Philadelphia. This was accordingly done, and the expression of sentiment occupied nearly an hour and a half. There seemed an entire unanimity of judgment, so far as could be ascertained from what was said, in reference to the propriety of acknowledging the epistle. One Friend, or probably two at most, while not disapproving of sending an acknowledgement, seemed to think there was a necessity for contraverting certain statements in the epistle from Philadelphia; dwelling also on the little evidence of its emanating from that spirit of love and brotherly feeling, which ought to characterize, and usually distinguishes such documents. The prevailing judgment, however, went decidedly against our reply entering upon controverted points, or making use of any language in the least likely to cause irritation. While there might be some ground for dissatisfaction with the course which Philadelphia Yearly

Meeting had pursued since 1846, when the Division took place in New England; and while the epistle from them, which had now been read, was not so agreeably worded as we could wish; besides its not appearing that they had taken or noticed the advice which our Yearly Meeting last year had tendered them—still it was to be remembered that they were an independent body as well as we, and had as good a right to be dissatisfied with the course which we had pursued, in reference to the divisions among Friends in their land, as we with theirs.

There being thus a general disposition not to interrupt or suspend the correspondence, some Friends were for leaving the sub-committee at liberty to use their own judgment as to the topics in reply; while it was the sense of others, and the prevailing one, that our epistle should be the dictate of love, cautiously guarding against giving offence. The nomination of the sub-committee had to be deferred till another sitting."

(To be concluded.)

SUMMARY OF EVENTS.

EUROPE.—By the steamship Atlantic, Liverpool dates to the 11th instant have been received. Among the passengers by the Atlantic, was Millard Fillmore, Ex-President of the United States. The chief subject of discussion in the British newspapers was the difficulties with this country. No official notice of Crampton's dismissal had reached England, yet it was regarded as a fixed fact, from the positive but unofficial statements taken out by the Asia. The London Times continues to exhibit great bitterness towards the United States, but the journals generally argue that as the case is a personal one, there is no necessity for sending away the American Minister in retaliation. In reply to a question put to Lord Palmerston in Parliament, he said the questions now pending between the two governments, were of a very grave character, but he sincerely hoped, and not without good reason, that the discussions may terminate peaceably. The Parliamentary proceedings have been generally unimportant. The bill altering the oath administered to members of Parliament, so that Jews can be qualified, has been passed by the House of Commons. The weather has been favourable for agricultural purposes. The French papers continue to be filled with accounts of the damage occasioned by the recent floods. Not less than 500 houses had been destroyed at Lyons, and 130 at Avignon. In some localities, the rain and overflow had seriously injured the crops; about 40,000 persons have been rendered houseless, and 100,000 thrown out of employment. The government has given ten millions of francs for the relief of the sufferers. The Spanish fleet ordered to Mexico, consists of eleven ships of war, including two ships of the line and four steamers. An attempt is reported to have been made on the life of the Queen of Spain. A young man presented a pistol at her, but was immediately disarmed. A new Portuguese Ministry has been formed with the Marquis Soule as President. The vine and potato crops in Portugal were threatened with failure, on account of the unfavourable weather. The Danish government seems bent on incorporating the duchies of Schleswig and Holstein into the kingdom of Denmark. The government relies on the support of France and England to effect what will be very distasteful to the Germanic Diet. A violent proclamation to the Italians to rise in insurrection, has been published by Mazzini and Victor Hugo. France and Austria have both sent urgent notes to the Neapolitan government. France hints at intervention, should outbreaks occur in Naples or Sicily. The position of affairs in Italy is considered critical. It is stated that the Austrian government has resolved to erect the Venetian provinces into the kingdom of upper Italy. Arabia is still in a state of insurrection, refusing any longer to recognize the rule of the Sultan. More Turkish outrages against the Christians are reported. The Russian Commissioner, to settle affairs in the principalities, has been instructed to retire from the commission if Moklir Pasha, formerly Prince Stundsea, should be admitted to take part in the deliberation of the commission. Letters from the Crimea to Fifth mo. 31st, mention that 70,000 masons are to be employed in re-building Sebastopol, after the departure of the Allies. The English army continues healthy. It is reported in Berlin that Prussia and Sardinia have both demanded to be admitted into the commission reorganizing the Danubian Principalities, and the demand has been acceded to.

London.—The money market was unchanged. Consols, 94 a 94¼. The bullion in the Bank of England had increased £825,000.

Liverpool.—The cotton market was dull, but prices not quotably lower. Flour had advanced 6*d.* a 1*s.*, and wheat, 2*d.* Corn had advanced 1*s.* a 1*s.* 6*d.* The transactions in breadstuffs were rather limited.

MEXICO.—The new Spanish Minister to Mexico arrived at Vera Cruz on the 28th ult., and proceeded to the capital. The Spanish fleet had also arrived, it was supposed to blockade the port of Vera Cruz, if Mexico does not come to terms with the Spanish Minister. He demands a settlement of the claims of Spanish subjects upon the Mexican government, which were admitted some years ago to the amount of $5,802,662. The equity of some of these claims is disputed by Mexico. Congress was in session endeavouring to form a Constitution for the country.

UNITED STATES.—*Congress.*—Senator Clayton's bill supplementary to the act to organize Nebraska and Kansas, provides that the Secretary of State shall cause a census to be taken, making 1000 persons the basis for one representative, and 2000 for a member of Council of the Territory. The legal voters must be bona fide residents three months before the election, and one month resident of their respective election districts: after the apportionment, the Governor to issue his proclamation directing the election of members of the Legislative Assembly, to be held not less than fifty nor more than sixty days, after the date of the proclamation. No law shall remain in force, whereby the people shall be prohibited from a free and full discussion of their own domestic institutions or interests, or whereby said people shall be prohibited from advocating or denying the existence or the propriety of prohibiting slavery in the Territory, or be visited or threatened with any penalty or punishment; nor shall any test oath be required relative to the Fugitive Slave Law or any other law of Congress. Trial by jury shall be as at common law, and no challenge or objection to a juror shall avail which is not authorized by the rules of the common law, any statute to the contrary notwithstanding. The bill provides, that when the Territory shall contain 93,420 inhabitants, the people shall be authorized to call a Convention for the formation of a State Constitution. Mr. Geyer, of Missouri, has given notice to the Senate of his intention to introduce a bill supplementary to the act to organize the Territories of Nebraska and Kansas, and Toombs, of Georgia, of his intention to introduce a bill to take a census of the population of Kansas, to protect the inhabitants in the exercise of the elective franchise, and to provide for calling a convention preparatory to the admission of the territory as a State into the Union. In consequence of the Republican Convention at Philadelphia last week, the House of Representatives was but little in session. On the 21st, strong speeches were delivered by Wilmax and Burlinghame. The former denounced the territorial laws of Kansas with just severity, and the latter spoke with much eloquence and energy upon the Sumner outrage. Washburn, of Maine, urged the necessity of a union of the opponents of the administration, and those adverse to the extension of slavery in the territories.

Presidential Nominations.—The Republican Convention which met in Philadelphia last week, nominated John C. Fremont, of California, for the office of President, and William L. Dayton, of New Jersey, for that of Vice President. Millard Fillmore, who was nominated by the American Convention, will probably be supported by a portion of that party, but the contest will, it is supposed, lie principally between Buchanan and Fremont. The platform and principles adopted by the Republican Convention, denies the authority of Congress, of a territorial Legislature, of any individual or association of individuals, to give legal existence to slavery in any territory of the United States, while the present Constitution shall be maintained; it also asserts both the right and the duty of Congress to prohibit in the territories those twin relics of barbarism, polygamy and slavery. Resolutions were passed in favour of a railroad to the Pacific ocean, of appropriations by Congress for the improvement of rivers and harbours of a national character, and against the doctrine embodied in the Ostend Circular, in effect, declaring that might makes right, which is declared to be unworthy of American diplomacy, and a shame and dishonour upon any government or people that gave it their sanction.

Philadelphia.—Mortality last week, 212. On the 22d inst., a thermometer placed where the reflection of the sun had no effect upon it, gave the following indications; at 5 A. M., 79°; at 8, 83½°; at 10, 89°; at 11, 94°; at 3 P. M., 98, and at 4, 98°.

New York.—Mortality last week, 324; 90 of whom were foreigners. On the 21st, sales of white wheat were made at $1.70; red, $1.37 a $1.55; yellow corn, 56 cents a 58 cents; white southern, 57 cents a 60 cents. The migration at this port is greatly reduced from former years, and consists mainly of a more respectable class of immigrants, there being but few paupers among them. A few days since, the ship Thornton from Liverpool landed upwards of 700 Mormons, all destined for Utah.

Kansas.—According to the latest accounts, Colonel Sumner was actively engaged in putting down the Missourian hordes, which have been committing outrages in the territory. He had incurred the resentment of the Missourians who threatened vengeance. Most of the bands of armed men, have been dispersed, and the reports of murder and outrages have nearly ceased. The Southern members of Congress deprecate, it is said, the reported conduct of the pro-slavery leaders in Kansas, and ask them not to come in collision with the Federal authorities. General Whitfield, delegate from Kansas, has returned to Washington. He says, if the government will withdraw the troops, peace would the better be preserved. The policy of the administration with regard to Kansas, is understood to be unchanged, it being still the determination of the President to maintain the local laws of the territory. Notwithstanding the strenuous efforts to fasten slavery upon Kansas, very few slaves have been introduced.

Miscellaneous.—*New Flour.*—Flour from new Genesee wheat made its appearance in New York on the 16th inst., being two days earlier than in any of the last five years. It was offered at $10.50 per barrel, the wheat from which it was made, sold at $2.00.

The Western Rivers.—The St. Louis (Mo.) Republican of the 12th inst., says:—"The river at this point continues to fall slowly. The last boats from the Missouri report the water falling, and great difficulty in passing the mouth. Nearly all the boats going both ways have been aground at the mouth of the Missouri. Upper Mississippi is falling, with 3½ feet on the lower rapids. The Illinois river is becoming very low.

Telegraph Across the Atlantic.—The St. Johns (N. F.) Observer states that an attempt will soon be made to lay a telegraphic cable across the Atlantic. The length of the cable will be 2,400 miles, and two steamers, each with 1,200 miles of cable, will meet midway between Ireland and Newfoundland, unite the cables and proceed in opposite directions to the land.

The Lake Cities.—The Cincinnati Gazette furnishes the following comparative table of the growth of the principal lake cities:

	1840.	1850.	1855.
Buffalo, -	18,243	42,260	65,000
Cleveland, -	6,071	17,034	55,000
Sandusky, -	1,484	5,088	10,000
Toledo, -	1,222	3,819	15,000
Detroit, -	9,192	21,019	40,000
Chicago, -	4,470	29,963	80,000
Milwaukie, -	1,740	21,461	40,000
Aggregate,	42,292	170,644	305,000

The Forty-first Asteriod was discovered on the ult. by Goldschmidt. It is a star of the twelfth magnitude.

The Emperor of Brazil, Don Pedro II, has been elected an honorary member of the New York Historical Society. He is said to be a man of considerable scientific attainments, and at the head of the Historical and Geographical Society of Brazil.

WEST-TOWN BOARDING-SCHOOL.

The Committee who have charge of the Boarding School at West-Town in accordance with authority given them by the late Yearly Meeting, have concluded to raise the price of board and tuition for each pupil from forty dollars to *forty-five* dollars per session, to commence with the winter session.

Those Friends within the limits of Philadelphia Yearly Meeting, who intend sending their children to the School the next session, will please enter them before the 1st of the Ninth month. Applications for admission are to be made to Joseph Snowdon, Superintendent, at the School, or Joseph Scattergood, Treasurer, No. 84 Arch st., Philad., Sixth mo. 10, 1856.

WANTED.

A Female Teacher is wanted for Friends' School at Crosswicks, N. J. Early application may be made to JOEL H. MIDDLETON, Crosswicks, N. J. Or, SAMUEL ALLINSON, Jr., Yardville, N. J.

DIED, on the 4th inst., at her residence in Muncy, Pa., coming county, ANN EDWARDS, relict of the late Joel Edwards, in the 77th year of her age; a valuable member of Muncy Monthly Meeting.

THE FRIEND.

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ge to any part of Pennsylvania, for three if paid in advance, three and a quarter cents; part of the United States, for three months, if advance, six and a-half cents.

For "The Friend."

Mammoth Steamship.

(Continued from page 330.)

nishing as are all the proportions of this r ship, of course it will not be supposed that ze is claimed, either by the engineer or the ny to which she belongs, as any merit in- ently of the substantial benefits which ac- ay it. Her length is not her only advantage. , length in a steamer is merely a comparative nd applies entirely to the extent of the river n-path she has to traverse. The "Himalaya" tance, would be an enormous vessel to run to te and back, but is only a full-size one to he Atlantic or to navigate the Mediterranean. Great Eastern," again, would be large for ssage to New York, but is only duly pro- ed to make a voyage round the world. s interesting to note the progressive advance in steam-vessels that has taken place within st thirty years, which the following table, will clear to the reader:

Name and Description.	Length. ft.	Br. ft.	in.
Enterprise, built expressly to go to India, coaling at intermediate stations,	122	27	0
Tagus, for the Mediterranean, . . .	182	28	0
Great Western, first ship built expressly for Atlantic passage, ...	236	35	6
Great Britain, first large screw ship, and the largest iron ship then projected,	322	51	0
Himalaya, iron ship for the Mediterranean, ...	370	43	6
Persia, iron ship, ...	390	45	0
Eastern steam ship, iron, ...	680	83	0

us the ocean-going steamer of 1856 is nearly nes the length of that of 1825, whilst the differ- between their tonnage is still more in favour of st-built vessel. The augmentation has gone an increasing ratio, and if it is still to con- we wonder over what space of water our than of 1870 will extend! As our commer- team marine is in the hands of shrewd men of ess, it can well be imagined that the reasons is progressive advance in size are sound. Steam uilders are, in fact, only accommodating the ge of their vessels to the length of the voyages have to perform, so that they may be enabled rry their own coals over and above their due rtion of cargo. This the "Great Western" nd succeeded; this the various screw-steamers n have run the Australian voyage have not , and consequently they have failed.

o one can fail to have observed that within these last two years steam, in long voyages, has apparently suffered a defeat. Clippers of all kinds, the "Marco Polos," "Red Jackets," and "Morning Stars," seem to have recovered their own again, and in the race round the world, sails have distanced the paddle and the screw. When the question comes to be examined, however, it is clear that it is the want of steam that has caused the failure: vessels, in short, as little fitted to make a passage of thirteen thousand miles, as the "Sirius," though by a lucky accident it managed to cross the Atlantic at the same time as the "Great Western," was to go a continuous stage of three thousand miles. They have all the expense of the new motive power without its full advantages, and, in consequence of their having to go out of their direct course to coal, they lose from twelve to twenty days on the passage. The tortoise in this instance has not fairly beaten the hare, because the latter has wilfully broken her leg.

Brunel, in constructing a ship of such large dimensions, is only doing for the long Eastern voyage what he did for the shorter Western one, namely making her own coal bunkers the bank on which she can draw to any extent during her progress out and home, instead of employing from six to eight ships of 500 tons burthen each to carry fuel for her half over the globe, as the vessels at present running are obliged to do; a system which may be likened to the extravagance of a man who employs half-a-dozen porters to carry parcels which, by proper management, he could manage to stow away in his own knapsack.

The report of the Directors for the year 1853 puts the calculation, with respect to her immense advantage, in carrying power so well, that we quote it entire:

"In avoiding the *delay* of coaling on the voyage, your ships will also escape the great *cost* of taking coals at a foreign station. Coals obtained on the Indian and Australian route cost on the average, including waste and deterioration, four or five times as much per ton as in this country. But your ships will take their whole amount of coals for the voyage from near the pit's mouth, at a rate not exceeding for the best quality, 12*s.* to 14*s.* per ton. On the voyage of existing steam vessels to Australia or India and home, the consumption amounts to from 4000 to 6000 tons; the cost of which would supply 15 to 20,000 tons if taken on board at some port in immediate communication with the coal field.

"Each of the Company's ships will carry, besides their own coals, upwards of 5000 tons measurement of merchandize, and will have 800 cabins for passengers of the highest class, with ample space for troops and lower class passengers. These you will not only be able to carry at rates much smaller than those by any existing steam ships, but with an unprecedent amount of room, comfort and convenience.

"In thus determining the size of the ships, your Directors believe that they are also obtaining the elements of a speed heretofore unknown; and if hereafter coals applicable to the purposes of steam can be supplied from the mines of Australia, the carrying capacity both for cargo and passengers will be proportionately increased. The great length of these ships will undoubtedly, according to all present experience, enable them to pass through the water at a velocity of at least fifteen knots an hour, with a smaller power in proportion to their tonnage than ordinary vessels now require to make ten knots. Speed is in fact, another result of great size. It is believed that by this speed, combined with the absence of stoppages, the voyage *between England and India*, by the Cape will be reduced to from thirty to thirty-three days, and between England and Australia to thirty-three or thirty-six days."

It may be objected that the route by way of Egypt, now that the railway is in progress and a canal is projected, will prove a too powerful competitor for the traffic round the Cape; but independently of the inconvenience and tediousness of embarking and then re-embarking, which will be fatal to vessels containing such bulky cargoes as cumber the Australian steamers, it is asserted that the ocean path is the direct route to the focus of Australian connection with Europe. Thus the navigable distances from Land's End to Port Philip are as follow:

Via the Cape of Good Hope, 11,819 miles; *via* Cape Horn, 12,700; *via* Gibraltar, Malta, Alexandria, Point de Galle, and Singapore, including transit through Egypt, 12,034 miles; *via* Panama, including transit across the Isthmus, 12,678 miles.

The General Association for the Australian Colonies have indeed recommended for the mail line the overland route as far as Aden, and from thence by way of Diego Garcia and King George's Sound to Melbourne, an estimated distance of 17,348 miles, which they fancy can be done in forty-four days. If the Eastern Steam Ship Company have not anticipated too great a speed for their vessel—and we scarcely think they have done so, considering that the "Persia" has made fourteen and a half knots with very inferior powers of propulsion—this passage will be beaten by between eight and ten days without the expense and trouble of making a long land journey across the isthmus. Surely this, if it comes to pass, will go far to accomplish the Alnaschar dream of the "Times," that the period will arrive when we shall be able to communicate with our friends at the antipodes in a month.

As far as the commercial part of the speculation goes, we are of course incapable of giving an opinion. The value of the exports to the young empire, which is springing up with such rapidity in Polynesia, is, however, so great—in 1853 the declared value being £14,506,532—that we cannot conceive there would be any lack of cargo even for our Leviathan. That she will be *par excellence* the emigrant ship, who can doubt, when we find that, with all her splendid accommodations, she will be enable to take passengers of the first class for £65, of the second class for £35, and of the third class for £25!

Her great proportions will indeed almost deceive her passengers into the idea that they are sojourning in some noble mansion. Let us imagine her saloons blazing at night with gas, which will be manufactured on board and supplied to every part of the ship; let us picture to ourselves her magnificent sweep of deck filled with gay promenaders, listening to the band as she sails over a summer's sea;

annoyed by no smoke, for in consequence of the use of anthracite coal, none will be emitted from her five funnels; and distressed by no motion, as in consequence of her length she will stride with ease over the waves of the Pacific. We might also dwell for a moment upon the mighty larder of our Leviathan prepared for her flight of five-and-thirty days, without a stoppage, across the ocean desert, with a whole town on board; or we might draw a comparison between her and the Ark (which by-the-bye had not half her capacity,) as she receives on board her flocks and herds to furnish fresh meat for the passage. But we believe we have said enough to enable those who have not visited the rising edifice, to realize the vast extent of this latest experiment in ship-building. And as a contrast to this fair side of the medal, let us fancy her rushing through the night in full career—an arrow 27,000 tons in weight, propelled by a bow of 3000 horse-power. Can we without a shudder contemplate the possibility of a collision with such a resistless force? a line-of-battle ship with a thousand hands on board cleft in two as swiftly as the apple by the shaft of Tell.

Every precaution will indeed be taken to avert such a catastrophe. The electric light will be fixed at the mast-head, so that in dark nights the ship will carry a moonlight atmosphere wherever she goes. In case of any fatal injury to herself, which could not well happen, boats have been provided capable of taking off her passengers, even if counted by thousands. Thus, she will have two screw-steamers of 90 feet in length as paddle-box boats, and in addition to these she will carry a large number of the new collapsing, or bellows boats, as the sailors call them. These curious structures, the invention of the Rev. E. L. Berthon, expand and shut like a Gibus hat, or the hood of a carriage, occupying so little room that half-a-dozen of them of a large size can be stowed in the same space as would be occupied by an ordinary jolly-boat, and seem to be as easily opened as a parasol or umbrella.

If we mistake not, the success of the "Great Eastern," will constitute a new era in the art of aggressive war. We question whether Europe during the course of the present contest has not been more struck by our enormous power of moving suddenly large masses of men from one end of Europe to another, than by any other operation which we have performed. The "Himalaya," as she steamed up the Bosphorus, filled the lazy Turks with astonishment; and the cloud of steamers and sailing vessels which carried the Allied army to the shores of the Crimea, has been dwelt upon as an exposition of maritime magnificence such as the world never witnessed before. What will the reader say when we tell him that five vessels such as the "Great Eastern," could bring home our 50,000 troops from the Crimea, with all their artillery and baggage, in the course of ten or twelve days!

For "The Friend."

In prosperity and the enjoyment of health, when danger appears to be far off, man is apt to forget the uncertainty of life, and the work of salvation. It is hard, even for the devoted Christian, to feel with proper force, the possibility of a sudden transition from this world, and all the endearments of the tenderest connections, the objects of his most affectionate regard with which he is surrounded, to a state of everlasting fixedness among the blessed. But the change is certain; and as the day and the hour when his Lord shall call him to give the solemn account are unknown to him, it is of the utmost importance to have his loins girded, his light constantly burning, watching for the coming of his Lord, to be ready to do his will on all occasions—and then when he finally appears to release him from the toils and temptations and afflictions of this lower world, he will be prepared to receive the summons with serenity of soul, and not with consternation and fear. Sometimes sickness, or the apparent approach of death through unexpected danger, is permitted to arouse and awaken the careless or the rebellious to a sense of their unpreparedness for eternity, and when it has its designed effect, it is among the choicest blessings.

Joseph Oxley had two escapes from the loss of his life, one of which made deep impression on him. He was indentured for two years to a watchmaker, a member of the Church of England. He was often taken by him to places of diversion, by which he was drawn away from the path of self-denial, and that propriety of conduct becoming a Friend. But at this time he was brought under conviction and condemnation for evil. His mistress was not of the same kind and affable disposition, and though he was far from doing what he ought, he could not compliment her in the way she required, which he believed created her dislike because he was called a Quaker. On one occasion she got angry with him, and her passion increased so high that she threatened to take his life, and catching up a knife, made an attempt to give the fatal stroke. But providentially, a maid servant being near, took hold of her arm and prevented the intended evil, and thereby gave him the opportunity of escaping. About this time, George Whitfield, then a young man, educated for a clergyman, who became popular as a preacher, and drew together large companies, came to London. Joseph Oxley, with others, went from curiosity to one of his meetings, and was pleased with his discourse. Soon after this meeting, he again heard he was to preach at Kensington Common, a short distance out of London, and he went there, many thousands of people gathering on the occasion. The weather was excessively hot, and getting into the throng and being very low of stature, he was so overcome by the pressure of the crowd, that he thought he should have been smothered to death in a little time. Under this apprehension, his distress of mind and the horror of his soul were beyond description. The terrors of the Lord came upon him, the stings of a wounded conscience which he felt at that fearful moment, pierced him through for sin and transgression. "I thought," he says, "I was in a few moments going to launch out of time into eternity; nothing but everlasting woe and misery seemed to be my portion forever and ever. My agony was so great, both in body and mind, as to make it intolerable to bear without loud shrieks and cries, which were heard far and near by very many. The press was so great that they who had their arms down could not get them up. At length a gentlewoman in a coach noticed my condition, extended herself as far out as she well could, and with her fan yielded me some relief, which enabled me to stand it till the preacher had done. Now was my heart made to rejoice, and my tongue broke forth into singing, unto Him to whom I was so largely indebted, and by whose providence I was yet spared. Even at this very time I cannot help saying, 'I thank thee, O my Heavenly Father, in that thou didst not call me away in that unprepared hour, to give an account of my stewardship; very unfit I most assuredly was to appear before thy great tribunal. I beg I may ever, while I live, reverently and gratefully remember and acknowledge this day, wherein thou wast pleased so mercifully to spare, to reach, and to visit so effectually my soul. Now I know that my Redeemer liveth, and because he lives I live also.' I returned home, filled as with the new wine of the kingdom. I was, com
tively, as if I had come out of a pond, and
stopped by several to know where I had b
was in such a strange condition. But Oh
draught of divine consolation, the gracious ab
ings of the love of God to my soul; it was
vishing to my heart that I never felt the li
fore. I was almost fit to be swallowed up
ecstasy of joy. I now loved to attend me
for religious worship on week days as well as
on First-day, from which I experienced great h
and strength."

The time for which he had indentured h
being nearly expired, he sought for a suitable
to board, and was introduced, by James Ol
into the family of a Friend, which he had
desired. Not long after leaving his master, h
occasion to make him a visit on business, and
there his master prevailed with him to cons
accompany him and some young persons to Isli
to amuse themselves with playing some games
He felt doubts of the propriety of going, but
for want of proper firmness, agreed to the pro
concluding he would keep from committing s
much as was possible. For want of watchf
and prayer, resolutions formed in time of extr
to love and serve the Lord, and the mercy
had been there extended, are often easily forg
and disregarded. But before the time ca
was visited by a young man living with his m
who was sober and very religious in his way,
came to speak to him about the proposed
which he thought was by no means consistent
the profession Joseph Oxley made, and stre
induce him to relinquish it. But Joseph repli
he passed his word, he could not depart fr
without telling a falsehood. James Oldham,
lived in the same house, a Friend in whom wa
spirit of Truth and righteousness, joined the y
man, and argued so closely and powerfully,
convince and overcome J. Oxley, notwithsta
his efforts to maintain the ground he had t
The labour of these persons had a humbling
upon him, and under the flowing of heavenly
in a fresh visitation to his mind, he was rea
say, "Lord, make me what thou wouldst hav
to be;" and in yielding to the will of God, it
cured for him that peace which the world a
vain pleasures can never give. From this tim
began to seek the Lord in the way of his requi
forsaking all his old companions and idle past
and led a life of circumspection and care;
was the day of his espousals, wherein nothi
peared to him so lovely as Truth.

James Oldham, who was a true friend
counsellor to him, came to London when a y
man, and worked at his business in the capaci
a journeyman. He had been brought up i
way of the Church of England, but became a
libertine, accustoming himself to frequent swea
insomuch that he did not know when he did it.
was convinced of the Truth as held by Friend
ter he came to London, and before Joseph
knew him, of whom Joseph says: "He was en
with a large share of natural understanding,
was under the government of best wisdom; an
lived in abstinence that he might the better fee
hungry and clothe the naked. He was che
and pleasant in conversation, also very instru
and edifying. I never heard him speak ev
any; but he made it a rule if he could not s
well of a person, to be silent rather than spe
their prejudice. He was of a meek and hu
spirit, a diligent attender of religious meeting
worship, both as to the day and the time appoi
The becoming gravity and steadiness with w
he sat in meetings, from the beginning to the

profitable and instructive to behold. He was heard speaking slightly of any testimony as dropped in a meeting, or the instrument of ough never so mean or contemptible. He was f love and good works, and abounded in cha- p people of all professions; it seemed to me to s meat and drink to do the will of his Maker, he was the greatest pattern of christian perfection I ever knew; his work was cut short in ousness; he was taken ill of a fever which ery violent, and continued but a few days. ved and died in the Lord." Joseph Oxley's ises were blessed to himself—he grew in the g knowledge of the Lord, and in his 27th year alled to the work of the ministry, in which e he visited this city.

Discoveries in Jerusalem.

he following notes, says the London Athenæum, cient quarries in Jerusalem, have been placed e service of our readers through a friend. They made by a Scotch gentleman, — Douglass: During a visit to Jerusalem in the spring of I became acquainted with a very intelligent ew, who informed me that there were extensive ies beneath the city, and that there was un- ed evidence that from these quarries the stones oyed in the building and rebuilding of the le were obtained. He told me that these ex- ions were accessible through a small opening r the north wall of the city; that he had de- ed some time before with two English gentle- and had spent with them several hours in ex- g the excavations, which were sufficiently ex- ve to have furnished stones enough, not only he construction of this Temple, but for the e of Jerusalem, the walls included. He ex- ed his readiness to accompany me, but pro- l to go after dark, as he feared the Turkish ls might fire upon and maltreat us, if they de- t us. As my party comprised two ladies and wo sons, all equally desirous with myself to hese excavations—as the gates of the city were d at sunset—and as there were no houses out- the walls—I would not listen to the proposal end the night in the open air, unless, upon I found I could do no better. We accordingly to examine the situation and size of the open- We found it about 150 yards to the eastward e Damascus Gate. It seemed like the burrow me wild animal; there was no rubbish above pening, but some tall grass and weeds. Per- entering might be observed by the guards; his did not seem very likely, as the soldiers rally remained within the gate, and only very y one sauntered outside. We accordingly de- d to make the attempt by daylight, fully satis- that, even if observed, we should be only rudely n away. The next morning, therefore, we left ity as soon as the gates were opened. One of party got into the hole, but returned, saying, it would be necessary to get in feet foremost, ere was a perpendicular descent of six or seven at the inner opening. He went back again the lights; I followed. The ladies were got gh with considerable difficulty. When fairly e we found ourselves in an immense vault, and ling upon the top of a pile which was very evi- y formed by the accumulation of the minute cles from the final dressings of the blocks of . On descending this pile we entered, through ge arch, into another vault, equally vast, and rated from the first by enormous pillars. This , or quarry, led, by a gradual descent, into ner and another, each separated from the other assive stony partitions, which had been left to additional strength to the vaulted roofs. In some of the quarries the blocks of stone which had been quarried out lay partly dressed; in some the blocks were still attached to the rock; in some the workmen had just commenced chiselling; and in some the architect's line was distinct on the smooth face of the wall of the quarry. The mode in which the blocks were got out was similar to that used by the ancient Egyptians as seen in the sandstone quarries at Hagar Tilsilis and in the granite quarries at Syene. The architect first drew the outline of the blocks on the face of the quarry; the workmen then chiselled them out in their whole thickness, separating them entirely from each other, and leaving them attached by their backs only to the solid wall. They were then detached by cutting a passage behind them, which, whilst it separated the blocks, left them roughly dressed, and left the wall prepared for further operations. We remarked the similarity between the stones chiselled out in these quarries and the few blocks of stone built into the south-east corner of the wall of Jerusalem, which are so remarkable for their size, their weather-worn appearance, and the peculiar ornamentation of their edges. We spent between two and three hours in these quarries. Our examinations were, however, chiefly on the side towards the Valley of Jehoshaphat. Our guide stated, that more to the westward was a quarry of the peculiar reddish marble so commonly used as pavement in the streets of Jerusalem. From the place where we entered the descent was gradual; between some of the quarries, however, there were broad flights of steps, cut out of the solid rock. I had no means of judging of the distance between the roofs of the vaults and the streets of the city, except that from the descent the thickness must be enormous. The size and extent of these excavations fully bore out the opinion that they had yielded stones enough to build not only the Temple, but the whole of Jerusalem.

"The situation of these quarries—the mode by which the stones were got out—and the evidence that the stones were fully prepared and dressed before being removed, may possibly throw light upon the verses of Scripture in which it is said—2 Chronicles, ii. 18—'And he (Solomon) set three-score and ten thousand of them to be bearers of burdens, and forescore thousand to be hewers in the mountains, and three thousand and six hundred overseers to set the people at work.' And again—1 Kings, vi. 7—'And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building.'

"In one of the quarries there was a spring of water. A recess in the rock and a shallow trough had been cut for its reception. The water was soft and clear, but somewhat unpleasant to the taste. The expenditure of our candles hastened our departure. We got out as we got in, unobserved. I had not another opportunity of visiting these quarries; but left Jerusalem in hopes that some one more enterprising and more able would explore and give a more detailed and accurate account of these excavation, which to me seemed so abounding in interest."

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 332.)

MOSES MENDENHALL.

Benjamin Mendenhall was one of the first settlers in Chester county. He was a member of our religious Society, and from the character of his children, we cannot doubt but that he and Ann his wife, were earnestly concerned to nurture them aright, and that through the Lord's assistance they had been enabled to train them up in his fear. Of his eldest son Benjamin we shall have occasion to speak hereafter. Moses, his second son, was born at the residence of his parents at Concord, in the year 1693.

Moses, when quite young, was visited by the Lord's Holy Spirit, and learned to love retirement, often seeking solitary places, where undisturbed, he might wait on his heavenly Father for a renewal of spiritual strength. He loved the company of religious men and women, such as preferred laying up treasure in heaven, to all the wealth and gratifications of this present world. About the year 1719, he married, and soon after removed to Kennett, where he abode during the remainder of his life. As he increased in years, he increased in wisdom and spiritual understanding, through obedience to the Divine will manifested in his soul, and through the openings of the Holy Spirit, from day to day. In the year 1724, he received a gift in the ministry of the gospel. Waiting on the Lord in his gift, his communications, which at first were in a very few words, were gradually enlarged, and through the baptizing power attending them, they were, his friends say, "seasonable" and "refreshing;" "often affecting the spirits of the hearers."

He was not, during the few years of gospel service, appointed him, drawn far from home in the ministry, yet he visited meetings in the Provinces of East and West Jersey, and in company with that mother in the Truth, Margaret Preston, parts of Maryland. As he waited on his Divine Master, he was concerned to visit neighbouring meetings, and his testimony was, as his friends say, "well received where his lot was cast." He was serviceable in the discipline of the church, rightly qualified and gifted therefor, being concerned that all things might be done decently and in order, and the government and authority of Christ, through the firmness of faithful men and women, might be brought over all offenders. There was "a spirit of undue liberty," prevailing on some about that time, which he, in the discernment and authority given him from above, bore testimony against. After his departure, his friends say, this spirit "manifested itself to the exercise of the faithful."

Having laboured diligently to fulfil the duty assigned him in the militant church, his master released him early from service. About the beginning of the Ninth month, 1731, he was taken violently ill, and his disease soon manifested itself to be the small-pox. He was sensible that the close of life was near, and expressed his thankfulness to his Almighty Preserver and Saviour, that he in wisdom and mercy was removing him "from the troubles of this world." He exhorted his friends to faithfulness, and with patience and resignation bore the great pain and bodily distress caused by his disease, until the hour of his release came. He died in the same month, aged about 38 years.

DAVID PALMER.

David Palmer, an elder of the Falls meeting, Bucks county, deceased Ninth mo. 10th, 1731.

SUSANNA WILKINS.

Of Susanna Wilkins, of Evesham, West Jersey, who deceased about this time, 1731 or 1732, we have little information. She had a valuable gift in the ministry, was useful in the discipline, and was, her friends say, "a zealous woman."

HOWELL POWELL.

Howell Powell was born in Wales, where he was

convinced of the Truth, and abiding faithful thereto, he received a gift in the ministry. He removed to Pennsylvania about the year 1714, and settled at Haverford. He was in good esteem, was useful in life, and died, his friends say, "in unity with us." His decease took place about 1732. He probably had been much confined with age or other infirmities, for we find no trace of his labours in Society, after the year 1730.

JOSEPH BOOTH.

Joseph Booth was born at or near Scituate, in New England, and was educated as an Independent. When Penn obtained his Province, Joseph Booth being then a young man, removed to Mispillion, in Sussex county, one of the "three lower counties," on the Delaware, and there took up his residence. Being a man of great intelligence and moral worth, he soon became very useful as a citizen, was made a magistrate, and was appointed a representative in the Assembly of the Province. In all his public appointments, he discharged his duty with fidelity, filling his stations to the benefit of Society, and to his own reputation.

Early in the Ninth month, 1699, Thomas Story, being on a religious visit, spent a night at the house of Joseph Booth, intending to have a meeting there the following day. Thomas Story says, "He did not profess with us, but was friendly; and asked me many questions concerning baptism, the supper, perfection, &c., all which I answered to his satisfaction; and next day after the meeting, he expressed his full convincement of what he had heard. But I found he stuck at the cross. He could not submit to the plain language of thou and thee to a single person, nor become unmodish in keeping on the hat, and declining the customary ways of address, nor break off that heathenish custom of calling the days and months by the names of their imaginary gods, which he thought too low for matters of religion; concerning all which we discoursed next morning as he set us on our way, and in some of these points he was better satisfied before we parted. Yet the cross was hard for him to bear in these small things; and why? Because submitting to the practice of them, immediately subjects a man to the scoffing and contempt with which we are treated by the world at this day, no way agreeable to the natural and carnal mind. And that which rendered things harder to him was, the station and character he supported in the world; for he was a justice of the peace, and the most sober and knowing person in those parts."

Joseph Booth had to suffer opposition from his wife, who was firmly persuaded of the necessity of water baptism, and was opposed to Friends and their doctrines. Joseph, willing to confess the truth, so far as he was convinced of it, told his wife "if she found him grow any worse for owning them, she might have cause to be troubled; but till, then, she would do well not to murmur."

As Joseph abode faithful in that he was convinced of, his mind became grandually opened to receive the whole truth, and he was strengthened to make a good confession before men. His friends say, "As he gave up faithfully to the manifestations of Truth, it so operated upon him, as to bring the creaturely part into true subjection, though much in the way of the cross." "As he yielded obedience to that divine power, he witnessed love so to prevail in his heart as in some time after to constrain him in a living testimony to declare to others what the Lord had done for them." His friends add, "he was one of the worthies, rightly called and anointed for the work and service of the day. In his public appearances, both in preaching and supplication, he was solemn and awful, ministering in the living power of Truth. He was a nursing father in the church, a constant attender of meetings, both for religious worship and discipline, very exemplary in humble waiting therein, and so continued until old age."

He was a principal instrument in settling the meeting at Motherkill, of which, when it was established, he was a member. He frequently visited the families of Friends in the neighbourhood of Cool Spring, much to their comfort, and at last had the satisfaction of seeing a meeting established in that place, also. Faithful in his private and public duties, labouring for the natural and spiritual good of his fellow creatures, he was generally beloved, and esteemed. He died about the year 1732, in a good old age, being gathered "to receive the reward of his faithful labours."

(To be continued.)

Canal Across the Isthmus of Suez.—This great enterprise, which, for many years, has seemed too visionary a project to be seriously entertained, is likely to prove not only practicable but to be actually realized. The commission of engineers and scientific men whom the Viceroy of Egypt appointed to examine and determine upon the practicability of uniting ocean to ocean by this means, have made a report, in which they declare that the canal could be built on nearly a direct route from Suez to the Gulf of Pelusium, with the Nile. The estimated cost is $8,000,000, and the construction will take six years. At Suez 25 feet of water will be found at the distance of 5,000 feet from the shore. The port to be constructed in the Gulf of Pelusium, which the former project placed at the bottom of the Gulf, will be located twelve miles to the west, on a part of the coast where the water is 25 feet deep at less than the distance of two miles from the shore, and where the anchorage is good, and getting under sail is easy. It is estimated that a saving will be made in distances between the respective places and Bombay as follows: Constantinople, 12,900; Havre, 8,928; London, 8,550; Liverpool, 8,550; New York, 7,317; New Orleans, 8,178. More than one half the distance is abridged between the principal ports of Europe and Asia by the proposed canal. This single fact shows its immense utility to all nations, as well as to Egypt and Turkey, and will secure for its projectors the best wishes of the civilized world.—*Ledger.*

Selected for "The Friend."

Mary Capper to Hannah Evans.

Birmingham, Second month 19, 1822.

My dear Friend,—I cherish the gladdening hope that thou wilt be here ere long, and am thinking of having a cleansing from the external defilement of smoke, &c., that no outward appearance may affright thee.

I think my soul longs for inward washing, purification and entire redemption from all that defiles the inner temple of the heart that the best of Friends may dwell there. This entire sanctification through the Holy Spirit, how wonderful, how important! yet how neglected by many! and how slow in its progress when we think we are earnestly desiring it! Day by day it seems in my view a marvellous work; and though at times I am cast down, I am not in despair for I know in whom I have believed; although for a season He seems to hide himself from our view, and then our hearts are sad, yet are we not kept from presumptious sins, meek and lowly? O! my precious friend, surely with some measure of experience we can say it is the Lord's doing; for our souls have been sore vexed. Thus I believe in our different allotments, the Father of mercies, God only wise, permits his children to be exercised and disciplined To be humbled and to keep humble, is not the w of human prudence. My dear love is to you a fellow travellers pressing after the mark. Be less we often tenderly sympathize with each ot we have all equal need to watch and pray cont ally; though there is a difference in circumsta situations and tempers; nevertheless all is sure up in this, a Saviour or I die, a Redeemer perish.

M.

Friends' Library.

Selecte

"There is a knowing of the Truth as it i Jesus, as it is in a Christ-like nature; as it is in sweet, mild, humble, and loving spirit of Jesus, w spreads itself, like the morning sun upon the s of good men, full of light and life."—*R. Bar*

THE FRIEND.

SEVENTH MONTH 5, 1856.

LONDON YEARLY MEETING.

(Concluded from page 336.)

"The Yearly Meeting came together at eleve terms of adjournment. Two brief religious municications preceded the opening minute. A Fr in the ministry afterwards addressed the meeti considerable length, in a series of observations general yet comprehensive character, appropria present circumstances; and which, it is to be h had a salutary impression, and will be attended good effect.

In answer to the usual inquiry, as to the p sentatives having been intrusted with any pr tions, it appeared that there was one from Quarterly Meeting of Kent, and one from Ba and Somerset, each desiring the sanction of Yearly Meeting for one of their respective Mon Meetings being held eight times in the year, ins of twelve. After some cautionary observations alterations were acceded to.

Afterwards came a proposition from York Q terly Meeting, in reference to the Society's rul specting marriage, which gave rise to a some protracted discussion.

On the face of the minute accompanying the position, there was the confession of want of nimity among Friends of the Quarterly Mee While this was freely admitted, it was state explanation, that there was no difference of opi among them as to the propriety of bringing the ter before the Yearly Meeting. A number of Fri were of the judgment, that, considering the intri and importance of the subject, and the lack o formation from York Quarterly Meeting, the p sition could not be entertained this year; b minute made, deferring the consideration of i next year. For the same reasons, other Friends a necessity for some endeavour being made no provide a remedy; at least, that the propos should be referred to the Large Committee, w report would come into this meeting, and woul commit the Society to any measure with which it not fully satisfied.

It should be stated that the proposition was fold, or embraced two descriptions of cases, vi permit marriages to be solemnized in our mee and according to our rules, wherein only one o contracting parties is a member, as also those wh neither party is in membership, provided the made the profession of Friends—it being, of co understood that they go through the same routi our members, in declaring their intentions befo Monthly Meeting, public intimation being giv

ntention, and their clearness of all other similar
ements inquired into and reported, before per-
n to celebrate the marriage is given. It may
ted further, in regard to the permission thus
t for by the parties referred to, that it was not
understood as conferring the right to mem-
p. Adjourned till four o'clock this afternoon.

ond-day afternoon, four o'clock.—Permission
sked and obtained for a Friend from Mel-
e to attend the meeting, and he was intro-
by Edward Sayce. Occupied till seven
hearing reports from the different Quarterly
ngs, in reference to the education of the youth,
members and those not in connection, but pro-
g with Friends. With one or two exceptions
reports were very brief, simply stating that
ubject had received attention. The report
Bristol and Somerset, however, was a very long
ntering most minutely into the details of the
which that meeting had taken, in pursuance of
early Meeting's minutes of last year on this
ct. The contents of this report gave rise to
continued remark, some highly approving of it,
it was pronounced by others unsound and
isfactory, besides there being no call for a
ment of that nature being presented to the Year-
eeting. Another question in connection with
eport was, whether it ought not to be sent into
omen's meeting, much being said in commenda-
of that course. This was, however, decidedly
tived. Next came the inquiry whether the Year-
eeting ought not to give the report an extended
icity, by sending it down with such minutes as
t be ordered? This was also decided against.
ly, a Friend wished to be informed if Bristol and
erset Quarterly Meeting might not be allowed to
it on their own responsibility. The same re-
was given to this as to the other inquiries, on
ground that the report being addressed to the
rly Meeting was their property, and no longer
of the Quarterly Meeting. Generally unsatis-
ory as was the report in question, it was no doubt
means of eliciting the expression of much sound
ment by way of correction. And it is much
e desired that the concern manifested on this
sion on behalf of those in the station of parents
hat they might be more alive to the responsibil-
nd importance of their position, and be incited
ncreased diligence and fidelity in the discharge
heir solemn duty, may have its due weight, not
on the minds of those who were privileged to
resent, but upon others—there being no ar-
gements for communicating religious instruction
ch could supersede, or so well supply, rightly
rcised parental concern and oversight.

While a pretty general impression appeared to
vail, that a necessity had arisen, owing to altered
umstances, for some further attention to the class
ose interests the minutes of last Yearly Meeting
in view, it was yet the conviction of a number
t, in the existing economy of the Society, as pro-
ed for and recommended in the *Book of Rules*,
emedy might be found sufficient for all emergen-
s; and an opinion was pretty strongly expressed
t it was less an increase of knowledge, either of
truths of Scripture, or of our individual duty,
t was awanting, than an increase of obedience to
convictions of the Light or Spirit of Christ in
heart, where He still teaches as never man
ght, all those who are willing to receive Him
this the way of His coming. It was by this means
at our Society was first gathered to be a separate
ople, and the alone certain way of witnessing a
vival, was by a recurrence to this, our great funda-
ental distinguishing principle.

The conclusion to which the meeting came was
bodied in a minute, continuing the subject under
the care of the Quarterly Meetings; requesting them to report again next year what farther they may by that time have accomplished in this particular.

The meeting then adjourned.

At seven o'clock the Large Committee assembled, agreeably to direction of the Yearly Meeting, and resumed consideration of the course best to be pursued with the epistle from Philadelphia. In the morning the meeting seemed quite prepared to nominate a sub-committee to essay an epistle in reply, had it not been the hour for the Yearly Meeting to sit down. On returning to the question, however, in the evening, a great difference of opinion was manifested from what had previously prevailed, and so much of accusation adduced against Philadelphia Yearly Meeting, both in regard to alleged doctrinal heresy, and violation of discipline, as while no objection to maintain a correspondence was made, its nature was to be different to what seemed to have been agreed on at the previous sitting. After nearly two hours' debate, it was concluded to set apart a sub-committee, leaving them at liberty so to frame the answer as to accord with the views expressed at this sitting—viz., that the only right way of preserving unity and harmony with Philadelphia Yearly Meeting, is to tell them what we take to be the truth, but yet to tell it them in love. A very large committee was accordingly proposed, consisting of upwards of twenty Friends, who were requested to meet upon the business intrusted to them to-morrow morning at nine o'clock.

Third-day morning, ten o'clock.—On the meeting settling down, the clerk was engaged in supplication. Three brief communications in the line of the ministry also preceded the opening minute. The business of this sitting was of a more varied character than some of the previous ones. Before the clerk got time to intimate what came first before the meeting, a somewhat desultory conversation began in regard to the minutes of the Yearly Meeting, on the religious over sight of youth, which was under discussion last evening, one Friend animadverting on what he thought an unsound sentiment of another, and that individual following in reply.

A series of observations was also made by a Friend, in reference to the same minutes, which, though appropriate and acceptable, seemed to open the way for so many more to speak, that it felt to many present as if we had spent too much time on a matter considered as closed at the preceding sitting.

The reports from our public schools were then brought forward. First came that for Ackworth, which gave a very favourable representation of the institution, as regards the progress of the children's education, and the health of the large family, though the finances were not in an encouraging state. The income had been considerably less for the year than the expenditure; the average cost had also exceeded that of two or three previous years, being within a trifle of £24. This difference, together with the decreased income, was satisfactorily accounted for. Along with the report, there was presented a minute from the adjourned General Meeting for the school, complaining of the state of ignorance in which too many children entered the institution, in regard to elementary religious knowledge. This minute gave rise to a somewhat tedious discussion, as to the best means for remedying what was complained of. For the Yearly Meeting to send down the minute in the shape in which it was presented, was seen to be inadequate for the purpose. For the meeting to refer the minute back to the School Committee, with instructions for it to prepare and bring to next General Meeting, for its adoption and distribution, an address to Friends upon the subject, was also seen to be unconstitutional, as the Yearly Meeting would thereby be made responsible for what it never had seen; although, in justification of such a procedure, it was argued, that as the Quarterly Meetings all sent representatives to the General Meeting, the proposed address might be expected to be one that this meeting could not hesitate to approve. This, however, was overruled, and the conclusion arrived at was to commit the minute as above suggested; but instead of Ackworth General Meeting issuing what might be presented for its acceptance, it was to bring it to this meeting next year.

The reports from the other schools succeeded, and occasioned but little remark. Their reception was minuted as acceptable to the meeting.

The difficulty of obtaining a sufficient number of competent teachers was alluded to, and some information communicated respecting the Flounders' Institute, as offering great encouragement to enter upon the highly honourable and most useful avocation of a teacher. At this institution, as is probably known to most readers of "The British Friend" a certain number of young men receive, gratuitously, a first-class education, expressly with the intention of qualifying them to become teachers; and it was thought very desirable that the attention of parents, who had families requiring to choose occupations, should be called to the advantages thus provided.

The Committee on Accounts produced a report, stating their having examined the same as directed, and gave a statement that they found them correctly kept. There appeared a considerable balance on hand; but a collection equal to that of last year was ordered to be made in all the Quarterly and General Meetings, to meet current and anticipated demands. The bequest of Alexander Morrison was acknowledged in the statement; and some account of himself, and what had induced him to make the bequest, seeing he was in no way connected with Friends, was communicated by James Bowden, and was interesting to the meeting. The particulars having been recently given in this paper, need not here be repeated.

A minute from the Meeting for Sufferings was next read, in reference to a subject committed to it by last Yearly Meeting—the mode of answering the queries. The proposal contained in the minute was referred to the consideration of the Large Committee; and the business of the sitting terminated with reading the report on the stock of books under care of the Meeting for Sufferings.

Adjourned, near two, till four o clock this afternoon.

Third-day afternoon, four o'clock.—The first business taken up at this sitting, was another minute from the Meeting for Sufferings, accompanied with a report on the subject referred to their consideration by last Yearly Meeting, viz., the alteration in certain of the Society's rules in regard to marriage. A draft of the mode of procedure proposed to supersede the present was submitted, and after some explanations, adopted; together with a minute of advice on the general question of marriage. Some slight alteration in marriage certificates being thus rendered requisite, a committee was appointed to consider the subject, and report to a future sitting.

The change in the rules above referred to, consists in simplifying the procedure in presentations of marriage; requiring the man only to appear personally before his own Monthly Meeting, and verbally to declare his intentions. A certificate signed by the woman Friend, and duly attested, is to suffice on her part. Where parties belong to the same Monthly Meeting, the men's meeting is to make an appointment as at present, and inform the women's meeting of the case, which is to make a similar appointment, reporting the result of inquiry to the men's meeting; when, if no obstruction offers, the parties are to be set at liberty to solemnize their marriage.

Where the parties belong to different Monthly Meetings, the course of procedure is the same as regards the man; the Monthly Meeting in this case having to send a notification to the Monthly Meeting to which the woman belongs—that meeting to acquaint their women's meeting, whose duty will be the same as at present. The woman's Monthly Meeting, on receiving information from the meeting to which the man belongs, that he is clear of all similar engagements, is then to liberate the parties as at present.

The report of the committee of the Meeting for Sufferings, appointed to correspond with Friends in foreign parts, was listened to with much interest. The most striking feature in the account, was that respecting the two months' meeting at Stavanger, which, it was stated, had admitted fifteen individuals into membership, in the course of the year.

William Tanner, in a letter to the Meeting for Sufferings, which was also read, gave some additional and very interesting and encouraging intelligence respecting Friends in Norway—the result of his observation in the religious visit he paid them last year.

Adjourned, near seven, till four o'clock to-morrow afternoon; Meetings for Worship, as usual, to occupy the forenoon.

The Large Committee immediately came together, to deliberate upon the proposition of York Quarterly Meeting. A representative from that Meeting, in a lengthened line of argument, adducing striking statistical information, made out a strong case in favour of what the proposition suggested. His speech having occupied nearly an hour and a half, and some Friends being anxious to express their sentiments, the meeting adjourned the further consideration of the subject till another opportunity.

Fourth-day afternoon, 5th Month 28th.—Met at four o'clock The meeting of the Tract Association was fixed to be held at nine o'clock to-morrow morning (Fifth-day.)

The propriety of the Yearly Meeting adopting a petition to the Legislature in favour of the abolition of capital punishments, was brought under consideration at this sitting. Friends appeared very unanimous in regard to such a petition, with two, or at most three exceptions. One of the dissentients said that this was not an article of the Society's faith on which we were united, as in the peace or slavery questions, and that we were not prepared to petition in a Yearly Meeting capacity. Another expressed his hope, that the committee appointed to bring in the draft of a petition would not take the high ground of Scripture authority, as opposed to the punishment of death. While disapproving of this last penalty of the law, he thought there were sufficiently strong reasons against its infliction, without having recourse to Scripture in support of its abolition. He was not prepared to say that there had not been cases, or that such might not again occur, in which this punishment was justifiable. His reason for such belief being this, that he could not dare to be wise above what was written, and that he might not differ from an inspired apostle, who said the magistrate did not bear the sword in vain. He could not, therefore, unite in a petition taking the high ground of Scripture on this subject. On the other side it was maintained, that Friends were as unanimous herein as they were on the unlawfulness of war and slavery, and that no petition ought to go from the Yearly Meeting which was not based on the inviolability of human life under the gospel dispensation. Those who thought differently were, of course not expected to sign the petition. After the conclusion was come to that the petition should be prepared, a proposal was made and about to be adopted, chiefly with the view of saving the time of the meeting, to commit the preparation and presentation of the document to the Meeting for Sufferings. This course was, however, objected to, and the original proposal adopted, viz., that the petition should be the act of the Yearly Meeting itself, as likely to be more impressive. A committee was thereupon named, to prepare and bring in the petition to a subsequent sitting.

Proceeded with reading certain selected minutes of the Meeting for Sufferings, embracing epistles from the committee of that body appointed to correspond with Friends abroad—one addressed to the four meetings in South Australia, and another to the meetings in Van Dieman's Land. These were followed by the reading of a letter from Robert Lindsey, addressed to the Meeting for Sufferings, and giving a narrative of the religious visit in which he had been engaged since 1852 to the beginning of the present year, to South Australia, Van Dieman's Land, New Zealand, South Africa, &c. The letter was listened to with deep attention, as were also his own verbal additions; from both of which sources the meeting was put in possession of more ample information concerning our members, and those connected with Friends in those colonies, than had previously been communicated; and much sympathy was awakened in their behalf.

Further information was obtained from Edward Sayce; also from Charles Mould, the Friend already alluded to as having come from Melbourne, and who was allowed to be introduced into the meeting. The trying circumstances in which the meetings in South Australia are placed, in regard to the number of members requiring pecuniary relief, and there being comparatively few able to contribute, presented a strong claim upon the liberality of Friends in this country; more especially as a large proportion of those requiring relief were members of English or Irish Monthly Meetings, upon whom our Friends in these colonies had never yet made any demand. It was suggested that the national stock would be well applied in rendering the needful assistance; but the propriety of such an application of that fund was disputed, and it was left to the liberality of individuals to assist our Friends abroad, both in the support of the poor, and to defray the rent of a place where they may hold their meetings for worship, present circumstances making it unadvisable to think of building a meeting-house. Intimation was then given, that a subscription paper lay in the clerk's office, on which such as inclined might put down their names and offerings.

A message came from the women's meeting, stating that Priscilla Green, who had received a certificate for religious service in America, was desirous before leaving to have a meeting appointed for the young, and requesting the concurrence of the men's meeting. Unity being expressed with her concern, it was agreed that the meeting should be held on Sixth-day evening, at six o'clock, in Devonshire House.

Adjourned to half-past ten to-morrow morning.

The Large Committee sat down directly, and resumed consideration of the proposition from York Quarterly Meeting.

A Friend belonging to that Quarterly Meeting spoke at considerable length *against* the proposition, and chiefly by way of reply to the arguments adduced the previous evening by another Yorkshire Friend in support of it. To give a detail of what these, the two principal speakers, advanced, would far exceed our limits. Still less could we find room for what was argued *pro* and *con*, by the many others who spoke upon the question.

After hearing both parties, it was very difficult to determine on which side the sympathy preponderated; but as the difficulties and intricacie the subject seemed to grow with the discussio became obvious that no united decision coul arrived at now, while further debate gave little mise of facilitating a mature judgment. The cl therefore, prepared a minute to inform the Ye Meeting, that after solid deliberation, it had cluded to recommend that the question shoul deferred till next year.

The committee then adjourned.

Fifth-day morning, 29th of 5th month, h past ten.—The forepart of this sitting was occu with ministerial communications, partly addre to the youth, and in part bearing on the gen state of Society, as previously brought under view, by the answers to the queries.

Before the clerk got proceeding with the b ness, Richard Estherbrook said he believed it m be in the way of his religious duty, to pay a to the women's meeting; and his concern be united with, he was encouraged to attend to service, John Dymond and Robert Were Fox companying him.

The clerk thereafter took up some additional lected minutes of the Meeting for Sufferings. first embraced a report of the committee, in re ence to the circulation of the Address to Soverei on the subject of Slavery. The attention of meeting being thus called afresh to this impor concern, it was agreed that a paragraph in refer to it should be inserted in each of our epistle America. It was suggested that the sub-commi should attend to this, but it was thought better a few Friends of the meeting to prepare a paragr and submit it to a future sitting. The subject pearing not to have been noticed in the gen epistle for some years, it was deemed desirabl have an allusion to it this year; and it was refe to the committee engaged in the preparation of t document, to attend to this suggestion.

A second minute brought forward a report the Negro and Aborigines' Fund. It appeared this fund, which had been collected in 1851, amounting to something like £2600, was now hausted, except a small balance of £50 or £ The fund having been of great service, and th being a wide field for continued extension of sistance in the same direction, it was agreed to r another fund of equal or greater amount, an subscription paper was to be laid on the cle table for the purpose, besides the Quarterly M ings being requested to collect and remit the amo of their contributions to their respective corresp dents in London.

It was remarked, that the way in which this fu had been appropriated, was chiefly in supplying means of education to the negro and aboriginal habitants of our colonies; and this being also only way open for Friends contributing to the ca of missions, in consistency with our religious pr ciples, the hint was thrown out that the contri tion ought to be on a liberal scale. The for fund, collected five years ago, gave only about £5 per annum for this great object; and this, it observed, was but a small sum for our Society devote in this direction.

Another minute of the Meeting for Sufferi taken up at this sitting, had reference to a publi tion undertaken by that body, entitled *A plea Religious Liberty, or Liberty of Conscience;* whi it appeared, had been a concern of our late fri William Forster, and which, the recent assembl of the plenipotentaries at Paris seemed to rende suitable time for issuing. The publication, w sundry minutes respecting it, was read; and w some brief addition, adopted by the meeting. Th was a full and free expression of approval of t

and the time chosen for bringing out the cent was considered most opportune. A deon of the Meeting for Sufferings had proceedh it to Paris, and presented the different repreves of the powers assembled at the Peace ess with a copy of the *Plea*. A detail was of the reception which the deputation met rom the various plenipotentaries, which was d to with great attention.

Yearly Meeting came to the conclusion to the document, leaving it to the Meeting for ings to print and circulate it yet further the other European powers, as also among vn members.

report from the Committee on Epistles was in reference to the conclusion to which it had d, in relation to the proposition from York erly Meeting, on the subject of marriage. The recommended that the consideration of the sition should be deferred till next year, in the Yearly Meeting unanimously concurred.

attendance of any of our members at the y to be made in the parks, &c., this evening, ebration of the peace, was discountenanced in ionate terms, and the meeting adjourned till n o'clock, to-morrow forenoon.

e Large Committee, it was arranged, should vn at five this afternoon.

fth-day evening, five o'clock.—The Committee pistles assembled in the large meeting house, ld one having been found frequently too small. e first business on this occasion, was the te on the mode of answering the queries, and red to the committee by the Yearly Meeting consideration. It gave rise to much verbal ism, and ultimately passed with little altera-

As it will no doubt be sent down into the ties, it seems scarcely needful to allude to its nts in this place, further than to state, that it ribes the course to be pursued in making exons in the answers. It is to be understood the Yearly Meeting "discourages" bringing ard specific exceptions on suspicion, or in cases e the supposed offender has not first been alt with in privacy and tenderness," in accordwith the spirit of the precept in Matthew xviii. 17—"If thy brother trespass," &c. Read and roved with little alteration, the paragraph on ery intended for insertion in each of the Amen epistles.

he draft of the epistle to North Carolina, and hat to Ireland, were also read and approved; n the committee adjourned till half-past nine torrow morning, having sat upwards of three hours.

Sixth-day morning, 5th Month, 30th.—The ge Committee, as also that on the General tle, met at half-past nine.

he Yearly Meeting assembled at eleven. After ling the register for young men, &c., the petition Parliament for the abolition of capital punishts came under consideration. It was again opd, on the ground already stated; but by so y few individuals, that the Yearly Meeting, after ole expression of most cordial concurrence, adopt-t. In order to insure as extensive signature as sible at this advanced stage of the proceedings, petition was to be in readiness for that purpose the adjournment of the meeting.

At a former sitting, a small committee was apnted to revise the form of marriage certificate, h a view to the suggestion of such alteration as new rules, in regard to the mode of presentation marriage, rendered necessary. The committee orted having attended to their appointment, and duced an amended form of certificate, which was eptable; and it was left to the Meeting for fferings to carry the amendment into effect.

The said committee had, at the same time, revised the new rules which had been previously brought in, and suggested some slight verbal alterations, and these being considered improvements, were adopted. The time agreed on for commencing the new mode of procedure was fixed to come into operation on the 1st of 9th Month next.

The minute of counsel in reference to marriage, which, as already stated, had been originally introduced appended to the rules, but agreed to be issued separately, came again under review, and it was thought a preferable course to withhold it, leaving the Meeting for Sufferings to have it annexed to the general advices.

A short minute from the Meeting for Sufferings was then read, intimating that John Hodgkin had been commissioned to lay before Friends a statement respecting the present position of that body. It was somewhat to this effect, that the time seemed to have arrived for the Yearly Meeting to undertake a consideration of the constitution of the Meeting for Sufferings, with a view to some improvements therein. The original object of that meeting having long ceased to require attention, it was suggested that another name might be found, by which it might be more appropriately designated. While no complaint was made of the duties being too onerous for those upon whom they chiefly devolved, yet to show how much the basis of the Meeting for Sufferings had in course of time been narrowed, it was mentioned by John Hodgkin that the Quarterly Meetings had been reduced in number by various causes, such as amalgamation, &c., from thirty-four to twenty-three.

The introduction of the subject occasioned a good deal of remark, and led to the correction of some misapprehensions in reference to the constituency of this standing committee of the Society, and many Friends expressed their sense of obligation for the very efficient and valuable services which it had rendered to the body.

It was finally concluded to recommend the Meeting for Sufferings, to request the various Quarterly and General Meetings to appoint representatives to a conference to be held in London, at such time as might be deemed most suitable; when the whole question as now submitted, could be considered, and a report, presented to this meeting next year; it being understood that the present members of the Meeting for Sufferings were to be entitled, *ex officio*, to seats in said conference.

Adjourned, after sitting nearly four hours, till eleven o'clock to-morrow morning.

The meeting appointed for Priscilla Green, being to take place at six this evening, the Yearly Meeting did not assemble. Two committees on epistles, and the Large Committee, however, had sittings, and the latter adjourned till nine in the morning.

Seventh-day morning, 31st of 5th Month.—The Large Committee sat down at nine. The Epistle to Philadelphia was read, and passed with little, if any, alteration. The General Epistle was also read a first time. Adjourned till such time as the Yearly Meeting should direct.

The Yearly Meeting convened at eleven o'clock. Some routine business, usual at this time, and embracing information as to the discontinuing and establishing of certain meetings for worship, and the calling over the list of correspondents, having been disposed of, the replies to various epistles were proceeded with. They elicited very little comment, and were mostly signed, with only a few verbal alterations. Adjourned till four this afternoon; the Committee on Epistles to come together at the close of this sitting.

Seventh-day afternoon.—Met at four o'clock. The Epistle to Philadelphia not having been overtaken at the forenoon sitting, was now read, first, as it had passed the Large Committee, then with an alteration, which the Friends who had prepared it thought would be an improvement. Friends seeming generally to consider it in this light, the epistle, so altered, was therefore adopted and signed.

The epistles to the other Yearly Meetings in America very were much of the same tenor as usual. The one to Philadelphia, however, being of a different character, it may be well to state, what are its distinguishing features. When the epistle from that Yearly Meeting was read, it will be seen from the foregoing narrative of proceedings, that allusion was made to the nature of its contents. It being somewhat accusatory of Friends in this country, in regard to the divisions among our Yearly Meetings in America, a reply or acknowledgment was not matter of course, as with the epistles from other places; but the Yearly Meeting directed the Large Committee to take into its consideration whether any notice should be taken of it at all. As already mentioned, the committee did discuss that point, and concluded to send a reply. The prevailing disposition originally apparent was to couch this reply in general terms, expressive of our brotherly affection, avoiding all reference to disputed points, and every word that might have an irritating tendency. But at a subsequent sitting of the committee, this course was disapproved of, and it was averred that if we wrote at all, we could not but employ the language of remonstrance and self-vindication. This decision was agreed to, and a very large sub-committee appointed to prepare an epistle of the tenor herein indicated.

In addition to what has already been stated as the contents of the epistle from Philadelphia, it may here be remarked that the passage which felt most obnoxious to many, was one which averred in substance, that the dissemination of unsound doctrinal works among Friends in America, and written by our members, was the original and chief cause of the divisions among the Yearly Meetings in that country.*

The epistle, in reply, quotes this passage, and says it has led this meeting to recur to the correspondence which took place between Friends of Philadelphia and this country in 1846, at the time of the secession in New England, and to a reiteration of our doctrinal belief then issued, as harmonizing essentially with that of our early Friends; and that we are thus entitled to cast from us, with boldness and firmness, all imputation of departure from the primitive faith of the Society.

Whether the passage above alluded to and answered, was meant to convey an opinion simply as

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* In order that our readers may be under no misapprehension respecting this passage, we give it below. [Ed. of Friend.]

"The support of the doctrines of the gospel, under the quickening influence of the Holy Spirit, as held by our Society from the beginning, is a high responsibility placed upon it, and whenever any innovations may be attempted, those who are alive to their importance, as they are faithful, should humbly endeavour to guard the Society against them: without desiring to reiterate what has been often said, we believe that the dissemination of sentiments at variance with our doctrines, have been the primary cause of the difficulties now affecting the peace of the Society. May the Lord Almighty, in the riches of his mercy, again cause his divine, all-searching light, so effectually to visit every heart, as to show every one by what Spirit he is actuated; humble all at the feet of Jesus, and again bring the whole body into the precious unity of the Spirit. May we all realize the prayer of the Mediator for the believers on him, 'that they all may be one, as thou, Father art in me, that they also may be one in us,' and be renewedly qualified to show forth the glory of the gospel of Christ, in word, in conversation, in charity, in spirit, in faith, in purity."

to the causes of division, and not an accusation against Friends of this land, seems worthy of serious reflection. If the latter, then it may have been rightly treated; but if only the *former*, our Friends of Philadelphia may be ready to enquire why we were so anxious to cast from us an imputation which they did not intend to bring against us.

The paragraph prepared to be added to the epistle after it had passed the Large Committee, and which seemed to be generally considered an improvement, was somewhat to this effect—but having been read only once, the following may be a very imperfect outline:—In allusion to what Friends of Philadelphia, assign as the cause of the unhappily divided state of the Yearly Meetings in America, our epistle expresses the belief, that a critical examination of isolated passages from the writings, whether of English or American authors, and the diffusion of such criticisms by means of officials printed documents, or through periodical publications, was injurious both to the peace of the Society, and hurtful to all who undertook such a work; as it was to be borne in mind, that some of the writings thus criticised, had not received the sanction of the body.

Even after the epistle was thus amended, some Friends felt that it scarcely met their views; because, while especially careful to repudiate the charge, if charge it be, of our having departed from the established faith of the Society, this reply to Friends of Philadelphia passes over unnoticed, their objection to our procedure last year in regard to Ohio. And again, while very explicit in condemnation of criticism on a certain class of writings, because of its hurtful tendency upon those undertaking it, as well as regards the harmony of the body, there is not, at the same time, in the reply, an equally explicit expression of disapproval of the writings subjected to this ordeal; leaving it thus to Friends of Philadelphia, and, it may be, others also, to infer, that our *safety*, individually and collectively, lies in allowing some members to differ as much as they incline from our established authorities; and our *danger*, in allowing other members to stem the diffusion of what they deem heresy, by pointing out when those authorities are impugned. If Friends of Philadelphia should take this as the mind of London Yearly Meeting, it is to be feared our epistle will not draw the bonds of amity between us closer than they now are. As a whole, however, the epistle breathes so loving and tender a spirit, and, in our apprehension, manifests so strong a desire to avoid giving offence, with an equally strong anxiety for our uninterrupted harmony with Friends of Philadelphia, and for their reconciliation with the other Yearly Meetings in America, that it is earnestly to be hoped both objects may be promoted by the epistle now issued.

The General Epistle was then read, and with little alteration adopted. In the concluding minute, there was an appropriate record made of the grateful feeling entertained for the extension of Divine favour during the session, and the prevalence of so much brotherly love and condescension—under which feeling, and after a solemn pause, the meeting separated."

SUMMARY OF EVENTS.

EUROPE.—Liverpool dates to the 14th ult. have been received. On that day the steamer Fulton arrived at Southampton, with Crampton on board. The official notice of his dismissal arrived by the same vessel. Lords Palmerston and Clarendon, stated in Parliament on the 13th, that the dismissal of the American Minister had not been decided on. Lord John Russell gave notice of a motion of inquiry into the intentions of government, inasmuch as the feelings of the people were in favour of peace. The cities of Liverpool and Manchester have issued peace addresses to the citizens of America. The Manchester address received 8,000 signatures in a few hours. It is said that a number of ships of war will be sent forthwith to the American coast. A public meeting had been held at the Mansion House, London, in aid of the sufferers by the inundation in France. The Lord Mayor announced that he had already received between four and five thousand pounds. Dr. Palmer, the poisoner, was executed on the 14th. A Paris letter asserts that Dillon, lately appointed French Consul at Port-au-Prince, has instructions to intimate that France will not permit the Emperor Soulouque to invade Dominica. At Constantinople, on the 2nd inst., a report was spread that the Russians had destroyed the fortress Ismael and the defences of the city of Kars. The French civil officers will be charged with the organization of the customs duties in the Turkish Empire.

Liverpool Markets.—Cotton has declined $\frac{1}{4}d$. Sales of the week, 45,000 bales. Breadstuffs continued firm in price, but transactions moderate. Good Ohio flour was quoted at 35*s*. 6*d*. a 37*s*. 6*d*.

London Market.—The money market is easier. The bullion in the Bank of England had increased. Consols 94 a 94$\frac{1}{2}$.

Nicaragua.—At latest dates all was quiet at Nicaragua. Guatemala had sent an army against Walker, but being reduced by desertion from 3000 men to 500, before crossing the boundary of the State, the General deemed it most prudent to withdraw and return to the capital. The Costa Rican army had been disbanded. Cholera was prevailing throughout the country.

UNITED STATES.—*Congress.*—The Senate has adopted a resolution directing the committee on the judiciary to examine the laws regulating the succession to the presidency in case of the death of the president and vice-president; and, in case they deem further legislation on the subject necessary, to report by bill or otherwise. The rules of the Senate were, on motion, so amended as to make it the duty of the chair to call senators to order whenever they violate parliamentary decorum. The Senate has passed the bill for the construction of a military road from Missouri, via Great Salt Lake city, to the Carson Valley settlement, on the frontiers of California, and for the establishment of military posts and the protection of the thereupon; and one from the House, authorizing the president to cause the southern boundary of Kansas to be marked; also the bill respecting the harboring of deserters, and to protect the public interests in regard to the enlistment and discharge of minors. The House bill, establishing two additional land districts in Minnesota, passed finally. The Senate also passed a joint resolution appropriating $40,000 for the purchase and restoration to the British government of the ship Resolute, late of the British navy, which was abandoned by the Artic Expedition, and found by the crew of an American whaling ship, by whom she was brought to this country. In both Houses the Kansas question continued under discussion. The Investigating Committee have returned and appeared in their seats. It was expected the bill for the admission of Kansas with the Topeka constitution would pass the House, but not the Senate. The bill authorizing the people of Oregon to form a constitution and state government, has been under consideration in the House of Representatives. The Committee on Territories, reported a bill to punish and prevent the practice of polygamy in the territories of the United States, providing a penalty of $500, and imprisonment for not less than two, nor more than five years.

Kansas.—On the 26th ult., Gov. Shannon arrived at St. Louis to meet his wife. He reported all quiet in the territory, to which he intended to return in a few days. He denied any intention of resigning his office. A company of emigrants from Chicago, 77 in number, were stopped at Lexington, Missouri, and compelled by the citizens to surrender their arms before proceeding to Kansas. Each man was provided with a loaded carbine with bayonet attached. Col. Sumner has the principal roads guarded, to prevent any armed bodies from passing, and was putting under arrest those implicated in the late outrages. He had driven Buford, Jones, and other leading Missourians out of the territory.

The Indians.—A despatch from Fort Kearney, states that the Cheynee and Sioux had joined, and proclaimed war against the whites.

California.—On the 28th ult., the steamer Illinois arrived from Aspinwall, with 924 passengers, and $2,270,868 in gold, on freight, and a large amount also in the hands of passengers. The Illinois brings two weeks later news from San Francisco. Casey and Cora were executed on the 22d of Fifth mo., the day of King's funeral, in accordance with the sentence of the Vigilance Committee. The place of execution was surrounded by two thousand bayonets. On the 2nd ult. the friends of "law and order," or those opposed to the Vigilance Committee, held a meeting in the Plaza, which was attended by about two thousand persons. Resolutions were passed calling on the people to resist the Committee. All the newspapers but one side with the Vigilance Committee, and their proceedings seem to be approved by the people generally. Several desperadoes had been arrested in their order, one of whom, known as Yankee Sullivan, committed suicide in his cell at the Committee rooms. On the 5th, the remainder of the men, seven in number, were sent off in irons to a vessel in waiting for them, their destination being some of the islands in the Pacific. On the 3d the governor issued his proclamation, declaring the country in a state of insurrection, and authorizing the raising of an army to preserve law and order. The Governor's efforts, it was supposed would amount to nothing, as the Committee have 5000 men fully armed and equipped, and assistance from all parts of the State is freely offered them in their efforts to rid the city of the gamblers and desperate characters, who have long infested it. The accounts from the mining regions are still favourable. The growing crops promised remarkately well. Gold was abundant in San Francisco, and continued to arrive freely. The rate of interest was from 2 to 2$\frac{1}{2}$ per cent. per month.

Philadelphia.—Mortality last week, 215. The deaths in this city from First mo. 1st, to Sixth mo. 28th, inclusive, numbered 5,366, of which 2,749 were males, and 2,617 females; 2,596 were under five years of age.

New York.—Mortality last week, 372.

Miscellaneous.—*A steamer from the Mississippi to Michigan.*—The Green Bay Advocate of the 19th announces the completion of the Fox River Improvement and the passage of the steamer Aquilla from the Mississippi river to lake Michigan. This is a great event in the history of the Northwest, and one which will immediately rate a new and great era in lake and river commerce.

The Sugar Trade.—The New Orleans Crescent gives a statement of the prices in New Orleans for three years, showing a remarkable rise in price, which much more than compensates for the falling off in quantity:—

June 20.	1854.	1855.
Common Sugar. . . .	1$\frac{1}{2}$ a 2$\frac{3}{4}$	4 a 5
Fair to Fully Fair, . .	3 a 3$\frac{3}{4}$	5$\frac{1}{4}$ a 5$\frac{3}{4}$
Prime and Choice, . .	4$\frac{1}{4}$ a 5$\frac{1}{4}$	5$\frac{3}{4}$ a 6$\frac{1}{2}$
Molasses.	11$\frac{1}{2}$ a 12	25 a 29

The total production of sugar in the world was estimated, in 1854, at 1,400,000 tons, of which Louisiana furnished 220,000 tons. In 1855, the Louisiana crop fell to 173,000 tons; that of 1856 is estimated at 125,000 tons.

The Trade of Algiers with France is worth every year 120,000,000 francs. In 1853, the colony shipped to different French ports, 1,000,000 hectolitres of grain, and the following year 2,000,000. The French government is endeavouring to improve the agriculture and develop the resources of the colony.

The Voluntary Contributions of the people of the United States to religious and benevolent institutions, are among the most gratifying evidences of modern enlightenment. The receipts of nineteen of these associations, for the year ending Fourth month last, were $1,840,823, being an increase of 207,943, upon the receipts of the previous year.

Value of Coolies.—A Havana (Cuba) Price Current is noticing the sales of the week previous to the 8th, mentions 327 Asiatics from Hong Kong, China, distributed among sub-contractors—value $180 each.

American Rifles for England.—An order for 20,000 American rifles, is in course of execution at the extensive works at Windsor, Vt., and is now probably completed. Another order for 10,000 Sharpe's rifles also on account of parties in England, is in course of fulfilment at Colt's factory, in Hartford.

WANTED.

A Female Teacher is wanted for Friends' School at Crosswicks, N. J. Early application may be made to

JOEL H. MIDDLETON, Crosswicks, N. J.
Or, SAMUEL ALLINSON, Jr., Yardville, N. J.

DIED, after a short illness, on the 16th of the Sixth mo., 1856, in the 43d year of his age, WILLIAM MECUM, a member of Woodbury Monthly Meeting of Friends, N. J. In the death of this dear friend, a memorial to the christian character in his daily unobtrusive walk amongst men, lives in the remembrance of those who had an opportunity of being witnesses thereof. The sure promise is, that the memory of the just is blessed.

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From Chambers' Journal.

The Fair of Nishnei-Novgorod.

here are two Novgorods in Russia—one Nov- d-Veliki, or the Great Novgorod, the other, nei—or, as it is spelt in Russian, Nishnyi— gorod, that is, the 'Lower Novgorod.' The ner, as we all know, lies not very far from the f of Finland; the latter is situated between cow and the Siberian frontier, on a fine trian- ar height at the junction of the rivers Oka and ga. It is the capital of an important govern- nt of the same name; and, from its position, not r admirably adapted to the pursuits of com- ce, but so commanding and so central in regard Asiatic and European Russia, that Peter the eat, as appears from a plan which has been dis- ered in the imperial archives, at one time in- led to make it the seat of the capital of his pire, instead of founding St. Petersburg in the shes of the Neva.

The city,' according to Cochrane, who visited hore than thirty years ago, 'is large, scattered, somewhat ill built, but evidently improving. e upper part, in which the governor, chief of- rs, and military reside, is, of course, the best. situation is peculiarly pleasant and airy, though rounded by the stubborn remains of the old del and Tartar wall. The lower town, which y be termed the St. Giles's of the city, is occu- d principally by persons engaged in merchan- e.' The prosperity of Nishnei-Novgorod has, ce those days, been yearly on the increase; but s not of the city we intend to speak, but of the r, to which it owes its renown.

And where is this fair? We have already passed e city-gates, but no symptom of any such assem- ge of men or merchandise has yet revealed it- f to our vision. We must turn from the town d its suburbs, for in neither of these is the fair to held; and leaving the Volga, that most majestic Russian rivers, proceed to its tributary, the Oka; d there, on a low, almost inundated flat, exposed the waters of both rivers, we behold a scene of stle and activity unparalleled in Europe.

A vast town of shops laid out in regular streets, th churches, hospitals, barracks, and theatres, s before us, now tenanted by more than 100,000 uls, but destined in a few weeks to be as dead d silent as the grave; for when the fair is over, t a creature will be seen on the spot which is ow swarming with human beings. Yet these ops are not the frail structures of canvas and rope with which the idea of a fair is inseparably associated in our own merry England. They are here regular houses, built of the most substantial materials, and are generally one story high, with large shops in front, and sleeping-rooms for the merchant and his servants behind. Sewers, and other means of maintaining cleanliness and health, are provided still more extensively than in the regular towns of Russia.

The business of the fair is of such importance, that the governor of the province, the representative of the emperor himself, takes up his residence in the midst of it during the greater part of the autumn. There is a large handsome palace built for him in the centre of the scene of traffic, which accommodates a train of secretaries and clerks numerous enough to manage the revenues of a kingdom. Strong posts of military are planted all round, to keep down the unruly whenever they show signs of an inclination to indulge in a little gratuitous rioting; while the Cossack police continue always on the look-out for thieves, who, notwithstanding their vigilance, still contrive to reap a very tolerable harvest from the unwary in this not very select community.

It is from the heights of the Kremlin, or citadel of Nishnei-Novgorod, that we command the most imposing view of the great fair. Casting a look over the two arms of the Oka, which lies beneath us, to a spot situated at the distance of about a mile from where we stand, our eye can clearly trace the connecting-link of men and carriages, rushing like mighty waters hither and thither along the causeway, and over the long wide bridges of boats from the city to the mart, and from the mart to the city. Just under us, lies a steep and difficult slope, leading to the banks of the river, and lined with a skirting of good and substantial houses. This slanting street, forming thus an inclined plane from the town to the water's edge, is filled with a countless throng from morning till night—carriages, wagons, droskies, and pedestrians uniting to form the only scene—except, perhaps, the Toledo of Naples—that can be at all compared with the crowds of Fleet Street or Cheapside.

On passing the last bridge of boats, we find ourselves on the threshold of the fair. This part is generally crowded with labourers looking out for employment, and Cossacks among them to preserve order. Then come lines of temporary booths, displaying objects of inferior value for the lower classes—such as beads, trinkets, and especially caps. Of these there are a great variety—round turbans from Astrakhan, the best furnished by the lamb of the large-tailed sheep imported from Crim-Tartary; high black Kirghiz bonnets, made of stuff resembling hair; or flat gold-figured cowls from Kasan.

The entrance to the fair is always crowded, but not with the dirty, dingy crowd of a European city. Here is sufficient material for the ethnologist to spend his time and study on for a twelvemonth or more; for if that erudite gentleman only secure a resting-place and shelter under one of the many booths skirting the entrance to the fair—no easy matter where thousands are rushing like bubbles to a whirlpool—he will look upon costumes and faces more varied and grotesque than are elsewhere assembled within so small a compass.

That white-faced, flat-nosed man is a merchant from Archangel, and comes with furs; he is followed, perchance, by a bronzed, long-eared Chinese with tea, who is again followed by a pair of lozenge-eyed Tartars from the Five Mountains; then there pass a group of youths, whose regular features bespeak the high Circassian blood, and contrast most forcibly with the appearance of those Tartar pedlers who hawk about muslins on their arms. Cossacks, freighted with hides from the Ukraine, are gazing in mute astonishment on their brethren, who have come with caviar from the Akhtuba, a river of Asiatic Russia, which, issuing from the Volga, about twelve miles above Tzaritzin, joins it again, like a dutiful offspring, on its passage to the Caspian Sea. Then there saunter past, with long robes and flowing hair, Persians bearing rich perfumes for the boudoirs and toilet-tables of the Russian grandees; while Kujurs from Astrabad—that long, narrow, sandy tongue of land which, on the north-east coast of the Crimea, encloses the western side of the Putrid Sea—and Turkomans from the northern bank of the Gaurgan follow in succession. Interspersed among the crowd, we see Bashkirs from the Ural Mountains, who seem far away in thought among the hives of their native cottages; while the stalwart Kuzzilbash from Orenburg, looks as though he would rather be listening to the scream of the eagles in chase, than to the roar of this sea of human tongues.

Glancing in another direction, the spectator beholds a Greek from Moldavia dangling a rosary from his fingers, and treating about it with a Calmuck as wild and agile as the horses amongst which he was born and bred. By their side stands a Truchman, with his neighbour, a Ghilan of Western Persia; while a Bucharian, garmented in a long coat reaching down nearly to his ankles, and girdled round the waist, is greeting with his usual thoughtless gaiety some Agriskhan acquaintance, sprung of the mixed blood of Hindoos and Tartars. Nogais are mingling with Kirghizians; and drapers from Paris are bargaining for the shawls of Cashmere with some member of an Asiatic tribe, whose name is as unpronounceable as it is long. Jews from Brody are squaring accounts with Turks from Trebizonde, and costume-painters from Berlin are walking arm in arm with actors, who are perhaps going to play in the evening some dark and savage scenes of tragedy or melodrama. In short, here you have, as the showman says, cotton-merchants from Manchester, jewellers from Augsburg, watchmakers from Neuchâtel, wine-merchants from Frankfort, leech-buyers from Hamburg, grocers from Königsburg, amber-dealers from Memel, pipe-makers from Dresden, and furriers from Warsaw—the whole helping to make up a crowd the most motley and singular ever assembled by the wonder-working genius of commerce. I say of commerce; for, be it remembered, that the crowd thus gathered together, as at a masquerade, has come to no holiday meeting. The ordinarily gaudy look of an English or French fair, which shows the shabbiness of its under-garments, even through the tinsel of outward decoration, is here entirely wanting. This is a

place of business; and the Nishnei buyers are no country bumpkins, who, with a few shillings in their pockets, come to gape and stare, and go back again as rich as Moses with his spectacles, but real *bona fide* merchants and bankers, who frequently invest their whole fortunes in the objects of distant commerce here put into sudden circulation.

As most of the Oriental dealers who frequent the fair belong to tribes in constant intercourse with the Russians of the south, there is not such a diversity of garb as might be expected from the variety of tongues prevalent in this modern Babel. The long kattan of Russia, as a compromise between the loose folds of the East and the scanty skirts of Europe, is worn by the majority. There are Russians, of course, from every corner of the empire; but the greater, and certainly the most singular part of the crowd consists of dealers from a variety of tribes in Central Asia, who come to Nishnei-Novgorod as the great point of union between Europe and Asia, where the East and the West make mutual interchange of their respective commodities.

Though there is no spot in the world, perhaps, where so many different members of the habitable globe congregate, yet the one interesting addition of *woman* is almost entirely wanting. What life and cameleon-like change of shade and colouring would this scene present, were each Asiatic to bring his dark-eyed, wondering bride along with him! But such a fancy is hopeless, since Oriental jealousy forbids the bare idea of such a journey among the infidel sons of the West.

Take it, however, as it is, the fair of Nishnei-Novgorod still offers such a *tout ensemble* as would require the highest descriptive powers to do it justice. The only thing to which it can be compared in Western Europe, is the great fair of Leipsic; yet how much does that of Nishnei surpass it! At first, perhaps, there is a feeling of disappointment; but let any one who has been at Nishnei think of it twelve months or twelve years after, and say whether it is not a sight that furnishes more to meditate on than any similar scene he has ever witnessed. Leipsic may have a livelier look, owing to the great intermixture of females in the crowd, and to the fact that all the beauty of a city where beauty is not rare comes to the aid of the trading populace. The German fair gains also from being held in the picturesque, old-fashioned streets of one of the most interesting cities in Europe, which boasts of houses as lofty as those of the Old Town of Edinburgh, and is surrounded on all sides by beautiful walks and scenes of histories and literary interest. Nishnei, on the contrary, is thrust away to a spot that nobody ever heard of before—a swampy point, threatened every day in the year by the floodings of two great rivers, with nothing round it but dreary forests and endless plains of water—so vast that the eye wearies of measuring them.

Yet, in spite of all this, the fair of Nishnei is a much more marvellous sight than that of Leipsic. In place of temporary booths, filled with German toys or Tyrolese guitars, are seen substantial, well-stored shops, groaning with articles at once the most costly and the most essential to human existence. Not forgetting that the most important part of the Leipsic business is transacted in the vast magazines with which the best streets are filled, it is yet asserted by competent judges, that, take the contents of every wareroom and every booth, the goods brought to Nishnei in *one* year would still be found far to surpass those brought to its rival in *two*. Leipsic collects rarely more than 40,000 strangers; while Nishnei, as we learn from good authority, is annually frequented during the two months of the fair by the enormous number of a quarter of a million. Some have even rated the number higher, especially Exelmann, who states it at 600,000; but this is justly rejected as exaggeration. Besides differing from the German fair in its want of the fair sex, Nishnei presents another feature of distinction in the total absence of anything literary from its stores; while the fair of Leipsic is essentially a literary one, or rather *the* literary one of Europe.

But, ere we quit the Russian city of shops we will just cast a cursory glance over its general features and proportions.

A sad difficulty presents itself at the very outset; for no sooner do we leave the dry bridge, and launch forth into the maze of alleys and streets, than we meet with a most decided obstacle, in the shape of what is incomparably the most abundant of all Russian commodities—*mud*. One might as well try to walk through a street of tar as through the creeping eddies which it here forms, and in which the furrows of the struggling wheels close almost immediately after they have passed. If it were not for this superabundance of dirt, the streets of Nishnei would be as good as any in Europe. They are as regular and as wide as those of the New Town of Edinburgh. Their number, as well as the magnitude of the business transacted in them, may be estimated from the fact that the rents drawn from them during the short term of the fair amount to 450,000 roubles.

To enumerate all the articles for sale here would be impossible. There is literally nothing but books wanting. From cathedral bells to ostrich feathers, every other commodity is supplied in abundance. To facilitate business, a separate quarter is allotted to each of the more important descriptions of goods. One of these quarters contains groceries, of which the value sold is very great; another contains fish and caviar exposed in most fragrant variety. No less than £60,000 worth of these are sold annually at the fair.

A third quarter is devoted to leather articles—all of them surprisingly cheap. And here Morocco leather particularly abounds, the greater part of which comes from Astrakhan. Soap, too, from the neighbouring province of Kasan, is brought hither in large quantities. Iron from Toula, a district south of Moscow, and glittering arms of every description occupy a conspicuous place in the streets.

The cloth-market is also very large and well-stocked; but the most curious of all is the tea-division, from the number of Chinese seen in it, and the great amount of business transacted by them. Cotton goods, wines, silks, shawls, fancy articles, furniture, mirrors, and crystals, are scattered about in the greatest profusion; and many a longing eye is turned towards the windows of the jewellers and silversmiths, who are said to do a large business, not only in selling home-made articles, but also in purchasing jewels and precious stones from Asia.

But we must now pass by the shops and their attractive contents; for an interesting sight of another kind demands our attention. Forming a species of outpost to the fair, there is a colony of carpenters and blacksmiths, whose business it is to doctor up broken-down carts and to shoe horses. Their mode of performing the latter operation is more cruel even than that practised in Germany. Outside the farrier's door, strong posts are fixed, with huge straps and pulleys attached to them. The poor horse is wheedled into this treacherous cradle, and, before he knows what is about to befal him, the straps and ropes are crossed under him, a wheel is turned, and in a moment he hangs in the air as helpless as a bale of wool. Other straps are now fastened about his flanks, so that he cannot move a limb; and his assailants, seizing hold of his foot, proceed to shoe him with as little ceremony as if he had neither heels to kick nor teeth to bite with.

For "The Friend."

The Simplicity of the Truth.

Our worthy forefathers in the Truth, were mo fully delivered from the desire after wordly gr ness, and outward display of earthly riches wisdom; and were led, through submission to baptisms of the Holy Spirit, to prefer the repro of Christ to all the treasures of Egypt—to su affliction with the people of God, rather than enjoy the pleasures of sin for a season. And t were made willing to sacrifice outward possess and enjoyment and even outward liberty and l rather than compromise their testimony even matters of seemingly small moment, to the sacri of their peace, and the reproach of their profess

But how is it with us in this day of outward ea and of despising small things? Are we engaged trimming our lamps, that they may be kept burni and our light so shine before men, that oth seeing our self-denial and simple obedience to teachings and leadings of the Holy Spirit, may led to glorify our Father who is in heaven? those amongst us, who are in possession of t abundance of wealth, concerned to follow the ample of Him, who, though all power in heav and earth was his, denied himself of all outwa appearance of greatness, and veiled his majes under the form of a servant?

It seems needful that we should examine o selves, and seriously ponder our ways, in order t we may discover what it is that is separating from that blessed union and communion of spi which was so eminently enjoyed by those faith cross-bearing disciples of the meek and low Jesus, who condescended to bear the reproach his enemies for their sakes, that he might rede them from the love of the world, teach them lesson of humility and self-denial, and exalt t name and power of the everlasting and unchang able Truth, above all earthly greatness, wisdom a power.

We have worthy examples of consistent plai ness and simplicity amongst us; but how small their number, and how little of the sympathy religiously exercised minds are they permitted enjoy, considering the number of those who a professing with them to be united in the one hea as members of one body! It seems almost va to write or preach against those glaring incons tencies in outward appearance, which are starin us in the face, while so many of those who a standing in the foremost ranks, as respects outwa position in society, are indulging themselves departures from that simplicity of life and plainne of outward appearance, into which the Truth inv riably leads, as its pointings are faithfully observe and followed.

There are things, which are perhaps allowab in themselves, from which we are bound to abstai if, by our indulgence therein, a brother may b caused to offend. We are accountable for ou example, which speaks louder than precept. Th rich are bound to example the poor, the learne the ignorant, and the gifted in any way the dest tute, by a humble and self-denying walk befo them, lest by inducing them to aspire above thei place, they make shipwreck of faith and a goo conscience. If we subscribe to the truth of th doctrine that we are not our own, but mere steward of what we possess, and accountable for the use every talent committed to our care, we must adm the strength of the obligation we *are* under, to d and to suffer, for the sake of the brethren, for th sake of the Truth, and for the sake of our ow souls, which have been bought at so dear a price

Our blessed Redeemer, while upon the earth lived as one having nothing, though possessed of a

's; and he said, "Foxes have holes, and the
of the air have nests, but the son of man hath
where to lay his head." When he rode into
salem, he was not borne upon a chariot with
rs, but upon one of the meanest of beasts, even
gh he had the power to have appeared in all
splendour of a worldly prince—he sought not
honour which cometh from men, but that which
ith from God alone, that he might be glorified
rgh his humility. And the holy apostles, of
m the world was not worthy, were counted the
ffuse of all things, because of the meanness
eir appearence, their outward destitution, and
ble obedience to the teachings of Christ, their
our and leader.

e may readily believe that it is the love of
ard things that has separated us from the love
Truth; a departure from its simple teachings
has led us into contention, strife and confusion;
the need of reformation was never more
parent to many who are yet left to mourn
r our degeneracy as a people, than at the pre-
t time; though there are others who seem to be
ll to our condition, because of their own unwil-
ness to forsake the forbidden paths of fleshly
dgence. It will be well for these, if they are
sed from their feeling of carnal security and
spiritual slumber, before the things which
ng to their peace are entirely and forever hid
m their eyes.

n the great and approaching day, when inquisi-
shall be made for blood, vain will be all our
uses for having esteemed and treated the blood
the covenant, which God hath made with his
ple, as an unholy thing, for having crucified the
ssed Son of God afresh, and put him to open
me, by rebelling against the law of his spirit
tten in the heart, which teaches, that denying
ungodliness, and the world's lusts, we should
soberly, righteously, and godly in the present
rld, looking and pressing toward the end of our
h, which is our victory over the world, the flesh,
the devil, even the salvation of our souls, by
us Christ, the auther and finisher of our faith.

Honesty and Trust.—The following pleasant
cdote is from "Glances and Glimpses," a new
ok by Harriet K. Hunt, who was once a teacher
Boston:—

A cousin of mine in Charleston, having passed
hy, it became proper that I should attend her
eral. It was school afternoon; I did not dis-
ss the scholars, and as they disliked a monitor,
it upon the following plan of leaving them:—
I placed in the chair the large old fashioned
te, (it had been my father's,) wrote on it the
nes of the scholars in the order in which they
; and arranged the needlework and reading—
I always had some interesting work to read
ud by some elder pupil every afternoon—and
n said, "Now, children, when the clock strikes
e, leave your seats orderly, go to my chair, and
ce on the slate by each of your names a *unit*
good behaviour, and a cross for bad. When I
urn I shall anxiously look at the slate, and in
e morning, when you are assembled, I will read
o list, but I *trust* in you!"
On my return I visited the school-room, and
und but one cross on the slate; and that where
least expected it, appended to the name of a
autiful, open, bright, brave child, who then pro-
ised much for the world—the fact of having rich
rents being her greatest drawback. She was the
st child in the school I should have thought ca-
ble of any misconduct. Well, the next morning
me: the list was read, it proved truthful; but
when I came to this name, I said, "My dear child,
you must explain; why is this?—what did you
do?" Looking up to me and speaking with a soul-
ful tone, which ever made her an object of interest,
she replied, "I laughed aloud, I laughed more than
once; I couldn't help it, because a slate was keep-
ing school!"

Epistle of George Fox.

Dear Friends,—Keep your meetings in the power
of the Lord, which is over all that is in the fall,
and must have an end. Therefore be wise in the
wisdom of God, which is from above, by which all
things were made and created; that that may be justi-
fied among you, and you all kept in the solid life,
which was before death was; and in the light,
which was before the darkness was with all its
works. In which light and life ye all may feel,
and have the heavenly unity and peace, possessing
the gospel fellowship, that is everlasting; which
was before that which doth not last forever; and
will remain when that is gone. For the gospel
being the power of God, is pure and everlasting.
Know it to be your portion; in which is stability,
and life, and immortality, shining over that which
darkens the mortal. So be faithful, every one to
God, in your measures of his power and life, that
ye may answer God's love and mercy to you, as
obedient children of the Most High; dwelling in
love, unity, and peace, and in innocency of heart
towards one another; that God may be glorified in
you, and you kept faithful witnesses for him, and
valiant for the truth on earth. God Almighty pre-
serve you all to his glory, that ye may feel his
blessing among you, and be possessors thereof.

1656. G. F.

For "The Friend."

William Dewsbury.

(Continued from page 324.)

Though George Fox has always been acknow-
ledged as the first and chief instrument in the Di-
vine hand in the gathering of the society of Friends,
in the setting up of meetings for discipline, and in
instituting the present order among us, yet when
William Dewsbury wrote the epistle on the support
of order and government in the Society, which ap-
pears to have been the first suggestions on that subject;
George Fox showed his freedom from all jealousy,
by placing his name to it, *after* that of the writer.
This is one, among the many proofs history fur-
nishes, that he was no seeker after superiority and
self-exaltation among his brethren. His great
object was the spread of the Redeemer's kingdom,
the discharge of his own duty under his direction,
and the encouragement of his brethren in the fulfil-
ment of theirs. William Penn says of him, "He
exercised no authority but over evil, and that every
where, and in all; but with *love, compassion*, and
long suffering, a most merciful man, as ready to
forgive, as unapt to take or give an offence." "And
truly I must say, that though God had visibly
clothed him with a divine preference and authority,
and indeed his very presence expressed a religious
majesty, yet he never abused it, but held his place
in the church of God with great meekness, and a
most engaging humility and moderation. For *upon
all occasions*, like his blessed Master, *he was a ser-
vant to all*, holding and exercising his eldership in
the invisible power that had gathered them, with
reverence to the Head, and care over the body, and
was received only in that spirit and power of Christ,
as the first and chief elder in this age; who, as he
was therefore worthy of double honour, so for the
same reason it was given by the faithful of this day,
because his authority was inward and not outward,
and that he got it and kept it *by the love of God*,
and *power of an endless life*."

In the epistle to which allusion has been made,
William Dewsbury says, "This is the word of the
living God to his church that he hath called and
chosen out of the world, to place his name in, to
order and guide in his pure wisdom to his praise
and glory, who alone is worthy, God over all,
blessed forever—That in every particular meeting
of Friends, there be chosen from among you, one
or two who are most grown in the power and life,
and in discernment in the Truth, to take the care
and charge over the flock of God in that place."
These were no doubt designed to perform the duties
of overseers, as they are now appointed, both to
encourage the right minded, and to treat with those
who were disorderly. "And this is the word of
the living God to you who are chosen—watch over
the flock of God, you to whom is committed the
charge and care; and take the oversight thereof,
not by constraint but willingly; not for filthy lucre
but of a ready mind. I charge and command you
in the presence of the living God, not to rule as
lords over God's heritage, but in the power of the
spirit in all parity. Be *examples to the flock*, and
see that order be kept in the church, in constantly
meeting together, according to the rule that hath
been given forth, that is to say, once in a week, or
more if it may be, besides the first day meeting.
And you are to have a general meeting with other
Friends near you, once in two or three weeks, as
the Lord orders and makes way. Be not slack and
backward, but faithful to the Lord, in improving
every opportunity for Friends to meet; and in every
town where Friends are scattered, lay the charge
and care on some Friends who are most grown in
the Truth, to see that they meet together to wait on
the Lord three or four hours, as the Lord orders it,
one night or two in the week. Watch over one
another with a pure single eye, to see that those
who come among them, walk orderly according to
what they profess. If any walk disorderly, let
those to whom the charge is committed, or any
other who discovers them, and is moved to speak
to them, deal plainly with them in reproving them,
ministering to that which is pure in the conscience,
for the restoring of them. But if they will not re-
form, acquaint two or three more *who are most
grown in the Truth*, or you to whom the care to
the flock is committed, with the other that did ad-
monish them, and *in tender love* admonish them
again; and with plainness of speech, minister of
that which is pure in their consciences, *to raise up
the witness*, and to judge and cut down the deceit,
that their souls may be saved, and their nakedness
covered. But if they still walk in disorder when
the church is met together, reprove them openly,
and if they still do not reform, but walk in their
filthiness, when the church is met together, in the
name of the Lord Jesus Christ, charge them to de-
part from among you. So cast them out, and have
no union with them, not so much as to eat with
them, until they repent and turn to the Lord, and
walk in obedience to that which is pure. If they
do this, then receive them again; but if they still
walk on in the stubbornness of their wills, and not
bend to that which is pure in their consciences,
keep them forth, that no filthy person dwell in the
house of God. Then will the blessing of the Lord
God be with you.

"See that there be not any in outward want in the
church, and that all walk orderly in their places
and callings. And if any root of bitterness spring
up in any, which causeth strife in their minds one
against another, as soon as you know of it, call such
before you and examine the matter strictly; and
stand in the wisdom and power of God to guide

you to judge the cause, and end it in righteousness." "Then will deceit be judged, and strife kept out, and the innocent set free to serve the Lord; and your union will be in Christ Jesus, where you will bring forth fruit abiding in Him; and through his blood you shall overcome the world in you and without, and shall reign as kings upon the earth."

William Dewsbury was concerned that those appointed to the oversight of the flock should be good examples, and should rule in the wisdom of God, not as lords over his heritage. From his directions, they were zealous and diligent in holding religious meetings, both day and night. They were not afraid of devoting themselves or their time, to the worship of the Lord, and to draw souls unto him. It was their meat and drink to be in the Lord's work in spreading his kingdom. He saw there could be no growth in the Truth in those who cultivated a bitter, contentious spirit. Those only whose union was in Christ Jesus, could bring forth the fruits of his Spirit, and through his blood, overcome the world and reign as kings by Him.

In the year 1654, he was committed to York Castle under the name of a seducer. After the warrant was issued to take him, he had gone to Tholthorp, where the constable, more like a ruffian than a peace officer, rushed into a meeting there, with a manifest intention of injuring him with an iron fork, but says he, "the Lord by his power chained him, and prevented his bloody intents." Whether the fellow was overawed by the calm, solemn, and dignified deportment of the Friends, or whether from some other cause, he was prevented from carrying the warrant into execution. Another warrant was procured from Thomas Dickinson of Kirby Hall, which was served upon him at Crake about twenty-five miles from York. The officer, willing to save himself trouble, proposed his remaining with his friends that night, on condition of their being bound for his appearance next day. But Dewsbury told them, that no man should be engaged for him; and turning to the constable said, "If thou hast power over the body, do with it what thou hast power to do." The constable then bade them stay at the house of his friend as the evening was advancing, whereupon William Dewsbury, assured the officer of his readiness to go with him on the following morning, if the Lord pleased. This respite afforded him and his friends the opportunity of sitting down together to wait upon God; but late in the night while thus engaged, they were surprised by the inhabitants, with the high constable at their head, who surrounded the house, attacking the doors and windows with great fury, and when they got this innocent servant of the Lord into their hands, they urged him along the street from one ale-house to another, until they found one into which entrance could be obtained, and in the morning he was taken before Dickinson, who being unable to prove any thing against him, committed him to York Castle. Here he was detained about four months, but though he claimed of Judge Hyndham at the assize, that he should have a fair trial, with his accusers face to face, which the judge promised, yet he was set at liberty by proclamation, after this detention on an unfounded malicious charge, without any proof, or the opportunity of defending himself, that the priest might escape the disgrace of making false allegations against a sound Christian, and being the means of depriving him of his liberty.

(To be continued.)

Salt.

Although salt forms part of the daily food of nearly the whole of the human race, yet few have any idea of its composition. Salt is a compound of two substances, a metal and gaseous body. The metal is called sodium, and the gas chlorine; and as chemists always endeavour to use such terms as they think will convey a clear idea of the things they describe, salt in chemical language is termed "chloride of sodium." The ocean which flows to every part of the earth affords its inhabitants an inexhaustible supply of salt; and lest it might be thought that nature had not in this respect been sufficiently bountiful, she supplies salt from the "bowels of the earth." We have salt mines yielding "rock salt," and salt springs, which, in many instances, are far away from the ocean, such as those at Syracuse, N. Y., in America. The salt mines in Catalonia, in Hungary, and Poland, are of an enormous extent. A salt mine at Wilisca, near Cracow, in Poland, has been worked for more than six hundred years. Within it is found a kind of subteraneous republic, which has its polity, laws, families, &c. When a traveller has arrived at the bottom of this strange abyss he is surprised at the long series of lofty vaults sustained with huge pillars of rock salt, and which appear by the light of the flambeaux to be so many crystals of precious stones. The most remarkable property of salt is its solubility in water; hence it is supposed that the sea washing over beds or strata of salt has in consequence become saline, as we now find it. The use of salt with food is obvious from an analysis of the blood and the gastric juice. With the addition of water, and under certain influences, salt changes its composition. Water being composed of hydrogen and oxygen, the change in salt, which takes place by means of the vital force, produces soda for the blood and hydrochloric acid for the stomach. As soda, is invariably found in the blood, and hydrochloric acid in the stomach, and as the blood and the stomach play their part correctly enough in our daily life, we can come to no other conclusion than that salt, which supplies these materials, is absolutely necessary to our well-being. Salt is not only useful to man in its primitive condition, but as it affords soda, its value is manifestly increased. The manufacture of soda from salt in England is one of the most important of our arts; for without soda no hard soaps could be produced; and for a thousand other things are we a debtor to Salt & Co. Besides the soda there is the chlorine. The great supremacy of the Manchester cotton mills in supplying the wide world with fabrics, is owing not only to the application of mechanics, to machinery, but also to the multifarious uses of chlorine derived from common salt.—*Scientific American.*

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 340.)

JOAN FORREST.

Joan Forrest, wife of William Forrest, was born in Warminster, in Wiltshire, Old England, Tenth mo. 10th, 1654. She was convinced of the Truth in her youth, as was also her husband. They suffered some persecution for conscience' sake, and William was imprisoned in 1683, for not attending at the Parish steeple-house, in Warminster, during the time it was open for public worship.

Soon after this they removed to America, and settled in Philadelphia. Joan was soon employed in the affairs of our religious Society, and manifested much dedication of heart, and honest zeal for the proper enforcement of the discipline. Few persons were so much employed by the women Friends of Philadelphia Monthly and other meetings for discipline, in her day, as Joan Forrest. She was deepening in the Truth, and her fri believing that she had received a gift for elde she was appointed to that station. She lived, ful and beloved, and was, we are told, "an ho sincere-hearted Friend, in good esteem amon concerned for the maintenance of our discipli of exemplary life and conversation,"—and Fourth mo. 30th, 1732, in the 78th year of age.

[Her husband, William Forrest, had dece before her, leaving a portion of his property, her decease, to Philadelphia Monthly Meeting the support of schools. This property, at the ner of Fourth and Chesnut streets, has been pl sential service in enabling the select school Philadelphia to furnish a liberal education small price.]

THOMAS SPEAKMAN.

Thomas Speakman, of Berkshire, Old Engl was born the latter part of 1692 or early in 1 He appears to have had his education amon Friends, but through the frailties of the flesh followed after youthful vanities, whereby he present distress and uneasiness to his best frie and prepared the way for sorrow of heart to h self in after life. Being often admonished for good, he endeavoured to remove the secret con tions of his own heart by contending against Truth.

When about twenty years of age, he removed Pennsylvania, bringing a certificate of members and marrying amongst Friends soon after, he tled at Kennett, Chester county. In 1727 he moved to Londongrove township, where he resi the remainder of his life. He was now brought see the sinfulness of his conduct, and under powerful convictions of the Holy Spirit, was led abhor himself in dust and ashes. After a sea of bitterness and anguish of soul, his self-will broken, and in true humility and lowliness of m he lay as a prostrate suppliant, looking to the L Jesus Christ for his only hope of salvation. grace was working in his soul, his clear sight Friends, beholding its fruit, in his humble, con tent demeanor, were enabled to rejoice over h The work of sanctification through the baptisms fire and of the Holy Ghost, proceeded steadily ward until, through the Lord's mercy, his wh character seemed changed. Soon a concern ca on him for the good of others, and a gift in t ministry was conferred upon him. His friends of his ministry, "Continuing faithful, he grew the same, and had a living, satisfactory testimo to bear."

He was faithful and dedicated, but his Mas did not appoint him long continued service. was taken ill, and deceased after a short illness, the 15th of the Fifth month, 1732, being in t 40th year of his age. He died "in peace w God, and in unity with faithful Friends."

PAUL PRESTON.

Paul Preston, son of William Preston, one of t early settlers at Frankford, Philadelphia coun was one of the valuable Friends in his day. In t Second month, 1713, he married Elizabeth, wid of Joshua Gilbert, soon after which he became u ful in religious society. His residence was now Philadelphia, where he exercised the rights of h pitality, kind to all classes, and especially ministeri to the necessities of the saints. Being appoint an elder, he was fervent in spirit in fulfilling t duties devolving on him, and his services in re gious meetings were many.

He was, we are informed, "careful in the atte dance of religious meetings, and in the education

ildren." His last illness was of several
t duration, but the Lord Jesus, whom he had
oured to serve whilst in health, preserved
resignation and peace to the end. Thomas
lly, who considered Paul Preston's house as
Philadelphia home, and speaks of him as his
friend, and kind landlord," tells us that on
ing bed, he said "he had no desire to live
do good, and that it had been his care to
conscience void of offence towards God, and
llen, which now was his comfort."
ived in good esteem with his friends and
ours—valued for his religious services, be-
lor his kindness and hospitality; and when
eased, Ninth month 7th, 1732, his loss was
ll felt.

ANN PARSON.

r Parson was the daughter of John Chapman,
1684, removed from England with his wife
veral young children, of whom Ann was one,
nsylvania. John Chapman purchased land
ghtstown, Bucks county, and settled there.
ext year, having two sons born to him, he
the name of the settlement Twins-borough.
se two children, Abraham and Joseph, we
ave occasion to speak hereafter. Ann, the
e of this memoir, was born in England, in

ghtstown was, in 1685, and for some time
ne of the settlements the farthest in the wil-
s, and most distant from the bulk of the
h inhabitants. The Indians, however, who
umerous, were very kind to John Chapman
mily, and although they came to his house
t companies, and were often supplied by him
od, yet they furnished his family from their
ores in time of need. On one occasion, when
Chapman's family were suffering for want of
ons, his eldest daughter, Mara, through the
ence of the Almighty Father, secured them
onable supply. She was riding by the Ne-
ng creek, when hearing a noise as of some ani-
distress, she stopped to examine what it was.
oking into the creek, she saw a large buck
the bank, who having just escaped from the
of a wolf, had taken refuge in the water. The
girl, with great presence of mind, alighted
ner horse, took off the bridle, and with a stick
d it over the horns of the wounded and terri-
imal, and secured him until assistance came.
olf, who did not seem willing to resign his
o the young girl, on the approach of others
d.

hen the twins were nine or ten years old, they
out towards evening to search for their father's
Meeting one of their Indian neighbours in
oods, he advised them to go home fearing
hey would be lost. They were assured, per-
that they knew the way, and did not at once
his advice; the consequence was that they did
ach home until after night. They found the
n there. He was so concerned about them
he came to see, doubtless with an intent of
ring aid in searching for them if they were
The same kind feelings actuated the In-
when, about that time, the parents went to
ly Meeting, leaving their large family of young
ren at home. Every day, during the parents
nce, these watchful guardians of the interests
eir friends, came to see whether things were
oing on rightly amongst them.
s Ann Chapman grew in years, the visitations
e Lord's Holy Spirit often tendered her spirit,
as she submitted thereto, the work of grace
ressed to the sanctification of her soul. About
year 1699, she came forth in the ministry, in
which she had an excellent gift, and was abun-
dantly exercised therein at home and abroad.

In the year 1705 she visited the meetings in New England, in company with Ann Sibthorp, to the satisfaction of Friends there. In 1709, with full unity of her friends, she visited Friends and others in "England, Ireland, Scotland, and Wales." In this visit she had, at least at times, the company of Elizabeth Webb. She accomplished this service in humility and fear, and on her return, in the early part of 1712, presented many returning certificates and minutes of the unity of those visited, to the general meeting of ministers in the Fourth month. In the early part of 1713, she again visited New England; and in 1714 the meetings of Maryland, having in the last visit Sarah Miller as companion. Returning minutes in all these visits, speak of the unity of Friends with her service and that of her companion.

Soon after this she married ——— Parson. After her marriage we find her, in 1719, visiting Friends to the south, with Rose Tibbits; and to the time of her last illness diligently attending meetings at home and other parts of the province of Pennsylvania.

Selected for "The Friend."

The Cotton Trade of the World.

The Secretary of State has presented to Congress some comprehensive and valuable tables, exhibiting the amount of the cotton trade of the world for the last five years, with the various tariff dutics and custom-house regulations. These statistics show the important part the United States perform in this trade. This country has exported an average of more than a thousand million of pounds of cotton in each of the five years past, of which quantity more than seven hundred millions pounds went to England and nearly two hundred million pounds to France, from which this latter Government derived an annual revenue of nearly three millions of dollars. The amount of cotton exported in 1855 was—to Great Britain, 673,498,259 lbs., free of duty; to France, 210,113,809 lbs., duty of $3 72 per 220 lbs. in national vessels, and $6 48 in foreign vessels, duty paid $2,939,300; to Spain, 33,071,795, duty 79½ cts. per 102 lbs. in national vessels, and $1 85 in foreign vessels, paid $265,296; to Russia, 448,896, 18¾c. duty for 36 lbs., paid $47,018; to Hanse Towns, 30,809,991, duty paid, $25,795; to Belgium, 12,219,553, free; to Austria, 9,761,465, free; to Sardinia and Italy, 16,087,064, different rates; to Mexico, 7,527,079, duty $1 50 on 101 lbs., paid $103,118; to Holland, 4,941,414, free; to Sweden and Norway, 8,428,437, different rates; to British North American Provinces, 883,204, free; to Denmark, 209,186, free; to Cuba, 9,620, duty paid $2,355; to Portugal, 144,006, duty paid, 19 cents; elsewhere, 270,822. Total amount exported in 1855, 1,003,424,601 pounds which, at an average price of eight cents per pound, would produce the sum of $80,273,968 08.

The annual average importation of cotton from all countries into England, the last five years, has been 838,335,984 pounds, of which amount, according to British authorities, 661,529,220 pounds, or more than three-fourths, were from the United States, 715,525,296, pounds is the annual consumption in Great Britian, the rest is exported to the continent. About six-sevenths of the cotton received at Liverpool comes from the United States; four-fifths are estimated to be imported for the factories of Lancashire and Yorkshire. The number of spindles in operation in England is estimated at more than twenty millions. The value of cotton supplied by the United States to Great Britain, in 1855, was $57,616,749, being about the average each year the last four. About one-tenth of the cotton imported from the United States is re-exported from England, while nearly one-half of that imported from British India is never used in her factories, but is sent away. These facts are significant of their relative value. American cotton is estimated at one hundred per cent. superior to that of India. Cotton constitutes in value more than two-thirds of the domestic exports of the United States to France. Next to the United States, France derives her supplies of cotton from the Levant, and the third place is held by South America.

There are at present in Russia, or there were previous to the war, 495 cotton factories, employing 112,427 operatives, and producing annually 40,907,736 pounds of yarns and corresponding amounts of textiles.

Before the breaking out of the late war, the manufacture of cotton in the Russian empire was progressing with extraordinary activity. The number of spindles exceeded 350,000, producing annually upwards of 10,800,000 pounds of cotton yarns. The barter trade with the Chinese at Kiachta stimulates this branch of manufactures in Russia, as the article of cotton velvet constitutes the leading staple of exchange at that point for the teas and other merchandize of China. In former years this article was supplied almost exclusively by Great Britain, but the Chinese prefer the Russian manufacture, and hence the steady progress of that branch of industry. Thus the annually increasing importation of the raw material and constant diminution in the quantity of cotton yarns imported is accounted for. Were raw cotton admitted, as in England, free of duty, the United States would most probably supply, in the direct trade, the whole quantity consumed in that Empire. As it is, the commercial reforms in Russia, already announced officially and now in progress, comprehending, as they do, the establishment of American houses at St. Petersburg, must necessarily tend to that result.—*Ledger.*

For "The Friend."

The Wrongs of Teachers.

[The writer who furnishes the following, accompanied it with a note stating that it was written without the cognizance of any teacher. Eds. of Friend.]

Among the wrongs abounding in the world, claiming the attention of all true friends of the emancipation of society from existing evils, whether they be the wrongs of individuals, of classes, or of races, engaging the pen of the moralist and the philanthropist, the wrongs of teachers have obtained but little consideration; and yet if we will but examine into the subject, if we will but revert to circumstances known in our own experience, we may discover that the wrongs of teachers exist not merely in name, but have a substantial reality, so that their removal or amelioration are worthy of the efforts of all classes.

It is necessary for faithful teachers to maintain a constant watch over their charge, promptly to meet all outgoings of the careless, to check the propensities of the erring, and to inflict punishment on the disobedient; but when the restless child, dissatisfied with the curbing influence exerted over him, pours out his complaints into the too-willing ear of the parent, how often is it the case, that the parent, instead of upholding the teacher in his beneficent efforts, instead of endeavouring to convince the child of the necessity of conducting at all times with propriety and complying with the regulations of the school, will palliate the faults or favour the views of

the pupil; saying perhaps, that the teacher ought not to be *too* strict; and thus foster a spirit of rebellion which may eventually prove disastrous to the pupil himself and injurious to his associates; when if it was but known, that except for actual cases of injustice, no ear would be opened for hearing complaints, much uncomfortable feeling might be spared the child, and the evil effect of connivance or indulgence be avoided; so that in justice to the teacher, for the benefit of the child, and consequently for their own peace, it behoves parents to watch over their own spirits in this thing, that they may not contribute to the injury of their offspring nor in any wise mar that harmony so desirable in a well regulated school.

It will sometimes occur even in schools carefully guarded, that among the scholars there are those, who, receiving but little moral restraint at home, prove by their actions their unfitness for associating with children whose training has been different in its character. These, though deserving disgrace and perhaps dismissal, are through the clemency of the teacher but moderately punished, and with a hope of reformation, they are continued in the school, where they too often poison the principles of their school-fellows, who though more virtuous, are still too yielding to resist as they ought that influence which wickedness so often seems to obtain; and how frequent it is that these bad spirits conceive an enmity, an absolute hatred of their teacher (who is bound to discourage, restrain, and punish them in all their acts of error,) which they endeavour to impart to all in the school, and oftimes with such success that general ill feelings towards particular teachers often obtain. Those who are conversant with schools can mournfully attest this.

Now when such a sad state does befal a school, when a general feeling of dislike pervades the minds of the scholars, how often does it occur that their parents, instead of promptly checking it by strongly expressed disapprobation, and by forbidding anything tending to increase or spread it, receive the tales of their children in silence, and inwardly conclude that where there is no attachment there can be little learned, and the school may as well be abandoned; whereas if the parents and teacher mutually fulfilled their duty, an attachment between the pupils and the latter would eventually be formed, which would increase instead of lessen; but as is too commonly the case, the teacher is wronged, the child is injured, and the parent made uncomfortable; and this is sometimes the state, even when the teacher's faculty for imparting instruction is acknowledged by all, and where his integrity is unquestioned.

What an easy thing it is for children to persuade themselves that they are aggrieved, and how almost unconsciously will they give a deceptive colouring in the recital of their troubles, which may fall plausibly upon ears quickened by parental partiality, unless restrained by a discerning spirit of justice, and thus the wrongs of the teacher may be heightened through the credulity of the parents.

How easy it is for parents to slide into a belief that their children, although not perfect, are yet better than many others, while did they but know the extent of their wanderings in the path of error, their hearts would sink with amazement; and be it noted that there would be many evidences of this at school, while there might be none at home.

A young man of ordinary talents, possessed of some capital, whether by legacy or otherwise, who enters the avenues of trade and is enabled by constant application or sometimes by speculation, to increase his store from time to time until at length he amasses a fortune, will often be commended by the world for his attention and his shrewdness, when perhaps all he can boast of as the result of his life's labour, is the amount of this world's goods which he has succeeded in accumulating; while the young man of superior ability who, with no capital except the gifts of his Maker, the fruits of his study, and the integrity of his heart, entering on the noble vocation of a teacher, devotes himself to leading the youth in the ways of knowledge, to expanding their minds in the truths of science, and above all to training their steps in the paths of virtue; who through the wearing trials of his vocation, amid all the discouragements with which he is surrounded, still presses firmly on, endeavouring faithfully to fulfil his mission, and who in the end is able to reflect that he has exerted an influence more extensive in its range and higher in its consequences than any ordinary business could effect, is silently disregarded by the world and soon forgotten by those who would wish to be numbered with the virtuous.

Leaving however all specific causes, and examining the subject upon the broad foundation of the relations subsisting between teachers and pupils, and parents and the community, and guided therein simply by what we have known in the experience of bygone days, we certainly may conclude that among the wrongs of classes, those of teachers may be numbered, and that they are worthy the efforts of christian influences for their amelioration. M. O. T.

THE FRIEND.

SEVENTH MONTH 12, 1856.

DUBLIN YEARLY MEETING.

"The meeting of ministers and elders took place on Seventh-day, the 26th of Fourth month, at eleven o'clock, the Conference of Elders having been previously held at ten. The number in attendance appeared similar to that of several years past; and the business of the meeting was conducted in usual course.

Certificates on behalf of Sarah Squire, John P. Milner, and Henry Hopkins, with minutes on behalf of Robert and Christine Alsop, and Eliza P. Gurney, were produced and read. The three first were on a general visit to Friends in Ireland; the others to attend the Yearly Meeting, and some few others.

Second-day morning.—The meeting assembled at the usual hour, rather small at first, but subsequently became considerably increased. Two ministering Friends were engaged briefly, but impressively, in religious communication, prior to the commencement of the business. All the representatives except four were present. Our Friend, Jacob Green, was among the absent, through indisposition.

The certificates and minutes on behalf of our English friends were read in course. Then came a *written* report from the Meeting of Ministers and Elders, an improvement, it was considered, on previous practice, which had been given verbally.

The London and Foreign epistles came next in order of reading, Ohio excepted, these documents giving rise to little remark. There was no epistle received from North Carolina; the others were referred as usual to a committee; and after transacting some routine business, the meeting adjourned to allow time for the representatives to meet and choose clerks. This body agreed to the continuance of last year's clerk, with Henry Russell and James N. Richardson as assistants. In the afternoon, the Yearly Meeting took up the question involved in the Ohio separation; the meeting last year having concluded to adopt the report of its committee, that no decision should, at that time, be come to, and to leave it for further consideration at the present.

After some interchange of sentiment, it wa cided to open in the meeting at large, the qu as to which of the two Yearly Meetings in Ohi should recognize. Accordingly there were the various official documents, received from behalf of both bodies, which occupied several h The meeting then settling down to the consi tion of the important subject thus brought befo after solid deliberation and much expressio sentiment, the judgment of the meeting wa corded in favour of the body in Ohio, represe by Jonathan Binns and Jane M. Plumme clerks.

This sitting occupied five-and-a-half hours, after such protracted deliberation, the meeting fairly exhausted. There was, however, much animity in this decision, but one Friend advoc further delay, and no voice being raised in fa of the other body. The Friends at the table wer trusted with the bringing in to another sittin suitable minute as a record of the judgment to by the meeting.

Third-day morning, Fourth month 29th.—after coming together, the Friends appointed duced the draft of minute ordered at the prev sitting, which was approved and adopted. A authenticated copy to be sent to the correspon of the body recognized; and a similar copy, gether with the epistle forwarded therefrom, sent to Benjamin Hoyle, the clerk of the o body.

The answers to the queries were then proce with, as far as the seventh inclusive. Deficie were reported as to the attendance of our relig meetings; also in relation to the important dut parental care in training of young persons— with reference to the maintenance of our testim relative to ecclesiastical demands, &c. Much wis counsel went forth on some of the subjects al alluded to, and the deficiencies reported as to testimony against a hireling ministry, took hold of the meeting, as to cause reference of subject to the Large Committee. This was a s sitting, and we trust it will be remembered by as an instructive opportunity.

Evening.—The remaining queries and answ were read, and the whole referred to three Frie to prepare answers therefrom to the first eleven London. The consideration now arose, in course, as to whether the state of the body, depicted in the answers brought up, claimed further care and attention of the meeting. particular concern being expressed, a minute made expressive of the exercise of the meeting view of our present condition as a Society; wi being read, was approved, and adopted. It cludes with a "desire that all among us may aroused to a serious consideration of our g responsibilities as professors of the Christian na and by increased devotedness of heart to the L be strengthened of Him to greater dedicatio His service, and to that measure of individ faithfulness by which our own growth in grace be advanced, and the cause of truth and rig ousness be promoted." The Accounts of Su ings sustained by Friends in the three provin were read, the amount being £494 10s. 9d.

Large Committee met at eight P. M., and s rated sub-committees for the London and For epistles. Some discussion arose as to sending epistle to Philadelphia, not knowing the pre state of that Yearly Meeting as to a division year; but it was believed best not to omit addr ing them at this time. Though no epistle was ceived from North Carolina, yet it was conclu to address their next Yearly Meeting as usual.

Fourth-day morning, Fourth month 30th

for worship, which was a large gathering; mber of Friends were engaged to minis- e assembly. Soon after the meeting dis- he Yearly Meeting's Committee (a stand- analogous in function to the Meeting for es in London) met by appointment of the Meeting, and was occupied about two hours dering some provisions of the Tithe Rent Act.

room.—Last year, a proposition was re- om the Quarterly Meeting of Leinster, to e our mode of answering the queries to England, viz., to answer the first eleven spring, and to this meeting; and the re- to the Autumn Quarterly Meeting, with swered there in usual course. The subject nt some discussion last year, and was re- r further consideration to this Yearly Meet- was now spoken to at much length, but ing not being prepared to adopt the pro- it was therefore set aside. After the ap- of a Committee to audit the treasurer's the meeting adjourned.

ven o'clock the Large Committee assembled, ng an open one, it was numerously attended. arly Meeting had referred the subject of ent Charge to this body for consideration. been stated in that meeting, that many holders, or rather occupiers of land, had the conclusion that Tithe Rent Charge be- a fixed tax on land, and not on industry, otofore, the objection to its payment was vay. This being inconsistent with the judg- f this Yearly Meeting in 1840, which de- at Tithe and Tithe Rent Charge are iden- he application, in both cases, being the same s believed right to give Friends another nity of stating their views on the subject. A cussion of this matter was accordingly en- n, and a free interchange of sentiment hav- en place, the judgment of the meeting was ly in entire harmony with the former con- s above referred to, a few only being of an e view. A verbal report to this effect was on to the Yearly Meeting, and the committ- parated at a late hour.

day morning, 1st of Fifth month.—At o'clock the Yearly Meeting assembled. Af- eral Friends had been engaged in ministry, ort of the Large Committee on the Tithe harge discussion was verbally given in; but her time was occupied with the subject. The ttee appointed to audit the treasurer's ac- gave in their report, and recommended £200 ssessed on the Quarterly Meetings, for the the Yearly Meeting, which was accordingly

t followed a minute of last Yearly Meeting ndon, submitted for adoption by our Yearly ng's Committee, recommending Monthly Meet- o bestow care and oversight towards young s, not members, educated at our public s. This opened a discussion of considerable and interest, respecting the class alluded to minute, as well as our own members in early A number of young persons took part in this sion, and it was generally conceded that more care and interest needed to be exercised ds the youth. The subject of the early reli- training of children was much dwelt upon, ome systematic and associated plan of religious ction of young persons spoken to by various duals, without anything, however, of a practi- ature being suggested. The deliberation on ubject was agreeably conducted, and mani- that the minds of many of our young people oughtful about their best interests. There is, however, in our judgment, too much of a looking outward for that instruction, which is more convincingly to be learned within. Outward means, doubtless, have their use, where judiciously administered; but there is much reason to believe, that an increased watchful attention to the teachings of the Spirit of Truth in the heart is that which is mainly wanting; and a fear impresses us, that this important part of Christian truth is not sufficiently and practically recognized by some who may even be measurably awakened to a sense of the unspeakable value of eternal things. Did this watchful care more prevail, it would manifest its good fruits in greater solidity and gravity of demeanor, in the daily walk amongst men, and greater willingness to yield to those restraints of the cross of Christ, which are ever opposed to a conformity to the world, in attire, deportment, and language—in harmony with the apostolic exhortation, not to be "conformed to this world; but be ye transformed by the renewing of your minds, that ye may prove what is the good, and acceptable, and perfect will of God."

The minute was adopted, and recommended to the attention of Monthly Meetings, soon after which, the Meeting adjourned.

Fifth-day evening.—The first matter for consideration was a proposition, received last year from Leinster Quarterly Meeting, for the sanction of the Yearly Meeting to the use of grave stones. In Ireland there has never been any rule of discipline, or minute of advice, on this subject, long established practice having discountenanced the use of stones indicating where our Friends were laid; but of later time—*and especially since Friends in England have adopted a different course*—a growing desire, on the part of many, has been manifested for the introduction of these memorials of the dead. There appeared a considerable diversity of sentiment on this subject, and its discussion occupied a large portion of the time of the meeting. Of young Friends, a large number, and some few of those more advanced, were in favour of adopting the proposition. The number who took an opposite view was much less. It was deemed best, therefore, to yield *to the wishes of the majority*, as, in the opinion of many, no principle of the Society was involved in the concession. A committee was accordingly appointed to draft a minute on the subject, to be submitted to a future sitting.

A minute of London Yearly Meeting, 1855, respecting the extending of care towards members of the Society resident in Australia, was submitted for adoption by the Yearly Meeting's Committee. The notification of such parties to the Meetings for Discipline established in that country, is the prominent feature of this minute; and after some time spent in deliberation on the comparative advantages and disadvantages of the course suggested, it was adopted, and directions issued to our Monthly Meetings to comply with its provisions, with reference both to such as have already emigrated, or may hereafter settle in that locality.

A minute of Carlow Monthly Meeting, concerning our late friend Elizabeth Barrington, of Ballitore, was now read, and being acceptable to the meeting, was signed by the clerk on its behalf.

Testimonies respecting our deceased friends William Forster and Rachel Priestman, were read.

A paragraph in the report of the Yearly Meeting's Committee, informing of its action regarding a bill lately introduced into Parliament, for the abolition of ministers' money in Ireland, now engaged the attention of the meeting. That body believed it to be a suitable time to petition for the abolition of this impost; a petition had accordingly been prepared, and forwarded to the chief secretary for Ireland; but the bill was lost on its second reading. A copy of said petition was presented and read in the Yearly Meeting, and the attention paid to this matter by the Committee was satisfactory to the meeting. Soon after this an adjournment took place.

Sixth-day morning.—Meeting for worship. A number of Friends were engaged in ministry and in prayer.

At the rise of the meeting, the Epistle Committee met and passed some of the Foreign epistles; also a circular paragraph for all of them, on the restoration of peace in Europe; and a paragraph to be appended to each, informing of the Yearly Meeting's decision on the Ohio question—omitting the latter in that to Ohio, in consequence of its being accompanied by the minute of the Yearly Meeting.

Sixth-day afternoon.—Read general epistle from London Yearly Meeting of last year. A proposition from the Quarterly Meeting of Leinster, for a change in the time of commencing our Yearly Meeting, was next read; to the effect, that the Yearly Meeting of Ministers and Elders should be on the Fourth-day preceding the Seventh-day on which it is now held; the Yearly Meeting to open with a meeting for worship next day at ten, and the first sitting of said meeting at four, same evening and to continue from day to day until concluded. The proposition underwent some discussion, and many seemed to favour the change, but it was referred for further consideration next year.

The subject of the punishment of death was introduced, and some time spent in deliberation upon it. The discussion was an interesting one, and it issued in the nomination of a committee to prepare a petition to both Houses of Parliament, for the abolition of this mode of punishment, and to be signed by the meeting at large. Adjourned till next morning.

The Large Committee met at eight o'clock, and was occupied in passing the London and Foreign epistles.

Seventh-day morning.—There was a quiet and comforting feeling over the meeting after assembling. A proposition made at a former sitting by the Committee of Management of the Agricultural School at Brookfield, for the Yearly Meeting to take that institution under its care, having been adopted, a minute was now made to that effect, and read and agreed to.

The annual reports of that school, and those of Ulster and Munster were read, but without eliciting any remark.

The petition for the abolition of death punishments, prepared by the committee appointed for that purpose, was read and agreed to and arrangements made for its being signed by Friends generally at the close of this sitting; the care of its presentation being left in the hands of the Yearly Meeting's Committee.

A concern, expressed at an early sitting of the Yearly Meeting, respecting the restoration of peace, and the thankful feeling which which was due from us, as being by our peaceable principles exempted from having any part in the late war, or suffering through bereavement of relatives or by their mutilations—a concern which did not, at the time of being introduced, make much way in the minds of Friends, was again brought forward, and so laid hold of the meeting as to issue in the naming of a committee to prepare a suitable minute for the adoption of the meeting. Those thus named retired, and some time after returned with an essay of a minute, which, with some alteration, was adopted and recorded.

The answers to the queries for London having been read and agreed to, a message from the women's meeting announced the concern of two of

their number to pay us a visit, which being united with, Sarah Squire and Eliza Malcomson were introduced by Samuel Bewley and John Pim. The female Friends were both engaged in ministry at considerable length, and the first named in supplication.

The representatives to London Yearly Meeting were then nominated, and a communication from the Women's Yearly Meeting was received, intimating that their meeting was drawing to a close, and that they could make the acknowledgment, that they had been favoured at seasons with the presence of heavenly good, and had conducted their business with much harmony. A record of similar import was made by our clerk; next ensued a time of impressive silence; several Friends were then engaged in ministerial service, soon after which the concluding minute was read, and after a brief pause the meeting separated."

SUMMARY OF EVENTS.

EUROPE.—Latest advices from England are of the Sixth mo. 25th. The news is generally unimportant. Peace meetings and addresses to America were frequent. The excitement consequent on the arrival of Crampton, speedily subsided, and judging from the newspapers in the interior, it would seem that the people generally are pleased with the turn affairs have taken. It is said that the public feeling on American difficulties has now subsided so much, as to have no longer any unsettling effect on the markets. The London Times advises Great Britain to hasten a settlement of the Central American question before the election of Buchanan to the Presidency, should that take place.

In France, Louis Napoleon is taking steps to have the Empress appointed Regent for her son. Two and a half millions of francs have been collected for the sufferers from inundation. Letters from Vienna state that Marshal Radetsky has sent word to his government from Lombardy, that if the excitement continued in Lombardy and the Venetian provinces, he should demand an increase of 30,000 troops. Mazzini's agents at Malta, say that everything is ripe at Naples for a great movement. Advices from Parma state that the Grand Duchess, while attempting to leave her dominions, was arrested by the Austrian military authorities, and obliged to return to her capital. On her remonstrating, she was told that as the government of Parma had called on the Austrian troops, it was necessary that the sovereign should remain to countenance their acts. The ship Sarah Bryant, from Cronstadt to New York, was the first American vessel that passed the Sound since the expiration of the treaty. She paid the duties under protest. It is stated, that owing to the mediation of Russia, an arrangement has been concluded between Denmark and the United States, in virtue of which a provisional toll convention will remain in force until Sixth month, 1857, and the Sound dues will be collected under this convention as formerly.

The Russian government is turning its attention to the colonization of its American territory. A large colonization party is being fitted out at Hamburg, by the Russian-American Company. It appears settled that very little grain will be exported from Russia this season. Hundreds of vessels that went to the Black Sea for cargoes will return empty. It is stated that the Russian Emperor's views are favourable to reform; business men now find it a far easier matter to obtain passports for foreign countries. The state of Poland since hopes of freedom were awakened during the war, has been one requiring nice discrimination and great tact; the conduct of Alexander has been much approved, as evincing judgment and ability, and his efforts towards pacification have apparently been followed by success.

Liverpool Markets.—Quotations in the cotton market are unchanged. The demand continues moderate. In bread stuffs the market is firm, but buyers are holding back for lower prices. Business in provisions was dull.

London Markets.—Money is easier. Consols for account closed at 94¾ a 94⅞.

Mexico.—Dates to the 25th ult. Congress has unanimously repealed Santa Anna's decree in favour of the Jesuits. The Spanish Convention question remains unsettled. Some of the papers say that it was in course of arrangement, and others declare that the Spanish minister is preparing to leave.

Nicaragua.—Great distress and dissatisfaction exists among the soldiers of General Walker's army, owing to the cholera and fever which prevail among them to a terrible extent. There is also a scarcity of provision. The country is under martial law, and every American and native has to obtain a pass, signed by Gen. Walker, before he can go beyond the boundaries of Nicaragua. Costa Rican advices to the 5th ult., state that a new expedition is organizing in that country against Walker, to be composed of 9,000 men. The feeling against the invaders, in the Central American states, is as strong as ever. The cholera had subsided in Costa Rica.

UNITED STATES.—*Congress.*—A majority and a minority report have been presented by the Kansas Special Committee. The whole document covers over three thousand pages of foolscap. The conclusions of the committee leave no doubt that great frauds were perpetrated in the elections; in fact almost every means of deceit and violence was adopted to secure the desired end of silencing or neutralizing, by outside influence, the voice of the voters from the free states. It is hoped that the guards thrown around the ballot box by the bill of Senator Douglas, adopted by the Senate on the 3rd inst., will effectually secure the elections against such frauds. The bill passed by the House, admitting Kansas under the Topeka Constitution, is not expected to pass the Senate. The 30th ult. was the day fixed for the trial of Preston Brooks, but a note having been received from Senator Sumner, stating that his physician did not think it prudent for him to attend the court at present, owing to the condition of his health; the witnesses were discharged until further notice. General Fersifer F. Smith has been appointed to command the military department of the west. Col. Sumner will remain in command of the troops in Kansas, but be subordinate to Gen. Smith. Affairs in Kansas continue unsettled, though the reports of outrage and murder are less frequent. A letter from Chicago states, that a Methodist Conference which had assembled at Rochester, Missouri, received orders from a number of pro-slavery men, to adjourn immediately and leave the State. Not complying with the order, a mob assembled, and tarred and feathered the presiding officer. An old man who attempted to prevent the outrage was shot. This account has since been rendered doubtful.

Philadelphia.—Mortality last week, 332. The 4th inst. passed with the usual amount of disorder. Several accidents from gunpowder, and numerous fires, occurred. The farmers in the neighbourhood of the city are busy harvesting. The wheat crop is said to be a very fair one.

New York.—Mortality last week, 393. The aggregate shipments of specie since the first of the year, amount to $16,245,918.87.

Miscellaneous.—Great distress for want of food, prevails at many of the outposts of Newfoundland. Large numbers of the people were in a state of actual starvation. Extensive provisions were made by the legislature, during its session, for the destitute class; but it is reported that the sufferers at the outposts have not received their fair share.

The Wheat Crop of Tennessee, it is thought, will prove at least an average one.

The Hay Crop is nearly all gathered in the neighbourhood of Reading, Berks county, Pa., and farmers are making preparations to cut their grain. The grass, throughout the county, is very short, and some was much injured after being cut, by heavy rains a fortnight ago. The quantity of hay taken in, scarcely amounts to an ordinary average crop. The wheat looks pretty well, and will yield a fair crop. Oats are backward and unpromising, and corn might look much better. The great scarcity of farm labourers has compelled farmers to resort to the machinery recently introduced. Before many years, they will doubtless entirely supersede manual labour in the harvest field.

Western Rivers.—On the evening of the 1st inst., at Pittsburg, Pa., there were four feet nine inches in the channel, and rising. At Cincinnati, Ohio, the river had risen about an inch, and was at a stand. The Red river raft has been so far removed that boats can now navigate the new channel. The United States snagboat Gopher, has passed and repassed through it already, without meeting any serious obstacle.

The Stockholders of the Ohio and Pennsylvania Railroad, on the 2nd instant, decided for consolidation with the Fort Wayne and Chicago road, which will give a continuous line of railroad from Philadelphia to Chicago, by next fall, as the work of completing the connection from Fort Wayne to Plymouth, is to be immediately proceeded with.

The Cashmere Goat has been introduced into Tennessee, where it is said to thrive. The wool has been engaged, this year, at New York, the purchasers designing to send it to Paisely, in Scotland, in order to be manufactured into shawls.

Schooner has been chartered to go from Chicago to Liverpool direct, by way of the lakes and the St. Lawrence river and canals. She will have about two thousand miles of navigation to go over before she gets to the Atlantic.

A Patent has been granted to certain parties in Maryland, for earthern-ware reflectors, which are said to possess some important properties. They are intended for marine and other lights, which are usually made of copper, silvered over. In this the copper is covered with platinum, and an earthern-ware glaze over the platinum, which a presents a highly polished surface, and at the same time resists the corrosive action of the air.

A true bill for murder, was found by the grand jury against Herbert, the member of Congress from California, who shot one of the servants at the National hotel some weeks ago. He was committed to jail to await his trial.

RECEIPTS.

Received, from David F. Knowles, Canada, per J. Hagt., New York, $2 25, vol. 29; from J. Forbes, per Taylor, Ohio, $2, to 40, vol. 30; from S. Hobson, Ohio, for John Marshall, $2, vol. 29.

THE ANNUAL ASSOCIATION OF WOMEN FRIENDS

For the Relief of Sick Children in the Summer season.

Take this method of informing parents of the most spectable of the poorer class, who may have sick suffering from the *Summer Complaint*, by a resident crowded, ill-ventilated courts and alleys, that the now prepared to receive applications, and will fu gratuitously, tickets for excursions, either by rail steamboat. In extreme cases, if preferred, board country will be procured for mothers with their s fants, free of expense.

Names and residence of Members of the Annual A tion of Women Friends for the relief of Sick Chil the Summer Season.

Lydia Shipley, No. 140 South Tenth street. H G. Smith, No. 46 Marshall street. Hannah S. Gar No. 181 North Seventh street. Lydia H. Remingt 190 North Sixth street. Elizabeth W. Levick, fro below Green street, in Dillwyn, west side. Mar Bacon, Jr., No. 117 Race street. Rebecca Collins ner of Filbert and Oak streets. Mary R. Stroud, South Penn Square. Deborah M. Williamson, Arch and Seventh streets. Abigail P. Elfreth, N North Sixth street. Margaret B. Scattergood, N Franklin street. Caroline W. Cadbury, No. 9 Fr Square. Charlotte W. Stroud, No. 316 Arch Caroline W. Janney, No. 20 Branch street. Rach Smith, opposite Laurel Hill. Hannah Kite, North Fifth street, Laurel Hill. Hannah Kite, North Fifth street, Noble.

WANTED.

A Suitable Female Teacher to take the place of cipal in the Select School for Girls, in this city.

Application may be made to Sidney Coats, N Arch street, or Elizabeth Allen, No. 146, Pine stre

WANTED.

A Female Teacher is wanted for Friends' Sch Crosswicks, N. J. Early application may be made

JOEL H. MIDDLETON, Crosswicks, N. J.
Or, SAMUEL ALLINSON, Jr., Yardville

MARRIED, at Friends Meeting, Northern District delphia, on the 17th ult., JONATHAN EVANS RHOA Delaware county, Pa., to REBECCA C., daughter of mas C. Garrett, of Philadelphia.

DIED, at the residence of her son-in-law, Ri Chaddoe, near Somerton, Belmont county, Ohio, 24th of Fifth month, ALICE NICHOLSON, a memb Somerset Monthly, and Sunbury Particular meeti the 79th year of her age. A short time previous illness which terminated the life of this dear F being on a social visit at some distance from her residence, after attending the meeting she remarke am glad I have been favoured to meet with my fa once more; I have thought it might be the last tim do not think I am going to be with you much long hope I am ready to leave this world at *any* time few days after, she was taken with her last illness, was borne with exemplary patience. Innocency a to be the clothing of her spirit. To her, death can as a king of terrors, but her sun went down in b ness; leaving in the minds of her friends the con belief, that the end of her long and deeply trib pilgrimage was peace.

THE FRIEND.

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tage to any part of Pennsylvania, for three
s if paid in advance, three and a quarter cents;
part of the United States, for three months, if
n advance, six and a-half cents.

For "The Friend."

The Cambric Handkerchief.

'e take the following from the "Pennsylvania
nal of Prison Discipline," the editor of which
he has reason to believe the narrative "is
tion."]

n one of the busiest streets of a busy city
sd an elderly lady, accompanied by a gentle-
who had lately completed his education. Be-
ngaged in conversation, neither of them seemed
ttend to anything besides, until the crowd
ing against them caused the gentleman to look
d, when he perceived some boys, of what he
d suspicious appearance, following their path.
I must watch my pockets,' he said; 'I had a
ing when last here of what I may expect in
city.'

What was it?' inquired the lady.

Probably what is only a common occurrence.
ndia handkerchief was picked from my pocket.

your handkerchief is stolen,' said a woman.
oked behind, and there was a young lad mak-
off with it at full speed; I followed, and if my
rs were not as light as his—my feet were.
n he saw that I was likely to win the race, he
pped his spoils, so I recovered my property;
the little rogue might have got off better than
leserved, had not a policeman witnessed the
saction, and provided him with lodging gratis;
not quite so, for he had to pay by hard labour
oard and lodging while he remained.'

And doubtless he came out of that lodging bet-
qualified and better disposed to pick your
ket than when he went in.'

That is no affair of mine, Mrs. Harman. My
ness is to punish a thief when I catch him.
the chaplain reform him, if he can.'

Aided by the society to which the poor culprit
be condemned during his imprisonment!' an-
red Mrs. Harman. 'Ah, my dear sir,' said
s. Harman, 'how different is the end man-pro-
es in the case of an offender against himself,
n that which our heavenly Father designs in
ling with far worse offenders! Man aims only
punish; God seeks to convert.'

But, you hardly expect me to stand preaching
the street to every little thief whose hand I may
d in my pocket.'

No, I do not. But as we are all interested in
e suppression of vice, I would have you and all
ers alive to the importance of making use of
e means by which these poor outcasts may be-
ne respectable members of society, and instead of handing them over on every occasion to the tender mercies of the law, endeavour to place them where their evil habits may be checked, and their intellect cultivated.'

'All perfectly utopian, Mrs. Harman, believe me. Show me a single instance in which any good fruit has ever been found on one of these crab-stocks, and then I may try to act as you desire the next time my pocket is picked.'

'You promise me that, do you?' said Mrs. Harman, looking up earnestly in his face.

'I may very safely,' he replied, laughing.

'Well, when we arrive at the cottage I will tell you a tale that I think will interest you.'

This cottage (Mrs. Harman's residence,) lay at the outskirts of the city, and was soon reached; and when she and her young friend were seated, she began as follows:—'You may have heard from your mother, that I was once in a situation different from that which I now occupy; that I was, in fact, what many would call wealthy. But with this portion of my history I am not going to trouble you, save only to mention that it was then the circumstance took place which forms the groundwork of my present story. I had driven out one day in an open carriage to make purchases in the city, and was returning home, when I had occasion to stop in a crowded thoroughfare, to speak to a person whom I employed. While doing so, I forgot that at the other side of the open carriage lay a basket containing some valuable articles, and out of which hung a cambric handkerchief. Having finished my business, I turned round just in time to see a boy, apparently about ten years of age, draw the handkerchief out; and he was on the point of making off with it when my servant caught him by the ragged collar of a miserable coat, and applying to him some not very complimentary epithets, was about handing him over to a policeman, when something in the boy's countenance struck me with compassion. He had not only the appearance of extreme want, but when detected in the theft hung his head with shame, a burning blush spreading over his wasted and pallid features. 'No, no, John,' I cried, 'do not give him up to the police. Let us try if we cannot do something better for him than that.'

'It was in vain that John declared the little vagabond deserved nothing but the gaol. I resolved to have my own way, and to make an experiment with this unfortunate child. I told him where I lived, promising him a good dinner and a coat if he would come to my house that evening. It would have amused you had you seen my servant's face when he heard me inviting a thief to my house, and promising him a reward for coming; predicting that I should soon have a visit from a gang of housebreakers, and that this 'little viper' would show them the way. I promised him to be cautious, and not to let the boy see any of the house until we had proved him. He came an hour after, and had I not been myself watching for him I should never have known of his arrival, for he hung about the back-door without courage to knock. Most unwillingly the cook sent him out a plentiful dinner, and I stood by while he ate it, or rather part of it, as he did not finish what he got: when I urged him to do so, he asked leave to take the rest home. As yet I had asked him no questions, but now inquired where was his home? Whether he had parents, or any family living? Where his home was he would not tell; but he had no father, no mother, no brother nor sister; and with much difficulty I gathered from his lips the following tale:—

'His father had been a labourer, and was killed by a fall from a scaffolding the preceding year. His mother went out to work, and earned a miserable pittance, which just preserved them from starvation. She had died about three months before I met him, (probably from want,) and he had not any one to look to for a meal but the owners of the lodging-house, one corner of a wretched garret of which he and his mother had occupied. These people would allow him to remain only on one condition, namely, that he would '*do something*' for his own support. What that something was you can easily guess, and he soon learned the necessity of attending to their requirements. Becoming a regular street pilferer, if he returned home in the evening empty-handed he was beaten and sent supperless to bed; and such had been his life from the time his mother died until I learned his melancholy story.

'I was encouraged in my desire to take some steps to rescue him from destruction, by perceiving that he was not yet hardened in crime; and I was still further encouraged by seeing a glow of pleasure on his countenance at my proposal to give him a bed in an out-office, and breakfast and dinner every day, provided he would give up his wicked practices, of which I tried to show him the evil; and after he had done some errands, and what he was capable of doing in our farmyard, attend a school every day. Well-washed, well-clad, and looking fresh and strong after even one week of his new life, Ned C—— went to the school, where he did full justice both to himself and his master. There was nothing which the master was capable of teaching that Ned did not show he should, after a while, be capable of learning. There was one branch of knowledge in which his progress gave me by far the greatest satisfaction,—I mean the knowledge which maketh wise unto salvation. He attended a Sunday-school, and quickly evinced a deep interest in the lessons there imparted. His behaviour became marked by so much propriety, that he obtained, I may say, even the respect of those who had known the circumstances of his early life. Still, as he grew up, I could often observe symptoms of an uneasy and unsettled mind; and on my questioning him about it one day when he was just eighteen, he confessed to me that the one thing he desired more than any other was to get away from the scene of his juvenile wickedness, and to seek his fortune in some foreign land. I could not blame him, and much as I valued him as a useful and trusty servant, I resolved to forward his wishes by every means in my power.

'I had then some friends abroad, and to them I recommended Edward C——. He had laid by some money while in my service, to which I was glad to make such an addition as would provide him with a respectable outfit. The morning on

which he went away he said he had a favour to beg of me; I saw his lip tremble and his cheek flush as he told me what the favour was. It was only this; that if I still had the remains of the cambric handkerchief which had been the means of introducing him to me, I would allow him to take it with him. It would be of use to him in two ways, he said; it would remind him of what he once was, and keep him humble; and it would also remind him of her who had rescued him from his degraded condition, and keep him grateful. It was with many tears that I gave him the handkerchief; it had my name embroidered on one corner; he gazed on the letters, and folding it up in paper, he asked my prayers and blessing, and departed. I heard from him in two months. He had got a situation in a counting-house. He continued to write frequently, and in about a year I had the joy of receiving a letter from his master, informing me that Edward C——was every day standing higher in his confidence, and he had little doubt that he would one day do well in business for himself.

'Some years elapsed, and then the change in my circumstances took place, by which I was plunged from affluence into comparative poverty. I had to part with everything except what would enable me to furnish in the simplest style two humble apartments, into which I moved when I left my house. I could not bear to inform Edward C——of the reverse I had undergone, and when I wrote merely mentioned that I had changed my abode, but this would not satisfy him. He begged to know why I had left my pleasant home, but I evaded his questions till I could evade them no longer, for he accused me of want of confidence in him, and of keeping back something that he ought to know. I then told him all, at the same time assuring him that I was very happy, as happy as ever, and that one of my pleasantest thoughts was that I had been the means of his rescue and prosperity.

'It was several months before I heard from him again, and one day, just as I began to wonder at his silence, I was told that a gentleman wanted to see me. Not feeling well, I was unwilling to admit strangers, and sent to request that he would send up his name. The servant brought in reply, not a card, but a small parcel, which when I opened it, I found to contain *the cambric handkerchief!* It was Edward C——. After the receipt of my last letter he had been prevented from coming home at once by the necessity of arranging a large amount of business in the concern, of which he was now a junior partner! The moment he was free, he set out for his native land that he might see me. I need only add, there was no service which he could offer that he did not warmly and affectionately press upon me, but the utmost he could prevail upon me to accept was a long lease of this pretty little cottage, with the adjoining garden and field, where I live with every needful comfort, and possessing the ability to show kindness to the poor and the afflicted. Edward C—— returned to his adopted home, taking the cambric handkerchief with him, and he does not allow me to forget him!'

'Well, Mrs. Harman, your's is really a very interesting story,' said her young guest, 'and it has made me feel that if I had that poor boy whom I handed over to the police, I should be much disposed to see if some means could not be adopted for endeavouring to reclaim him.'"

If we did but observe the allowances our reason makes upon reflection, when our passion is over, we could not want a rule how to behave ourselves again on the like occasions.

Epistle of George Fox.

About this time great stirs were in the nation, the minds of people being unsettled. Much plotting and contriving there was, by the several factions, to carry on their several interests. And a great care being upon me, lest any young or ignorant people, that might sometimes come amongst us, should be drawn into that snare, I was moved to give forth the following epistle as a warning unto all such:—

All Friends everywhere keep out of plots and bustling, and the arm of flesh; for all these are amongst Adam's sons in the fall, where they are destroying men's lives like dogs, beasts, and swine, goring, rending and biting one another, destroying one another, and wrestling with flesh and blood. Whence arise wars and killing but from the lusts? Now all this is in Adam in the fall, out of Adam that never fell, in whom there is peace and life. Ye are called to peace, therefore follow it; and that peace is in Christ, not in Adam in the fall. All that pretend to fight for Christ, are deceived; for his kingdom is not of this world, therefore his servants do not fight. Fighters are not of Christ's kingdom, but are without Christ's kingdom; his kingdom stands in peace and righteousness, but fighters are in the lust; and all that would destroy men's lives, are not of Christ's mind, who came to save men's lives. Christ's kingdom is not of this world; it is peaceable: and all that are in strife, are not of his kingdom. All that pretend to fight for the gospel are deceived; for the gospel is the power of God, which was before the devil, or fall of man was; and the gospel of peace was before fighting was. Therefore they that pretend fighting are ignorant of the gospel; and all that talk of fighting for Sion are in darkness; for Sion needs no such helpers. All such as profess themselves to be ministers of Christ, or Christians, and go about to beat down the whore with outward, carnal weapons, the flesh and the whore are got up in themselves, and they are in a blind zeal; for the whore got up by the inward ravening from the Spirit of God; and the beating down thereof, must be by the inward stroke of the sword of the Spirit within. All such as pretend Christ Jesus, and confess him, and yet run into the use of carnal weapons, wrestling with flesh and blood, throw away the spiritual weapons. They that would be wrestlers with flesh and blood, throw away Christ's doctrine; the flesh is got up in them, and they are weary of their sufferings. Such as would revenge themselves, are out of Christ's doctrine. Such as being stricken on one cheek, would not turn the other, are out of Christ's doctrine: and such as do not love one another, nor love enemies, are out of Christ's doctrine. Therefore, ye that are heirs of the blessings of God, which were before the curse and the fall were, come to inherit your portions; and ye that are heirs of the gospel of peace, which was before the devil was, live in the gospel of peace, seeking the peace of all men, and the good of all men; and live in Christ, who came to save men's lives out of Adam in the fall, where they destroy men's lives, and live not in Christ. The Jews' sword outwardly, by which they cut down the heathen, was a type of the Spirit of God within, which cuts down the heathenish nature within. So live in the peaceable kingdom of Christ Jesus. Live in the peace of God, and not in the lusts, from whence wars arise. Live in Christ, the Prince of Peace, the way of God, who is the second Adam, that never fell; but live not in Adam in the fall, in the destruction where they destroy one another. Therefore come out of Adam in the fall, into the second Adam that never fell. Live in love and peace with all men; keep out of all the bustlings in the world; meddle not with the powers of the earth; [illegible] the kingdom, the way of peace. Ye that a[illegible] of grace, heirs of the kingdom, heirs of the heirs of salvation, saints of the most Hig[illegible] children of God, whose conversation is in [illegible] that is, above the combustions of the ear[illegible] your conversation preach to all men, and y[illegible] nocent lives, that they who speak evil of [illegible] holding your godly conversation, may glorif[illegible] Father which is in heaven. All Friends [illegible] where, this I charge you, which is the word [illegible] Lord God unto you all, 'Live in peace, in[illegible] the way of peace,' and therein seek the pe[illegible] all men, and no man's hurt. In Adam in t[illegible] is no peace; but in Adam out of the fall, is [illegible] so ye being in Adam which never fell, it [illegible] that overcomes, and not hatred with hatr[illegible] strife with strife. Therefore live all in the [illegible] able life, doing good to all men, and seeki[illegible] good and welfare of all men. 1659.

Transplanting Trees.

A friend writes us:—"The following is [illegible] tract from the very best philosophical work [illegible] Physiology of Vegetation and the Theory and [illegible] tice of Horticulture that has ever been pub[illegible] I think the story is so important and of such [illegible] utility, that I copy it for you and submit it fo[illegible] lication."—We give place to it cheerfully. [illegible] *argument* appears to be reasonable, but we [illegible] to rely upon experience and results. Persons [illegible] the most practical knowledge upon the subject [illegible] in their opinions as to the *best period* for trans[illegible] ing; but are generally ready to concede that [illegible] depends upon the variety of the tree, its siz[illegible] nature of the soil, and the degree of care ob[illegible] in the operation. We have known equal suc[illegible] be attained in autumn and spring; and again [illegible] failures in both. We believe that where a t[illegible] transplanted as it ought to be, it makes very [illegible] difference whether it is done in October, Nov[illegible] or March.

As soon as man attempted to beautify his [illegible] dence with trees planted round it, he would [illegible] rally obtain them from the woods, and he then [illegible] find that, of many that he removed, all or so[illegible] least would die; if however he persevered, he [illegible] at last discover that while constant failure att[illegible] his efforts at one time, comparative success [illegible] crown them at another; and he would thus b[illegible] to investigate, according to his skill, the cau[illegible] his success or failure. Out of this would gr[illegible] time the art of transplanting—one of the mos[illegible] portant operations of the gardener. If there i[illegible] one part of the art of Horticulture, in which [illegible] *hoc* has been mistaken for *propter hoc* more [illegible] monly than another, it is surely in what co[illegible] transplantation. And yet the rationale is [illegible] enough, if we do not labour to render it confus[illegible] imaginary refinements.

When a plant is taken out of the ground for t[illegible] planting, its roots are necessarily more or less in[illegible] by the process, and consequently it is less ab[illegible] support the stem than it was before the mutil[illegible] took place. But the importance of roots to p[illegible] is not alike at all seasons; in summer, when [illegible] is the greatest demand upon them in consequen[illegible] the perspiration of the foliage, they are most e[illegible] tial; in winter, when the leaves have fallen, [illegible] are comparatively unimportant, as is evident [illegible] a very common case. Let a limb of a tree b[illegible] off in full leaf in June, its foliage will pres[illegible] wither, the bark will shrivel and dry up, and [illegible] whole will speedily perish; but if a similar lim[illegible] cut off in November, when its foliage has natu[illegible] fallen off, it will exhibit no sign of death d[illegible] winter, nor till the return of spring, when it

dying effort to recover, but the means it do so, namely, the emission of leaves, only tes its end.

The two propositions really include all the most nt parts of the theory of transplantation, as sently be seen. It is the powerful perspira- rion of the leaves of diciduous trees which transplanting them in a growing state so , that for practical purposes it may be called ssible, for the operation is necessarily attended utilation of the roots which feed the leaves. ne period, then, can the operation be performed plants are growing. Even if the buds are shing, the process should be avoided, because ately after that period the demand upon the greatest. The season, then, which ought to en, is the period which intervenes between the the leaf in autumn and the earliest part of ing, before the sap begins to move, and the d winds of that season to prevail; so that the time at which planting can be effected is the , nd which in all respects is conformable to

oon as a plant has shed its leaves, it is as at rest for the season as it will be at any ent period, unless it is frozen; its torpor, in- s greater at that time, because its excitability letely exhausted by the season of growth, and had no time to recover it. If at that time a wounded, a process of granulation will com- , just as it does in cuttings; and from that ation, which is a mere development of the r system, roots will eventually proceed. Now, bvious, that since roots *must* be wounded, in ocess of transplantation, the sooner the wound ile the better, because it has the longer time ch to heal; and therefore the earlier in the n transplanting is effected, the less injury will tained by the plant submitted to the process; technical language of the gardener, "it has ore time to establish itself." Deciduous trees y begin to assume their autumnal hue towards d of September, and as soon as that has hap- , they may be transplanted with safety. There- is demonstrably clear from the theory deduced the physiology of vegetation, that the months September to December are the most favoura- r trasplanting deciduous trees, and that March, and May are the worst. And the same periods lso most favourable to Evergreens.

Extracted for "The Friend."

ace sought for abroad, cannot be found; and ll never be found by the heart, that, while it is tute of the Spirit of Christ, wants the very dation upon which alone peace can be estab- d.

ur own experience should convince us, that no table counsel, no effectual help, no lasting dy, is to be found but in Him who is the dom, sanctification, and complete redemption" ose whose trust and confidence *are* in Him e.

is the inordinate love of self, that makes us or submission to the will of others, and he that s not freely submit to that superiority under ch Providence has placed him, demonstrates, *the flesh is not overcome.*

here is not a more violent, or a more dangerous my than our fleshly nature, when it does not ly consent to the law of the Spirit. Christ be- e the lowest, and the servant of all, that human le might be subdued by his humility.

There is no holiness, if the Lord withdraw his sence; no wisdom profiteth, if his Spirit cease lirect; no strength availeth without his support; chastity is safe without his protection; no watchfulness effectual, when his holy vigilance is not our guard.

The whole world has not power to exalt that which Truth has subjected to himself; nor can the united praise of *every* tongue move him whose hope is established in Christ, the Redeemer and Saviour of the world.

In our own nature we are as unsettled as the sand upon the mountain; but in Christ we have stability; without his Spirit we are cold and insensible as darkness and death; but are kindled into light and life by the fire of his love.

Christ teacheth not like men, with the clamor of *uncertain* words, or the confusion of opposite opinions, or with the strife of formal disputation, in which victory is more contended for than truth, but in still and soft whispers to place all hope and dependence upon Him, to desire nothing above Him; and, above all in heaven and on earth, most ardently to love Him.

The testimony of man is fallible, partial, and changeable; but the judgment of Christ *is* true, righteous, and permanent as his own being, therefore must we refer our cause to Him, and not trust to the blind determinations of our own minds.

Blinded by self-love we are easily led from the judgment of Truth, but if God alone was the pure object of all our intentions and desires, we should not be troubled when the truth of things happens to be repugnant to our own sentiments, and opposed to our own wills and desires.

Nature abhors the death of self; will not be restrained, will not be subordinate, but reluctantly obeys when obedience is unavoidable; is always labouring for her own interest; does nothing good for its own sake; refers all excellence to herself, argues and contends for her own wisdom and her own goodness, and with partial commendation, applauds those most, that are most like herself.

Selected.

The South Pacific.

Some fresh marine phenomena were seen to-day, among which none were more beautiful than a species of jelly-fish, in form resembling a glass tube, six or seven inches in length, with one end closed, and covered with opaque protuberances. With these the ocean was illuminated at night in a brilliant manner, and many of those that we took, exhibited, on being touched, a splendid phosphorescent light, sufficiently strong to show the time by a common watch, when it was placed near a single specimen. They showed perhaps few signs of animation, excepting the power of emitting or retaining light at pleasure. Several other species varying in form and size, are numerous here, but from their half-liquid and perishable substance, it is almost impossible to preserve them. Probably most of these several varieties are luminous; some of them are of a mushroom shape, and have the power to move along through the water, by dilating and retracting their richly fringed head.. Grampuses, sharks, porpoises, dolphins, and some small striped fishes, called by the sailors, pilot-fishes, are common in this part of the Pacific. The little pilot-fishes attract a good deal of notice from their propensity to accompany the vessel: they are seen for hundreds of miles, perhaps I might say thousands of miles, frolicking close before the vessel's stem, and occasionally darting aside after some particle that attracts them for a moment, from their position in the van. On the morning of the 27th, a vessel was discovered ahead, and watched with shipboard interest, as it gradually augmented in size, till about noon a large whaler "brought to" close alongside us. English colours were displayed on both sides, and Captain ——, of the Elizabeth, of Sidney, accompanied by the surgeon of the vessel, came on board. They had been out eight or nine months, and succeeded in securing twelve hundred barrels of oil, which amounts to about one-third of a full cargo. After obtaining a few fresh provisions for some of their oil, and accepting some tracts, &c., our visitors returned to the ship, and in a few hours we lost sight of each other. The call from these marine sportsmen was quite an incident in our monotonous life; though, from the natural and acquired characters of the parties, such interviews are not generally productive of much enjoyment. What a strange life is that of a whaler, roving the wide ocean for months and years in quest of fish—banished from almost every comfort that the humblest landsman may ordinarily possess! But the prospect of gain reconciles to present privation, and the promise of hope stimulates to exertion, and supports them in their dangerous career. There were five men at the mast-heads of the ship, looking out for whales, as she ranged over the blue swelling expanse. The space of ocean surveyed by these rangers, is incredibly large. If we estimate the horizon as seen from the mast-head at about thirty-six superficial miles, which are changed every hour and a half, nearly three hundred square miles will be overlooked in twelve hours; and there are several hundred ships employed in the South Seas. Each of these is probably out from two to four years at a time.

1835. I need not describe the geographical position of Tahiti; it is the largest island in the Georgian and Society cluster; and considered to be about one hundred miles in circumference. Together with Eimeo, a small adjacent island to the westward, subject to the same government and laws, the population is estimated at ten thousand persons; there is no doubt the above is a tolerable approximation to the truth, and that however it may have been formerly, the islands are now very thinly peopled. In fact the interior of Tahiti is not inhabited at all—the low lands next the sea, which constitute but a small portion of the whole being universally selected by the natives for the place of their abode: upon this fertile margin along the coast, their little huts of poles, mats and thatch, are scattered with great irregularity—not in well defined clusters or villages, but singly or otherwise, as the course of a stream or the boundary of a plantation, may suit best. The mountainous tracts inland are little frequented, although from the luxuriance of the vegetation, I conclude that many parts are capable of cultivation. Some fruits are produced spontaneously, and in the remoter valleys are never gathered by human hands. The highest ridges, reckoned about seven thousand feet above the ocean, are covered with rich forests, whose verdure never fades; and the deep shade of valleys, vocal with the thunder of descending waters, is of course still more prolific of vegetation. But whatever the inland districts may produce, or may be capable of producing, the low tract of country stretching along the circumference of the island, seems to be fully adequate to maintain the present population, without much culture or care on the part of those who gather the fruits. The taro (caladum exuberatum) an excellent farinaceous vegetable, the yam (dioscoria alata) and the sweet-potato (convolvulus batatus) involve some little labour; but many of the fruits demand only occasional weeding from the overwhelming growth of guavas, and protection from the ravages of hogs, with which the place is overrun. The gigantic cocoa-nut tree bears fruit without intermission the year round, and furnishes at once the means of shelter, food and clothing. The leaf is used for

mats, and thatch, and fuel; the bark is converted into cloth; the timber is valuable for many purposes; the nutshell is the native basin; the kernel is ground up into a nutritious food; the milk is universally drunk; and the ripe nut affords abundant oil, both for home use and exportation. The bread-fruit too is highly prized; as a vegetable it is both palatable and wholesome, and from the bark of the large trees is made the cloth in common use by the Tahitians. Oranges, lemons, limes, melons, papaw, bananas, pine-apples and pumpkins abound among indigenous and exotic fruits and vegetables of this island. If the shore is thus teeming with spontaneous provision for the wants of the inhabitants, the surrounding ocean is not less prolific in affording an endless variety of fish. Turtles, shell-fish, and many half-animated marine substances used as food, are found within the reefs.

When I mention the reefs, I cannot forbear making a few remarks on these extraordinary breakwaters, which are of the highest value to the South Sea islands. Take Tahiti for instance. Without this coral breast-work there is not a single harbour in the island; but with it, the coast, with few exceptions, is sheltered from the ocean, and circumnavigated with safety in the smallest canoe. In one or two places the coast is exposed; but excepting these openings, and a number of narrow passes for boats or ships, a bank of sand and coral, nearly even with the surface of the water, varying in distance from the beach from half a mile to a mile and a half, extends round the whole island, and defends it from the sea. On this wonderful barrier, the mighty Pacific breaks in ceaseless thunder, from age to age; but within the providential limit the raging deep is chained, and all is tranquil as a lake; ships of the largest size may enter and ride securely, and the light canoe of the native has a safe access to every part of the coast. We have all heard of coral reefs long ago; but till we reached this place, I may confess I had not the least idea of the characteristic peculiarity, in the natural shelter furnished by them among the South Sea islands.

Island of Tanai, Sandwich Group.—Being kindly furnished with a steed and conductor, I undertook an excursion along the seashore, to see a curious cavern in the rock, through which the surf rushes to a considerable distance underground, and hurls a column of foam with tremendous force into the air, like a magnificent fountain. There are several such cavities in the lava, on the shore of this island; the largest we saw lies a considerable distance from the anchorage of Koloa, to the westward. The coast is composed of rude masses of lava, extending in every rugged form along the margin of the sea, and occasionally rising into huge perpendicular cliffs. The phenomenon in question is merely caused by a passage which leads from beneath the surf, when it rolls up the strand, and opens like a well, some little distance inland, sufficiently removed from the breakers to give the fountain an isolated appearance. When a heavy swell breaks on the shore, the air in this unexplored cavern is driven with tremendous noise through its sounding caves, and from one or more mouths is projected a momentary blast of white foam, to the height probably of twenty or thirty feet. As the wave retires, all is still on the black broken rocks; the mouth of the cave looks like a natural well half filled with masses of stone, which conceal its depth; but as the rolling billow thunders towards the coast, a deafening noise is heard underneath, which increases in violence till it ends in a fierce, loud hiss; as steam discharged from the valve of a steam engine; and in a moment afterwards, a cloud of water and foam is driven high into the air.

Selected for "The Friend."

THE BROOK.

I come from haunts of coot and hern,
I make a sudden sally,
And sparkle out among the fern,
To bicker down a valley.
By thirty hills I hurry down,
Or slip between the ridges;
By twenty thorps,—a little town,—
And half a hundred bridges;
Till last, by Philip's farm I flow
To join the brimming river:
For men may come, and men may go,
But I go on forever.

I chatter over stony ways,
In little sharps and trebles;
I bubble into eddying bays—
I babble on the pebbles;
With many a curve my banks I pet,
By many a field and fallow,
And many a fairy foreland, set
With willow-weed and mallow.
I chatter, chatter, as I flow
To join the brimming river:
For men may come, and men may go,
But I go on forever.

I wend about and in and out;
With here a blossom sailing,
And here and there a lusty trout,
And here and there a grayling,—
And here and there a foaming flake
Upon me, as I travel,
With many a silvery water-break
Above the golden gravel—
And draw them all along, and flow
To join the brimming river:
For men may come, and men may go,
But I go on forever.

I steal by lawns and grassy plots,
I slide by hazel covers,
I move the sweet forget-me-nots
That grow for happy lovers.
I slip, I slide, I gloom, I glance,
Among my skimming swallows,
I make the netted sunbeams dance
Against my sandy shallows.
And in and out I curve and flow
To join the brimming river:
For men may come, and men may go,
But I go on forever.

A. Tennyson.

Extract from Ambrose Rigges' Epistle.

Truth did and still doth lead all who are faithful to it to integrity even in the unrighteous mammon, and to let their yea be yea and their nay be nay, between man and man in outward things; if this had been lived in by all who profess it, no just occasion of offence had been given to any; for they who retain their integrity to the truth and life of righteousness manifested, can live with a cup of water and a morsel of bread in a cottage, before they can hazard other men's estates to advance their own: such are not forward to borrow nor to complain for want, for their eye and trust is to the Lord, their preserver and upholder; and he that hath continued the little meal in the barrel, and the oil in the cruse, hath not failed to such, till God hath sent further help. It is so far below the nobility of christianity, that it is short of common civility and honest society amongst men, to twist into men's estates, and borrow upon the truth's credit (gained by the just and upright dealings of the faithful) more than they certainly know their own estates are likely to pay; and with what they borrow, reach after great things in the world, appearing to men to be what, in the sight of God and truth, they are not, seeking to compass great gain to themselves, whereby to make themselves or children rich or great in the world; this is deceit and hypocrisy, and will be blasted.

The honest, upright heart knows how to want as well as how to abound, having learned conten in all states and conditions; a small cottage a little trade is sufficient to that mind, and it wants what is sufficient, for He that clothes the and feeds the ravens, cares for all who trust in The way to be rich and happy in this worl first to learn righteousness; for such were forsaken in any age, nor their seed begging br He that hath but little, let him live according to little, and appear to be what in truth he is; le be content with his own, and to labor with his hands in the thing that is honest, that he may wherewith to give to him that needeth, knowing it is more blessed to give than to receive.

Insect Power.—The muscular strength of in is immense. We once were surprised by a feat formed by a common beetle in the United St We had put the insect, for want of any box at h beneath a quart bottle full of milk upon a table, hollow at the bottom allowing him room to upright. Presently to our surprise, the bottle b slowly to move and glide along the smooth t propelled by the muscular power of the imprise insect, and continued for some time to perambu the surface, to the astonishment of all who witne it. The weight of the bottle and its contents d not have been less than three pounds and a h while that of the beetle was about half an ounc that it readily moved a weight 81½ times exceedin own. A better notion than figures can convey be obtained of this feat by supposing a lad of fif to be imprisoned under the great bell of St. Pa which weighs 12,000 pounds, and to move it to- fro upon a smooth pavement, by pushing wi — Newport has given other instances of insect p equally remarkable. Having once fastened a s kind of *Carabus*, a elegantly-formed ground be weighing three and a half grains, by a silk thr to a piece of paper, he laid a weight on the ha At a distance of ten inches from its load, the in was able to drag after it, upon an inclined plan twenty five degrees, nearly eighty-five grains; when placed on a plane of five degrees inclinat it drew after it one pound and twenty-five gr exclusive of the friction to be overcome in mo its load, as though a man were to drag up a hi similar inclination a wagon weighing two tons a half, having first taken the wheels off. Accor to the same excellent authority, the stag beet *Lucanus cervus*—has been known to gnaw a an inch in diameter through the side of an iron ca ter in which it was confined, and on which the m of its jaws were distinctly visible, as proved by phens, who exhibited the canister at one of meetings of the Entomological Society.

Let us look at the powers of insects exercise the act of flying. The house flies—*Musca domes* —that wheel and play beneath the ceiling for h together, ordinarily move at the rate of about feet per second; but if excited to speed, they dart along through thirty-five feet in the same b space of time. Now in this period, as Kirby Spence observe, 'a race-horse could clear only nin feet, which is at the rate of more than a mile i minute.' Our little fly, in her swiftest flight, go more than one third of a mile. Now compare immense difference of the size of the two animal ten millions of the fly would hardly counterpoise racer—and how wonderful will the velocity of minute creature appear! Did the fly equal race-horse in size, and retain its powers in the r of its magnitude, it would traverse the globe with rapidity of lightning. Some of the flies that ha ous gardens shoot along so rapidly that the eye c not follow them in flight.

Nor are these tiny creatures less masters of

running and leaping. De Lisle mentions a minute as almost to be invisible, which ran six inches in a second, and in that space was ed to have made one thousand and eighty This, according to the calculation of Kirby ence, is as if a man whose steps measured o feet, should run at the incredible rate of miles in a minute. Every one has had n to observe, not always without an emotion er, the leaping powers of the flea—*Pulix s.* A bound of two hundred times its own is a common feat, as if a man should jump hundred feet, or a quarter of a mile! What hat insects were not allowed to be competi- the athletic games of old.

For "The Friend."

BIOGRAPHICAL SKETCHES,

listers and Elders, and other concerned mem- rs of the Yearly Meeting of Philadelphia.

ANN PARSON.

(Continued from page 349.)

ing the time of her last illness, she addressed ther Abraham, telling him she did not ex- recover, and therefore desired to speak with She then said, "I have travelled a pretty my time, and according to my ability, have ed in the love of God, and for the service of in good will to all men. Which [love and vill] springs in my bosom now as fresh as Blessed be his name! I desire thee, if I go, ber my kind love to Friends, and desires that nay stand in the counsel of God. I have ejoiced, and been glad to see Friends stand in mse1, and keep their places in the Truth, and often wounded my spirit to see those that nade a profession of the Truth, some of them ildren of good parents, using undue liberty, pleasure in vanity and folly, neglecting that would be to their everlasting peace. It is vice to Friends, that they stand in the coun- God, which will be to them as a mighty rock eary land. [This will] enable them to wade h the various exercises which may fall to hare in this troublesome world. I have found experience to be a sure help in every needful ifficult time. When exercises seemed to sur- me on every hand like the billows of the —then I found to stand in the counsel of was the only place of refuge that I could re- nto. There I found safety, and was often hed, strengthened and comforted by the in- e of the love of God within me. It is my e and counsel to Friends to be careful to keep etings, and patiently wait therein to feel the adowing power of Truth to strengthen and their hope in God. This brings down and s everything that would exalt self above the able government of Truth."

ter saying this, being very weak, she lay in stillness, for some time. She then broke forth ervent supplication, beseeching the Lord that ould carry on the work he had begun, that might flock to his church like doves to the ows, that sin and iniquity might cease, and eousness and Truth cover the earth as the rs cover the sea. She then fervently besought o bless his people, her near relatives, and the anion of her life. For him she prayed that ight be favoured with the visitation of Divine and know his last days to be his best days, he might find admittance into rest and peace time to him here should be no more.

e was, her friends say, "a good example, of offensive life, patient in affliction, and died in unity with the church," on 9th day of the Tenth month, 1732. She was in the 57th year of her age, and had laboured diligently, earnestly, and effectually in the ministry of the gospel thirty-three years.

WILLIAM LAWRENCE.

William Lawrence, who filled the station of an elder to the satisfaction of his friends, was an inhabitant of Philadelphia. He is said to have been "of an inoffensive life and conversation, and careful in the attendance of meetings; departing this life in an advanced age, in good esteem." His death took place, Tenth mo. 12th, 1732.

ISAAC SHOEMAKER.

Isaac Shoemaker, the son of Peter Shoemaker, was born at Chresiham in Germany, in 1669, and, removing with his parents to Pennsylvania when still young, settled at Abington. His parents had been convinced of the principles of Friends, and he was educated therein. Being brought under the baptizing power of the Holy Spirit, he gave up his own will, and was, through the washing of regeneration, and the renewing of the Holy Ghost, made a member of the church of Christ. His residence, after his marriage, was at Germantown.

He was, whilst young in years, brought into the ministry, and although his communications were never long, yet being delivered in the simplicity, and attended with the Divine unction, they were refreshing to the church, and well received by all. "His life and conversation," his friends say, "were innocent and exemplary." He died Twelfth mo. 12th, 1732; aged 63 years.

RICHARD KENDERDINE.

This Friend was an elder of Abington Monthly Meeting, and resided at Horsham. He was a "diligent attender" of meetings, and "serviceable" therein. He died in the Second month, 1733; aged 50 years.

REBECCA REESE.

Rebecca Reese, the widow of Edward Reese, of whom we have already given a sketch, was born in Wales, and, on removing to Pennsylvania, she with her husband settled near Haverford. She had received the truth by conviction, and in due time was called into the ministry, which she exercised chiefly in the "British language." She was very diligent in the attendance of meetings, for several years generally representing Haverford meeting of ministers in the superior Meetings. The records indicate the truth of her friends' testimony, which says her ministry "was generally well received, and she lived in unity and love with Friends." Her death took place, Second mo. 19th, 1733. She was buried at Merion.

SARAH OWEN.

Sarah Owen was a daughter of that valuable minister of the gospel, John Songhurst. Many were the trials and vicissitudes of her lot. Whilst comparatively young in years, she was married, in the year 1686, to Zachariah Whitpain, of Philadelphia. In a few years, she was left a widow, and in the year 1697, was united to Charles Saunders. This connection was but brief, he being removed from her by the great pestilence, in the summer of 1699.

It appears that trial and affliction were but instruments in the Lord's hand for preparing her for usefulness in his church and family. Very serviceable she was in meetings for discipline, and her growth in the Truth probably attracted the attention, and fixed the affections of Griffith Owen, who was married to her in the year 1704.

She was early appointed an elder in the church, and appears to have been diligent in fulfilling her religious duties. There is left behind abundant traces of her labours, in meetings for discipline, and in meetings of ministers and elders. She lived in "good repute and esteem," and died lamented, Sixth mo. 4th, 1733.

MARY WADE.

Mary Wade, of Alloways Creek, West Jersey, was an elder in the Truth. Her testimony says, "She was a tender-hearted woman, an affectionate friend, careful to relieve the poor, to visit the sick and such as were in distress either of body or mind. She was zealous for Truth's honour, the peace and unity of the church, of which she was an overseer and an elder. She was faithful to discharge her duty both by word and example, as a tender mother over her own house, and in the church."

She is supposed to have been the wife of Samuel Wade, an elder also, and she deceased in the Ninth month, 1733.

JOHN DENN.

John Denn was one of the first settlers at Alloways Creek. He was convinced of the Truth in England, and continuing faithful therein, he was, about the year 1720, called into the ministry. Being obedient to the call, and watchful to the openings of the Holy Spirit, he grew in his gift, and although advanced in years, became a useful instrument in the hand of the Lord. His ministry was "in gospel love" "to the comfort and edification of his brethren and sisters." "He was well esteemed amongst his friends and neighbours, exemplary in life and conversation, a diligent attender of meetings both for worship and discipline, and in good unity amongst" Friends. His gospel labours, as far as appears, were confined within the limits of his own Yearly Meeting. His death took place, Ninth mo. 8th, 1733.

(To be continued.)

"Knowledge is Power."

[From an interesting and instructive work recently published entitled, "Knowledge is Power," we take the following extracts.]

In the year 1828 there came to New York a white man named John Tanner, who had been thirty years a captive among the Indians in the then North-west Territory. He was carried off by a band of these people when he was a little boy, from a settlement on the Ohio river, which was occupied by his father, who was a clergyman. The boy was brought up in all the rude habits of the Indians, and became inured to the abiding miseries and uncertain pleasures of their wandering life. He grew in time to be a most skilful huntsman, and carried on large dealings with the agents of the Hudson's Bay Company, in the skins of beavers and other animals which he and his associates had shot or entrapped. The history of this man was altogether so curious, that he was induced to furnish the materials for a complete narrative of his adventures; and, accordingly, a book, fully descriptive of them, was prepared for the press by Dr. Edwin James, and printed at New York, in 1830. It is of course not within the intent of our little work to furnish any regular abridgment of John Tanner's story; but it is our wish to direct attention to some few particulars, which appear to us strikingly to illustrate some of the positions which we desire to enforce, by thus exhibiting their practical operation.

The country in which this man lived so many years was the immense territory belonging to the

United States, which at that period was covered by boundless forests which the progress of civilization had not then cleared away. In this region a number of scattered Indian tribes maintained a precarious existence by hunting the moose deer and the buffalo for their supply of food, and by entrapping the foxes and martens of the woods and the beavers of the lakes, whose skins they generally exchanged with the white traders for articles of urgent necessity, such as ammunition and guns, traps, axes, and woolen blankets; but too often for ardent spirits, equally the curse of savage and of civilized life. The contact of savage man with the outskirts of civilization perhaps afflicts him with the vices of both states. But the principle of exchange, imperfectly and irregularly as it operated among the Indians, furnished some excitement to their ingenuity and their industry. Habits of providence were thus to a certain degree created; it became necessary to accumulate some capital of the commodities which could be rendered valuable by their own labour, to exchange for commodities which their own labour, without exchange, was utterly unable to procure. The principle of exchange, too, being recognized among them in their dealings with foreigners, the security of property—without which, as we have shown, that principle cannot exist at all—was one of the great rules of life among themselves. But still these poor Indians, from the mode which they proposed to themselves for the attainment of property, which consisted only in securing what nature had produced, without directing the course of her productions, were very far removed from the regular attainment of those blessings which civilized society alone offers. We shall exemplify these statements by a few details.

The extent of country over which these Indians roamed, was not less than five hundred thousand square miles—an area of the earth's surface equal to that of England, Scotland, Ireland, France, Belgium, Holland and Portugal combined. They had the unbounded command of all the natural resources of this immense territory; and yet their entire numbers did not equal the present population of a single county in one of the New England States. It may be fairly said, that each Indian required the use of at least a thousand acres for his maintenance and support. The supplies of food were so scanty—a scantiness which would at once have ceased had there been any cultivation— that if a large number of these Indians assembled together to co-operate in their hunting expeditions, they were very soon dispersed by the urgent desire of satisfying hunger. Tanner says, "We all went to hunt beavers in concert. In hunts of this kind the proceeds are sometimes equally divided; but in this instance every man retained what he had killed. In three days I collected as many skins as I could carry. But in these distant and hasty hunts little meat could be brought in; and the whole band was soon suffering with hunger. Many of the hunters, and I among others, for want of food became extremely weak, and unable to hunt far from home." What an approach is this to the case of the lower animals; and how forcibly it reminds us of the passage in Job (c. iv., v. 11,) "The fierce lion perisheth for lack of prey." In another place he says, "I began to be dissatisfied at remaining with large bands of Indians, as it was usual for them, after having remained a short time in a place, to suffer from hunger." These sufferings were not, in many cases, of short duration, or of trifling intensity. Tanner describes one instance of famine in the following words:—"The Indians gathered around, one after another, until we became a considerable band, and then we began to suffer from hunger. The weather was very severe, and our suffering increased. A young woman was the first to die of hunger. Soon after this, a young man, her brother, was taken with that kind of delirium or madness which precedes death in such as die of starvation. In this condition he had left the lodge of his debilitated and desponding parents; and when, at a late hour in the evening, I returned from my hunt, they could not tell what had become of him. I left the camp about the middle of the night, and, following his track, I found him at some distance, lying dead in the snow."

This worst species of suffering equally existed at particular periods, whether food was sought for by large or by small parties, by bands or by individuals. Tanner was travelling with the family of the woman who had adopted him. He says, "We had now a short season of plenty; but soon became hungry again. It often happened that for two or three days we had nothing to eat; then a rabbit or two, or a bird, would afford us a prospect of protracting the sufferings of hunger a few days longer." Again he says, "Having subsisted for some time almost entirely on the inner bark of trees, and particularly of a climbing vine found there, our strength was much reduced."

The misery which is thus so strikingly described, proceeded from the circumstance that the labour of the Indians did not take a profitable direction; and that this waste of labour (for unprofitable occupations of labour are the greatest of all wastes) arose from the one fact, that in certain particulars these Indians laboured without appropriation. They depended upon the chance productions of nature, without compelling her to produce; and they did not compel her to produce, because there was no appropriation of the soil, the most efficient natural instrument of production. If the Indians had directed the productive powers of the earth to the growth of corn, instead of to the growth of foxes' skins, they would have become rich. But they could not have reached this point without appropriation of the soil. They had learned the necessity of appropriating the products of the soil, when they had bestowed labour upon obtaining them; but the last step toward productiveness was not taken. The Indians, therefore, were poor; the white settlers who have taken this last step are rich.

The imperfect appropriation which existed among the Indians, preventing, as it did, the accumulation of capital, prevented the application of that skill and knowledge which is preserved and accumulated by the division of employment. Tanner describes a poor fellow who was wounded in the arm by the accidental discharge of a gun. As there was little surgical skill among the community, because no one could devote himself to the business of surgery, the Indian, as the only chance of saving his life, resolved to cut off his own arm; "and taking two knives, the edge of one of which he had hacked into a sort of saw, he with his right hand and arm cut off his left, and threw it from him as far as he could." The labour which an individual must go through when the state of society is so rude that there is scarcely any division of employment, and consequently scarcely any exchanges, is exhibited in many passages of Tanner's narrative. We select one. "I had no pukkavi, or mats for a lodge, and therefore had to build one of poles and long grass. I dressed more skins, made my own moccasins and leggins, and those for my children; cut wood and cooked for myself and family, made my snow-shoes, etc. All the attention and labour I had to bestow about home sometimes kept me from hunting, and I was occasionally distressed for want of provisions. I busied myself about my lodge in the night-time. When it was sufficiently light I would bring wood, and attend to other things without; at other times I was repairing my snow-shoes, or my own o children's clothes. For nearly all the winter I but a very small part of the night."

Tanner was thus obliged to do every thin himself, and consequently to work at very disadvantage, because the principle of exch was so imperfectly acted upon by the people a whom he lived. This principle of exchange wa perfectly acted upon, because the principle of propriation was imperfectly acted upon. Th cupation of all, and of each, was to hunt gam prepare skins, to sell them to the traders, to sugar from juice of maple-trees, to build huts, to sew the skins which they dressed and the kets which they brought into rude coverings their bodies. Every one of them did all of things for himself, and of course he did them imperfectly. The people were not divided hunters and furriers, and dealers, and sugar-ma and builders, and tailors. Every man was his hunter, furrier, dealer, sugar-maker, builder, tailor; and consequently, every man, like Tan was so occupied by many things, that want of and want of rest were ordinary sufferings. He scribes a man who was so borne down and opp ed by those manifold wants, that, in utter de of being able to surmount them, he would lie till he was at the point of starvation, replyin those who tried to rouse him to kill game, th was too poor and sick to set about it. By scribing himself as poor, he meant to say th was destitute of all the necessaries and com whose possession would encourage him to ad the store. He had little capital. The skill w he possessed of hunting game gave him a co command over the spontaneous productions of forest; but, as his power of hunting depended chance supplies of game, his labour necessarily so irregular a direction, and was therefore so productive, that he never accumulated sufficien his support in times of sickness, or for his com able support at any time. He became, there despairing; and had that perfect apathy, that difference to the future, which is the most pit evidence of extreme wretchedness. This man his powerless situation more keenly than his c panions; but with all savage tribes there is a of steady and persevering exertion, proceeding the same cause. Severe labour is succeede long fits of idleness, because their labour tak chance direction. This is a universal case. H of idleness, of irregularity, of ferocity, are characteristics of all those who maintain exist by the pursuit of the unappropriated product of nature; while constant application, orderly rangement of time, and civility to others, r from systematic industry. When the suppor life depends upon chance supplies, the reckless s of a gambler is sure to take possession of the w man; and the misery which results from t chance supplies produces either dejection or fero

(To be continued.)

John Reynell.

The testimony of the Monthly Meeting of Fri of Philadelphia for the Southern District, respec our esteemed friend John Reynell, deceased:

When those are removed from amongst us, have been useful in their day, and by their ex plary lives and conversation left a good savour hind, it sometimes becomes the duty of survivo transmit to posterity an account of them, so fa least as may prove an incitement to walk by same rule and mind the same thing, which steady perseverance therein to the end, has ena them to become heirs "of a crown of glory fadeth not away." This we trust is now the ha

our valued friend above-named; concerning we are free to communicate the following short ony:

ugh none of us had knowledge of him whilst ded in Great Britain, the land of his nativity, have cause to believe from what he himself pressed, that he was early visited with the ring from on high, and by wisely closing in he offers of Divine love to his soul, he came erience preservation from many temptations lurements wherewith the minds of unwary are liable to be ensnared. To several Friends ated that when about eighteen years of age, ing to embark on a voyage to Jamaica, and thoughtful lest he might lay down the body t place, as had been the case with many, he d, as he believed, a divine assurance that his ould be preserved. During his residence he had a sight given him, of a grievous ca- by means of a violent hurricane, to befal the tants of the island as a chastisement for their ies, which came to pass according to his pros- Soon afterwards an occurrence happening occasioning his being called upon to give ce in a court of judicature, he was required e an oath, which he conscientiously refusing, ed for a time no small trial of his faithfulness; lthough he had few or none outwardly to look strength and encouragement under that exer- he was nevertheless favoured to experience support to be near; so that neither threaten- or persuasion could prevail on him to deviate our christian testimony in that respect. Our ous Society was then almost extinct on that , yet a meeting-house belonging to Friends still ning in Kingston, he was not easy to omit at- ng at the times appointed for meeting, though metimes sat alone therein.

bout the 20th year of his age he came to sylvania, and after his settling in this city, he e a serviceable member among us, both in a ons and civil capacity, cheerfully employing lents and much of his time to beneficial and able purposes, and was often engaged as a e-maker, in reconciling differences. As an he approved himself in faithfulness and up- ness in the discharge of that important trust, well qualified for the station he filled. A example in diligently attending our religious ngs as long as ability of body permitted, and useful in the exercise of the discipline. A man tegrity and sound judgment, and not apt to be led by improper motives.

ing favoured with an affluence of temporal s, he endeavoured to fulfil his duty as a good rd, by liberally communicating of his substance ch as stood in need. Besides his repeated acts unificence throughout the course of his life, the y charitable legacies he bequeathed, by his will, further proofs of his benevolent disposition. So we believe it may justly be said, he was one feared God and hated covetousness.

h the spring of the year 1784, his natural gth evidently impairing, he beheld the prospect is approaching dissolution, with the serenity composure of a christian, and continued gradu- declining for several months, during which he did not impart much respecting his own tual state, being desirous to be more in sub- ce than show, yet found it needful to keep up eady watch until his warfare should be accom- hed. Two Friends visiting him one evening, he tioned "that on looking over his past life, he sensible of many deficiencies, yet expressed a e that all would be well." On the evening pre- s to his departure, he said, "*I am ready. I myself happy, and surrounded with Divine glory*;" and expired the 3rd of the 9th month, 1784, aged 76 years. His corpse being interred the day following, a solemnity covered the minds of many at the grave, which was truly consolatory.

Curious Custom.—The Russians have a whimsical method of perpetuating the knowledge of boundaries of estates. There are no hedges, no trenches, no stone walls in Russia to define the limits of a proprieter's land; instead of these, mounds of earth, either natural or artificially thrown up, serve the purpose. On these mounds, whenever a new division of the land takes place, or when, as is the case at certain intervals, a new survey is thought necessary, some juvenile serf, unwary enough to be caught on the spot, is soundly flagellated with willow wands borne by the surveying party. It is not until he has received a castigation sufficiently impressive to rivet the fact upon his memory, that he is allowed to make his escape; and as this species of practical instruction is administered to a tolerable number of juveniles in the course of the route, it is supposed, and with reason, that for fifty years at least, somebody will be found to be able to testify unmistakably to the locality of the ancient land-mark.

THE FRIEND.

SEVENTH MONTH 19, 1856.

We have placed before our readers full accounts of three Yearly meetings held since that of Philadelphia, and we doubt not they have excited a mournful interest in the minds of many of those who have perused them.

We think it can hardly be disputed by any one having a tolerably correct conception of what once constituted the crowning excellence of our religious Society, that it has greatly lapsed therefrom, and now exhibits wounds and weakness that are not only separating one part from another, but are also preying on its distinguishing characteristics, and in many places threaten a radical change, if not its total extinction. However it may be attempted to conceal the fact, it is lamentably betrayed by the manner in which the business of many meetings, smaller or larger, is often transacted, the hab authority under which the assemblies of Friends originally acted, is very much lost sight of; and the practical belief, that, as the business coming before them is the Lord's work, it should be done as in his sight, and in his holy fear, has greatly given place to the same Spirit and very much the same mode of managing it, as obtains in conducting ordinary schemes of benevolence, or plans for promoting moral improvement. Forms of expression in reference to Divine help and guidance are retained, and perhaps may be considered as in some sense conventional, but the deep spiritual feeling which was truly set forth by those who originally employed them to express what their eyes had seen and their hands had handled, it is to be feared is often wanting. Declamation and debate obtain more and more, as that deep indwelling with the Seed of Divine life which so conspicuously marked the deliberations of the self-denying, devoted servants and handmaidens of the Lord in the beginning, is lost sight of or disregarded; and, not unfrequently, questions involving the dearest interests of the Society are decided on principles of supposed expediency, rather than with deference to the simple requirements of the great Head of the Church, as communicated to those whom He has prepared to hear and understand what the Spirit saith unto the churches.

We are aware there are those, and it may be they are many, who, so far from admitting any degeneracy, are disposed to look upon our religious Society as having emancipated itself from trammels imposed upon it by a measure of ignorance and prejudice, and as advancing into views and feelings more liberal, and more consonant with the enlightened age in which we live, and therefore that it is prepared to occupy a position approximating more nearly to the standard of other christian denominations, and its members justified in mingling with, or copying after them in their various plans for religious culture and improvement. But however this view may gratify the pride or soothe the consciences of those who indulge it, we are persuaded it is a delusion, and that so far from there being an advance in the Society, in a spiritual sense, it is, as a whole, in a low, and we believe we may say, in a grovelling condition; very many of its active influential members contenting themselves with regulating its affairs by the debased standard of human reason and educational knowledge, instead of striving, as did our worthy predecessors, to have all its acts prompted and directed by that wisdom which comes down from above.

For this great change there must be an adequate cause. Wherever it is manifest, whether we profess to adhere to the original faith of Friends, or candidly confess that we believe we have seen the truth more clearly than they did, and therefore cannot adopt what we consider as their defects, there must be a departure more or less general among the members, from the great principle which underlies our system of faith, and the whole structure of our church government, viz. a constant reference to and entire dependence on the perceptible teachings and leadings of Christ by his holy spirit in the heart. "I am satisfied," was the dying testimony of one who had obtained large experience in the school of Christ, "that there is a spirit at work which would lay waste the ancient profession and doctrines of our religious Society, and draw Friends away from the spirituality of that which they have once known; and many are catched with it." This is the key to the difficulties which surround, and the dangers which threaten us. The spirit at work is the spirit of the world, adapting its temptations to the peculiar circumstances of the time and condition of the members; hating and dreading nothing, more than the practical application of the precepts and principles of old-fashioned quakerism.

If these views are correct—and we think they can hardly be controverted—it is evident that the only remedy that can be effectual, must be applied to the members individually, and that while it is obligatory on the body to maintain its testimony against this spirit, not only in its attempts to modify our faith, but in all its other manifestations, the body itself cannot become whole and sound, until a change is effected in the members, through the baptism of the Holy Ghost and fire, purging away the dross, healing that which is diseased, and casting out that which is dead, and spreading corruption. We believe that the shaking which the Society is now undergoing, is designed to bring this about, and however severe the trial, we ought not to desire that the rod should be withheld until the object is attained.

However discouraging the signs of the times may be, there is no reason why those, who, with honesty and integrity are striving not only by precept, but by life and conduct, to maintain the ancient faith of the Society, together with its discipline and order, should faint or grow weary. The fruit of the seed which has been sown, and taken root in the hearts of many, is becoming more and more fully developed; one departure after another, in what are

called minor testimonies, is admitted or advocated; and there is reason to believe these changes will go on in many places, until not a few of those who now profess to be unable to see a difference between true quakerism and that which has been testified against as a modification of it, may have their eyes opened to distinguish the two by their practical effects.

Much has been said at different times, in order to discourage and weaken the hands of the members of Philadelphia and Ohio Yearly Meetings, about their being cut off from the great body of the Society. But even supposing that the truth depended on the voice of a majority, time may determine very differently where that may be, from what many now so confidently assert. Notwithstanding the low state of the Society, which we have alluded to, there are preserved within the limits of all the Yearly Meetings, upright, consistent Friends, some of whom may not see exactly eye to eye in all things, but who are bowed under a sense of the present degenerate, dissevered state of the church, and whose prayers, we doubt not, are put up on its account; and we fully believe that as these keep low and humble, their cries will be heard, and in process of time, if they flinch not from performing their duty, they will see of the travail of their souls and be satisfied.

As such as these continue striving fervently to become more united to the blessed Head of the Church, and conformed to his meek, gentle, patient, loving Spirit, they will also be brought more in unity with each other, and bound together in one body, watching over each other for good, encouraging and strengthening each other in the work of regeneration, and in building up the waste places. Let all such take fresh courage, remembering that he that laboureth, receiveth wages, and gathereth fruit unto eternal life.

SUMMARY OF EVENTS.

EUROPE.—News from England to Sixth mo. 28th. Two letters from Lord Clarendon addressed to the American Minister, have been published—one on the enlistment question, and the other in relation to Central America. Lord Clarendon expresses satisfaction that Dallas had been instructed to negotiate the Central American question, and states that he is prepared to enter into a negotiation, which, he trusts, will be conducted in a spirit of cordiality and frankness, which is dictated by the true interests of Great Britain and the United States. The correspondence between Denmark, Great Britain and the United States, in relation to the Sound Dues, has been presented to Parliament. Another battalion of riflemen has been ordered to Canada. The Russian government is re-establishing the defences of Nicolaieff and Sebastopol. It is said they are to be made stronger than ever. The weather in England has been favourable for agricultural purposes.

Liverpool Markets.—The sales of cotton for the week had been 56,000 bales, at a small advance, and with a speculative demand. The stock, exclusive of that on shipboard, is 730,000 bales, including 610,000 American. The Bank of England has reduced the rate of interest to 4½ per cent. Consols were quoted at 95½ a 95¾ for account.

MEXICO.—Vera Cruz dates to the 8th, have been received. The Spanish fleet had set sail for Cuba. According to Mexican papers, the difficulties seem to be in the way of amicable settlement, the Spanish creditors having met and presented a project of settlement, which was deemed satisfactory. President Comonfort has decided in favour of the sale of all lands belonging to the church and other religious corporations. The new constitution and church property decree are much applauded. A new State is to be formed under the Constitution, called the "Valley of Mexico."

NICARAGUA.—The election for President of Nicaragua was held on the 24th ult., and it is said that Walker was elected by a large majority. His army now numbers 1800 men, including two companies of artillery. President Rivas, accompanied by the Secretary of State, Secretary of War, and Minister of Public Credit, fled to Leon, and took an opposing attitude to the Walker party. Gen. Walker issued a decree appointing Don Ferere Provisional President until the election, declaring all the acts of Rivas after his desertion void, and cautioning the citizens to refuse obedience to them, as all such would be considered as traitors to the country. Rivas and his cabinet were at Leon at the latest dates; all the American troops had left the place. He is charged with having invited the enemies of the country to invade Nicaragua.

UNITED STATES.—*Congress.*—The three bills which the President had vetoed, for the improvement of the Mississippi, the St. Mary's, and the St. Clair Rivers, have been passed by the required two-thirds vote in both Houses. The report of Oliver, of Missouri, from the minority of the Kansas Investigating Committee, arraigns the report of the majority as altogether *ex parte* and contends that many of its statements are without facts from the testimony to support them. He states that there was no evidence of any force or violence being used to prevent any man from voting in the Territory—no evidence assaling in the slightest degree the correctness of Gov. Reeder's judgment in awarding certificates of election to the members of the Legislature. That Legislature was a proper law-making body, and therefore its laws are valid as far as consistent with the Constitution of the United States, and the organic act; and Gen. Whitfield, being duly elected in pursuance of a law thus passed, was entitled to his seat. Oliver reviews at great length the existing troubles in Kansas, saying that from the evidence they are properly chargeable to the "abolitionists" who have got up their own Topeka Convention, and have pledged themselves to resist the laws at all hazards. The report of the Committee on the Sumner assault was fully discussed in the House of Representatives during several days last week. On the 14th, the substitute of the minority of the Committee, which declares that the House has no jurisdiction in the case, and therefore deems it improper to express any opinion on the subject, was voted on and rejected—yeas, 66; nays, 145. The House then voted on the resolution, declaring that Preston S. Brooks be and he is forthwith expelled from this House as a Representative from the State of South Caroline, which resulted as follows—yeas, 121; nays, 95. The resolution thus failed, a two-thirds vote being required for the expulsion of a member. Brooks, by permission of the House, then made a speech, in which he attempted to justify his conduct, and concluded by announcing his resignation, and that he was no longer a member of the thirty-fourth Congress, after which he withdrew amid hisses and applause.

California.—The steamship George Law, from Aspinwall, arrived at N. York, on the 14th inst., bringing the California mails to Sixth mo. 20th, and $1,705,301 in gold on freight. The health of the Isthmus was good, and the railroad in fine order. The only news of interest from San Francisco relates to the doings of the Vigilance Committee. That body being sustained by the popular sentiment, continued to set the constituted authorities of the State at defiance. The Governor's proclamation had been but feebly responded to. The State militia were encamped near San Francisco, and were said to number but a few hundred men. General Wool had refused to loan the Governor arms and ammunition, on the ground that he was not authorized to act in the premises, without an order from the President. The forces of the Committee consisted of 4000 infantry, 500 cavalry, and five companies of artillery, with 35 pieces of ordnance. A regular system of military discipline had been adopted. A number of persons had been tried by the Committee for frauds upon the ballot-boxes, and other offences of high grade, and banished from the State. Others were under arrest, charged with various crimes. The Committee take cognizance only of offences of the grade of *felony*. The Tribunals is composed of a series of three courts.—1st, of *Investigation*, 12 members; 2d, of *Debate*, 20 members; 3d, of *Final Disposition*, 90 members. The accused can only be convicted by a full two-thirds vote of the ninety judges. News had arrived from Oregon of an attack on Col. Wright's command at Natchez River, by the Yakima Indians, in which the commander was killed, and one-third of his force killed and wounded. Col. Wright's force numbered between 700 and 800 men.

Kansas.—Intelligence has been received from Topeka, Kansas, to the 4th inst. A convention met there on the 2d inst., and passed resolutions in favour of the Republican nominations, and denunciatory of the Democrats, and appealing to the friends of Free Kansas in Congress. There were about 800 present, all armed. Marshal Donaldson and Judge Elmore read the President's proclamation, also Governor Shannon's proclamation, and one issued by Woodson, Secretary of the Territory, together with a note from Col. Sumner, saying he would prevent the meeting of the Legislature. They were, however, unheeded. Both branches of th gislature met on the 4th. The same day Col. ner entered the town with 200 dragoons, and two cannon at the head of Kansas Avenue, whi troops were drawn up before Constitution Hall, the Legislature was assembled. Col. Sumner to citizens he would not disarm them, or break up the vention, but he had orders to dissolve the Legisl and would do so. He then proceeded to disper Legislature, to which the members yielded without sition. The Convention were preparing resolution dorsing the State Government and the Topeka C tution. The fear of invasion, it is stated, kept numbers from attending.

Philadelphia.—Mortality last week, 329. Cholera fantum caused 64 deaths: 208 of the deaths were o dren, under five years of age.

New York.—Mortality last week, 382. This city tinues unusually healthy for the season.

Miscellaneous.—*West India Sugar Crop.*—A letter Antigua, W. I., June 18th, states that the sugar season was nearly over, and the yield had been prolific. There had been sent to England and Ire fully 39,000 hogsheads, and 1400 hhds. molasses about the same quantity to the United States. health of the island was good.

The Late Floods in France.—The injury done t crops by the late inundations in France, is estimat one hundred and fifty millions of francs," of which millions is the referable to the mulberry trees fo worms. The above does not include the damage to houses, cattle, farm utensils or railroads.

The Jewish Disabilities Bill. which passed the Ho Commons, was rejected in the British House of on the 23d ult. by a vote of 110 to 78.

Imprisonment for Contempt.—Two wealthy women and Elizabeth Sherwood, of Sheffield, Eng., have liberated by the intervention of their friends, fr long imprisonment for contempt of the Court of Cha They continued in prison fourteen years rather produce an important document in their possession

More Camels for Texas.—The U. S. steamship Ste now lying at the Brooklyn Navy Yard, it is stated, be sent again in a few weeks for a reinforcement t stock of camels brought in by her on her last trip landed in Texas for the United States Government

Indiana Railroad.—Of the ninety-one counties i diana, the inhabitants of eighty can leave home morning, go to Indianapolis by railroad, attend to ness there from two to eight hours, and return hom same evening.

Health of Norfolk.—The city of Norfolk continu enjoy excellent health. During the past month number of deaths there was only 38, including 16 col persons. Nearly two-thirds of the whole number children under two years of age.

The Sumner Outrage. — The criminal proceed against Brooks for his assault upon Senator Sumner, brought to a close on the 9th inst. by the court imp upon him a fine of $300, upon the plea of guilty; testimony was given.

Ice at Niagara Falls.—On the 30th of Sixth mon large mass of ice remained below the American During the last winter the mass of ice formed b continual addition of spray is said to have been than 100 feet high.

The Deficiency in the French Budget in the last years, is 1200 millions of francs. Seventy-six mi were spent in useless public buildings, fifty mi were paid out of the public treasury to keep dow price of bread in Paris to prevent riots, and the I trial Exhibition cost eleven millions. The dinner Imperial christening cost two hundred thousand fr

WANTED.

A Suitable Female Teacher to take the place of cipal in the Select School for Girls, in this city.

Application may be made to Sidney Coats, No Arch street, or Elizabeth Allen, No. 146 Pine stree

WANTED.

A Female Teacher is wanted for Friends' Scho Crosswicks, N. J. Early application may be made Joel H. Middleton, Crosswicks, N. J Or, Samuel Allinson, Jr., Yardville,

Died, on the 14th inst., in the 81st year of his Enoch Lewis: a member of the Monthly Meeti Friends of Philadelphia for the Western District.

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THE FRIEND.

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tage to any part of Pennsylvania, for three
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"Knowledge is Power."

(Continued from page 358.)

ungo Park describes the wretched condition of
nhabitants of countries in Africa where small
cles of gold are found in the rivers. Their
were spent in hunting for the gold to exchange
seful commodities, instead of raising the com-
ties themselves; and they were consequently
and miserable, listless and unsteady. Their
industry had too much of chance mixed up
it to afford a certain and general profit. The
unts which of late years we have received from
old-diggings of California and Australia exhi-
he same suffering from the same cause. The
es of Cape de la Hogue, in Normandy, were
most wretched and ferocious people in all
nce, because they depended principally for sup-
on the wrecks that were frequent on their
ts. When there were no tempests, they made
asy transition from the character of wreckers
hat of robbers. A benefactor of his species
ht these unhappy people to collect the marine
ts, which exist abundantly upon their shores,
them, and dispose of the ashes for the manu-
ure of soda. They immediately became profit-
labourers and exchangers; they obtained a
erty in the general intelligence of civilized life;
capital of society raised them from misery to
lth, from being destroyers to being producers.
he Indians, as we thus see, were poor and
tched, because they had no appropriation be-
d articles of domestic use; because they had no
perty in land, and consequently no cultivation.
even they were not insensible to the import-
e of the principle, for the preservation of the
advantages that belonged to their course of
. Tanner says, "I have often known a hunter
ve his traps for many days in the woods, with-
visiting them, or feeling any anxiety about
ir safety." The Indians even carried the prin-
le of appropriation almost to a division of land;
each tribe, and sometimes each individual, had
allotted hunting-ground—imperfectly appro-
ated, indeed, by the first comer, and often con-
ted with violence by other hunters, but still
owing that they approached the limit which
ides the savage from the civilized state, and
t, if cultivation were introduced among them,
re would be a division of land, as a matter of
cessity. The security of individual property is
foundation of all social improvement. It is im-
ssible to speak of the productive power of labour
the civilized state, without viewing it in connec-
tion with that great principle of society which considers all capital as appropriated.

At the commencement of the present century, all the Indian tribes who were abiding in the territory of the United States east of the Mississippi, were in the condition which has been described by Tanner. The want of resources in the country of the Indians is always so manifest, that whenever the United States government through its agent or commissioners, assemble together any considerable number of Indians for the negotiation of treaties, or other purposes, it is absolutely necessary to provide for their support and subsistence during the continuance of the council, by transporting provisions from the nearest civilized district. So improvident are these people, and so neglectful of the resources of the country they inhabit, that unless this course was adopted by the National Government, the council would be broken up, through impending starvation. The Indians formerly inhabiting the territory now occupied by the great Northwestern States, have now vanished from their old hunting-grounds. Where they so recently maintained a precarious existence, there are populous cities, navigable rivers, roads, railways. The clink of the hammer is heard in the forge, and the rush of the stream from the mill-dam tells of agriculture and commerce. But even the Indians themselves have become labourers. A number of the tribes have been removed to a large tract of country, west of the Mississippi, and have been raised into the dignity of cultivators. The Cherokees, the Creeks, and the Choctaws, with many smaller tribes, now breed cattle instead of hunting martens. They have houses in the place of huts; they have schools and churches. Instead of being extirpated by famine or the sword, they have been adopted into the great family of civilized man.

But this wise and humane arrangement of the United States has not wholly removed the Indians from the wide regions of North America. In the remote interior and in the Hudson's Bay territories the life which Tanner described still goes forward. The wants of civilized society—the desire to possess the earth—have transported the Indians from the banks of the Ohio to the lands watered by the Arkansas. The opposite principle has retained them on the shores of Hudson's Bay. They are wanted there as hunters, and are not encouraged as cultivators. They are kept out of the pale of civilization, and are not received within it. The rude industry of the Hudson's Bay Indians is stimulated by the luxury of Europe into an employ which would cease to exist if the people became civilized. If agriculture were introduced among them—if they were to grow corn and keep domestic animals—they would cease to be hunters of foxes and martens, because their wants would be much better supplied by other modes of labour, involving less suffering and less uncertainty. As it is, the traders who want skins do not think of giving the Indians tools to work the ground and seeds to put in it, and cows and sheep to breed other cows and sheep. They avail themselves of the uncivilized state of these poor tribes, to render them the principal agents in the manufacture of fur, to supply the luxuries of another hemisphere. But still the exchange which the hunters carry on with the European traders, imperfect as it is in all cases, and unjust as it is in many, is better for the Indians than no exchange; although we fear that ardent spirits take away from the Indians the greater number of the advantages which would otherwise remain with them as exchangers. If the Indians had no skins to give to Europe, Europe would have no blankets and ammunition to give to them. They would obtain their food and clothing by the use of the bow alone. They would live entirely from hand to mouth. They would have no motive for accumulation, because there would be no exchanges; and they would consequently be even poorer and more helpless than they are now as exchangers of skins. They are suffering from the effects of small accumulations and imperfect exchange; but these are far better than no accumulation and no exchange. If the course of their industry were to be changed by perfect appropriation—if they were consequently to become cultivators and manufacturers, instead of wanderers in the woods to hunt for wild and noxious animals—they would, in the course of years, have abundance of profitable labour, because they would have abundance of capital. This is the better lot of many of the tribes with whom the government of the United States has made a far nobler treaty than Penn made with his Indians. As it is, their accumulations are so small, that they cannot proceed with their own uncertain labour of hunting without an advance of capital on the part of the traders; and thus, even in the rude tradings of these poor Indians, credit, that complicated instrument of commercial exchange, operates upon the direction of their labour. Of course credit would not exist at all without appropriation. Their rights of property are perfect as far as they go; but they are not carried far enough to direct their labour into channels which would insure sufficient production for the labourers. Their labour is unproductive because they have small accumulations; —their accumulations are small because they have imperfect exchange;—their exchange is imperfect because they have limited appropriation. We may illustrate this state of imperfect production by another passage from Tanner's story:

"The Hudson's Bay Company had now no post in that part of the country, and the Indians were soon made conscious of the advantage which had formerly resulted to them from the competition between rival trading companies. Mr. Wells, at the commencement of winter, called us all together, gave the Indians a ten-gallon keg of rum and some tobacco, telling them at the same time he would not credit one of them the value of a single needle. When they brought skins he would buy them, and give in exchange such articles as were necessary for their comfort and subsistence during the winter. I was not with the Indians when this talk was held. When it was reported to me, and a share of the presents offered me, I not only refused to accept anything, but reproached the Indians for their pusillanimity in submitting to such terms. They had been accustomed for many years to receive credits in the fall; they were now entirely destitute not of clothing merely, but of ammunition, and

many of them of guns and traps. How were they, without the accustomed aid from the traders, to subsist themselves and their families during the ensuing winter? A few days afterward I went to Mr. Wells, and told him that I was poor, with a large family to support by my own exertions; and that I must unavoidably suffer, and perhaps perish, unless he would give me such a credit as I had always in the fall been accustomed to receive. He would not listen to my representation, and told me roughly to be gone from his house. I then took eight silver beavers, such as are worn by the women as ornaments on their dress, and which I had purchased the year before at just twice the price that was commonly given for a capote;* I laid them before him on the table, and asked him to give me a capote for them, or retain them as a pledge for the payment of the price of the garment, as soon as I could procure the peltries.† He took up the ornaments, threw them in my face, and told me never to come inside of his house again. The cold weather of the winter had not yet set in, and I went immediately to my hunting-ground, killed a number of moose, and set my wife to make the skins into such garments as were best adapted to the winter season, and which I now saw we should be compelled to substitute for the blankets and woolen clothes we had been accustomed to receive from the traders."

This incident at once shows us that the great blessing of the civilized state is its increase of the powers of production. Here we see the Indians, surrounded on all sides by wild animals whose skins might be made into garments, reduced to the extremity of distress because the traders refused to advance them blankets and other necessaries, to be used during the months when they were employed in catching the animals from which they might obtain the skins. It is easy to see that the Indians were a long way removed from the power of making blankets themselves. Before they could reach this point, their forests must have been converted into pasture-grounds; they must have raised flocks of sheep, and learned all the various complicated arts, and possessed all the ingenious machinery, for converting wool into cloth. By their exchange of furs for blankets, they obtained a share in the productiveness of civilization; they obtained comfortable clothing with much less labour than they could have made it out of the furs. If Tanner had not considered the capote which he desired to obtain from the traders, better, and less costly, than the garment of moose-skins, he would not have carried on any exchange of the two articles with the traders. The skins of martens and foxes were only valuable to the Indians, without exchange, for the purpose of sewing together to make covering. They had a different value in Europe as articles of luxury; and therefore the Indians by exchange obtained a greater plenty of superior clothing than if they had used the skins themselves. But the very nature of the trade, depending upon chance supplies, rendered it impossible that they should accumulate. They had such pressing need of ammunition, traps, and blankets, that the produce of the labour of one hunting season was not more than sufficient to procure the commodities which they required to consume in the same season. But supposing the Indians could have bred foxes and martens and beavers, as we breed rabbits, for the supply of the European demand for fur, doubtless they would have then advanced many steps in the character of producers. The thing is perhaps impossible; but were it possible, and were the Indians to have practised it, they would immediately have become capitalists, to an extent that would have soon rendered them independent of the credit of the traders. They must, however, have previously established a more perfect appropriation. Each must have inclosed his own hunting-ground; and each must have raised some food for the maintenance of his own stock of beavers, foxes, and martens. It would be easier, doubtless, to raise the food for themselves, and ultimately to exchange corn for clothing, instead of furs for clothing. When this happens—and it will happen sooner or later, unless the remnant of the hunting Indians are extirpated by their poverty, which proceeds from their imperfect production—Europe must go without the brilliant variety of skins which are procured at the cost of so much labour, accompanied with so much wretchedness, because the labour is so unproductive to the labourers. When the ladies of Europe and the United States are compelled to wear capes of rabbits' fur instead of sables, and when the hair of the beaver ceases to be employed in the manufacture of our hats, the wooded regions of Hudson's Bay will have been cleared—the fur-bearing animals will have perished—corn will be growing in the forest and the marsh—the inhabitants will be building houses instead of trapping foxes;—there will be appropriation and capital, profitable labour and comfort. Three hundred thousand mink and and marten-skins will no longer be sent from those shores to England in one year; but England may send to those shores woven cottons and worsteds, pottery and tools, in exchange for products whose cultivation will have exterminated the minks and martens.

(To be continued.)

* A sort of great-coat. † Skins.

Epistle of George Fox.

There was about this time an order for the trying of ministers (so called) and for approving or ejecting them out of their places or benefices; whereupon I wrote a paper to the justices and other commissioners, who were appointed to that work, as follows:—

Friends,—You that are justices and in commission to try ministers, who have so long been in the vineyard of God, see whether they be such as are mentioned in the Scriptures, whom the prophets, Christ, and the apostles disapproved of. And if they be such as they disapproved, see how ye can stand approved in the sight of God, to let such go into his vineyard, and approve of them who will admire your persons, because of advantage, and if you do not give them advantage, they will not admire your persons. Such Jude speaks of. See if they be not such as teach for filthy lucre, for the love of money, covetous, such as love themselves, who have a form of godliness, but deny the power; from such the apostles bid to "turn away." The apostle said, their mouths should be stopped, who served not the Lord Jesus, but their own bellies, being evil, who mind earthly things. Paul gave Timothy a description to try ministers by; he said, "they must not be covetous, nor given to wine, nor filthy lucre, nor novices; lest being lifted up into pride, they fall into the condemnation of the devil;" these he was to try and prove without partiality. Now take heed of approving such as he disapproved; for since the apostle's days, such as he disapproved have had their liberty; and they have told us, the tongues were their original, and that they were orthodox men, and that the steeple-house with a cross on the top of it, was the church, (the Papist's mass-house; you may look on the top of it, and see the sign.) But the Scriptures tell us, "all the earth was of one language before the building of Babel;" and when Pilate crucified Christ, he set the tongues, Hebrew, Greek, and Latin, over his head. And John tells us, that the beast power over the tongues, kindred, and nations that the whore sits upon the tongues; of whos all nations have drunk, and the kings of the have committed fornication with her. Joh said, the tongues are waters. Christ gives t to his disciples, and to the multitude, how t such as these that you are to try. They are of men masters; they love the chiefest seat assemblies; they are sayers, but not doers; said he, they shall put you out of the synago Seven woes he denounced against them, and s approved them. Christ said, false prophets sh come; and John saw they were come; for went forth from them, and the world since gone after them. But Babylon must be founded, the mother of harlots; and the devil be taken; and with him the beast and the prophet must be cast into the lake of fire; fo Lamb and his saints over all must reign, and the victory. The Lord God sent his prophe old, to cry against the shepherds, that sough the fleece, Ezek. xxxiv., and to cry against shepherds as seek for their gain from their qu and never have enough, Isa. v. 6; and to against the prophets that prophesied falsely the priests that bore rule by their means; was the filthy and horrible thing, Jer. v. A you would forbear to give them means, you w see how long they would bear rule. There w old time a storehouse for the fatherless, stran and widows to come to and be filled; and they not prosper them who did not bring their tith the storehouse. But, did not Christ put an en that priesthood, tithes, temple, and priests? doth not the apostle say, that the priesthoo changed, the law is changed, and the comm ment disannulled? Might not they have ple the law of God, that gave them tithes? Have any of the priests prospered that take tithes s by the law of man? Was not the first auth them, since Christ's time, the Pope, or some o church? Did the apostles cast men into priso tithes as your ministers do now? As insta Ralph Hollingsworth, priest of Phillingham petty tithes not exceeding six shillings, has cast Lincoln prison a poor thatcher, named The Bromby, where he has been about eight-and-t weeks, and still remains a prisoner. And priest petitioned the judge that the poor man m not labour in the city, to get a little money to his maintenance in prison. Is this a good sa amongst you, that are in commission to el ministers? Is this glad tidings, to cast into pr a man that is not his hearer, because he coul put into his mouth? Can such as are in the of God, and in his wisdom, own such things. ministers of Christ are to plant a vineyard, then eat of the fruit; to plough, sow and th and get the corn; and then let them reap; bu cast them into prison, for whom they do no v Christ, when he sent forth his ministers, bid give freely, as they had received freely; and what city or town soever they came, inquire were worthy, and there abide; and what the before you, said he, that eat. And when they back again to Christ, and he asked them if wanted anything, they said, No. They did n to a town, and call the people together, to how much they might have by the year, as that are in the apostacy do now. The apostle "have I not power to eat and to drink?" he did not say, to take tithes, Easter-reckon Midsummer dues, augmentations, and great sum money; but "have I not power to eat an drink?" Yet he did not use that power among Corinthians. But they that are apostatized

ill take tithes, great sums of money, Easter- ngs, and Midsummer dues; and cast them ison, that will not give it them, whom they work for. The ox's mouth must not be d, that treads out the corn; but see if the e trodden out in you, and the wheat be in ner. This is from a lover of your souls, and at desires your eternal good.

G. F.

4.

Use of Bones as a Manure.

use of bones as a manure is of great anti- Within the last eighty years the use of and bone-dust as a manure, has become geneoughout Great Britain, and the present fertile on of that country is, in a great measure, their use. Some authors estimate that $10,- 00 of bones are annually imported into that y, principally to be used as manure. They tained in the ports of Europe, Russia, Ger- South America, and the United States. the bone-dust of Germany had been fully and proofs of its efficacy were fully estab- a proverb arose that "one ton of German lust saves the importation of ten tons of Ger- orn." Throughout Great Britain bones are ed from every possible source of supply, and arkets of the world have been ransacked to the demand created for them by the strong tion of their value which experience has im- d upon the mind of British farmers. Even nes of battle fields have been collected and or this purpose, and the last mortal remains soldiers who fell at Waterloo, have been o enrich the soil of England. It is common ert in English leases of land a provision re- g the tenant to manure the soil with bone- nt regular intervals.

ne manure has been applied, with great suc- as a top dressing for grass lands. In this case st be sown by the hand, broadcast, and ap- in the state of powder, if the land is soon to bjected to the scythe. In England, the end Fourth month is considered the best time to ap- nes for this purpose. Those experienced in use say that, by manuring with bone-dust once ht years, the land produces as good hay as if red with farm-yard dung every two years. in eight or nine years is considered often h to manure many lands with bones.

ne manure has also been variously applied great success as a preparation for wheat and tillage crops. When spread broadcast it is times harrowed in with the last ploughing or im- ately previous to the sowing, and sometimes ed to lie for a while upon the surface of the d. It seems to act best, however, when drill- the soil.

bushel of bone-dust weighs fifty-four pounds. amount applied varies from 10 to 25 or even 50 bushels per acre, according to the crop it ed for, and the permanency of the effects de- from its assistance. To soils of an open tex- bone-dust should be applied only in accom- ment with farm-yard manure, the latter being spread, and then the bone-dust sown over it e covering it with the plough. This accom- ment is peculiarly suitable for dry seasons. A proportion is from eight to ten bushels of bone- and ten tons of farm-yard manure. It is also mon to mix all the ingredients of the farm-yard a compost, using about twelve bushels of bones ght tons of the farm-yard manure.

frequent and usually advantageous method for of a less light and open kind, is to work barn- manure into a compost or mixture with ashes, s, clays, or decayed vegetable matter, according to the particular character of individual soils— with clay, for sandy soils; with ashes for clayey soils, and with loam or decayed vegetables for soils of medium porosity. Some farmers give to each acre a compost of fifty bushels of bone-dust, and five loads of burnt clay or of good earth, and by applying it broadcast and ploughing in, have found it to increase twenty per cent. all the crops of a rotation except clover. The best method of applying it to meadows or old pasture is such a combination of bone-dust, urine and earth, that eight or ten bushels of bone-dust shall be given to each acre. Liebig says 40 pounds bone-dust and 20 pounds sulphuric acid will produce a good crop of turnips.

Bone-dust is not equally effective upon all sorts of soils. On light soils, on sandy soils, the warmer loams, and on limestone soils, its effect is very great, while on wet lands, whether clays, damp loams, or moist grounds, the results are generally considered less favourable. Bones are an invaluable acquisition in every country where they can be procured. In England their use has improved many a barren tract of land which might otherwise have remained unavailable.

The Deaths of Aaron and Moses.

The following is from a chapter entitled "The Mountain Glory," in "Modern Painters," an English work by Ruskin, just published.

"Try to realize that going forth of Aaron from the midst of the congregation. He who had so often done sacrifice for their sin going forth now to offer up his own spirit. He who had stood among them, between the dead and the living, and had seen the eyes of all that great multitude turned to him, that by his intercession their breath might yet be drawn a moment more, going forth now to meet the angel of death face to face, and deliver himself into his hand. Try if you cannot walk, in thought, with those two brothers, and the son, as they passed the outmost tents of Israel, and turned, while yet the dew lay round about the camp, toward the slopes of Mount Hor; talking together for the last time, as step by step, they felt the steeper rising of the rocks, and hour after hour, beneath the ascending sun, the horizon grew broader as they climbed, and all the folded hills of Idumea, one by one subdued, showed amidst their hollows in the haze of noon, the windings of that long desert journey, now at last to close. But who shall enter into the thoughts of the High Priest, as his eye followed those paths of ancient pilgrimage; and, through the silence of the arid and endless hills, stretching even to the dim peak of Sinai, the whole history of those forty years was unfolded before him, and the mystery of his own ministries revealed to him; and that other Holy of Holies, of which the mountain peaks were the altars, and the mountain clouds the veil, the firmament of his father's dwelling opened to him still more brightly and infinitely as he drew nearer his death; until at last, on the shadeless summit—from him on whom sin was to be laid no more—from him on whose heart the names of sinful nations were to press their graven fire no longer—the brother and the son took breast-plate and ephod, and left him to his rest.

"There is, indeed, a sacredness in this calm faith and deep restraint of sorrow, into which it is difficult for us to enter; but the death of Moses himself is more easily to be conceived, and had in it circumstances still more touching, as far as regards the influence of the external scene. For forty years Moses had not been alone. The care and burden of all the people, the weight of their woe, and guilt, and death, had been upon him continually. And now, at last, the command came, "Get thee up into this mountain." The weary hands that had been so long stayed up against the enemies of Israel, might lean again upon the shepherd's staff, and fold themselves for the shepherd's prayer—for the shepherd's slumber. Not strange to his feet, though forty years unknown, the roughness of the bare mountain path, as he climbed from ledge to ledge of Abarim; not strange to his aged eyes the scattered clusters of the mountain herbage, and the broken shadows of the cliffs, indented far across the silence of uninhabited ravines; scenes such as those among which, with none, as now, beside him but God, he had led his flocks so often; and which he had left how painfully! taking upon him the appointed power, to make of the fenced city a wilderness, and to fill the desert with songs of deliverance.

"It was not to embitter the last hours of his life that God restored to him for a day the beloved solitudes he had lost; and breathed the peace of the perpetual hills around him, and cast the world in which he had laboured and sinned far beneath his feet, in that mist of dying blue—all sin, all wandering, soon to be forgotten forever; the Dead Sea—a type of God's anger understood by him, of all men, most clearly, who had seen the earth open her mouth, and the sea his depth, to overwhelm the companies of those who contended with his Master—laid waveless beneath him; and beyond it, the fair hills of Judah, and the soft plains and banks of Jordan, purple in the evening light as with the blood of redemption, and fading in their distant fulness into mysteries of promise and of love. There, with his unabated strength, his undimmed glance, lying down upon the utmost rocks, with angels waiting near to contend for the spoils of his spirit, he put off his earthly armour. We do deep reverence to his companion prophet, for whom the chariot of fire came down from heaven; but was his death less noble, whom his Lord himself buried in the vales of Moab, keeping, in the secrets of the Eternal counsels, the knowledge of a sepulchre, to be called, in the fulness of time, to talk with that Lord, upon Hermon, of the death that He should accomplish at Jerusalem."

For "The Friend."

Testimony to Plainness.

Training the children of Friends in plainness of speech, behaviour, and apparel is of great importance to them. The religious deportment, and the spirit of parents giving evidence that their course of education is conscientiously founded upon the requirings of the Spirit of Truth, makes a correspondent impression upon the young and tender mind, as it is administered in love, as well as with proper firmness. It is often a trial to children to be dressed in a simple way, so as to distinguish them from the gay and luxurious world; and sometimes they have to endure a share of persecution on account of it and the use of the plain language. Yet it is not only a means of their preservation out of many evils, but it induces the habit of self-denial and self-control, and finally they feel bound to it upon religious principle. If Yearly Meetings should decide, that parents are under no necessity any longer to control their children in this respect, but that it will be equally acceptable to the gathered church, to see its members arrayed in the varying fashions that are to be found in mystery Babylon, and addressing one another in the complimentary style of the world, and that this will form no bar to their spiritual usefulness, we may expect that those who are fools for Christ's sake, and cannot deck themselves or their offspring, will be subjected to the pointings of the finger of scorn, and the dear children to pass through a furnace of persecution, as our Friends did in their labours and their faithfulness, to revive the primitive apostolic testimony against the corrupt

adornings, which nominal professors indulge in. As it looks probable many will be drawn away, so as to hold in contempt the simple garb and language of Friends, religiously concerned parents and others have need to look at the ground of this christian testimony in themselves, and in their honest efforts to bring up the lambs committed to their charge, according to the directions of the Shepherd of the sheep, to take care that their restraints are applied in true love to them, convincing them that they act from conscientious motives, in the discharge of what they are bound to believe is their religious duty, and for their preservation out of the evils that abound in the world—that being led in the footsteps of Christ's flock, they may bring forth fruit to the Lord's praise—and their growth in his Grace. We believe, where this course is pursued in the fear of the Lord, attended with a solid, consistent deportment in the parents, and the proper means of instruction in our religious principles, pressing upon them daily obedience to the intimations of the Holy Spirit in their hearts, children grown to maturity under such exercised and faithful parents and caretakers, will scarcely ever depart from it. The religion of their education becomes their religion by conviction, under the teaching and guidance of the Truth, and they are made thankful for the prayers, the watchfulness, and the judicious restraints of beloved, upright parents.

All the members who feel the exceeding sinfulness of sin, and in whom ardent desires are produced to be enabled to forsake it, when they take the yoke of Christ upon them, if they have lived in the world's fashions and language, become impelled to lay off their Babylonish dress and manners, and to put on the simple clothing of a Quaker. They are convinced that it is their duty, and without complying with this persuasion, they cannot witness a growth in the work of salvation. If regenerated men and women, whether members, or applying to be admitted into the society, are led to change their dress and language, by the same power which laid the cross upon them in other things, on what ground can individuals or meetings dispense with this christian testimony? Can there be any other motive, than to escape the cross and the mortification of the narrow way that leads to life, and join the multitude that go in at the wide gate, and traverse the broad way? We know that a plain dress and plain language will not of themselves merely, make us way faring men in the narrow way, but we also know, that the living members of the Church of Christ in our religious Society, have always felt bound to confess their Saviour, in the humble, plain appearance which it assumed in the beginning; and where members take upon them to be active in the visible church with marks of departure in this respect upon them, the savour of divine life will be wanting—like the flies in the ointment of the apothecary, it will send forth an ill savour, and will not convey evidence of the authority of Truth accompanying the works of such. The arch enemy is now powerfully working in various ways, to lay waste our Religious Society, and the blow at our plain way of living, dressing and speaking, is among the most captivating and effectual, as it directly appeals to the carnal desires of young people, and falls in with the pride, the weaknesses, and the worldly desires of those parents who are little better than half Jew and half Ashdod. But we believe there is a body of concerned Friends distributed in all the Yearly Meetings, who are led to mourn over the degeneracy which is overspreading hundreds of the members; and if they dwell with the suffering Seed, being faithful in all things to the leadings of the Holy Spirit, they will be kept in the Truth, and will be as salt to others round about them. The more these look to the Lord for their support and guidance, and rely on him for the defence of the Society, and the cause of Christ which he called it to advocate, the more they will see from time to time his power defeating the stratagems of Satan, and gradually making a way to exalt his great name, and deliver his oppressed people from the bondage which unfaithful members have brought the Society into.

We have the testimony of John Conran, a minister who lived and died in Ireland, confirming these sentiments on dress and language. He says: "The same divine principle [of light and life] which led me out of the forms and ceremonies, to worship the Father in spirit and in truth, also led me by its secret teachings into a straight and narrow way, as to all superfluities in dress and address; and knowing in whom I had believed, *the same hath preserved me in it to this day*, and *I trust will do so to the end, as there is no variableness with Him*. Simplicity of dress and address is becoming an humble follower of a crucified Saviour. There is a cross to many among us in these things, as the practice of them declares to beholders whose disciples we profess to be; and although all power in heaven and in earth is given unto Him, yet because the world in their foolish, vain hearts despise the wisdom of God in these things, intended to crucify us to the spirit of the world, and the pomps and vanities of it, *they are ashamed of the cross*, and would rather enjoy the pleasures of a sinful world, which are only for a season, than to suffer affliction with the people of God in the scoffings of the world.

"Although I knew that [the Quakers] held these testimonies, and that they were outward marks of union with them, nevertheless I was desirous to know the ground of them in myself, and not to take up anything in which such great salvation is concerned, but from a clear conviction that it was from the living foundation God hath laid in my heart. The practice and use of the plain language is consonant with the rules of grammar, and the language of holy men of old, as the Scriptures bear testimony; yet I was desirous to prove all things, to bring them to the standard of truth in my heart, and if they stood the measure of that, to cleave to them. I began to use this language sometimes, and at other times not, when in my infancy. My near kinsfolk, I heard, said, I was beside myself, therefore it was a cross to use it in their presence; but denying the cross brought sorrow and weakness along with it, and a fear that if I went down the steps of Jacob's ladder, I should find it more difficult to recover the ground I had lost than even to ascend to another step. The prospect of a glorious crown of righteousness that was set before me as attainable through faithfulness, encouraged me to press forward; as I endeavoured to do so, I grew stronger, the yoke became easier, the burden light; and when through inadvertance an omission occurred, *for afterwards I never dared wilfully to transgress*, I always felt wounded in my spirit.

"The change in my dress was a great cross, as I was always given to fashionable dresses, and at this time had sundry suits of apparel of this sort. I felt a solemn covering to come over my spirit early one morning whilst in bed, which drew me into deep silence and attention, when *I felt it required of me to conform to the simple appearance of Christ's followers:* His garment was all of a piece, so ought mine to be, of a piece with my speech, my life and conversation. This felt to me a severe stroke; no shelter was now left for me, but I must appear as a fool to the world; my speech and then my garments would betray me that I had been with Christ, and professed myself to be one of his disciples. I wept bitterly, and plea the cross it would be to me before my friends acquaintance, with the loss it would be to me my present clothes. But all was silence to complaints, and the leaven worked in the lump the whole man was leavened into submission, then I ran the way of his commandments with and alacrity of heart, so much so that I have be in passing some people say, they would give t oath I was a Quaker. Oh! saith my spirit, *all the family were so conspicuous, even to outside*, that they might be known thereby wh they are!"

This Friend died in 1827, in the eighty-eig year of his age, and appeared to have held hi tegrity to the end. From the services in which was engaged with substantial ministers, and od in the course of his life, and the correspond which he had with them, he was no doubt grown in the Truth, and beloved and honoured by genuine Quakers of his time. No intimation given that he or his true Friends ever had any sire to depart from the testimony, which the S ety from its rise has maintained to the import and obligation to keep to plainness of speech, haviour and apparel. Those who wish such cha belong to a class, which judges by the world's sta ard, not the Spirit of our crucified, but r Lord.

Selecte

A PSALM OF THE NIGHT.

Fades from the West the farewell light,
Flung backward by the setting sun,
And silence deepens as the night
Steals with its solemn shadows on!
Gathers the soft, refreshing dew,
On springing grass and flow'ret stems—
And lo! the everlasting blue
Is radiant with a thousand gems.

Ye visible spirits! bright as erst
Young Eden's birthnight saw ye shine
On all her flowers and fountains first,
Yet sparkling from the hand divine;
Yes, bright as when, ye smiled to catch
The music of a sphere as fair,
Ye hold your high, immortal watch,
And gird your God's pavilion there.

Source of all life, and joy, and light!
Creator of each starry sphere,
That o'er me on the arch of night
Gleams like a diamond bright and clear;
Oh, as I gaze, transported now,
Upon this blue resplendent dome,
Deign but to hear my prayer, that Thou
Wilt call my erring spirit home!

Home, from the world's fast fading bowers,
Frail visions and deluding dreams,
To that fair clime of Eden flowers,
Sweet airs, and softly gliding streams;
Oh, make me feel that while I stay,
A sojourner and stranger here,
My soul must seek its homeward way,
Far, far beyond each starry sphere.

I kneel before thy gorgeous throne,
Upon thy footstool, king of kings;
And gazing on the glories shown
Beneath the Holy Spirit's wings—
Abject and weak, my awe-struck heart
Would from thy dreadful presence flee,
If Saviour, Thou didst not impart
Rays of undying hope to me.

As yonder faint and glimmering star
Receives its lustre from the sun,
Though from its fiery splendors far,
So from thy love, Almighty One,
My spirit drinks immortal light—
Oh, never may that light decay,
But, like yon diamond of the night,
In Heaven's own beauty melt away.

For "The Friend."

BIOGRAPHICAL SKETCHES,

...ters and Elders, and other concerned mem...s of the Yearly Meeting of Philadelphia.

(Continued from page 357.)

RICHARD HANCOCK.

...ard Hancock, of Alloways Creek, West ... Surveyor-General of that Province, under ..., was a man of note in civil as well as reli... society. His natural abilities and position ...community gave him influence therein, and ...ful dedication to the cause of Truth, and ...with in heavenly wisdom, gave him an im... place in the militant church. It is said of ...at he was an elder, to the duties of which "he faithfully attended, and gave up much ...time to the service of Truth." He was "a ...man, of a loving temper, remarkably just in ...alings. It may be said he was one that ...nd feared the Lord, and hated covetousness, ... example in his day, and hath left a good ...behind him." His death took place in the ...month, 1733.

WILLIAM PAXSON.

...liam Paxson, of Middletown, Bucks county, ... useful member of civil society. For many ...he served in the Assembly of the Province with ...tion. He was dedicated to the Truth, faith... the discharge of his religious duties, and to... the close of his life stood in the station of ...

In general esteem for wisdom and virtue, ...sed his useful life on the 18th of the Tenth ..., 1733.

JOSEPH ELGAR.

...seph Elgar, son of John Elgar, was born at ...stone in Kent, Old England, on the 30th of ...fourth month, 1690. His parents were mem... of our religious Society, and Joseph was ...ght up in the attendance of our meetings, and ...icted to wait on the Lord for daily spiritual ...shment. The blessing of pious parental train...was not lost upon him, but through his faithful... produced fruits of increase.

...portly after arriving at maturity, he married ...garet ——. Feeling drawn to America, about ...eginning of the year 1720, he with his wife ...family removed to Pennsylvania, and settled ...hiladelphia. In 1721 he removed to Oxford, ...Philadelphia county, where he remained until ...5, when he returned to the city. About this ... a gift in the ministry was conferred upon him, ...h he exercised in meekness and fear, to the ...fort and edification of the body. He was em...ed in visiting families, but from the records ...s not appear, whilst a member of Philadelphia ...eting, to have visited the churches abroad.

...n the year 1729, he removed with his family to ...tingham, where he abode the remainder of his ...

He was now much called from home on gos... service. He visited the meetings throughout ...nsylvania, New Jersey and Maryland generally, ...l was at times engaged in visiting families, for ...ich service he was well qualified. His friends ..., "He was a good example in attending meet...s, and careful in keeping to the hour appointed. ...ough a faithful labourer therein, he was not for...rd to appear [in ministry], yet was lively and ...ifying." "He was industrious in outward affairs, ...t cheerfully given up to answer the drawings of ...uth."

His last religious service from home was in visit...g the families of Bush River and Deer Creek, ...out the Ninth month, 1733. On his return home, ...told a friend, supposed to be John Churchman, who accompanied him in the visit, "that there was an unusual weight over his spirit, and a cloud that he could not see beyond, which made him think that his day's work was nearly over." The night he reached his own residence, he was taken ill, and suffered much pain, which he bore with exemplary patience. After a few days there was a change in his disease, but it was not for the better, and he failed fast. He was sensible that his end was drawing near, and said, "I have done with the world." He expressed his willingness to depart, having the assurance that "he had been faithful to what was made known to him, since he gave up to the requirings of Truth." He lay in a sweet composure of mind, and was sensible until a few minutes before his departure. His death took place, Eleventh month 19th, 1733. He was buried in Friends' burial ground at East Nottingham, at which time a solemn meeting was held to the comfort of many, that worthy Friend and minister, Mongo Bewley, from Ireland, being present and exercised in his gift.

MARTHA COGGESHALL.

Martha Sankee was born in England, about 1660, or a few years after. She was there convinced of the Truth, and brought a certificate of membership amongst Friends to Philadelphia, where she settled about 1683. In the Tenth month, 1684, she was married to Daniel Medlicott, a Friend, residing within the limits of Haverford Monthly Meeting. Here her first years of married life were passed, and happy as a wife and mother, in domestic employments her days glided by. But her master had need of her, and doubtless seeing that earthly comforts were too tightly binding her, he sent afflictions to set her free for his service. In the year 1693, she lost her beloved husband, and in 1695 a daughter. In this stripped and bereaved condition, she evidently was under the preparing hand for usefulness, and she soon was introduced into service in the church.

In the year 1698, she was married to James Kite, of Blockley, a widower with several children. To these she proved an affectionate mother, and there is evidence remaining to show that true love and kindness subsisted between them. In further preparation for usefulness, her heavenly Father saw meet about the close of 1712, again to make her a widow. In the year 1715, she once more entered the married life. Her last husband was Jonathan Coggeshall, or Cockshaw, a valuable Friend, who in 1698 removed from Worley, near Halifax, in Yorkshire, England, and settled west of the Schuylkill. He was sometimes a member of Darby Monthly Meeting, and sometimes of Haverford, and was evidently esteemed in both. About the time of his marriage, he removed to Philadelphia, where he resided during the lifetime of his wife.

Martha Coggeshall was soon after called to the work of the ministry, and the records of her faithfulness in attending meetings, and in the exercise of her gift are many. She filled up with reputation a very enlarged sphere of service in religious society—many appointments being placed on her. Philadelphia Monthly Meeting says of her ministry: "Her testimony being accompanied with a good degree of gospel love and simplicity, was well accepted, and her life and conversation being answerable thereto, she was much esteemed and beloved among us."

Her decease took place, Second mo. 4th, 1734.

ELIZABETH WHARTNABY.

Of the early life of Elizabeth Whartnaby, we can find no record. In the year 1712, when she felt a concern to remove to Philadelphia, she was a resident of London, a woman of religious experience, and an acceptable minister of the gospel. She reached Philadelphia early in the Third month, 1713, presenting a certificate of membership to the Monthly Meeting held towards the close of that month. She had presented a certificate from the Meeting of Ministers, held in London, expressing their unity with her in her gospel labours, to the Seventh-day Meeting of Philadelphia, held the 9th of that month, which was "read and well received."

At the Monthly Meeting, held Twelfth mo. 24th, 1715, she opened a concern to visit friends on Long Island, Rhode Island and adjacent parts. Who accompanied her on this visit, we know not, nor how long it occupied her. The latter half of the year 1717 she was engaged in visiting Friends to the south, producing on her return certificates of unity with her services. In the Ninth and Tenth months, 1718, she received the approbation of various meetings of her Friends to accompany Rebecca Turner, a Friend from England, and then visiting Friends in America. This was an extensive engagement, and occupied nearly a year. In the winter they went to Barbadoes, where they had good service, and passed from thence to New England, in the spring of 1719. They were on Nantucket in the Fifth month, the Friends of which place certify of Elizabeth, "that her service and labour of love in the work of the ministry, has been very acceptable to us." The Friends of their Monthly Meeting at Portsmouth, Sixth month 25th, say: "The bearer hereof, our friend and sister Elizabeth Whartnaby, hath visited most of the meetings of Friends in New England, and her service in the ministry hath been very serviceable, acceptable and comfortable to us, being accompanied with an innocent conversation." They also state that their prayers are for her safe return to her home, and that "the peace of our Lord Jesus may be her companion." Passing on to Long Island, they visited Friends there, who say that she visited their meetings, and "preached the gospel of our Lord Jesus Christ." They were comforted by her ministry, and with her innocent conversation, which accorded with her holy profession, so they add, "we had unity with her in doctrine and conversation."

She and her companion reached Philadelphia, in time to be at the Yearly Meeting of Ministers, held Seventh mo. 22d, 1719, wherein Rebecca Turner gave a satisfactory account of their labours in the arduous service in which they had been engaged.

(To be continued.)

From the Germantown Telegraph.

Model Butter Dairy.

Mr. Editor:—A well-managed dairy is not only an interesting branch of the rural art, but an exceedingly profitable one. There can be no doubt, that to conduct a farm in such a manner that the most profit may be realized, the products of the dairy are as indispensable, as the cultivation of the soil would be fruitless without the aid of manure. Hence, it is of considerable importance, that more attention should be devoted by practical farmers in general, to this much neglected branch of their pursuit. Indeed, it would be well if more emulation could be excited upon the subject, that the benefits accruing from a well-kept dairy may be more widely extended. It is true, there are many very fine dairies in the State of Pennsylvania, but where we find one that may be counted good, a dozen others, or perhaps a whole neighbourhood for miles around, is devoid of anything worthy of notice. Now, this apathy upon the part of many,

in regard to the advantages to be derived from the dairy, is not for the want of examples or "model dairies," but from an indifference to all improvement in their agricultural operations. To such, of course, these remarks will have no interest, unless perhaps, the love of gain should preponderate, and cause this antipathy to improvement to be overcome in the desire for that which will elevate them to the same position with their more favoured neighbour.

In view, therefore, of infusing more energy into this branch of the agricultural business, a short description of the "Model Dairy," of James C. Cornell, of Bucks county, will serve to convince by facts, what I certainly would fail to prove by words. The dairy of this gentleman consists of 20 head of superior cows, some of which are thorough-bred Short Horns, others grades of the Devon, Durham and native breeds. These cows have been selected with great care from time to time, always paying particular attention to their milking properties in regard to the production of butter. By thus selecting, and rejecting all that would not come up to his standard, he has obtained a "model herd," that will vie with any other of the same number in the State. In connection with this judicious method of procuring a reliable stock of cows, the greate t care and attention is always exercised both in winter and summer to provide for all their wants, that no deficiency may occur in their yield unless by accident or sickness.

The milk, after being taken from the cows, is deposited in the spring-house in tin pans, ranged upon boarded trussels in winter, and in summer these are removed and the pans placed in the water which flows around the brick platform in the centre, all of which is kept scrupulously clean. In winter a stove serves to create the proper temperature, and obviates the necessity of removing from the spring-house in the fall to some warmer location. When the cream has sufficiently risen, it is then skimmed off very expertly by a peculiar process, and when the desired quantity of cream is obtained, it is put into a large barrel-churn which is worked by horse-power, and in a very short time it is converted into butter. From the churn the butter is taken to the patent butter-worker, which soon removes the buttermilk, and leaves it in a proper state for salting; after which it remains twenty-four hours, in order that the salt may dissolve before preparing it in pounds for the market. In proximity to the spring-house is a large trough into which all the sour milk, buttermilk, &c., is poured, and by a well-trained signal, the swine designed for young pork trot forth from their respective styes and convey the contents therefrom with a satisfied grunt to convert it into an wholesome account upon their return, until the signal again summons them to a repetition of the same desirable duty upon their part.

Having thus given a little insight into the manner of conducting the dairy, I will merely add, that the average of the products for the past two or three years, has been $1600, or $80 for each cow. It will be understood, however, in this connection, that the young pork produced from the refuse milk, as well as all the calves sold, is considered as the production of these twenty cows. And beyond this, the manure obtained upon the farm by keeping this amount of horned stock, besides an average of six or eight horses, including colts, is so great, that it is ample, with the addition of lime, to enrich the land to such an extent that no just conception of its fertility can be formed by any description of the pen. The number of acres cultivated is only 125, and yet seventy tons of hay are sold annually, besides what is required for the consumption of so large a stock. Indeed, it appears when looking over these teeming acres, that nature has perfected herself, and no more can be accomplished by the hand of man to induce her to make any addition to her already overburdened bosom. And while we admire the bountiful crops that meet the eye at every point, we could almost believe that we had entered into the "promised land" that Moses was only permitted to view from the "top of Pisgah."

Making a Needle.—Needles are made of steel wire. The wire is first cut by shears from coils into the length of the needles io be made. After a batch of such bits of wire are cut off, they are placed in a hot furnace, then taken out and rolled backward and forward on a table until they are straight. They are now to be ground. The needle-pointer takes up two dozen or so of the wires, and rolls them between his thumb and fingers, with their ends on the grindstone, first one end and then the other. Next is a machine which flattens and gutters the heads of ten thousand needles an hour. Next comes the punching of the eyes; and a boy does it so fast the eye can hardly keep pace with him. The splitting follows, which is running a fine wire through a dozen, perhaps, of these twin needles.

A woman, with a little anvil before her, files between the heads and separates them. They are now complete needles, but are rough and rusty, and they easily bend. The hardening comes next. They are heated in batches in a furnace, and when red hot are thrown into a pan of cold water. Next they must be tempered, and this is done by rolling them backward and forward on a hot metal plate. The polishing still remains to be done. On a very coarse cloth needles are spread, to the number of forty or fifty thousand. Emery dust is strewed over them, oil is sprinkled, and soft-soap daubed by spoonfuls over the cloth; the cloth is then rolled hard up, and, with several others of the same kind, thrown into a sort of wash-pot, to roll to-and-fro for twelve hours or more. They come out dirty enough; but after rinsing in clean hot water, and tossing in sawdust, they look as bright as can be, and are ready to be sorted out and put up for sale.—*Scientific American.*

Ruins of Sebastopol.—A correspondent of the Paris Patrie, writing from Sebastopol, says it is generally thought that Sebastopol will not be rebuilt, as it would cost as much to clear away the rubbish of the old city as to build a new one. There is literally nothing left of the city but shapeless ruins. The bullets are as thick on the ground as hailstones. Of the magnificent barracks, containing hospitals, churches, &c., and consisting each of twenty-five or thirty different buildings, nothing is left but huge piles of stones.

Perforated or Solid Bricks.—Some experiments have lately been made on the comparative sustaining power of patent perforated bricks, and bricks of the ordinary kind. In each case, a pier of four courses of the bricks to be tested, was built in Roman cement, on the table of a powerful hydraulic press, and allowed at least twenty-four hours thoroughly to set. A light scale board was suspended to the safety valve lever of the press, on which there were placed successive weights, until the pier of bricks on the table of the press was crushed. The number of weights was increased a quarter of a pound at a time—being equivalent to an increment of ten tons upon the press—commencing at thirty tons, this starting point being the effect due to the united weights of the lever and scale-board. The pumps were worked very slowly, to eliminate the concussion produced otherwise by the inertia water. The first experiment was made with ordinary brick in a pier of eighteen inches s built in four courses. This showed sympto failing with 110 tons, and was crushed with tons. A pier of the same dimensions of perfo bricks, began to crack with 270 tons, and crushed with 350 tons.

For "The Fri

Censuring Others and forgetting our own Weakn

And why beholdest thou the mote that is i brother's eye, but considerest not the beam t in thine own eye; Or how wilt thou say t brother, Let me pull out the mote out of thine and behold, a beam is in thine own eye? T hypocrite, first cast out the beam out of own eye; and then shalt thou see clearly t out the mote out of thy brother's eye. Matt 3, 4, 5.

It is not one of the least of the stratagems c enemy of souls after he has drawn away the from following Christ agreeably to his will inw ly revealed, and has so far gained ground upo captivated soul as to lead into weakness and it sistencies, to endeavour to ease the troubled by holding up to view the seeming weakness inconsistency of those who are considered amo the foremost ranks: and truly the weaknesses are apparent in our once more highly favo Society, are enough to cause the hands of the den-bearers to hang down, and their knees to together, and to raise the cry in our hearts, "S thy people, O Lord, and give not thy heritage t proach." Yet our condition never will be r better by our spending our strength in endeav ing to excuse ourselves in wrong things by faults of others. Rather let the query of our h be, "What lack I yet?" Is it not to be feared n would go away sorrowful if it was shown us how n we did lack, and what was required of us to with in order that we may have treasure in Hea If we were only willing to believe that a bea in our own eye, and willing to cast it out; to our own hearts searched and cleansed, and willing to come up in the line of individual f fulness, a different state of things would soo brought about amongst us; our Society would shine forth with its ancient brightness, and our dition as a militant Church be comparable to spoken of by Solomon, under divine authorit reference to the graces of the true Church: "T art beautiful, O my love, as Tirzah, comel Jerusalem, terrible as an army with banners."

When we discover a disposition in ourselves to fault with our fellow-members, and to think nothing is transacted as it ought to be in whic have not a part, it is then indeed time we sh examine our own hearts, and see where the w ness has got in that has caused us to deviate the right path, and endeavour to turn again to Heavenly Unction, the Divine Anointing, by w we would be enabled to see ourselves as are seen in the Divine sight. It is as we a under the Heavenly Unction that the beam co to be cast from our eyes, and we are enable see when a brother or sister's sight is dimmed mote: and what concern would arise in our he that it might be removed. We would have no position to censure our fellow-members who sound in the faith, if we were in a proper condi ourselves, because they did not see as we sa all things relating to the affairs of the Church. if we believed from what was made manifest in Light, that the spiritual vision of any was g ing dim; if our hearts were imbued with that which is from above, we would ardently d

eyes of such might be afresh anointed with
salve of the kingdom, that they might see
is they really are, and the query might
our heart: "Lord what wouldst thou
e to do?" for the restoration of these. Yet
continue to slight the heavenly vision, the
ay come when the language to the inspired
en or watchwomen concerning these may
ar to that of the Most High to the prophet
concerning Saul: "How long wilt thou
for Saul? seeing I have rejected him from
g over Israel?"
prophet did not reject the King until he
ected of the Lord for not keeping his com-
ents: and how it grieved Samuel when the
f the Lord came to him saying: "It re-
e me that I have set up Saul to be King, for
urned back from following me, and hath not
y commandments:" and it grieved Samuel,
cried unto the Lord all night. If we were
concerned for our fellow members, it would
us to see any reject the manifestations of the
God, until it was not best for us to mourn any
for them, seeing the Lord had rejected them.
how vain will it be for any of us to attempt
fy ourselves in wrong-doing, because others
orsaken the Lord, the fountain of living
, and have hewn to themselves cisterns that
t broken cisterns, that will hold no water.
sey-woolsey garment will do for a covering
great day of account: no covering will do in
y but the covering of the Lord's Spirit: we
ve a work to do that no man can do for us.
man can redeem his brother, or give to God a
n for his soul." If we dwelt sufficiently under
ling of our own fallibility and infirmities, we
not have so much to say of the failings of
. Are not many of us too much like the
see, of whom we read that he presumed to
God that he was not as other men are,
s the poor Publican, who was so under
e of his condition, that he would not so much
up his eyes unto Heaven, but smote upon
east, saying, "God be merciful to me a sin-
This man went down to his own house justified
than the other. We all have sinned, and come
of the glory of God, and it is awfully im-
nt for us, that our sins should go beforehand
judgment, and not have them to follow after.
t us turn our minds inward, and strive to know
ay's work to keep pace with the day, and not
our strength in speaking lightly of any, and
ally those whose judgment is perhaps better
our own.
ow often it is, that those who are young in re-
s experience are tempted to think lightly of
elder brethren and sisters, because they do
el it right to go so far or so fast as the zeal
e youth would carry them. When the enemy
ot shake our faith in the all-supporting arm of
he power, he is very likely to come in on the
hand, and endeavour to create an improper
which would hurry us on before our Guide;
those who feel it right to hold back a little,
represented by the enemy as not being fully
ainted with the Power of Divine Grace, and
ot having discernment to know what it is that
the King's seal upon it. And it may be that
he present day of sifting, there are those in the
on of watchmen and watchwomen, who, for
t of abiding sufficiently under the true anoint-
may have lost somewhat of the Spirit of true
ernment, and do restrain some, to the oppress-
of the pure Seed. Yet if there is an abiding
h the Master, he will carry through all; he is
for his own work; he will not give his glory to
ther; he can make a way in his own time. Let
us be willing therefore to wait the full appointed time, and not become restless and uneasy, and give way to a spirit that would lead into feelings of disunity with our elder brothers and sisters. If we rightly knew the value of this unity, we would prize it more than it is to be feared many do. The Apostle doubtless knew the value of it when he exhorted the Ephesians in his epistle on this wise: "I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love. Endeavouring to keep the unity of the Spirit in the bond of peace."

The unity of the spirit is known to be precious to all those who have been brought into this condition. We know that we have passed from death unto life (said one formerly,) because we love the brethren. For brethren to dwell together in unity is (as the psalmist beautifully describes it) like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments. As the dew of Hermon, and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life for evermore.

Chester County, Seventh mo.,1856.

British India.—The Marquis of Dalhousie has, within eight years, annexed the Punjaub, with an area of 78,000 square miles, and a population of 7,000,000; he has annexed Berar, with an area of 80,000 square miles, and a population of 4,000,000; he has annexed Pegu, with an area of 20,000 square miles, and a population of 1,500,000; and he has annexed Oude, with an area of 24,000 square miles, and a population of 3,500,000. The country thus annexed is equal to twice the extent of the three United Kingdoms, with a population exceeding in number all the inhabitants together of Belgium, Holland, Denmark, and the two Scandinavian kingdoms. The financial results of his government are, however, the London Examiner remarks, very far indeed from corresponding with the mightiness of these acquisitions. In every year of the administration of Lord Dalhousie, with the exception of one, when there was a paltry surplus of $1,761,000, there has been a defalcation of revenue ranging from one to two millions sterling, and last year it was the worst of all, for the deficiency amounted to $12,500,000, a sum equivalent to a defalcation of $40,000,000 in the imperial revenue.

Departure of Emigrants.—The ship Elvira Owen sailed from Savannah on the 21st Sixth mo., for Monrovia, Liberia. She carries out three hundred and twenty-one emigrants. Forty-three of them were from Virginia, liberated by the will of James Kelly, and by him furnished with $15,000. Nine were from Norfolk, free; and five from Virginia, liberated by the will of — Noel. There were of free persons, two from Litchfield, Conn., four from Maryland, two from Columbus, Ga., four from Augusta, Ga., three from Savannah, Ga., one from Raleigh, N. C., and two citizens of Liberia who had come to this country on business. Twelve were from Halifax, N. C., liberated by the will of — Simmons; twenty-nine from Kentucky, liberated by will of — Graves, and by him furnished with $14,800; thirty-eight from Kentucky, liberated by sundry persons; seven from Missouri, liberated by — Fullerson; seven from Gallatin, Tenn., liberated by — Barr; two from Gallatin, Tenn., liberated by Lincoln Clark; five from Augusta, Ga., liberated by the will of — Martin; thirty-four from Winchester, Tenn., liberated by — Sharp; fourteen from Columbus, Miss., liberated by — Holderness; one man from Adairsville, Ga., bought himself; three from Augusta, Ga., liberated by — Marks; nineteen from Rocky Plains, Ga., liberated by David Floyd; one from Columbia, Tenn., liberated by Judge Kennedy; and forty-one from Gwinnett county, Ga., liberated by the will of George M. Walters.

It will be seen that, of this large cargo of emigrants, nearly all were slaves, freed voluntarily by their owners, and in two cases furnished generously with money, to the aggregate amount of nearly thirty thousand dollars, to give them a start in their future homes.

This vessel has on board the frames of two large houses, each 36 by 96 feet, and each containing 21 rooms, which were made in Boston, and prepared by a process known as *Burnetizing*, so as to prevent decay. These are intended to be put up and used in that country as receptacles for the emigrants upon arrival.

The Rev. John Seys, well known by his labours as a missionary of the Methodist E. Church in Liberia, embarked in the Elvira Owen in the capacity of Agent of the Colonization Society. His mission is to establish, if practicable, an interior settlement in a high and salubrious region, remote from the seacoast, and adapted to agricultural pursuits.

THE FRIEND.

SEVENTH MONTH 26, 1856.

Our citizens have been again shocked by one of those terrible railroad collisions, which are so frequently occurring in different parts of the country, bringing death and sorrow into the abodes of many, and harrowing up the feelings by the mutilation and anguish of those who, escaping instant destruction, are left with broken limbs or mangled bodies, to pass days of suffering before life is worn out, or perhaps, if life is spared, to spend the remaining portion of time allotted to them, maimed and crippled. This event has been particularly affecting, from the great number of lives sacrificed, and the peculiar circumstances attending. An arrangement had been made with those having the control of the North Pennsylvania railroad, to take on a pleasure excursion, a large number of children and young adults, attached to one of the Roman Catholic congregations in the north-eastern part of the city. Sixteen hundred tickets were issued, and on the morning of the 17th inst., a train of nine cars, carrying between six and seven hundred, started for the place of destination at five o'clock. It appears, that owing to some detention on the road soon after leaving the city, the train was behind time near twenty minutes, and the conductor, not giving sufficient heed to the fact that the regular train coming down was entitled to the road after waiting for fifteen minutes, instead of placing his cars on a siding, so as to be out of the way, and waiting until the down train had passed, resolved to push on, hoping by increased speed to make up for the lost time, and to arrive at a station where the up and down trains would pass. But the down train having staid at the station as long as required by the rules, had proceeded on its way, and in passing a short curve, the two trains met; with but little notice of each other's approach they rushed together, and five of the nine cars filled with the excursionists, were completely wrecked, killing at once upwards of fifty of those who but a little while before had left their homes probably filled with anticipations of mirth and happiness. To add to the horror of the scene, the cars at once took fire from the live coals thrown into them from the furnace of the locomotive, and numbers perished in the flames, who could not be extricated from the

mass of ruins. Numbers were crushed and mangled in the most terrible manner, of whom several have since died, making upwards of sixty up to this time, who have fallen victims to this awful catastrophe.

It seems useless to comment on these fearful accidents, if accidents they may be called; for such seems to be the recklessness of many of those in whose hands the conduct of railroad travelling is entrusted, and the thoughtlessness of travellers about their own safety, provided they are but hurried along at the highest speed, that all that can be said, will avail but little. The value of human life, and the responsibility of risking its destruction, without first securing all those precautions against danger, which human foresight and ingenuity can accomplish, must be more deeply and generally felt, before that care and caution will be observed, which alone can free both the conductors and the public from the fearful charge of criminal neglect, which rests more or less heavily upon them. A great responsibility rests somewhere, which, when obstinately disregarded, or carelessly subjected to violation, under a hope of escaping without injury, brings a load of guilt which the most insensible must find hard to bear.

The conductor of the down train in the late collision, notwithstanding that he was acting in accordance with the rules of the company, and would therefore appear not to be blameworthy, was so greatly distressed by the occurrence, and the heart-rending scenes accompanying it, that he committed suicide, in a few hours after.

From the following, taken from the Public Ledger, it will be seen that the loss of human life, and the amount of human suffering, by railroad accidents during the last three years in this country, have been very great.

Railroad Accidents.—The following is a record of the most lamentable railroad accidents which have occurred in the United States since the commencement of the year 1853. It will be seen that the recent collision on the North Pennsylvania road resulted in a greater number of killed and wounded than attended any previous accident:—

Date.	*Road.*	*Killed.*	*Wounded.*
1853.			
March 7.	Baltimore and Ohio,	8	24
April 25.	Michigan Southern,	21	50
May 6.	N. York and N. Haven,	46	24
Aug. 2.	Belvidere and Delaware,	11	14
Aug. 9.	Camden and Amboy,	4	20
Aug. 12.	Providence & Worcester,	14	24
1854.			
March 6.	Susquehanna,	—	67
July 4.	Susquehanna,	34	60
Aug. 29.	Camden and Amboy,	23	67
Nov. 1.	Rock Island,	12	24
1856.			
Feb. 1.	Philad. and Harrisburg,	1	27
June 17.	North Pennsylvania,	50	100
	Total,	224	501

It will be seen that nearly two-thirds of the whole number of killed and wounded have been the result of accidents which have occurred to trains coming in or leaving the cities of Philadelphia and Baltimore. Seventy-eight killed, and two hundred and fourteen wounded were on Philadelphia trains, and forty-two killed and one hundred and fifty-four wounded on Baltimore trains.

SUMMARY OF EVENTS.

EUROPE.—News from England to Seventh mo. 5th. The probability of an amicable settlement of the difficulties with the United States, is said to be increasing, and the good effects of this feeling to be manifest both in finance and trade. The negotiations with the American Minister were resumed on the 30th ult. A treaty has been negotiated between Great Britain and Honduras, by which the Bay Islands are retroceded to the last named Power, upon such conditions as, it is believed, will be acceptable to the U. S. government, and in accordance with its policy. The Bank of England had made no further reduction of the rate of interest as was anticipated. American securities were in increasing demand. A bill has been introduced in Parliament permitting distillation from rice. Eleven thousand four hundred and fifty-seven emigrants left the port of Liverpool during the Sixth month, of whom 8600 have proceeded to the United States. It is reported that a Conference of the three Protecting Powers is to be held in London during the present month, to consider and settle the affairs of Greece. The King of the Belgians and royal party had arrived at London on a visit to the Queen. The French troops had nearly all left the Crimea. In France, the harvest was fine, dissipating all fears of scarcity. In Prussia, Austria, and Spain, the crops were average; but in Portugal, the prospects were unfavourable. In Great Britain, good crops were expected. The formal adhesion of Sweden and Norway to the maritime law established by the Congress at Paris, has been published. Several provinces in Austria have sustained great damage by violent hail storms. The destruction of wheat is said to have been enormous.

Liverpool Markets.—The sales of cotton for the week, reached 80,000 bales, and prices have advanced 1-16 a $\frac{1}{8}$d. Breadstuffs had slightly declined.

London Markets.—American stocks were higher, and prices firm, with a large business. The bullion in the Bank had increased £655,000. Consols for money are quoted at 95$\frac{3}{8}$ a 95$\frac{5}{8}$.

CHINA.—The latest intelligence reports alarming successes of the insurgents in various quarters. In Kiangsi, they have taken the large and important city of Kinchongfoo. The city of Yangchow, to the north-west of Shanghai, has also fallen into their hands. At Nankin, the rebels are said to be established in great security.

CAPE OF GOOD HOPE.—Advices to Fourth month 24th bring unfavourable accounts respecting the tranquillity of the frontier. Another Caffre war seems imminent.

MEXICO.—The decree that the clergy are not permitted to hold property was published in Mexico on the 26th ult. The people in general congratulated President Comonfort on that important step. The Jesuits are to leave the country. The Spanish difficulties are settled. The ports are open for emigrants, and liberty of conscience has been guaranteed by the Congress. Such liberality gives some hope that Mexico will yet rise from her debasement, and assume rank among the nations of the earth as a fixed and permanent power.

HAVANA.—Advices to the 18th inst., state that a large American clipper-built ship landed a cargo of 750 Africans in the Bay of Cabanos a short time previous. The slaver had been fitted out at New York about six months previously. The clipper ship War Hawk had landed a cargo of 508 Coolies, 42 having died on the passage, from suicide and disease. The yellow fever prevailed to some extent in the environs of the city. Gen. Concha was down with it.

UNITED STATES.—*Congress.*—A bill has been introduced into the Senate retroceding Georgetown to the State of Maryland. The bill appropriating $3,000,000 for the purpose of increasing the munitions of war, and for purposes of defence, after discussion, was postponed. The bill to amend the act to promote the efficiency of the navy, has passed the Senate, also a bill from the House for the construction of a road from Fort Ridgely, in Minnesota, to the South Pass of the Rocky Mountains. The House of Representatives having passed a resolution of censure against Keitt, of South Carolina, for his conduct in connection with the Sumner outrage, induced him to resign his membership. The Governor of South Carolina has accepted the resignations of Brooks and Keitt, and ordered new elections for the 26th inst. It is supposed they will be both re-elected without opposition.

New York.—Mortality last week, 531, of whom 414 were natives of the United States, and 372 children, under ten years of age. The immigrants arrived at this port, from first mo. 1st to Seventh mo. 1st, numbered 66,256. The city tax for 1856 will be $7,075,425, about one million more than the tax of last year.

Philadelphia.—Mortality last week, 329.

Railroad Disaster.—On the 17th inst., a collision occurred between two trains on the North Pennsylvania Railroad, which was attended with appalling injury and loss of life. A train left the Shackamaxon depot at 5 A.M., with 600 children attached to the "Sunday School of St. Michael's Catholic Church," Kensington, who were accompanied by their teachers, and many of their parents. Owing to the number of persons in the cars, the train was delayed beyond the time appointed for it to start, hence the speed was increased on the way to make up the time thus lost. At a few minutes after six o'clock, the excursionists reached Camp Hill, some thirteen miles from Philadelphia, and while passing around the curve at this point, and the track being also hid by a de the locomotive, while pulling the train at the about thirty miles per hour, came in collision wi regular passenger train which left Gwynedd at six o The engineers on the train did not see the danger unt were within 100 yards of each other; the break immediately put down, and the engines reversed, b in time to break the force of the concussion. F the excursion cars were broken to atoms, scattering living load upon the ground. To add to the con and horror of the scene, several of the cars took fir the locomotive, and many of the passengers were cated or burned to death. The bodies of some w tirely consumed. The conductor of the down train mitted suicide the same day. The conductors o trains are said to have violated their instructions. sixty persons, including the priest of the congre have thus come to an untimely end, and many have received terrible injuries. The total num wounded is between 80 and 100.

Steamboat Disaster.—On the morning of the 16t steamer Northern Indiana took fire on Lake Eri was burned to the water's edge. Many of the p gers were saved by other vessels, but 26 p perished.

Miscellaneous.—Iowa Railroads.—It is stated th Legislature of Iowa have passed a bill giving the recently donated by Congress for railroad purpo four railroads running across that State, the Miss and Missouri, the Dubuque and Big Sioux, the and Iowa Central, and the Burlington and Mi These roads get about 1,200,000 acres each.

Western Steamboats.—The St. Louis Democrat co a list of the disasters in the western rivers durin six months ending on the 30th of Sixth month las number of steamers lost is forty-six, as follows; 1 10; by collision, ice, snags, &c., 36; total, 46. number of lives lost was 43. During the same there were two explosions. The total amount of pr destroyed was $1,200,000.

Value of Swine at the West.—The number of hogs States of Ohio, Indiana, Michigan and Kentucky time is estimated by the editor of the Ohio Far 10,943,334, which, at $3 a head, a fair average v the stock, amounts to $32,830,002. If fat and sol would average $10 a head, $109,433,340.

The Ohio River.—Last week there was only t five inches water in the channel at Pittsburg, metal mark, and falling. At Cincinnati, the riv receding slowly, with four feet scant in the chann

The Crops in Porto Rico, W. I.—Advices from guez, P. R., to the 24th ult., say that the produce Island was never more prolific than this year. Th of sugar and molasses was never known to exc present crop, in quantity or quality. The growing are promising, the weather most favourable, a health of the island is very good.

RECEIPTS.

Received from C. Bracken, agt., O., $2, vol. Jo for Pusey Wood, S. Chandler, $2 each, vol. 29, Conrow, $4, vols. 28 and 29; from Asa Garrett Isaac Lightfoot, $2, vol. 30, Robt. Hall, $2, vol. A. Garretson, $1, to 52, vol. 29.

EVENING SCHOOLS FOR ADULT COLOUR PERSONS.

Wanted, A Principal and three Assistant Teach the Men's School, and a Principal and four As for the Women's School.

Application may be made to either of the under
John C. Allen, No. 179 S. Fifth st
Samuel Allen, No. 134 S. Front st
William L. Edwards, No. 37 Arch

WANTED.

A Suitable Female Teacher to take the place o cipal in the Select School for Girls, in this city.

Application may be made to Sidney Coates, Arch street, or Elizabeth Allen, No. 146 Pine str

WANTED.

A Female Teacher is wanted for Friends' Sc Crosswicks, N. J. Early application may be ma
John H. Middleton, Crosswicks, N.
Or, Samuel Allinson, Jr., Yardvill

Died, at Bellefonte, Pa., on the 13th inst., Valentine; a member of Centre Monthly Meeting 69th year of his age.

ROBB, PILE & M'ELROY, PRINTERS, Lodge street, opposite the Pennsylvania Bar

THE FRIEND.

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"Knowledge is Power."

(Continued from page 362.)

John Tanner was accounted a rich man by the Indians—doubtless because he was more industrious than the greater number of them; but we have seen that privations he often suffered. He suffered privations because there was no capital, no accumulation of the products of labour in the country in which he lived. Where such a store exists, the poorest man has a tolerable certainty that he may increase his share of it as an exchanger; and the richer the store the greater the certainty that his profits, or the power of adding to the store, will yield a full proportion of what previous labour has created together.

In 1856, the amount of money vested to the account of depositors in seventy-three of the savings-banks of Massachusetts, was $27,296,216—paying an annual interest of more than a million of dollars. The statistics of Great Britain inform us, that since the establishment of these institutions in the kingdom down to the year 1853, the gross amount of interest paid to depositors was upward of *one hundred and fourteen millions of dollars.* This capital which has so fructified as to produce one hundred and fourteen millions as interest, was the result of the small accumulations, penny by penny, shilling by shilling, and dollar by dollar, of savings of that class of persons who, in every country, have the greatest difficulty in accumulating. The mutual efforts of self-denial, and a rigid determination to postpone temporary gratification for permanent good, could alone have enabled these accumulators to retain so much of what they had received beyond the amount of what they consumed.

The capital sum of more than twenty-seven millions now belonging to the depositors in the seventy-three savings-banks of Massachusetts, represents as many products of industry as could be bought by that sum. It is a capital which remains for the arrangement of *productive* consumption; that is, it is now applied as a fund for setting others to produce, to enable them to consume while they produce, and in like manner to accumulate some part of their productions beyond what they consume. The amount of interest which the depositors have received is the price paid for the use of the capital by others who require its employment. The whole amount of our national riches—the capital of this and of every other country—has been formed by the same slow but certain process of individual savings, and the accumulations of savings, stimulating new industry, and yielding new accumulations.

The consumption of any production is the destruction of its value. The production was created by industry to administer to individual wants, to be consumed, to be destroyed. When a thing capable of being consumed is produced, a value is created; when it is consumed, that value is destroyed. The general mass of riches then remains the same as it was before that production took place. If the power to produce, and the disposition to consume, were equal and constant, there could be no saving, no accumulation, no capital. If mankind, by their intelligence, their skill, their division of employments, their union of forces, had not put themselves in a condition to produce more than is consumed while the great number of industrious undertakings are in progress, society would have been stationary, civilization could never have advanced.

It may assist us in making the value of capital more clear, if we take a rapid view of the most obvious features of the accumulation of a highly civilized country.

The first operation in a newly settled country is what is termed to clear it. Look at a civilized country, such as the United States. It *is* cleared. The encumbering woods are cut down, the unhealthy marshes are drained. The noxious animals which were once the principal inhabitants of the land are exterminated; and their place is supplied with useful creatures, bred, nourished, and domesticated by human art, and multiplied to an extent exactly proportioned to the wants of the population. Forests remain for the produce of timber, but they are confined within the limits of their utility; mountains "where the nibbling flocks do stray," have ceased to be barriers between nations and districts. Every vegetable that the diligence of man has been able to transplant from the most distant regions is raised for food. The fields are producing a provision for the coming year; while the stock for immediate consumption is ample, and the laws of demand and supply are so perfectly in action, and the facilities of communication with every region so unimpeded, that scarcity seldom occurs, and famine never. Rivers have been narrowed to bounds which limit their inundations, and they have been made navigable wherever their navigation could be profitable. The country is covered with roads, with canals, and now, more especially, with railroads, which render distant States as near to each other for commercial purposes as neighbouring villages in less advanced countries. Science has created the electric telegraph, by which prices are equalized through every district, by an instant communication between producers and consumers. Houses, all possessing some comforts which were unknown even to the rich a few centuries ago, cover the land, in scattered farm-houses and mansions, in villages, in towns, and in cities. These houses are filled with an almost inconceivable number of conveniences and luxuries—furniture, glass, porcelain, plate, linen, clothes, books, pictures. In the stores of the merchants and traders, the resources of human ingenuity are displayed in every variety of substances and forms that can exhibit the multitude of civilized wants; and in the manufactories are seen the wonderful adaptations of science for satisfying those wants at the cheapest cost. The people who inhabit such a civilized land have not only the readiest communication with each other by the means of roads and canals, but can trade by the agency of ships with all parts of the world. To carry on their intercourse among themselves they speak one common language, reduced to certain rules, and not broken into an embarrassing variety of unintelligible dialects. Their written communications are conveyed to the obscurest corners of their own country, and even to the most remote lands, with prompt and unfailing regularity, and now with a cheapness which makes the poorest and the richest equal in their power to connect the distant with their thoughts by mutual correspondence. Whatever is transacted in such a populous hive, the knowledge of which can afford profit or amusement to the community, is recorded with a rapidity which is not more astonishing than the general accuracy of the record. What is more important, the discoveries of science, the elegances of literature, and all that can advance the general intelligence, are preserved and diffused with the utmost ease, expedition, and security, so that the public stock of knowledge is constantly increasing. Lastly, the general well-being of all is sustained by laws—sometimes indeed imperfectly devised and expensively administered—but on the whole of infinite value to every member of the community; and the property of all is defended from external invasion and from internal anarchy by the power of government, which will be respected only in proportion as it advances the general good of the humblest of its subjects, by securing their capital from plunder and defending their industry from oppression.

This capital is ready to be won by the power of every man capable of work. But he must exercise this power in complete subjection to the natural laws by which every exchange of society is regulated. These laws sometimes prevent labour being instantly exchanged with capital, for an exchange necessarily requires a balance to be preserved between what one man has to supply and what another man has to demand; but in their general effect they secure to labour the certainty that there shall be abundance of capital to exchange with; and that, if prudence and diligence go together, the labourer may himself become a capitalist, and even pass out of the condition of a labourer into that of a proprietor, or one who lives upon accumulated produce. The experience of every day, especially in the United States, where lowliness of birth or position is no barrier to success, shows this process going forward—not in a solitary instance, —but in the case of nearly all our eminent merchants, manufacturers and capitalists, whose commencement in life was of the most humble character. That noble New England merchant, Amos Lawrence, whose beneficence and charity is to be counted in hundreds of thousands of dollars, came to Boston, his clothes in a bundle and a few dollars in his pocket, to enter as a subordinate clerk in the store of a small trader. The germ of the colossal fortune acquired by John Jacob Astor, was once contained in the small pack which he bore upon his shoulders in the capacity of a travel-

ling merchant. Instances of a similar nature are familiar to every one. But if the labourer or the great body of labourers were to imagine that they could obtain such a proportion of the capital of a civilized country except as exchangers, the store would instantly vanish. They might, perhaps, divide by force the crops in barns and the clothes in warehouses; but there would be no more crops or clothes. The principle upon which all accumulation depends, that of security of property, being destroyed, the accumulation would be destroyed. Whatever tends to make the state of society insecure, tends to prevent the employment of capital. In despotic countries, that insecurity is produced by the tyranny of one. In other countries, where the people, having been misgoverned, are badly educated, that insecurity is produced by the tyranny of many. In either case, the bulk of the people themselves are the first to suffer, whether by the outrages of a tyrant or by their own outrages. They prevent labour by driving away to other channels the funds which support labour.

(To be continued.)

Epistle of George Fox.

About this time many mouths were opened in our meetings, to declare the goodness of the Lord, and some that were young and tender in the truth would sometimes utter a few words, in thanksgiving and praises to God. That no disorder might arise from this in our meetings, I was moved to write an epistle to Friends, by way of advice in that matter. And thus it was:—

All my dear friends in the noble seed of God, who have known his power, life, and presence among you, let it be your joy to hear or see the springs of life break forth in any; through which ye have all unity in the same feeling, life and power. And above all things, take heed of judging any one openly in your meetings, except they be openly profane or rebellious, such as be out of the truth, that in by the power, life and wisdom ye may stand over in them, and by it answer the witness of God in the world, that such whom ye bear your testimony against, are none of you; that therein the truth may stand clear and single. But such as are tender, if they should be moved to bubble forth a few words, and speak in the Seed and Lamb's power, suffer and bear that, that is, the tender. And if they should go beyond their measure, bear it in the meeting for peace and order's sake, and that the spirits of the world be not moved against you. But when the meeting is done, if any be moved to speak to them, between you and them, one or two of you, that feel it in the life, do it in the love and wisdom that is pure and gentle from above; for love is that which edifies, bears all things, suffers long, and fulfils the law. In this ye have order and edification; ye have wisdom to preserve you all wise and in patience; which takes away the occasion of stumbling the weak, and the occasion of the spirits of the world to get up; but in the royal Seed, the heavy stone, ye keep down all that is wrong; and by it answer that of God in all. For ye will hear, see, and feel the power of God, preaching, as your faith is all in it, (when ye do not hear words,) to bind, to chain, to limit, to frustrate; that nothing shall rise, nor come forth, but what is in the power; with that ye will hold back, and with that ye will let up, and open every spring, plant, and spark; in which will be your joy and refreshment in the power of God.

Now ye that know the power of God, and are come to it, which is the cross of Christ, that crucifies you to the state that Adam and Eve were in, in the fall, and so to the world; by this power of God ye come to see the state they were in before they fell; which power of God is the cross in which stands the everlasting glory; which brings up into righteousness, holiness, the image of God, and crucifies to unrighteousness, and unholiness, the image of Satan, that Adam and Eve, and their sons and daughters, are in, in the fall. Through this power of God, ye come to see the state they were in before they fell; yea, I say, and to a higher state, to the Seed, Christ, the second Adam, by whom all things were made. For man hath been driven from God: all Adam and Eve's sons and daughters, being in the state of the fall, in the earth, are driven from God. But it is said, "The church is in God, the Father of our Lord Jesus Christ;" so they who come to the church, which is in God, the Father of Christ, must come to God again; and so out of the state that Adam and his children are in in the fall, out of unrighteousness and unholiness; and they must come into righteousness, true holiness, and image of God; and so out of the earth, whither man hath been driven, when they come to the church which is in God. The way to this, is Christ the Light, the Life, the Truth, the Saviour, the Redeemer, the Sanctifier, and the Justifier; in and through whose power, light and life, conversion, regeneration, and translation are known from death to life, from darkness to light, and from the power of Satan to God again. These are members of the true church, who know the work of regeneration in the operation and feeling of it; and being come to be members of the church in God, they are indeed members one of another in the power of God, which was before the power of darkness was. So they that come to the church, that is in God and Christ, must come out of the state that Adam was in, in the fall, driven from God, to know the state that he was in before he fell. But they that live in the state that Adam was in in the fall, and cannot believe a possibility of coming into the state he was in before he fell, come not to the church which is in God; but are far from that, and are not passed from death to life, but are enemies to the cross of Christ, which is the power of God. For they mind earthly things, and serve not Christ, nor love the power, which should bring them up to the state that Adam was in before he fell, and crucify them to the state that man is in, in the fall; that through this power they might see to the beginning, the power that man was in before the heavenly image, and holiness, and righteousness, were lost; by which power they might come to know the Seed, Christ, which brings out of the old things, and makes all things new, in which life eternal is felt. For all the poorness, emptiness, and barrenness is in the state that man is in, in the fall, out of God's power; by which power he is made rich, and hath strength again; which power is the cross, in which the mystery of the fellowship stands; and in which is the true glorying, which crucifies to all other glorylngs.

And, Friends, though ye may have been convinced, and tasted of the power, and felt the light, yet afterwards ye may feel a winter storm, tempest, and hail, frost and cold, and temptation in the wilderness. Be patient and still in the power, and in the light, that doth convince you, to keep your minds to God; in that be quiet, that ye may come to the summer; that your flight be not in the winter. For if ye sit still in the patience, which overcomes in the power of God, there will be no flying. The husbandman, after he hath sowed his seed, is patient. And ye by the power being kept in the patience, will come by the light to see through, and feel over winter storms and tempests, and all the coldness, barrenness and emptiness; and the same light and power will go over the tempter's head; which power and light was before I

So standing still in the light, ye will see yo
vation, ye will see the Lord's strength, f
small rain, and the fresh springs, your mind
kept low in the power and light, for that w
out of the power, lifts up. But in the pow
light ye will feel God, revealing his secre
spiring your minds, and his gifts coming i
you: through which your hearts will be fille
God's love, and praises to him that lives f
more: for in his light and power his blessing
ceived. So in that, the eternal power of the
Jesus Christ preserve and keep you! Live
one in the power of God, that ye may all c
be heirs of that, and know it to be your p
even the kingdom, that hath no end, and th
less life, which the Seed is heir of. Feel t
over all, which hath the promise and bles
God forever. 1656. G

From "Bell on the H

Of the Horse's Foot.

Nothing is better suited to illustrate ou
ject than the horse's foot. It is a most
piece of mechanism; and whilst examini
we shall be able to infer the peculiari
living mechanism,—that it can be pre
perfect solely by the natural exercise
parts. The horse, a native of extensive plai
steppes, has a structure admirably suited to
his natural pasture grounds. When brought
ever, into subjection, and running on our
roads, his feet suffer from concussion. The
of the horse, so often impaired by lameness
foot, has made this part an object of great int
and I have it from an excellent professor of
nary surgery to say that he has never demons
the anatomy of the horse's foot without fi
something new to admire.

The weight and power of the animal requir
he should have a foot in which strength and
ticity are combined. The first thing that at
attention is the position of the bones. Has
been placed the one directly over the other,
could have been no elasticity; but on the co
they are placed obliquely over each other,
strong elastic ligament runs along behind
terminating by an attachment to the low
coffin bone. So essential is the obliquity
bones to the elasticity of the limb, that by o
ing the position of the pastern bones, and
bone, it is possible to say whether or not a
goes easily without mounting it.

The bones of the foot of the camel rest on
elastic cushion. There is a texture of the same
in the horse's foot, but it acts very different
never comes to the ground; nor indeed do
sole of the horse's foot bear its weight. The
frog, the triangular projection in the hollow
hoof, has above it this elastic frog or cushion.
are essential parts, inasmuch as receiving the
of the animal, they press out the crust, or tha
of the horny hoof which we see when the foot
the ground. The anterior tip of this crust
part which last touches the ground as the foot
is very dense and firm, to withstand the pre
against the ground and the impulse forward
lateral part of the crust, however, is more e
and on its play depends that elasticity of th
which prevents concussion.

This crust is not consolidated with the bone
ed coffin bone; for, between them there are
laminæ. When the animal puts his foot
ground, the weight bearing on the coffin bone
this bone being attached by these elastic lami
the circle of the crust, the lateral parts yield
the weight is sustained by the margin of the

ble never touching the ground, unless it has ne diseased.

Xenophon, speaking of the Persian horses, says heir grooms are careful to curry them on a ement of round stones, that by beating their feet st a firm and irregular surface the texture of ot may be put into exercise. It corresponds usly with this, that our high-bred horses are ct to a disease of the foot, from which our draught horses, and Flanders horses, are ex-

Horses for the turf move with the foot close ground; no time is lost in lifting high the n the semicircle, the race horse being light; he foot coming thus down gently, it wants the play of the apparatus, whilst the heavy horse less blood, lifts its foot in a circle and comes ly on the ground. Hence it may be under- how the lighter horse is subject to contrac- of the foot. The bones, ligaments, and crust out of use, the sole becomes firm as a board, ides of the crust are permanently contracted, arts have no longer their elastic play, and the striking our hard pavement suffers a shock or ussion; then comes "a fever of the foot," which flammation, and that goes on to its total de- tion. The proof of all this is, that by paring softening the exterior of the hoof, so as to re- its elasticity, the veterinary surgeon cures this racted foot, unless the inflammation has been itted to destroy the fine apparatus entirely.

hat there is a relation between the internal cture and the covering, whether it be the nail, rust, or cloven hoof, we can hardly doubt: and nexpected proof of this offers itself in the horse. re are some very rare instances of a horse ing digital extremities. According to Suetonius, e was such an animal in the stables of Cæsar; ther was in the possession of Leo X.; and Geoff- St. Hilaire, in addition to those, says, that he seen a horse with three toes on the fore-foot, four on the hind-foot. These instances of de- ion in the natural structure of the bones were ompanied with a corresponding change in the erings—the toes had nails, not hoofs.

By these examples, it is made to appear still e distinctly that there is a relation between the rnal configuration of the toes and their cover- s—that when there are five toes complete in r bones, they are provided with perfect nails— en two toes represent the whole, as in the cleft t of the ruminant, there are appropriate horny erings—and that when the bones are joined to m the pastern bones and coffin bone, there is a of or crust, as in the horse, couagga, zebra, and .

In ruminants there is a cannon bone, but the foot split into two parts, and this must add to its ing or elasticity. I am inclined to think that re is still another intention in this form; it pre- nts the foot sinking in soft ground, and permits to be more easily withdrawn. We may observe w much more easily the cow withdraws her foot m the yielding margin of a river, than the horse. he round and concave form of the horse's foot is tended with a vacuum or suction as it is with- awn; while the split and conical shaped hoof ex- nds in sinking, and is easily extricated.

In the chamois and other species of the deer there an additional toe. A sort of lesser cannon bone, th its two pasterns, supports this toe, and is join- by ligament to the larger cannon bone, so that must have great elasticity. As a division of the xor tendon runs into it, it must increase the ring when the animal rises from its crouching sition. We see, in these sketches, that the lesser etacarpal bone, which, in the horse, entered into e joint of the "knee," as the splint-bone, is here brought down to increase the elasticity, or to ex- pand the foot.

The two lateral toes of the hog are short, and do not touch the ground, yet they must serve to sustain the animal when the foot sinks. In the rein-deer these bones are strong and deep, and the toe, by projecting backwards, extends the foot hori- zontally—thus giving the animal a broader base to stand on, and adapting it to the snows of Lap- land, on the principle of the snow-shoe. The sys- tematic naturalist will call these changes in the size, number, and place of the metacarpal bones "gradations;" I see in them only new proofs of the same system of bones being applicable to every circumstance, or condition of animals, and furnish- ing us with other instances of *adaptation*.

I have explained why, I think, that the bones of the elephant's leg stand so perpendicularly over each other; there is a peculiarity also in the bones of the foot. In the foot of the living animal we see only a round pliant mass, which, when he stands, resembles the base of a pillar, or the lower part of the trunk of a stately tree. But when we examine the bones of the foot, we find this broad base to consist of the carpus, metacarpus, and phalanges of the toes; and these bones have a very different use from what we have hitherto noticed. They are not connected with a moveable radius, and have no individual motion, as in the carnivorous animal —they merely serve to expand the foot, the base of the column, and to give it a certain elasticity.

I have placed the bones of the foot of the camel in contrast with those of the elephant. The camel's foot having no such disproportioned weight to bear as in the elephant, lightness of motion is secured by the oblique position of its bones, as well as by the direction of the bones of the shoulder, which we have formerly noticed. In the soft texture of the camel's foot there is much to admire; for although the bottom be flat, like the sole of a shoe, yet as we have said, there is between it and the bones and tendons a cushion so soft and elastic that the ani- mal treads with great lightness and security. The resemblance of the foot of the ostrich to that of the camel has not escaped naturalists.

(To be continued.)

For "The Friend."

When the disciples of our blessed Lord inquired of him if he would at that time restore the king- dom unto Israel, He in his inscrutable wisdom saw meet to reply, that it was not for them to know the times and seasons that the Father had put into his own power.

Though they were his beloved disciples, those that had continued with him in his temptations, and for whom he had appointed a kingdom, he directed them to wait for the promise of the Father, assuring them that they should receive power to perform his will. Would not this reply be appli- cable to many amongst us in the present day? "It is not for you to know the times and seasons that the Father hath put into his own power." May we individually endeavour to wait for the promise of the Father, assuredly believing, that as we wait all the Lord's appointed time, we shall be enabled to know and receive ability to perform the duty of each day, without too much anxiety concerning the future. The humble, contrite ones, who feel that of themselves they can do no good thing, are enabled to look up with confidence, and forward with hope, that He who regardeth the crying of the poor, and the sighing of the needy, will in his own time arise for our help. I would that the eye of our minds was more undividedly turned to the Shepherd of Israel, who sleepeth not by day, nor slumbereth by night. It is doubtless in his wisdom that waves of affliction are permitted to arise and toss their proud crests; but when his purpose is effected, He will be pleased to say, Peace, be still.

When we have in humility and fear endeavoured faithfully to perform what has appeared to us to be our religious duty, have we not had abundant cause to set up our Ebenezer, and say, hitherto hath the Lord helped us? May we then be en- couraged to cast our care upon him, *daily and hourly looking to him for direction*. If we are but happily favoured to feel our feet established on the sure foundation, it will be of far greater im- portance to us than to know what will become of our beloved Society. It must be by *individual faithfulness* to the still small voice in the secret of the soul, that this people will be brought back to primitive purity. The power of Divine grace is the same; it is still able to preserve all those who earnestly endeavour to follow its dictates. No easier way will ever be found, than that of enduring the cross, and despising the shame. Our Saviour emphatically declared that he that taketh not up his cross daily and followeth me, cannot be my dis- ciple; he that saveth his life, shall lose it; he that loseth his life, for my sake, the same shall keep it unto life eternal. The loftiness of man must be humbled, and the haughtiness of men laid low; we must resign our lives to him who died for us, that henceforth we might not live unto ourselves, *before* we can be instrumental in the Lord's hand, for the promotion of the cause of truth in the earth. All *our own* workings, all *our own* strivings, cannot promote our individual advancement or the ad- vancement of the cause of Truth. Christ will be head over all things to his church. May we choose the part that Mary did, even that of sitting at his feet, to hear his words. As this is our daily con- cern, I verily believe, that we shall be enabled to know our proper allotments in his church, and will be strengthened patiently to abide therein, whether it be to suffer or to rejoice with him, who knoweth all our needs. The path of tribulation is that which the righteous have ever trod; let us therefore not grow weary of suffering. Afflictions, if rightly en- dured, will work for us a far more exceeding and eternal weight of glory.

Ohio, 15th of Seventh month, 1856.

Ants in Africa.

A species commonly known as the "drivers" (*termes bellicosa*) are so denominated from the fact that they compel almost every other species of the animal creation to get out of their way, or submit to the alternative of being devoured. They are a black or dark brown species which, in size and general appearance, is not unlike the common ant of this country. It has a sharp, flat head, termi- nating in a pair of horizontal nippers, with which it can give a very severe pinch; and, if it gets hold of a soft part of the skin, always draws blood, but leaves little or no irritation after it is removed.

The "driver" is the enemy and assailant not only of every other insect, but of every thing which comes in its way. They traverse the country by day and night in trains of a quarter or half-mile long. They form a running stream, and persons about to step over the train, as it glides along under the grass, frequently start back under the impres- sion of its being a snake. When moving about in these long files, they are either about to change their residence, or are in search of food. They are always preceded by a few straggling guards, who keep them informed of any dangers or difficulties that may lie in their way. It is astonishing with what rapidity a note of alarm can be transmitted from one end of the line to the other. The soldiers, who always keep along the side of the regular

column, the moment they receive a note of alarm, set off with all possible despatch for the point of danger, while the main body is either brought to a dead halt, or turned backward; but as soon as the obstruction is removed, or is found not to be insuperable, the main army is set in motion again. They seem to have regular leaders, and there are runners passing backward and forward all the while, as if to keep up a constant communication between the front and the rear. When about to cross a well-trodden path, where they are likely to be disturbed, the soldiers weave themselves into a complete arch, extending across the whole width of the path, under which the females and labourers bearing the larvæ pass without the least exposure. The construction of the arch with their own bodies is one of the most singular and interesting things to be met with in the history of insects. One ant is raised entirely above the ground by having one pair of its feet interlocked with the fore-feet of another standing upright, and the other pair with another in the same posture on the opposite side of the arch. Any number of these are formed, and they are bound together by other ants stretching themselves lengthwise with the arch, and serving as transverse beams to hold the different parts together. The arch, when formed, holds together with the greatest tenacity, and looks like a beautiful net-work of beads. I have frequently put the end of my cane under the arch, and raised it four or five feet from the ground without letting a single ant fall. As soon as they are raised up, however, they begin to unravel themselves from either end of the wreath; but instead of dropping to the ground, they mount up to the end of the cane, and make for the hand which has assailed them. When disturbed in this way, the whole body of soldiers spread themselves over a space of twenty or thirty feet in diameter, over which neither man nor beast can pass without getting some of them upon him and receiving a few sharp nips. A horse can scarcely be forced through them, and a dog never does, except with a bound and a leap, and even then is sure to get one or more about his claws, which are very apt to get hold of his lip in his attempt to remove them from his toes.

They frequently visit dwelling-houses; and if at night, as is frequently the case, it is always to the no little discomfiture of the inmates. They enter by some small hole; and from the point where they emerge, they spread themselves over the floor, along the walls, and over the under surface of the roof, like a great scouring army. Every nook and corner and crevice in the house is explored, and no insect, however small, can elude their search. The human inhabitants are generally apprized of their approach by the fluttering of cockroaches, and the squeaking of mice which have fallen into their toils. The mouse is usually seized in the first instance by a single ant; but in his foolish attempt to get that one detached, instead of running off with it to a place of safety, he gets half a dozen or more on him. In his distress and agony, he falls down and cries out, and is soon overpowered by a multitude sufficient to destroy a much larger animal. In a very few minutes not a trace of the mouse is to be seen, except a little hair and a few of his larger bones; and in the morning the floor may be seen strewed with the wings of cockroaches that have been destroyed in the night. It is necessary for the human inhabitants to abandon the house during their occupancy of it, which, however, is not more than a few hours, and they are more than repaid for this temporary inconvenience by having the house completely rid of all other insects, which is no small matter in any tropical country. I have known persons to be entirely destroyed by them, who, from sickness or lameness, could not get out of their way, and had no one to remove them. It is said that criminals were once punished on this part of the coast by being laid across the tracks of these insects with fetters on. This would be a refinement of cruelty for which no parallel can be conceived. If this ever was the custom of the country, it has long since passed away.

These ants seldom retain possession of any one house more than a few hours; but sometimes it takes them several days to get through all the houses of the same village. There is scarcely any way by which their progress can be arrested; and, as a general thing, it is thought to be the best policy to let them take their regular course. They perform an important service; and the inconvenience which they occasion is temporary, and might well be endured for the advantages which are derived from it.

But in nothing is the ingenuity of these little insects more remarkably displayed than in the expedient to which they frequently resort to cross a little stream on the sand beach after a shower of rain. Sometimes their train is cut in two by one of these little streamlets. To plunge into it singly, they would soon be swept away by the rush of the current. They come to the edge of the water, raise their antennæ, and point them from one direction to another, as if they were taking a scientific view of all the dangers of the crossing. They wander up and down the stream with the greatest uneasiness, and finding no other way to cross, form themselves into a compact knot or raft, of a dozen or more, and launch themselves upon the stream. They have, by previous observation, made sure that they would strike a projecting point or bluff on the opposite shore, and not be carried by the current into the main river. The moment they touch the other side they use their claws like anchors, and hold on until the whole company disengage themselves, and march off in single file in the track of those that have preceded them. I have watched them for hours together, and have seen raft after raft of these little creatures go over safely, when, if they had attempted to get across singly, they would all have been swept into the river.—*J. L. Wilson's Western Africa.*

For "The Friend."

William Dewsbury.

(Continued from page 348.)

After his liberation from York Castle, he pursued his journey through parts of Yorkshire, Nottinghamshire and so to Derby. As he was engaged in preaching the gospel in this town, he was seized and carried before the general sessions then holding. When brought into court with his hat on, one of the judges asked "In whose presence dost thou now stand?" to which W. Dewsbury replied, "In the presence of the everlasting God." On this the jailor was directed to put him in prison for disturbing the court. Towards night the mayor had him called in again, and asked him what he came to do. He answered, "To declare the word of the Lord to the consciences of the inhabitants of Derby." Refusing to leave the place until he felt at liberty, they remanded him to prison; but from some cause, the man under whose charge he was put in the jail, was sent to turn him out, which he did by force, delivering him to another officer, who put him out of the town, charging him to depart and not return. He however did return, and when his service was accomplished, he travelled to Leicester, where he preached to a large number of people—then in the public worship house: when the speaker had done, he preached the word of eternal life to the assembly, who heard him with much attention. Before he had finished, he was carried before the mayor, and committed to prison; but next day the jail keeper was ordered to thrust him out of the town, strictly charging him to depart from thence. This had no more effect than at D[erby] for he returned to finish his testimony to the inhabitants. From this he journeyed into N[orthamptonshire], and tarried for a season at We[llingborough], finding many there whose minds were opened to receive the word of life with much readiness of heart. After an absence of three weeks he returned to this place, and hearing there was to be a lecture in the house, where a man was the preacher who had accused him of deceiving the people, he went and stood in silence until the priest had finished his discourse and dismissed the company. He took this opportunity to exhort the people, and then called on the preacher to make it manifest wherein he had deceived them, or confess his error. Without making any reply, he retreated and left W. Dewsbury, was haled out of the meeting-house into the yard, where he preached to the multitude until the high constable arrived, who threatened to bring a charge of blasphemy against him; but when it was found that nothing could be proved against him, he was liberated. On the following day the constable procured a warrant for the apprehension of "one commonly called a Quaker," and with this took him out of the house of a Friend, to the residence of a bitter persecutor who lived at Whi[ston], finding on him some papers addressed to O[liver] Cromwell, this man made out a mittimus and sent him to the common jail at Northampton.

Speaking of this commitment he says: "On the 10th day of the Eleventh month, I was carried to the Sessions. The justices were in great enmity against the truth, but the witnesses who had sworn against me as they said, for blasphemy, did not appear; they required bondsmen to be bound over for me, for they said I had written strange papers to the lord Protector. I answered, "there shall not any be bound for us; here are our bodies; do with them what you have power to do." He and two companions were returned to the prison. "For truth of God," he says, "was much spread about that day, and a mighty thirst was raised in the hearts of many towards the name of the Lord, praises forever be to him whoseways are past finding out." The firmness of those men in maintaining their principles and testimonies, often made a deep impression on beholders. They saw that their cause of the truth, and the salvation of souls, were promated above all worldly enjoyment, and that they were ready to sacrifice whatever was called for promoting this great cause. In this way convinced and converted men and women were constantly added to the Society. They did not compromise their principles to gain members or to support the Society.

On the 10th of the First month, 1655, he and were brought before Judges Hale and Wyndham when the following examination took place. *Judge Hale.*—Art thou Dewsbury? *W. D.*—Yea, I am so called. *Judge.*—Where dost thou live? *W.*—I have a wife and three children at Wakefield in Yorkshire. *Judge.*—What camest thou into this country to do, that thou didst not stay in thy own country with thy wife and children?

W. D.—I staid in that country with my wife and children, until the Father revealed his Son in me, and called me forth from my wife and children to declare his word of eternal life, which he had manifested to my soul in the great work of regeneration, in the new covenant of life in Christ Jesus. I am sent to preach the everlasting Gospel to the that dwell upon the earth. *Judge.*—I fear it is delusion, and thine own fancies and not the truth.

W. D.—Time will make it manifest. *Judg*

drawest people together and railest against
ers and magistracy.
D.—As thou standest in the presence of God,
heed of hearkening to false accusations. Min-
and magistracy, which are of God, I own;
hose who are called ministers of Christ, and
contrary to Scripture, I disown. *Judge.*—
who are they that walk contrary to the Scrip-
?
D.—They that abide not in the doctrine of
-t; but have the chief place in the assemblies;
t praying in the synagogues, love greetings in
narket-places, and are called of men, masters—
h practices Christ cried wo against; and they
walk in them, walk contrary to Scripture.
udge.—These are small things to speak of.
D.—There is nothing small which the Lord
mands. *Judge.*—Thou sayest well. (To the
t): What have you against these men. Produce
t you have against them, and I shall proceed
nst them according to law.
he papers which Dewsbury had written to the
tector being produced, W. D. gave some ac-
t of them—of his being taken by a warrant
ed for one that is called a Quaker, without
name—that they took from him those papers,
his money, which latter they returned. The Judge
ered the papers to be read, and when part was
l, directed them to give over, saying it is not
e published—but inquired of him, how durst
u write to him in such high language, as from
Spirit of the Lord? *W. D.*—They in whom
Spirit of the Lord is, write from the Spirit; and
that hath not the Spirit of Christ is none of his.
Judge.—But I fear it is not from the Spirit; for
ny pretend to the Spirit, and the divine light,
l revelations; but how shall we know they are
truth according to the Scriptures?
W. D.—The Scriptures cannot be known but
the pure divine light of Christ, which enlightens
ry one that comes into the world: of which pure
t Christ hath given to every one a measure, to
the spirits in them, whether they be of God or
. Every Spirit that confesses Christ is come in
flesh, is of God; but he that denies Christ is
ne in the flesh, is the spirit of anti-Christ. And
s light gave the Scriptures forth, which light leads
Christ, who reveals the Father to the soul which
es up to be guided by him. So the soul comes
know God by the revelation of Jesus Christ,
d they who walk in the Spirit are known by their
its in all their words and works. The prophet
nos had the Spirit of the Lord, and from the
irit declared the word of the Lord to the king of
rael, but the people could not bear his words.
Judge.—Thou speakest well, if thou dost as thou
yest; but this, it may be, will be expected, and
think it will be fair to give bail for your appear-
ce at the next assizes. *W. D.*—First make mani-
st what law we have transgressed, before bail be
quired.
In the evening they were called again, and their
ts directed to be taken off; but as they were
out to take off W. D.'s, the judge said, "let it be
," and bade them put on the hats of the others.
he judge then said to W. Dewsbury: "now I see
hat thou art, and thy vizard and form of fair
ords is seen, and thou art not the man thou pre-
endest to be." *W. D.*—Vizards and formality I
eny; but the power of God I own and witness, in
hich I stand and am subject to it, and to the or-
inance of man for conscience sake. *Judge.*—Now
ou art commanded; take off thy hat. *W. D.*—
Honour is not in pulling off the hat, but in obeying
he just commands of God, and my hat offends not
ny. They who are offended at it may take it off,
shall not resist them. But there is no scripture
that expresses any honour to be in putting off the
hat. *Judge.*—What! must we do nothing but what
is expressed in Scripture, for our apparel, what we
shall put on. *W. D.*—Yes, the Scripture saith, let
your adorning be with modest apparel. *Judge.*—
Art thou judge, that thou standest covered, and will
not uncover, as other prisoners do? *W. D.*—What
I do, God is my witness, I do it not in contempt of
any, but in obedience to the power of God, for con-
science' sake. *Judge.*—If you will not stand as
prisoners, I will not do anything concerning you;
but here I found you, and here I shall leave you.
W. D.—We have been above ten weeks in the low
jail, and no breach of any law found against us;
we stand subject to the power of God, whatever he
suffers thee to do with us.

Here the present examination ended. It shows not only the firmness, but the christian meekness with which Friends maintained their civil rights and their religious principles. Much depends upon the spirit and manner in which even a right cause is advocated, in order to carry conviction into the understandings of opponents, and to enlist the feelings and approbation of beholders. We are often struck with the unresisting suffering, with which they endured the gross contempt and abuse and cruelty poured upon them by unfeeling men. Would not the same glorious cause be better promoted in this day, than we fear it now is, if the same patient forbearing, yet uncompromising spirit, always actuated their professed successors in withstanding what they believe to be attempted inroads upon the ancient testimonies of truth held by those self-denying followers of Christ? Can we not believe it is possible for such to be brought to see their errors, and their dangers, if those who are professing to stand against the error, always acted under the clothing of a right spirit, which seeks to save that which has been deceived and got wrong?

(To be continued.)

Selected.

Ministry.

Samuel Bownas says, "I attended the Select Quarterly Meeting at Burlington, and was divinely opened with fresh matter setting forth the service of a spiritual ministry, which was free from all contrivance and forecast of the creature, in preparing itself either with former openings, or beautiful collections of texts or sayings from books or writings, all which gatherings would bring death, and could be no other in the best and most favourable construction, though well looked on by some, than the ministry of the letter, under pretence of the ministry of the Spirit, which is a deception of the highest nature."

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 365.)

ELIZABETH WHARTNABY.

In the years 1720, 1721, 1722, and 1723, no record remains to show that this dedicated Friend did more than attend the meetings within the limits of her own Yearly Meeting. In the Second month, 1724, she received a certificate of the unity of her Friends with her in a "weighty concern" she was under "to visit Friends in the love of God," on Long Island and there away." This service she performed to her own relief, and the satisfaction of Friends, returning her certificate in the following Seventh month.

She appears to have been permitted to rest quietly at home during the early part of the year 1725; but towards the close, she was liberated for service in Maryland, which she performed in company with Sarah Daws. In the First month, 1726, she gave Friends of the General Meeting of Ministers an account of her labours, and informed them of her prospect of attending the Yearly Meeting at Salem. In the same month, she obtained the unity of her Monthly Meeting in her visiting the meetings throughout Jersey and on Long Island.

A service of more magnitude pressed on her spirit, and in the Fourth month, 1727, she spread before her Monthly Meeting, a concern which she felt to pay a religious visit in Ireland, taking Barbadoes by the way. This weighty concern being freely united with by her friends, a certificate was prepared the following month, and having the approbation and certificate of the Yearly Meeting of Ministers in the Seventh Month, she sometime after sailed to Barbadoes. The Friends of her Monthly Meeting, after testifying in her certificate their unity with her ministry, and this prospect of labour, her orderly conversation and clearness of marriage engagement, conclude thus: "We sincerely desire her preservation and welfare by sea and land, and that she may, by the assistance of Divine grace, be enabled to perform her visit to the comfort of the faithful, and encouragement of the well inclined where it may be her lot to come." The certificate of the Yearly Meeting, after expressing full unity with her "ministry," "conversation," and "present undertaking," desires "the Lord may be with her, and support her by his Divine grace in all the exercises she may meet with in this her weighty undertaking."

She needed the sympathy of her Friends. After finishing her labours in Barbadoes, she took passage from thence for Belfast. Through the slow sailing powers of the vessel, or through an unusual amount of contrary winds, the voyage was a very long one. In addition to the length of the voyage, Elizabeth Whartnaby was very unwell, so that, on reaching Ireland, it seemed to the eye of reason doubtful if she could fulfil the prospect which had drawn her from her home. She arrived there some time in 1728, and through the merciful extension of strength vouchsafed, she, though in great weakness, was enabled to perform all her heavenly Father had laid upon her. When she was about returning homeward, she received some very affectionate and affecting testimonials of the love and unity of the brethren.

The Province Meeting, held at Lurgan on the 19th of Fifth month, 1729, says: "Our dear friend and sister, Elizabeth Whartnaby, after a tedious passage, landed at Belfast, and was brought by Friends to Lisburn. After some time of weakness and indisposition of body, she visited some meetings in this Province, and went from this place to the city of Dublin. She attended many meetings, and having returned to this Province, hath visited most of the meetings in these parts, although in much weakness of body, yet we may say, in great sweetness of spirit. Her visit hath been very acceptable, and she leaves us in true unity, humbly praying Almighty God to be with, and safely conduct her by the angel of his presence through this troublesome pilgrimage, and at last give her to inherit a crown of immortal glory."

The Friends at Dublin, after certifying that her labour and service had been acceptable and comfortable, add: "Her ministry being sound, attended with power and sweetness, to the edification of the churches." "Although she hath travelled in much weakness of body, yet, by the mercy and favour of God, she hath been preserved, cheerful and sweet in spirit." They add their fervent desires that through the gracious protection of Divine Providence she might have a comfortable voyage and safe return.

She reached Philadelphia, about the close of 1729, attending the Monthly Meeting in the Twelfth month. She was able to attend the Yearly Meeting of Ministers, in the Seventh month next year, and her account of her labours was acceptable and comfortable to the meeting. She appears to have never recovered her former health, and evidently was much confined at home, little trace of her being found after the Yearly Meeting this year. She kept a small shop in Market street, for a living, and the small legacy left her by Ralph Sandiford, may have added something to the outward comfort of her declining years.*

Her friends, after mentioning her labours in the gospel and service in America, and in Great Britain, Ireland, and the Island of Barbadoes, add: she "departed this life the 23d of the Second mo., 1734, in esteem and unity with Friends."

ELINOR DAVID.

Elinor David was the wife of Meredith David, of North Wales. She was a religiously concerned woman, and stood in the station of an elder, although for a short time before her decease, she had appeared in the ministry; her gospel labours, although in few words, were, her friends say, well received. They say: "She was concerned to evidence by her upright life and conversation, her regard for the promotion of the cause of Truth. She was a diligent attender of our meetings both of worship and discipline, and was of service therein. She had a religious concern on her mind for the education of her children in virtue and piety." "She departed this life well beloved and esteemed by us the —— day of Third month, 1734."

ROBERT FLETCHER.

Robert Fletcher, of the Falls Meeting, Bucks county, who deceased in the Third month, 1735, had been a very useful man in civil and religious society, filling the station of elder with acceptance. By his age and infirmities he appears to have been withdrawn from active life, some time before his heavenly Father saw meet to remove him from all the trials and vicissitudes of time.

MATTHEW CHAMPION.

Matthew Champion, of Burlington, who deceased Sixth mo. 12th, 1735, was an elder valued in his day, but of whose labours in civil or religious society we have little account.

MARTHA WOOD.

Martha Lloyd, daughter of John Lloyd, of Desart in Radnorshire, Wales, was born at that place about the year 1688. At what time she removed to America, we know not; but in the year 1717, we find her the wife of Thomas Wood, a valuable Friend and member of Abington Monthly and Particular Meeting. She was a woman of good parts, and having submitted to the cross of Christ, she became very useful in religious society. A gift of gospel ministry being dispensed to her, she endeavoured to exercise it in the fresh springing of life, and her labours met with the approbation of her Friends. She was first sent as a representative from the Meeting of Ministers at Abington, to the Quarterly Meeting of Ministers, in 1724.

From this time we have frequent trace of her, and of her labours, yet the only extensive religious service of which we find a record, is a visit to the meetings throughout New England, which she paid in 1729. Her diligence in attending to her appointments, was exemplary, and she seems to have been favoured with health until a week or two before her death, as appears by her presence at her Select Quarterly Meeting. Her decease took place on the 27th of the Sixth month, 1735.

ISAAC WILLIAMS.

Isaac Williams received a gift of gospel ministry, whilst a member of Gwynnedd Monthly Meeting, and was diligent in the performance of his religious duties. About the beginning of the year 1735, he removed to Middletown Meeting, Bucks county, taking with him a certificate of the full unity of Friends of Gwynnedd with his ministry. Middletown Friends say of him: "During his short residence amongst us, he approved himself a man of sobriety and orderly life and conversation, a diligent attender of meetings, and in the ministry lively and edifying." His decease took place about the close of the Seventh month, 1735.

(To be continued.)

Experiments with Cast Iron.—The interesting fact is developed by experiments of the U. S. Ordnance Department, that iron, by repeated fusion, up to a certain number of times, is thereby greatly improved in strength. Guns cast solidly, and those cast hollow, through which latter water was made to circulate after casting, showed an astonishing difference in their relative strength, the difference being in favour of the hollow-cast gun, which is attributed to the method of cooling, the solid gun, contracting from the outside, exerting a strain upon the arrangement of the particles of the metal in the same direction as the strain of the discharges. The experiments also showed that old castings are a great deal stronger than new. Eight-inch guns, proved thirty days after being cast solid, stood but 72 charges; thirty four days, 84 charges; one hundred days, 731 charges, and six years, 2,582 charges. This phenomenon is accounted for by supposing that the particles strained in the cooling readjust themselves in the course of time to their new position and become free or nearly so. These are important facts.

For "The Friend."

Christian Self-Denial.

The present and future happiness of individuals, as well as the welfare and comfort of society are greatly dependent upon the disinterested kindness of christian professors, by which they are led to "bear one another's burthens, and thus fulfil the law of Christ," who came into the world and took upon Him a body of flesh, in which he suffered and died, that we should not henceforth live unto ourselves, but unto Him who hath given himself a sacrifice for us, and both by example and precept taught us the salutary and necessary lesson of suffering for the brethren, as he hath suffered for us.

It is a sorrowful sight to behold in his professed disciples and followers, the disposition to seek their own in all their engagements, forgetting or disregarding the truth of the doctrine, that the members of Christ are one body, united in him as their only head; so that whether one member suffer all the members suffer with it, or whether one member rejoice, all the members rejoice therewith. In all our afflictions, He is afflicted, and he is partaker of all our rejoicings in Him, so that our interest as well as our duty, lies in the direction of the sacrifice of self for his sake, as well as for that of the brethren.

It is a wicked, though a very prevailing delusion, to believe that we are to consider ourselves before others, as a means of promoting our own happi while happiness is found, by christian experienc lie in the opposite direction; and the promi that he that watereth shall also be watered hi —that he that handeth even a cup of cold w to a disciple of the Lord, in the name of a disc shall receive a disciple's reward.

The world and its blessings were not mad serve the purposes of a favoured few, who m be able to grasp a superior share of earthly ric or who from undue parental indulgence, in the co of their home education, have been led to reg themselves as the first, if not the only objects wo of attention and favour, and, therefore, that t wants are at all times to be considered, how much others may be discomforted or inconvenie thereby.

It is a grievous mistake in parents to bring their children under the exercise of a false ten ness, whatever may be their relative circumstanc for selfishness of feeling and conduct are the alm inevitable and invariable result, by which wilfuln of disposition, and a disagreeable demeanour encouraged, to the discomfort of the child, wh every wish is indulged, and the annoyance of s ety wherever his or her lot may be cast. Child thus trained, under the influence of misplaced dulgence, are unfitted to bear the disappointme and trials of life with christian fortitude; and ev little cross to their wills and desires occasions fi fulness and murmurings, unpleasant and hurtful those around them.

It has appeared to me that no cross-bearin self-denying, and considerate parent, would guilty of thus unfitting a child to buffet with world, where crosses and disappointments are lot of all—of thus perverting the design of an wise Providence, whose will it is that we should taught in the school of suffering, patiently endure, cheerfully to submit, and quietly to until He may be pleased to deliver us from th trials and baptisms which are necessary to purification from all selfish desires, wayward positions, and wilful inclinations.

It is from no small measure of experience as w as observation and feeling in this matter, that I prompted thus to set forth the necessity of denial of *self*, which I deem the *greatest* enem of man's happiness inherent in him. It is indeed t root of all evil! and its influence over the mi should be guarded against with all the vigilance which we are made capable. It is an enemy christian love, joy and peace; and until it is root out of our hearts, we shall be hated and hatef the destroyers of our own, and others' peace; and u quiet and unhappy in every situation and relati of life. While this monster exists and is foster in our hearts, we shall find our hand to be again every man, and every man's hand against us. will make divisions in families, in the church, a in the world, for it is from our lusts that all co tention and strife, wars and fightings, do proceed. "If any man," said our blessed Redeemer, "w be my disciple, let him *deny himself*, take up t *daily cross* and follow me."

Seventh month 4th, 1856.

Christ was holy, humble, harmless, meek, merc ful, &c., when among men; to teach us what w should be, when he was gone; and yet he is among still, and in us, too, a living and perpetual preache of the same grace, by his Spirit in our conscience

Seek not to be rich, but happy; the one lies i bags, the other in content, which wealth can neve give.

* One of her advertisements in 1724, runs thus: "Elizabeth Whartnaby's right and genuine Spirit of Venice Treacle, truly and only prepared by her in Philadelphia, who was the original and first promoter of it in this city, is still sold by her at her shop in High street, near the market; as also the Spirit of Scurvy-grass."

Selected for "The Friend."

ighest and most profitable learning, is the
dge of ourselves.

not profound speculations, but a *holy life*,
oves a man righteous and good.

onflict is so great and severe, as his who
to subdue *himself*.

hat is *slow* to anger, is better than the
and he that *ruleth* his spirit, than he that
a city.

s truly good, who hath great charity; he is
reat, who *is* little in his own estimation, and
nothing the summit of worldly honour; he
wise, who counts all earthly things but as
hat he may win Christ; and he is truly
, who hath learned *to abandon his own*
d do the will of God.

liberal soul *shall* be made fat, and he that
h shall be watered also himself.

by *pride* cometh contention; but with the
vised *is* wisdom.

umility and the *fear* of the Lord *are* riches,
nour, and life.

breathing of a wise man's heart is, "Not
l, O Lord, but thine be done."

not ashamed to serve thy brethren in the
t offices, nor to appear poor in the sight of
r the love of Jesus Christ.

not think thou art better than others, lest, in
ht of God, who only knoweth what is in
hou be found worse.

hine enemy hunger, give him bread to eat;
he be thirsty, give him water to drink.

the ways of a man are right in his own eyes;
Lord weigheth the spirits.

re is a way that *seemeth* right to a man; but
l thereof are the ways of death.

security of the wicked begins in pride and
uption, and ends in self-delusion.

se evils which we cannot rectify, we ought to
with humble submission, till God shall be
l to produce a change.

leavour to be always *patient* of the faults of
; for thou hast many faults and imperfec-
f thy own that require a reciprocation of for-
ce.

ll men were perfect, we should meet with
g in the conduct of others to make us suffer
e sake of God.

doeth much, who loveth much; he doth
who doeth well; and he doeth much and well,
onstantly preferreth the good of the church
gratification of his own will.

s always a sign of poverty of mind, when
are ever aiming to appear great: for they
re really great, never seem to know it.

ny secretly seek themselves in everything
do, and perceive it not; but he that hath
harity, "seeketh not his own" in anything,
eketh *only* that "God may be glorified in
ings;" he "envieth not," for he desires *no
le gratification;* he ascribes not good to any
re, but refers it entirely to God, from whom,
m its fountain, all good flows: in whom, as
centre, all saints will finally rest.

s an odd sight, but very evident, that families
nations, of cross religions and humours, unite
st those of their own, when they find an inte-
o do it.

THE FRIEND.

EIGHTH MONTH 2, 1856.

om different sections of our widely extended
ry, there are complaints heard of long continued dry weather. In some places the vegetation is said to be almost destroyed, and the farmers have abandoned the hope of having anything like an average yield of corn or potatoes. Culinary vegetables have stopped growing, and are withered and toughened by the heat, while the fruits which are usually in perfection at this season, are scarce and devoid of their native lusciousness.

It is common to speak of the independence of the farmer; but we think there are few avocations in which the helplessness of man and his entire dependence on an almighty Benefactor for the success of his labours, are more immediately and convincingly brought home, than in agriculture; and as it is the great secondary source of the sustenance and wealth of all other classes, so these latter are soon brought to sympathize with the farmer in his success or failure. All the discoveries of science, all the improvements or adaptations of mechanics, and all the increased facilities and appliances of art, valuable as they are in multiplying the powers of man, and in enabling him to lighten the labour with which he obtains his food by the sweat of his brow, all are vain unless the early and the latter rain are sent to refresh and water the earth, so that it may yield her increase. It is a great mercy that the drought is not universal, and that in many sections the crops of wheat, hay, &c., are reported to have been abundant, and the grass, corn, &c., to be kept vigorous and growing by timely soaking rains. The facility of transportation is now so great, and information of the state of the markets is so quickly transmitted from one State to another, that the deficiency in one part is not long in bringing a supply from another more favoured, so that the demand and supply are pretty nearly equalized, preventing famine prices cutting off the poor from the means of subsistence. This favourable condition of things would probably be destroyed, were the schemes of some of our politicians to dissever the Government, to be consummated. There is great cause to fear lest the evil passions of the people in the north and the south may be so excited as to precipitate them into measures that may result in dismembering the Union, and setting the two opposing sections in deadly strife with each other, a catastrophe, which, however flippantly spoken of by many, could hardly fail to prove the source of unnumbered evils, from which we are now exempt, and so far from hastening the downfal of slavery, would more probably fasten it on those now suffering from it, beyond the possibility of human wisdom or power to remove or ameliorate it.

The Christian, believing in the government of an almighty Superintending Providence, and the accountability of men collectively as well as individually, sees that the iniquities of the people are bringing correction upon them, and that amid the undeserved mercies showered upon us, the rod is to be discerned, held forth in rebuke, and threatening more severe chastisement unless the people are willing to learn wisdom, and cease from the evil of their ways. The great object which we should keep in constant remembrance, is the obligation we are under to show gratitude and obedience to Him, who "turneth the wilderness into a standing water, and dry grounds into water springs; and there He maketh the hungry to dwell that they may prepare a city for habitation; and sow the fields, and plant vineyards, which may yield fruits of increase. He blesseth them also, so that they are multiplied greatly, and suffereth not their cattle to decrease. Again they are minished and brought low through oppression, affliction and sorrow." "Whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord."

SUMMARY OF EVENTS.

EUROPE.—Liverpool dates to Seventh mo. 16th. The news is mostly unimportant. American affairs were discussed by the English papers in a milder tone than heretofore. A serious riot had occurred among the militia at Nenaugh, Ireland, on the 16th, and two or three succeeding days, caused by alleged bad faith on the part of the Government towards them. They had been ordered to disband and give up their clothing and arms, which they refused to do, but instead broke open the magazine, and seized ammunition. The regular troops were called in to suppress the riot, and disarm the militia, which was effected without much loss of life. In Parliament, Lord John Russell's motion, in relation to Italian affairs, was negatived. The spinning mills of Joseph Ainsworth, at Bolton, had been destroyed by fire. They contained 8000 spindles.

RUSSIA.—An imperial ukase extends the amnesty accorded to the refugees of the western governments of Russia, to individuals who took part in the events of 1830 and 1831. No judicial proceedings can be instituted against them, and on taking an oath of fidelity to the sovereign, their rights will be restored to them, with the capacity of holding government employment after three years' good conduct. A good harvest was expected in Russia.

SPAIN.—The cholera has appeared at Seville. The disturbances which prevailed in some parts of the kingdom, have been suppressed. Espartero has tendered his resignation.

FRANCE.—The regency bill was unanimously voted by the Senate on the 9th. The grape disease is said to be very serious in a part of the south of France. The Viceroy of Egypt has given 30,000f. for the sufferers by the late inundations in France.

ITALY.—Affairs are said to be critical in Parma. Lord Normanby had gone there from Florence, and had several interviews with the Minister of Foreign Affairs, with the Austrian General, and with the Duchess herself.

Liverpool Markets.—The cotton market was unchanged, with a moderate demand and firm prices. New Orleans fair was quoted at 7*d*. Upland, middling, 6 3-16*d*. The weather had been stormy, and breadstuffs were a shade higher, with moderate sales.

London.—The bullion in the Bank of England had decreased £450,000. American stocks were firm, with an upward tendency. Consols, 95¼.

MEXICO.—The latest news from Mexico state that the opponents of Comonfort's government at Puebla had attempted a revolution, but their plans being discovered, were frustrated, and a number of the offenders were arrested. With this exception, the country was quiet. Gold in large quantities is reported to have been discovered in the Province of Guerero.

NICARAGUA.—Walker was inaugurated as President on the 12th ult. Ex-President Rivas remained in possession of Leon. Many of the natives consider the inauguration of Walker as an act of usurpation, and have declared against him. There was much sickness among Walker's troops, and frequent desertions. An invasion from the Northern Central American States was looked for at the close of the rainy season.

UNITED STATES.—*Congress.* — Both Houses have agreed to adjourn on the 18th proximo. It was not expected that the Senate and House would agree on any plan for the pacification of Kansas, at this session. The Senate has passed several bills for the improvement of rivers and harbours in the South and West, and some of the appropriation bills; also a bill for the protection of citizens of the United States who may discover deposits of guano. The bill provides that whenever any citizen of the United States shall discover new guano islands, &c., not occupied by persons of any other government, and occupy the same, they shall be considered as appertaining to the United States. Discoverers are to be allowed the exclusive right of selling and delivering guano, and shall be allowed to receive $8 per ton when delivered at the vessel, and $4 at the place of deposit. The guano is only to be sold to citizens of the United States; any breach of these privileges to cause a forfeiture of rights; the land and naval forces of the United States to protect such islands, and the laws of the United States to be extended over them. The President has recommended an appropriation of $250,000 for the purchase of a building in Philadelphia for a post-office, and $50,000 for fitting up the same. The Pennsylvania Bank building on Second street has been contracted for. In the House but little business has been done, the time being occupied with party speeches, into which Kansas and the slavery question largely enter. An amendment to the army appropriation bill made in the House, declares that the President shall not employ any of the military in enforcing the laws of the present territorial government of Kansas.

This amendment will of course be rejected by the Senate, but the House may refuse to pass the bill without it.

Kansas.—It is stated that Col. Lane had entered the territory at the head of 600 free State men, fully armed, and had returned for another regiment. On the 8th ult. Gen. Stringfellow and others issued a handbill calling on the Missourians to go over to Kansas promptly, so as to be prepared to vote at the November election, under the Senate bill, the passage of which was then anticipated.

California.—An arrival at New York on the 27th ult., brought the California mails to the 5th, and $1,650,000 in treasure. The State authorities had apparently determined to make no further resistance to the Vigilance Committee, which had proceeded to still bolder acts of usurpation. They had seized the arms of the State, collected for the use of the law and order party, and had arrested one of the Judges of the Supreme Court, for resisting a process issued by this secret oligarchy. It would seem that the supremacy of the law cannot be restored without the interference of the Federal Government. The crops were said to be abundant, and the new wheat received at San Francisco was of excellent quality. A shipment of 20,000 barrels of flour was about being made to Australia.

Oregon.—The force under Col. Buchanan, had a battle with the Indians at the Big Meadows, in which ten whites and forty Indians, including several chiefs, were killed. The grasshoppers had been very destructive in the Willamette Valley.

New York.—Mortality last week, 631. The increased mortality is attributed to the great heat of the weather. No epidemic prevails.

Philadelphia.—Mortality last week, 426. More than three-fourths of the deaths were of children, 95 of whom died from cholera infantum. The interments also include a portion of the victims of the railroad disaster.

The Railroad Disaster.—Up to the 28th ult., the ascertained loss of life by the collision on the North Pennsylvania Railroad, amounted to 67 persons. It was expected the maimed and wounded, who were then living, would nearly all recover. The Coroner's inquest held in Montgomery county, on a portion of the victims, attributes the collision to the gross carelessness of the conductor of the excursion train, in running his train contrary to the instructions. The inquest in Philadelphia came to a similar conclusion, but they also consider the management of the road deficient in proper precautions for the safety of passengers, when excursion trains are sent upon it.

The Northern Indiana.—More bodies have been recovered from the wreck, and it is now believed that at least forty persons perished by the burning of the boat.

Unusual Drought.—During the present summer, much less than the usual quantity of rain has fallen in the Middle States and a portion of the west and north. As a consequence it is expected the late crops will be seriously curtailed in all that region. Last week there were but twenty-two inches of water in the channel of the Ohio at Pittsburg. In many places, not only springs but considerable running streams have been dried up. Fires were recently raging on the mountains west of Cumberland, Md., and the forests were burning, on the south side of the New York Central Railroad, between Buffalo and Batavia, for the distance of twelve miles.

Maine Law in Iowa.—A bill was introduced in the Iowa Legislature, now in session, to repeal the law prohibiting the sale and manufacture of liquor in that State. It passed the Senate by a strict party vote. Democrats all for, and Fremont men against. It was defeated in the House by a party vote, the Republicans all voting against it.

Miscellaneous.—Russian Sympathy.—A subscription has been opened in St. Petersburg, on behalf of the sufferers by the late inundations in France.

Dredging the St. Lawrence.—The work of deepening the St. Lawrence between Quebec and Montreal, Canada, is making satisfactory progress. The principal field of operation is Lake St. Peter.

A Water Spout.—The brig Anna, Capt. Kimball, of Belfast, Maine, from Aspinwall for Pedro Banks, where she was bound for a cargo of guano, was struck by a water spout, and capsized on the 25th of Sixth mo. The captain's son and three seamen who were below at the time, were drowned.

Losses of France in the War.—The official statement of the losses of the French army, during the war with Russia, makes the whole number amount to 62,500; though it is suspected that this is very much below the true mark.

The Population of Cuba, is estimated at the present time at about 1,600,000. Of these 650,000 are white, 750,000 slave black, and about 200,000 free black.

Prohibition. The Legislature of New Brunswick has repealed the Prohibitory Liquor Law, by a vote of 38 to 2, and revived the license law.

The Suez Canal.—The European Commission of Engineers, assembled in Paris to discuss the details of the plan for cutting across the Isthmus of Suez, have adopted the plan of a direct canal from Suez to the Mediterranean at Pelusium, across the Bitter Lakes. The canal will be fed with sea water.

American Machines in England.—The Illustrated News, of London, announces that it has contracted for one of Hoe & Co.'s great printing machines. The London Times has also ordered one larger than any yet made; it is to have ten printing cylinders. Two other printing establishments in London have also given orders for these machines.

Coal and Wood for Locomotives.—The Illinois Central Railroad Company have been trying an experiment in running their engines. In running 109 miles, the following result was obtained: Wood, 5 cords at $5.75, $28.75; coal, 52 bushels, at 15 cents, $7.80—saving with coal, $20.95.

South Carolina Law.—M. M. Chaney, convicted of negro stealing, was hanged at Lancasterville, S. C., on the 11th ult., and on the same day, Moses Gossett was executed for the same offence at Unionville, S. C.

EVENING SCHOOLS FOR ADULT COLOURED PERSONS.

Wanted, A Principal and three Assistant Teachers for the Men's School, and a Principal and four Assistants for the Women's School.

Application may be made to either of the undersigned.

JOHN C. ALLEN, No. 179 S. Fifth street.
SAMUEL ALLEN, No. 134 S. Front street.
WILLIAM L. EDWARDS, No. 37 Arch street.

WANTED.

A Suitable Female Teacher to take the place of Principal in the Select School for Girls, in this city.

Application may be made to Sidney Coates, No. 330 Arch street, or Elizabeth Allen, No. 146 Pine street.

WANTED.

A Female Teacher is wanted for Friends' School at Crosswicks, N. J. Early application may be made to

JOEL H. MIDDLETON, Crosswicks, N. J.,
Or, SAMUEL ALLINSON, Jr., Yardville, N. J.

DIED, at Hopkinton, R. I., on the 24th of Fifth month last, THOMAS FOSTER, an elder of South Kingstown Monthly Meeting, in the 53d year of his age. The character of this beloved Friend was marked by genuine piety and circumspection, and by strict integrity in his transactions with his fellow men; being concerned above all to do the will of his Heavenly Father, so as to stand accepted in the Beloved. As a husband and father he was most affectionate and kind, endeavouring to discharge his duty, not only in these relations, but also to stand clear of the blood of all men. A striking feature in his character was a forgiving disposition. For many years he occasionally appeared in public testimony to the satisfaction of Friends. He was troubled with a severe cough from early life, at times occasioning much suffering and loss of sleep, which he endured with exemplary patience. For a year previous to his death he was aware that his constitution was giving way, and often spoke of it. In the Second month last, being exposed to very severe weather, in going to attend the Quarterly Meeting, he was attacked by lung fever, which terminated in consumption. He was apprehensive that he should not recover, and did not appear anxious as to the result; but subsequently said: "At the commencement of my illness, in viewing death so near, I feared I should not be ready, and felt distressed in my mind, but was finally enabled to resign myself entirely up into the hands of my Saviour. Here I lay for two months, feeling peaceful and quiet, but had not that certain evidence of being accepted which I desired. At the end of this time my Saviour assured me that my sins were all blotted out, and a mansion prepared for me in his blessed kingdom—and that He would be with me and preserve me unto the end." He related this to his wife, in much brokenness of spirit, saying: "My heart overflows with gratitude, my Saviour has done so much for me; more than I could ask or think for such a poor creature as I am. It is all of His mercy: it is wonderful that He should, so at once, blot out all my sins and receive me into his arms—filling my mind with love and praise. I have not words to express the joy and happiness which I feel; it is *beyond human conception!* I now know my sins have all gone beforehand to judgment." He lived more than five weeks after this, continuing to feel the same blessed assurance to the end. His family being called together, he address aged father-in-law, John Wilbur, saying: "I ha great sympathy with thee from the first, in the trials connected with the troubles in our Society, portion of which have fallen to thy lot. I believ hast been contending for the cause of Truth, and thou wilt not let in discouragement." To his wi children he said: "I want you to give me up freel not suffer any despondency to cover your minds, fo is no cause for discouragement if you are only fa I want you, dear children, to take up the cross the morning of your day, and be watchful and ob don't look too much upon the dark side of thin look steadily to Him who will support you and car through the deepest affliction, and enable you to in the light." He had much to impart that was i tive, but most of his work was praise—saying mor once—"my heart is filled with praise from morni evening and from eveniug till morning,"—sometim pearing vocally in praise and thanksgiving to the His cough was so troublesome much of the time, could get little rest except in a sitting posture; days and nights in succession he sat in his cha endured all with patience; not a murmur or co escaped him. He would often say that his suf were as nothing—that the Lord supported him in marvellous manner that all was made easy. you," said he, "to help me praise my Saviour goodness and mercy to the children of men. washed away all my sins, and when my meas suffering is filled up, he will receive me into his kingdom, where I shall forever sing the song of and the Lamb, with the ransomed and redeemed generations. The enemy is not suffered to tem I never had any conception of such happiness it cannot be conveyed by words; then what m fulness be?" He often requested to hear portion Psalms read, particularly where so much is said in the Lord, saying he never comprehended so well be feelings of the Psalmist. He recommended to his frequent inward retirement and reflection, adding, is plenty of time for it; I have had many good in in the field, wherein my intercessions have oft raised to the Father of mercies for you, my dear c that you might be preserved in the Truth." All respecting his outward affairs was takeu away; times he would say, "I am prepared to go and the time to come;" but generally finished by "the Lord's will is my will, and his time is th time." He exhorted Friends to faithfulness in testimonies, speaking particularly of the import attending all their meetings, both for worship cipline, encouraging to greater diligence there referring to our ancient Friends, how much they for these precious testimonies, and how little we dured in comparison with them; saying, no fear or dread of suffering kept them from their m although often taken from them and carried int some dungeons and prisons, where many ende lives. It was very instructive to witness the cal rance in the Saviour's promises, which constan vailed and sustained his spirit above all thin Not a doubt appeared to be permitted to distu At one time he said: "The enemy was around night, trying to look in; I applied to my Saviour fled away. He promised me when he appeared that the enemy should have no power over me i close to him, and he will fulfil his promises, for yea and amen forever." He then added: "T may truly be called an unwearied adversary; he follows me to this late period." To his wife "Thou art the nearest to me of anything in thi thou and the dear children never felt so near bef my love so extends to the whole human family, th as if I could enclose all in my arms; but thoug you so much, there is One I love more and whos to be with." He then said, "I think I shall be from saying much more; my work is done; wha I do now if it were not so?" The next day he quiet and still, apparently pretty comfortable. hi nance bearing the impress of heavenly serenity. wife's saying to him, "Thou looks very happy, plied, "I am." He requested those about him to saying, "I want to pass quietly away." He lay quiet and comfortable state until about 5 o'cloc when he asked to have his pillows changed, fro time he breathed shorter and shorter for about minutes, when, without a struggle, he passed a have no doubt, to the heavenly mansion which seen prepared for him.

ROBB, PILE & M'ELROY, PRINTERS,
Lodge street, opposite the Pennsylvania Ba

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ge to any part of Pennsylvania, for three if paid in advance, three and a quarter cents; part of the United States, for three months, if advance, six and a-half cents.

"Knowledge is Power."

(Continued from page 370.)

re is an old proverb, that "When two men n one horse, one man must ride behind." ll and Labour are, as we think, destined to n a journey together to the end of time. We hown how they proceed on this journey. We hown that, although Labour is the parent of alth, its struggles for the conversion of the upplies of nature into objects of utility are eeble in their effects till they are assisted by ulation. Before the joint interests of Labour apital were at all understood, they kept sepa- when they only began to be understood, as ill show, they were constantly pulling differ- ays, instead of giving "a long pull, a strong and a pull altogether;" and even now, when interests in many respects are still imperfectly stood, they occasionally quarrel about the tions upon which they will continue to travel mpany. In the very outset of the journey, ar, doubtless, took the lead. In the dim morn- society, Labour was up and stirring before al was awake. Labour did not then ride; he led slowly on foot through very dirty ways. al, at length, as slowly followed after, through me mire, but at an humble distance from his t. But when Capital grew into strength, he hat there were quicker and more agreeable s of travelling for both than Labour had t out. He procured that fleet and untiring Exchange; and when he proposed to Labour they should mount together, he claimed the , and kept it, for their mutual benefit, of taking irection of the horse. For this reason, as it ars to us, we are called upon to assign to one e companions, according to the practice of the Knights Templars, the privilege of sitting be- the other—holding the reins, indeed, but in all cts having a community of interests and an lity of duties, as well as rights, with his fel- traveller.

et us endeavour to advance another step, in the tration of these positions, by going back to the igal who had spent all his substance. Let us ey him at the moment when he had made the , and in many respects heroic, resolution to from the condition of a consumer into that of oducer. The story says, "The first thing that r his attention was a heap of coals shot out of a on the pavement before a house. He offered self to shovel or wheel them into the place re they were to be laid, and was employed."

Here, then, we see that the labour of this man was wholly and imperatively directed by accumulation. It was directed as absolutely by the accumulation of others as the labour of Dampier's Mosquito Indian was directed by his own accumulation. The Indian could not labour profitably—he could not obtain fish and goats for his food, instead of seal's flesh—till he had called into action the power which he possessed in his knife and his gun-barrel. The prodigal had no accumulation whatever of his own. He had not even the accumulation of peculiar skill in any mode of labour; for a continual process of waste enlarges neither the mental nor physical faculties, and generally leaves the wretched being who has to pass into the new condition of a producer as helpless as the weakest child. He had nothing but the lowest power, of labouring without peculiar knowledge or skill. He had, however, an intensity and consistency of purpose which raised this humble power into real strength. He was determined never to get backward, always to go on. He knew, too, his duties as well as his rights; and he saw that he must wholly accommodate his power to the greater power which was in action around him. When he passed into the condition of a producer, he saw that his powers and rights were wholly limited and directed by the principles necessary to advance production; and that his own share of what he assisted in producing must be measured by the laws which enabled him to produce at all. He found himself in a position where his labour was absolutely governed by the system of exchanges. No other system could operate around him, because he was in a civilized country. Had he been thrown upon a desert land without food and shelter, his labour must have been instantly and directly applied to procuring food and shelter. He was equally without food and shelter in a civilized country. But the system of exchanges being in action, he did not apply his labour directly to the production of food and lodging for himself. He added by his labour a new value to a heap of coals; he enabled another man more readily to acquire the means of warmth; and by this service, which he exchanged for "a few pence" and "a small gratuity of meat and drink," he indirectly obtained food and lodging. He conferred an additional value upon a heap of coals, and that additional value was represented by the "few pence" and "a small gratuity of meat and drink." Had the system of exchange been less advanced, that is, had society been less civilized, he would probably have exchanged his labour for some object of utility by another and a ruder mode. He would have received a portion of the coals as the price of the labour by which he gave an additional value to the whole heap. But mark the inconvenience of such a mode of exchange. His first want was food; his next, shelter. Had he earned the coals, he must have carried them about till he had found some other person ready to exchange food and lodging for coals. Such an occurrence might have happened, but it would have been a lucky accident. He could find all persons ready to exchange food and clothes for money, because money was ready again to exchange for other articles of utility which they might require, and which they would more readily obtain by the money than by the food and clothes which our labourer had received for them. During the course of the unprofitable labour of waiting till he had found an exchanger who wanted coals, he might have perished. What, then, gave him the means of profitable labour, and furnished him with an article which every one was ready to receive in exchange for articles of immediate necessity? Capital in two forms. The heap of coals was capital. The coals represented a very great and various accumulation of former labour that had been employed in giving them value. The coals were altogether valueless till labour had been employed to raise them from the pit, and to convey them to the door of the man who was about to consume them. But with what various helps had this labour worked! Mere manual labour could have done little or nothing with the coals in the pit. Machines had raised them from the pit. Machines had transported them from the pit to the door of the consumer. They would have remained buried in the earth but for large accumulations of knowledge, and large accumulations of pecuniary wealth to set that knowledge in action by exchanging with it. The heap of coals represented all this accumulation; and it more immediately represented the circulating capital of consumable articles of utility, which had been paid in the shape of wages at every stage of the labour exercised in raising the coals from the mine, and conveying them to the spot in which the prodigal found them laid. The coals had almost attained their highest value by a succession of labour, but one labour was still wanting to give them the highest value. They were at their lowest value when they remained unbroken in the coal-pit; they were at their highest value when they were deposited in the cellar of the consumer. For that last labour there was circulating capital ready to be exchanged. The man whose course of production we have been tracing imparted to them this last value, and for this labour he received a "few pence" and a "gratuity of meat and drink." These consumable commodities, and the money which might be exchanged for other consumable commodities, were circulating capital. They supplied his most pressing wants with incomparably more readiness and certainty than if he had been turned loose among the unappropriated productions of nature with unlimited freedom and absolute rights. In the state in which he was actually placed, his rights were limited by his duties; but this balance of rights and duties was the chief instrument in the satisfaction of his wants. Let us examine the principle a little more in detail.

An exchange was to be carried on between the owner of the coals and the man who was willing to shovel them into the owner's cellar. The labourer did not want any distinct portion of the coals, but he wanted some articles of more urgent necessity in exchange for the new value which he was ready to bestow upon the coals. The object of each exchanger was, that labour should be exchanged with capital. That object could not have been accomplished, or it would have been accomplished slowly, imperfectly, and therefore unprofitably, unless there had been interchangeable freedom and security for both exchangers—for the exchanger of capital and

the exchanger of labour. The first right of the labourer was, that his labour should be free; the first right of the capitalist was, that his capital should be free. The rights of each were built upon the security of property. Could this security have been violated, it might have happened, either that the labourer should have been compelled to shovel in the coals, or that the capitalist should have been compelled to employ the labourer to shovel them in. Had the lot of the unfortunate prodigal been cast in such a state of society as would have allowed this violation of the natural rights of the labourer and the capitalist, he would have found little accumulation to give a profitable direction to his labour. He would have found production suspended or languishing. There would probably have been no heap of coals wanting his labour to give them the last value; for the engines would have been idle that raised them from the pit, and the men would have been idle that directed the engines. The circulating capital that found wages for the men and fuel for the engines, would have been idle, because it could not have worked with security. Accumulation, therefore, would have been suspended; and all profitable labour would, in consequence, have been suspended. It was the unquestionable right of the labourer that his labour should be free; but it was balanced by the right of the capitalist that his accumulation should be secure. Could the labour have seized upon the capital, or the capital upon the labour, production would have been stopped altogether, or in part. The mutual freedom and security of labour and capital compel production to go forward; and labour and capital take their respective stations, and perform their respective duties, altogether with reference to the laws which govern production. These laws are founded upon the natural act of the system of exchange, carrying forward all its operations by the natural action of the great principle of demand and supply. When capital and labour know how to accommodate themselves to the direction of these natural laws, they are in a healthy state with respect to their individual rights, and the rights of industry generally. They are in that state in which each is working to the greatest profit in carrying forward the business of production.

The story of the prodigal goes on to say, "He then looked out for the next thing that might chance to offer; and went with indefatigable industry through a succession of servile employments in different places, of longer or shorter duration." Here we see the principle of Demand and Supply still in active operation. "He *looked out* for the next thing that might chance to offer." He was ready with his supply of labour immediately that he saw a demand for it. Doubtless the "indefatigable industry" with which he was ready with his supply created a demand, and thus he had in some degree a control over the demand. But in most cases the demand went before the supply, and he had thus to watch and wait upon the demand. In many instances demand and supply exercise a joint influence and control, each with regard to the other. Pliny, the Roman naturalist, relates that in the year 454 after the building of Rome (300 years before Christ) a number of barbers came over from Sicily to shave the Romans, who till that time had worn long beards. But the barbers came in consequence of being sent for by a man in authority. The demand here distinctly went before the supply; but the supply, doubtless, acted greatly upon the demand. During a time of wild financial speculation in Paris, created by what is called the Mississippi bubble, a hump-backed man went daily into the street where the stock-jobbers were accustomed to assemble, and earned money by allowing them to sign their contracts upon the natural desk with which he was encumbered. The hump-back was doubtless a shrewd fellow, and saw the difficulty under which the stock-jobbers laboured. He supplied what they appeared to want, and a demand was instantly created for his hump. He was well paid, says the story. That was because the supply was smaller than the demand. If other men with humps had been attracted by the demand, or if persons had come to the street with portable desks more convenient than the hump, the reward of his service would naturally have become less. He must have yielded to the inevitable law by which the amount of circulating capital, as compared with the number of labourers, prescribes the terms upon which capital and labour are united.

(To be continued.)

Epistle of George Fox.

Whilst I was kept in Lancaster jail, I was moved to give forth the following paper, "for staying the minds of any such as might be hurried or troubled about the change of government:"—

All Friends, let the dread and majesty of God fill you! And as concerning the changing of times and governments, let not that trouble any of you; for God hath a mighty work and hand therein. He will yet change again until that come up, which must reign; in vain shall powers and armies withstand the Lord, for his determined work shall come to pass. But it is just with the Lord that what is now come up should be so, and he will be served by it. Therefore, let none murmur, nor distrust God; for he will provoke many to zeal against unrighteousness, and for righteousness, through things which are suffered now to work for a season; yea, many whose zeal was even dead, shall revive again, shall see their backslidings, and bewail them bitterly. For God shall thunder from heaven, and break forth in a mighty noise, his enemies shall be astonished, the workers of iniquity confounded, and all that have not the garment of righteousness shall be amazed at the mighty and strange work of the Lord, which shall be certainly brought to pass. But my babes, look ye not out, but be still in the light of the Lamb; and he shall fight for you. The almighty Hand, which must break and divide your enemies, and take away peace from them, preserve and keep you whole, in unity and peace with itself, and one with another. Amen. 1660. G. F.

For "The Friend."

Daily Example.

It is peculiarly congenial with the spirit of universal love, to meet with evidences that true christians of different names, though they may not have been instructed so as to see alike in all points, have nevertheless similar desires for the extension of the Redeemer's kingdom, and to experience in themselves the renovating power of His grace. One says, "'except the Lord build the house, they labor in vain who build it.' What a privilege it is to be allowed to co-operate, in the least degree, in the great work of bringing this world to the love and service of our blessed Redeemer! As we advance in life, may we have a more single eye to the glory of God *in all we do, in all we desire*, and *in all we feel*. May we have deeper and more affecting views *of the value of the soul*, and of the unspeakable and incomprehensible value *of the price which has been paid for its ransom*. I often feel that my days are rapidly passing, and that I have but a few remaining. But these remaining days are precious days, if they should be spent for the cause of Christ. And what an unspeakable privilege is it to indulge a hope that when our work is done, through infinite
we may be admitted to dwell forever with the
In the early part of her religious life, twen
years before the above was penned, the writer
"I believe I have never before realized the so
ty of living, so much as I do this summer.
think that if possible, it is more solemn to liv
to die. What important consequences may d
on a *single word*, or on the *most trifling*
With how much care and deliberation shou
regulate *all our conduct*, and even *our every tho*
This requires the most vigorous exertion of
faculties; nay, more, we need constant instr
from heaven, and *the daily guidance of the*
Spirit." This was an excellent beginning, an
doubtless followed by good fruits. Great wi
ness abounds in the earth, and calls for unrem
labour in the disciples of Christ. They ough
to forego their confidence in Him. "I will giv
the heathen for thine inheritance, and the uttr
parts of the earth for thy possession." The
is going on, and while many are resisting his
and power, others are brought to bow to Him
great changes have been and are being wrou
christendom, and in the nations afar off.

Idol Worship in San Francisco.

[It would hardly have been credited a few
ago, that Idol worship would have been introd
and practised in this country, but from the ac
given below, which is taken from "The Sp
Missions," it appears to have been imported to
with the Chinese into California, and to be
lished there with other abominations which
have introduced. What with Paganism and
monism we think the missionaries may find en
work without going far from home.]

In one of the streets of this city is a plain
building, bearing on its front a Chinese inscri
and under it, (probably the translation,) the w
"See Yup Asylum, 1853." It is not more
twenty feet wide, and seems to be the only ent
to a wide passage, which leads into the mo
tensive buildings, in the centre of the square
is the hospital and club-house of one of the
great companies which import emigrants fro
"Flowery Land," and where, I believe, they
a place of meeting and association while in the

A notice was lately given, that a great rel
festival, lasting for ten days, was to be held i
building. The upper part had been fitted u
an idol temple, and this was its dedication,
idol took possession of his place of worship.
of course, excited great curiosity, as previo
was not known that the Chinese had any pl
worship in this city. Their only religious cere
seemed to be one in the spring, in commemor
of the dead. Then, clothed in their richest dr
they walk in procession out to the cemetery.
companying them is a wagon, with their musi
"making day hideous," with their horrible so
and another filled with provisions, among wh
goat, roasted whole, with gilded horns, occup
prominent situation. After some services a
graves, the procession returns, and the prov
are eaten at their houses. When, therefore, t
for the inauguration were issued, signed b
"Committee of Arrangements," G. Atha
Ahing, there was a general desire to witnes
display of Idol Worship in a christian land.

There was a great rush the first day. It
it was so crowded in the temple that there w
room for the processions and kneelings of the
nese priests; and therefore notice was given
hereafter the building would be shown, b
strangers must retire from the place of worship
the services began. Passing the entrance, we

passage leading through the building, to an
f which I had no idea. It had been built
the centre of the square, in a way of which
rior gave no indications. A part of it was
d with kitchens, store-rooms, and all the
conveniences for an hospital. Opening the
a room at the extreme end of the building,
a dozen Chinamen seated around, and were
with a cloud of smoke, which at once issued
One of the inmates immediately started up
ent our entrance, but we had time to see
was the opium room, devoted to the use of
stroying drug. Some were seated around
, while, on a raised lounge two were lying
pes in their hands, apparently too far gone
faction to rouse themselves.
he same floor is the large reception room.
geously decorated with carvings and inscrip-
hile at one end are brown vases of grotesque
in which incense was burning. On both
the room, against the wall, were seats covered
rimson satin, richly embroidered with gold
while next to each was a carved ebony table.
se tea was served to such as had any per-
cquaintances among the Chinese present
brought in very diminutive cups, and
sugar or milk. The Chinamen (for no
were present) were all in their holiday suits,
de every effort to be polite and attentive to
sitors.
he story above we were shown the temple
he worship is held. It is a room about forty
g, at one end of which the idol—a superbly
painted and gilded wooden figure, life-size
seated on an elevated throne, surrounded
ll the decorations which Chinese ingenuity
devise. Before him was a high altar, cov-
ith offerings, in the shape of provisions. On
e red wax candles, covered with emblems,
urning, and incense was fuming up from the
urns. Through the centre of the room was
table, covered, like the altar, with every con-
le delicacy in the Asiatic style: dried and
ruits of all kinds, cakes, wines and tea. The
ere cooked whole, their heads gilded, and
ns and tails painted gaudy colours. The birds
standing up in the attitudes of life. The
of the table was filled with a hog, some four
ng, roasted whole. The entire feast, indeed,
a beautiful appearance, and showed that a
e dinner-table, from the ingenuity of the
, must be a very picturesque affair.
temple was hung round with gorgeously
d and gilded wood; inscriptions in every
y of colour; flags and picturesque transpa-
naps. It was, indeed, superbly furnished:
s the decorations were entirely Oriental, they
nlike any thing we had seen before. They
d to have collected about their wooden god
paraphernalia of a prince. The articles on
ltar and table, we were told, were presents
wealthy Chinamen in this city.
ere were nine Chinese who seemed to act as
, and were distinguished by their elegant
s. Their robes of the richest blue silk, flowed
floor, while their caps were surmounted by
lls. Two of these seemed to have the supe-
y of rank. He who acted as high-priest
d himself at the end of the altar, two others
d themselves before it, while the remaining
ok their stand in the lower part of the hall,
the huge candles and incense vases burning
end of the long central table.
en commenced the service. The high-priest
d a few words in a kind of discordant, nasal,
tive way, to which the others responded;
the band in the next room, opening into the
temple, gave a flourish of their horrible music. Then, at every sentence, the second priest at the end of the hall prostrated himself till his forehead touched the floor. Then the whole six would bow their heads equally low. Then they would march in procession up and down the hall and round the table, chanting in a monotonous tone. At one time they knelt before the table, and various gifts were handed to the priest, which he elevated as if offering them, and then bowing to the floor, placed them on the table. It seemed a kind of consecration of them to the idol. Then the provisions on the altar, at the god's feet, were subjected to the same process, together with cups of rice, and tea, and wine. Then sandal-wood was thus offered, which was afterwards burned in the incense vase.

The large window at the lower end of the hall was open to the floor; and, at signals given during different parts of the service, a small cannon was discharged in the yard below, followed by a most deafening noise of fire-crackers. These last occupy an important place in all Chinese ceremonies; and, during their festivals, the part of the city where they most live, is resounding all day and night with the noise. Towards the close of the service they all knelt, and one of their number read aloud the contents of several sheets of red tissue paper, before the idol. These were prayers, which were immediately afterwards burned in a furnace outside the door of the room, this being the Chinese method of offering them. The whole service lasted almost an hour, and was thus made up of genuflections, bowings, prostrations, processions, and chants, to us, of course, utterly unintelligible. It was apparently confined to the priests; for the Chinese who were crowded around, filling the hall, seemed to look on just as the spectators did, and evinced no more interest in the proceedings. The whole affair concluded with repeated prostrations by all the nine priests, and we went home with splitting headaches from the heavy oppressive atmosphere of the temple, the air of which was loaded with incense.

There was one fact with which I was forcibly struck. It was the great resemblance in outward appearance to many services of the Romish Church, which I have seen. Take some grand service in St. Peter's, at Rome, and substitute the pope on his throne for the idol on his high seat, and except the prostrations were not *quite* so low as to bring the forehead to the floor, there were apparently the same bowings, and kneelings, and processions, and chantings. I believe that a Chinese, looking at a Romish service in the presence of the pope, would be struck with its resemblance to his own.

Yet, who would imagine that such a scene could be witnessed in this city! The worship of a god of wood in this nominally christian land, where, within a mile, twenty congregations who "profess and call themselves Christians," are accustomed to assemble for the worship of the One True God!—*Bishop Kipp.*

We Die Daily!—The bodies of animals are continually undergoing a series of invisible changes of substance, of which they are entirely unconscious We look at our hand to-day, as we write, and we fancy it is the same in substance as it was yesterday, or last year—as it was ten years ago. The form of each finger, of each nail, is the same. Scars made in our infancy are still there. Nothing is altered or obliterated; and yet it is not the same hand. It has been renewed over and over again since the days of our youth. The skin, and flesh, and bone, have been frequently removed and replaced. And so it is, more or less with our whole body. The arms and limbs that sustained us in our schoolboy struggles are long since consigned to the dust; have perhaps lived over again more than once in plant, or flower, or animal. In from three to five years the entire body is taken out and built in again with new materials. A continued activity prevails among the living agencies to which this hidden work is committed. Every day a small part is carried away; just as if a single brick were every day taken out of an old wall, or a single wheel out of a watch, and its place supplied by another. The body, therefore, requires constant supplies, at every period of its life, of those things of which its several parts are built up.

From the Journal of George Fox.

True religion is the true rule, and right way of serving God; a pure stream of righteousness flowing from the image of God, the life and power of God, planted in the heart and mind by the law of life, which bringeth the soul, mind, spirit and body to be conformable to God, the Father of spirits, and to Christ; so that they come to have fellowship with the Father and the Son, and with all His holy angels and saints. This religion is from above, pure and undefiled before God, leads to visit the fatherless, widows and strangers, and keeps from the spots of the world. This religion is above all the defiled, spotted religions in the world, that keep not their professors from defilements, but leave them impure, below, and spotted; whose fatherless, and widows, and strangers, beg up and down the streets.

1660. G. F.

The Philosophy of Sneezing.—A sneeze always indicates that there is something wrong. It does not occur in health unless some foreign agent irritates the membranes of the nasal passages, upon which the nervous filaments are distributed. In case of cold, or what is termed influenza, these are unduly excitable, and hence the repeated sneezing which then occurs. The nose receives three sets of nerves; the nerves of smell, those of feeling, and those of motion. The former communicate to the brain the odorous properties of substances with which they come into contact, in a diffused or concentrated state; the second communicate the impression of touch; the third move the muscles of the nose—but the power of these muscles is very limited. When a sneeze occurs, all these faculties are excited in a high degree. A grain of snuff excites the olfactory nerves, which despatch to the brain the intelligence that "snuff has attacked the nostril!" The brain instantly sends a mandate through the motor nerves to the muscles, saying "cast it out!" and the result is unmistakable. So offensive is the enemy besieging the nostril held to be, the nose is not left to its own defence. It were too feeble to accomplish this. An allied army of muscles join in the rescue; nearly one-half of the body arouses against the intruder; from the muscles of the lip to those of the abdomen, all unite in the effort for the expulsion of the grain of snuff. Let us consider what occurs in this instantaneous operation.

The lungs become fully inflated, the abdominal organs are pressed downwards, and the veil of the palate drops down to form a barrier to the escape of air through the mouth, and now all the muscles which have relaxed for the purpose, contract simultaneously, and force the compressed air from the lungs in a torrent out through the nasal passages, with the benevolent determination to sweep away the particle of snuff, which has been causing irritation thereon. Such, then, is the complicated action of a sneeze; and if the first effort does not succeed, then follows a second, third, and a fourth; and not until victory is achieved, do the army of defenders dissolve their compact, and settle down into the enjoyment of peace and quietude.

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 374.)

SARAH KNOWLES.

Sarah Lee, who was born in Great Britain, in 1684, came to Pennsylvania, early in 1713, and settled in Philadelphia. She was an acknowledged minister of the gospel, and soon became a very useful member of the meeting to which she was joined. She was married, on the 10th of First month, 1715, to Francis Knowles, an honest consistent Friend, who was a bookbinder by profession, and kept a shop to increase his income.

Although very diligent in attending meetings at and near home, we cannot find that she ever travelled abroad with a minute or certificate. Her labours with delinquent members were great, and she was frequently employed in visiting families, for which she had a peculiar gift. A testimony concerning her says, she "was of an innocent, exemplary life and conversation, and favoured with a gift in the ministry, which was lively and well accepted." "She was very serviceable in visiting the families of Friends, being well esteemed, and in good unity amongst us."

In the very midst of a career of great usefulness, and in apparent health, she was suddenly removed from works to rewards; being taken with a fit of apoplexy in an afternoon meeting, at the Bank Meeting-house, on the 8th of the Twelfth month, 1735. She was in the 53d year of her age.

SARAH LAY.

The memorial of this Friend, who deceased about Twelfth month, 1735, has recently appeared in "The Friend."

JANE GARRETT.

Jane Garrett was the wife of Samuel Garrett, of Darby. She was, a short memorial of her informs us, "a woman well beloved and esteemed; had a lively gift in the ministry, and thereby was often instrumental to the edifying of the church. She was religiously careful to bring up her children, in the way of Truth. She died the 27th of the Sixth month, 1736."

WILLIAM WALTON.

William Walton was born in Byberry, Gloucestershire, England, in the year 1661 or 1662. He removed to Pennsylvania, in company with three brothers, about 1682, and settled in the part of Philadelphia county, named after their native place, Byberry. Although the brothers were all in limited circumstances when they came to the province, yet by industry, frugality and good management, they became prosperous men, and apparently thriving also in spiritual things. William was the youngest of the brothers, and married, in 1689, Sarah Howell. He was soon called to the work of the ministry, and was for nearly half a century a faithful labourer therein. One of the first great trials he was called on to endure, appears to have arisen from the defection of George Keith, who, by his plausible pretences, had involved Nathaniel Walton in his controversy with Friends, and finally led him entirely away from that Truth, of which he had been convinced. Nathaniel was as an elder brother dear to William Walton, who felt himself under special obligations to him, for he had paid for his passage to this country, and had acted as a father towards him. But he did not flinch from the performance of his religious duty, and with his brothers Thomas and Daniel signed the testimony against Keith. This act separated them from fellowship with their brother, who continued, at least for many years, embittered against them.

In the year 1713, Nathaniel, remembering that he had paid five pound sterling for his brother William's passage to America, manifested the bitter feeling which rankled in his bosom, by writing him a letter, demanding the repayment of that sum with compound interest which for thirty years and upwards, he says, had almost come to two hundred pounds, old currency. He says, he had worked hard for the money in England at a great a day, and adds, he had made a man of William to that day, and that he most certainly expected him to pay him some way or other to his content. Not because he could not do without it, for he blessed God he had plenty of everything, but because it was his due, and William was able to pay it.

We know not how the affair terminated, but William was a prosperous man every way, and was in high esteem, particularly in religious society. He had known what it was to pass through public opposition in his ministry, which probably all arose from his faithfulness against Keith, but he lived it down. His travels in the ministry were not extensive, with the exception of a general visit throughout Virginia, Maryland and Carolina, performed in 1721 in company with Richard Busby. He visited at times the Yearly Meetings for worship held at different parts of his own Yearly Meeting, and was diligent in the attendance of his own and neighbouring meetings. He also was at times engaged in visiting in gospel love the families of Friends, and continued in unity with the faithful, esteemed and honoured as a father in the Truth to the end of his days. His death took place on the 8th day of the Twelfth month, 1736, he being about 75 years old.

RICHARD TOWNSEND.

Richard Townsend was born in Old England, about the year 1644. His parents appear to have resided in or near Cirencester, in Gloucestershire, and to have been convinced of the Truth as professed by Friends when this their son was quite a child. Richard Townsend, Senior, was imprisoned for his conscientious scruples, in 1660, 1662, and 1675, in the gaol at Cirencester. Richard, the son, settled in Martin's-le-grand, in London, where, in 1680 and in 1681, his goods were distrained for the maintenance of the priest, and in the latter year, for his refusing to bear arms.

By this time he had become a Quaker by convincement as well as education, and had married amongst them. Of his removal to Pennsylvania, we shall use his own words.

"Whereas, king Charles the Second, in the year 1681, was pleased to grant this province to William Penn and his heirs forever; which act seemed to be an act of Providence to many religious good people; and the proprietor, William Penn, being one of the people called Quakers, and in good esteem among them and others, many were inclined to embark along with him for the settlement of this place.

"To that end, in the year 1682, several ships being provided, I found a concern in my mind to embark with them, with my wife and child; and about the latter end of the Sixth month, having settled my affairs in London, where I dwelt, I went on board the ship 'Welcome,' Robert Greenaway, commander, in company with my worthy friend, William Penn, whose good conversation was very advantageous to all the company.

"At our arrival we found it a wilderness; the chief inhabitants were Indians and some Swedes, who received us in a friendly manner; and though there was a great number of us, the good ha Providence was seen in a particular mann that provisions were found for us by the S and Indians, at very reasonable rates, as w brought from divers other parts, that were i ited before.

"Our first concern was to keep up and ma our religious worship; and, in order thereunt had several meetings in the houses of the in ants, and one boarded meeting-house was c where the city was to be, near Delaware; an we had nothing but love and good will i hearts one to another, we had very comfo meetings from time to time; and after our ma was over, we assisted each other in building houses for our shelter.

"After some time I set up a mill on Ch Creek, which I brought, ready framed, from don, which served for grinding of corn and s of boards, and was of great use to us. Besid with Joshua Tettery, made a net, and caught quantities of fish, which supplied ourselves many others; so that, notwithstanding it thought near three thousand persons came first year, we were so providentially provide that we could buy a deer for about two shil and a large turkey for about one shilling, an dian corn for about two shillings and sixpenc bushel.

"As our worthy proprietor treated the In with extraordinary humanity, they became civil and loving to us, and brought in abun of venison. As, in other countries, the In were exasperated by hard treatment, which been the foundation of much bloodshed, so th trary treatment here, hath produced their lov affection."

(To be continued.)

The Non-Slaveholding Population of the S —Much misapprehension exists among us in r to the character of the population of the Sou States. We are too much accustomed to spe of the slaveholders as the "South." In th lowing table, compiled from the statistics of th census, the precise state of things will be seen the first column of this table will be found whole number of slaveholders in each of the S ern States, and in the last column is give aggregate white population of each State :—

States.	Slaveholders in each.	White Popu
Alabama,	29,295	426,514
Arkansas,	5,999	162,185
Dist. of Columbia,	1,477	37,941
Delaware,	809	71,169
Florida,	3,520	47,203
Georgia,	38,456	521,572
Kentucky,	38,385	761,413
Louisiana,	20,670	255,491
Maryland,	16,040	417,913
Mississippi,	23,116	295,718
Missouri,	19,185	592,004
North Carolina,	28,303	553,028
South Carolina,	25,596	274,563
Tennessee,	33,864	756,836
Texas,	7,747	154,634
Virginia,	55,063	894,800
Total,	347,525	6,222,418

A Name—The Woods, of Lancashire, En are a distinguished family for character, w and talent; the eldest son, John Wood, has returned member of Parliament for Preston ral times, and proved himself a steady suppor civil and religious liberty. A laughable ci stance once took place upon a trial in Lanca

the head of the family, —— Wood, senior, examined as a witness. Upon giving his name, Bill Wood, the judge, addressing the reverend gent, said, "Pray, —— Wood, how do you spell your name?" The old gentleman replied—

O double T
I double U
E double L
Double U
Double O D

which the astonished lawgiver laid down his pen, saying it was the most extraordinary name he had ever met with in his life, and after two or three attempts, declared he was unable to record it. The court was convulsed with laughter.—*Lady Paper.*

Selected.

"HID WITH CHRIST."

"For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. iii., 3, 4.

Our Life! 'tis not in living here,
'Mid griefs that chill, or joys that cheer;
'Tis not a tale of smile or tear—
Our life is hid with Christ!

Like nestling babe upon the breast
Of mother lulling it to rest,
Like bird that sleeps within its nest,
Our life is hid with Christ!

In God's deep bosom, where he bears,
For them who cast on him their cares,
Each weary load that weighs and wears,—
Our life is hid with Christ!

Earth sings her joys, and sighs her woës;
Men smile at these, and weep at those,—
But high o'er all, in sweet repose,
Our life is hid with Christ!

Here is our peaceful joy complete;
Here will we rest, where rest is sweet;
No lamb in Shepherd's Fold shall bleat;
Our life is hid with Christ!

No sunlight can our way illume;
No earth-born shadow cast a gloom;
We live not earthward of the tomb,—
Our life is hid with Christ!

Let buds have bloom or wintry blight;
Come smiling day or frowning night;
Alike the darkness and the light,—
Our life is hid with Christ!

The sun shall set to rise more fair!
Night here is dawn of glory there!
Life dies, to live again—its heir!
Our life is hid with Christ!

Till death's fair shadows g'er us steal,
Till loud the waking trump shall peal,
Till heaven its glory shall reveal,—
Our life is hid with Christ!

Soon shall the blessed day draw near,
And Christ, who is our life, appear!
Rejoice, then, while we tarry here:—
Our life is hid with Christ!

Theodore Tilton.

For "The Friend."

Divine Immediate Revelation.

Among the many favours bestowed upon us by the good and bountiful Giver, there is none that calls forth feelings of greater gratitude than that of having the measure and manifestation of the grace of God richsafed unto us, whereunto, if we give earnest heed, we shall be enabled to know the divine will concerning us; for "the things that are to be known of God are manifest within." We should esteem it a favour that we live in the days of the covenant spoken of by the Most High through His inspired prophet. "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake, although I was an husband unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people; and they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord, for they shall all know me, from the least of them even unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." The law under which the Church ought to live is an inward law written upon the heart, not an outward law similar to that under which the children of Israel dwelt and which our blessed Lord did fulfil and make an end of, for he himself says, "the law and the prophets were until John: since that time, the kingdom of God is preached, and every man presseth into it." Yet he came not to destroy the law nor the prophets, as he plainly declared, he came not to destroy but to fulfil. And having fulfilled the law, he set up a more glorious dispensation, under which dispensation we live. We have the more sure word of prophecy spoken of by Peter in his second general epistle, in this wise; "we have also a more sure word of prophecy; whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."

This more sure word of prophecy remains to be the same that it ever was; it is nothing less than the light of Christ which enlighteneth every man that cometh into the world, if they yield obedience to its manifestations; yet some of modern times have endeavoured to pervert this fundamental doctrine of the society of Friends. But the foundation of God stands sure, and ever will stand sure, having this seal, the Lord knoweth them that are his. Rightly exercised members of our religious Society have ever been concerned to wait upon Christ for counsel and direction, believing that he is able and willing to guide those who submit to his guidance, not only in their daily walk but also in managing the weighty affairs of the church. It accords with our high and holy profession to endeavour to decide matters of vital importance to the welfare of the Society agreeably to the will of the great Head of the Church, immediately revealed, and not by discussion and debate. It is written, "my house shall be called a house of prayer," and were all rightly exercised, our meetings for discipline, as well as those for worship, would be places of prayer; for where such is the happy condition, there is a striving to get to the place of true waiting (which of a truth is in the silence of all flesh) that the will of the great Head of the Church may be known by the inshining of his divine light, which is the more sure word of prophecy, unto which we do well if we take heed. It is sorrowful indeed that any under our name should suffer mere human reason or human policy to sway them in conducting the weighty affairs of the church, which is the Lord's work. "He that hath an ear to hear, let him hear what the spirit saith unto the churches."

It is sorrowfully evident to every rightly discerning spirit, that many under our name are gradually forsaking the heavenly unction, the divine anointing, by which our forefathers in the truth were led. Some may profess to see beyond our worthy predecessors, who suffered so deeply for those testimonies which many seem almost ready to let fall to the ground. Have any seen beyond the light of Christ, by which George Fox and our early Friends were led? If we walked faithfully in that light which is given to enlighten every man that is born into the world, it would lead out of all transgression into perfect holiness. This is known to be the doctrine of Christ and his apostles, which was revived by George Fox and our early Friends after a dark night of apostasy. Have any found a way more holy than this to walk in? Is there any other way to the kingdom of heaven but the way of the cross? Man may endeavour by his wisdom and learning to change the way, to make it easier for flesh and blood, but it remains to be a straight and narrow way; it has never been widened, it is the same that it ever was, though all men may forsake it. "I am the way, and the truth, and the life; no man cometh unto the Father but by me;" this declaration of our Lord and Saviour Jesus Christ applies with the same force at this day as it did when it was delivered; and He further declared, if any man would come after him, let him take up his cross and follow him. These are the only terms of discipleship; the conditions remain unchanged and unchangeable. With the Lord our God there is neither variableness nor shadow of turning, yet through the subtilities of our arch-enemy, some who have been led away from Christ and his inteaching word, into the ways and customs of the world, may try to persuade themselves and others that they have not deviated from the right path, but that the world is becoming more conformed to us, or that we ought in some degree to conform to the practices of other men, in order to draw them towards us: but did not Christ tell his disciples that he had chosen them out of the world, therefore the world hated them? And he declared his kingdom was not of this world. And that eminent apostle, Paul, in his epistle to the Galatians, writes on this wise: "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Let the world come to us, but we are called upon to keep ourselves unspotted therefrom. What was anti-Christ in George Fox's days is anti-Christ still. It was said of Israel of old, that they should dwell alone, that they should not mix themselves with the nations, and it was complained of Ephraim that he had mixed himself with the people; strangers had devoured his strength, and he knew it not. If the hedges that have been placed around our Society in the wisdom and ordering of Truth, are one by one to be broken down, the badge of the Quaker to be thrown off, and our members suffered to join themselves to strangers, without being considered as transgressors, where will we land? We will soon cease to be known as a separate people; our light will become darkness. But God forbid, that such a state of things should be brought about. There are those yet scattered up and down in the earth, whom the Lord has prepared and is preparing to stand for the law and the testimony. Yet it would seem as if the number of these were but few, or that they are kept down, if we judge from the fruits which appear in many places. It is by their fruits the false prophets are to be known. "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles." There are many things at the present day to draw away the mind from Christ, and from an inward waiting upon him for counsel. Men have become wise in their own eyes, and many, it is to be feared, have been raised above the pure witness for Truth in their own hearts; their minds being fully stored with the wisdom of this world, they are tempted to conduct the affairs of the church by it, being able, through it, to make long speeches and dissertations calculated to draw away from an inward waiting for the revelations of the Divine will. But the

apostle in his epistle to the Corinthians, says, "Let no man deceive himself." If any man among you seemeth to be wise, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God, for it is written "he taketh the wise in their own craftiness." And again, "The Lord knoweth the thoughts of the wise, that they are vain." Oh, that we were more concerned to turn inward to the light of Christ, to the law written in the heart, which is able to make truly wise. If our minds were centred here, it would wean us from a dependence upon our own wisdom or the wisdom of others, and if those who have been anointed to preach the glad tidings of the gospel of life and salvation, kept to the anointing which they first received, and were willing to wait from time to time as at Jerusalem, to be endued with power from on high, they would then be enabled to speak as the oracles of God, and would be concerned to minister only in the ability which God gives; and their ministry would tend to turn the hearts of the hearers unto Christ, as their leader and guide, and to turn them from an undue dependence upon the poor instrument, though they might be as inspired prophets of the Lord.

It is the Lord alone that is able to keep and preserve to the very uttermost all those who put their trust in him. But it is declared by the prophet Jeremiah, that, "Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh, but shall inhabit the parched places of the wilderness, in a salt land, and not inhabited." How different from the state of those whose trust is in the Lord, for it is said, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." "He shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green: and shall not be careful in the year of drought, neither shall cease from yielding fruit."

We have many instances on record of the sorrowful consequences of bestowing undue praise upon man, instead of giving God the glory, and how little the inspired prophets and holy men of old esteemed themselves. They gave God all the glory, they displayed not their own power, but his and their trust was in him alone; and those who have kept his commandments, and put their trust in him, have never been confounded in any age. "They that trust in the Lord, shall be as Mount Zion, which cannot be removed, but abideth forever."

O, that we may be brought more and more to feel our own nothingness and inability to do the Lord's work, without his qualifying power from time to time; past favours and experiences are not a sufficient qualification for religious service; that which was gathered yesterday, will not do for today, but there must be a seeking the heavenly manna every day. If we were concerned daily to ask strength of him, who is strength in weakness, and a present help in every needful time, and kept to the revelations of his Spirit, there would be no strife amongst us, no rents and divisions. The sorrowful condition we as a people are in at this day, has been brought about by individuals not keeping to the pure seed of life in themselves. Men of great wealth and talents, and a large share of literary endowments, unless they are ever watchful unto prayer, will become raised above the cross and yoke of Christ. It is hard for the stubborn will of man to be brought under its discipline, yet when this will is subdued, "His yoke is found to be easy, and his burden light." When those whose gifts have never been sanctified by Divine grace, and who have never known the baptism of the Holy Ghost and of fire to cleanse the floor of their hearts, or having known it, have turned again to the beggarly elements, by which they have become defiled, are suffered to go forth as ministers of the gospel in our Society, or unsound publications, though richly fraught with a display of creaturely wisdom and parts, receive the sanction of a considerable part of the Society, they will be very likely to sow the seeds of dissension and division; for there are those who are willing to believe there is a way to the kingdom of heaven easier to flesh and blood, than the way of the cross; and there are yet those preserved who dare not for the sake of Him, who hath bought them with a price, forsake those testimonies, He has called upon them to bear. Hence divisions arise in the church, to the sorrow of every rightly exercised soul; and is it not to be feared that in some places a loss has been sustained from the watchmen not being found faithfully at their posts to warn the flock of the approach of the enemy? to warn against the reception of doctrines which if received would divide from Jacob, and scatter from Israel? We are all accountable beings, and O, that we may not be found wanting when weighed in the balance of the sanctuary. There is great need for us to rally once more to the standard which Christ hath raised in our hearts; no other standard can be raised to which we can rally and find safety. There is nothing else we can set up in the stead thereof. O, that all would turn with full purpose of heart unto Christ, and rely upon him for counsel and guidance. His power remains to be the same that it ever was, and he will keep those who put their trust in him, however much they may be oppressed and born down by those things which savour not of the things that be of God. Let such be willing to go down again and again into suffering with the suffering seed. The Lord will in his own time permit such to reign with him; he is able as ever he was to cause a little one to chase a thousand, and two to put ten thousand to flight.

Chester County, Seventh month, 1856.

From "Bell on the Hand."

(Continued from page 371.)

The muscle of the body is that fleshy part, with which every one is familiar. It consists of fibres which lie parallel to each other. This fibrous, or filamentous part, has a living endowment, a power of contraction and relaxation, termed irritability. A single muscle is formed of some millions of these fibres combined together, having the same point of attachment or origin, and concentrating in a rope or tendon, which is fixed to a movable part, called its insertion. We may demonstrate upwards of fifty muscles of the arm and hand, all of which must consent to the simplest action; but this gives an imperfect view of the extent of the relation of parts which is necessary to every act of volition. We are most sensible of this combination in the muscles, when inflammation has seized any of the great joints of the body: for even when in bed, every motion of an extremity gives pain, through the necessity of a corresponding movement in the trunk. When we stand, we cannot raise or extend the arm without a new position of the body, and a poising of it, through the action of a hundred muscles.

We shall consider the muscles of the arm, under two heads; in the first, we shall give examples of the living property of the muscles; and then of the mechanical contrivances, in their form and application. In all that regards the muscles, we see the most bountiful supply of power commensurate to the object, but never any thing in the least d superabundant. If the limb is to be move bringing a muscle, or a set of muscles into a the power is not given in that excess which v enable them to overcome their opponents; bu property of action is withdrawn from the oppon they become relaxed, and the muscles, whic in a state of contraction, perform their office comparative ease. A stationary condition o limb results from a balanced but regulated a of all the muscles; which condition may be e their tone. If in an experiment, a weight t tached to the tendon of an extensor muscle, it draw out that muscle to a certain degree, unt tone or permanent state resists the weight: t the flexor muscle be now excited, this being natural opponent of the extensor, the weight fall, by the relaxation of the extensor. So the motion of a limb implies an active state change in both classes of muscles, the one to tract, the other to relax; and the will influe both classes. Were it not so regulated, instea the natural, easy, and elegant motions of the fr the attempt at action would exhibit the body vulsed, or, as the physicians term it, in clonic spa When two men are sawing a log of wood, they alternately, and when the one is pulling, the o resigns all exertion. But this is not the cond of the muscles—the relaxing muscle does not up all effort, like a loose rope, but is controlle its yielding, with as fine a sense or adjustmen is the action of the contracting muscles. Not appears to us more simple than raising the arm pointing with the finger; yet in that single act only are innumerable muscles put into activity, as many thrown out of action, but both the laxing and the contracting muscles are contro or adjusted with the utmost precision though in posite states and under the same act of volitio

By such considerations, we are prepared to mire the faculty which shall combine a hun muscles so as to produce a change of postu action of the body; and we now perceive that power taken from one class of our muscles, ma considered as if it were bestowed on the other that the property of life, which we call the ir bility, or action of a muscle, is upon the whole exhausted than would be the case on any o supposition.

As to the second head, our demonstration an easier kind. We have said that nature bes abundantly, but not superfluously; a truth evi in the arrangement of the muscles. All the m cles of the limbs have their fibres running i oblique direction.

The fibre acting thus obliquely loses power, gains the property of pulling what is attache its further extremity through a greater space, w it contracts; and consequently the velocity i creased. This mechanical arrangement is in gible on the law, that velocity of motion thro space, is equal to power or weight. Here in muscle, there is a resignation of power to ob velocity of motion. The same effect is produ by the manner in which the tendons of the mu run over the joints. They would act more po fully, if they went in a straight line to the toe tips of the fingers; but by being laced down sheaths, they move the toes and fingers wit velocity proportioned to their loss of power.

There is, in the machinery of the animal bo in a lesser degree, the same interchange of velo and force. When a man strikes with a hamm the muscle near the shoulder acts upon the humer in raising the extended lever of the arm hammer, with every possible disadvantage, se that it is inserted or attached so near the centr

on in the shoulder joint. But the loss of
w is restored in another form. What the
se loses by the mode of its insertion, is made
the velocity communicated to the hammer;
descending through a large space, it accumu-
s velocity, and velocity is equal to force. The
vantage of the rapid descent of a heavy body is,
at smart blow is given, and an effect produced
the combined power of all the muscles, with-
his mechanical distribution of force, could not
o plish. This is, in truth, similar to the opera-
of the fly wheel, by which the gradual motion
engine is accumulated in a point of time, and
w is struck capable of crushing or of stamping
e of gold or silver.

e muscle raises the long lever of the arm at
dvantage, or very slowly; but the arm being
d, that motion is rapidly increased by each
ssive impulse from the muscle; and, of course,
elocity at the further extremity is more rapid
at the insertion of the tendon.

ain, if we consider the action of the muscle,
lling down the arm, as in giving a back stroke
the sword, we have the combination of two
rs,—weight and muscular effort. When the
ner descends, the rapidity is increased by the
effect of gravity; but when the action of the
le is conjoined, the two forces, progressively
asing, greatly augment the velocity of the de-
.

e same interchange of power for velocity, which
place in the arm, adapts a man's hand and
rs to a thousand arts, requiring quick or lively
ons. The fingers of a lady, playing on the
oforte, or of the compositor with his types, are
nces of the advantage gained by this sacrifice
rce for velocity of movement. The spring of
oot and toe is bestowed in the same manner,
ives elasticity and rapidity in running, dancing,
deaping.

(To be continued.)

For "The Friend."

is now 1856 years since the Christian Era, and
how few professing christians, and even of those
essing with Friends, understand in their *own*
rience that "what is to be known of God is
fest in man."

ester, 7th month 24th, 1856.

For "The Friend."

he following communication from the Life of
y Peasly, (afterward Neal) addressed to a
nd in Pennsylvania in the year 1756, might
ibly be of use to Friends in these trying times,
n it is to be feared that many are considering
organization of our Society to depend more on
ons than principles. "And although I have
the least design to derogate from the real worth
hose honourable sons of the morning who were
e instrumental in a great degree to break down
partition-wall which carnal, selfish man had
ted between the people and the Sun of Righteous-
, I am not afraid to say and give it under my
d, that it was and is the design of God that his
le in future ages should carry on the reforma-
even further than they did, and notwithstand-
a night of apostasy has come over us as a people,
ay and night succeed each other in their season,
God keeps his covenant with both. I am of
judgment that that day has begun to dawn, in
ch the Sun of Righteousness will rise higher and
e with greater lustre than heretofore; and if
se who are called of God to be the sons of this
rning, look back to the night, and to those who
e slept and been drunken in the night by sipping
the golden cup of abomination' as even to the
latter day, they may frustrate the design of Providence respecting themselves, though not respecting his own work, *for it is his sacred determination to be glorious in heaven and glorified on earth*, though those that would be called his Israel, be not gathered. And I am of the faith that when the Gospel has been preached to them as it is meet it should, that such as neglect to embrace it will be left, and the feet of the messengers turned another way, even to the highways and hedges, with a power of compulsive love which will prevail on the halt, the maimed, and the blind to come to the marriage of the King's son; and by coming they shall be made strong, beautiful and lively, and not look back to those things that are behind, but press forward towards the mark of the prize of the high calling of God in Christ Jesus, following no man's example further than they follow Him. And what if I say, in the faith which is given me, that He has designed to carry some of this generation in these parts of the world higher and further in righteousness than their forefathers were carried, even such as were honourable in their day; and therefore let them take heed that they limit not the Holy One of Israel, nor circumscribe the leadings of His blessed unerring spirit, by looking too much at the example of others; for this has been a means of stopping the gradual progression of many glorious, well-begun reformations; instead of going forward they have looked back, and even sunk below the standard of the first reformers. And such as will be the first happy instruments to labour for reformation in this degenerate age must differ in their trials from the sons of the former morning, and will find them to be of a more severe and piercing kind: theirs were from the world, and such as they might expect from them, although not exempt from false brethren; *ours will chiefly arise from those under the same profession* clothed with *the disguised spirit of the world*, and *from some of the foremost rank, so called, in society.* And what if I say (although my natural eyes may not see it) that God will divide in Jacob, and scatter in Israel before that reformation is wrought in His Church which He designs." Thus was this tribulated, exercised handmaid of the Lord given to foresee and forewarn: may we "ponder well these things as Mary did in her heart."

Canada, 7th month, 1856.

A Curious Fact.—The blubber on a fat whale is sometimes in its thickest parts from fifteen to twenty inches thick, though seldom more than a foot; it is of a coarse texture, and much harder than pork. So very full of oil is it, that a cask closely packed with the clear raw fat of the whale, will not contain the oil boiled from it, and the scraps are left besides; this has been frequently proved by experiments.

THE FRIEND.

EIGHTH MONTH 9, 1856.

It would seem incredible that men born and brought up in these United States, who had any opportunity for having their mental powers developed by education, let it have been in what part of the country it might, could be so lost to all just sense of the rights of man and the justice and benevolence of his Creator, as openly to advocate the opinion that slavery is a divine institution, and that it was and is in accordance with the divine economy for the poorer classes,—the classes which have to work,—to be in servile subjection to, or in other words, slaves to those who may be possessed of a little more of this world's goods then themselves. But when men give themselves up to the government of their sordid or vindictive passions, they lose sight of the requirements of truth and justice, and in their blindness are prepared to call evil good, and good, evil.

We think the following extracts, copied from a late paper, exhibit this in a striking manner.

[From the Richmond (Va.) Inquirer.]

"Until recently, the defence of slavery has laboured under great difficulties, because its apologists—for they were merely apologists—took half-way grounds. They confined the defence of slavery to mere negro slavery, thereby giving up the slavery principle, admitting other forms of slavery to be wrong, and yielding up the authority of the Bible, and of the history, practices and experience of mankind. Human experience showing the universal success of slave society, and the universal failure of free society, was unavailing to them, because they were precluded from employing it, by admitting slavery in the abstract to be wrong. The defence of mere negro slavery involved them in still greater difficulty. The laws of all the Southern States justified the holding white men in slavery, provided that through the mother they were descended, however remotely, from a negro slave. The bright mulattoes, according to their theory, were wrongfully held in slavery.

"The line of defence, however, is changed now, and the North is completely cornered, and dumb as an oyster. The South now maintains that slavery is right, natural and necessary. It shows that all divine, and almost all human, authority justifies it. The South further charges that the little experiment of free society in Western Europe has been, from the beginning, a cruel failure, and that symptoms of failure are abundant in our North. While it is far more obvious that negroes should be slaves than whites—for they are only fit to labour, not to direct—yet the principle of slavery is in itself right, and does not depend on difference of complexion. Difference of race, of lineage, of language, of habits and customs, all tend to render the institution more natural and durable; and although slaves have been generally white, still the masters and slaves have generally been of different national descent. Moses and Aristotle, the earliest historians, are both authorities in favour of the difference of race, but not of colour."

"Ponder well the following extracts from a work published in Virginia, entitled 'Sociology; or, Free Society a Failure,' by George Fitzhugh:"

"Make the labouring man the slave of one man, instead of the slave of society, and he would be far better off." "Two hundred years of liberty have made white labourers a pauper banditti." "Free society has failed, and that which is not free must be substituted."

"Say the Abolitionists:—'Man ought not to have property in man.' What a dreary, cold, bleak, inhospitable world this would be, with such a doctrine carried into practice! . . . . Slavery has been too universal not to be necessary to nature, and man struggles in vain against nature. . . . . Free society is a failure. We, slaveholders, say, you must recur to domestic slavery, the oldest, the best, and most common form of socialism.

"Free society is a monstrous abortion, and slavery the healthy, beautiful and natural being which they are trying unconsciously to adopt." . . . . "The slaves are governed far better than the free labourers at the North are governed. Our negroes are not only better off as to physical comfort than free labourers, but their moral condition is better."

"We do not adopt the theory that Ham was the ancestor of the negro race. The Jewish slaves were not negroes; and to confine the justification of slavery to that race would be to weaken its Scriptural authority, and to lose the whole weight of profane authority, for we read of no negro slavery in ancient times." . . . . .

"Slavery, black or white, is right and necessary."

"Nature has made the weak in mind or body slaves." . . . . "The wise and virtuous, the brave, the strong in mind and body, are born to command." "Men are not born entitled to equal rights. It would be far nearer the truth to say, that some were born with saddles on their backs, and others booted and spurred to ride them—and the riding does them good. They need the reins, the bit and the spur." . . . . "Life and liberty are not inalienable." . . . . "The Declaration of Independence is exuberantly false, and aboriscently fallacious." *

—*Ledger.*

It will be seen by a short article in another column of this journal, headed "The Non-slaveholding population of the South," that in a white population of between six and seven millions, there are not quite three hundred and fifty thousand slave-

holders. By far the greater portion of these whites, not holding slaves, is, according to the representation of Southern authors, uneducated, thriftless, and degraded, and agreeable to the doctrine advocated in the extracts given, ought to become the slaves of the masters who are tyrannizing over the poor blacks, and determinedly contending and labouring to extend their crushing system over other parts of the Union. Is it to be wondered at, that where this system is triumphant, and labour and labourers are so degraded by it, ignorance, servility and destitution should prevail among the working classes, while cupidity, arrogance and love of power are the characteristics of the few who consider themselves so far superior to their fellow men whom they have reduced to the condition of chattels, and hold in intermingable bondage? The indications are strong and unmistakable, that there is a design on the part of many of the slaveholders, connived at and assisted by many of the politicians in the free states, not only to extend this degrading system into the territories not yet settled, but to extort from the free states a recognition of its unrighteous claims and pretensions, by sanctioning the presence of slaves with their masters, within their limits, and removing all restriction to their transmitting their bondmen and women over their highways, whether the masters are in search of their own pleasure, or a market for their human merchandize. Should this be obtained, another encroachment on the rights of the North will be made, and the same state of things may finally be brought about here as now exists in the South: we may have a large portion of the population debauched and degraded by the abominations of slavery, one sixteenth of them holding slaves, and claiming to have their supposed interests alone consulted, while the mechanics and working classes are treated as beings whose happiness consists in being subjected to the unchecked government of their lordly masters, who may provide for them such food and clothing as they may think sufficient, and therewith they must be content. Will the North continue "dumb" under this kind of "defence" of slavery?

SUMMARY OF EVENTS.

EUROPE.—News from Liverpool to 19th ult. The allied troops have all evacuated the Crimea. The Morning Herald states, on authority, that, at the commencement of the late war, Austria offered to join the Allies, on condition that they would assist her in rendering Poland independent. Austria feared Russia. The Emperor of Austria has celebrated the birth of a daughter, by granting an amnesty. Many persons convicted of political offences, have been pardoned, and the term of imprisonment for others shortened. The confiscated estates in Hungary are restored, and other boons granted. The first railway in the Roman States, which goes from Rome to Frascati, was opened on the 7th. The news from Italy continued unsatisfactory; a rupture between Austria and Sardinia seemed probable. The resignation of the Spanish Minister, Espartero, is said not to have been voluntary, but to have been brought about by the intrigues of the Queen-mother Christina, and others. A new cabinet was formed with Gen. O'Donnell at its head. The change gave great offence to the liberal party, and occasioned insurrections in Madrid and other cities. In the capital, the National Guard, assisted by the citizens, engaged in a sanguinary contest with the regular troops, in which the latter were successful. There was much loss of life on both sides. The outbreak had been suppressed in Madrid, but it was reported that the insurrection had been successful at Saragossa, Arragon and Catalonia, the garrisons in each place having sided with the people. On the 15th, an explosion occurred in a colliery near Cardiff, Wales, by which 110 persons were killed.

Liverpool Markets.—The quotations for cotton were unchanged, with moderate sales. There had been stormy weather, which affected the market for breadstuffs. Prices had advanced slightly, and the demand was better. Ohio flour, 35s. 6d. a 37s. There was an active speculative demand for corn, white, at 32s.; yellow, at 30s. per quarter.

Three Days Later.—Havre dates to the 22d ult., have been received. There is no later intelligence with regard to the insurrection in Spain. Serious disturbances had broken out in the Papal States, and also at Naples. At the latter place, numerous arrests were made. A republican conspiracy had been detected at Tarentum, and many arrests of suspected persons had been made. The London Times intimates that the propositions submitted by G. M. Dallas, for the settlement of the Central American question, are likely to prove satisfactory to the British government. It is said that negotiations are in progress between the Governments of Rome, Naples, Florence and Modena, for the purpose of forming a federation under the patronage of Austria. Consols were quoted at London at 95¾.

INDIA AND CHINA.—Bombay dates are to Sixth month 10th. The monsoon had commenced, and rain was abundant. The Indian government meditate a new five per cent. loan. Another insurrection of the Santalls was feared, in consequence of famine. Cholera raged at Patna. Hong Kong papers, of Fifth mo. 22d, report the Chinese insurrection over, around Canton, but broken out again at Honan, and the insurgents held most of the cities.

UNITED STATES.—*Congress.*—The Senate has passed by more than a two-thirds vote a large number of bills from the House, appropriating money for the improvement of rivers and harbours. The House of Representatives has passed, by a vote of 88 to 74, a bill for the reorganization of Kansas, and providing the usual territorial machinery. The bill makes provision for the freedom of speech and of the press; test oaths of whatever kinds are prohibited, nor shall cruel or unusual punishments be allowed; all criminal prosecutions pending in any of the courts of Kansas, imputing to any persons the crime of treason, and all criminal prosecutions for alleged violation or disregard whatever of what are usually known as the laws of the Legislature of Kansas, shall be forthwith dismissed, and every person restrained of his liberty released. It restores the Missouri restriction, and provides for the encouragement of settlement and education. The bill repeals all parts of the Kansas Nebraska, or other acts in conflict with this bill. The Fortification bill, as finally passed by the House, appropriates $1,703,000 for various works of defence. The heaviest items are for the defence of San Francisco Bay, Cal. After long discussion, the House, on the 1st inst., adopted a resolution declaring that Whitfield was not entitled to a seat as a delegate from Kansas. The vote stood yeas, 110; nays, 92. A resolution that Reeder be admitted as a delegate, was rejected—yeas, 88; nays, 113. The special elections in the districts of South Carolina, lately represented by Brooks and Keitt, resulted in the unanimous re-election of both.

Military Land Warrants.—The whole number of land warrants issued under the act of 1855, is so far 158,475, embracing more than nineteen millions of acres. During the last month, 9055 warrants were issued.

State of the Treasury.—On the 1st inst., there was a balance in the U. S. Treasury, subject to draft, of nearly $23,000,000, after paying upwards of $7,000,000, on account of the Texas debt.

The Western Rivers.—At the close of this month, there were only eighteen inches in the channel of the Ohio, at Pittsburg. The weather warm and showery. At Cincinnati, the river was at a stand, with thirty-four inches in the channel to Louisville.

The Drought.—Copious rains have fallen over a large part of the region, which was suffering for lack of moisture.

Kansas.—The President has removed Gov. Shannon, and appointed John W. Geary, of Pennsylvania, in his stead. The nomination of the latter was confirmed by the Senate without opposition. A letter in the Mobile Tribune, from Kansas, says, of the 350 Southern emigrants who went with Col. Buford into that territory, only about 50 remain. The writer laments this desertion of the territory by Southern men.

Utah.—A letter from Fort Laramie, of Sixth month 14th, says, "We have met with several parties of the Saints, returning from Salt Lake to the States. All we met gave a terrible picture of the state of affairs there now. The poorer class had to subsist for months on roots—such as thistle, seco, &c., which the Indians gather and sell to them for one dollar per bushel. The grasshoppers, which caused the famine last year, have commenced again this season, and bid fair to destroy the present crop of wheat and vegetables. Many of them appeared very much dissatisfied with the Mormon faith, and stated that they had been deceived."

New Orleans.—The domestic exports to foreign and coastwise ports, for the fiscal year just closed, amounted to $110,353,436, which is an increase over the year ending Sixth mo. 30th, 1855, of more than twenty-six millions. The export trade of New Orleans during last year, is stated to have exceeded that of New for the same period.

The War in Oregon.—A recent letter from Joel Pa superintendent of Indian affairs for Oregon Terri represents the war in Southern Oregon as closed. N all the hostile bands had unconditionally surrend They were to be provided with homes on reserva provided for them.

Commerce.—The statistics of navigation of the U States, for 1855, show an aggregate tonnage of 5,18 tons. Of this amount, 4,321,951 is owned in the States, and 859,032 in the slave States. The lake merce is rapidly increasing; the tonnage for 1855 345,000 tons, valued at nearly $15,000,000. The trade is stated to amount yearly to more than 600 lions.

Philadelphia.—Mortality last week, 95 adults, 284 dren—total, 379.

New York.—Mortality last week, 746. Of the de 544 were children under five years of age. On the sales of wheat were made at $1.70 a $1.75 for new Southern; corn at 70 cts. a 75 cts.

Extraordinary Yield.—During the late season, a of wheat was raised by George W. Dillard, of F Va., from six acres of land, which netted three hun and forty-six bushels, weighing 62 lbs. to the bu The crop was sold a few days since, in Baltimore, brought one dollar and eighty-five cents to the bus

Horseflesh as Food.—The Austrian Gazette states for the last three years in which horseflesh has sold at Vienna, 4925 horses have been slaughte which have furnished 1,093,000 pounds of meat, di buted to the poor in 3,804,000 portions of half a p each.

Submarine Telegraph.—The sinking of the cable complete the telegraphic communication between Fr and Algeria, was to commence on the 20th ult.

The British Navy.—The force now in commission sists of 338 ships and 59,000 men; of these, thirty-s ships and 10,000 men are ordered home to be paid

The Slave Trade.—In a correspondence with the Br Minister at Rio, the Emperor of Brazil announce fixed intention to suppress the slave trade on the w of his empire.

The Russian Navy.—The Russian Black Sea fleet manned by 38,400 picked men, all of whom had se least ten years' service. These men took a very ac part in the defence of Sebastopol, and out of the nu mentioned 23,000 were either killed or died of disea

RECEIPTS.

Received from Thos. Williamson, jr., Eng., pe Dirkin, 10 shillings, vol. 29; from Z. Hampton, agt for Jona. Bundy, $2, to 23, vol. 30, for S. Todd, $ 17, vol. 30, for Samuel Steven, $2, to 14, vol. 30; S. Hobson, agt., O., for Jos. Penrose, $2, vol. 29.

HAVERFORD COLLEGE.

The winter term will commence on the 4th day of T month. Terms, $250 per annum, including Tui Board and Washing. Applications for admission sh be made early.

Address, Jonathan Richards, Superintendent, Haverford, P. O., Pa.; Thomas Kimber, 50 North Fo street, Philadelphia; or Robert Pearsall Smith, 17 M street, Philadelphia.

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Wanted, A Principal and two Assistant Teachers the Men's School, and a Principal and three Assist for the Women's School.

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JOHN C. ALLEN, No. 179 S. Fifth stree
SAMUEL ALLEN, No. 134 S. Front stree
WILLIAM L. EDWARDS, No. 37 Arch str

WANTED.

A Suitable Female Teacher to take the place of F cipal in the Select School for Girls, in this city.

Application may be made to Sidney Coates, No. Arch street, or Elizabeth Allen, No. 146 Pine street.

DIED, at Cincinnati, Ohio, on the 5th of Seventh LYDIA S. PALMER, aged forty-nine years; a membe Cincinnati Monthly Meeting.

——, on the 16th ult., at New Hope, Bucks co DANIEL PARRY, a member of Buckingham Mon Meeting, in the 83d year of his age.

THE FRIEND.

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istage to any part of Pennsylvania, for three hs if paid in advance, three and a quarter cents; part of the United States, for three months, if in advance, six and a-half cents.

"Knowledge is Power."

(Continued from page 378.)

xchange among rude nations, or in the early ements of any country, must necessarily be ed, on account of the obstacles which restrict communication among individuals, and oppose ge of place among objects. A wide and rapid , an arm of the sea, a desert, or a wilderness, often proved a complete barrier, cutting off all course between two contiguous tribes or nations. ussia, at this present time, and the same was in Western Europe during the middle ages, g to the lack of facilities for intercommunica- the bulk of all exchanges for particular sec- s of country are made altogether and at one e, by means of fairs held at considerable inter- of time. During the time between the occur- e of these fairs, comparatively few exchanges effected. In the early settlement of the United es, the roads were mere Indian trails, or bridle s, and all transport of merchandise was made backs, borne upon the shoulders of men, or ed upon horses. When —— Hooker and his company journeyed from Massachusetts Bay he valley of the Connecticut to found the settle- t of Hartford, several weeks were consumed in ersing a section of country, which can now be ed over in half a day. When the settlement been established and the culture of the earth menced, it is obvious that but few exchanges d have taken place between the new colony of necticut and the people of Boston; since the e and labour expended in transporting the ar- es to be exchanged, would nearly equal, or ex- d their value. If the people of Hartford pro- ed to exchange corn for axes, or nails, with the rchant at Boston, the owner of the grain would eive but a very small proportion of the value d by the merchant, while the latter would re- ve but a small proportion of the value of the in paid by the agriculturalists: the transporter both instances coming between the producer and sumer to absorb the largest proportion of the ue of the articles exchanged. In the fourteenth, eenth, and sixteenth centuries, the Venetians, the prentines, the Genoese, and the Dutch, were the mmon carriers of the produce and merchandise all the nations of Western Europe, and thereby ined immense wealth. We nowhere read, how- er, that the other nations, whose merchandise d productions were thus transported, attained to y high degree of prosperity during this period. n the contraty, they were poor, and so continued until the producers and consumers perceived the necessity of so perfecting the machinery of exchange that the bulk of the profit should not accrue to the intermediate agents—the transporters. When progress has once commenced in this direction, the Indian trail is converted into a road, the ford-way gives place to a bridge, and the frail canoe to a commodious and gallant vessel. Goods are no longer transported upon the shoulders of men, or the backs of horses, but in wagons, and these in turn, at a later day, are succeeded by railroads and canals. With every facility thus afforded, the cost of transportation is diminished, the producer and consumer are brought nearer to each other; and the profits of both being increased, the amount of their exchanges increase; production is everywhere stimulated, population becomes concentrated, accumulation becomes easy, and labour is in demand.

Equally necessary is it for the perfection of the great system of exchange, that the machinery by which change of form in matter is effected should be as complete as possible. It is immaterial to the consumer whether the high price he pays for his article of consumption results from costliness of manufacture, or costliness of transportation. In either case, an undue enhancement of value, limits demand, and consequently exchange and production are restricted. In those countries where the application of machinery to effect changes in form is rude and imperfect, or no machinery is used at all, the amount of labour that intervenes between the production of the raw material and the consumption of the manufactured product, is frequently immense. The price of labour, equally with the price of transportation in the former instance, is chargeable upon the value of the article when in the market, and nearly equals that value. India formerly supplied the world with cotton-cloth, but the labour of producing the fabric from the fibre was so enormous and expensive, even in a country where wages are merely nominal, that *comparatively* little cloth was used or consumed. Exchange consequently with India for this article was limited.

Now, by the perfection of machinery, an operative at Lowell can spin more cotton in a single day than three thousand Hindoo artisans can accomplish in the same time. And it has been calculated that the machinery of Great Britain alone produces more cloth each week than the whole population of the globe could by their unassisted labour produce in the same time, working night and day. This perfection of machinery has been followed by a very great reduction of price, and a better article of cloth may now be purchased for six or eight cents per yard than could formerly have been obtained for thirty or forty cents. Reduction of price has increased the demand for the manufactured product beyond all precedent, and this, in turn, has been followed by an increased demand for labour, and for the supply of raw material. Thus the labour of many persons has been brought into use, which would otherwise have been wasted or misapplied, and many natural productions are rendered available, which would otherwise have been worthless. The former producer finds that his time is better occupied in increasing the quantity of cotton rather than in manufacturing it, and he thereby increases his exchanges. The three thousand Indians whose labour is performed by one person now find it more profitable to impart value to other substances which they can exchange for cloth rather than manufacture for themselves; and thus an immense addition of industrial capital is added to the aggregate before existing. Every improvement in machinery perfects the product manufactured or decreases the cost—results invariably attended with increased exchanges, increased production and consumption, and a rapid increase of the power of accumulation. So long as India, with imperfect machinery for effecting the change of cotton into cloth, continued to supply the world, the production, consumption, accumulation, and exchange involved were comparatively unimportant; but now, when by the aid of machinery one man is enabled to accomplish the work of three thousand in the same business, the production, manufacture, and exchange of cotton and its products require the skill, labour, and capital of millions, while the accumulation consequent involves the profit and wealth of nations.

Take another example as given by —— Carey. In the early stages of society, the quantity of labour that intervenes between the production of grain and the consumption of bread is very great. The producer has to grind his rye or his wheat between stones, and a considerable portion of the time is thus occupied, when it could be better employed in increasing the quantity of grain. By degrees the grist-mill comes nearer to him, and he saves much time by going to it, although far distant. Population and wealth increases. A new mill is established in his immediate neighbourhood, and he now exchanges directly with the miller, saving nearly all the time he had before wasted on the road; and the consumers of food by whom he is surrounded now obtain nearly all the wheat given for cloth, while its producer obtains nearly all the cloth given for the wheat.

The intimate relation existing between commerce, or the machinery used for effecting change in place and manufactures, or the machinery employed for effecting changes in form, is strikingly shown by the manner in which anything that increases the facilities of transit acts as a stimulus upon manufactures; and, on the other hand, every great improvement in manufactures necessarily leads to an increased development of commerce. More horses are now employed in the city of New York, in connection with the various railroads, than were formerly used upon all the stage routes leading directly to New York. As a consequence of this increased number of horses within the city, increased amounts of hay are required from the country for their support. This hay must be transported, and increased facilities of transportation have therefore been created. But hay is an article too bulky to be sent for any considerable distance as it comes from the field or the barn. It must be pressed and made into bales; and this new requirement has been so great, that within a few years several large establishments have been built for a new business—the manufacture of hay-presses—employing directly the services of a large number of carpenters, blacksmiths, and labourers, and indirectly all concerned in pre-

paring or transporting the wood and iron from which the presses are constructed.

An immense traffic in eggs, fruit, fish, and fresh provisions is continually carried on between the great cities of our Atlantic seaboard and the distant States of the West by means of the facilities afforded by railway conveyance, all of which business, with nothing but the old wagons to depend on, would be obviously impossible.

Notwithstanding the perfection attained to in the construction of machinery for effecting changes in the place and form of material objects, but few exchanges could be made, unless some standard were adopted, known and recognized by all, by which all other values might be compared and measured, and through which exchange in ownership might be accomplished. The difficulty and inconvenience which, as we have before shown, the prodigal would have experienced had he received a remuneration for his labour, either in coal, in food, or in drink, would be experienced in a greater or less degree by every other person who is obliged to effect his exchanges in kind, as salt for wheat, sugar for iron, etc. The farmer may not require iron utensils of the blacksmith or shoes of the shoemaker, and yet the latter may have nothing else to offer him for his wheat. Again, if the blacksmith or the shoemaker desire clothing, it is by no means certain that the cloth-maker requires iron or shoes, although he would gladly exchange cloth for cotton or wool. In short, so insuperable are the difficulties of effecting any system of exchanges in kind, that some machinery for facilitating these transactions has always been devised, even by the rudest nations. We designate such machinery employed for facilitating exchanges as a circulating medium—money.

Among the North American Indians, the circulating medium was wampum and beaver-skins; among the natives of West Africa, it consists of small shells, called cowries. Our Anglo-Saxon ancestors used slaves and cattle as the mediums of exchange; and going back to remote periods, we find in the time of Homer, that while the price of the armor of Diomede was nine oxen, that of Glaucus cost him one hundred head of cattle. In the early history of the American colonies, codfish and tobacco were not unfrequently used as a circulating medium.

Among all civilized or commercial nations, however, as wants have multiplied, and the number of exchanges have increased, the various articles used as circulating mediums have given place to pieces of coined or stamped metal, which we designate as money. Different metals have been used at different times for this purpose. Iron was established as money among the Spartans by Lycurgus; brass was used by the Romans; and in modern times platinum has been coined by the Russians. The metals, however, which most perfectly effect the desired object of facilitating exchanges, are gold and silver, and these two, by almost universal consent, have now been established as the standards by which all other values are to be compared or measured.

(To be continued.)

Epistle of George Fox.

About this time I received some lines from a high professor concerning the way of Christ, to which I returned the following answer:—

Friend,—It is not circumstances we contend about, but the way of Christ and his light, which are but one; though the world hath imagined many ways, and all out of the light; which by the light are condemned. He who preached this light, said, "He that knoweth God, heareth us; he that is not of God, heareth us not; hereby know we the Spirit of Truth and the spirit of error." It is the same now, with them that know the truth; though the whole world lies in wickedness. All dispensations and differences, that are not one in the light, we deny; and by the light, that was before separation, do we see them to be self separations in the sensual, having not the Spirit. Their fruits and end are weighed in the even balance, and found to be in the dark, the lo-here, and lo-there thou tellest of. The presence of Christ is not with them, though the blind see it not; who see not with the pure eye, which is single; but with the many eyes, which lead into the many ways. Nor are any the people of God, but they who are baptized into this principle of light, by which all the faithful servants of the Lord were ever guided in all ages, since the apostasy, and before. For the apostasy was and is from the light; and all that oppose the light, are apostates. They who contest against the truth, are enemies to it, and are not actuated by the Spirit; but have another way than the light. All such are in the world, its words, fashions, and customs, though of several forms, as to their worship; yet all under the god of this world, opposing the light and appearance of Christ, which should lead out from under his power, of what form soever they are; yet are they all joined against the light. All these are of the world; and fighting against them who are not of the world, but are gathered and gathering out of it; and so it ever was against the people of God, under what name soever. They only are saints by calling, who are called into the light; and sons of Sion, who vary not from the light, to which the Spirit is promised, which is not tied to any forms out of the light; wherein all inherit who are coheirs with Christ; which many talk of, who inherit the earthly instead of the heavenly. And whereas thou speakest of Christ and his apostles clothing themselves with the sayings and words of the prophets; and of their being your example in so doing; I say, wolves will take the sheep's clothing; but the light and life finds them out and judges (not by their stolen words, but) by their works. Nor did Christ cover himself with any words, but what were fulfilled in him; nor do any of Christ's boast in other men's lines, made ready without them; to which rule if ye be obedient, fewer words and more life will be seen among you. Then ye will not count it straitness to silence the flesh, and hear what he saith, who speaks peace, "that his people turn no more to folly." If ye once know that what is stolen must be restored fourfold, the mouth of the prophet will be stopped, which builds up in deceit, but not in righteousness. And whereas thou sayest, "The Spirit of Truth affords nothing but endless varieties; I say the Spirit of Truth thou knowest not: for the Spirit of Truth said, there is but one thing needful; and to speak the same thing again, is safe for the hearers. But that Spirit which affords nothing but endless varietics, is not the Spirit of Truth; but is gone out into curious notions; and the number of his names and colours is read nowhere, but in the unity of the Spirit of Truth. All others call truth deceit, and deceit truth, as the blind, that opposed the light, ever did; who are ever learning endless varieties, but never able to come to the knowledge of the truth, nor to an end of their labours: but when they are out of one form, get into another; so long as they can find a green tree without. Thus ye are kept at work all your life; and to the grave in sorrow, as the dumb priests thou tellest of, have been before you; only ye have got a finer image, but less life. And thou, whose teaching hath no end, art in the horse-mill, thou speakest of. I have read the epistles to Timothy and to the Hebrews; and there I find the duty of all believers is, to see the law of th covenant written in the heart, whereby all know God, from the least to the greatest. I the Holy Scriptures are profitable for the m God; but what is that to the man of sin, t first born, who is out of the light, and being ble and unlearned, wrests them to his own de tion, but to the light cannot come. And for two ordinances thou speakest of, I say, upo same account ye deny the priests of the therein, we deny you, being both of you not out of the life, but out of the form, too. That mand, Matt. xxviii. 19, ye never had, nor it er; which was "to baptize into the name o Father, Son, and Holy Ghost." What Pa ceived of the Lord, that body, and that brea know as little, but what ye have found in the t ter; nor the coming of Christ neither, who ca believe his light. And whereas thou speake preaching Christ of envy, and pleadest for say, such preachers we have enough of in days. What else art thou doing, who sayest was sent to baptize; though Paul says he was and so thou wouldst prove him a liar, if any w believe thee before him. Thou sayest, also, aught thou knowest, he might baptize thousan Thou mightest as easily have said millions, an soon have proved it. Thou mayest say the s of circumcision also, and on the same ground, for the signs that followed those that belie which thou sayest are ceased; I say, they who not receive the light, cannot see the signs, nor c believe them if they should see them to carp no more than formerly, they could do, who opp the light in former ages. They cannot properl said to cease to such, who never had them; have only heard or read, that others long ago them. But that the power, and signs, and sence of God is not the same that ever it wa the measure wherein he is received in the light, I deny; and declare it to be false, and fro spirit that knows not God, nor his power. An for the gospel foundation thou speakest of, I it is to be laid again in all the world. Ye n were on it, since the man of sin set up his fo without power. Till ye can own the light of Ch which the saints preached, and their life and p tice, for shame cease to talk of their foundat or glorious work, or quakings and trembli which are the saints' experiences, which the wo knows not, nor can own; though ye cannot that ever any came aright to declare how knew God, or received his word, without them. thy exhortation thou biddest me "love Ch wheresoever I see him:" but hadst thou told where one might come to see him, or how one m know him, thou hadst showed more of a christ in that, than in all thou hast spoken. But, it see ye are not all of one mind; some of you say, " is gone and will be no more seen, till doomsday but if ever ye come to see Christ to your comf while ye oppose his light, then God hath not spol by me. This thou shalt remember, when they t thou hast spent. 1656. G. F.

British and American Contributions.—T voluntary contributions to religious and benevol institutions are among the most gratifying evidenc of modern enlightenment. We find in one of exchanges a statement of the receipts of the vari benevolent societies and institutions of Great B tain during the last fiscal year, from which learn that the gross amount was $5,812,609, which sum $627,752 was received by Bible So eties, $2,133,891 by foreign and colonial missio $960,003 by home missions and church and cha building societies, $201,948 by tract and b

ies, $572,059 by benevolent societies, $296,028
phan asylums, $91,690 by reformatories and
utiaries, $491,334 by hospitals and medical
ies, $65,068 by hospitals for social amelioraand $292,128 by educational societies. The
ts of nineteen of the American Christian
izations for the year ending in April last
$1,849,823, being an increase of $207,948
the receipts of the previous year.—*Late*
r.

From "Bell on the Hand."

(Continued from page 383.)

t there is another use for certain small mus-
in the hand. The combined strength of all
uscles, in grasping, must be very great: in-
the power is exhibited when we see a sailor
ing by a rope, and raising his whole body
one arm. What then must be the pressure
the hand? It would be too much for the tex-
even of bones and tendons, and certainly, for
lood vessels and nerves, were not the palms
e hands, the inside of the fingers, and their
guarded by cushions. The elastic pad in the
of the horse and camel is not a whit more ap-
riate than the fine elastic texture of the hand.
dd to this purely passive defence there is a
le, which runs across the palm, and more es-
lly supports the cushion on the inner or ulnar
: it acts powerfully as we grasp; and it is
muscle which, raising the edge of the palm,
ws it, and adapts it to lave water, forming the
of Diogenes.

hilst the cushions on the ends of the fingers
d them in the powerful actions of the hand,
hall presently see that they are useful in sub-
ence to the nerves of touch; conferring a power
ceiving impressions, which the utmost delicacy
e nerves themselves could not bestow.

om what the reader already understands of
onformity which subsists among all the parts
n animal body, he will readily comprehend
there is a perfect relation between the bones
the muscles: that as the bones change, and
it a variety in their size, relative position, and
ulations, so there is an adaptation of the mus-

Accordingly, we sometimes find the muscles
rated into smaller, and sometimes consolidated
more powerful masses.

'e have just stated that the power of contrac-
is a vital property. The continued action of a
le, therefore, exhausts the vitality; and to
ort that action, when it is inordinate, there
be a more than usual provision for the supply
is living power, viz:—a means of increasing
aintaining the circulation of the blood, which
e source of all vital power.

very muscle of the body has its prescribed
e of action, from the unwearied irritability of
eart to the effort of the muscle which guides
pen. Some are ever in action with but short
rvals; others act in regular succession: some are
r the will, others withdrawn from it; some
quickly, as the heart, others act slowly, as the
ach; but these are original endowments, and
ot result from the force or languor of the circu-
n of the part.

a speaking of the arteries which go to the hand,
ay be expected that we should touch on a sub-
which has been formerly a good deal discussed,
ther the properties of the right hand, in com-
son with those of the left, depend on the course
he arteries to it: for it is affirmed that the
k of the artery going to the right arm, passes
rom the heart so as to admit the blood directly
more forcibly into the small vessels of the arm.
is assigning a cause which is unequal to the effect, and presenting, altogether, too confined a view of the subject: it is a participation in the common error of seeking in the mechanism the cause of phenomena which have a deeper source.

For the conveniences of life, and to make us prompt and dexterous, it is pretty evident that there ought to be no hesitation which hand is to be used, or which foot is to be put forward; nor is there, in fact, any such indecision. Is this taught, or have we this readiness given to us by nature? It must be observed, at the same time, that there is a distinction in the whole right side of the body, and that the left side is not only the weaker, in regard to muscular strength, but also in its vital or constitutional properties. The developement of the organs of action and motion is greatest upon the right side, as may at any time be ascertained by measurement, or the testimony of the tailor or shoemaker; certainly, this superiority may be said to result from the more frequent exertion of the right hand; but the peculiarity extends to the constitution also; and disease attacks the left extremities more frequently than the right. In walking behind a person, it is very seldom that we see an equalized motion of the body; and if we look to the left foot, we shall that the tread is not so firm upon it, that the toe is not so much turned out as in the right, and that a greater push is made with it. From the peculiar form of woman, and the elasticity of her step, resulting more from the motion of the ankle than of the haunches, the defect of the left foot, when it exists, is more apparent in her gait. No boy hops upon his left foot, unless he be left-handed. The horseman puts the left foot in the stirrup and springs from the right. We think we may conclude, that every thing being adapted, in the conveniences of life, to the right hand, as for example, the direction of the worm of the screw or of the cutting end of the augur, is not arbitrary, but is related to a natural endowment of the body.

He who is left-handed is most sensible to the advantages of this adaptation, from the opening of the parlour door to the opening of a pen-knife. On the whole, the preference of the right hand is not the effect of habit, but is a natural provision, and is bestowed for a very obvious purpose. And the property does not depend on the peculiar distribution of the arteries of the arm—but the preference is given to the right foot, as well as to the right hand.

(To be continued.)

Old Times.

At a late meeting of the Pennsylvania Historical Society, Rowland E. Evans presented the following ancient testimony of "Woman Friends (Quakers) of Burlington," against the vanities and follies which, it would appear, had already begun to prevail over the simplicity of that primitive time.

From Woman ffriends at the yearly meeting held at Burlington the 21st of the 7th month, 1726.
To Woman ffriends at the several quarterly and monthly meetings belonging to the same,
Greeting:

Dear and Well-Beloved Sisters: A weighty concern coming upon many ffaithful ffriends at this meeting in relation to divers undue liberties that are too frequently taken by some that walk among us and are accounted of us; we are willing, in the pure love of Truth which hath mercifully visited our souls, tenderly to caution and advise our ffriends against those things when we think inconsistent with our ancient Christian testimony of plainnes, in apparel, &c., some of which we think proper to particularize.

As first, that immodest fashion of hooped petticoats, or the imitation of them, either by something put into their petticoats to make them set full, or wearing more than is necessary, or any other imitation whatsoever, which we take to be but a branch springing from the same corrupt root of pride. And also that none of our ffriends accustom themselves to wear the gowns with superfluous folds behind, but plain and decent; nor to go without aprons, nor to wear superfluous gathers or plaits in their caps or pinners, nor to wear their heads dressed high behind; neither to cut or lay their hair on their forehead or temples.

And that ffriends be careful to avoid wearing striped shoes, or red or white heeled shoes or clogs; or shoes trimmed with gaudy colours.

Likewise that all ffriends be careful to avoid all superfluity of furniture in their houses, and as much as may be to refrain using gaudy flowers or striped calicoes and stuffs.

And also that no ffriends use that irreverent practice of taking snuff, or handing snuff-boxes one to the other in meetings.

Also that ffriends avoid the unnecessary use of fans in meetings, lest it divert the mind from the more inward and spiritual exercise which all ought to be concerned in.

And also that ffriends do not accustom themselves to go with bare breasts or bare necks.

There is likewise a tender concern upon our minds to recommend unto all ffriends the constant use of the plain language, &c., being a branch of our ancient Christian testimony, for which many of our worthy Elders underwent deep sufferings in their day, as they likewise did because they could not give the common salutations by bowing and cringing of the body, which we earnestly desire ffriends may be careful to avoid.

And we further tenderly advise and exhort that all ffriends be careful to maintain love and unity and to watch against whisperings and evil surmisings one against another; and to keep in humility, that nothing be done through strife or vain glory; and that those who are concerned to take an oversight over the flock, do it not as lords over God's heritage, but as servants to the churches.

Dear Sisters, these things we solemnly recommend to your careful notice, in a degree of that divine love which hath graciously manifested itself for the redemption of a remnant from the vain conversation, custom and ffashions that are in the world, that we might be unto the Lord a chosen generation, a royal priesthood, an holy nation, a peculiar people, showing forth the praises of Him who hath called us out of darkness into his marvellous light: that we may all walk as children of the light and of the day, is the earnest desire of our souls.

We conclude with the salutation of unfeigned love, your ffriends and sisters.

Signed on behalf and by order of the said meeting, by

HANNAH HILL.

Opium Smoking in China.

Everybody is aware of the unfortunate passion of the Chinese for opium, and of the war this fatal drug occasioned in 1840, between China and England. Its importance in the Celestial Empire is of rather recent date, but there is no trade in the world the progress of which has been so rapid. Two agents of the East India Company were the first who, in the beginning of the eighteenth century, conceived the deplorable thought of sending to China the opium of Bengal. Colonel Watson and Vice-President Wheeler are the persons to whom the Chinese are indebted for this new system of poisoning.

At present China purchases annually of the English opium of the amount of seven millions ster-

ling; the traffic is contraband, but it is carried on along the whole coast of the Empire, and especially in the neighbourhood of the five ports which have been opened to Europeans. Large fine vessels, armed like ships of war, serve as depots to the English merchants, and the trade is protected, not only by the English government, but also by the Mandarins of the Empire. The law which forbids the smoking of opium under pain of death, has indeed never been repealed, but everybody smokes away quite at his ease notwithstanding. Pipes, lamps, and all the apparatus for smoking opium are sold publicly in every town, and the Mandarins themselves are the first to violate the law and give this bad example to the people, even in the courts of justice. During the whole of our long journey through China, we met with but one tribunal where opium was not smoked openly, and with impunity.

Opium is not smoked in the same manner as tobacco. The pipe is a tube of nearly the length and thickness of an ordinary flute. Toward one end of it is fitted a bowl of baked clay or some other material, more or less precious, which is pierced with a hole communicating with the interior of the tube. The opium, which before smoking is in the form of a blackish viscous paste, is prepared in the following manner: A portion of the size of a pea is put on a needle, and heated over a lamp until it swells and acquires the requisite consistence. It is then placed over the hole in the bowl of the pipe, in the form of a little cone that has been previously pierced with a needle so as to communicate with the interior of the tube. The opium is then brought to the flame of the lamp, and after three or four inspirations the little cone is entirely burned, and all the smoke passes into the mouth of the smoker, who then rejects it again through his nostrils. Afterward the same operation is repeated; so that this mode of smoking is extremely tedious. The Chinese prepare and smoke their opium lying down, sometimes on one side, sometimes on the other, saying that this is the most favourable position; and the smokers of distinction do not give themselves all the trouble of the operation, but have their pipes prepared for them.

At Canton, at Macao, and at other ports open to European commerce, we have heard people attempt to justify the trade in opium, by the assertion that its effects were not so bad as was supposed; and that, as with fermented liquors and many other substances, the abuse only was injurious. A moderate use of opium, it was said, was rather beneficial to the feeble and lymphatic Chinese. Those who speak thus, however, are commonly dealers in opium, and it is easy to suppose that they seek by all possible arguments to quiet their consciences, which can hardly fail to tell them they are committing a bad action. But the spirit of trade and the thirst of gold completely blind these men, who, with this exception, are generous in their conduct, keep their purses always open to the unfortunate, and are prompt in every good work. These rich speculators live habitually in the midst of gayety and splendor, and think little of the frightful consequences of their detestable traffic. When from their superb, palace-like mansions on the sea shore, they see their beautiful vessels returning from the Indies, gliding majestically over the waves, and entering with all their sails spread into the port, they do not reflect that the cargoes borne in these superb clippers, are bringing ruin and desolation to numbers of families.

With the exception of some rare smokers who—thanks to a quite exceptional organization—are able to restrain themselves within the bounds of moderation, all others advance rapidly toward death, after having passed through the successive stages of idleness, debauchery, poverty, the ruin of their physical strength, and the complete prostration of their intellectual and moral faculties. Nothing can stop a smoker who has made much progress in this habit; incapable of attending to any kind of business, insensible to every event, the most hideous poverty, and the sight of a family plunged into despair and misery, cannot rouse him to the smallest exertion, so complete is the disgusting apathy in which he is sunk.

For several years past, some of the southern provinces of China have been actively engaged in the cultivation of the poppy and the fabrication of opium; and it is probable that the Chinese will soon cultivate the poppy on a large scale, and make at home all the opium necessary for their consumption.

It is said that the people of London, and many of the great manufacturing towns of England, have been for some time addicted to the use of opium, both in its liquid and solid form, but the circumstance has attracted little attention, though the progress of the habit is alarming. Curious and instructive would it be, indeed, if we should one day see the English going to buy opium in the ports of China, and their ships bringing back from the Celestial Empire, this deleterious stuff to poison England. Well might we exclaim in such a case, "leave judgment to God."—*Huc's China.*

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

RICHARD TOWNSEND.

(Continued from page 380.)

It appears from his own account, which we have given, that Richard Townsend erected a mill, and resided for a time on Chester Creek, where the house he then occupied is still standing. He soon, however, removed into Philadelphia county, where he erected another mill near Germantown. His removal probably took place towards the close of 1683, as we find him and Ann his wife signing a certificate "at our Monthly Meeting at John Hart's house, on Portquesin Creek, in ye county of Philadelphia, ye 2d of ye Fourth mo., 1684.*

He says, "About a year after our arrival, there came in about twenty families from high and low Germany, of religious, good people; who settled about six miles from Philadelphia, and called the place Germantown." "About the time in which Germantown was laid out, I settled upon my tract of land, which I had purchased of the Proprietor in England, about a mile from thence; where I set up a house and a corn-mill, which was very useful to the country, for several miles round. But there not being plenty of horses, people generally brought their corn on their backs many miles; I remember one man had a bull so gentle, that he used to bring his corn on him, instead of a horse.

"Being now settled about six or seven miles from Philadelphia, where, leaving the principal body of Friends, together with the chief place of provisions, as before mentioned, flesh meat was very scarce with me, for some time; of which I found the want. I remember I was once supplied by a particular instance of Providence, in the following manner:—

"As I was in my meadow, mowing grass, a young deer came and looked on me; I continued mowing, and the deer in the same attention to upon which I laid down my scythe, and wen wards him; upon which he ran off a small tance; I went to my work again, and the deer tinued looking on me; so that several times I my work, to go towards him; but he still kept self at a distance. At last, as I was going tow him, he, looking on me, did not mind his steps, ran forcibly against the trunk of a tree, and himself so much, that he fell; upon whi ran forward, and, getting upon him, held hi the legs. After a great struggle, in which I almost tired him out, I threw him on my sh ders, and with some difficulty carried him h about a quarter of a mile, to my house." proved very serviceable to my family."

Richard Townsend was a religious man, serviceable in various ways amongst his friends neighbours. He was a faithful defender of ancient doctrines of the Society of Friends, ag the sophistry, underhand insinuations and attacks of George Keith, and was one of those signed the Yearly Meeting's testimony against apostate, as well as that issued by the Quart Meeting of Philadelphia. About this time or after he came forth in the ministry, to the com and edification of the church. His dedicatic heart to the Lord's service did not save him temporal losses, although doubtless he felt blessed Saviour near to sustain him in the ho trouble, and to strengthen him to hold fast his fidence that all things would work together good. In the summer of 1701, a great fr destroyed his mill, and stripped him, according report made to the Quarterly Meeting, of most he was possessed of. His friends were activ raising funds for the support of himself and family, until he should once more be in a condi by his own industry to supply their wants.

From this time we have abundant evidenc his dedication to the work which his Lord Saviour had assigned him in his militant ch The meetings within ten or twelve miles of hi sidence, were frequently attended by him. Of at Germantown attended by him in the First mo 1702, we find this account: "hard at first, mu be overcome; but at the close, Truth over all," returning from a visit to Maryland, paid during summer of 1702, he informed his friends that " Lord had helped him in his exercises and labo He had had large meetings, and there was openness manifested. During the year 1703 paid an extensive visit throughout New Engl from the meetings in which certificates of unity his services were produced. After this he wa ligently engaged in labours near home until e in 1706, when, with the unity of his Friends sailed for England to visit the churches throug that land. He laboured there faithfully and gently for about two years, returning home the middle of the year 1708, bringing a certifi of unity from Friends at London with his comp and religious service.

After the Yearly Meeting of 1709, he acc panied Joshua Fielding, a Friend in the minis on a religious visit to some of the meetings to south. In 1713, he, with Ann his wife, remo into the city of Philadelphia, where he contin to reside until his death. About the close of 17 he received a certificate to visit Maryland and ginia, which service appears to have been perfor during the first three months in the year 17 We find it recorded under date, Third mo. 7t that year, that he "was abroad on service Truth." At the time of the Select Yearly Meet Seventh month of the same year, he had the probation of his friends to accompany John Fa

* Richard's friend, Joshua Tittery, who had assisted him at Chester, in making a net and fishing, was a glass-blower by profession, and was employed in that line by the Society of Free Traders, at Philadelphia. He found some difficulty in getting his claims on the society liquidated, and appears to have changed his profession, adopting that of a carpenter.

on his religious visit, and was absent on rvice nearly three months. He was now g old, and although still very diligent in the nce of neighbouring meetings, we do not n engaged in extensive travels.

ne early part of the year 1728, he appears e prepared a statement from which we have y made some extracts. It was entitled "The ny of Richard Townsend, showing the pro- al hand of God, to him and others, from the tlement of Pennsylvania, to this day." We ow add the conclusion of the testimony.

people began to spread, and improve their the country became more fruitful; so that who came after us, were plentifully supplied; ith what we abounded we began a small abroad. And as Philadelphia increased, s were built, and many employed. Both y and trade have been wonderfully increasing day; so that, from a wilderness, the Lord, good hand of Providence, hath made it a ll field: on which to look back, and observe e steps, would exceed my present purpose; eing now in the eighty-fourth year of my age, aving been in this country nearly forty-six and my memory pretty clear, concerning the ad progress of the Province, I can do no less eturn praises to the Almighty, when I look nd consider his bountiful hand, not only in tem- , but in the great increase of our meetings; in he hath many times manifested his great kindness, in reaching to, and convincing persons of the principles of Truth; and those, were already convinced and continued faithful, not only blessed with plenty of the fruits of arth, but also with the dew of heaven. I am ged, in my spirit, to supplicate the continuance of to the present rising generation, that as God blessed their parents, the same blessing may in on their offspring to the end of time; that y be so, is the hearty desire and prayer of ancient and loving friend,

RICHARD TOWNSEND."

ichard Townsend was often employed in visit- the families of Friends, under appointment of eeting, and continued bright in his intellect, faithful in religious engagements until towards close, Tenth month, 1729, he being then about y-five years old. After this we can trace him nger at meetings of any kind, although his h did not take place until the 30th of Third th, 1737, when he was in the ninety-third year is age. His friends say of him, "He was a s and humble man, sincerely concerned for the notion of piety and virtue; his ministry being d, living, and tending to edification, was well pted. He visited Friends in the service of th in Great Britain, and continued faithful to end of his days."

(To be continued.)

For "The Friend."

The following extracts are taken from an article lished in "Household Words," which, though ten rather too flippantly, contains some interest- information. Speaking of the inducements to dy Entomology, the author says:

"There is no employment for leisure hours more bcent in itself, or more productive of benefit than study of insects. Their number (ten thousand cies in Great Britain only,) their beauty, accessi- ty, and at the same time their mysteriousness, ecially adapt them to become the subjects of ular recreation. Without any desire to under- ue literature or art, it may still be believed that n and his doings, his follies and his crimes, en- ge too much of our attention. The acquaintance of insects once made, ennui and the want of some- thing to do will vanish, every step will be on enchanted ground, and on all sides the prospect will become more and more enticing. The inducement to go out of doors—the walk with a purpose in view, so different to that most dreary of employ- ments, walking for the sake of exercise—is itself no mean advantage. Then, the collector will want to know something about the nature of the specimens he has acquired, and will begin to study their habits, forms, and relationships. This calls into exercise the practice of patience, of minuteness and accuracy of observation, and, eventually, of cautiousness in induction and generalization; all of which, besides their value as elements of mental discipline, are qualities serviceable in an eminent degree in the business of life. Well reasoned, insects, by the mouth of your plenipotentiary."

The writer then continues:

"What is an insect? Their interpreter answers:—The popular notion includes under that term spi- ders, crabs, and lobsters, which have some resem- blance to insects; but they may be separated at once by the fact that they have more than six legs. The flea, however, is so anomalous in its structure, that its proper place in the scale of insects is dispu- ted, some authors contending that it belongs to one order, and some to another. A true insect has six legs, four wings, an external skeleton, and undergoes certain metamorphoses. In the class Diptera, the perfect insect has two fully-developed wings; but has also two merely rudimentary ones, which are distinguished by the names of halteres, or poisers. The breeze-fly, and all two-winged flies, are ex- amples. In Coleoptera, the perfect insect has two fully-developed wings, and two wing-cases which cover the wings. The sexton-beetle and all other beetles are examples. So that the complement of four wings is still in existence, although one pair may be leathery and of little use in flight, as with crickets and grasshoppers, or even very minute and scarcely apparent. All insects proceed from eggs laid by the female parent, except in some cases where the eggs are hatched within the body of the mother; and in a few others, as the aphides, where the ordinary method is supplied for a certain num- ber of generations by a process which has had various interpretations, but which is quite anomalous. For the various phases of metamorphosis amongst in- sects—which is the grand law of insect life—you must make an intimate acquaintance with the crea- tures themselves.

"One of the greatest misfortunes in this world is to lie under a wrongful imputation. Many are the victims whose success has been paralyzed by calum- ny, misunderstanding, or even by accidental mal-a propos. Give a dog a bad name, and hang him. The same thing happens to the world of moths. The human public reasons thus: Some moths eat clothes, therefore all moths are to be exterminated. The minor proposition is made to contain the major. I have seen people assassinate the gamma-moth (so called because its wings bear the mark of a Greek letter γ,) and the great goat-moth, whose caterpillar lives in decayed willow-trees, in revenge for an im- agined attack on a Sunday coat. "O! what a big moth!" shout the anti-lepidopterous rioters. "Down with him! Kill him! No moth! No moth! If little moths make holes in my pantaloons, this one is capable of eating them up." Whereas, he may be as innocent of devouring cloth as a cod-fish is of swallowing iced champagne. He may even be a dress producer, a veritable working silk-worm moth, who has already done his duty in his time, for what his furious persecutors know. Moreover, it is not in the shape of moths, but of caterpillars, that clothes-moths commit their ravages. An actual offender (Tinea pellionella,) a very Jew of moths, to be found throughout all the stages of his existence amongst "old clo," is a brown-complexioned fellow, once a caterpillar with a moveable case, who nour- ished himself then in some dark closet, where he made a living out of unused garments, and a house which he carried about with him. Unlike many a Christian, he provides well for his children, by de- positing his eggs in the land of plenty, and thus taking forethought for their maintenance and bring- ing-up. Another guilty culprit is Tinea bisselliella, a sleek, yellow-plush gentleman, who sidles away as you look at him. He spends his time, from youth to maturity, if not under the ermine, yet in as near an approach to it as circumstances permit. He has a dear liking for furs of all sorts; and when he comes out at last in his robes of state, no one would believe how much dirty work had been necessary to procure him all this finery.

"After drawing the line between innocent and malefactor moths, let us add a word of extenuation in favour of cockroaches. As people keep cats to clear their houses of mice; as hedgehogs are con- verted into domestic pets, that they may munch up the black-beetles that swarm by night; so, some- times, it may be expedient to keep cockroaches, that they may indulge their instinct of exterminating a still greater nuisance than themselves; namely, bugs. Webster's Voyage of the Chanticleer informs us that cockroaches are plentiful at Saint Helena. Previous to the ship's arrival there, the crew had suffered great inconvenience from bugs; but the cockroaches no sooner made their appearance, than the bugs entirely disappeared. The cockroach preys upon them, leaving no sign or vestige where they have been; and is, so far, a most valuable and praiseworthy insect. Mr. Newman also acquaints the Entomological Society with the same fact (dis- covered in a London boarding-house,) that the cockroach seeks with diligence, and devours with great gusto, the common bed-bug. He is confident of his informer's veracity, but discreetly refrains from mentioning names or places.

"Although we may fancy butterflies and sphinx- moths to be the gayest creatures in existence, it is nevertheless true, that the private lives of certain lepidoptera are troubled by secret sorrows which a casual looker-on would hardly suspect. One of their insidious enemies is a plant! Herbivorous animals are well known, and are supposed to fall in conveniently with the natural order of things; a less obvious idea is, that there exists, in revenge, carnivorous vegetables. The larvæ of a hawk-moth, Hepialus virescens, is preyed on by the caterpillar- fungus, Sphæria Robertsii. The caterpillar buries itself in the earth, to undergo transformation into the perfect insect; while it is lying dormant there, the fungus inserts a root into the nape of its neck, feeds and flourishes on the animal matter, and, without destroying the form of the victim, at last converts it into a mummy. A similar slaughter of larvæ is performed in Van Diemen's Land by a representative fungus, the Sphæria Gunnii; and another, Sphæria Sinensis, carries on the same work in China; while the S. entomorhiza tries it even in these parts, so far removed from cannibalism. Living wasps have been taken in the West Indies with a fungus growing from their bodies. Still, animal- feeders are not common among plants. In unfavoura- ble seasons, silk-worm caterpillars are destroyed by myriads from the ravages of a minute cryptogamic plant, or mould-fungus, which takes a fancy to grow on their outer integument."

(To be concluded.)

Zeal dropt in charity is good; without it, good for nothing; for it devours all it comes near.

For "The Friend."

William Dewsbury.

(Continued from page 373.)

In a few days the examination of W. Dewsbury was renewed, in which Judge Windham asked, whether he denied all popish tenets. He replied, Popish tenets I deny; and all tenets contrary to the pure doctrine of faith in the Lord Jesus Christ. *Judge W.*—Dost thou own the Scriptures to be a rule to walk by? *W. D.*—The Scriptures I own, and the pure light and power of Christ Jesus that gave them forth, to guide in an holy conversation according to the Scripture; and he that walks contrary to it, is condemned by it. The Judge charged him and G. Fox with the disposition to imbrue their hands in blood, if they had it in their power. W. D. said, It is not so. The Spirit of Truth which we witness in us, is peaceable, and neither doth violence nor sheds blood; and the hands of all that are guided by the Spirit of Truth, the light and power of Christ, are bound from offering violence, or shedding blood. Another Judge said, Their sufferings and stonings are well known in this nation—and they never lift up a hand against any. The judges again strove to induce them to give bond for their appearance at the next assizes; but he and his companions firmly resisted it, as interfering with their religious duties, and implying that they had broken the law, which they denied. They were therefore conducted back to prison, and there confined eleven weeks in the nasty, low jail, among felons, until another assize. Why they were not brought to an immediate trial, instead of being asked questions, irrelevant to their commitment, does not appear; but it was surely great injustice, to deprive innocent men of their liberty without any legal pretext. It seems that often their persecutors found that they had wronged these oppressed people, but how to deliver themselves of their prey, and their own characters too, was sometimes not an easy matter. Friends feared the face of no man, and could make neither unrighteous concessions, nor mean compromises, nor enter into recognizances, nor pay fines nor fees for doing their duty, but were ever willing to suffer cheerfully for what nothing short of their sense of duty could have induced them to do. The jailer and the person who officiated as preacher to the prisoners, avoided him when they could. Dewsbury protested against his doctrine, upon which the justices declared in court, that the minister "durst not come to preach any more, unless some course were taken with these Quakers;" and an order was given to lock them down in the dungeon, which was done always after, during the hour of preaching. W. D. adds, "The dread of our God is upon them, their heart fails them; and their torment is daily increased, to see the Lord's work prosper, which goes on in mighty power all over these parts, and the nation over. Friends grow in the power of our God. They come from many places to visit us, though they hear that they cannot be suffered to come at us—and the wisdom of our God is much in it, who keeps them in patience, with boldness to sit at the jail door, for a testimony against them; which adds to their torment." "We have all things we need in the outward. I have not been free to receive any money of Friends here towards my necessities, which hath much confounded my adversaries, that my life should be given up for their souls' good, and not receive money of them to supply my wants; but in some places I paid for what I needed, when they were not able. As to some that had wealth, but had parents, who said they would be destroyed by receiving me, and that their trading would fail in the world; contrary to their minds, I was ordered of the Lord to pay them in full for what I had, that the gospel might not be burdensome." "Two *young men*, who are in bonds, were brought before the men that sat in the sessions, and *the Lord manifested his power in them*, that the justices were confounded before all the people, but the time of their freedom out of bonds was not yet come. Here are certain precious hearts that have lived in great *pleasures and honours in the world*, who are *now laying them down willingly at the feet of Jesus*."

During W. Dewsbury's confinement in Northampton jail, besides several pieces he wrote to promote the cause of Truth, he addressed epistles and letters to Friends for their instruction and encouragement. In one of them, he says, "Dear Friends, servants, and children of God, whom he hath called and chosen out of the world, be faithful all of you in his counsel. Wait for his power to guide you in all your thoughts, words, and works, in his pure fear, and in obedience to his will. I charge you, in his presence, be valiant for your freedom, dwelling in the power of the living God; that he may arm you against the fiery darts of the devil, to resist him in all his wiles, who goes about like a roaring lion to draw you away, seeking to get your minds from that which is pure, into visible things, then to captivate your affections, to satisfy your wills in created and perishing objects, or in the knowledge of the truth in fleshly wisdom." "You are beloved, who hunger and thirst after righteousness; for you are the children of the kingdom of my Father. With you my life is bound up; and to you this is the word of the Lord—fear not, lift up your heads, and wait in the light with boldness. In it, look up to Christ, your King; he will appear as the lightning from the east unto the west, and you shall behold him, subjecting your wild nature to himself. He will heal your infirmities, satisfy your thirsty souls, and give you the end of your hope, the salvation of your souls. You shall sit down with him in the kingdom of the Father, to rejoice in the power of eternal love and life, which is in his presence forever and ever; this is the children's bread that comes down from heaven." "God Almighty keep you all faithful in his eternal power, to bear his name in righteousness; that his name may be written in your foreheads, and all that see you, may witness you to be the righteous seed whom the Lord hath blessed. His power and presence keep you in the unity of the spirit and bond of peace, where I am with you in the unchangeable love and life."

In the Fifth month assizes, he was again brought to the bar, and underwent a similar inquisition as before, in which the judge charged him with breaking the law, in wandering through the country without a certificate from some justice. William replied, If there be any such law, read it to us. And if there be such a law, thou knowest in thy conscience it is contrary to the Scriptures. For the apostles and ministers of Christ went to and fro in the country, preaching the word of eternal life, and there were added to the church daily such as should be saved; and the number of saints and brethren was daily increased. And the law which is in force in this nation, doth allow all who profess faith in Jesus Christ, to have free liberty to walk in the faith, which is according to the Scriptures. Without any accuser appearing against him and the friends arraigned with him, and without proof of the breach of any law, they were again required to enter into bonds for their good behaviour, but which, refusing to do, they were returned to prison, and detained until the Eleventh month, 1655, a period of nearly six months. As they were leaving the court, William Dewsbury, turning to the judge, spoke as follows:—"With what measure thou metest to us, it will be measured to again. The Lord God of heaven and earth judge between thee and us, and will give unto and every one of us, according to the works have done, and in that day you shall know wh now declared to be the truth; the Lord spoken it, in whom we trust, and he will de us."

The state of the prisons in which so many Fr passed a large portion of their time, was not to be conceived, some for filth and pestilential someness, and others for exposure to the inclem of the elements. Indeed, the condition of prisons, previous to the latter years of the last tury, was a disgrace to any civilized commu not only on account of their filthy, unwholes and neglected condition, but equally so becaus the indiscriminate association to which all cl of prisoners were subjected. It was common Friends, mostly men of the better order, ofte reputable or wealthy families, to be cast into dismal dungeons, one of which is now preserve Warwick jail, and is shown as a relic of for times. The biographer says: "I remember visi it in 1810, and the impression I then received never be effaced." Howard, in his description this jail, says: "The night-room of the felons octagonal dungeon, about twenty-one feet in dia ter, down thirty-one steps, damp and offensive, jailer, on going down, took a preservative." B Montagu, in his account of a visit he paid to same prison in 1815, says: "The offensive va which may now be seen in the prison, is eigh feet ten inches under ground. In the middle cess-pool; on the side is a stream for the priso to slake their thirst. There is a heavy chain in the dungeon, that passed through a link in chains of each of the felons, which was then can up the steps, and secured to the outer door of vault. The *only light and air admitted is thro an iron grate on the top, and nearly even with surface of the ground*." These are the dismal c in which Friends were often made to suffer in co pany with the most abandoned characters. It in Warwick jail that William Dewsbury was prisoned nineteen years of his life, four of which was a close prisoner, whether in the pit, is stated. Nor should we have known that this the fact respecting his confinement in Northamp jail, from any statement of his own; for he suffe too cheerfully to lay much stress on the vile d ance he underwent. But it was, as stated others, in a dungeon, twelve steps under grou among the worst of felons, that he was then prisoned.

The weight of suffering which they patiently dured in those dark, filthy pits, it is difficult for to conceive. They were doubtless sustained by omnipotent hand, and yet we may suppose th health and strength were often greatly impair and the lives of many shortened by disease and untimely death. Are the testimonies for which th so heavily suffered, to be cast away as a thing little worth? At one day it will be a burthenso stone on those who have attempted to lay the waste, disregarding the blood of those marty and the clear spiritual views of the gospel dispe sation which they promulgated.

(To be continued.)

Never assent merely to please others. For th is besides flattery, oftentimes untruth, and dis vers a mind liable to be servile and base; contradict to vex others, for that shows an temper and provokes, but profits nobody.

They that sow in tears, shall reap in joy.

Cincinnati and Washington City.—The colour- population of Cincinnati, as appears from the of that city, number 5,000, of both sexes, and rs says, "they are, as a general thing, sober, and industrious." Of their occupations and it is stated—there are five physicians, one m has a very large practice among both whites acks; twelve grocers; thirty music and school rs; five daguerreotypists; one patent roofer; ocklayers and stonemasons; two trunkmakers; dealers in market; five or six boot and shoe- s, a number of excellent tailors, blacksmiths rpenters; and one hundred milliners, dress- s, shirt-makers and tailoresses. Among them ry Boyd, one of the largest and best cabinet nufacturers in the city, who is worth at least 00; J. P. Ball, R. G. Ball, and J. C. Ball, ke as fine daguerreotypes as are taken in the and who are worth $30,000 at least. names of thirteen of these coloured people en, whose property is valued at $10,000; 6,000; five $5,000; one $4,000; one $3,000; ,000; one $8,000; one $12,000; one $14, six $16,000; four $20,000; five $30,000; 0,000. The names of twenty-five others are and it is stated that these and many others, names are not mentioned, have property g in value from three to twenty thousand s.

writer in the "National Era," published in ngton City, states that there is a good degree ft and industry among the coloured people in ty, notwithstanding the discouragements position. Their number is ten thousand, which t one-fourth of the number of whites. They eleven places of worship, the aggregate value ch is nearly $40,000. Ten of the coloured egations pay their pastors on an average $650 besides marriage fees and other perquisites; g a total of $6,500 yearly over and above the se of keeping the houses, fuel, repairs, etc. are above 1,000 children in the Sabbath s, who are mostly taught by members of the l congregations.

English and American Railroads.—The com- ve security from accident, which English ads enjoy, is the result, not only of the greater r of money there, but also of the more pru- disposition of the people. Never was a truer k, than that an English hostler, when he the coach door, and cries "all right," repre- a trait of national character, just as the Ame- who, under the same circumstances, calls out head," typifies the restless haste of our country-

rain in England never stops, even for a mi- or two, without one set of employees carefully every part of the machinery and running while another set, with hammers, goes from to wheel, knocking to see if there is any flaw akness in the iron. It is still fresh in the ory of all, that the British prime-minister, when to the great naval review, and about to step a train just as it was starting, was immediate- ked back by a policeman. In every way in- and without any distinction as to persons, nglish railroad companies enforce caution and ght.

t it is in the more liberal outlay of means, in constructing and running their roads, that British companies exceed our own in insuring y. An English railroad is fenced in on either and has a gateway at every crossing, with a inary watchmen at each gate, who shuts it a train is due, and would not open even for ueen herself. There are also double tracks, telegraphs and lights along the road for night trains. Accidents from defects in the construction of roads, or even from laches in their management, at least so far as the directors are concerned, are almost unknown in England. The conductors are carefully selected, and are generally perfectly reliable men. Instructions, carefully prepared for every emergency, are issued to them; and as all adhere strictly to these instructions, misconceptions are rendered practically impossible. Analogous cases to a conductor having it left to his option when behind time, to wait at a station, or to run on at the risk of a collision, are unknown in England; for in England human life is too sacredly respected, and too large an amount of capital employed in working railroads, to permit either of such an option on the part of a conductor, or of a conductor sufficiently incapable to create a risk.

The English public, moreover, sustains English companies in this free use of money. The fare, in a first-class car, in England, is nearly three times what the fare is here; and it is paid without a murmur, because travellers there know that safety and speed are costly. A man may go from Philadelphia to Pittsburg for about nine dollars. To go from London to Glasgow, which is but little further, involves an expense of twenty-five dollars. It is true that a first-class car in England is somewhat more luxurious than a car in America, but the difference is not greater than the difference between the interest of money, so that what is saved here in the car and its appointments, is saved there on the capital invested in the road. Moreover, England, as compared with the United States, is both a small and a densely-populated country, so that fewer railroads supply the demands of a larger number of people.

When Americans become as thorough, and careful as the English, and are as able to build good roads regardless of expense, railroad casualties will become as rare here as they do there. It is not by vague newspaper clamor, when a serious calamity occurs on our railroads, but, in a word, by imitating the English in these respects—by reforming the evils of our railroad system—that we will lessen the number and fatality of our railroad accidents.—*Led.*

Benefits of Benevolence.—Where God is forgotten, it is pitiful to see how riches harden the heart of him who gains them. Sometimes the man who was liberal while he was poor, becomes niggardly as he becomes wealthy. The tendency of gain is to nourish selfishness, if the hand that bestows it is overlooked; and the thirst of selfishness can never be slaked. The reservoir of the covetous never overflows. Recognizing no obligation, he yields to no claim. A man of this sort once said: "Others never gave to me, why should I give to others?" Infatuated man! is there none that ever gives to thee? What hast thou not received? Has God given thee nothing? Who gave thee reason, life, success? Who prospered thy plans? Who gave thee power to get wealth? Who has kept thy dwelling safe? Who has warded off from thee a thousand calamities which have overtaken thy fellows? And art thou, then, indebted to none? has none a right to thy bounty? Wilt thou rob God? Shall he have no share of what is his own?

The Emperor Nicholas as an Author.—It is stated on good authority that the Emperor Nicholas, in the last ten years of his life, prepared a work on the administrative policy and military operations of his reign. This work, which the imperial family and some eminent personages alone have seen, is remarkable, it is said, for the great intelligence which it displays. It is not to be published until five years after his death.

Terra Del Fuego.

An officer in the United States Navy, in a letter, gives the following description of that almost unknown people, the inhabitants of Terra del Fuego, the Island at the southern extremity of South America.

The Terra del Fuegians, so called from the country they inhabit, (which in turn derived its name from the number of fires seen along the shore by the first navigators,) made their appearance while we were at anchor at Borja Bay. Shortly after we had reached this place, a small singular looking canoe was seen to leave the shore and make its way towards our ship, and in a few minutes we were honoured by a visit from two of the Indians, with their numerous wives, children and dogs. Upon coming on board the vessel they proved the most inveterate beggars I ever met with. There was nothing they saw for which they did not ask; they begged for themselves, and, if unsuccessful in their application, for their wives and children. Their usual demand is for tobacco and biscuit, and, in endeavouring to purchase some of their weapons as curiosities, we found that the former article was the most prized; and next in value were the bright buttons from our uniforms, (and probably they congratulated themselves on finding people simple enough to give away such splendid ornaments,) and then biscuit, old clothes and empty bottles.

The Indians are by far the most degraded and miserable of all the aboriginal inhabitants of South America. They are low in stature and of a copper colour; their clothing, consisting of a sealskin, worn with the hair outwards and tied around their person by means of sinews, is of the very scantiest description; their food is revolting. They live chiefly upon muscles and limpets, and, whenever they can procure them, eagerly devour seals, sea otters, porpoises and whale's flesh, preparing none by fire, but eating as they cut it from the prey. In their voracity they bear a greater resemblance to some wild animals than to human beings. Their arms seem to consist solely of bows and arrows and spears, pointed sometimes with glass and sometimes with bone; of these they willingly dispose in exchange for their favorite weed. The most noticeable things about them are their baskets and their canoes, both of which manifest some labour and ingenuity in construction. The former are formed of bark or platted grass; the latter are of bark, and put together without a particle of metal. The sides and bottoms are sewed together by means of sinews; small bars of wood are placed athwartships to preserve the shape, and the seams are caulked with some gummy preparation. They are small and light, so as to be easily paddled about by two women. But their skill in making the canoes may be compared to the instinct of animals, for it is not improved by experience. We know from Drake that this, their most ingenious work, has remained the same for the last two hundred and fifty years.

The faces of the men generally seem devoid of any intellectual expression, and, as they belong to the *nil admirari* school, they expressed astonishment at nothing. The women are better looking, and did not hesitate to exhibit their surprise or amusement. I shall never forget the wonder of one of them at first seeing a looking-glass. She first looked at herself, then laughed and sought behind for the reflection; then looked again, and laying it down on the deck, endeavoured to seize the image. The hair of both sexes is worn long, and is almost as coarse as the mane of a horse; the

men have no beards. Captain Cook has compared their language to the sound made by a man clearing his throat; but says Darwin, "certainly no European ever cleared his throat with so many hoarse, guttural, and clicking sounds." One word is made to assume a great many different significations; the same one, for instance, meaning the Deity, the sun, a ship, a child, a dog, and an amulet, or charm, generally consisting of a bit of glass suspended from the neck. Notwithstanding this singular paucity of sounds in their language, they very readily catch the pronunciation of words, and repeat with perfect correctness any sentence uttered in their hearing, although they cannot attach any meaning to the words.

Of their domestic arrangements we could learn but very little. Previously we had found along the shores their wigwams, or rather harbours, consisting of broken branches of trees stuck in the ground and covered with leaves and grass. In these miserable huts, around a small fire built in the middle, they sleep, coiled upon the wet ground like animals. All their property they seem to carry about with them in their canoes. Every man has at least *two* wives, some of them more; probably each as many as he requires to take care of him, to paddle his canoe and collect his food, for the whole labour devolves upon the female portion of the community.

We were informed that these savages are never cannibals unless when driven to it by absolute starvation, and then they *only* eat their *old women*. Upon being asked upon one occasion why they did not kill and eat their dogs, of which animals they have great numbers, in preference to their own people, one of them is said to have given the answer that dogs were useful in catching otters, but that old women were good for nothing.—*Ledger*.

THE FRIEND.

EIGHTH MONTH 16, 1856.

SUMMARY OF EVENTS.

EUROPE.—News from England to Seventh mo. 26th. It is stated that the Central American question may be regarded as virtually settled. Great Britain has consented to give up the Bay Islands to Honduras, that Republic pledging itself never to cede them to any other power, or to allow interference in their affairs. The Summer's Assize in Ireland, shows a gratifying decrease of crime in that country, there being very few cases on the calendar. Heavy failures have occurred in Liverpool, Stockport, and Manchester, the liabilities of the parties being large, and their assets mostly small. The Liverpool cotton market was unchanged, with a limited business. Breadstuffs were lower and in little demand. Western Canal flour, 29*s.* a 33*s.*; Southern 34*s.* a 35*s.* per barrel; yellow corn, 29*s.* a 30*s.*; white, 30*s.* a 31*s.* 6*d.* per 480 lbs. Accounts from Spain represent the insurrection as effectually crushed in Madrid. The National Guard has been almost entirely disarmed. Domiciliary visits were made to secure all the arms in the hands of the citizens, and numerous arrests had been made. The insurrection had been put down at Barcelona, after a severe contest, in which 1200 persons were killed and wounded on both sides. There was still a strong opposition at Saragossa, where it was reported 85 members of the Cortes had assembled, and determined to resist the new ministry. Its head, O'Donnell, has no great party in the country, as he is disliked by both conservatives and liberals, the former being for Narvaez, and the latter for Espartero. The harvest had commenced in France, and it was hoped the crops would prove above an average. The Emperor has dispatched a circular to the Prefects, ordering them, in positive and peremptory terms, to allow to all the Protestants within their respective districts the free and undisturbed exercise of their religion. He desires that he may hear of no more persecution of the Protestants, and that they may never again be disturbed in their worship. The Emperor Napoleon has ordered a canal to be formed in the plain of Plaisance (Haut Garonne) for the benefit of the crops which suffer severely for the want of water during the summer season. The King of Naples has made his answer to the remonstrances of France and England. He "thanks those governments for their counsels. He wishes to act with clemency, and to introduce reforms, but in such matters believes himself the competent judge of the time and proper mode of so doing. At this moment they would not be suitable to his dignity and independence, still less would it be fitting to recall those who are banished, and liberate those who are imprisoned."

Four Days Later.—The British Parliament was prorogued by the Queen on the 29th ult., until the 7th of Tenth month next. In her speech she expressed the hope, that the differences with the United States would be satisfactorily adjusted. The Liverpool cotton market was firm at previous rates. Breadstuffs continued to decline. The reports in regard to the growing crops, were favourable. From Spain, it is reported that the whole of the important province of Arragon continued in successful revolt. The Royal troops had commenced to bombard the city of Saragossa, whereupon the insurgents within demanded five days' cessation of hostilities, which was granted.

UNITED STATES.—The Governor of California having applied to the President for the aid of the military and naval forces of the United States, and for a loan of arms and ammunition to enable him to suppress the revolutionary movement in San Francisco, the President has declined according to his request; deeming the interference of the United States government not authorized by existing circumstances. The President is only to be moved to action by the Legislature of the State in which the insurrection exists, or if by the Executive, only when such Legislature cannot be convened, and when imminent or extreme public disaster can be averted only by such interposition of the General Government.

Congress.—The Senate has passed the Army appropriation bill, with an amendment striking out the House proviso for the protection of Kansas; also, the bill from the House granting a million and a half of acres of land to the State to Mississippi, for railroad purposes; and one for running the boundary line between Washington Territory and the British possessions. A petition was presented on the 5th from Charles Robinson and others, now confined in Kansas, under the charge of treason, praying for relief. Referred to the Committee on the Judiciary. This committee made a report on the necessity for additional legislation in case of the death or disability of the President or Vice-President. The House has been engaged in discussing the details of several appropriation bills; one item appropriating $20,000 for the expenses of the Legislative Assembly of Kansas, was stricken out,—yeas, 90; nays, 58. A proviso was annexed to the appropriation for the Judiciary of Kansas, that the money shall not be drawn from the Treasury till the criminal prosecutions pending in the territory against persons charged with treason or alleged violation of the laws passed by a body of men at Shawnee Mission, claiming to be the Legislature, shall be dismissed by the Court, and every person who has been or may be restrained of liberty by reason of such prosecution be released from confinement—it was agreed to—yeas, 84; nays, 69. A resolution was adopted by the House, authorizing the payment to Reeder of per diem and mileage to the time his claim to a seat as delegate from Kansas, was decided.

New York.—Mortality last week, 624.

Philadelphia.—Mortality last week, 405.

The Creek Indians, by a late treaty, have agreed to relinquish their lands in Alabama, for a million of dollars, $200,000 of which is to be applied to agricultural purposes, and the balance divided per capita.

Miscellaneous.—Travel by Atlantic Steamers.—A statement of the number of passengers conveyed from New York and Boston in the Atlantic steamers to Europe, during the last four months, shows it to amount to 6273 passengers, or about four hundred a week. This is the passage of persons in pursuit of business and pleasure, not emigration, and it proves how greatly travel increases with the facilities for enjoying it.

The Project of Exploring Central Africa, is in progress in New York. The territory proposed to be explored lies between the fifth and fifteenth parallels of north latitude, commencing at the Atlantic ocean, and extending eastward eighteen degrees to the valley of the Niger, comprising an area of about 700,000 square miles.

Great Undertaking.—The Canadian government has granted four millions acres of land to aid in constructing a railroad from Quebec to Montreal, along the north shore of the St. Lawrence to the city of Ottawa, and thence to Sant Ste. Marie. This road is to be completed within five years.

French Manufactures.—Professor Mapes says that nine-tenths of the olive oil in this country is manufactured in France from American lard oil. It is purified by sal soda, and is about equal to olive oil for the table other purposes.

The Canadian Senate.—The Canadian Legislative cil (Senate) elective bill having received the sanc Queen Victoria, forty-eight members will be adde upper house of the Canadian Parliament. Of thi ber 12 are to be elected every two years, and w their seats for eight years. The present membe hold their seats by virtue of a warrant, are pe to retain them for life.

The Coolie Trade.—This inhuman traffic conti be carried on by American and English vessels bring large numbers of Chinese to Cuba. An captain has a contract for delivering 8000. This d tion of labourers are treated on the plantations n than the slaves, and the emigration of these does not diminish the trade in African slaves.

The African Slave Trade.—A correspondent of t York Daily Times, writing from Havana, under Seventh mo. 25th, says that nearly every steame from that place to New York, persons who are c interested in the African slave trade, and who ma tracts at the north for vessels and their outfit traffic. Within the last seven months, not far fr teen thousand Africans have been landed illegall the Cuban coast, from Africa, in nearly equal p tions upon the north and south sides, and no cap any consequence have been made. During this s extensive arrangements have been made in all the able shipbuilding ports of the Union for the requir of the trade for the next twelve months.

From the Isle of France.—Advices from Port Mauritius, of Fifth mo. 12th, say that the choler carrying off nearly 1500 victims, may be said t left the town; but meanwhile continues its rav other parts of the island.

Yellow Fever.—This disease has appeared at C ton, S. C., and up to the 10th, several deaths h curred. The latest advices from Havana state t fever was very prevalent there, and that many Am shipmasters had died of it. A number of cas occurred at the New York quarantine ground as Island, many of which have resulted fatally.

RECEIPTS.

Received from J. Fawcett, agt., O., for David Co Sl. Hollingsworth, Thos. Wickersham, Sl. Baloes French, $2 each, vol. 29, for S. Allison, Jos. W $2 each, vol. 30, for Jona. Edmonson, $2, to 26, for Ruth Stanley, $2, to 19, vol. 30; from Jess agt., O., for Peter Thomas, Senr., $2, to 44, vol. Lydia Miller, $2, to 27, vol. 30; from David N. C., $1, to 10, vol. 30; from E. Shotwell, Ind., 6, vol. 30.

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MARY GIBBONS, }

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DIED, at his late residence in Edgemont, Del county, Pa., on the 27th of Seventh month last, YARNALL; a member and elder of Chester Month Middletown Particular Meetings, in the 82d year age.

ROBB, PILE & M'ELROY, PRINTERS,
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tage to any part of Pennsylvania, for three
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n advance, six and a-half cents.

"Knowledge is Power."

(Continued from page 386.)

t whatever difference of opinion may be en-
ned in respect to the relation which money
ns to the various productive forces of every
ed society, we think our readers will willingly
their assent to the conclusion which we have
voured to illustrate, namely, that accumula-
or capital, is absolutely essential to the pro-
e employment of labour; and that the greater
cumulation the greater the extent of that pro-
e employment. This truth, however, has been
d altogether by some speculative writers; and,
is more important, has been practically denied
ne conduct of nations and individuals in the
r stages of society; and is still denied by ex-
prejudices, derived from the current maxims
rmer days of ignorance and half-knowledge.
the speculative writers we have little to do.
n Rousseau, for instance, advises governments
o secure property to its possessors, but to de-
them of all means of accumulating, it is suffi-
to know that the same writer advocated the
e state, in which there should be no property,
eference to the social, which is founded on ap-
riation. Knowing this, and being convinced
the savage state, even with imperfect appro-
ion, is one of extreme wretchedness, we may
y leave such opinions to work their own cure.
it is not likely that any individual, however
osed to think that accumulation is an evil, would
e, by destroying accumulation, to pass into the
ition described by John Tanner, of a constant
unter with hunger in its most terrific forms:
seeing, therefore, the fallacy of such an opinion,
ill also see that, if he partially destroys accu-
ation, he equally impedes production, and
lly destroys his share in the productive power
apital and labour working together for a com-
good in the social state.

ut, without going the length of wishing to de-
y capital, there are many who think that accu-
ation is a positive evil, and that consumption is
sitive benefit; and, therefore, that economy is
vil, and waste a benefit. The course of a pro-
l man is by many still viewed with considera-
admiration. He sits up all night in frantic riot;
consumes whatever can stimulate his satiated
etite; he is waited upon by a crowd of unpro-
tive and equally riotous retainers; he breaks
destroys everything around him with an un-
ring hand; he rides his horses to death in the
t extravagant attempts to wrestle with time and space; and when he has spent all his substance in these excesses, and dies an outcast and a beggar, he is said to have been a hearty fellow, and to have "made good for trade." When, on the contrary, a man of fortune economizes his revenue—lives like a virtuous and reasonable being, whose first duty is the cultivation of his understanding—eats and drinks with regard to his health—keeps no more retainers than are sufficient for his proper comfort and decency—breaks and destroys nothing—has respect to the inferior animals, as well from motives of prudence as of mercy—and dies without a mortgage on his lands; *he* is said to have been a stingy fellow who did not know how to "circulate his money." To "circulate money," to "make good for trade," in the once common meaning of the terms, is for *one* to consume unprofitably what, if economized, would have stimulated production in a way that would have enabled *hundreds*, instead of one, to consume profitably. Let us offer two historical examples of these two opposite modes of making good for trade, and circulating money. The English Duke of Buckingham, having been possessed of an income of about two hundred and fifty thousand dollars a-year, died in 1687, in a remote inn in Yorkshire, reduced to the utmost misery. After a life of the most wanton riot, which exhausted all his princely resources, he was left at the last hour, under circumstances which are well described in the following lines by Pope:

"In the worst inn's worst room, with mat half hung,
The floors of plaster, and the walls of dung,
On once a flock-bed, but repair'd with straw,
With tape-tied curtains never meant to draw,
The George and Garter dangling from that bed
Where tawdry yellow strove with dirty red,
Great Villiers lies. * * *
No wit to flatter, left of all his store,
No fool to laugh at, which he valued more,
There, victor of his health, of fortune, friends,
And fame, this lord of useless thousands ends."

Contrast the course of this unhappy man with that of the Duke of Bridgewater, who devoted his property to really "making good for trade," by constructing the great canals which connect Manchester with the coal countries and with Liverpool. The Duke of Buckingham lived in a round of sensual folly: the Duke of Bridgewater limited his personal expenditure to two thousand dollars a-year, and devoted all the remaining portion of his revenues to the construction of a magnificent work of the highest public utility. The one supported a train of cooks and valets and horse-jockeys; the other called into action the labour of thousands, and employed in the direction of that labour the skill of Brindley, one of the greatest engineers that any country has produced. The one died without a penny, loaded with debt, leaving no trace behind him but the ruin which his waste had produced: the other bequeathed almost the largest property in Europe to his descendants, and opened a channel for industry which afforded, and still affords, employment to thousands.

When a mob amused themselves by breaking windows, as was once a common recreation in England on an illumination night, by way of showing the amount of popular intelligence, some were apt to say they have "made good for trade."

Is it not evident that the capital which was represented by the unbroken windows was really so much destroyed of the national riches when the windows were broken? for if the windows had remained unbroken, the capital would have remained to stimulate the production of some new object of utility. The glaziers, indeed, replaced the windows; but there having been a destruction of windows, there must have been a necessary retrenchment in some other outlay that would have afforded benefit to the consumer. Doubtless, when the glazier is called into activity by a mob breaking windows, some other trade suffers; for the man who has to pay for the broken windows must retrench somewhere; and if he has less to lay out, some other person has also less to lay out. The glass-maker, probably, makes more glass at the moment, but he does so to exchange with the capital that would otherwise have gone to the maker of clothes or of furniture; and there being an absolute destruction of the funds for the maintenance of labour by an unnecessary destruction of what former labour has produced, trade generally is injured to the extent of the destruction. Some now say that a fire makes good for trade. The only difference of evil between the fire which destroys a house and the mob which breaks the windows is, that the fire absorbs capital for the maintenance of trade or labour in the proportion of a hundred to one when compared with the mob. Some say that war makes good for trade. The only difference of pecuniary evil (the moral evils admit of no comparison) between the fire and the war is, that the war absorbs capital for the maintenance of trade or labour in the proportion of a million to a hundred, when compared with the fire. If the incessant energy of production were constantly repressed by mobs, and fires, and wars, the end would be that consumption would altogether exceed production; and finally the producers and the consumers would both be starved into wiser courses, and perceive that nothing makes good for trade but profitable industry and judicious expenditure. Prodigality devotes itself too much to the satisfaction of present wants; avarice postpones too much the present wants to the possible wants of the future. Real economy is the happy measure between the two extremes; and that only "makes good for trade," because, while it carries on a steady demand for industry, it accumulates a portion of the production of a country to stimulate new production. That judicious expenditure consists in

"The sense to value riches, with the art
T' enjoy them."

Lessing, in one of his Eastern fables, thus pleasantly illustrates the folly of continued accumulation, without properly enjoying it. "It was a sultry day, and an avaricious old man who had hoarded a large amount was toiling away and wasting his little remaining strength, when a heavenly apparition stood before him; 'I am Solomon,' it said, with a friendly voice; 'what are you doing?' 'If you are Solomon,' answered the old man, 'how can you ask? When I was young, you sent me to the ant, and told me to consider her ways; and from her I learned to be industrious and gather

stores.' 'You have only half learned your lesson,' said the spirit; 'go once more to the ant, and learn to rest the winter of your years, and enjoy your collected treasures.'"

(To be continued.)

Holy Scriptures.

Because we assert the Holy Spirit to be the first, great, and general rule, and guide of true Christians, as that by which God is worshipped, sin detected, conscience convicted, duty manifested, Scripture unfolded and explained, and consequently the rule for understanding the Scriptures themselves, since by it they were at first given forth; from hence our adversaries are pleased to make us blasphemers of the Holy Scriptures, undervaluing their authority, and preferring our own books before them, with more to that purpose. Whereas, we in truth and sincerity believe them to be of Divine authority, given by the inspiration of God, through holy men: they speaking or writing them as they were moved by the Holy Ghost—that they are a declaration of those things most surely believed by the primitive Christians, and that as they contain the mind and will of God, and are his commands to us, so they in that respect are his declaratory word, and therefore are obligatory on us, and are profitable for doctrine, for reproof, for correction and instruction in righteousness, that the man of God may be perfect, thoroughly furnished to every good work. Nay, after all, so unjust is the charge, and so remote from our belief concerning the Holy Scriptures, that we love, honour and prefer them, before all books in the world; ever choosing to express our belief of the Christian faith and doctrine, in the terms thereof, and rejecting all principles and doctrines whatsoever, that are repugnant thereunto.

Nevertheless we are well persuaded, that notwithstanding there is such an excellency in the Holy Scriptures, as we have above declared, yet the unstable and unlearned in Christ's school often wrest them to their own destruction; and upon our reflection on their carnal constructions of them, we are made undervaluers of Scripture itself. But certain it is, that as the Lord has been pleased to give us the experience of the fulfilling of them in measure, so it is altogether contrary to our faith and practice, to put any manner of slight and contempt upon them, much more to be guilty of what maliciously is suggested against us; since no society of Christians in the world can have a more reverend and honourable esteem of them than we have.—*William Penn.*

The British Post-Office.—One of the first recorded facts concerning the establishment of the post in England is that of Edward IV., in 1481, being then at war with Scotland, establishing relays of horses, so that dispatches were conveyed to London in three days—a feat which was no doubt considered quite remarkable at the time. Letter posts were first established in the times of James I., for the conveyance of letters to foreign countries, suggested, apparently, by private enterprise, which had adopted the expedient in order to gain advantages in the markets. Not until 1635 was a post for inland letters established, when, by running night and day, the post went from London to Edinburg and back in six days. The time now occupied is fifteen hours. The carriage of letters was assumed by the government for the formation of a profitable monopoly, rather than to accommodate the public, and was unsuccessfully remonstrated against at the time as a usurpation of the rights of private enterprise. A penny post established in London in 1683, was likewise seized by the government, which granted the author a compensation. At first the mails were carried on horseback, then in coaches, an improvement suggested by a theatrical manager. Another, and the greatest improvement of all—the system of penny postages for all distances—was also suggested by a person having at the time no connection with the post-office—Rowland Hill. The money order office was originally the speculation of some clerks, and was not adopted as a branch of the establishment until 1838.

The increased importance of the Post-Office during the last few years is well illustrated by a comparison of its present with its former business. In 1763 the secretary of the department had one clerk and two supernumeraries; in 1854 there were 67 clerks in his office. At the same period the receiver general had two clerks, and the accountant general a deputy and one clerk; and their duties now united require 51 clerks. Two clerks sufficed to open all the dead letters in 1763; now 35 are employed. The packet service then consisted of four Harwich, six Dover, and five New York packets, at a cost of £10,000 a year; now the mail packets are 110, and $800,000 a year is paid for their service. The whole number of officers, postmasters, letter-carriers and clerks employed in the establishment at the present time, exclusive of those in the colonies, is 21,574. The number of post-offices in the United Kingdom in 1854, was 9973; in 1840 there were only 4028; and the mails are carried nearly 57,000 miles per day, at an average charge by rail of 8½d., and by coach of 2½d., per mile.

In 1839 the number of letters passing through the post-office was seventy-six millions, and in 1854, four hundred and forty-three millions—an increase of nearly six fold. Of these, nearly one half pass through the London Post-Office, and one hundred and three millions are delivered in London and the suburbs. About eighty-five per cent are enclosed in envelopes. Fifty-three millions of newspapers and three hundred and seventy-five thousand books passed through the London office in 1854. The money order offices now constitute a very important branch of the establishment, and number eighteen hundred and seventy-two. In 1854, 5,466,244 orders were issued, to the amount of £10,462,040, yielding, after paying all expenses, £16,538. The increase during the last five years has ranged from three to seven per cent.; in 1854 it was four and three quarters. Remittances of nearly ten millions and a half of pounds, present a striking picture of the active circulation of the capital of the country. The gross revenue of 1854 was £2,689,000—an increase of £98,000, or four per cent. over 1853. The expenditures were £1,413,000, an increase of three per cent. Total net revenue £1,276,000. During the late war the average number of letters sent to the army was 45,250, and the number received from it 43,125. These facts exhibit in a strong light the blessings which flow to the people from the establishment of cheap postage, and also afford a good index of the progress of education among the masses. A cheap press and cheap postage are two of the mightiest instrumentalities of modern civilization.

Epistle of George Fox.

After a little time I wrote a letter to the council, to lay before them their unchristian dealing in banishing me, an innocent man, that sought their salvation and eternal good; a copy of which letter here follows:—

To the Council of Edinburgh.

Ye that sit in council, and bring before your judgment-seat the innocent, the just, without showing the least cause what evil I have done, or victing me of any breach of law, and after banish me out of your nation and country, wi telling me why, or what evil I had done; thou told you, when ye asked me how long I would st the nation, that my time was not long, (I spo innocently,) and yet ye banish me. Will nc think ye, that fear God, judge this to be wi ness? Consider, did not they sit in council Stephen, when they stoned him to death? Di they sit in council about Peter and John, they haled them out of the temple, and put out of their council for a little season, and council together, and then brought them in and threatened them, and charged them to no more in that name? Was not this to sto truth from spreading in that time? And ha the priests a hand in these things with the m trates? and in examining Stephen, when he stoned to death; was not the council gath together against Jesus Christ to put him to de and had not the chief priests a hand in it? W they go to persecute the just, and crucify the do they not then neglect judgment, and mercy justice, and the weighty matters of the law, w is just? Was not the apostle Paul tossed up down by the priests and the rulers? Was John the Baptist cast into prison? Are ne doing the same work, showing what spirit y of? Now do ye show the end of your pr sion, the end of your prayers, the end of your gion, and the end of your teaching, who are come to banish the truth, and him that is cor declare it unto you? Doth not this show tha are but in the words, out of the life, of the phets, Christ, and his apostles? for they did use such practice as to banish any. How d receive strangers, which is a command of among the prophets, Christ, and the apos Some by that means have entertained ange unawares; but ye banish one that comes to the Seed of God, and is not chargeable to a you? Will not all that fear God, look upon to be spite and wickedness against the truth? are ye like to love enemies, that banish friend? How are ye like to do good to them hate you, when ye do evil to them that love How are ye like to heap coals of fire on heads, that hate you, and to overcome evil good, when ye banish thus? Do ye not mar to all that are in the truth, that ye have not christian spirit? How did ye do justice to when ye could not convict me of any evil banish me? This shows that truth is banished of your hearts, and ye have taken part against truth with evil doers; with the wicked, en priests, and stoners, strikers, and mockers in streets: with these, ye that banish, have taken Whereas ye should have been a terror to t and a praise to them that do well, and succ of them that are in the truth; then might ye been a blessing to the nation; ye would not banished him that was moved of the Lord to the Seed of God, and thereby have brought names on record, and made them to stink in to come among them that fear God. Were no magistrates stirred up in former ages to pers or banish, by the corrupt priests? and did no corrupt priests stir up the rude multitude ag the just in other ages? Therefore, are your st like Sodom and Gomorrah. Did not the and the priests make the Gentiles' minds en against the apostles? Who were they that w not have the prophet Amos to prophesy at king's chapel; but bid him fly his way? when Jeremiah was put in the prison, in the geon, and in the stocks, had not the priests a

the princes in doing it? Now see all that in this work of banishing, prisoning, persecut- whether they were not all out of the life of t, the prophets and apostles? To the witness od in you all I speak. Consider whether were not always the blind magistrates, who d their sword backward, that knew not their ls from their foes, and so hit their friends? magistrates were deceived by flattery.

1657. G. F.

"For The Friend."

From Household Words.

(Concluded from page 389.)

's everything that crawls a VERMIN, deserving to be crushed under foot? Mr. Douglas's report sects-doing would lead us to respite many le victims, and at least amuse ourselves for le with their drolleries, before carrying the nce of death into execution. The larvæ of the y little Exapata gelatella are internal feeders, g principally IN the decayed branches of white- , and, in a great many instances, under the of the living stem. The apple-moth, a beau- little creature, whose wings are studded with y-shining specks, as though they were inlaid precious gems, is hatched from an egg laid, in middle of June, in the crown of an infant apple. oon as the egg hatches, the young grub gnaws y hole, and soon buries itself in the substance e future fruit. He takes care to make himself ntilator and dust-hole, and then progresses to centre of the apple, where he feeds at his ease. n within a few days of being full-fed, he, for irst time, enters the core through a round hole ved in the hard, horny substance, which always rates the pips from the pulp of the fruit, and destroyer now finds himself in that spacious nber which codlings in particular always have eir centre. From this time he eats only the never again tasting the more common pulp, h hitherto had satisfied his unsophisticated pal- now, nothing less than the highly-flavoured natic kernels will suit his tooth, and on these, a few days, he feasts in luxury, till it is time for to eat his way out again. The larvæ of many hs and butterflies, when tired of their present tence, hang themselves; but the act is anything suicidal. They step out of their coffins as neat ew pins, smartly dressed in a fresh suit of clothes. at do you think of eggs that grow, and of eggs have eyes? It would certainly be convenient e could introduce a race of poultry whose oval duce should possess the former qualification of easing in size as they lay in the egg-basket, ugh inexperienced house-keepers might feel a e trepidation at the angry glances shot by eggs eatened with a higher temperature than that re- red for hatching. In the insect world such facts occur. The abominable though glossy and zy-winged fly, which is the development of the ous gooseberry-grub, lays very soft and half- nsparent white eggs. After the first day, these s begin to grow, and before the end of a week, y have grown to three times their original size. e head of the egg always lies towards the tip of gooseberry-leaf, for the convenience of looking for squalls, and is remarkable for having two ck eyes, placed very far apart and quite on the es.

"The humming-bird sphinx does not sit down to e its meals, but feeds, as the lark sings, on the ng, which most people would fancy to be very comfortable as well as difficult. But insect ec- ntricities are endless. Aphides think fit, during e whole of summer, to increase, like tiger-lilies, buds; just as Sir Thomas Browne wished that mankind could be increased, like willow-trees, by cuttings. A late intelligent orang outang was fond of taking a lady's shawl, politely and with permis- sion, from her back, and of strutting up and down with it displayed on his own hairy shoulders; in like manner, the larvæ of the Coleophora gryphi- peanella moth borrows the loan of a coat from a rose-leaf. Not content with eating the parenchyma, or fleshy substance between the upper and under skins of the leaf, it makes a covering for its body from the upper skin only, using as much as it wants for its wrapper, which it folds round itself in the most becoming style, leaving one end open, through which it protrudes the head and segments bearing the legs; thus attired, it walks about, always carry- ing its clothing with it, which, as the tenant grows, is increased from time to time by additions of more leaf. Comical things are these moving cones; like tipsy men, they seem always to be in danger of toppling over. But this mishap rarely occurs; and if by accident the caterpillar do lose its hold, it does not fall, but swings down gently by a silken thread kept in readiness for such accidents. One of the beautiful metallic Adelæ, or long-horned moths, Nemotois cupriacellus, is a sort of Amazon, having sent the gentlemen of their community so completely to Coventry, that the male insect is unknown to collectors; none but females have ever been cap- tured. Our only hope of getting at the masculine gender lies in the astuteness of Mr. Doubleday. That gentleman, a very Ulysses in his dealings with things that fly by night, discovered the attractive powers of sallow blossoms, and about the same time found out that a mixture of sugar and beer, mixed to a consistence somewhat thinner than treacle, is a most attractive bait to the Noctuinæ. The revo- lution wrought in our collections, and our knowledge of species since its use, is wonderful. Species that used to be so rare, that it seemed hopeless to think of possessing them, and others not then known at all, have become so plentiful by the use of sugar in different localities, that they are a drug in the hands of collectors and dealers. The mixture is taken to the woods, and put upon the trunks of the trees, in patches or stripes, just at dusk. Before it is dark some moths arrive, and a succession of comers con- tinues all night through, until the first dawn of day warns the revellers to depart. The collector goes soon after dark, with a bull's-eye lantern, a ring- net, and a lot of large pill-boxes. He turns his light full on the wetted place, at the same time placing his net underneath it, in order to catch any moth that may fall. Some species are very fond of this trick; others sit very unconcerned; and others, fly off at the very first glance of the bull's-eye. Once in the net a moth is easily transferred to a pill-box, where it will remain quiet until the next morning. There are some sorts, however, that will not put up with solitary confinement so easily, and fret themselves, that is, their plumage; so it is bet- ter to pin and kill them at once. It is of no avail to use sugar in the vicinity of attractive flowers, such as those of sallow, lime, or ivy. Wasps and bats also come, but not to the collector's assistance. The former are attracted by the sweets, the latter by the moths; and you may see them go in before you, and pick off a beauty that you would not have lost for half-a-dozen sugar-loaves.

"In July you may see the females of the Thecla quercus walking about on the leaves of the oak trees, sunning themselves, while the males are flut- tering in attendance, or are pertinaciously holding a tournament in honour of their dames. In these pugnacious encounters they maul each other severe- ly, and you can hardly capture a male whose wings are free from scratches and tears. It is a pity that some sort of entomological police cannot compel such quarrelsome butterflies to keep the peace. The Tineinæ, not so named because they are tiny, have also their characteristic peculiarities. When basking on palings, Argyresthia sits with her head down- wards, as in a posture of reverence. Gracillaria and Ornix, on the contrary, hold up their heads, bold and pert; Elachista looks as if it tried to squeeze itself into the wood, and Nepticula hugs a corner or crevice, and then, as if not satisfied with its station, hurries off to seek another, with a self important swagger truly ridiculous in such a little creature. Owing to the variety of economy amongst the larvæ of these tiny moths, there can be no general rules laid down for finding them; some are on the leaves, some roll up the leaves, others mine in their substance; some are in the flowers, others in the seeds; some are in the stems, others in the roots; some wander about naked as when they were born, others make garments neat and tidy, or rough and grotesque. There is only one rule to be observed.—Search a plant all over, and at different times of the year. You may not find the species of which you were in quest; but, then, you may discover another whose economy is unknown; or, as already more than once has happened, one not hitherto even seen in the per- fect state. Thus, if you collect the dry flower-heads of wild marjoram in spring, and put them in a box in-doors, you will soon see what appear to be some of the dry calyces of the flowers, separated from the mass and walking about. Each of these contains a living larvæ of Gelechia subocellea, which has made itself in the previous autumn a portable dwel- ling out of two or three of the flowers, in which it will remain until the following July, when the per- fect moth will emerge. In their habitat among the dry florets these cases can scarcely be distinguished from them.

"In addition to the obvious and unavoidable difficulties which entomologists have to encounter, they have to bear up against the martyrdom of con- tempt which the vulgar-minded public inflicts upon them. They are ignominiously nicknamed bug- hunters, and are regarded as a species of lunatic at large. But astronomers and chemists have been equally despised. Galileo, Tycho Brahe, Priestly, and even Davy, have been pitied in their time, es- pecially in the early part of their career, as foolish enthusiasts, whose proper place would be the mad- house, if they were not harmless. To this day, Newton, though looked up to as a philosopher by all, is looked down upon as a madman by many. What was the good, the crowd inquired, of star- gazing and pulling the elements to pieces? But great good, and profit, and safety, and lofty wisdom have been derived from studying the structure of the heavens—that is, of the universe—and from investigating the essential nature of the crude ma- terials which compose our globe. It is not during its infancy that a science displays its wealth and lavishes its benefits. Entomology may have results in store that we wot not of. Mr. Douglas is per- suaded that many things in the structure and phy- siology of man that are obscure may receive a light from the study of the anatomy and reproduction of insects.

"But how are you to fathom the mysteries of in- sect economy, if you do not pursue and familiarize yourself with insects? Notwithstanding which, it is quite true, as our secretary says, that society throws a wet blanket over entomology in all its branches. Take your water-net and go to a pond or stream in quest of water-beetles, and the passers- by, if they notice you at all, will invariably think you are fishing; or, if they see what you are taking, will ask you if your captures are for baits. If you say Yes, they will think yours a profitable employ- ment; if you say No, you may add as much more

in exculpation as you like, you will only pass for a fool. So much for the popular appreciation of natural history—and for your encouragement."

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 389.)

EDWARD BARTON.

Edward Barton was born in the year 1683. He early in life submitted to the cross of Christ, and became very serviceable in religious society. He was first employed as an overseer, then was appointed an elder, in each of which stations he was much esteemed by his friends. A gift of the ministry of the gospel being conferred upon him, he exercised it to the satisfaction of the church. He was in good repute in his own religious Society, and amongst his neighbours, closing a useful life in the Second month, 1737, much lamented. He was 54 years old. He resided at Mansfield, N. J.

WILLIAM BLAKEY.

This valuable Friend, and elder of Falls Monthly Meeting, deceased Twelfth mo. 4th, 1737.

EDWARD JONES.

This Friend was born in Wales, about the year 1645. He was among the first settlers of the "Welch Tract," and we find him a useful man in religious society, soon after his arrival in this country. He was for many years a member of the Meeting of Ministers and Elders, and was actively engaged in labour for the good of others until very advanced age. About the close of 1737, Thomas Chalkley writes: "The 26th of the Twelfth month, being the first day of the week, was buried at Merion, Edward Jones, aged about ninety-two years. He was one of the first settlers of Pennsylvania, a man much given to hospitality, a lover of good and virtuous people, and was beloved by them. There were many hundreds of people at his funeral. I had a concern to be at this meeting before I left my place at Frankford, and before I heard of this Friend's death."

JOSEPH KIRKBRIDE.

In one of three ships which arrived in the Delaware, in the year 1681, was a lad named Joseph Kirkbride. It would appear that he was not then a member of the religious Society of Friends, and probably was quite poor as to earthly treasure. He had had, however, a sufficient education to qualify him for an active business man, and through a timely surrender of his will to the cross of Christ, he was early prepared for religious usefulness. He settled in Bucks county, where he was soon found a member of the Society of Friends, and a minister of the gospel of Christ. Being a man of good natural parts, he speedily became noted, and was much looked up to by his neighbours. In respect to his importance in the Province, the historian Proud says: "He is an instance, among many others that might be given, in the early times of this country, of advancement from low beginning to rank of eminence and esteem, through industry, with a virtuous and prudent conduct. The difficulties, hardships, and trials of many of the well disposed early settlers, however low in the world, rather visibly tended to their promotion, and in some respects rendered them more useful and worthy members of society in this new country; while others, even possessed of handsome patrimonies, at first, but more improvident, and less accustomed to encounter with such difficulties, &c., more commonly went to ruin, or were reduced to indigence; besides, a dependence on such inheritances, even with otherwise prudent economy, in the early time of this country, where, and when, servants could scarcely be had, or kept, by any means, several worthy persons, who had not been used to labour, found, by sorrowful experience, did not answer here, as in Europe; so that for a series of years, those who came hither more wealthy, and had before been used to a different manner of life, sometimes lost much of what they had possessed, and were reduced to greater straits and trials, than the more poor and laborious part of the settlers, who were generally more numerous, and got estates; hence it became noted for being a good poor man's country. This Joseph Kirkbride was afterwards a preacher among the Quakers; and, for many years in the magistracy, and frequently in the Assembly."

Joseph Kirkbride joined with his friends in their testimonies against George Keith, signing that issued by the ministers, as well as that of the Yearly Meeting. Of his first marriage, we have no record, save that he was left with several children; but his second wife was Sarah Stacey, daughter of Mahlon Stacey, an exemplary, pious woman, who died in a few years. Of this pious, consistent christian, whose life was an example of dedication, and whose death was without fear or dismay, we have already given an account.

In the First month, 1699, he informed his friends of the General Meeting of Ministers of a concern that attended his mind to pay a religious visit to England. Finding he had not spread the concern before his own Monthly Meeting, he was recommended so to do. At the next General Meeting of Ministers, held in the Fourth month, he once more opened his concern, producing a certificate of the unity of his friends at home. After weighing the concern, he was set at liberty to fulfil his prospect.

Anthony Morris wrote a letter to a Friend in England, dated Fourth mo. 12th, 1699, in which he says: "I send this by my very good friend, Joseph Kirkbride, whom I hope the Lord will attend with his presence, and keep him near to himself, and within his own protection; and if it be his good pleasure, return him safe to his family." Samuel Carpenter, in a letter, says: "This is intended to be sent by our dear friend, Joseph Kirkbride, who is gone down towards the ship; they are to be at Salem to-morrow, and take their departure from Elsinborough."

Whilst in England, the warm attachment of his friends at home is manifested in various letters extant. He appears to have made a satisfactory visit, returning with his friend and fellow-labourer in the gospel, Walter Fawcett, early in 1701.

He was diligent in the prosecution of his religious duties, but it may be that his public civil appointments did in some measure restrain him in his travels abroad. He was often employed in the Yearly Meeting on important services, writing many of the epistles of that body, particularly those to London, during the latter part of his life. In the year 1710, he paid a religious visit to New England, which is the last gospel labour, out of the limits of his own Yearly Meeting, of which we find a record.

Proud says: "He is said to have been an exemplary and zealous promoter of the religion of his profession; and a very serviceable person in divers respects and capacities." Smith says: "He finished his course in the unity of his brethren, in which he had lived near fifty years."

His death took place, First mo. 1st, 1738.

ROBERT EVANS.

Robert Evans was born in Wales, about the year 1657. His mind was turned from a depend on forms and ceremonies, whilst in his native try, and he frequented the meetings of Fri although not considered as a member. In year 1698, he removed to Pennsylvania, and one of the first settlers at Gwynnedd. He soon entered into close fellowship and unity with Fri giving good evidence of his convincement o doctrine of Truth, by the consistency of his wa the church, and amongst men. His memorial s "He was a very diligent frequenter of our r ings, and we have reason to hope, from his and grave deportment therein, that he stro such times to withdraw his mind from the r intruding objects and cares of this life, to a that calmness of soul, which fits the heart for ception of the divine Teacher, and manifested his dwelling was in heavenly places."

After a time of faithful dedication in private he received a gift in the ministry, which was tended with divine life and sweetness." " private life was attended with innocence and plicity." His death took place in the First mo 1738.

Thomas Chalkley says: "The latter end of First month I was at the burial of Robert Ev of North Wales. He was upwards of fours years of age, and one of the first settlers there. man, who lived and died in the love of God his neighbours, of whom I believe it might be t said, as our Saviour said of Nathaniel: 'Behol Israelite, indeed, in whom is no guile.' He w minister of Christ, full of divine and religious ter."

(To be continued.)

For "The Friend

Guano.

The following remarks upon the subject of gu as a fertilizer are compiled from a recent Ger publication, entitled "A familiar exposition of Chemistry of Agriculture, addressed to farmers. Dr. Julius A. Stockhardt, Professor in the r Academy for Forrestry and Agriculture, at Thar Saxony."

The author states that the kingdom of Sax consumed more of this manure than all the rem ing states of the German Zoll-verein together; an experience of nine years had brought it very extensive use.

The objections against the use of guano from high price it commands, are removed by the that its fertilizing properties are offered in a centrated form; and with the presence of quate heat and moisture, are brought into mediate action. Its operation, if not lasting, is so vigorous, that even in the first year of its ap cation, the capital expended is restored with ab dant interest; hence its diminished activity af wards is not a valid objection to its use. Anot objection is the risk of getting a spurious arti But chemistry offers a means by which the far may protect himself against such a risk, if he take the trouble to apply a few simple tools, to afterwards mentioned.

1. SOURCES AND CONSTITUENTS OF GUANO.

Guano we know, is composed of the excreme of sea birds, which have accumulated upon inhabited islands and rocks. Good guano co to us from those zones of the earth in which never or seldom rains, and from islands sufficien elevated above the sea to protect it from the ov flowing of sea-water, by which its strength wo be greatly diminished; and hence the infer quality of that brought from Chili and Patagon since these countries are inundated with heavy ra

The best guano comes from the rainless region of Peru. Here it covers the rocky surfaces of the islands in layers like our clay strata, varying from one or two to twenty or thirty yards sometimes even more. In the first year in which a layer of guano is deposited it has a white color, and is called *guano blanco;* this is accounted the best, and is bought from the Peruvians at half the price which is given for the brown. It possesses nearly the same constituents and produces the same effects as our pigeon-manure; but the action is more energetic, because it is richer in the nitrogenous substances. The reason of this difference consists in difference of food. That of sea-fowl consisting of fishes, whilst our pigeons take a purely vegetable nourishment. An animal diet is always richer in nitrogen, and furnishes for this reason a manure that abounds more in this element than a vegetable diet. The layers which succeed the white have a light grayish brown colour, further down they become darker, and at the lowest rust-coloured.

The author think that those countries which are in want of availing themselves of the use of guano as a manure, will be the first to arrive at that state of cultivation in which they can do without its assistance. This high cultivation will be attained only, through the augmented produce of fodder and straw, produced by means of auxiliary manure, as much natural manure is produced as will be requisite to manure the whole farm.

Of the different kinds of guano the Peruvian is esteemed the best, all others are of little worth unless more or less washed out.*

The author then offers the following analysis of the different kinds of guano.

100 lbs. were contained:—

stituents	1. Peruvian.	2. Peruvian.	3. Saldacha Bay.	4. Chilian.	5. Patagonian.	6. African (more recently found).
	1850	1851	1847	1848	1850	1850
are	10	8	8	20	6	15 lbs
astible, or volatile) rogenous substances	59	65	22	11	15	13 "
phate of lime . . .	23	22	64	51	77	53 "
of potash . . .	3	4	—	—	—	—
of soda	1	—	1	13	—	—
rum	—	—	—	2	—	13 "
, sand, stone, &c. .	2	1	5	3	2	6 "
Total	100	100	100	100	100	100 "
gen contained in 1 lbs.	12¾	13½	13¼	¾	1¼	9-10
e of 100 lbs. com- ted in accordance h the constituents	$2.85	3.08	1.03	.82	1.05	.75
ent price in Germany 100 lbs. . . .	$3.25	3.25	2.25 to 2.75	2.25 to 2.75	2.25 to 2.75	2.25 to 2.75

Of the above mentioned constituents, nitrogen is the most valuable. It is this which imparts to guano that wonderfully strong forcing power for which it is so highly prized. In the fresh excrements of birds, nitrogen is contained principally in the form of uric acid, in precisely the same way as the urine of cows, sheep, &c., whereas, in the putrefied bird manure as found in guano, the uric acid has been already converted, as in putrid urine, into *ammonia*, or more properly into *ammoniacal salts*, which are readily soluble and digestible by plants. These are, therefore, to regard guano as a manure, that has undergone complete *putrefactive fermentation*,—as *putrid drainings in a solid form;* and this is owing to this circumstance that it attains its full so *quickly* and begins to act *instantaneously* when applied to moist lands.

In good guano, nearly one half consists of salts of ammonia, whereas inferior specimens contain much less of them. The author says that, notwithstanding its high price, guano offers the *cheapest source for procuring ammonia.*

At ordinary temperatures the ammoniacal salts contained in guano are not volatile, since the acids generated in the process of putrefaction (humous acid, oxalic acid, &c.,) operate in the same way as sulphuric acid in fixing the ammonia. Hence it need not be apprehended that guano will lose greatly in strength by long keeping. Upon being heated, however, the substances fly off.

Next to nitrogen or ammonia (which is formed by the union of nitrogen with hydrogen) *phosphoric acid* must be considered the most valuable constituent of bird manure. It is formed here in combination with lime, hence in anlayzing it is called *phosphate of lime.* When guano is subjected to heat, it is left as a residue in the ashes, since it is neither combustible nor volatile. The more phosphate of lime (ash) and the less ammoniacal salts (combustible substances) contained in guano, the less it is worth. Good Peruvian guano contains from one-fourth to one-third phosphate of lime; African, Patagonian &c., from three-fourths to four-fifths. It has been said that the remarkable efficacy of guano is chiefly due to the phosphate of lime it contains, but the assumption is refuted by the fact that the inferior guanos contain the most of it.*

The remaining constituents of guano, such as salts of potash or soda exist in such small amounts, as not to be worthy of appreciation.

2. OPERATION AND APPLICATION OF GUANO.

Under this head the author deems good guano as the *most forcing* and the *most rapidly efficacious* manure at the command of German agriculture; and this value is due to the nitrogen or ammonia it contains. From this property it is, that he considers it especially adapted for *auxiliary manuring.* In it the farmer possesses an excellent means of *improving common stable manure,* and increasing its effect. Stable manure is poor in nitrogen, for one load contains scarcely more of this element than half a hundred weight of guano. The nitrogen of the former is incapable of being taken immediately as food by plants, for it has not yet thoroughly undergone putrefaction; it becomes gradually fit for vegetable nutriment by lying in the earth. Hence, a small addition of guano will produce an extraordinary effect; affording immediate nourishment to young plants, (at a time when it is particularly needed) until a further supply is developed by the further putrefaction of the stable manure, and they can consequently take on, from the first, a more vigorous and rapid growth. In this way, then, the farmer rears a vigorous seed plant.

Another advantage is, that unfavourable weather is less injurious in its action upon such vigorous plants, for it is a natural inference that they should suffer less than those that are feeble. Saxon farmers, moreover, like the English, have observed that germinating seeds when manured with guano are less subject than others to injury from worms and insects. Potatoes so manured are seldom attacked by worms, and in like manner fields which were manured during the preceding autumn with guano, suffered but slightly from slugs, whilst other fields were devastated by these vermin.

Whether guano is introduced into the ground at the same time with the stall-manure, or at seed time, or again is scattered over the already germinating plant, is a matter of comparative indifference, provided only it arrives in sufficient time for plants to make free use of it, particularly, during their early growth.

The farmer should make use of guano as a universal strengthening remedy for sowings of all kinds that have suffered by a severe winter, or which from deficiencies in the soil and and other causes, are backward in their growth. If in the early spring such sowings are sprinkled over, according to their condition, with from 150 to 200 lbs. of guano per acre, an extraordinary result may be calculated upon, and more particularly in winter wheat, because its vegetation proceeds but slowly in the spring, &c. By "*reinforcements,*" plants which are particularly backward in certain portions of the field, may be so invigorated, that a very unequal condition of the crop may be converted into uniformity of growth.

Guano may thus be advantageously used even by the farmer who possesses an abundance of stable manure, for none can operate so speedily or be so conveniently applied. Old compost earth often sprinkled with urine, would approach the nearest to it.

Good guano, consisting of thoroughly decayed excrements, in which the combustible or organic and the incombustible or mineral constituents are all present, it can be just as properly applied as an *independent manure,* as rotten dung; and will have a decided preference over the latter whenever a brisk and vigorous action is required.

As a manure it is of the *greatest benefit* to *oil-bearing plants* of all kinds,—to rape, beet roots, rocket, &c.—as also to *potatoes;* next to these, to *wheat* and *rye;* then to *barley, tares* and *peas;* and finally, to *oats.* The descending scale of utility here intimated, is by no means so great, however, as to render the application of guano to the crops last mentioned otherwise than extremely advantageous.

Besides this, guano has proved exceedingly beneficial and profitable as a manure for *green crops, roots, grass and garden produce* of all kinds; for example, celery, parsnips, onions, asparagus, cabbages, the egg plant, lettuce, strawberries, currants, &c.

(To be concluded.)

Photography under Water.—In the Journal of the Society of Arts, W. Thompson, of Weymouth, Eng., gives an account of the means he adopted for taking a photograph of the bottom of the sea, in Weymouth Bay, at a depth of three fathoms. It appears that the camera was placed in a box, with a plate-glass front, and a movable shutter to be drawn up when the camera was sunk to the bottom. The camera being focused in this box on land for objects in the foreground, at about ten yards or other suitable distance, was let down from a boat to the bottom of the sea, carrying with it the collodion plate, prepared in the ordinary way. When at the bottom the shutter of the box was raised, and the plate was thus exposed for about ten minutes. The box was then drawn into the boat, and the image developed in the usual manner. A view was thus taken of the rocks and weeds lying at the bottom of the bay. W. Thompson anticipates that it will be a ready and inexpensive means of arriving at a knowledge of the condition of piers, bridges, piles, structures, and rocks under water.—*Scientific Amer.*

Nothing does reason more right, than the coolness of those that offer it; for truth often suffers more by the heat of its defenders, than from the arguments of its opposers.

* I know not whether what is known as Columbian guano may not be an exception.

* Such is the prevailing ignorance of the essential constituents of good guano, that in one of our daily papers there is an advertisement of a quantity for sale, from Pedro Keys, and as a proof of its superior value as guano, it is stated to contain 70.10 per cent. of "bone phosphate of lime," which at once designates it as an inferior article—and, if it really contains *bone* phosphate, an adulterated one.—M.

For "The Friend."

William Dewsbury.

(Continued from page 390.)

In the Twelfth month, 1655, William Dewsbury obtained his liberty, and in the Third month following, we find him at a meeting near Northampton, no mention being made of his having returned home in the interval. Here he narrowly escaped another imprisonment, being actually seized at the meeting, in company with several other Friends, who were sent to the very dungeon he had so lately occupied, and were confined there a considerable time. On this occasion his detention was only temporary, as he was soon dismissed. It appears that the downfall of James Nayler, who was a brother beloved by him, was peculiarly affecting to William Dewsbury, and led him to extend counsel to him to promote his recovery. He had watched over and yearned towards his offending brother, and had seen with clearness the steps by which he had fallen, and the subtle snares which Satan had laid for his feet, by which through unwatchfulness he became entangled. These he traced out to him, reminding him how it had been with him in the hour of his temptation, and telling him where it was the enemy had got entrance, so as to prevail over him and others—how they had given way to a spirit of self-exaltation, by not abiding in the Truth, nor in the light, nor in the grace by which we are saved, and by which alone the soul can be kept out of the reach of all delusion, deceits, and vain imaginations; and from an undue admiration of persons, and how they had proceeded to cry out against those who kept their habitations in the power of God. In a letter to him, he says, "Dear James, I beseech thee, in tender love in the Lord Jesus, wait singly in his counsel, to give thee an understanding to discover the working of this deceitful spirit. Notwithstanding all feignedness, that ground is to set up a master in the earth, and so make strife amongst brethren." "And what hath been done in the hour of temptation, let the light and life judge it out; that in the light and life of our God, the whole body may grow in the unity of the Spirit, to bear one another, to serve one another, build up one another, that amongst all there may not be any master but Christ, our Head." This affecting address closes with these pious ejaculations in prayer—"God Almighty! restore to a pure understanding all those that have been veiled; in thy life keep them in unity with all thy elect, to serve thee with faithfulness unto the end, Amen!" James Nayler's reply manifests a clear and becoming frame of mind, and the testimonies which he gave against the spirit of delusion with which he had been carried off the true foundation, show the deep humiliation he passed through, and the strong desires he felt to be restored to the unity and fellowship of his true friends.

Speaking of a journey to London, and of the dealings of the Lord with him in the course of it, William Dewsbury says: "Who hath restored many captives, and brought in many that were turned aside, in much brokenness of heart, in the sense of his mercy in their recovery." "I was led of the Lord," he continues, "into London, according to his will, in the services he had determined at that time, in that place. I was much filled with comfort, to behold his appearance amongst his people, who did mightily refresh his babes with his own presence. The Lord laid it upon me that G. F. and J. N. might meet together. My travail was great in spirit, until the Lord answered, which in the day he determined, was done. Mighty was his majesty amongst his people, in the day he healed up the breach, which had been *so long to the sadness of the hearts of many.* The Lord *clothed my dear brethren*, George Fox, Edward Burrough, and Francis Howgill, *with precious wisdom; his healing Spirit did abound within them*, with the rest of the Lord's people there that day, according to their measure; and the Lord was with J. N., and ordered him by his Spirit, so that the measure of the Lord's Spirit in all, reached to embrace it with gladness of heart." They mourned deeply over breaches in the Society, and fervently laboured for the restoration of those who lost their places in the Truth—and when these returned to the fellowship of the household of faith, it was cause of great joy.

After seeing the desire of his heart in London, he was set free to pass through Surrey to Bristol, to be there the next First-day, the 5th of the Twelfth month. On the first visits of Friends to this town, great disturbances were made by the rabble, incited by the priests, and encouraged by the magistrates, perhaps not more than two years before his coming there. It would appear from his account, that their evil conduct was continued. He says: "The Sixth and Seventh days before we came, the apprentices and other rude people were running with naked swords in their hands, up and down the streets, so thronged that it was hard to pass through them. On First-day, I was at the meeting; the Lord chained them all down with his almighty power, in which the meeting was precious, and his people, comforted with living refreshings in his presence, were preserved in peace, without the least disturbance. The next day they were more rude than formerly, some beating their masters, and not suffering the shops to be opened, threatening Friends who opened theirs, not regarding the mayor or any of his officers—many times running into Friends' houses, but had not power when they came, to do any harm. Hearing of a meeting to be on the 7th of the month, at Edward Pyotts', the rulers gave out that they would break it up. When we were met together in the name of the Lord, one swearing and blaspheming the name of the Lord God of heaven and earth, said he would cut the Quakers as small as herbs for the pot; and to perform his bloody intent, he went for the guard to take a halbert, that he might satisfy his blood-thirsty spirit. The God of our safety suffered it to be, that the guard would not let him have the halbert; so strife arose among them, and the pit he digged he fell into, for he was run through the body. The meeting was precious in the life of our God, in which Friends parted with joy in the Lord. The Lord bound the hands of those wicked men, though they called on one another to kill Friends as they went in at the gates, and were full of madness that they had missed the opportunity in which they intended to do such mischief. About eight o'clock in the evening, they came to Edward Pyotts', certain Friends being there, some out of New England, who had been banished from their wives and children, on pain of death. We were bowed down before our God, and prayer was made unto Him; when they knocked at the door, it came upon my spirit it was the rude people, and the life of God did mightily arise, and they had no power to come in, till we were clear before our God. Then they came in, setting the house about with muskets and lighted matches, and then into the room where A. Stoddart was with me. I looked upon them, on which they cried out, 'We will be civil; we will be civil.' I spake, 'See that you be so.' On this, they ran forth of the room, and came no more in, but ran up and down the house with their weapons in their hands. And the Lord God, who is the God of his seed, against whom no weapon that is formed shall prosper further than he sees shall be for his glory, and the comfort of his people, caused their hearts to fail, and they passed away, and not any harm was done to any of us; blessed be the God of our i After another precious time with Friends, I away with much clearness and freedom, fro city, Friends being very precious in the do of the life of God, in which they eyed his who had brought up John Audland and oth thren, to strengthen them to stand under trials."

He crossed over into Wales, and attended ings at Leominster, Worcester, and Tewkesb which the Lord satisfied the desires of his with his presence, and Friends did minister Lord moved. He went through Norfolk, S and Essex, and came to London, where he ap to have tarried something less than six week then moved forward into Kent, whence, in an e dated 22d of the Third month, 1657, he giv following counsel to ministers:—"I lay it upo wait for the Lord to seal unto you his mind in his movings you may answer his will in and works. The light will guide you to kno intent of every motion, that in it you may approved in the integrity of your hearts to And every one, in particular, be faithful i power of God, that in all the movings of the of life, the earthly wisdom, with all its reas and consultings be judged out; and all may the new man in Christ, and the new bottle tha serves the new wine, which is committed to y the kingdom of God, to refresh your souls, make them glad in his presence; and so mi in his living power and wisdom, to the refresh of the weary and oppressed soul, with the co of the Spirit of life, in which your souls are glad in God. So will you all come to the ministry in the life. And as you are mov God, be faithful; strangle not the birth, n quench the movings [of the Holy Spirit;] an the presence of the Lord, I warn you, wait f understanding in the life to lead you. Neithe to, nor diminish; so will death with all its form be kept out from amongst you." This coun as needful to be followed as at that day. A titude of words without the salt, and authori the kingdom of Christ, will bring death, and den the living members of the church. El without being quickened by the life, will n likely to discover the want of life, nor give r eous judgment, so as to support the true, and countenance the false ministry.

(To be continued.)

Scene in Japan.

After a march of ten miles along the picture shore, we reached one of the loveliest spots on island. It was a village perched on a bold montory, overgrown with the pine, banyan, sago palm, at the mouth of a charming valley w opened up between the hills to the base of the peak behind Barrow's Bay. A stream of s water threaded the valley, which was covered the freshest verdure, and overhung with beau groves of pine. It was a picture of pastoral lo ness such as is rarely found in any country. thing struck me more during the journey than great variety of scenery which the island encl in its narrow compass. We passed through different districts which bore but the slightest semblance to each other, either in feature or racter. We had both the groves of the tropics the woods of the north; the valleys of Germ and the warm shores of the Mediterranean.

The village was large, thriving, and as ne laid out and hedged in as an English garden. scrupulous neatness and regularity of the Lew C villages was doubly refreshing to one familiar the squalor and filth of China. The sight of

gua, (public house,) which occupied the place
bour at the top of the promontory, completed
ptures. Its roof of red tiles glittered in the
a row of feathery sago palms threw their
at leaves over the wall of the enclosure; the
t and softest of mats covered the floor; the
h blazed with a profusion of flowers; and
noasins, seated on pedestals, contained fresh
for our use. Its aspect of comfort and re-
gras a balm to travellers as weary as ourselves,
directed Terry at once to hoist the stars and
p upon the roof. I hastened back to make a
of the beautiful valley before sunset, while Mr.
occupied himself with a view of the *cung-qua*.
erable old man, with a snowy beard reach-
arly to his knees, approached the bank where
but upon noticing me, made a profound yet
ed reverence, and retired. The village was
il Un na. We had not yet reached the re-
f fowls, but the people sent us two small fresh
ith a pumpkin and some cucumbers. For
eakfast, there were sent two long eel-like fish,
bling the gar, a few young egg-plants, and a
lt of sweet potatoes.—*Narrative of the Japan
pition.*

he River Amoor.—This magnificent river,
runs through the lower part of the Russian
sions, and empties into the head of the Gulf
Tartary, is navigable seventeen hundred miles
its mouth to the city of Nerthink, the capital
uthern Siberia. The country is densely popu-
and great results are anticipated by the ad-
rers, who propose opening a communication
en our Pacific possessions and the Russian
ie territory. Two successful voyages from San
isco to this river have already been made, and
eamship America, the first of a line of steamers
n between these points, cleared port on the 10th
month last.

new kind of Wheat.—The Detroit (Mich.)
ine of 24th inst., says:—Jonathan Dayton of
d Blanc, Gen. county, has grown this year some
sian wheat from seed procured by the Patent
e from the Island of Ivica, in the Mediterra-
sea, east of the coast of Spain. The berry is
, weighing 70 lbs. to the bushel. The spikes
large, bearing an enormous beard. It is
from insects, and twenty-four ears exhibited
sample, weighed six ounces.

From "Bell on the Hand."

(Continued from page 387.)

fter having examined the manner in which one
ument, the hand, is modified and adapted to a
ety of purposes in different animals, there re-
ns only this mode of elucidation—that we con-
it with its imperfect substitutes in other crea-
s. I might, indeed, have shown in the insect
s the most curious examples of instruments for
lar purposes with the hand and fingers of man;
H have intentionally confined this inquiry to the
er classes of animals.

he habits of some fishes require that they should
g firmly to the rocks or to whatever presents to
n. Their locomotive powers are perfect; but
are they to become stationary in the tide or the
am? I have often thought it wonderful that
salmon or the trout, for example, should keep
place, night and day, in the rapid current. In
sea, there are some fishes especially provided
n means of clinging to the rocks. The lump-
, *cyclopterus lumpus*, fastens itself by an ap-
atus which is on the lower part of its body. The
king fish, *remora*, has a similar provision on its
k. It attaches itself to the surface of the shark and to whatever is afloat; and, of course, to the bottoms of ships. The ancients believed it capable of stopping a ship under sail, and Pliny, therefore, called it remora. We must admire the means by which these fishes retain their proper position in the water, without clinging by their fins or teeth, and while they are free for such efforts as may enable them to seize their food. The apparatus by which they attach themselves resembles a boy's sucker: the organ being pressed against the surface to which the creature is to be fixed, the centre is drawn by muscles in the same manner that the sucker is drawn with the cord, and thus a vacuum is made.

Dr. Shaw tells us, that on throwing a fish of the species cyclopterus lumpus into a pail of water, it fixed itself so firmly to the bottom, that by taking hold of the tail, he lifted up the pail, although it contained some gallons of water.

In the cuttle-fish we see a modification of this apparatus: the suckers are ranged along their feelers or arms, and become instruments of prehension and of locomotion. They are capable of being turned in all directions, either to fix the animal or to drag it from place to place. In the Indian seas, these creatures become truly terrific from the length of their arms, which extend to eight or nine fathoms, and from the firmness with which they cling.

There is another fish, which from its name we should expect to perform strange antics; it is called harlequin angler. Its appearance is grotesque and singular; the pectoral fins resemble short arms, and are palmated at their tips. M. Renau, in his history of fishes, affirms that he knew an individual of this species; and the expression is not so incorrect, since he saw it for three days out of the water, walking about the house in the manner of a dog. The circumstance of its walking out of the water has some interest, as showing relations between organs which are apparently the least connected. The fact of this fish living out of the water is doubted; but the form of its branchial organs, or organs for breathing, inclines me to believe it; and its habits require such a provision. In this genus, the operculum, which covers the gills, does not open to let the respired water pass off freely behind, as in most fishes; but the water is discharged by a small aperture which, in Mr. Owen's opinion, is capable of being closed by a sphincter muscle. The cavities in which the branchiæ lie are large, and this is, indeed, partly the reason of the monstrous head of this fish. Thus, it has not only its fins converted into feet, but its gill-covers into pouches, capable of containing water, and of permitting the function of the branchiæ to proceed when the water is retired; that is, when it lies in mud, or shallow pools; for in such situations does the lophius find its food; and it angles for it in a very curious manner.

But there are other fishes that move out of the water on dry land, and even ascend trees, without being carried there by floods. The *perca scandens*, by means of the spines of its gill-covers, and the spinous rays of its fins, climbs trees; so that Dr. Shaw calls it the climbing fish.

All creatures which have their skins protected, whether by feathers, or shells, or scales, have an exquisite sense of touch in their mouth, or in the appendages which hang from it. Fishes have *cirri* which hang from their mouth; and these are equivalent to the feelers or tentacula of insects and crustacea. The fishing lines of the *lophius piscatorius* are examples of these processes: and Pliny relates that this frog-like fish, hiding in the mud, leaves the extremities of these filaments visible; which, from their resemblance to worms, entice the smaller fishes, and they become the prey of their concealed enemy. It is surprising how varied the means are by which fishes obtain their food. The *chætodon* squirts water at flies as they pass, and brings them down. The *sciæna jaculatrix*, according to Pallas, has a similar power; and the *sparus insidiator* catches aquatic insects by the sudden projection of its snout. It is affirmed by some naturalists that the rays of the dorsal and anal fins, as in the cordonnier of Martinique (*zeus ciliaris*, le blepharis, Cuv.,) are employed to grapple or coil round the stems of plants and sustain the fish.

The several offices attributed to these processes in fishes imply that they possess sensibility, if not muscular power.

By anatomical investigation and experiment, I, some years ago, discovered that the sensibility of all the head, and of its various appendages, resulted from one nerve only of the ten which are enumerated as arising from the brain, and are distributed within and around the head; and, pursuing the subject by the aid of comparative anatomy, I found that a nerve corresponding to this, which is the fifth nerve in man, served a similar purpose in all the lower animals. In creatures which are covered with feathers or scales, or protected by shell, this nerve becomes almost the sole organ of sensibility. It is the development of this nerve which gives sensibility to the cirri, which hang about the mouths of fishes, and to the palpa of the crustacea and insects. It is the same nerve which supplies the tongue, and is the organ of its exquisite sensibility to touch, as well as of taste. In some animals, especially in the reptiles, the tongue, by its length and mobility, becomes a substitute for these external appendages. We might have noticed before, that the tongue is an organ of prehension as well as of touch. With it the ox gathers in the herbage; and in the giraffe, it is rather curious to observe that as the whole frame of the animal is calculated to raise the head to a great height, so is the tongue capable of projecting beyond the mouth to an extraordinary extent, to wrap round and pull down the extreme branches of trees. The whiskers of the feline quadrupeds possess a fine sensibility through branches of the fifth nerve, which enter their roots. Birds have a high degree of sensibility to touch in their mouths. In ducks, and all that quaffer with their bills under water, the sense is very fine, and we find, on dissection, that a branch of the fifth nerve, remarkably developed, is distributed on the upper mandible. Animals feel in the whole of their external surface; and we may say that serpents, by coiling themselves round a body, have the organ of touch all over them. Still the fifth pair of nerves in the head, or the nerve analogous to it, is the main instrument of touch in the greater number of animals where extremities are wanting. There are organs varying in their conformation, sometimes delicate palpa, sometimes horny rods, and these are often possessed of muscularity as well as sensibility; but to all, the sense of touch is bestowed through a nerve corresponding with the fifth pair, the nerve of the tongue and lips, and of the muscles of the jaws in man.

But we may repeat, that, necessary as these appendages and this sensibility are to the existence of these animals, their imperfections serve, by contrast, to show how happily the different properties are combined in the hand; in which we perceive the sensibilities to changes of temperature, to touch, and to motion, united with a facility in the joints of unfolding and moving in every possible degree and direction, without abruptness or angularity, and in a manner inimitable by any artifice of joints and levers.

(To be continued.)

The Progress of Life.—Men rejoice when the sun is risen; they rejoice also when it goes down while they are unconscious of the decay of their own lives. Men rejoice on seeing the face of a new season, as at the arrival of one greatly desired. Nevertheless the revolution of one season is the decay of human life. Fragments of driftwood meeting in the wide ocean continue together a little space; thus parents, wives, children, friends, and riches remain with us a short time, then separate, and the separation is inevitable. No mortal can escape the common lot; he who mourns for departed relatives has no power to cause them to return. One standing on the road would readily say to a number of persons passing by, I will follow you; why, then, should a person grieve, when journeying the same road which has been assuredly travelled by all our forefathers? Life resembles a cataract rushing down with irresistible impetuosity. Knowing that the end of life is death, every right-minded man ought to pursue that which is connected with happiness and ultimate bliss.—*Dublin University Mag.*

The Mormons in North America.—Theodore Olshausen, of St. Louis, Mo., has published in German a history of the Mormons, or Latter Day Saints, in North America; from which it appears that America contains 68,700 of that sect, of whom 38,000 are in Utah; 5000 in New York; 4000 in California; 5000 in Nova Scotia and Canada, and 9000 in South America and the Islands. Europe contains 39,000, of whom 32,900 are in Great Britain and Ireland; 5000 in Scandinavia; 1000 in Germany and Switzerland; 500 in France, and 500 in the rest of Europe. In Asia there are said to be 1000; In Australia and Polynesia 2400; in Africa 100; on travel 1800; there are, besides, 8,500 Schismatics, including Strangites, Rigdonites and Wightites. The numbers amount in the aggregate to 116,500, and it is supposed that the whole sect cannot exceed 126,000.

THE FRIEND.

EIGHTH MONTH 23, 1856.

SUMMARY OF EVENTS.

EUROPE.—News from Liverpool to Eighth mo. 6th. The opposition to the O'Donnell ministry had been put down throughout Spain. On the 1st instant, the Royal troops entered Saragossa without resistance, and disarmed the citizens. The policy of the new ministry is not yet known, but private letters from Madrid represent that O'Donnell is firm on two important points; that Queen Christina shall not return to Spain, and that the sale of church property shall be proceeded with, and consequently that there is increased probability of a reconciliation between the new government and the liberal party. The Paris Moniteur publishes the following: "Tranquillity having been restored in Spain, the Emperor has given orders for the suspension of all movements of troops towards the frontiers." The affairs of Italy continue the subject of discussion between France and Austria. The French government has communicated to the Cabinet of Vienna the last note addressed to the Western Powers by the Court of Naples, and has declared that the government of France was in the highest degree dissatisfied with the principles expressed in that document; and moreover that it was determined, with the co-operation of England, to constrain the Neapolitan government to give way to the legitimate demands of the Western Powers. The reply says, Austria could not remain indifferent to the communication of the French Cabinet, and she continues to represent to the Cabinet of Naples the necessity of giving way to the demands of France and England, adding that, in the event of resistance, it must not count on the moral or physical support of Austria. The vines, to a considerable distance around Paris, were in a satisfactory condition, but less so in the south of France. The silk crop of France has turned out so deficient, that large contracts have been made for foreign raw silk. Immense quantities of grain had arrived at Marseilles, from the Sea of Azof, the Adriatic and the Danube, and the price of cereals had largely declined. All apprehensions of a scarcity had vanished.

Denmark proposes to fortify the Sound, and, it is said, Russia advises it. The trade of the Baltic ports is active. There is a difficulty with regard to the new boundary between Russia and Turkey. The English, Austrian and French Commissioners are of opinion, that Belgrade should belong to Turkey, but Russia protests against this decision. The Porte opposes the union of Moldvavia and Wallachia under one government, and Russia objects to the amount of annual tribute demanded from the Principalities by Turkey. A terrible disaster had occurred at Salonica. By fire, and an explosion of gunpowder clandestinely secreted in the house of a French merchant, about seven hundred persons were killed or wounded, and property estimated at one hundred million piastres destroyed. The insurrection in Arabia had been subdued, and the chief of the insurgents captured and sent to Constantinople.

Liverpool Markets.—Cotton was firm, with an upward tendency. The advices respecting the grain crops, continuing favourable, breadstuffs had further declined; wheat was 6*d.* to 9*d.* lower, and flour, 2*s.* a 3*s.* a barrel. Corn was unchanged, but the sales small. Consols at London, 95¼ a 95⅜.

NICARAGUA.—The latest advices represent Walker as carrying forward the government with energy, in the face of great opposition and difficulty. His army of 1200 men was being rapidly diminished by sickness. Rivas had fortified himself at Leon, and had the support of the more influential portion of the inhabitants. It was expected Walker would soon march against him. An invasion from Guatemala, for the purpose of driving out the Americans, was reported to be at hand—also a renewal of hostilities on the part of Costa Rica. Walker's position is considered critical.

HAVANA.—The last vessels from Cuba report the yellow fever as prevailing at Havana, and in other parts of the Island. As there is no regular register of the deaths that occur, the progress or extent of the disease is not accurately known.

EGYPT.—The crops of this year have been abundant throughout Egypt, and the produce was being brought down the Nile to Alexandria, for shipment in large quantities. The electric telegraph is in the desert, between Cairo and Suez, has been completed.

CHINA.—Further successes of the insurgents are reported. In Kiansi, the Imperial troops had been defeated by the rebels, with a loss of 8000 men; among them seven Mandarins. In the north, also, the insurgents were making progress.

UNITED STATES.—*Congress.*—Previous to adjourning on the 18th inst., a bill was passed by both houses fixing the compensation of the members at $3000 annually. There is to be no more appropriation of books for members, and a deduction is to be made for absence, unless occasioned by sickness of themselves or families. In Executive session, the Senate ratified treaties with Austria and Baden for the extradition of criminals, and also commercial treaties with the Two Sicilies and Nicaragua. The Senate, by a vote of 35 to 12, rejected the House bill for the re-organization of Kansas. The Senate bill to protect citizens of the United States in the discovery of Guano islands, was passed by the House. Much business was crowded into the last few days of the session, the limits of which our limited space does not permit a notice. The House receded from most of its amendments to the appropriation bills designed for the protection of Kansas. The items of the Navy appropriation bill amount to $11,318,800. All the general appropriation bills have been passed, excepting that for the army, which appropriates about $14,000,000. The failure of this bill was caused by the provision inserted in it by the House, forbidding the employment of the army for the execution of the laws of the so-called Legislature of Kansas, to which the Senate refused to agree. Many private bills passed by both houses, failed to secure the signature of the President for want of time.

California.—San Francisco dates to Seventh mo. 21st, have been received. By the steamer which sailed on that day, $1,951,527 in gold was shipped to Panama, of which $1,471,360 was for New York, and $448,666 for England. The grain crops are said to be very good in all parts of the State, and fruits and vegetables abundant, and falling in price. Gold mining continued to pay well, and is now regarded as a permanent branch of the industry of the country. Men, who have not capital to work on their own account, get from $3 to $4 a day, from the companies. In the cities, mechanics get $5 a day, and labourers $3, with work, on the average, only about half the time. Board for these classes costs from $5 to $7 a week. The Vigilance Committee was still in power, and continued to make arrests of obnoxious sons. Judge Terry's trial had not been concluded was supposed his sentence would be banishment. lander Brace had been found guilty of a murder mitted two years since, and would, it was under be hung by the Committee. Upwards of thirty duals were under arrest on various charges, n whom would be expelled. The proceedings of the mittee appear to be approved by the community rally. Terrible conflagrations had occurred at G town, Nevada, and Placerville, by which the great tions of these towns were laid in ashes. The property is estimated at several millions of dollars

Oregon.—New discoveries of gold have been m Southern Oregon; but the mining in this territory has been unimportant. There was a prospect bountiful harvest. In the Port Orford district, t dian war was at an end. At Port Orford, there 742 Indian prisoners. In other parts of the ter military operations on a small scale continued.

The Ohio River.—On the 15th inst., there were teen inches water in the channel at Pittsburg, metal mark, and stationary—all steam navigation ped.

The Red River.—On the 3d inst., the mouth o river was closed by a bar forming across it, and th rent of the stream turned into the Atchafalaya. bar resisted all efforts of the steamboats to cut th it.

Grain at the West.—The receipts of grain at Ch Ill., are stated to be very large. Throughout the generally, the wheat crop is reported unusually go

Emigration.—The whole number of emigrants, crossed the Mississippi at Dubuque, Iowa, be Fourth mo. 16th and Seventh mo. 5th last, w families, consisting of 4504 members, having in possession 1031 wagons, 1728 horses, 7722 catt 11,700 sheep.

The Wheat Crop of 1856, is estimated by the C nati Price Current, to amount in the whole Un 142,836,000 bushels. This estimate is supposed t derrate rather than exaggerate the yield. The e Pennsylvania is rated at 18,250,000 bushels; Ohi 800,000; New York, 16,200,000; Illinois, 14,600 Virginia, 12,500,000; Indiana, 11,250,000.

Philadelphia.—Mortality last week, 354.

New York.—Mortality last week, 651. Adults, children, 523; none from yellow fever.

Storm at the South.—During the early part of last a violent storm occurred over a considerable ext country, including the range from Mobile to New Or Rain fell with little intermission for 110 hours, occ ing destructive inundations, and much loss of pro At Baton Rouge, fourteen inches of rain fell duri hours. At Last and Grand Caillon Islands, near Orleans, the buildings were swept away, and many sons drowned. One hundred and eighty-two dead b had been found, and it was supposed about 250 pe had perished. The damage to the corn, cotton sugar crops was very heavy. The flood at Bayou caused a crevasse of the levee at that place, floodi country to a great extent. It was reported that thousand dwellings had been swept away or dama

RECEIPTS.

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"Knowledge is Power."

(Continued from page 394.)

One of the most striking effects of the want of knowledge producing disunions among mankind that is injurious to the interests of each and all, is the evil which still exists among many well-meaning and reflecting persons, that the powers and arrangements which capital has created and devised for the advancement of production are injurious to the great body of working-men in their character of producers. The great forces by which capital and labour now work—forces which are gathering strength every day—are accumulation of skill and division of employments. It will be for us to show how the applications of science to the manufacturing arts have the effect of insuring cheap production and increased employment. These applications of science are principally displayed in the use of MACHINERY; and we shall endeavour to prove that, although individual labour may be partially displaced or unsettled for a time, by the use of this greater and better power than unassisted manual labour, all are great gainers by the general use of this power. Through that power, all principally possess, however poor they may be, many of the comforts which make the difference between man in a civilized and man in a savage state; and further that in consequence of machinery having rendered productions of all sorts cheaper, and thereby caused them to be more universally purchased, it has really increased the demand for that manual labour, which it appears to some, reasoning only from a few instances, it has a tendency to diminish. In the year 1827, a Committee of the English House of Commons was appointed to examine into the subject of emigration. The first person examined before that Committee was Joseph Foster, a working weaver of Glasgow. He told the Committee that he and many others, who had formed themselves into a society, were in great distress; that numbers of them worked at the *hand-loom* for eighteen to nineteen hours a day, and that their earnings, at the utmost, did not amount to more than seven shillings a week, and that sometimes they were as low as four shillings. That only years before that time they could readily earn a pound a week by the same industry; and that as *power-loom* weaving had increased, the business of the hand-weavers also had increased in the same proportion. The Committee then put to Joseph Foster the following questions, and received the following answers:

"Are the Committee to understand that you attribute the insufficiency of your remuneration for your labour to the introduction of machinery?"

A. "Yes."

Q. "Do you consider, therefore, that the introduction of machinery is objectionable?"

A. "We do not. The weavers in general, of Glasgow and its vicinity, do not consider that machinery can or ought to be stopped, or put down. They know perfectly well that machinery must go on, that it will go on, and that it is impossible to stop it. They are aware that every implement of agriculture or manufacture is a portion of machinery, and, indeed, everything that goes beyond the teeth and nails (if I may use the expression) is a machine. I am authorized by a majority of our society, to say that I speak their minds, as well as my own, in stating this."

It is worthy of note how the common sense of this working-man, a quarter of a century ago, saw clearly the great principle which overthrows, in the outset, all unreasoning hostility to machinery. Let us follow out his principle.

Among the many accounts which the newspapers of England, in 1830, gave of the destruction of machinery by agricultural labourers, it was stated that in one district a band of mistaken and unfortunate men destroyed all the machinery of many farms, *down even to the common drills.* The men conducted themselves, says the newspaper, with civility; and such was their consideration, that they moved the machines out of the farm-yards, to prevent injury arising to the cattle from the nails and splinters that flew about while the machinery was being destroyed. *They could not make up their minds* as to the propriety of destroying a horse-churn, and therefore that machine was passed over.

A quarter of a century has made a remarkable difference in the feelings of labourers, not only in England, but in all other countries, even among the least informed with regard to machinery. The majority of the people now know, as the weavers of Glasgow knew in 1827, that "machinery must go on, that it will go on, and that it is impossible to stop it." It is unnecessary at the present day to adduce any argument to prove or sustain this position. Common sense teaches it, and in the United States especially, where the fact is almost universally acknowledged and acted upon, the great majority of labourers rejoice in every new mechanical application and improvement, as an additional instrument for the elevation of labour, and the increase of wealth. It is sufficient briefly to show, that if the English labourers had been successful in their career, had broken all those ingenious implements which have aided in rendering British agriculture the most perfect in the world, they would not have advanced a single step in obtaining more employment, or being better paid.

We will suppose, then, that the farmer has yielded to this violence; that the violence has had the effect which it was meant to have upon him; and that he takes on all the hands which were out of employ to thrash and winnow, to cut chaff, to plant with the hand instead of with a drill, to do all the work in fact, by the dearest mode instead of the cheapest. But he employs *just as many people as are absolutely necessary*, and no more, for getting his corn ready for market, and for preparing, in a slovenly way, for the seed-time. In a month or two the victorious destroyers find that not a single hand the more of them is really employed. And why not? There are no drainings going forward, the fences and ditches are neglected, the dung heap is not turned over, the marl is not fetched from the pit; in fact, all those labours are neglected which belong to a state of agricultural industry which is brought to perfection. *The farmer has no funds to employ in such labours;* he is paying a great deal more than he paid before for the same, or a less amount of work, because his labourers choose to do certain labours with rude tools instead of perfect ones.

We will imagine that this state of things continues till the next spring. All this while the price of grain has been rising. Many farmers have ceased to employ capital at all upon the land. The neat inventions, which enabled them to make a living out of their business, being destroyed, they have abandoned the business altogether. A day's work will now no longer purchase as much bread as before. The horse, it might be probably found out, was as great an enemy as the drill-plow; for, as a horse will do the field-work of six men, there must be six men employed, without doubt, instead of one horse. But how would the fact turn out? If the farmer still went on, in spite of all these losses and crosses, he might employ men in the place of horses, but not a single man more than the number that would work at the price of the keep of one horse. To do the work of each horse turned adrift, he would require six men; but he would only have about a shilling a day to divide between these six—the amount which the horse consumed.

As the year advanced, and the harvest approached, it would be discovered that not one-tenth of the land was sown; for although the plows were gone, because the horses were turned off, and there was plenty of *labour* for those who chose to labour for its own sake, or at the price of horse-labour, this amazing employment for human hands, somehow or other, would not quite answer the purpose. It has been calculated that the power of horses, oxen, etc., employed in husbandry in Great Britain is ten times the amount of human power. If the human power insisted upon doing all the work with the worst tools, the certainty is that not even one-tenth of the land could be cultivated. Where, then, would all this madness end? In the starvation of the labourers themselves, even if they were allowed to eat up all they had produced by such imperfect means. They would be just in the condition of any other barbarous people, that were ignorant of the inventions that constitute the power of civilization. They would eat up the little corn which they raised themselves, and have nothing to give in exchange for clothes, and coals, and candles, and soap, and tea, and sugar, and all the many comforts which those who are even the worst off are not wholly deprived of.

All this may appear as extreme statement; and certainly we believe that no such evils could have happened; for if the laws had been passive, the most ignorant of the labourers themselves would, if they had proceeded to carry their own principle

much further than they had done, see in their very excesses the real character of the folly and wickedness to which it had led, and would lead them. Why should the labourers of England not have destroyed the harrows as well as the drills? Why leave a machine which separates the clods of the earth, and break one which puts seed into it? Why deliberate about a horse-churn, when they were resolved against a winnowing machine? The truth is, these poor men perceived, even in the midst of their excesses, the gross deception of the reasons which induced them to commit them. Their motive was a natural, and, if lawfully expressed, a proper impatience, under a condition which had certainly many hardships, and those hardships in great part produced by the want of profitable labour. But in imputing those hardships to machinery, they were at once embarrassed when they came to draw distinctions between one sort of machine and another. This embarrassment decidedly shows that there were fearful mistakes at the bottom of their furious hostility to machinery.

(To be concluded.)

The priest of Drayton, the town of my birth, came often to me, and I went often to him, and another priest sometimes came with him, and I would ask them questions, and reason with them. This priest Stevens, asked me, "why Christ cried out upon the cross, 'my God, my God, why hast thou forsaken me?' and why he said, 'if it be possible, let this cup pass from me; yet not my will but thine be done?'" I told him at that time the sins of all mankind were upon him, and their iniquities and transgressions, with which he was wounded, which he was to bear, and be an offering for, as he was man, but died not as he was God; so, in that he died for all men, tasting death for every man, he was an offering for the sins of the whole world. This I spoke, being at that time in a measure sensible of Christ's sufferings. The priest said, "It was a very good, full answer, and such a one as he had not heard."

I heard of one called Dr. Cradock, of Coventry, and went to him and asked him the ground of temptations and despair, and how troubles came to be wrought in man. He asked me, "who was Christ's father and mother?" I told him, "Mary was his mother, and that he was supposed to be the son of Joseph, but he was the son of God."—*George Fox.*

It is our belief that the Word was made flesh, and dwelt among men, and was, and is, the only begotten of the Father, full of grace and truth; his beloved Son, in whom he is well pleased, and whom we are to hear in all things, who tasted death for every man, and died for sin that we might die to sin, and by his power and spirit be raised up to newness of life here, and to glory hereafter. That we are only justified from the guilt of sin, by Christ the propitiation, and not by works of righteousness which we have done; so there is an absolute necessity that we receive and obey, to unfeigned repentance and amendment of life, the holy light and spirit of Christ Jesus, in order to obtain that remission and justification from sin; since no man can be justified by Christ, who walks not after the Spirit, but after the flesh; for whom he sanctifies, them he also justifies. And if we walk in the light as he is in the light, his precious blood cleanseth us from all sin, as well from the pollution as from the guilt of sin.—*William Penn.*

Though a man without money is poor, a man with nothing but money is still poorer.

For "The Friend."

Guano.

(Continued from page 397.)

It would need more space than can here be afforded, to give a detail of the special results obtained by the application of guano as a manure. And in proof of its universal applicability *to all kinds of crops, and all kinds of soil*, it may suffice to mention, that according to this experience, one cwt. of guano is capable of producing in the *first* year 540 lbs. of rye, from 600 to 800 lbs. of barley, or from 320 to 330 lbs. of potatoes, &c. If the subsequent operation is added to the calculation, it may be affirmed with certainty, that one cwt. of guano is able to produce 5 Saxon bushels (at least 800 lbs.) of rye, with the corresponding quantity of straw (at least 1800 lbs.) of which some 60 per cent. must be reckoned for the first year, 25 per cent. for the second, and 15 per cent. for the third.

In comparing the fertilizing power of guano with that of the dung of cattle, it may be assumed as the mean of the results of practical experience in Saxony, that one cwt. of guano is equivalent to from 56 to 70 cwt. of the latter, that is to three full loads. Of bone-dust 2 to 2½ cwt. furnished the same result. Guano, however, excels the latter, (which is not equally well adapted to all soils,) because it has a decided advantage in the first year, whilst bone-dust, on the other hand, has a more enduring operation. Hence, it may be readily perceived, *that it must be very judicious to add some guano to bone-dust*, in order that it may call forth even in the first year the most abundant produce.

For a thorough manuring, the average reckoning is 4 cwt. of guano to the Saxon acre, or a full 2 cwt. to the Prussian Morgen, (about 2½ of an English acre): a less quantity may suffice where climate and soil are peculiarly favorable.

Of the mode of application:—First, the guano should be reduced to a homogeneous pulverulent mass, and mixed with earth. The first is effected upon a barn floor, by sifting and thrashing. The finer portion is first sifted off; then the remaining lumps are thrashed and again sifted, until they are likewise pulverized. The last portions of the residue are often so yielding and viscid, that they flatten upon being struck, and will not pass through the sieve. In this case they may be either pounded up with some broken brick, by which means they may be reduced to powder, or they may be added to the compost heap, which no good farmer is without. The sifted guano should now be added to two or three times its quantity of earth, or with a mixture of earth and ashes, and the whole shovelled together until a thorough mixture is effected. The earth must be in the ordinary state of moisture, in which it easily absorbs the guano without forming into balls or lumps. The spreading on the field may be done in the same manner as for lime, by scattering from seed bags, (but best by *drilling*.) It is well to strow it on the seed furrow, two or three days before introducing the seed, and then lightly harrow; on a light soil to roll, and after this to harrow in the seed. Moist weather during its application to the soil, especially in spring or summer sowing, exerts a very beneficial influence upon the action of guano.

Pure and good guano is so rich in ammoniacal salts as easily to corrode the tender roots of plants, particularly in dry weather; by mixing it with earth, it is so enveloped and diluted, that this injurious effect is no longer to be feared. The volatile elements of the guano become fixed in the porous earth which has the property of absorbing and retaining them. Finally, by the addition of earth a more uniform distribution of the mass upon the land is rendered practicable, and the flying dust during dispersion prevented.

With potatoes, green crops, roots &c., a of the mingled earth may be given to eve in dibbling or planting. A little more quarter of an ounce of guano serves in this a complete manuring for a plant. With ot nure ⅛ or ¼ part of this quantity causes a increase of growth.

Equally certain results are obtained if th earth is uniformly scattered in the fur which potato sets are laid, or it may be over the surface of the field after the youn have sprouted up, but may still be passed o the harrow; a mode of treatment that is con of great advantage when the potatoes have the height of some four inches, and must earthed up. *Garden produce* may be tre either of these methods; for such plants, h as also for *grass* or *meadow land*, waterin guano stirred up in water may be strongly mended. For this purpose one part of guanc be treated with at least 80 to 100 parts of since if too strong, the liquid exerts a corro tion upon young and tender plants.

For top-dressing in the autumn or early guano mixed with earth is in like manner t beneficial.

3. TESTING GUANO.

If the farmer is not afraid of a little ti trouble, he can easily test the quality of guan self.

The previous analyses show, that a gua be *perfectly genuine and yet miserably bad* great then the danger of deception, when *tional adulterations* are superadded!

Tests are now possessed of such simplicit require scarcely more dexterity and attentic roasting or boiling coffee, and yet sufficient rate to serve as reliable guides in doubtful c

1. *Test by drying and subsequently washi water.*—If the guano, as is generally the ca those kinds that are brought from Peru and C uniform powder, weigh out two ounces, sp upon paper, and let it lie two days in a mod warm place, in summer in a dry and airy si in winter in a warm room, in order that the dry it; what it may then have lost in weigh be esteemed superfluous water. Many s guano are so moist as to lose by this gentle from three to four drachms (20 to 24 per c their weight.

If the guano, like the Patagonian and Afr not of uniform character, then, in order to o mixture as equable as possible, the lumps have frequently an altogether different com from that of the powdery portions, must be ized, before weighing of and drying a given tity.

2. *Test by Combustion.*—Pour half an o the guano to be examined into an iron spoo place it upon red hot coals until a white or ash is left, which must be weighed after *The less ash is left behind, the better is the* The best sorts of Peruvian guano yield, fro an ounce, somewhat more than one drachm o (30 to 33 per cent); whereas the inferior that are now so often offered for sale (for ex Patagonian, African, Saldanha Bay, and guanos,) leave a residue of from 2½ to 3 dr (60 to 80 per cent.) and those intentionall terated, a still greater quantity of ashes. O ine guano, the bad as well as the good, the always *white* or *gray;* a yellow or reddish indicates an adulteration with loam, sand, &c.

The test is very simple, and at the same time rustworthy; it rests upon the fact, that the nous combinations existing in guano, and its most valuable ingredients, undergo com- and volatilization when subjected to heat. eto, the difference of odor during the com- is characteristic. The vapors from the especimens have a pungent smell, like spirits s horn, with a peculiar piquancy, almost like old cheese; whilst those rising from inferior es smell like singed horn-shavings, or hair.

Lime Test.—Put a tea-spoonful of each f guano to be examined into a wine-glass, on this a tea-spoonful of slaked lime; then few tea-spoonsful of water and agitate the briskly. Lime liberates the ammonia from monoiacal salts contained in the guano, and pes; *the more excellent, therefore, a guano is, onger will be the pungent ammoniacal odor escapes from this guano paste.* This test so accurate as the preceding, but in many t is very convenient on account of its sim- particularly where it is desirable to pass a l and approximative opinion upon the quality rent kinds of guano.

The slaked lime should be preserved for future must be carefully excluded from the air in a d well corked bottle.

Test with hot water.—Make a filter of blot- soft porous paper, folded together into the of a cone,* and put this into a tin funnel or riangle. Let half an ounce of the air-dried be placed in this, and over it pour boiling e as long as it passes through of a yellowish . If the paper with the moist guano is laid, no more liquid drops from it, in a warm place, e residue weighed when it has become com- dry, the deficiency from half an ounce will the weight of those elements which have been ved by the water. As a general rule it may d, *the larger the quantity of guano that is ed in water, the more ammoniacal salts does it n, and the better it is.* Hence, that guano be preferred, as in the test by combustion, , upon being so heated with water, leaves be- the smallest residue. In the best or Peruvian s, the residue that is insoluble from half an , amounts to about two drachms (from 50 to r cent;) on the other hand, in the compara- worthless guanos from three to three and a drachms (80 to 90 per cent.)

ceptions to this rule may, however, occur, when no contains many soluble mineral salts. Speci- occasionally occur in commerce which consists e half or two-thirds of sea-salt and Glauber such guanos upon being heated with hot r, would only leave a residue of from one to two ams of insoluble substances, yet must, never- ss, be regarded as bad merchandise. In such a the test by combustion is the most reliable; would be found by this test that a guano of ind in question yielded three drachms and of ashes, and must accordingly be admitted inferior variety.

Vinegar test.—Pour strong vinegar, or, bet- dill, some muriatic acid, over the guano to be lined; if a strong effervescence ensues, an in- onal adulteration of the guano with *lime* may ferred. This substance may also be recognized he combustion test, since lime remains behind mbustion and increases the quanitity of ashes.

s the apothecaries are accustomed to use it.

Worship in this gospel day is inward and spirit- for God is a spirit, as Christ teacheth, and he will be worshipped in spirit and in truth, being most suitable to his divine nature. Wherefore we wait in our assemblies to feel God's spirit to open and move upon our hearts, before we dare offer sacrifice to the Lord, or preach to others the way of his kingdom, that we may preach in power as well as words; and as God promised, and Christ ordained, without money and without price. This also leads us to deny all the vain customs and fashions of the world, and to avoid excess in all things, that our moderation may be seen of all men, because the Lord is at hand to see and judge us according to our deeds.—*William Penn.*

Epistle of George Fox.

Moreover it came upon me about this time from the Lord, to write a short paper and send forth, as an exhortation and warning to the Pope, and all kings and rulers in Europe; as follows:—

Friends,—Ye, heads and rulers, kings and nobles of all sorts, be not bitter, nor hasty in persecuting the lambs of Christ, neither turn yourselves against the visitation of God, and his tender love and mercies from on high, who sent to visit you, lest the Lord's hand, arm and power, take hold swiftly upon you, which is now stretched over the world. It is turned against kings, and shall turn wise men backward, and will bring their crowns to the dust, and lay them low and level with the earth. The Lord will be king, who gives crowns to whomsoever obey his will. This is the age wherein the Lord God of heaven and earth is staining the pride of man, and defacing his glory. You that profess Christ, and do not love your enemies, but on the contrary shut up and imprison those who are his friends; these are marks that you are out of his life, and do not love Christ, who do not the things he commands. The day of the Lord's wrath is kindling, and his fire is going forth to burn up the wicked, which will leave neither root nor branch. They that have lost their habitation with God, are out of the Spirit that gave forth the Scriptures, and from the light that Jesus Christ hath enlightened them withal; and so from the true foundation. Therefore be swift to hear, slow to speak, and slower to persecute: for the Lord is bringing his people to himself, from all the world's ways, to Christ the way, and from all the world's churches, to the church which is in God, the Father of our Lord Jesus Christ; and from all the world's teachers, to teach his people himself by his Spirit; from all the world's images, into the image of himself; and from their likenesses, into his own likeness; and from all the world's crosses of stone or wood, into his power, which is the cross of Christ. For all these images, crosses, and likenesses, are among them, that are apostatized from the image of God, the power of God, the cross of Christ, which now fathoms the world, and is throwing down that which is contrary to it, which power of God never chapges.

Let this go to the kings of France, and of Spain, and to the Pope, for them to prove all things, and to hold that which is good. And first to prove, that they have not quenched the Spirit; for the mighty day of the Lord is come and coming upon all wickedness, and ungodliness, and unrighteousness of men, who will plead with all flesh by fire and by sword. And the truth, the crown of glory, and the sceptre of righteousness over all shall be exalted; which shall answer that of God in every one, upon the earth, though they be from it. Christ is come a light into the world, and doth enlighten every one that cometh into the world, that all through him might believe. He that feeleth the light that Christ hath enlightened him withal, he feeleth Christ in his mind, and the cross of Christ, which is the power of God; he shall not need to have a cross of wood or stone, to put him in mind of Christ, or of his cross, which is the power of God manifest in the inward parts. 1654. G. F.

From "Bell on the Hand."

(Continued from page 393.)

Life draws the materials of the body apart from the influence of those affinities which hold the inorganic world together, and substitutes other laws. The wonders of the microscope are not greater than should be excited by looking to the early rudiments of some animal, it may be the largest that inhabits the earth. In a small portion of matter that seems homogeneous, transparent, soft, and like a jelly, there is only a pulsating point visible. What might be seen by employing the newly discovered properties of light, it is impossible to say; as polarized light exhibits in mineral bodies a structure not visible before, so we could imagine that some power bestowed upon our eye might discover a distinction of parts in what seems a drop of jelly. But the greater wonder is in proof before us, that this mass has a principle of life—that it is not only ordered what this influence will perform, in attracting matter, and building up the complex structure of an animal body, but that the period of existence of that body is from its beginning defined. This life may be limited to a day, and truly ephemeral, or be protracted to a hundred years: and the period is adjusted, as perfectly as the mechanism and structure itself, to the condition of existence, the enjoyment of the individual, and the continuance of the species.

Nothing is more remarkable than the slight hold by which this life is possessed by some of these organic structures, and the tenacity of life in others. Slight changes of temperature or moisture will annihilate some, whilst others will be dried up into dust, or ribbed in ice, and after years admit of resuscitation.

If instead of contemplating the variety of animals as they are adapted to their place, we think of ourselves—there is no living creature in which it is so distinctly designed that the stages of life shall be marked—so that we may have continually before us the tenure by which we hold that life. But to our argument;—during all the progressive changes of life, the material is ever new; the poet's picture of the last stage of man's life is not a true one. If man totters under the burthen of years, the simile of a ruin is inapplicable; the material of his frame is not different, and not older than that of a child—it is ever decaying, ever renewing whilst the office of digestion and assimilation goes on at all. The difference of activity in this change of the material of the body, compared with that of the child, may be as a week to a day; but here is not the cause of the gray hair, faded cheek, and feeble step. This is the stamp which the Creator has intended to be deciphered and interpreted.

Who, contemplating the many beautiful fabrics built up within an animal body, and seeing the proofs that they are not permanent, but on the contrary, ever changing and ever forming anew—moreover, learning that these textures are formed by an energy, or life, which continues uniform in its operation, whilst all the materials that it works upon are changing—can hesitate to believe that in the changes of the inorganic matter around us there is a presiding Power. The difficulty of comprehension here must be attributed to the partial view which we have of these changes, from their extending into periods so far beyond our measure of time: but we cannot, at least, doubt that such a power may be in operation, and we must acknowledge that a balance is preserved, and that order and harmony prevail.

We find every organ of sense, with the excep-

tion of that of touch, more perfect in brutes than in man. In the eagle and the hawk, in the gazelle and in the feline tribe, the perfection of the eye is admirable;—in the dog, wolf, hyæna, as well as in birds of prey, the sense of smelling is incouceivably acute; and if we should have some hesitation in assigning a more exquisite sense of taste to brutes, we cannot doubt the superiority of that of hearing in the inferior animals. But in the sense of touch, seated in the hand, man claims the superiority; and it is of consequence to our conclusion that we should observe why it is so.

It has been said that, accompanying the exercise of touch, there is a desire of obtaining knowledge; in other words, a determination of the will towards the organ of the sense. Bichat says, it is active whilst the other senses are passive. This opinion implies that there is something to be understood—something deeper than what is here expressed. We shall arrive at the truth by considering that in the use of the hand there is a double sense exercised; we must not only feel the contact of the object, but we must be sensible to the muscular effort which is made to reach it, or to grasp it in the fingers. It is in the exercise of this latter power that there is really an effort made; there is no more direction of the will towards the nerve of touch, than towards any other sensible nerve. But, before entering on the consideration of the sensibility and action which belong to the fingers, we must attend to the common sensibility of the surface.

Besides that the common sensibility belongs to the hand, and that some inquiry into it is necessary to the completion of our subject, I pursue it the more willingly, because there is no other which affords more surprising proofs of design and of benevolence in the Author of our being. However obvious the proofs may be which are drawn from the mechanism of the body, they are not to be compared, in that respect, to those which are derived from the living endowments of the frame.

I have used the term common sensibility in conformity with the language of authors and with customary parlance; but the expressions, the "common nerves," and the "common sensibility," in a philosophical inquiry, are inadmissible. Indeed, these terms have been the cause of much of the obscurity which has hung over the subject of the nervous system, and of our blindness to the benevolent adaptation of the endowments of that system to the condition of animal existence. Thus, it has been supposed that some nerves are more coarsely provided for sensation, and that others are of a finer quality, adapted to more delicate impressions. It is assumed that the nerve of the eye is finer than the nerve of the finger—without considering that the retina is insensible to that quality of matter of which we readily acquire the knowledge through touch. Nerves are, indeed, appropriated to peculiar senses, and to the bestowing of distinct functions, but delicacy of texture has nothing to do with this. The nerve of touch in the skin is insensible to light or to sound, not because it has a coarser or more common texture: the beauty and perfection of the system is, that each nerve is made susceptible to its peculiar impression only. The nerve of the skin is alone capable of giving the sense of contact, as the nerve of vision is confined to its own office. If this appropriation resulted merely from a more delicate texture: if the retina were sensible to the matter of light only from possessing a finer sensibility than the nerve of touch, it would be a source of torment; whereas it is most beneficently provided that it shall not be sensible to pain, nor be capable of conveying any impressions to the mind, but those which operate according to its proper function, producing light and colour.

The pain which we experience in the eye, and the irritation from dust, are owing to a distinct nerve from that of vision, and are consequent on the susceptibility of the surface to a different kind of impression; of which more presently. We should keep in mind the interesting fact, that when surgeons perform the operation of couching, the point of the needle, in passing through the outer coat of the eye, gives a sensation of pricking, which is an exercise of the nerve of touch; but when the point passes through the retina, which is the expanded nerve of vision, and forms the internal coat of the eye, the sensation that is produced is as of a spark of fire. The nerve of vision is as insensible to touch as the nerve of touch is to light.

(To be continued.)

For "The Friend."

BIOGRAPHICAL SKETCHES,

Of Ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 396.)

SARAH M'VAUGH.

Sarah M'Vaugh, wife of James M'Vaugh, a minister of the gospel, whose residence was at Middletown, Bucks county, Pennsylvania, deceased Second mo. 9th, 1738.

HANNAH JONES.

Of this Friend we have nothing to add to a short testimony issued concerning her by Haverford Monthly Meeting, viz.: "Our friend, Hannah Jones, received a gift of the ministry, which was sound and edifying. She was much concerned for the promotion of Truth, and lived in love and unity with her friends. She died in the Fourth month, 1738, and was buried at Friends' burying-ground, in the valley."

BENJAMIN HUMPHREY.

Of Benjamin Humphrey, of Merion, Pennsylvania, Samuel Smith, after saying that he deceased on the 4th of Ninth month, 1738, and that he was one of the first settlers, adds: "He came over in 1683, was remarked for his hospitality, strictly adhering to the principles of Truth as professed by his brethren called Quakers, and was a useful member among them."

GEORGE ROBINSON.

George Robinson was born in the north of Ireland, in the year 1666 or 1667. About the time he became of age, in the year 1687, he removed to the Province granted to William Penn, and settled at Newark, in Newcastle county, on the Delaware. He had been educated in the way of the Church of England, but soon attached himself to Friends, attending their meetings for worship, which, for that neighbourhood, in those early days were held at the dwellings of Valentine Hollingsworth, Morgan Drewitt, and Cornelius Empson, in course. Becoming acquainted with Catharine Hollingsworth, the daughter of Valentine, a mutual attachment sprung up between them, and at Newark Monthly Meeting, held in the First month, 1688, they laid their proposals of marriage before Friends. George had been an attender of their meetings; and where such was the case, if the walk of the parties was orderly, and consistent with the testimonies of Truth, no obstruction was usually thrown in the way of the marriage being accomplished. Nevertheless, some Friends, not feeling fully satisfied that George was thoroughly convinced, and perhaps not knowing how much affection for Catharine might have operated to draw him to meetings, expressed the strait which was in their minds. On hearing it, the young couple consented to wait until all tion on that score was removed, and the marri not consummated until the ensuing Eleventh "which," says a memorial issued concerni "demonstrated their sincerity to the Truth, gard to the unity and good order esta amongst Friends, and is thought worthy to membered as an example for youth to follo

They were, the memorial states, "true fellows together in best things, being much to hospitality, and charitable to the poor, es to those of the household of faith, and ki open-hearted to their friends. They were to keep up that little meeting of Newark, they continued. They lived together to a g age, retaining their love to Truth and Friend last."

In the year 1718, George was appointed der, and was serviceable in the church, and a his fellow-citizens many ways. He deceased mo. 8th, 1738, in the 72d year of his age beloved Catharine survived until the 24th of month, 1746, being in her 83d year. She w many years, one of the most useful mem the Women's Monthly Meeting of Newark wards called Kennett, and on her devolved portion of the most important services church.

JOHN HUMPHREY.

John Humphrey was born in Wales, in and came to Pennsylvania, in 1698. He useful citizen, and a valuable member of r society, and was one of the first settlers of Gwy in Philadelphia county. He continued in uni his brethren, and serviceable in the church anointed elder, until the close of his life, whic place, Ninth mo. 14th, 1738. He being 70 y age.

HANNAH SOMERS.

Hannah Somers was born in the city of W ter, Old England, about the year 1667, an to Pennsylvania, among the first settlers William Penn. She was soon after marr John Somers, a valuable Friend, from her city. Their residence was in the northern Philadelphia county, until a short time af year 1700, when they removed to Great Eg bour, West Jersey. She was a faithful wo her day, and being called to the work of the try, she exercised her gift, although not in words, yet to the comfort and edification church. She was, in the words of the testim her Monthly Meeting, "exemplary in her l conversation, and was a promoter of piety. ing left a widow, she built a meeting-house, at her own cost. "She lived in good unit her friends, and died in the Tenth month, 17 the 72d year of her age, and was buried Harbour."

PHEBE STOCKDALE.

Phebe Stockdale was the wife and widow liam Stockdale, a prominent and valuable cit Bucks county, who, during several years, sented that county in the Assembly of Pennsy He was a member of the Society of Friend as far as we know, was consistent in his li conversation; nevertheless his services in re society do not appear to have been great.

Phebe being brought under the sanctify fluence of Divine grace, and, submitting t was qualified for religious usefulness. She re a gift in the ministry, which, under the fre ointing given her in the Lord's time, she w

d to exercise for the comfort, strength and in-
e of the church.
wards the close of the year 1728, she removed
the limits of Horsham Meeting, in Philadel-
county, where she continued to reside during
est of her life. She was at this time aged, yet
ars to have been faithful to her religious duties.
mities of body seem to have attended her to-
the close, and we find her excused by her
g brethren and sisters from attending to some
pintments, for which her bodily strength was
sufficient.
er decease took place in the Eleventh month,
3. She had the unity of her friends to the
, and had been a minister for many years.

JOHN DYER.

ohn Dyer appears to have been the head of a
dy, and to have received a gift in the ministry
he gospel when he came to this country. He
ed at Plumstead, Bucks county. His friends
of him: "Though he did not travel much abroad,
ue was very diligent in attending meetings at
near home, and was frequently enabled to bear
blic testimony to the Truth, which was to the
faction, edification and comfort of Friends. He
ased (at Plumstead, where he lived many
s) on the 31st of Eleventh month, 1738."

(To be continued.)

For "The Friend."

n the solitary feelings which sometimes come
w the mind from the circumstance of there seem-
to be so few persons of much religious experi-
e, with whom we can commune, and from whom
may derive strength and encouragement to hold
n our spiritual journey, we may often find a
uable substitute in reading the lives of such men
women, especially of those with whom we had
sonal acquaintance, and whose memory as ser-
nts of the Lord is precious to us. Looking over
journal of William Savery and his labours in
rope, we meet with several of that character,
o went from this country, and of some who had
e from thence on the same errand, who were
ently engaged in preaching the everlasting gos-
, and whose meat and drink it was, in the put-
g forth of the divine hand, and in the authority
l power which He dispensed, to gather the people
he inward teaching and government of the Lord
us Christ. Men, who never thought of lecturing
on doctrines as teachers of our principles, in order
make proselytes, but whose reliance was solely
ced in the great Minister of the Sanctuary; and
y dare not attempt to open their mouths in the
nistry, but as they received from him the matter
ich he furnished for the people. They did not
point meetings, nor speak in them for fear of the
ciety becoming small in number, but on the
und of divine requiring from their Lord, that
y might fulfil the work he assigned them, leaving
to him to prosper their labours, and carry them
the object whereunto he sent them. The reading
their lives seems to bring the exercised traveller
o unity with those spirits—so that though dead,
ey yet speak, and encourage him to hold on his
y in living faith in the same power which made
em what they were.
While David Sands and William Savery were at
erlin, they met with Major Marconnay, who
id been a man of note, and held an office under
e king of Prussia. He attended one of their re-
gious meetings, held conversations with them,
spected his religious exercises, in seeking the
ruth among different professors, but was dissatis-
ed, though divers of them made high pretensions,
id at length he left all, laid down his office, and lived a retired life. He now found *that* among the Friends, which he never was acquainted with before; saying he believed they were sent there in the will of God for his and others' help. He asked them a few questions in a very tender frame, and was much broken with their answers. After some religious communication and prayer, they parted, his mind being relieved, and, they hoped, convinced of the way of Truth. On their arrival at Pyrmont, they found a letter written by him, showing his regret that they had not had an interview with the king, owing to his absence from the city at the time—also further describing his feelings and his love to those Friends. It furnishes evidence of a mind, struggling under religious exercise, and longing for a more full participation of the glorious liberty of the sons of God. In proportion as the humbling, sanctifying and illuminating power of the Spirit of Truth is submitted to, and the life and substance of religion is experienced, the soul becomes increasingly sensible of the emptiness and unsatisfying nature of outward forms and ceremonies, and longs for communion with the Father, and with the Son, through the Holy Spirit. The letter and the account of their services there, also serve to show the affection and fellowship felt towards our Friends by some they met with in their journeyings, and that their ministry was in the demonstration of the Spirit and of power, and was instrumental in awakening others to a serious consideration of the things which belong to their everlasting peace—and in confirming those who in measure were brought to possess substance.

The following is a translated copy of the letter addressed to W. Savery and D. Sands:—"My last words to you, dear brethren, were, 'God be with you'—words that came from the fullness of my heart. I love you with my soul. I was never so soon inclined to unite with any men as I was to unite with you; and never felt so soon a constraint to open my mind to any as I did to you. I have opened this heart of mine into your loving souls; but yet you are not wholly acquainted with my tried situation; for there are feelings which cannot be expressed in words—I seem as if I was forsaken of God, and yet I abhor the thought. I have no desire to live or to die—for the pleasures of the world, let them be what they may, I have neither taste, sense, nor feeling; but who will believe, that notwithstanding the disgust of the world, my heart remains shut up from higher and heavenly enjoyments. The precious sense of the Sonship with God, the assurance of faith, and the consolations of the word; of all that I formerly enjoyed, tasted and felt of those gracious gifts, I have now scarcely a remembrance. My prayers are weak and powerless, as if I cried unto God from afar, so that he cannot hear me. This is also a thought I abhor. Such, my dear brethren, are nearly the circumstances of my soul. Let your hearts now feel with painful compassion, how it is with me; and fall down on your faces before the throne of the great and merciful Being, and pray for your weak and wounded brother, that Jesus Christ may again be formed in my heart, and that I may again rightly fix my eyes on him; then shall I be able to stand in this heavy exercise. I shall then take from his hand the bitter cup, and not murmur, but wait for his help. Then I shall be enabled in the end to exclaim, 'Lord, Lord God, gracious and merciful, thou art great in thy kindness and faithfulness; who was ever confounded that put his trust and hope in thee?'

"Yesterday the minister, Howick, sent for me, and said he had just received a letter from the king, who was willing and ready to give you an audience; and Oh! how gladly could I have called you back, as I wished most heartily an interview between you and our good king. I told the minister, it was possible you might have staid over yesterday, the 21st, at Potsdam; on which he immediately dispatched a chasseur to the general Bisshoswerd, notifying him that you might probably still be there. Whether the chasseur has met with you, I know not; but if it be according to my wishes, you will have an audience with the king tomorrow morning, at nine o'clock. And in this case I desire you to give me, as soon as possible, a circumstantial information of your conference; for be persuaded, I shall not make any bad use of what you may intrust me with. Your letter to the king, the minister sent to him yesterday; but the books which the messenger could not take, were sent to the monarch to-day.

"Now for the conclusion: God be with you; his light be your guide; his love and grace, in and through Jesus Christ, your protection and defence in all danger; be of good comfort, and filled with joyful hope. He that is with you, is stronger than he that is against you. Never shall your memory be effaced from my soul; I shall not cease to love you; it will be a comfort to my weary soul, if sometimes you will make me joyful by imparting a few lines of love, and nothing but death will be able to prevent my answering your letters. In love I embrace you in my heart, as your ever loving brother. MARCONNAY."

"Berlin, 22d of October, 1796."

The evening before W. Savery and D. Sands left Berlin, they held another meeting, to which about one hundred and twenty came, who professed their full unity with the doctrines proclaimed, and took a solemn leave of them in tears, commending them to the heavenly Shepherd, and requesting the prayers of the Friends when separated. "Dear David Sands and myself," says W. S., "on comparing our sense and feelings at different times, were united in the belief, that we never were among people, to whom the love of God more richly flowed, than to many in this place; nor any that were made more near to us in the love and life of Christ." When the cloud that everywhere rests upon the Society, is through divine mercy dispersed, and a fresh illumination is granted, to behold the beauty and excellency of the christian testimonies we have been called to uphold to the world, we may hope that such men will be again raised up and qualified, like judges as at the first and counsellors as at the beginning, to proclaim in their ancient simplicity and purity, the truths of the everlasting gospel, and to visit the Seed, which lies oppressed in the hearts of many; which will be to the joy of the Lord's tribulated children. Faithful obedience to the Lord is indispensable to our own welfare, and it is highly important by precept and example to draw others to the love of the Truth, and to hand down its doctrines to posterity unimpaired by us.

For "The Friend."

Somewhat similar to the interesting testimony of John Conran relating to plainness of dress and language, given in the 46th number of "The Friend," is that of *John Barclay*, who says, "It does appear to my view highly and imperatively necessary, that an internal change should precede an external one, I believe that conversion is that of the heart; that profession must follow, not go before possession; and that an outward show and appearance of peculiar seriousness is hypocrisy and increased condemnation, if not accompanied by the inward work of sanctification in the soul. *Nevertheless*, it is certain to my mind, that one invariable evidence of true religion having entered and *taken up its abode*

in us, will always be, that we no longer conform ourselves to this world in its vanity and folly; and that in our dress, address and general conduct in every particular, we shall not be governed by worldly maxims or opinions, but by the law written in our hearts.

Rag and Paper Consumption of the United States.

The Evening Post of the 21st ult., published a paragraph on rags, which contains some curious and interesting statistics. It appears that we imported in 1853 from all countries 22,766,000 lbs., of which we received from England 2,666,005 lbs., and from Italy about one-fifth of the whole. The total importation, as given in the Post, corresponds with the official returns for 1853; but there is obviously some mistake in the ratio of importation from Italy relatively to that from all other countries, which, as the subject is unquestionably an interesting and novel one, not often entering into statistical investigations, we will endeavour very briefly to reconcile with such statistics on the rags and paper trade of the United States, Great Britain and France, as are accessible at the moment.

The following tabular statement exhibits the aggregate quantities, values, and prices per pound of rags imported into the United States from all countries, distinguishing in a separate column the quantities received from Italy during a period of ten consecutive years, from 1846 to 1855:—

Years.	Rags imported from all countries. Pounds.	Rags imported from Italy. Pounds.	Aggregate values. Dollars.	Price per pound. Cents.
1846	9,897,706	8,002,865	385,397	3 89
1847	8,154,886	6,529,234	304,216	3 68
1848	17,014,587	13,803,036	626,607	3 68
1849	14,941,236	11,009,608	524,765	2 51
1850	20,696,875	15,861,266	748,707	3 61
1851	26,094,701	18,512,673	903,747	3 46
1852	18,288,458	12,220,570	626,729	3 42
1853	22,766,000	14,171,292	982,837	4 31
1854	32,615,753	24,240,999	1,010,443	3 09
1855	40,013,516	23,948,612	1,225,151	3 06
Agg'e	206,631,954	148,300,155	$1,192,865	
An average,	20,663,195 2-5	14,830,015¼	819,286¾	

From the preceding table it will be seen that during the decennial period ending with 1855, the aggregate quantity of rags imported into the United States from all countries was 206,631,954 pounds, while the average quantity received from Italy reached as high as 148,300,155 pounds.

The annual average for the period designated will, however, furnish a more statistical basis for ascertaining the relative importance of Italy compared with all other countries as the principal source of supply upon which the United States must rely, with any degree of certainty, for an article, the consumption of which is so rapidly increasing there; even during the past year, an alarming deficiency in the manufactured material was seriously apprehended by the conductors of our periodical and newspaper journals. The average annual quantity imported into the United States, from all countries, during the period designated, was 20,663,195 lbs; the average annual quantity received from Italy was 14,830,015 lbs. Thus it is shown that instead of one-fifth, as stated in the Post, Italy actually furnishes nearly two-thirds of all the rags imported into the United States.

The Post's paragraph further states that the consumption of paper in the United States is equal to that of France and England combined. In other words, that the 25,000,000 inhabitants of the United States consumed as much paper as the 64,000,000 inhabitants of France and England. This is very nearly correct. The statistics, however, will prove interesting.

According to McCulloch, the number of paper-mills in operation in England in 1835, was 750, and the annual value of the paper manufactured, reached as high as $6,000,000. At that period, however, the manufacture of paper was burdened with an excise duty amounting to more than three times as much as the total wages of the hands employed in making it, and the quantity annually produced did not exceed 50,000,000 lbs. of first class and 16,000,000 lbs. of second-class paper, requiring a supply of about 100,000,000 pounds of rags.

Improvements in machinery and mode of manufacture, and the application of steam, have reduced the number of mills in Great Britain and Ireland to 380, according to the latest statistical returns; while the quantity of rags annually consumed has risen to 201,600,000 lbs., or over 100 per cent. We have compiled from a recent, though in this country a rare, Dublin publication on statistics, the following tabular statement, showing the quantity of paper manufactured, consumed and exported in Great Britain for a period of nine years, ending with 1854:—

Comparative Statement showing the Quantities of Paper Manufactured, Consumed and Exported in Great Britain, from 1846 *to* 1854.

Years.	Pounds of paper manufactured in Great Britain.	Pounds of paper retained for consumption in G. Britain.	Pounds of paper exp'd from G. Britain.
1846	127,412,482	122,605,926*	4,836,556
1847	121,965,315	116,111,336	5,852,979
1848	121,820,229	116,639,943	5,180,286
1849	132,132,660	126,165,341	5,966,319
1850	141,032,474	133,269,788	7,762,686
1851	160,903,543	142,597,945	8,305,598
1852	154,469,211	147,140,325	7,228,886
1853	177,633,010	164,336,135	13,296,874
1854	177,896,206	161,784,204	16,112,020

France turns into paper annually about 235,200,000 lbs. of rags, producing about 156,800,000 lbs. of paper. In the United States there are 759 paper-mills, which work up each year, about 405,000,000 lbs. of rags. Assuming (the usual estimate) that 1½ lbs. of rags yield 1 lb. of paper, we have the following comparative statement for the United States, and France and Great Britain combined:—

	Pounds of rags annually consumed.	Pounds of paper ann'ly manuf'd.	Pounds of paper per cap.
Great Britain and France combined	436,800,000	291,200,000	4.55
United States	405,000,000	270,000,000	10.80

From this statement it appears that the United States consumes 31,800,000 lbs. of rags, and manufactures 21,200,000 lbs. of paper less than Great Britain and France combined, while the quantity of paper manufactured *per capita* of the population of the former is more than double that assigned to the combined population of the two latter. The quantity of paper imported in Great Britain and France and added to the stock for consumption might vary slightly, but not materially, the above results.

The preceding statement, however, omits the quantities annually imported and exported by each of the countries respectively, items without which no calculation as to consumption can be accurately made.

The importation of paper of all kinds into France, in 1853, did not exceed 337,104 lbs. while the exports amounted to 17,053,657 lbs. This gives an excess of exports over imports to be supplied from the stock of domestic manufacture, of 16,716,533 lbs. Deduct this from 156,800,000 lbs., the quantity manufactured, and we have left for consumption 140,083,447 lbs., or 3.89 lbs. *per capita* of the population.

During the same year, there was imported into England, according to the Report on Trade and Navigation, 909,250 lbs. of paper. The report gives this quantity for the last six months of the year only—assuming that the importation during the first six months was equal to that for the last as above given, and the total importation would reach, 1,200,000 lbs.* The quantity exported, we have seen, was 13,296,874 lbs., leaving an excess of exports over imports, of 13,696,874 lbs., to be deducted from the quantity retained for consumption, thus reducing the figures already given in the column under that head to 151,230,261 lbs., as the actual consumption in Great Britain during the year, or 5.40 lbs. *per capita* of the population.

The United States official returns give the value but not the quantities of paper imported and exported; but as the imports usually exceed the exports the quantity consumed is seldom if ever less than the quantity manufactured.

We have then for annual consumption in the United States 270,000,000 lbs.; consumption *per capita* 10.80 lbs.

Annual consumption in Great Britain and France combined, 291,322,708 lbs.; consumption *per capita* 4.55 lbs.

Thus, it appears first, that the consumption of paper in the United States, *per capita* of the population, is over 100 per cent. more than in England and France combined; and second, that Italy supplies us with nearly two-thirds of the rags annually imported into the United States from all countries. The first fact is susceptible of an easy explanation. This explanation is found in the character of our institutions, in the genius of our government, in the general diffusion of knowledge among the masses of our people, in our cheap literature, in the numbers of our authors, orators and statesmen. It is also to be traced in the fact that we publish more readable books, periodicals and public journals, than all other nations combined, and are consequently more abundantly supplied with the "raw materials of every kind of science and art, and of all social improvement."

Various causes may be given in explanation of the second fact. It may be because the chief primary raw material of paper, hemp and flax, is among the most abundant natural productions of the different States of Italy, and the high price which Italian rags always command, favours the supposition; or, it may be, that in point of fact, we are indebted to Turkey and Greece for a large portion of our imports of this article through the ports of Trieste, Genoa, Naples, &c. And who has not heard of the extravagant manufacture of the raw material of paper, in these two countries? "If a sudden tear," says a late English writer, "or a stitch give way suddenly unfold this garment, (his cotton paletot coat,) a Greek hurrying on, will leave a flag near a quarter of a mile long, fluttering behind him. Nor is the use of cotton confined to the person; his bed blankets, furniture, his covering by day and night is of the same material." But perhaps the true explanation is found in the history and character of the exporting countries; for their statistical returns show that as they advance in the arts of civilization and social progress—as they acquire

*These two columns comprise the paper manufactured and consumed in Ireland.

* This should be 2,000,000, and should be added to the amount of domestic manufacture, retained for home consumption: the excess of exports over imports 11,296,874 instead of 13,696,874, and the quantity retained for home consumption would be 166,336,136 instead of 151,230,261, being a difference of 15,105,875 lbs., and increasing the consumption per capita to nearly 6 lbs.—*Ed. of Friend.*

ve a taste for letters, and unfetter the faculties
e human mind, their exportation of rags diminin ratio proportionate to the increase of books,
as a necessary consequence, to the diffusion of
ledge. Where freedom of speech, and of the
s, are recognized among the inalienable rights
e citizens, rags are unknown as an article of
gn commerce.—*Ledger.*

From the Annual Monitor for 1856.

ohn Hurst, of Spalding, a minister, deceased
th mo. 21st, 1855, aged 79 years.
his dear friend had not the privilege of a birthg in our religious Society, and we have no inration respecting his early life, nor any particulars in regard to his convincement of the truth
ur christian principles. It appears, however,
he was admitted into membership about thirtyor forty years ago.
is education was extremely limited, and his
pation was that of an agricultural labourer, in
h character he was long known, to Friends
others, as a diligent and faithful servant.
ugh by persevering industry and economy he
enabled to lay by sufficient to provide himself
the simple necessaries of life, in advancing years,
ight still be said to belong to "the poor of this
d;" yet "rich in faith." When on some occas, his friends would gladly have contributed to
ecuniary means, he was "not easy" to accept
e aid, because he thought "he had enough."
odliness with contentment" was here seen to be
eat gain."
though not intrusted, in any point of view, with
y talents, yet by the steady and unobtrusive
of those which he had received, he became a
ht example of christian faithfulness in his
ardship, and it was evident that in more than
respect, the blessing of increase was remarkably
owed upon him.
o unite with his brethren in the solemn duty of
lic worship was his constant practice, and his
gence in attending meetings for discipline, often
a great distance from his home, was very explary, and he was not unfrequently employed
important appointments in connection with the
irs of the Society, and the exercise of the care
the church towards its members.
le was a very frequent attender also of the
rly Meeting in London, and for a considerable
ber of years, acceptably filled the office of elder.
ring the latter periods of his life, and whilst in
s station, he was concerned to appear amongst
friends in the character of a minister of the
pel, and was in due time approved and acknowged as such. Till near the close of life, his comnications in the ministry were generally short,
pertinent, and though not with wisdom of words,
the fruit of deep and lively exercise of spirit,
the edification and instruction of the hearers.
wards the evening of his day, however, and
lst still able to attend meetings, our dear friend
s considerably enlarged in his gift as a minister,
l favoured with increased ability to exercise it.
l within the last few months, in which his faculs failed a little, his path appeared to shine
ghter and brighter unto the perfect day.
o two friends who visited him a short time be-
e his decease, he said, "that having one evening
long ago, retired to rest, low and discouraged
mind, he was remarkably cheered and comforted
ring the night, by the firm belief, mercifully
nted him, that he was accepted—not for anyng that he had done or could do—but *in the loved;*" adding more to the same import.
Thus humbly resting upon the sure foundation,
sus Christ himself, he was permitted to close his earthly days in peace. "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not;" and to the serious reader the character and religious attainments of this dear Friend, especially his patience and christian dedication, under circumstances often peculiarly discouraging, may perhaps not unprofitably suggest the language, "Go thou and do likewise."

Volcanic Eruption in the Moluccas.—The India mail brings intelligence of an eruption of an active volcano on the island of Great Sangir, lat. 3 deg. 50 min. N., long. 125 deg. 50 min. E. The mountain of Arva, 4,000 feet above the sea, suddenly, on the 2d of Third mo., discharged boiling water and lava, which destroyed for several miles extensive fields, crops and groves of cocoanuts:

This frightful picture of destruction, the horror of which was increased by the shrieks of men and beasts, the wild roaring of the tempest, and the crashing of thousands of trees torn up and carried away, was followed, about an hour later, by peals of thunder which shook the ground and deafened the ear. A black column of stones and ashes then shot up from the mountain to an immense height, and fell, illumined by the glare of the lava, like a shower of fire upon the surrounding country below, producing a darkness, that, only now and then momentarily broken by the flashes of lightning, was so intense, that people could not discern objects close at hand, and which completed their confusion and despair. Large stones were hurled through the air, crushing whatever they fell upon. Houses and crops, which had not been destroyed by fire, sunk and disappeared beneath the ashes and stones, and the hill streams, stopped by these barriers, formed lakes, which, breaking over their banks, soon proved a new source of destruction. This lasted some hours. About midnight the raging elements sank to rest; but on the following day, about noon, they resumed their work of destruction, with renewed violence. In the meantime, the fall of ashes continued without intermission, and was so thick on this day that the rays of the sun could not penetrate through it, and an appalling darkness prevailed. Scarcely recovered in some degree from their fright, the inhabitants of this desolated part of Sangir were again disturbed by an eruption on the 17th of Third mo., which destroyed many fields and a great number of trees on the Tabukan side. Since then the volcano has remained quiet.

The loss of life has been great. It is estimated as follows, in the under-mentioned districts:—Taruna, men, women and children, 722; Kandhar, men, women and children, 45; Tabukan, men, women and children, 2039; total, 2,806. The greater number met their death in the gardens. They fled in all directions, but were overtaken and swallowed up by the fatal fire-stream. Some tried to save themselves in the trees, but were either carried away with them or killed by the scorching heat.—*Late Paper.*

Selected.

There lived many years ago, in Philadelphia, a celebrated Indian chief, by the name of Tedyuscung. He was sitting one evening by the fireside of a friend, both of them looking silently at the fire, indulging their own reflections.

At length the silence was interrupted by the friend, who said, "I will tell you what I have been thinking of; I was thinking of a rule delivered by the Author of the Christian religion, which, from its excellence, we call 'the *Golden Rule*.'"

"Stop," said Tedyuscung, "don't praise it to me, but rather tell me what it is, and let me think for myself. I do not wish you to tell me of its *excellence*—tell me what it is."

"*It is, for one man to do to another, as he would the other should do to him!*"

"That's impossible! it cannot be done," Tedyuscung immediately replied; and, taking his pipe, lighted it, and commenced walking about the room. In about a quarter of an hour, he came up to his friend with a smiling countenance, and, (taking the pipe from his mouth,) said, "Brother, I have been thoughtful on what you told me. If the Great Spirit that made man would give him a *new heart*, he could do as you say, but not else."

"A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh."—Ezek. xxxvi. 26.

How many things are there that now give us pleasure or pain, and assume a mighty importance in our view, which, in a dying hour, will be no more to us, than the clouds which fly unnoticed over our heads. Then the truth of our Lord's declaration will be seen, felt, and acknowledged,—"One thing is needful." And we shall be ready to apply Grotius's dying confession to, alas! a great part of our lives:—"Ah, I have consumed my life, in laboriously doing nothing!"—*John Newton.*

To hear two men talk the reverse of their own sentiments, with all the good breeding, and appearance of friendship, imaginable, on purpose to cozen or pump each other, is to a man of virtue and honour, one of the most melancholy, as well as most nauseous things in the world.

THE FRIEND.

EIGHTH MONTH 30, 1856.

Summer is generally a time of scattering; to those who live in cities more particularly. Families remove to reside, during the warm weather, some in one part of the country, and some in another. Individuals travel abroad in pursuit of health or pleasure, and the family band is thus often broken, while the intercourse of many a social circle is almost entirely suspended. Our meetings are greatly reduced in numbers, and but few are to be found to attend to the duties connected with the various departments of religious or civil society. It is generally hard work to get committees together, or to find a working majority of managers, or members of the different associations or societies. This, together with the relaxing effect of heat, has a depressing effect in the comparatively few who remain at their accustomed posts, and both mental and bodily labour seem more formidable, and to give rise to unwonted weariness. It is, therefore, cheering as the autumn approaches, to observe the change which it gradually brings about. The wanderers one after another return to their usual abodes, the social intercourse so long suspended is resumed, seats in meeting which have been vacant for weeks or months, are again filled by their accustomed occupants, and those who have returned with health and spirit renewed, resuming the performance of the parts assigned to them with alacrity, infuse fresh energy into all who have labour to perform. These annual changes, which to the young seem so long in coming round, to those who are near, or have passed the meridian of life, are felt to tread closely on each other's heels, and serve to impress upon us the rapidity with which life is passing away, and the soul hastening to its final audit. It is a striking evidence of the degenerate condition of man, that though conscious of the dignity of the station he was created to occupy,—a little lower

than the angels, and crowned with glory and honour —and believing that his immortal spirit must associate forever with spirits like his own, whether redeemed, purified and happy, or lost, depraved and inconceivably miserable, we are nevertheless so much more prone to be influenced by considerations of present ease and enjoyment—of things relating almost exclusively, to physical comfort or animal appetite—than by those that are connected with our regeneration and preparation for a participation in the joys and glory of heaven. The labour which many undergo in order to obtain the means, or to remove the obstructions to their annual change of residence, from town to country, or their excursions to mountain scenery or sea-shore recreations, the abundance of thought and pains bestowed either in anticipation and preparation, or in carrying the matured plans into effect, may be all allowable and proper, but it is worthy of every one's consideration how far they are kept subordinate to the far more important consideration of entering and persevering in the right road through the journey of life, and being got ready for our approaching removal to "that good country the other side Jordan."

The past summer, notwithstanding the great heat which prevailed for a short time, has been a very pleasant one. The drought that afflicted some sections of the country for a few weeks, was succeeded by fine rains, which watered the earth in time to secure the perfection of many of the late crops, and the country generally, as well as the cities, has mostly been favoured with a large share of health, there being no wide spread epidemic. It is saddening to think that amid all the blessings thus showered upon the land by a bountiful Providence, there is yet so much wickedness abounding, and so many restless, intriguing spirits at work, striving to carry out their nefarious schemes of personal aggrandizement, regardless of their disastrous consequences.

SUMMARY OF EVENTS.

EUROPE.—News from Liverpool to 13th inst.

In Great Britain, there was no political news of importance. The latest intelligence from the French harvest, states that it has terminated in the south of France, and is proceeding in the centre and northern districts. It has proved inferior beyond the Garonne, and along the banks of the Rhine, middling between the Garonne and Loire, and excellent in every part, north of the Loire. The latest advices from Madrid report, that quiet prevails throughout Spain. Espartero had taken an amicable leave of the Queen. O'Donnell had not promulgated the policy of his ministry; he is said to be employed in endeavouring to incorporate the moderate men of all parties in the interests of the government. The cholera was committing great ravages in Madrid. The government of Portugal has officially notified the allied powers of its adherence to the doctrines propounded by the Peace Congress of Paris, in relation to the rights of neutrals, and a resort to arbitration. Advices from Madeira bring distressing accounts of the ravages of the cholera. In Funchal alone, there had been 5000 cases, and 1500 deaths, out of a population of 28,000. The militia has been everywhere disbanded throughout the Russian empire. The Russians have notified the Turkish government that they are prepared to give up Kars. Russia still maintains that the Isle of Serpents belongs to her dominions. The Russian government has granted charters to a number of railroad companies, formed by capitalists, the lines of which will exceed three thousand English miles.

Liverpool Markets.—Cotton was unchanged, with a moderate demand. The quotations for flour are as follows: Western Canal, 25s. a 31s.; Philadelphia and Baltimore, 31s. a 32s.; Ohio, 32s. 6d. a 33s. 6d. Yellow corn, 30s.; white, 31s. a 32s. Consols, 95 a 95⅛.

Three Days Later.—On the 25th inst., the steamship Niagara, with Liverpool dates to the 16th, arrived at Halifax. The markets were without change. The accounts of the crops throughout Great Britain, were favourable, and the yield will be fully an average one. The Persia made the last run from New York to Liverpool, in less than nine days. The cholera was increasing at Lisbon. A steamer, laden with provisions, had been dispatched by the Portuguese government to Madeira.

UNITED STATES.—*Congress.*—On the 18th, after the adjournment of Congress, a Cabinet meeting was held, and it was decided that the President should issue his proclamation calling an extra session on the 21st inst. At the appointed time, the two Houses reassembled in accordance with the proclamation. The President sent in a Message, strongly urging Congress to make provision for the support of the army, and pointing out the disasters and inconveniences likely to result if they should fail to do so. The House of Representatives again passed the army bill, with the Kansas proviso, and sent it to the Senate, which body again struck out the proviso. Up to the 25th, the two bodies had not come to an agreement. On the 23d, a motion that the House recede from the Kansas proviso, was lost,—yeas, 97; nays, 100. A motion that the House adhere, was carried,—yeas, 98; nays, 97. At the regular session, bills passed granting lands in alternate sections to aid in the construction of railroads in Wisconsin, Michigan, Iowa, Alabama, Mississippi, Louisiana and Florida. Many of the acts and resolutions passed, are of no general interest.

Destination of Immigrants.—The following table was prepared by the Superintendent of Castle Garden, for the use of the Committee on Public Lands of the House of Representatives. It shows the destination and amount of money possessed by all the immigrants, who arrived at New York, during the eleven months previous to Sixth mo. 30th, 1856.

Destination.	Number of Immigrants.	Am't of their Cash. cap.
Six New England States,	8,134	$121,523 01
Fifteen Slave States and D. C.	3,256	194,888 73
New York,	39,943	1,291,628 09
New Jersey,	2,272	214,955 79
Pennsylvania,	9,421	546,033 78
Ohio,	6,117	479,633 90
Indiana,	1,309	101,861 63
Illinois,	7,713	698,456 31
Michigan,	2,887	199,300 86
Wisconsin,	10,457	1,045,661 38
Iowa,	1,855	248,335 40
California,	806	165,125 13
Minnesota,	305	35,156 00
Kansas,	3	128 00
Utah,	1,829	55,670 93
Oregon	1	10 00
Total,	105,707	$5,398,369 54
Total of the free States and Territories,	102,351	$5,203,480 81

Kansas.—Fresh disturbances have broken out in this unhappy territory. It is impossible to get at the truth of the case, the facts being alike perverted and misstated by both parties. According to the accounts transmitted from St. Louis, the Free State men had assumed the aggressive, and attacked settlements of the pro-slavery party in several instances, with the object of driving their opponents out of the territory. The statements forwarded from Chicago, represent that the border ruffians were preparing to make a grand sweep over the territory, to band themselves together, and by one descent, murder or drive out of Kansas, the Free State population, and that the movements of that party were only in anticipation, and intended to frustrate the impending attack. There was much excitement in the border counties of Missouri; meetings had been held, and arrangements made for sending a large force into Kansas, for the protection of the pro-slavery settlers. The newly appointed Governor, J. W. Geary, has not yet left Washington. By the capture of the pro-slavery town of Franklin, the people of Lawrence possessed themselves of a cannon, quantities of ammunition and provisions, and nearly one hundred stand of arms, a part of which had been taken from them at the sacking of Lawrence by the sheriff's posse.

New York.—Mortality last week, 567. One death of yellow fever. A few deaths from yellow fever have taken place in the outskirts of Brooklyn, principally of persons, who had had some connection with the infected vessels at quarantine.

Philadelphia.—Mortality last week, 288.

The Storm at the South, extended largely over the cotton growing region of the Gulf, but no serious damage to the crop is believed to have arisen from it. The ripening of the plant will, however, be delayed beyond the usual time. On and near the Mississippi river, from Natchez to New Orleans, the injury to the cotton fields over which the storm swept, was serious and in many instances irreparable.

Miscellaneous.—Religious Toleration in Mexico.—The following is the article added to the Mexican Constitution granting religious toleration:—"15. No law order shall be issued in the Republic, by authority, prohibiting or hindering the exercise of any kind of religious worship; but the Catholic Apostolic Roman have been the exclusive religion of the Mexican people, Congress of the Union shall take care, by means of wise and prudent laws, to protect it in so far as this provision does not prejudice the interests of the people, the rights of the national sovereignty."

A Nation of Methodists.—The mission to the Friendly Islands has been so successful that the nation is a nation of Methodists, and the whole population, from the king (who is a "local preacher") down to his meanest subject, attend the Wesleyan ministry.

The Wild Rice, which is so abundant in the swamps of Minnesota, has been introduced into Connecticut, and the crop last year is said to have been excellent.

Telegraphs in Russia.—Professor Morse, it is stated, has contracted with the Emperor to establish lines of telegraph throughout the Empire. He has been treated with great respect in Russia.

The British Mint.—The coinage at this institution, from 1846 to 1855, inclusive, was as follows: of gold, £ 871,563; silver, £2,284,409; copper, £138,996.

The British Finances.—In the year ending Sixth 30th, 1856, the excess of expenditure over income £21,769,402. The gross income was £70,233,738. The whole revenue derived from customs, was not sufficient to pay the interest and expenses of management of permanent debt.

Fever at Charleston.—Advices to the 24th mention a large increase in the number of cases of yellow fever that city.

The Collins' Compensation.—The effect of the mail voted by Congress to Collins' steamship line, will be to reduce, at the end of six months, the compensation of $33,000 the trip for postal service, to $19,000, as a contract stood before the Company appealed to Congress for a body for larger pay, under the name of "extra" compensation.

Emancipation.—A Cincinnati paper says, "Catharine Smoot, of Jefferson county, Ky., was a passenger on the mail boat, from Louisville to this city, yesterday, with eleven slaves, whom she proposes to emancipate. She was offered $10,000 cash for them, but said the money was no temptation, as she would free her servants, because she was convinced it was her duty as a christian to do so."

ALBERT K. SMILEY will reopen his school for Boys, No. 84 N. Tenth street, on the 1st of Ninth month next. Circulars containing fuller information, can be had at the office, or at the drug store, corner of Tenth and Arch streets.

RECEIPTS.

Received from Jesse Cope, Pa., $2, vol. 30; from Joshua Macomber, N. Y., $2, vol. 29; from Wm. Fox, Agt., O., for Thos. Plummer, Jesse Metcalf, $2 each, vol. 29, and for Thos. Llewellyn, Robt. Milhouse, $2 each, vol. 30.

HAVERFORD COLLEGE.

The winter term will commence on Fourth-day, 15th of Tenth month. Terms, $250 per annum, including Tuition, Board and Washing. Applications for admission should be made early.

Address, Jonathan Richards, Superintendent, Haverford, P. O., Pa.; Thomas Kimber, 50 North Fourth street, Philadelphia; or Robert Pearsall Smith, 17 Mifflin street, Philadelphia.

EVENING SCHOOLS FOR ADULT COLOURED PERSONS.

Wanted, A Principal and two Assistant Teachers for the Men's School, and a Principal and three Assistants for the Women's School.

Application may be made to either of the undersigned.

JOHN C. ALLEN, No. 179 S. Fifth street.
SAMUEL ALLEN, No. 134 S. Front street.
WILLIAM L. EDWARDS, No. 37 Arch street.

DIED, on the 14th inst., ELIZABETH K. CARLILE, wife of Joseph J. Carlile, and daughter of John Kirkbride, in the 30th year of her age.

ROBB, PILE & M'ELROY, PRINTERS, Lodge street, opposite the Pennsylvania Bank.

THE FRIEND.

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"Knowledge is Power."

(Continued from page 402.)

as been said, by persons whose opinions are attention, that spade-husbandry is, in some better than plow-husbandry; that is, that rth, under particular circumstances of soil tuation, may be more fitly prepared for the ces of the atmosphere by digging than by g. It is not our business to enter into a con- ion of this question. The growth of corn is ufacture, in which man employs the chemical ies of the soil and of the air in conjunction is own labour, aided by certain tools or ma- for the production of a crop; and that whether of chemistry or machinery—whe- the salt, or the lime, or the dung, or the which he puts upon the earth, or the spade plow which he puts into it—that power which e work easiest is necessarily the best, *be- it diminishes the cost of production.* If the oes not do the work as well as the spade, it s perfect machine; but the less perfect ma- may be preferred to the more perfect, because, other conditions into consideration, it is a r machine. If the spade, applied in a pecu- nner by the strength and judgment of the sing it, more completely turns up the soil, the clods, and removes the weeds than the which receives one uniform direction from ith the assistance of other animal power, then ade is a more perfect machine in its combina- ith human labour than the plow is, worked lesser degree of the same combination. But may be a machine which cannot be used dvantage to the producer, and is therefore irable for the consumer. All such questions e determined by the cost of production; and st in agriculture is made up of the rent of the profit of capital, and the wages of labour he portions of the produce belonging to the rd, the farmer, and the labourer.

l this brings us to the great *principle* of all nery. A tool of the simplest construction is hine; a machine of the most curious construc- only a complicated tool. There are many in the arts, and there may be cases in agri- e, in which the human arm and hand, with or t a tool, may do work that no machine can l perform. There aré processes in polishing, here is a process in copperplate printing, in no substance has been found to stand in the of the human hand. And, if therefore, the ith a spade alone does a certain agricultural work more completely than a man guiding a plow, and a team of horses dragging it (which we do not affirm or deny), the only reason for this is, that the man with the spade is a better machine than the man with the plow and the horses. The most stupid man that ever existed is, beyond all comparison, a machine more cunningly made by the hands of his Creator, more perfect in all his several parts, and with all his parts more exquisitely adapted to the regulated movement of the whole body, less liable to accidents, and less injured by wear and tear, than the most beautiful machine that ever was, or ever will be, invented. There is no possibility of supplying in many cases a substitute for the simplest movements of a man's body, by the most complicated movements of the most ingenious machinery. The laws of mechanism are the same whether applied to a man, or to a lever, or a wheel; but the man has more pliability than any combination of wheels and levers.

The natural machinery by which a man even lifts his hand to his head, is at once so complex and so simple, so apparently easy and yet so entirely dependent upon the right adjustment of a great many contrary forces, that no automaton, or machine imitating the actions of man, could ever be made to effect this seemingly simple motion, without showing that the contrivance was imperfect—that it was a mere imitation, and a very clumsy one. What an easy thing it appears to be for a farming man to thrash his corn with a flail; and yet what an expensive arrangement of wheels is necessary to produce the same effects with a thrashing machine! The truth is, that the man's arm and the flail form a much more curious machine than the other machine of wheels, which does the same work; and the real question as regards the value of the two machines is, which machine in the greater degree lessens the cost of production.

We state this principle broadly, in our examination into the value of machinery in diminishing the cost of production; that the value of a machine depends upon the combined accuracy and economy with which it will complete a desired result—the cost of the machine in the first instance, and the cost of maintaining it in good order, being taken into consideration. A steam-engine is well adapted to pump water from a well or cistern; yet no sane man would adopt it for the purpose of supplying in this way the wants of a small family. The importance of this principle is often overlooked in the details of practical life, by thoughtful and ingenious men. The patent office at Washington is crowded with models of inventions, exhibiting a wonderful amount of skill and design, and not one in ten of which have proved of any great value to the inventors or the public.

If we could imagine a man entirely dispossessed of the power of rendering the forces of nature subservient to himself, we should see the feeblest of animal beings. Man has no tools which are a part of himself to build houses like the beaver, or cells like the bee. He has not even learned from nature to build instinctively, by certain and unchangeable rules, but varies continually the form of his structural habitations. Indeed, the origin of all our architectural rules and styles, has sprung as it were by chance, from the rudest and most imperfect models. Whatever chance structures the early and uncivilized inhabitants of any country have fashioned from the materials afforded them as a shelter and protection from the weather, the same structures, with all their prominent features, have been perpetuated and reproduced by their more enlightened and opulent posterity. Thus we find the characteristics of the cavern and the mound in the Egyptian style of architecture, and the form and structure of the tent in the peaked roofs and conical buildings of the Chinese. The much admired architecture of the Greeks and the structure of the Parthenon perpetuates the form of the original rude cabin, while the descendants of the Teutonic races still reproduce in the arches of their Gothic cathedrals the leafy bowers and forest lodges of their ancestors.

Man, however, does not need to be instructed instinctively like the lower animals. His power is in his mind, and that rightly cultivated and developed teaches him to use the materials and forces of nature to construct edifices, arch tunnels, and build bridges, as surely and as effectively as instinct teaches the beaver to construct dams and embankments, or the bee to fashion combs and hexagonal cells. Through this power man has been enabled to subject the whole physical world to his dominion, and through it alone he obtains the prerogative of being able to progress. Animal instinct of to-day is no better or more improved than it was a thousand years ago; the swallow of to-day labours as unremittingly, employs as many materials in the construction of her nest, as did the swallow of three thousand years ago, and after all this experience, the structure and design of the nest last constructed will have no improvement upon the first. If man, however, were to rebuild at the present day the great pyramid of Egypt, or the temple of Solomon, he would construct better edifices than the originals with half the time and a tenth of the expense. Herodotus informs us that one hundred thousand men were constantly employed for twenty years in the building of the pyramid of Cheops: but all the materials which compose it could now be raised from the ground to their present position, by the combustion of less than five hundred tons of coal. "The instincts of man are faint and feeble, while to reason and faith the vistas are boundless." Wisdom is better than strength, "and the more that wisdom spreads, the more human strength is saved, and the more is comfort enhanced."

To act upon material objects, man arms his weakness with tools and machines. As we have before said, tools and machines are, in principle, the same. When we strike a nail upon the head with a hammer, we avail ourselves of a power which we find in nature—the effect produced by the concussion of two bodies; when we employ a water-wheel to beat out a mass of iron with a still larger hammer, we still avail ourselves of the same power. There is no difference in the nature of the instruments, although we call one a tool, and the other a machine. "A tool," says Mr. Babbage, "is usually more simple than a machine; it is generally used with the hand, while a machine is frequently moved by animal or steam-power. The simpler machines are often

merely one or more tools placed in a frame, and acted upon by a moving power." But neither the tool nor the machine has any force of itself. In one case the force is in the arm, in the other in the water, the steam, or the animal that turns the wheel. The distinctions which have been taken between a tool and a machine are really so trivial, and the line of separation between one and the other is so slight, that we can only speak of both as common instruments for adding to the efficiency of labour. The simplest application of a principle of mechanics to an every-day hand-tool may convert it into what is called a machine. Take a three-pronged fork—one of the universal tools; fasten a rope to the end of the handle; put a log under the fork as a fulcrum; and we have a lever, when pulled down by the rope, which will grub up a strongly-rooted large shrub in a few minutes. The labourer has called in a powerful ally. The tool has become a machine. Both machines and tools, however, are intermediate instruments to transmit, to modify, or to apply power; and with the exception of the power consumed in wearing away the rubbing parts—that is, in producing friction—and the small portions transmitted to the air, the amount of power transmitted is just equal to that received.

(To be continued.)

Epistle of George Fox.

To Friends, in the North of Ireland.

Friends,—In that which convinced you, wait; that you may have that removed, you are convinced of. And all my dear Friends, dwell in the life, and love, and power, and wisdom of God, in unity one with another, and with God; and the peace and wisdom of God fill all your hearts, that nothing may rule in you but the life, which stands in the Lord God. G. F.

Badgley, in Warwickshire, 1655.

Scraps For "The Friend."

Knox on the Parables.

In those words, "Behold a sower went forth to sow," we feel at once, that we have described to us, the first opening of the Gospel. This was self-evidently the first step in the evangelic dispensation; and the entire parable gives it as the foundation, on which all the sequel of efficacious mercy to man must depend. Therefore, most fitly says our Lord to his disciples, "Know ye not this parable? and how then, shall ye know all parables?"

Amongst the wonders of this parable, I cannot but notice the exactness with which the seed in stony places, describes the dangers which await the first stage of inward religion, and too often frustrate its growing into reality; and also, the equally remarkable justness of the thorns, as emblematic of those stealthy attachments to the increasing good things of earth, by which, even without loss of fair external appearances, so many, of what is called the religious world, have been made barren and unfruitful; of beginnings, which gave fairest promise of a successful issue, as the Poet says:

> "How oft by these, at sixty are undone
> The virtues of a saint, at twenty-one."

The seed on the rock perishes, because there is no root. Therefore, when the sun shines strongly from above, there is no adequate means of supplying strength from beneath. Root, is fixed vital principle. Where this is wanting, whatever may have been the warmth of movement, strong temptation, coming either in shape of pain or pleasure, will be yielded to; and the transient affection will pass off like morning dew. In the other instance, the seed in the thorny ground, there is no intimation of want of root. The vegetation has commenced, and has gone through its first stage. The earlier dangers are over. The sun has shined upon it, but there was no lack of moisture. Unfortunately, however, the soil has admitted principles of deadly tendency. There are thorns within, which counterwork the good seed, with equal depth, steadiness, and constancy. These too "spring up night and day, men know not how." In St. Matthew, these are, "the cares of this world, and the deceitfulness of riches." St. Mark adds, "the desires of other things," and Luke, "the pleasures of this life." Altogether, they take in every thing; and present to us an inward mystery of iniquity, most strictly (and how often fatally!) opposed, to the inward mystery of godliness.

In the good ground, the three degrees are remarkable; an hundred, sixty, and thirty; as if corresponding to that threefold description in Isaiah; "They shall mount up with wings, as eagles; they shall run, and not be weary; they shall walk and not faint."

It deserves notice, that Holy Scripture has made a threefold distinction, both of evil and of good characters. The evil characters are, "the ungodly, the sinner, the scornful." Psalm, i. 4. The good are "little children, young men, and fathers." John, ii. 13. Our Lord's words would seem to convey the idea, that what ought to be gradations in goodness, would appear as so many classes of the good; in consequence of the greater number, stopping at a lower stage. Thus, it may be feared, too many Christians have continued babes. "Oh," says a certain writer, "that it were not as clear as the light, and as discernible as the earth under our feet, that most Christians are weaklings, and of the lower forms in the school of Christ."

"The kingdom of heaven," says our Saviour, "is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." A more simple illustration, one would think, could not be chosen; and yet, never were human words, in so small a compass, more pregnant with information. * * It works inwardly; imperceptibly—but unremittingly, profoundly, effectually. As it is allowed to work, instead of being destroyed by the lifeless heap in which it is hidden, it will, in the end, assimilate the whole to itself. "The whole shall be leavened."

Again: "The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." This parable represents the person, as finding what he was not looking for; (the same as where the Almighty says through his prophet Isaiah, "I am found of them that sought me not:") he comes upon it unexpectedly: but recognizing its worth, not merely his judgment and his affections, but his passions, come immediately into operation. "He hideth it,"—an expression of fear; and "for joy thereof he goeth, and selleth all that he hath, and buyeth that field."

Thus it is generally, with the converted prodigal. He is, for the most part, reclaimed from profligacy, or roused from insensibility, by some unlooked-for occurrence; some awakening providence; some earnest address of a preacher; some opportune conversation of a friend or acquaintance. He becomes impressed with an object, which is to him as new and as strange as a hoard of gold, which had been concealed in the earth, could be to the finder of it: and, resolved to possess what he had discovered, there is no sacrifice, of what he has hitherto valued, which he is not ready to submit to. He sees that religion alone, *the vital religion* of the heart, can confer either present peace, or everlasting felicity; and earth, with all that earth can bestow, appears less than nothing, in comparison of the treasure which he has unexpectedly become acquainted. "For joy thereof, he goeth and selleth all that he hath, and buyeth that field." Again: "The kingdom of heaven is like unto a merchantman, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had and bought it." Scarcely could a figure have been found, more elegant or more simple. A pearl of finer kind combines a beauty, a richness, and a purity hardly to be matched in any other production of nature. To choose a pearl of matchless value, therefore, as the emblem of evangelic religion, would make this heavenly object as engaging to our mental taste, as it is, in its acknowledged nature, impressive on our understanding and our conscience.

The merchant-man is *seeking* goodly pearls; that is, the mind and heart are devoted to the pursuing of what is true, honest, just, pure, lovely, and of good report; and, no doubt, such is the mind which may be hoped for, from the blessing of God upon a wise and well directed education. But how excellent as these objects are, they are not "the one thing needful." They are but goodly pearls; but the one pearl of great price. That is, initiated habits of the most promising kind are formed, and the efficacious principle of inward and spiritual life has not yet come into clear and conscious operation. In such a pursuit, the interior vitality will not only remain unknown; and when distinctly understood, it will be so appreciated, by the rightly disposed mind, as to correspond most fully to this figurative representation. It is to be observed, that the parable of emotion, which were mentioned in the case of the treasure in the field, are not intimated. The decision of conduct is, however, exactly the same; they both sell all, and buy it. Clearly discovering the nature and excellency of vital Christianity, they choose it cordially, unconditionally, and at whatever cost, for their portion and their all of their inheritance. * * * On the last parable of all, that of the "Net," I need not dwell upon the "seventh seal," and the "seventh trumpet" of the Apocalypse, it apparently does little more than mark the final close. What is most remarkable in this seventh parable, is, that it repeats the doctrine of Heaven in separating real, from nominal Christians; proving thereby the necessity for this duplicated prohibition.

Management of Bees.

—*Editor.*—I have read with pleasure several articles in the *Farmer* relative to the management of bees in winter, but no inducements to adopt any system are laid down. I am somewhat engaged in the culture of honey and the honey-bee, and so far have been very successful; yet there are certain backs which require attention, which we can only do if we will. I object to putting bees in a cellar or packing them in straw, and also burying them in the ground. In the first place, a damp situation will sooner or later prove downright ruin to them. It would be very likely to mould their combs, because disease and death; I should as soon think of wintering a family of children in a cellar and bury them come out healthy in the spring, as I would a swarm of bees. Packing them in straw is wrong, as you must necessarily stop a free circulation of pure air, which is so essential to all animal life. The method of burying them in the ground is, if possible, worse than either of the above, as closer confinement and consequently a greater degree of dampness must prevail. I believe that in ordinary circumstances six swarms out of ten would either die or be worthless the first season buried in the ground. A swarm reduced from

and to two or three hundred would be almost
less.
o method which I practise has been successful,
having lost a swarm either in winter or spring.
ves are twelve inches square inside, with an
ng in front and rear for egress and ingress,
nches long and half an inch high, with a seven-
ne glass inserted in the rear, for the purpose of
sing their operations, and ascertaining if they
a sufficient supply of honey for winter use,
he glass to be covered by a door that can be
d and shut at pleasure. About the first of
mber the hive should be placed down closely
the bottom-board, with the front and rear
ce opened for a free circulation of pure air,
is indispensable. I now place the hive in a
unoccupied room, that is rather cold; even if
ermometer should run to ten or fifteen degrees
the freezing point, it would do no harm, and
d be kept at as even a temperature as possible.
s condition a swarm of bees will consume ten
lve pounds of honey less than they would
hey exposed to the rays of the sun. In the
e of the winter I occasionally open the door,
rear of the hives, to ascertain their condition,
careful to keep the frost and ice out of the
nces.
hen sufficiently warm, say the last of March,
nay be taken from the room and placed upon
e-stand, where they are to be kept for the
er, and if the weather be favourable, and the
wish to issue out, I open the door in the rear
hive for the purpose of letting in the light,
careful not to let any of the bees out until
bor has been opened at least twenty-four hours,
y so doing I prevent them from being blinded
e rays of the sun, especially when there is snow
ground. Having practised the above system,
assured that there is no safer way, and feel
ent that should any feel disposed to follow
irections, they would not fail of success.
spring management is somewhat different.
ng them now placed upon the stand, I close the
ntrance perfectly tight, to stop the current of
nder them, at the same time letting the rays
sun strike fully upon the hives, to assist in
ng a sufficient degree of heat to propagate the
and larvæ, and at the same time ascertain if
is enough food for them, and if there is not
th, feed them with a little honey or syrup, and
will return as many dollars, as cents are paid
e trouble.

Emigration to the United States.

cording to official documents, 4,212,624 per-
of foreign birth arrived in the United States,
g the period of 36¼ years, ending Twelfth
91st, 1855.
these, 207,492 were born in England; 747,930
land; 34,559 in Scotland; 4,782 in Wales,
1,348,682 others were born in Great Britain
reland, the division not designated; 2,343,445,
number born in the United Kingdom; 1,206,
were born in Germany; 35,895 in Prussia;
38 in Holland; 6,991 in Belgium; 31,071 in
erland; 188,725 in France; 11,251 in Spain;
9 in Portugal; 3,059 in Denmark; 29,441 in
way and Sweden; 1,318 in Poland; 938 in
ia; 123 in Turkey; 7,185 in Italy; 108 in
ce; 338 in Sicily; 706 in Sardinia; 9 in
ca; 116 in Malta; 526 others were born in
pe, the division not designated; 91,699 were
in British America; 5,440 in South America;
in Central America; 15,969 in Mexico; 35,
in the West Indies; 16,714 in China; 101 in
East Indies; 7 in Persia; 16 others were born
in Asia, division not designated; 14 were born in Liberia; 4 in Egypt; 5 in Morocco; 2 in Algiers; 4 others were born in the Barbary States, the division not designated; 2 were born at the Cape of Good Hope; 118 others were born in Africa, the division not designated; 278 were born in the Canary Islands; 1,288 in the Azores; 203 in Madeira; 22 in Cape Verde; 59 in Sandwich Islands; 5 in Society Islands; 79 in South Sea Islands; 3 in Isle of France; 14 in St. Helena; 20 in Australia; 157,537 in countries not designated by the returns.

Ireland contributed the largest portion, for it is estimated that in addition to the number above stated, 747,930 who arrived in the United States, and were known to have been born in Ireland, at least one million of the number attributed to Great Britain and Ireland were also born in the latter country. This would make the total Irish immigration 1,747,930.

For "The Friend."

The following extract from the Journal of that faithful minister of the gospel, John Griffith, is inserted by the request of a correspondent in Western Pennsylvania, and commended to the serious consideration of its readers.

"Oh! what a pity it is, that old professors, instead of being as pillars in the house of God, and as Aarons and Hurs, bearing part of the Lord's great work, so happily and gloriously begun in the earth, should be a means of obstructing the same, and by the carnality of their spirits, burden and greatly depress the Word of life in the messengers of Christ, sent in order to carry it on amongst mankind; thereby rendering themselves altogether unworthy to be named by his name, to taste of his dainties, or to live under this glorious manifestation of evangelical light and truth, to mankind!

"Is not the great design of the Almighty obvious, in gathering us as a people into his fold, to sit under his teachings, and consequently under his glorious manifestation, showering upon us great plenty of rain from above, and heavenly dew as upon Hermon's hills, that we might be as the garden of the Lord, full of fruitful plants and fragrant flowers, sending forth a sweet smell, yea, to be as a fountain of gardens, and wells of living water, and streams from the goodly beautiful mountains of Lebanon. It is written, 'Out of the belly of him that believes, shall flow rivers of living water.' By this it plainly appears, that the Lord's chosen people are like conduits, channels, or water-spouts, to convey the water of life into the wilderness, that it may become a fruitful field, and that the desert land may come to rejoice, and blossom as a rose; also into the sea, viz. amongst the nations, languages, tongues and people, to heal the fishes that are in this sea, the backsliders and distempered of mankind.

"But oh, how slowly doth this work go on! and what a little progress it hath yet made, to what was expected by those valiants, who first engaged against Babylon in the morning of our day, and made that kingdom shake! Many under the same profession in this day, are turned against the Truth, and at the same time that they pretend to maintain its cause, are supporting and strengthening the kingdom of Babylon all in their power, which is exceedingly strange, and perhaps would not be believed by hundreds that really are doing it. The reason is, they first of all have taken some draughts of the wine, out of Babylon's golden cup, whereby they are so intoxicated, as not to know what they are doing; so that, when they think they are serving God, they are serving Satan. Were not the Jews drunk with this cup, when they dreamed that God was their father, and at the same time were in reality of their father the devil, doing his works, when they thought they were doing God's works? This woful mistake has been, and is, almost general amongst mankind. When they suppress the measure of grace in themselves, and drink a few draughts as above-said, they are then fit to follow anti-christ whithersoever he will lead them. But he will take care, not to have much cross to the will of the flesh in his religion, lest they should be tempted to leave him; that being the very reason of the violence they have offered to the divine Witness, which formerly rose up against them in their minds, viz., because they saw if they followed that, the cross must be taken up, and self must be denied. At this they have stumbled; and though little sense is at present retained thereof, by reason of their intoxication, yet when they are summoned before the judgment-seat of Christ, and the books come to be opened, all will then see things as they really are, which do not at all change their natures, though, by the defect in the capacity before described, they be not seen or understood.

"It is worthy to be remembered, and deeply pondered by great numbers in our Society, that it was the rebellion and unfaithfulness of the children of Israel, that was the cause of their being turned back again into a barren, doleful, howling wilderness, when near the borders of the land of promise. They doubtless might have then entered, subdued the idolatrous inhabitants, and taken full possession thereof, had they believed in and obeyed the mighty Jehovah, who with an outstretched arm had brought them out of the land of Egypt, dividing the Red Sea in mercy to them, and for the destruction of their enemies. But what a long wilderness travel they had afterwards, for about the space of thirty-eight years, until all that people had fallen, except Caleb and Joshua, men of upright hearts whom the Lord honoured with being the leaders of an entirely new people to possess the land. Cannot the empty, formal professors amongst us, who, under great pretensions, have suffered a heart of unbelief, a rebellious heart, that has departed from the living God, and embraced this present world, read their own condemnation in this account? Shall they ever enter into the heavenly Canaan, or be accounted worthy to carry on his glorious work in the earth? No, verily; but they must fall into great condemnation, except they repent and redeem their misspent time, and another people be raised to maintain this glorious cause, to whom the Calebs and Joshuas in our Society will be as leaders and directors; like Priscillas and Aquilas, to expound unto them, who inquire the way to Sion, the way of the Lord more perfectly; for I am fully persuaded, our Society will not cease to be a people, nor the glory ever depart therefrom wholly, as it did from the Jewish, and in a great degree the lapsed Christian church.

"I have no doubt but that a people will be preserved from generation to generation, to contend earnestly for the faith once delivered to the saints, and to maintain the same with the doctrine and principles resulting therefrom, so eminently revived in our predecessors, and most surely believed by us. So that when it shall please the Lord to awaken the nations, there will be no occasion to expect new discoveries or other manifestations, but the Lord will show where he feeds his flock, and where they lie down at noon.

"I do not expect the present lethargy and almost universal indifference of all denominations of Christians about religion, is to continue very long, for the Lord's soul abhors it. I am fully persuaded he will arise in dreadful majesty, to shake terribly the earth; the power, wisdom, policy and splendor

thereof, and not only the earth, but the heavens also, that he may remove those things which can be shaken, that those things that cannot be shaken may remain. Then shall people see how empty and fruitless their religious pretensions have been. Then will their eyes and cries be to the Lord, to show them the pasture of the flock of his companions. Then will mankind receive a kingdom which cannot be shaken. But, oh! the bitter cups that must be drunk, and the vials of God's wrath that must be poured upon nations and kingdoms, before mankind in general, will be humbled enough to submit to the yoke of Christ, and to learn of him who is meek and lowly in heart. But he is Lord of lords and King of kings, and can turn and overturn, until the inhabitants of the earth are willing that he should reign whose right it is; 'for when the judgments of the Lord are in the earth, the inhabitants of the world will learn righteousness.'

"Great and marvellous have been the Lord's condescension and goodness, manifested four our help and preservation many ways; upon one whereof I cannot well omit a short remark, viz., the reviving of ancient zeal for the promotion of discipline and good order, which I find is almost general throughout the Society. That spirit of sound judgment, and the burning of that holy fire, which the Lord doth kindle in the hearts of the faithful, has never been wholly extinguished since we have been a people; though in some places, through the neglect of many, it hath burned faintly and languidly. This zeal has of late been much augmented, and the number of those who will not take bribes, that is, through favour and affection pervert judgment, is increased. I pray God, for his great name's sake and his people's preservation, that this good work may prosper! Public ministry, though a great blessing, help and comfort to God's people, may be shunned, evaded, and turned off by individuals: but the church cannot easily lose ground under a godly, impartial administration of sound judgment, and dealing in the way of good order and discipline, as this brings judgment home; 'thou art the man.' Here individuals must condemn the evil, or be disunited from the body, that it may not be infected or endangered by their defection."

From "Bell on the Hand."

(Continued from page 404.)

The extreme sensibility of the skin to the slightest injury conveys to every one the notion—that the pain must be the more severe the deeper the wound. This is not the fact, nor would it accord with the beneficent design which shines out everywhere. The sensibility of the skin serves not only to give the sense of touch, but it is a guard upon the deeper parts; and as they cannot be reached except through the skin, and we must suffer pain, therefore, before they are injured, it would be superfluous to bestow sensibility upon these deeper parts. If the internal parts which act in the motions of the body had possessed a similar degree and kind of sensibility with the skin, so far from serving any useful purpose, this sensibility would have been a source of inconvenience and continual pain in the common exercise of the frame.

The surgeon who has to perform an operation by incision, when he has cut through the skin, informs his patient that the greatest pain is over. If, in the advanced stage of the operation, he has to extend the incision of the skin, it is very properly considered as a great awkwardness; and this not only because it proves that he has miscalculated what was necessary to the correct performance of his operation, but because the patient, bearing courageously the deeper incisions, cannot sustain the renewed cutting of the skin, without giving token of severe pain.

The fact of the exquisite sensibility of the surface, in comparison with the deeper parts, being thus ascertained by daily experience, we cannot mistake the intention; that the skin is made a safeguard to the delicate textures which are contained within, by forcing us to avoid injuries; and it does afford us a more effectual defence than if our bodies were covered with the hide of the rhinoceros.

The fuller the consideration which we give to this subject, the more convincing are the proofs that the painful sensibility of the skin is a benevolent provision, making us alive to those injuries, which, but for this quality of the nervous system, would bruise and destroy the internal and vital parts. In pursuing the inquiry, we learn with much interest that when the bones, joints, and all the membranes and ligaments which cover them, are exposed—they may be cut, pricked, or even burned, without the patient or the animal, suffering the slightest pain. These facts must appear to be conclusive; for who, witnessing these instances of insensibility, would not conclude that the parts were devoid of sensation. But when we take the true, philosophical, and I may say the religious view of the subject, and consider that pain is not an evil, but given for benevolent purposes and for some important object, we should be unwilling to terminate the investigation here.

In the first place, we must perceive that if a sensibility similar to that of the skin had been given to these internal parts, it must have remained unexercised. Had they been made sensible to pricking and burning, they would have possessed a quality which would never have been useful, since no such injuries can reach them; or never without warning being received through the sensibility of the skin.

But, further, if we find that sensibility to pain is a benevolent provision, and is bestowed for the purpose of warning us to avoid such violence as would affect the functions or uses of the parts, we may yet inquire whether any injury can reach these internal parts without the sensibility of the skin being excited. Now, of this there can be no doubt, for they are subject to sprain and rupture, and shocks, without the skin being implicated in the accident. If we have been correct in our inference, there should be a provision to guide us in the safe exercise of the limbs; and notwithstanding what has been apparently demonstrated of the insensibility of these internal parts, they must possess an appropriate sensibility, or it would imply an imperfection.

With these reflections, we recur to experiment—and we find that the parts which are insensible to pricking, cutting, and burning, are actually sensible to concussion, to stretching, or laceration.

How consistent, then, and beautiful is the distribution of this quality of life! The sensibility to pain varies with the function of the part. The skin is endowed with sensibility to every possible injurious impression which may be made upon it. But had this kind and degree of sensibility been made universal, we should have been racked with pain in the common motions of the body; the mere weight of one part on another, or the motion of the joint, would have been attended with that degree of suffering which we experience in using or walking upon an inflamed limb.

But on the other hand, had the deeper parts possessed no sensibility, we should have had no guide in our exertions. They have a sensibility limited to the kind of injury which it is possible may reach them, and which teaches us what we can do with impunity. If we leap from too great a height, or carry too great a burthen, or attempt to interrupt a body whose impetus is too great for us, we are warned of the danger as effectually by this internal sensibility, as we are of the approach of a sl point or a hot iron to the skin.

Returning to the consideration of the sensib of the skin, in order more fully to comprehend benevolent effect of it, or in other words, its nec ty to our very existence, I may be excused for ing the argument to the reader as I have deliv it in my lectures to the College of Surgeons.

"Without meaning to impute to you inatter or restlessness, I may request you to observe every one occasionally changes his position and the pressure of the weight of his body; were constrained to retain one position during the w hour, you would rise stiff and lame. The sensib of the skin is here guiding you to that, whic neglected, would be followed even by the deat the part. When a patient has been received the hospital with paralysis of the lower part of body, we must give especial directions to the n and attendants that the position of his limb changed at short intervals, that pillows be pl under his loins and hams, and that they be c shifted. If this be neglected, you know the cc quence to be inflammation of the parts that upon the bed; from which come local irrita then fever and mortification and death.

"Thus you perceive that the natural sensib of the skin, without disturbing your train of thou induces you to shift the body so as to permit free circulation of the blood in the minute ves and that when this sensibility is wanting, the ut attention of friends and the watchfulness of the n are but a poor substitute for this protection w nature is continually affording. If you suffer lying on a soft bed, when deprived of the sensib of the skin, how could you encounter without i rubs and impulses incident to an active life? must now acknowledge that the sensibility of skin is as much a protection to the frame gener as the sensibility of the eyelids is to the eyes, gives you a motive for gratitude which probably never thought of."

The sensibility of the hand to heat, is a diffe endowment from that of touch. This sensibili the varieties of temperature is seated in the and is, consequently, limited to the exterior su of the body. The internal parts of the body b of a uniform temperature, it would have been them, a quality altogether superfluous. But a are surrounded by a temperature continually v ing, and are subject to destruction by its extre and as we must suit our exertions or our con ances so as to sustain life against these vicissitu our possession of this peculiar sensibility on the face affords another proof of there having be foreknowledge of our condition. We might, inc take our former example in evidence of what befall through the want of this sensibility—the l lytic is brought to us severely burned, or with extremities mortified through cold. A man ha lost the sense of heat in his right hand, but re ing the muscular power, lifted the cover of a which had fallen into the fire and deliberately placed it, not being sensible that it was burning the effect, however, was the death and destru of the skin of the palm and fingers. In this there was a continual sensation of coldness in affected arm, which actual cold applied to the tremity did not aggravate, nor heat in any de assuage. Sensibility to heat is a safeguard i much as it is capable of becoming a painful se tion, whilst it is a never-failing excitement to acti and a continual source of enjoyment.

(To be continued.)

Many have fallen by the edge of the sword, not so many as have fallen by the tongue.

For "The Friend."

BIOGRAPHICAL SKETCHES,

of ministers and Elders, and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 405.)

THOMAS PARKE.

Thomas Parke, a short testimony concerning whom tells us, came from Ireland to Pennsylvania, in the year 1724, being "well recommended by certificate." He settled in Caln, Chester county, Pennsylvania, and after some years of orderly and consistent walking, was appointed an elder for Bradford Monthly Meeting. He "was well respected by friends in general." He appears to have filled a useful rather than a shining position in society, and was released from his labours on the 31st of the first mo., 1738.

MARY WILLIAMS.

Mary Williams, the wife of George Williams, of Shrewsbury Monthly Meeting, was one who had a comparatively early life submitted her neck to the yoke of Christ, and through the instructions of the Holy Spirit had become qualified for usefulness in his church. About the year 1732, she married, and was introduced into the difficult position of a step-mother, which she filled with propriety and affection. She was of a weakly constitution, but was very diligent in the attendance of religious meetings, seldom allowing her infirmities of body to prevent her being on such occasions with her friends.

She had been called to, and qualified for the service of the ministry, and, when she married, was without doubt tried that no meeting of ministers and elders was held in Shrewsbury Quarterly Meeting. The number of ministers was small, and encouragement had been suffered to prevail, so that were without representation in the General Meeting of Ministers. At the next Yearly Meeting after her marriage, Shrewsbury Friends requested the establishment of a meeting of ministers and elders, which was granted, and Mary Williams was one of the first representatives appointed to the general meeting." She was frequently in attendance at the large gatherings in Philadelphia and Burlington, endeavouring to perform her duty in larger as well as smaller meetings.* Her friends say, "she was "plain in speech and apparel, and endeavored to keep her family so. She was well beloved by her husband's children, her neighbours and acquaintance; was of a cheerful disposition, circumspect, and bore her afflictions with much patience." "She had a gift in the ministry, which was comfortable and edifying, and she has left a sweet savour behind her."

She deceased the 9th day of the Second month, 1739.

JOHN WILDMAN.

John Wildman, an elder of Middletown Monthly Meeting, Bucks county, deceased Third mo. 27th, 1739.

SOPHIA ARMITT.

Sophia Johnson, a religious young woman, and member of Philadelphia Monthly Meeting, was married, in the Eighth month, 1701, to Richard Armitt. Her walk in the world and in her own family, was circumspect, and in due time, having shown herself able to govern her own family aright as a careful christian mother, the burden of the care of others in the church was laid upon her. As she grew in religious experience, she was appointed an elder, and was, her friends say, "Of an exemplary life and conversation." She was "diligent in the attendance of religious meetings, whilst of ability of body," and "was well beloved and esteemed." Towards the close of her life, bodily infirmities kept her much at home. She departed this life, First mo. 25th, 1740.

* About the beginning of the last century, no meeting of ministers was held in New Jersey. Many of those who had been foremost in their Master's cause, had been removed by death, and a strange want of zeal prevailed. For many years the General Meeting of Ministers of the Yearly Meeting, kept a committee under appointment, in order to keep up a meeting of ministers in Burlington.

ELIZABETH LIPPINCOTT.

Elizabeth Wills, daughter of John and Hope Wills, was born in Northampton township, Burlington county, West Jersey, on the 14th day of the Seventh month, 1697. Submitting to the tendering impressions of the Holy Spirit on her mind, she became weaned from an inordinate attachment to the things of this world, and found her heart and affections set upon things heavenly. Marrying Freedom Lippincott, she became a member of Evesham meeting, and under the trials and probations which attended her in the married life, she appeared to deepen in spiritual knowledge, and became more and more useful in the church.

A gift of gospel ministry was conferred upon her, which she exercised to the edification of the church. In an account of her last illness, we find it stated, "She was a religious woman, and it pleased God to give her a testimony, to the comfort of her friends."

She was taken sick on the 25th of the First month, and her pain was very severe, and to increase her distress, the enemy was permitted to buffet her, and to infuse doubts into her mind as to her preparation for the kingdom of rest and peace. But as she looked to the Lord for comfort, he rebuked the enemy, and strengthened her to bear testimony to his goodness to her in the midst of her closest suffering. On being asked if she thought she should die, she said, "I do not know, but am willing to leave it to Providence! He knows best what he has for me to do. I shall be easy, which way it may please the Lord to order it. If I die now, it will be well with me; if I live longer, I hope I shall be as willing to die, when my time comes, as I am now. If I may have my choice, I had rather die now, for I shall escape abundance of trouble." "So, if it please the Lord to take me from them, I hope I shall be thankful to him as I am at this time. He suffereth not the enemy to come in like a flood with his lies, as at the beginning of my illness." [He said,] "I was going to die, and was not ready for death. He told me I had never done my duty to my Maker! But blessed be the name of the Lord, the enemy was soon put aside, and I have felt the arm of strength, that has been my support in all my trials." She said, the enemy had not since assailed her.

Her illness rapidly increasing, she one night sent for her husband, and on his coming to the bedside, she took him by the hand, and said, "Come, my dear, and sit down by me. My time is but short, before I shall be at rest." On his inquiring what he should do with the children, she answered, "I shall leave them to God's mercy, and thy care."

On her aged father coming to see her, she said to him, "My time is short. I would not have thee take it hard; I shall be happy. It will not be long before thou comest after me. We are like people going a journey; some set out two or three days before the rest. You will all soon come after me."

Several of her brothers, sisters and friends standing by her bedside, she felt a flow of gospel ministry, and although very weak in body, yet was so strong in spirit with love to the Lord, his Truth and people, that she spake to them very sensibly. She exhorted them to prepare for death, before they came to a sick bed. She said, "You will have enough to do to bear the affliction of the body, without having a disturbed mind." She told them that if she had her work then to do, she did not believe she would have been able to retain her senses for half an hour. "I was prepared for death before I was taken sick; although the enemy was permitted to come in with his lies for a trial when I was first taken, now I can say with the Holy Apostle, 'I have kept the faith.' I do not speak these things boastingly." "Dear Friends, do not mourn for me; I shall go to a better place." "I am not afraid of death; it is no surprise to me. I can say, 'Come Death! where is thy sting?' Oh, grave! where is thy victory?' I would have you all ready."

Samuel Lippincott, her husband's brother, coming in, she commended her children to his care, desiring that he should exercise a care that they might be brought up in the fear of God. Samuel, assenting to her wishes, spoke of her husband's loss in her removal. She said, "He must keep to Truth, and then Providence will provide for him. He will yet provide for him as he keeps to Truth. Do not in thy trouble get too low; and be sure, my dear, do not let anything lift thee up. I take it as a great favour that the Lord is about to take me from the harms to come. If I die now, I shall be in favour with God; if I should live longer, and be disobedient so as to be out of his favour, it would be a dreadful thing. I take it a favour from the Lord, that he takes me in mercy and love. My prayers are as strong as ever that the work the Lord has begun upon earth, may be carried on,—that Truth may prosper." Mentioning the names of two Friends, she said, "I should be glad to see them. They are my husband's sisters; they are mine. His bone is my bone, and his flesh is my flesh. That which is near to him is near to me."

She gave messages of love to some absent friends, and good advice to her oldest son, and, in great peace, departed this life, Second month 2d, 1740, being in the 43d year of her age.

The testimony concerning the above Friend from Haddonfield Monthly Meeting, is very brief:—

"Elizabeth Lippincott, who, some time before, and till her decease, had a lively public testimony to bear, in her last sickness, would often speak of her heavenly consolation. She departed in a sweet frame of mind.

(To be continued.)

An Interesting Relic.—One of our daily journals says:

Yesterday an old leaf of the "Niles Republican," while being blown along our streets, was picked up by a gentleman and handed to us. Curiosity prompted us to examine it, and we found the following letter from Robert Fulton, addressed to Joel Barlow, Philadelphia.

"New York, August 2, 1807.

"My Dear Friend—My steamboat voyage to Albany and back, has turned out rather more favorable than I had calculated. The distance from New York to Albany is 150 miles; I ran it up in 32 hours, and down in 30. The latter is just five miles an hour. I had a light breeze against me the whole way going and coming, so that no use was made of my sails; and the whole voyage has been performed by the power of the engine. I overtook many sloops and schooners beating to windward, and passed them as if they had been at anchor.

"The power of propelling boats by steam is now fully proved. The morning I left New York, there were not, perhaps, thirty-thousand people in the city who believed the boat would ever move a mile

an hour, or be of the least utility. And while we were putting off from the wharf, which was crowded with spectators, I heard a number of sarcastic remarks. This is the way, you know, in which some people compliment what they call philosophers and projectors.

"Having employed much time and money, and zeal in accomplishing this work, it gives me, as it will give you, great pleasure to see it so fully answer my expectations. It will give a cheap and quick conveyance to merchandise on the Mississippi and Missouri rivers, which are now laying open their treasures to the enterprise of our countrymen. And although the prospect of personal emolument has been some inducement to me, yet I feel infinitely more pleasure in reflecting with you on the immense advantage that my country will derive from the invention."

For "The Friend."

The present condition of our country presents a very mournful, and in some parts, a truly appalling picture. It gives evidence of the absence of sound christian principle in very many, which would lead them, did they possess and regard it, to do justly to all men of every nation and colour, "to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and to break every yoke." For the purpose of spreading slavery in a new territory, the upholders of this system of oppression and human degradation have disregarded and broken a solemn compact, the consequence of which is, citizens of the United States have become involved in war with each other, and threatening the dissolution of the Union, under which so much happiness and prosperity have been enjoyed. Where the benign spirit of Christianity is rejected, the principle of selfishness, which disregards the rights and the happiness of others, may finally lead to seek revenge on those who abhor the practice of slavery, and who, on proper occasions, and in a christian spirit, believe it to be their duty to protest against it. Almost every day furnishes instances of increasing bitterness and hatred in slaveholders towards those who differ from them in sentiment respecting this vile evil, but who have a better right to denounce it, than they have to maintain it. If the accounts from Kansas can be relied on, we may judge from the war prevailing there in a part of only one territory, what ferocity and destruction of human life and property, would be the result of such a civil commotion spread over the whole United States. If every one who is conscientiously opposed to slavery, is liable to be robbed of his property, deprived of his right to settle in a new country, and liable to be shot, what a dreadful state of carnage might overwhelm our once peaceful land. Those who are implicated in bringing about the present difficulties, had better remember that "the beginning of strife is as when one letteth out water, and therefore leave off contention before it be meddled with;" and under the influence of a pacific spirit, seek to calm the excited passions of the people, and discourage all direct provocations, and recall the unjust measures they have pursued.

Not only are contention and ill-will agitating the public mind, and endangering the stability of our government, but they have crept into the visible church, producing division amongst the professed believers in Christ, and setting them at variance with one another. While a vindictive spirit actuates members of christian societies, alienating them from each other, what must be its effect upon their religious stability, upon the cause of religion which they advocate? and how can they, with any consistency, call upon the nations to "beat their swords into plowshares, and their spears into pruning hooks, and to learn war no more?" Will it not be essential for Friends, if they would exercise a useful influence abroad in promoting peace and good-will, to look into their own condition, to find out what spirit and practice govern them? Christ declared that "he that doeth truth, cometh to the light, that his deeds may be made manifest that they are wrought in God;" and if they are the fruit of His spirit, they must be pure and heavenly, altogether the reverse of a resentful nature that would injure another; for "God is love, and they that dwell in Him, dwell in love." Their actions and example will then be safe for others to follow, and be like "the leaves of the trees, that are for the healing of the nations." We have a decided testimony against war, and to maintain it consistently, we should show to others that we keep the command of the Prince of Peace. "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." And if we are also to "love our enemies, do good to them that hate us, bless them that curse us, and pray for them that despitefully use us," we must put in practice the new commandment towards one another; in keeping which it would be apparent that we are the true disciples of the Lord Jesus Christ.

In the year 1759, Friends in Pennsylvania endured many trials both on account of the war and bloodshed, which had prevailed on the frontiers, and the practice of buying and keeping slaves among themselves; and at the Yearly Meeting, John Woolman mentions they had some weighty seasons, where the power of Truth was largely extended, to the strengthening of the honest-minded. Observing an increasing concern among Friends on the subject of slavery, and that the Lord was *raising up and qualifying servants for his work*, not only in this respect, but for promoting the cause of Truth in general, he was humbly bowed in thankfulness before him. "This meeting," he says, "continued nearly a week; and for several days in the forepart of it, *my mind was drawn into a deep inward stillness;* and being at times covered with the spirit of supplication, my heart was secretly poured out before the Lord; and near the conclusion of the meeting for business way opened, that in the *pure flowings of divine love*, I expressed what lay upon me; which, as it then arose in my mind, was first, to show how deep answers to deep in the hearts of the *sincere and upright*, though in their different growths they may not all have attained to the same clearness in some points relating to our testimony. And I was led to mention the integrity and constancy of many martyrs, who gave their lives for the testimony of Jesus; and yet in some points held doctrines distinguishable from some which we hold; and that in all ages where people were faithful to the light and understanding which the Most High afforded them, they found acceptance with him; and that now, though there are different ways of thinking amongst us in some particulars, yet if we mutually kept to that Spirit and power which crucifies to the world, which teaches us to be content with things really needful, and to avoid all superfluities, giving up our hearts to fear and serve the Lord, true unity may still be preserved amongst us; and that if such who were at times under suffering on account of some scruples of conscience, kept low and humble, and in their conduct in life, manifested a spirit of true charity; it would be more likely to reach the witness in others, and be of more service in the church, than if their sufferings were attended with a contrary spirit and conduct. In which exercise I was drawn into a sympathizing tenderness with the sheep of Christ, however, distinguished one from another this world; and the like disposition appeared *spread over others in the meeting*. Great is goodness of the Lord towards his poor creature

We here see the advantage of keeping under government of a right spirit, in our efforts to what we may believe to be a duty. If it is formed "in the pure flowings of divine love," makes its way into the hearts of others, and dr into the unity of the one Spirit, though the faitl may not at once see eye to eye; and where a ference of views prevails, the life in one, as S. C says, will not hurt the life in another. There i sense produced, if it comes from an honest he seasoned with Grace, of the innocent and upri intention of a brother or sister, and then it inf no wound, but leaves all to judge in the openi of Truth, and takes no offence, if what is propo is not at once adopted. Hereby the law of l which casteth out fear—the new commandm which Christ gave, is fulfilled; and the heave harmony and order which belongs to New Jeru lem, that comes down from above, is known preserved unbroken. Her citizens are seen as lig in the world, a city set upon a hill that cannot hid, that has no need of the sun, or of the mo for the Lamb is the light thereof, and the nati of them that are saved do walk in the light of This is the state we were designed to be brou into, and to stand in, to show forth the glor the latter house, the spiritual dispensation of gospel of Jesus Christ.

Is the Centre of the Earth Solid?

It has been usual, till within these few years assume that the solid crust of the globe is of su thickness, and that it rests on a vast nucleus liquefied matter, the source of volcanos, which haps may cause by its ripples the concussion earthquakes. The ground for this view was steady increase of heat in mines, since the same of temperatures, continued downwards, would s bring us to a heat greater than the point of fu of any known substance. But a reaction has l ly set in. Two different reasons have been giv which go far to disprove this once popular view the earth's structure. Mr. Hopkins has shown an able mathematical paper, that the amount nutation produced by the moon's action on equatorial protuberance, will be different for a s globe, and for a thin solid crust reposing on a gl in a state of fusion. The pull, which in one ca transferred to the whole mass, in the other wo mainly spend itself upon the crust alone. The ference which he draws is, that the solid par the earth is not less in thickness than one fifti the earth's radius, or 800 miles. Recent exp ments have also proved that the point of fusio raised, when substances are placed under str pressure.

But there is a further doubt, which the prog of chemical science ought to force on the atten of geologists, before they reason too confidently the process of change, in these early days of earth, from the limited materials of our ac knowledge. They are accustomed to assume ultimate facts, not only an enormous central h by which the mass is liquefied, but the independe of all the chemical ingredients of the globe. it seems more probable that the central heat, si caloric is now ascertained to be simply one kin molecular action, is the result of gradual conden tion; so that, instead of being an independent ca of fluidity, modified by the pressure, its existe may be simply a result of the pressure itself, constitute a kind of internal reaction against it. this case, instead of the central parts being fl

n gradually covered by a solid crust, we may
e aps infer that the transition would be from a
eous state, first to fluidity, and then to solidity
t he centre, surrounded by a thin stratum of fluid,
n an immense gaseous atmosphere; and that, in
portion as the atmosphere was condensed into
id at the upper surface, the increased pressure
rcd convert the liquid into solid below, till the
le approached to its present condition; while
e melted surface might solidify under the cooling
or of an atmosphere of permanent gases and
eous vapour.

gain, it is quite conceivable, and perhaps not
obable, that our present elements are not really
ict, but capable of being formed from each
r under special circumstances of heat and pres-
. It will be possible, in this case, that the
ical composition of the early strata, or of the
er which lies still deeper, may have depended
he mechanical condition of the earth at the
n when they were upheaved or deposited. These
s open out a wide field of inductive inquiry,
ch has not yet been even touched upon, but
ch will be found, we suspect, before long, to modify
y of the popular forms of geological reasoning.
chemistry has taken one stride in advance,
ch it seems ready now to do, all theories on the
y changes of the earth must remain thoroughly
rfect and immature. But if once it is estab-
d that our present elements are compound, it
be possible to trace unsuspected relations be-
n their atomic nature, and the circumstances
eat and pressure which prevailed when the
onic rocks were upheaved by central fires from
bosom of the abyss.

(Conclusion next week.)

etter of the Duke of Buckingham, written a
t time before his decease.

Your men of wit generally look upon them-
s as discharged from the duties of religion, and
ine the doctrines of the gospel to people of
ner understandings. It is a sort of derogation,
heir opinion, to comply with the rules of Chris-
ity; and they reckon that man possessed of a
row genius, who studies to be good. * * *
at a pity that any person should pass for a
eman in this world, but he that appears soli-
us about his happiness in the next."

frican Logic.—An old farmer—one who fear-
neither God nor man—had hired a devout negro;
to get some Sunday work out of him would
ays plan a case of "necessity" on Saturday,
on Sunday morning would put this case to the
n's conscience. One morning Sambo proved
factory. "He would work no more on Sunday."
master argued with him that it was a case of
cessity"—that the Scriptures allowed a man to
out of a pit on a Sabbath day a beast that had
n in. "Yes, massa," rejoined the black, "but
if he spent Saturday in digging for de berry
pose."—*Late Paper.*

Curious Instinct of Plants.—Hoare, in his trea-
on the vine, gives a striking exemplification of
instinct of plants. A bone was placed in the
ng but dry clay of a vine border. The vine
t out a leading or tap-root, directly through the
y to the bone. In its passage through the clay
main root threw out no fibres; but when it
ched the bone, it entirely covered it, by degrees,
h the most delicate and minute fibres, like lace,
h one sucking a pore in the bone. On this lus-
us morsel of a marrow bone would the vine con-
ue to feed as long as any nutriment remained to
extracted.—*Scientific Amer.*

THE FRIEND.

NINTH MONTH 6, 1856.

The present number closes the twenty-ninth volumn of "The Friend," and with our next it will enter on the thirtieth year of its age. Within the past year, as in several of those that have preceded it, it has had its trials, such as most Journals of its kind must expect to encounter, but it has nevertheless continued to receive a good share of support and encouragement. Where there are conflicting opinions on points of general interest, as well as a variety of tastes for literary productions, it is difficult to please all; so that while there is a conscientious adherence to sound principle, and a manifest desire to cater in accordance with a proper discretion for the different wants to be supplied, there should be mutual forbearance on the part of those who publish and those who read such a periodical as ours. Communications from different quarters have been received, some objecting to certain things connected with the course that has been pursued, and others commending that course, and the manner in which those having control of the journal have steadily persevered in the path marked out for it in the beginning, and the concern evinced to uphold the doctrines, the testimonies, and the discipline of the Society, without regard to party views or party feelings.

Most of those who have expressed the opinion that there was not wide enough scope given in publishing everything referring to the present disjointed condition of our Religious Society, have yet acknowledged, that the matter to be found in our columns was generally interesting and instructive, and much of it calculated to cherish a love for the Society, and the pure, spiritual views of Christianity that it professes, rendering it a valuable visitor in their families; and from such testimony we have taken no little encouragement.

Those who have control of "The Friend" have no motive in conducting it other than to promote the interests of the Society; their object in filling it with the matter that is weekly presented to the readers of its pages, is to maintain a journal under the supervision of Friends, free from everything calculated to lay waste or weaken their principles, and affording to those among whom it circulates a variety of useful information in science and literature, recording a summary of the most notable passing events of the day, and, above all, keeping before them in succinct essays and narratives the great truths of our holy religion, and endeavoring to incite them to a life of godliness, walking in all things consistent with the vocation whereunto they are called.

In the various publications of the day, including many of the modern professedly religious works, there is much calculated to catch the attention and captivate the affections of the young, and of the inexperienced, while the standard of religion which they exhibit and invite to, falls so far below the pure self-denying principles and precepts of the gospel, as promulgated and exemplified by all true Quakers from the beginning, that there is great danger of our members who peruse them, being irretrievably beguiled, and induced to take up their rest, in a faith, that however specious to the unanointed eye, is yet a dead faith, so far that its operation is not to purify the heart, though it may lead into great activity and a show of will-worship. It is therefore of special importance, to have frequently brought into view, the doctrines of the gospel as exemplified in their full and just proportions by our early Friends, the testimonies that spring out of the practical application of those doctrines, and the exceeding great cost of blood and suffering at which they were maintained and transmitted to succeeding generations, as a precious legacy. More especially is the frequent exhibit and consideration of these things an incumbent duty at the present time, inasmuch as works containing views adverse to the faith of Friends, are circulated among us, and there is manifested by not a few, in parts of the Society, a strong desire, if not a determination to disregard and lay waste some of its long cherished testimonies, and in many respects to assimilate more nearly with other denominations, in order to avoid the offence of the cross. To point out and endeavour to counteract these deplorable defections is an object of primary importance, and it has been, and continues to be the purpose of the "Contributors to the Friend" to assist therein, so far as they may be enabled to do so. They are likewise solicitous to encourage Friends everywhere, to a faithful support of the faith, the discipline and the order of the Society, under the peculiar trials to which they may be subjected, in consequence of the division and disunity introduced by the dissemination of the unsound views to which we have alluded, and the inroads of the spirit of the world among those professing our name. It is evident that much suffering must yet be borne by all who are sincerely labouring for the maintenance of the truth, and the restoration of the Society to primitive purity, order, and zeal; and greatly is it to be desired and sought after, that such may be brought, in the fellowship of the Gospel, to labour harmoniously for the promotion of this blessed cause.

We trust that "The Friend" will continue to pursue the even tenor of its way, contributing its share towards the attainment of this desirable end, and affording its readers the usual supply of wholesome food for the mind. We shall feel obliged at all times for original communications, or well selected extracts for our columns, and hope that our friends will continue their efforts to promote the circulation of the journal in their respective neighbourhoods.

SUMMARY OF EVENTS.

Just as our paper was going to press, an extra was published, containing the following items of intelligence brought by the Persia, which sailed from Liverpool on the 23d ult.

Liverpool Markets.—The Brokers' Circular quotes a decline in cotton, affecting lower grades about 1-16. Other qualities are unchanged in every respect. There is a large export demand, but holders are not pressing their supplies upon the market. The sales of the week have been 47,325 bales, including 2250 on speculation and 9000 on exporters. The sales (Sixth-day) were 6000 bales, the market closing unchanged, with a moderate demand. The quotations were as follows:—New Orleans fair, 7; middling, 6 5-16; Mobile fair, 6⅞; middling, 6 5-16; Upland fair, 6 9-16. The weather continued unsettled, and reports prevailed of the existence of the potato disease. Wheat has advanced 2*d.* a 3*d.*; flour is 1*s.* a 2*s.*, and corn has advanced 2*d.*

Richardson Brothers quote red wheat at 7*s.* 9*d.* a 10*s.*; white wheat, 10*s.* a 11*s.*; Western Canal flour and Baltimore flour, 30*s.* a 32*s.* 6*d.*; good Ohio, 33*s.* a 34*s.*; mixed corn, 33*s.*; yellow corn, 33*s.* 6*d.*; white, 35*s.* Provisions are unchanged. Manchester markets are steady, but prices are unchanged. The bullion in the Bank of England has increased £39,600. American stocks are unchanged. Money market without change. Consols for money are quoted at 95¼ a 95¾. The steamship Arabia, from Boston, via Halifax, was off Liverpool, on Seventh-day. This removes the fears entertained for her safety, in consequence of being ashore near Halifax. The City of Baltimore, from Philadelphia, arrived on the 20th ult.

ENGLAND.—Parliament has been further prorogued to Eleventh month 13th. D'Israeli's leadership has become distasteful to his followers. The London Times approves editorially of Secretary Marcy's reasoning on the subject of privateering. The Queen of Oude, mother of the deposed monarch, was in England, for the purpose of complaining of the East India Company.

FRANCE.—Napoleon remained at Biarnitz. It is reported that he is urging the claims of Prince Pierre Bonaparte to the throne of the Danubian kingdom, and considering what title to bestow on the American de-

scendant of Prince Jerome. The harvest in France is considered fully an average one.

HOLLAND.—A brilliant celebration occurred here to-day in honour of the twenty-five years' peaceful reign of the King of Holland. The government of Holland has refused to assent to the principle of leaving disputes of nations to arbitration before a resort to arms, recommended by the Paris Peace Congress.

SPAIN.—There is nothing very important from Spain. Tranquillity prevails throughout the kingdom. A free import of breadstuffs is invited until Sixth month, 1857. The difficulty with Mexico is still unsettled.

ITALY.—A doubtful report is current that England and France have addressed an ultimatum to the King of Naples, and in the event of a refusal to comply with its requisitions the representatives of France and England are immediately to quit Naples. The demands are stated to comprise a general amnesty and various administrative and judicial reforms. The King is reported to have consented to some of the required concessions, but not to a satisfactory extent. A report is also current that the King intended to abdicate in favour of the more liberal Prince of Calabria.

SANDWICH ISLANDS.—Advices from the Sandwich Islands have been received to Seventh mo. 5th. A severe shock of an earthquake occurred on the 8th of Sixth mo. At Hawai, a stream of lava had flowed to the southward from Mauna Loa, leaving Hilo safe.

AUSTRALIA.—Advices from Sidney to Fifth month 20th, mention that extensive deposits of gold have been discovered in Western Australia.

NICARAGUA.—The latest news indicate that Walker's difficulties were increasing. A large body of Salvadorians and Guatemalians had assembled at Leon, and an attack from them was threatened. Walker's forces were being rapidly reduced by sickness and desertions.

UNITED STATES.—Throughout the whole of last week, Congress continued in session, the Senate and House of Representatives having been unable to come to any agreement. Another Committee of Conference was appointed, without any result. On the 29th, the House decided to adhere by a vote of 101 to 97, and the Senate voted to adhere to its amendment, striking out the House proviso,—yeas, 32; nays, 6. The speakers of all parties, in the Senate, admit the odious and atrocious character of some of the laws of Kansas, but some Senators deny the power of Congress to annul or suspend them. A resolution passed both Houses, and received the signature of the President, appropriating $40,000 for the purchase of the British ship Resolute from the salvors, who found her abandoned in the Arctic Seas, where she had been sent in search of the Franklin expedition. The purchase is made for the purpose of restoring the ship to the British government. On the 30th ult., the Army Appropriation bill was passed by both Houses, without the Kansas proviso, by a vote in the Senate of yeas, 26; nays, 7—in the House, by a vote of yeas, 101; nays, 97.

California.—Two weeks later news from San Francisco have been received by the steamship Illinois, at New York, from Aspinwall. She connected at the Isthmus with the steamer Sonora, which brought down upwards of $1,800,000 in gold. The Illinois brought to New York on freight $1,465,000 in gold. The Sierra Nevada left San Francisco on the 5th, for San Juan. She took down $100,000 in specie and 300 recruits for General Walker's army, beside a number of settlers. The Vigilance Committee was still in power in San Francisco. On the 24th ult., a rencontre occurred between Joseph Hetherington and Alexander Randall, large real estate operators, doing business together, in which the latter was shot and mortally wounded. Hetherington was immediately taken into custody by the agents of the Committee, and was hung on the 29th. Philander Brace, who committed a murder two years since, was hung at the same time. Four thousand of the committee's troops were present under arms, and all the approaches to the place of execution were guarded by cannon. Judge Terry, of the Supreme Court, was still in the custody of the Vigilance Committee, and it was not known how he would be disposed of. The Superintendent of the U. S. Branch Mint has notified the persons employed there, who are members of the Vigilance Committee, that they must either withdraw from the Committee, or leave the Mint. The Peruvian slave ship Terese Terry put into San Francisco, with 150 Chinese, kidnapped at Macao, and destined for the Peruvian mines. An attempt was made to detain her, but it failed, and she got off.

At the great fire at Nevada, over 800 buildings were destroyed, and ten lives lost. The value of property destroyed amounted to more than two millions. The deposits of gold at the Branch Mint, during the Seventh month, exceeded three millions of dollars. The markets were overstocked with goods, business prospects gloomy, and it was expected that the late shipments of goods from the east would not net cost and charges. Palmer, Cook & Co. had failed to pay the interest on the State bonds due last month.

Salt Lake.—Advices from Salt Lake to Sixth mo. 23d, state that the vegetables have been nipped by the frost. The grain crops had also failed, and fears were entertained that the people would suffer for want of food.

Philadelphia.—Number of deaths last week, 264.

New York.—Mortality last week, 562; a decrease of 5 compared with the deaths of the week previous.

Kansas.—J. W. Geary, the newly appointed governor, has left Washington, to proceed direct to the territory. A dispatch from St. Louis, of Eighth mo. 27th, says that advices from the border counties state, that 2500 men would enter Kansas on the 23d. Shocking excesses have been committed on the Free State settlers, near Leavenworth. Another report states that the "Quaker Mission," twenty miles from Kansas city, had been broken up and dispersed by a party of Missourians. The Free State settlers and their families were reported to be leaving the territory in large numbers. A letter from Gen. Smith, commander of the U. S. troops in Kansas, dated Eighth mo. 11th, states that Gov. Shannon had requested him to employ his whole disposable force to prevent the ingress of Lane's party by the northern boundary of the territory, but that he had declined making any movement, knowing that the information given to the Governor, was exaggerated and incorrect. He states that troops had been sent at the Governor's request to break up camps of armed men at several places that he designated. On the arrival of the troops there, not only were no camps to be found, but none had ever existed there, or anywhere else in the vicinity.

Newspapers, North and South.—According to the census of 1850, the newspaper circulation in the free States, amounted to 334,147,231; in the slave States, to 92,-165,929. The three cities of Boston, New York, and Philadelphia publish twice as many newspapers as all the South.

Public Libraries.—In 1850, the public libraries in the free States contained 3,883,617 volumes; those in the South 752,794. The public libraries of New York alone contained 1,760,820 volumes.

New Material for Paper.—The Cleveland (Ohio) Plaindealer, says:—The Planet brought down from Lake Superior a thousand pounds of moss for Dr. Terby, of Detroit, who has been making experiments upon it in the manufacture of paper. The Doctor says that moss makes a beautiful white paper, without any preparation of the raw material for the common paper mills. In all respects it is equal to linen rags, and can be found in unlimited quantities on Isle Royale and several other localities in the vicinity, at a very small comparative cost.

RECEIPTS.

Received from J. B. Pusey, Pa., for Thos. Kinsey, $2, vol. 30; from Jas. T. Frame, Io., $2, vol. 29; from H. D. Metcalf, Md., $2, vol. 29; from Levi Wickersham, Pa., $2, vol. 29; from J. Fawcett, agt., O, for J. Heald, Jos. Taylor, N. Armstrong, M. J. Fawcett, Z. French, $2 each, vol. 29, for Benj. Harrison, C. J. Hayes, Nathan Holes, Amos. Fawcett, R. Woolman, $2 each, vol. 30, for J. S. Cadwalader, $4, vols. 29 and 30; from Wm. Foulke, agt., O., for John Burgess, Wm. Stephens, $2 each, vol. 30, for Wm. Masters. $2, to 14, vol. 30; from —— —— agt., O., for Dl. Mott, $6, vols. 28, 29 and 30, for Harman Rhoads, $2, vol. 29, for Caleb Fowler, Caleb Engle, Wm. Crew, $2 each, vol. 30.

HAVERFORD COLLEGE.

The winter term will commence on Fourth-day, 15th of Tenth month. Terms, $250 per annum, including Tuition, Board and Washing. Applications for admission should be made early.

Address, Jonathan Richards, Superintendent, West Haverford, P. O., Pa.; Thomas Kimber, 50 North Fourth street, Philadelphia; or Robert Pearsall Smith, 17 Minor street, Philadelphia.

EVENING SCHOOLS FOR ADULT COLOURED PERSONS.

Wanted, A Principal and two Assistant Teachers for the Men's School, and a Principal and three Assistants for the Women's School.

Application may be made to the undersigned.

JOHN C. A[illegible], No. 17[illegible] Fifth street.
SAMUEL A[illegible], No. 134 S. Front street.
WILLIAM L. EDWARDS, No. 37 Arch street.

4537

MARRIED, at Friends' Meeting, Burlington, N. J., Fifth-day, the 14th ult., SAMUEL F. TROTH, of Philadelphia, to ALICE LIPPINCOTT, of Burlington county, N. J.

DIED, on the 11th of Eighth month, 1856, in the [illegible] year of her age, ELIZABETH ALLINSON; a valuable eld[illegible] of Burlington Monthly Meeting, N. J. It is believed th[illegible] instances are rare of greater dedication to the will a[illegible] service of the Most High, or of greater strength of fai[illegible] than was manifested in the life of this beloved disci[illegible] She was blind from her birth, with the exception of[illegible] faint glimmer of sight in one eye. Of this privation s[illegible] was in her childhood keenly sensible, but being favour[illegible] in very early life with the visitations of Divine love, [illegible] was obedient to the heavenly vision, and being throu[illegible] mercy conformed to the will of the Lord, she becam[illegible] resigned to a dispensation to which, till then, she co[illegible] not refer without tears. Thus early blest with an int[illegible] rest in Christ, choosing him for her Leader, and followi[illegible] him in singleness of heart, she was enabled very co[illegible] cuously to adorn his doctrine, and as a true Mother [illegible] Israel, to be a helper and instructor to many in the ri[illegible] way of the Lord. Clear in her perceptions of christi[illegible] doctrines, deep in her experience of heavenly things, [illegible] gifted with a discerning spirit, she was remarkably i[illegible] troduced into sympathy with ministers, participating [illegible] their exercises, and in weightiness of spirit bearing th[illegible] burdens, and thus fulfilling the law of Christ. Her [illegible] as an elder being acknowledged by the church, she [illegible] tered on the service in meekness and in the fear of t[illegible] Lord, in fervent love to her fellow members, but wi[illegible] fidelity as one who must give an account; being ve[illegible] careful to wait upon her Master for qualification [illegible] every exercise in His service. When furnished with [illegible] needful panoply, she yielded not to the snare which [illegible] consequent upon the fear of man; but being alwa[illegible] clothed with true love, it is not known that she ev[illegible] wounded those with whom she was concerned to labou[illegible] Her strength of faith was very instructive. Fully b[illegible] lieving in the sufficiency of the ransom given for th[illegible] church, and having in herself the evidence that she h[illegible] passed from death unto life, she steadily maintained [illegible] holy confidence that her faithful Redeemer would not c[illegible] short the thread of her life before his own work in h[illegible] was perfected. And so she passed through a wo[illegible] which to her was one of visual darkness, leaning as [illegible] dear child on the bosom of Jesus. Free from presum[illegible] tion or any self-reliance, and often humbled in the du[illegible] in the sense of unworthiness, it is not remembered th[illegible] she ever distrusted her Saviour, or wavered in her ofte[illegible] expressed conviction, that her death, whenever it shou[illegible] occur, would be "the crowning mercy of her life." B[illegible] ing a woman of enlightened and active benevolence, s[illegible] "went about doing good," and choosing privacy in h[illegible] visits of love to the members of her own Society, to t[illegible] poor, and to individuals who were in practices subve[illegible] sive of the public welfare, she walked much abroad wit[illegible] out any attendant, having a singularly full faith that s[illegible] would be preserved from any serious injury. This pr[illegible] spect was strikingly realized, although she was often [illegible] great apparent danger from horses and from locomotive[illegible] In meetings for discipline she was eminently useful. S[illegible] travelled pretty extensively in the service of Truth. H[illegible] correspondence, performed by the aid of an amanuensi[illegible] was of an instructive character, and her memoranda a[illegible] calculated to be beneficial to survivors. During mo[illegible] than forty years, in which the writer has had large o[illegible] portunity of observing her, it may be said that her "co[illegible] versation was in heaven," being weighty and edifyin[illegible] instant in season, and often wonderfully adapted to t[illegible] spiritual need of those with whom she was brought [illegible] contact. On one occasion, a few years ago, a t[illegible] stranger, supposed to be a religious professor, was [illegible] her company for about five minutes. On his being i[illegible] troduced to her, she immediately began to speak of t[illegible] offices of Christ, of the necessity of true faith in Him, [illegible] our indispensable need of a Saviour, and the vast im[illegible] portance of the work of the soul's salvation. The stra[illegible] ger listened with great attention. After his departur[illegible] it was discovered that he was an atheist, and had r[illegible] cently presided at an Infidel Convention. He died suc[illegible] denly, a few days after this interview. During her l[illegible] illness, which was brief, her patient fortitude, humilit[illegible] and heavenly-mindedness were impressive, and the D[illegible] vine presence was sensibly felt to the end. The last not[illegible] made a few days before her release, after referring to th[illegible] safety of some who were centred "*where we are longe[illegible] also to be gathered,*" closed as follows: "May my min[illegible] be clothed with reverent gratitude for the continuance [illegible] innumerable blessings from the bountiful Giver, an[illegible] may I be enabled to glorify Him, by wearing a cheerf[illegible] countenance under the increasing infirmities attenda[illegible] upon the poor frail tabernacle."